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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 5, 1933

Number 1

## A PRAYER FOR THE NEW YEAR

I look up in the morning of the year,  
And I behold Thee flooding all the sky  
With that bright wonder of a heart outpoured.  
The night of peace and stars has made me bold,  
And from the humbleness of years' defeat,  
I dare to rise again and lift a prayer.  
O Father of a little trusting child,  
Keep Thou my faltering steps upon a way  
That is unknown. And teach me how to walk  
Forth gladly, with no coldly shackling fears.  
Lift me to understanding of Thy love;  
Give to my mind the firmness and the grace  
Of grey stone fences in the morning sun,  
Set with all sureness on the warm brown earth,  
With little grasses growing by the gate.  
Make Thou my heart courageous for its days  
As little purple violets blooming low  
Beneath their sear-edged, frost-chilled leaves.  
And if the bending of the bare lean boughs  
Shall strike long shadows on the path I choose,  
Help me to walk without a shrinking step  
Through colder ways than I have known before.

\* \* \* \* \*

Great Captain of all those who seek for Thee,  
Command my forward march, and lead me on.

—RACHEL DUNAWAY, in *The New Outlook*.



## Personals Connected With Advocate Campaign

### E. C. Widenhouse

This young doctor of philosophy after three successful years at Black Mountain takes up his work this year at Cullowhee. The Methodists are getting up in the world of learning. This young Ph.D. is not the only pastor in the Western North Carolina to have attained this distinction. Even in England the Methodists are coming along. Dr. J. Scott Lidgett, president of the Methodist Conference, has enjoyed the distinction of receiving the D.D. degree from Oxford, a rare distinction for a non-conformist, and the King has just knighted him. But Brother Widenhouse does not think it too small thing to secure subscribers to the Advocate, having recently sent six new names from Cullowhee.

### D. C. Whitsett

D. C. Whitsett begins his second year at East Roxboro by sending in eight new subscribers. Whitsett is a Duke student who captured his folks one year ago and both captives and captor continue to enjoy the relations established in the beginning of this East Roxboro pastorate.

### J. H. Carper

J. H. Carper in his college days at Duke was skilled in the art of boxing and at the same time a good student. After he had secured his B.D. degree in the school of religion, instead of being a place seeker, he gladly took a small charge in the mountains and is back for the second year. He sends five new subscribers from the Murphy circuit and otherwise is giving a good account of himself. My hat is off to these well trained young men who are not asking "What can I get?" but who are inquiring, "What can I do?"

### G. A. Hovis

Hovis begins the new year—his second at Highlands—by sending in five new subscribers. We expect this to be a good year on that plateau. The membership is limited, but there abides good people in those altitudes.

### J. B. Tabor

This name for several years has stood among the active members at the head of the chronological roll of the Western North Carolina conference. Brother Tabor joined the Holston conference in 1884—more than 48 years ago. He is about the most active man of the 344 members of this big conference. "His eye is not dim nor his physical force abated." He sends ten new subscribers from Harmony, Concord, as a beginning of the work on his new charge. This man not only excels in years but in deeds also. It seems that the man who cries, "There is a lion in the way and I shall be devoured," would look at Tabor and quit trembling and complaining in the presence of imaginary lions. There is no superannuated roll for a man like Tabor. Hats off as the itinerant hero marches by!

### A. G. Lackey

Rev. A. G. Lackey is now in his fourth year at Creston and from his high abode sends us 11 new subscribers. That is fine for a man in his fourth year on a charge of 300 members. You will note that he is one of our young men on trial and is making full proof of his ministry and of his qualifications for a place in the annual conference.

### L. R. Akers, Jr.

This young pastor who is in charge of Mt. Pleasant station, Greensboro district, while he completes his work at Duke for his Bachelor of Divinity degree, has taken hold of his work with intelligence and enthusiasm. The people like him. This is a new charge, and they are talking about building a new parsonage for this young unmarried pastor. The plan is taking shape slowly, as there is no need of immediate haste. Brother Akers sends in five new subscribers.

### C. M. McKinney

From Rural Hall comes seven new subscribers which were secured by Rev. C. M. McKinney, the new pastor of that charge. We thank Brother McKinney for this good work that will tell for good in the days and years ahead.

### Paul R. Rayle

We welcome the second batch of subscribers from Welcome circuit. Last week Brother Rayle reported 11 and this week he added five, making 16 in all. We thank you.

### P. L. Shore

P. L. Shore is the Advocate's fellow townsman, as he is now pastor at Proximity, Greensboro. This good pastor of a good church celebrates his arrival in the Gate City by securing nine new subscribers to the Advocate. Well and good; this is a prophecy of even greater things that are to follow at Proximity.

### H. R. Cornelius

Ten new subscribers from Hayesville. That sounds good. This is Cornelius' second year at Hayesville and it looks like he intends to keep up the lick that characterized him last year. We trust those Hayesville people will enjoy their church paper.

### J. E. B. Houser

Houser has been in action at Jefferson, the city of cherry trees. He sends from the good county of Ashe 10 new subscribers. Brother Houser is one of the patient, paintaking pastors who never fails to get good results wherever he is appointed to labor. There is no flourishing of trumpets, but he gets the work done according to the king's taste.

### O. P. Ader

Brother Ader does his work a bit different from other people, and if you don't look out he will do it better. He sends half a dozen six month subscribers at one dollar each. Good for Franklin and good for Ader. We thank this good man and his good town for their good work in the beginning of this good year 1933.

### V. R. Masters

Webster reports through its pastor eight new subscribers. That is a fine beginning made by V. R. Masters, whose name appears in italics in the conference journal. That is done to indicate the undergraduates of the conference, but in most instances it indicates that the emphasis ought to be put upon these young men because they are worthy and generally give a good account of themselves.

This report of the Advocate campaign will be continued next week.

# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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Whenever a prohibitionist tries to carry water on both shoulders he is certain sooner or later, as a rule sooner, to get wet and the wetness will not be the result of the water he carries.

The legislature that convenes this week has a desperate situation to meet in relieving a people with burdens too heavy to be trifled with. The assurance has gone forth that something will be done. No one need claim an alibi; none need to be satisfied with empty promises. The people expect serious work, and real relief.

Note this paragraph from the Methodist Recorder (London):

Only odd chairs in corners of the hall were vacant when the public meeting started. How the great congregation sang, the line "Be justified by grace" rolling out again and again with the impulse and force of vital experience, although the words were high technical theology. Nearly two thousand sang this fine hymn, "O for a thousand tongues," and a place of worship could hardly have a greater attraction than such thrilling religious song.

Care of the unfortunates and training of the children must not be neglected by the general assembly. The institutions for these and the schools to care for the youth of the state must be of first concern. Let this be the last place to economize. Let the cuts come elsewhere. Much waste can be stopped to the advantage of all concerned. Vulgar display should stop; the times are too serious for such.

We boast about our schools and about our liberty of a thousand years, but when it comes to sound sense the ignorant old slave in Atlanta, Georgia, who is now one hundred years old, showed more gumption than our schooled white men. Listen to the old sage: "Hyar 'tis Chris'mus agin and de folks is a' gruntin' 'bout hard times. Dey been a' gruntin' a hun'nad years—since I was a boy. An' dey'll keep a' gruntin' as long as dey think mo' 'bout gittin' than dey does 'bout givin'."

Why not make these approaching weeks of district meetings of one sort and another for organizing the forces mountain top experiences from which we would go to minister to the multitudes? The victorious conquests await us.

Our need just now, as a people, is not more money, but higher ethical standards. It is not a money panic from which we suffer but a moral panic. The crying need of the hour is a new Puritanism—a Puritanism that puts intelligence, conscience and character first. And the crusade should begin in the house of God. The preacher in the pulpit who is afraid to preach the Ten Commandments lest he offend some old sinner should get out of the pulpit and stay out. He is no prophet of the Lord God Almighty. Only men who fear God so much that they can fear no man is fit to preach the gospel of the Son of God in this age are any other. Jesus talked very plainly about the hireling that would not give his life for the sheep.

Why boast of civilized life as something more humane than the savage? George E. Phair, in International Musicians, makes bare the vain boast in how the savage and the civilized dispose of their old men. Listen to Phair as he sings of the humane practices of the civilized:

In savage tribes where skulls are thick  
And primal passions rage,  
They have a system, sure and quick,  
To cure the blight of age.  
For when a native's youth has fled  
And years have sapped his vim,  
They simply knock him on the head  
And put an end to him.

But we, in this enlightened age,  
Are built of nobler stuff,  
And so we look with righteous rage  
On deeds so harsh and rough.  
For when a man grows old and gray  
And weak and short of breath,  
We simply take his job away  
And let him starve to death.



## Mark With a White Stone the New Year in North Carolina Methodism

**F**IRST, a new type of preaching must be heard. Gossip about scripture texts and reciting pious homilies count for little. A real sermon is the story of the preacher's heart in his life's fullest and deepest experiences. As a man never has but one dominating thought so a preacher has but one sermon, with its many variations. Touched by a living coal from an unseen altar, with a white fire in his heart, the real preacher delivers his one sermon to ears that hear and to hearts that respond. No one knows its secret save those who have a heart for high adventure. In the words of Paul it is "not of men, neither by man, but by Jesus Christ and God the Father."

Second, a new type of lay leadership must be found. We can make little advance until we have leaders who belong to the spiritually elect who, in the language of scripture, are of the "saving remnant." In every age the elect are few but they remain. To find and use these select souls to whom God is a living reality is a delicate and difficult task that must not be passed up. The church can make but little genuine headway until we have a more intelligent and consecrated lay leadership. Such will be found only among those who are willing to join an "inner circle of prayer and fellowship." To convert every board of stewards into such a circle would be a fine process for spiritual discovery. In the early days it was said of some, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us."

Third, more attention to the family life is urgent. The home still remains the citadel of our life and the hope of the church. The personal presence and the output of the printing press are two potent factors in the family. The visits of the minister and of the church paper count for much; yes, these count for more than most ministers are ready to admit, or else they would be more diligent in their pastoral rounds and more insistent that the church paper have a place in every home. Though the pastor is necessarily limited in his visits, the church paper—the assistant pastor—keeps up its weekly visits rain or shine.

Fourth, in pulpit and pew and home we must all know of a truth that Jesus is actually the Way, the Truth, and the Life for our humanity in its climb to God. Jesus knows the secret and holds in his pierced hands the key

to what the world needs to know and is ever seeking without finding. Our only hope is in Christ—still the outcast Christ, despised and rejected of men.

Blessed is every one this day who walks some lonely way, or seeks a balm for some hurt, or healing for a broken heart or help in the midst of a blighted life that cherishes the conviction that He sees me, hears me and knows me. Would that we all might discover afresh the inner life of faith, of vision, and of power, learned by the mystics long ago. These, as masters of the spirit, charted the way and helped men to know their own hearts. This present age needs to be lifted out of the shadows into the light. Those who live in the spirit can point the way even through the mists and the fogs of life.



## The Christian Church

**W**HAT is it? It is not a fire insurance company, that is, a safeguard against calamity. It is not a secret brotherhood with black balls to guard the entrance. It is not a club, either social or literary or scientific. There is often a tendency to look upon it as such, especially, as a social club, but the church is in no sense a club any more than the church services are for entertainment.

The church is much more than a hospital, or sanitarium whose business is to heal sick people. It is more than a school house, although learning never in all the history of the human race had a better friend than the Christian church.

Perhaps the most comprehensive term to apply to the Christian church is the household of God. This is not new; it is one of St. Paul's favorite terms in writing of the church.

Give heed to Dr. O. W. Fifer, editor of the Cincinnati Christian Advocate, as he writes luminously about this household:

It is the household of God—a wonderful fellowship of old and young, like fathers and mothers and children, of aged saints and playful boys and girls, of people with bruised and aching hearts, of folks who have property and those who have none, of lives spent in toil with little return and those who have much leisure and large privileges, of those whose skies and speech are much different from others, of those who are mature and strong in spiritual things and those who are weak and small, and often helpless in temptations. All, however, are in the household. In that household life the church must provide what is necessary for forgiveness, for comfort, for healing, for recreation, for service, for instruction which cannot be found elsewhere.

The household does not exist solely for the strongest, the oldest, or the best in it, but also for the little babe, the growing youth, the strong and brown wage earner, the mother, the father, the dependents.

"They share their mutual woes,  
Their mutual burdens bear,  
And often for each other flows  
The sympathizing tear."

It is not a strained figure of speech thus to identify the church as the household of God. It is the model upon which, by every fact and implication of his teaching, Christ built his church.

It is not incorrect to speak of the church as a field, as a force, as an army, as a society, but it is all inclusively true to speak of it as the household of God wherein his love, care, and grace always are provided, and where the members strive to serve one another in Christ's name and after his example.



### Two Men Went to Their Work

THESE two men were Methodist preachers sent to charges in the same county. As to the difference between the people of the five churches in one circuit and the four churches of the other, one might have made the choice by the toss of a coin. One man began to lay his plans for the year and to greet his people as though no one had heard of the depression or had ever dreamed of failure. The other man was not quite sure. The record of the past year and the present desperate situation was such that he did not know just what to do. From all he could gather the next year would be the worst of any yet.

Sixty days after conference the people in one field were expecting a great year. Victory was in the air. A new strange sense of an unseen presence was girding them for fresh undertakings; somehow this man of God had a sense of divine sufficiency. Over on the other side of the county not a jubilant note had been sounded and the people did not warm up at the mention of the new preacher's name—neither did they find fault—but a sense of helplessness had taken hold of them and the enemies were many—very many.

Here was a man like unto the servant of old, "behold, an host compassed the city both with horses and chariots. And the servant said, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." Blessed are they who have eyes to see the chariots of the unseen on the mountains.

### High Hat and Old Hat

NINETEEN and twenty-eight and nine and several years before were the years of the "high hat," while nineteen and thirty-two was the year of the old hat. And the period of the old hat is better so far as personal character is concerned than the period of the "high hat." Those years of the twenties were prodigal years when people lived fast on borrowed money and rejoiced in riches that grew out of inflated values. They would not pay when they could and now they cannot pay when they would. The situation is tragic. The situation never fails to become tragic sooner or later when people are engrossed with the material to the neglect of the spiritual.

We are unwilling, perhaps, to admit it, but it is a fact nevertheless that our needs are more acutely moral than material. Since 1914 the world in its madness, like Moses in his anger, has smashed the Ten Commandments and we are now paying the price.

When men learn that God is in charge and that the Eternal does not abrogate his throne at the behest of a world of lawbreakers, the better it will be for all concerned.

If in the beginning of this new year 1933 you will "do justly and love mercy and walk humbly with thy God," everything will come out as it ought; otherwise the devil will keep his hold upon you.



### Keep Dreaming

LET your dreams fill the future with promises of better things which are to be. Remember that the dreamers are the world builders; that is, those who dream and dare to make their dreams come true. It is well in this connection to listen to the verse of James Warnack in the Los Angeles Times when he insists:

Dream on, sweet child! Leave not your world of dreams!  
Cling to your fairies! Hold your angel's hand!  
In all the bright days that you are to know,  
Your spirit shall not find so fair a land!

Keep dreaming, gentle maid and noble youth!  
The world that you must meet is not so true  
Nor lovely as the realm that fancy weaves  
From golden threads within the heart of you.



Ruskin has observed that there are no children in Greek art, but that they abound in Christian art—an unmistakable token that it was the eye of Christ which first fully appreciated the attractiveness of childhood.





# People and Things



The pastor of the Franklin charge reports a fine beginning of his second year. A host of merry-hearted friends stormed the parsonage before Christmas with lots of gifts from farm and grocery store—a most pleasing surprise to the parsonage people. The new year opens with optimistic outlook.

"You will note in the minutes that I was sent to Erlanger charge, D. R. Proffit to Trinity, Thomasville, and J. P. Hornbuckle to Rural Hall. In making some after conference adjustments the following changes were made: J. P. Hornbuckle, Trinity, Thomasville; D. R. Proffit, Erlanger, and C. M. McKinney, Rural Hall."—C. M. McKinney.

"In spite of all our faults, weakness and misunderstanding, we have been blessed and drawn nearer to Christ. The new years is at hand, a fresh sheet, a new start; life is before us, Jesus is with us. Let us give thanks for everything. The Christ Child is born again in our hearts on this day of days, and love, understanding and peace prevails, for 'the star shineth brightly, leading the way.'"—Ben F. Seagle.

"Table No. 5, Country Church Report, Ebenezer church, Park Street charge, paid on salaries, should read \$371 instead of \$271. Please announce this. Table No. 1, Parsonage Report, Park Street has no parsonage, and so reported. This should read 'value of other property \$300,' and not value including furniture \$300. There is no parsonage; none was reported."—J. R. Warren, Pastor.

"We consider ourselves fortunate in having been returned to the Norwood circuit for another year. These are a fine people and it is a delight to serve them. Like Peter and John in the temple, they haven't much silver and gold, but such as they have (which is much better) they give us friendship, kindness, co-operation, love, etc., which they have proven. During our stay here may we be able to recompense them."—J. A. Fry.

"Mr. J. Crawford Witherspoon announces the marriage of his daughter, Helen Irving, to Mr. Charles Wesley Clay on Friday, the thirteenth of December, nineteen hundred and thirty-two, Rock Hill, South Carolina. At home after January the first, Hot Springs, North Carolina." Mr. Clay is the young pastor of the Hot Springs Methodist church. At the recent session of the conference at Winston-Salem he was admitted on trial and we welcome Mrs. Clay into the itinerant ranks, but receive her into full connection without two years' trial which the conference requires of all young preachers. Blessings on this young couple as they enter upon the journey of life.

"On Tuesday, December 7, we were greatly grieved to hear of the death of Mr. I. F. Mabry. Mr. Mabry was 69 years old. He had been a member of the Methodist church at McAdenville for many years. We are going to miss his services greatly. He is survived by a host of friends and relatives here. He has two brothers and a sister living in Concord and a brother in Charlotte. Rev. Paul Harding, pastor of Forest Hill of Concord, accompanied relatives here and took part in the funeral service, which was conducted Wednesday afternoon at 2 o'clock. Rev. Mr. Roche, Presbyterian minister of Lowell, took part in the funeral. His body was laid to rest in Lowell seminary."—Robt. M. Varner.

"At 11 o'clock yesterday in our service in Belhaven we had our board of stewards, Sunday school superintendent, with the officers and teachers, at the altar for an installation service, and then administered the sacrament of the Lord's Supper to them in a body. Had a good day together."—E. W. Downum.

"Ball's Creek circuit is off for a good start on the new year's work. The good folks of Friendship church gave their pastor and family a real pounding last Thursday. Such a pounding it was—eats of all description, too many to mention. Long green and silver were added to the lot. The roads in our section are about impassable, but as soon as the auto can travel we plan on making a house to house canvass for the Advocate."—J. Max Brandon.

The Wadesboro congregation has given the Methodist parsonage a fresh coat of paint, some little needed repairs, and put that big house in ship shape for the new pastor. Rev. G. B. Clemmer says that he is going to do his best this year at Wadesboro. That is a glorious resolution for the new pastor and we expect Clemmer to live up to this high ideal and at the end of the year everybody will be satisfied and have reason to be.

"Mrs. Varner and I are happy in our third year's work at McAdenville, and the trial subscriptions of the Advocate have gone into the homes of all our church officials. The Advocate is now in the homes of more than half of the entire church membership. It is our aim to put the Advocate in the home of every church member. With our people reading the Advocate and with the good spirit of brotherhood that now exists in our church I see no reason for us not to have a successful and happy year here at McAdenville."—Robt. M. Varner.

"We have been very kindly received on the Lenoir circuit. Yes, we have been pounded both by the South Lenoir congregation and some of the Littlejohn people. The South Lenoir church presented us with a purse consisting of several dollars as a Christmas present. Our congregations have been good notwithstanding the bad weather. Pray that we many be a blessing to these good people up here. As they minister to us in temporal things, may we be able to minister to them in spiritual things."—D. A. Oakley, Pastor.

"Rev. L. B. Jones, our presiding elder, visited us on last Sunday and preached at the 11 o'clock service and afterwards presided over the quarterly conference. Brother Jones preached a splendid sermon and a large congregation enjoyed the services. In spite of the bad roads and weather a large number of the official board answered 'present' when their names were called. Our people are starting the new year in fine spirit—with enthusiasm, and are optimistic. We are going to give 'Old Man Gloom' a swift kick in the ribs."—Lawrence Watts.

"Rev. J. D. Pyatt, local preacher, has been appointed assistant preacher on the Old Fort charge to serve the rural churches which constituted the Old Fort circuit. This leaves Rev. B. Wilson, the pastor, to give his entire time to the Old Fort church. This arrangement gives the people of the country churches two services per month and the Old Fort church two services per Sunday as formerly. Brother Pyatt will occupy the circuit parsonage. He began his work with the new year."—E. W. Fox, P.E.

The Japanese army is the army of the throne as well as of the nation. It differs from foreign armies in its virtues, and its essential qualities are peculiar to this nation. Moral obligations are sacred to it. Its function is not to intimidate others with savage valor or to massacre hostile tribes or nations. Its essential duty is to subdue enemies and make them observe justice.—General Sadao Araki, Japanese Minister of War.

George L. Hackney, after twenty-one years of consecutive service as superintendent of the First Methodist Sunday school here, submitted his resignation on Christmas day and the school, after accepting reluctantly and paying warm tribute to Mr. Hackney, elected Supt. A. W. Honeycutt of the Lexington city schools to succeed him. Mr. Hackney is considered one of the outstanding Sunday school leaders in the Western North Carolina conference and the local school under his leadership has enjoyed a steady increase until it is among the larger schools in the conference. He has often been honored by district and W. N. C. conferences and has been a representative to the general conference.—The Dispatch.

"Prospects for 1933 are splendid on the Watauga charge. The pastor and family have been warmly welcomed for the second year. Stewards are beginning early on their tasks in finances. There is also a healthful interest by the workers in church organizations. More than 100 were present for Epworth League at Henson's chapel for the first program of the new year. We are sounding the note of faith, courage, hope and large expectation—keeping right in harmony with the challenging themes of editors of the Advocate. The opportunity is large, and there are many adversaries, just as in the time of the sainted Paul. However, our plan of strategy is not defense but attack all the time."—Pastor.

"We are liking our new work. These folks on the Graham-West Burlington charge are the salt of the earth. They gave us a genuine welcome from the start and Old Santa has been so good to us. He gave us cakes, candy, fruit, dressed chicken, dressed turkey, Christmas tree, cards, presents, and mixed in with it all a full supply of love. May God help us to merit such love and confidence by loving service to our people. Both churches are manned by consecrated and efficient leaders throughout the whole organization. By the guidance and strength of Christ we hope to make this year on the Graham-West Burlington charge one that will be acceptable to our Master."—Freeman Heath.

"When the appointments were read at the conference at Winston-Salem we were returned to the Park Street charge, Belmont. After visiting my mother at Danville, Va., for two days, we came back by way of Monroe, spent a day and night with Mrs. Warren's parents, and Friday afternoon reached the parsonage at Belmont. It seemed good to be back home again. On Monday night, November 21, a number of the Ebenezer and Park Street folks came to the parsonage with the pounding spirit and proceeded to pound. About all that was hurt was the kitchen table; it was well loaded. But this was just the beginning—they have been pounding the kitchen table ever since. May the good work go on. We are serving a fine people, and we are very grateful for the kindness of these fine people. The conference minutes show that Park Street charge led the conference in the number on profession of faith—140. Our heavenly Father has been good to us and our people. He has wonderfully blessed our charge."—J. R. Warren.

Immortality without consent, spiritual enrichment and achievement, would be a long-drawn-out, monotonous, unendurable, poverty-stricken, spiritual depression. The only certain way to secure eternal life is to build into life eternal verities and indestructible values. "The spiritual man is alive to all true virtues," and "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—William Orville Ecklor.

"Our Mebane people don't seem to have much money but do have big hearts. Beginning with an organized pounding before Christmas a stream of gifts has been flowing into the parsonage through all the holidays. For all these kindnesses, smallest as well as greatest, the preacher and family are profoundly grateful. We are conscious of our unworthiness, but hope by God's help to render them more acceptable and fruitful service because of their thoughtfulness of us. God bless them and everybody else."—J. D. Bundy.

"We arrived in Seaboard on December 6 late in the afternoon to begin our duties as pastor for the new conference year. A committee of 30 were at the parsonage to welcome us. Supper was served for the entire group. On our arrival we went into the beautifully decorated dining room, where Mrs. J. H. Ramsey introduced us and made an address of welcome. After supper was served we retired to the living room and Mrs. T. R. Everette made an address, outlining the opportunities and possibilities for the coming year. Our pantry was filled with a large variety of foods, and after a very pleasant evening the pastor and his family settled down to the new work."—Lawrence A. Watts.

"We are starting off very well notwithstanding the very unfavorable weather we have had and the bad roads. We have had good congregations and our people have not been unmindful of the preacher's needs, for we have been receiving tokens of their kindness as we have gone into their homes, and they have pounded us from Evans church. Anderson's and Center Hill came in with a large fine turkey last Thursday and a nice pounding this evening. So we are doing very well since coming to this goodly place. Before we left the Pasquotank circuit we were pounded heavily also, for all of which we are profoundly thankful, and pray God's richest blessings on all those who have in any way contributed in making us comfortable and happy."—W. B. Humble.

## LEADERSHIP SCHOOLS

Plans are under way to make the 1933 leadership schools extremely constructive in their contribution to local, district, and conference workers. Details of the program will be released at an early date.

In the meantime make note of the dates on your calendar and begin to make your plans to attend.

If you would like to receive the printed program, write the Division of Leadership Training, 810 Broadway, Nashville, Tennessee.

### MOUNT SEQUOYAH

Young People's Leadership Conference, July 12-25.  
Leadership School, July 27-August 10.

### LAKE JUNALUSKA

Young People's Leadership Conference, August 3-15.  
Leadership School, Board of Missions Co-operating, August 3-15.  
Leadership School, August 16-30.

## ASHEVILLE DISTRICT NOTICE

On Monday, January 9, at 10 a. m., the pastors of the Asheville district are called to meet in Central church, Asheville. At this meeting the books for the annual study classes will be distributed. A full attendance is requested.

D. M. Litaker, P. E.



## Sermon by Bishop Edwin D. Mouzon

The text this morning is in Paul's second epistle to Timothy, in the second chapter and the eighth verse: "Remember Jesus Christ of the seed of David, raised from the dead according to my gospel." It is indeed a great thing to have a good memory, and the most unfortunate to have a poor memory. The most remarkable instance of a remarkable memory that I have ever known was in the case of the late Bishop E. E. Hoss of the M. E. Church, South. Bishop Hoss was considerably older than I, but when I came in the office of bishop we were close together. I discovered he loved many of the books I loved. I would say, "Bishop Hoss, you have certainly read such and such an author?" And he would say, "Yes, I remember that on page 316 where it says so and so." But the most surprising illustration of his memory was drawn to my attention at the conference of our church in Oklahoma City in 1914. This was told to me and I was surprised that I looked up the gentleman. The story was this: A gentleman met the bishop and said, "Bishop, you don't remember me."

"Oh, yes, I remember you quite well. I recall how you came to see me one Wednesday morning at 8:30, and sent up your card." Then he proceeded to tell him what was on the card. I looked up my friend and asked if he did that and was told he did.

I said to the bishop, "Bishop, you have a wonderful memory." And he said, "I remember the things I ought to forget and forget the things I ought to remember."

But however that may be I'm quite sure we do remember things we ought to forget and forget things we ought to remember. I'm quite sure many people do remember how they forget the things they ought to remember and remember things they ought to forget. Open the Bible and read: "Remember the Sabbath day to keep it holy." "Remember now thy Creator in the days of thy youth." And here we have it in the text: "Remember Jesus Christ of the seed of David, raised from the dead according to my gospel."

But there's a difference between being called upon to remember something about a person and being exhorted to remember that person. "Remember Jesus Christ of the seed of David, raised from the dead according to my gospel."

I shall never forget when my distinguished college president made the baccalaureate address at Wofford College in Spartanburg, S. C., and among other things he said, "Young gentlemen, see to it that you do not transgress your education." Those words stuck in my memory and down to this day when I am at home in my library I look upon a large picture of my college president and he still seems to say, "Do not transgress your education." Many things will fall out of your memory, but some things will become settled. But I stand this morning to exhort you whatever you may remember or forget never forget the things you have learned about Jesus Christ. I am trusting that again and again the words that I am using this morning may recur to your memory: "Remember Jesus Christ!"

You will hear many suggestions, discussions in the future. Many things will be drawn to your attention that probably may lead to confusion of thought. It's, therefore, for that that I'm asking you to remember Jesus

Christ. Remember Jesus Christ as the supreme revelation of the Father. Remember Jesus Christ in whose face we see the face of God; remember Jesus Christ without whom you will never be sure of the character of God. God is wise, God is mighty, and God is good. God is mighty for "the heavens declare the glory of God and the firmament showeth his handiwork." But is God good? You'll ask that question some time if you haven't already asked it. Goodness belongs to everyone's character. I have been thinking how wonderful a world this would be if it were all fixed and finished. If everything were just as it is now and never changed. What a marvelous world! But it's far more marvelous than that. Everything is changing, moving! If it were fixed and finished we would say it was dead. But everything in the world is alive. The flowers bud and bloom. The grass springs up. All the time everything is changing. The world is moving; the universe is moving. The whole universe is alive. Everyone comes to believe that God is making the world. He is always doing something. We sometimes ask how God made the world. Well, how is it that God's always making the world? God lives in this world of his and the life of the world is the life of God. When one begins to feel it he lives in the presence of the All Mighty. But a question arises. Is God good?

I read this sentence the other day: "The universe is concerned with too many people to care anything about my personal desires." I'm wondering what Dr. Fosdick means by that? But Jesus didn't say that. Jesus says not a sparrow falls but he sees it. Remember Jesus Christ the supreme revelation of the Father.

Whoever looks in the face of Jesus looks in the face of God. Paul speaks of the glory of God in the face of Jesus Christ. The glory doesn't mean some strange halo about his head.

One day I saw a loving mother on the train playing with her baby. The mother would beam at her baby and the baby would laugh at her mother. That's the most beautiful sight in the world, to see a mother playing with her baby. The glory of God in the face of Jesus as he looks down on the child! The glory of God when he said, "Suffer the little children to come unto me."

When you're tempted look in the face of Jesus. It's a great thing to have the right pattern and live according to that pattern. But some get the wrong pattern. It may have been patterned by Jesus Christ to begin with, but they changed the pattern. Don't pattern your life after any one, pattern your life after Jesus Christ. The work he did was under the leadership of all humanity. Jesus stands before us as what a man and woman can do.

God sent his son that the righteousness of men might be fulfilled in us. It isn't necessary to know a great many good men and women. It's only necessary to know one. If you know one good man and woman you believe in the gospel of humanity. Good men and women stand strong. And high above them all stands Jesus Christ. Men look him and call him the Son of God. I wish that might come home to you today so you will never forget it. Remember Jesus Christ!

A long time ago the vision of Jesus Christ dawned upon me. I was but a boy, but I looked upon him as the pattern of the man of what I could become. I said I

would live like him. No one knows how far short I have fallen, no one knows but I. But today I say I can live like that. Some day I can live like that. Remember Jesus Christ!

Again remember Jesus Christ who loved me and gave himself up for me. Those are very dear words for me. He loved me and gave himself up for me! Remember Jesus Christ who died for you and me. Remember Jesus Christ who loved me and gave himself up for me! Certainly I would not harrow your feelings today. I would for a moment have you think of the Cross. You remember the Roman custom. Their method of punishment was the cross. The criminal to die on the cross had to take the cross and bear it to the place of execution. And they laid the heavy wooden cross on the shoulders of Jesus Christ; but he fainted under the weight of the cross. Remember Jesus Christ who was crucified for you and me. But that was but a symbol. For Jesus Christ had loved himself into perfect sympathy of mankind. There was never a more false heresy than that Jesus Christ never suffered. The fact of it is that the law of the cross is built in the very structure of the universe. You can see it all the way. All the way up and the cross is built in the very structure of the human being. Remember Jesus Christ who died for you and me. God goes all the way for you and me.

Once more: "Remember Jesus Christ of the seed of David, raised from the dead according to my gospel." The Christ you and I are to remember is living. The resurrection of Jesus Christ is a twofold fact. A fact of history and a fact of experience. As a fact of history it belongs to the past, and as a fact of experience it belongs to the past, the present, and the future. Paul declares he was the Son of God by the resurrection from the dead.

We live in a world where science has done many things, but science is not religion. He can do things which maybe never could have been done in this world. He is alive forever more. I would have you remember Jesus Christ who is alive forever more. My friends, whatever you forget don't forget Jesus Christ.

A captain can't sail without the sun. When you make your first sea voyage you will be interested to see how the captain takes the sun. He must see just how the sun is so he can steer the ship.

But remember Jesus Christ! You will meet with things that will cause confusion, but don't forget God. In a confused world remember Jesus Christ. And God has so made men and women that when they are face to face with God they know it and can see him. When you look in his face you see Jesus Christ.

Let me exhort you to remember Jesus Christ. When I was but a lad the eyes of the living Christ seem to have been fixed upon me. Therefore have I never been content. A voice out of the skies says, "Come on up higher." Remember Jesus Christ! In these days we have had all sorts of talk about "having a right to express myself." But the thing that gets me is that many believe they have a personality interesting to all when they don't.

But remember Jesus Christ who is alive forever more. You will need a friend, he will be your friend; you will need strength, he will give you strength.

And my dear friends, if some time you fall into confusion, if voices seem to lead you astray, remember Jesus Christ. If you follow him you will always be saved. Remember Jesus Christ!

## THE PROBLEMS THAT CONFRONT A PREACHER'S WIFE

Are the problems of a preacher's wife all unpleasant? "No, a thousands times, no!" If I considered my problems all unpleasant, I would feel that I was not called for a minister's wife.

I would like to advise the young women of this day never to marry a minister without first communing with God and feeling the call to the work. It is our duty to be in partnership with our husbands as much in this work as in any other profession.

I consider our problems pleasant, if we are serving our Lord and Master. I know that at this particular time there are many pleasant and unpleasant conditions to face. Are we facing them with a burning desire to do the Master's will, or are we putting self first and thinking mainly of our own comforts? May the Lord help us to put self in the background!

There are churches with high steeples, cushioned pews, and a treasurer who hands the preacher a big check on the first of every month; which I imagine would be pleasant. Then there is the small church which cannot afford this. Are we as ministers and ministers' wives going to turn our backs on God and God's people because of this? Their souls are just as precious in the sight of God as the man in the church with money in the treasury.

There are parsonages with all modern conveniences: electric lights, bath, and nice furnishings. I have experienced the electric lights for some time. I will assure you that I would dread to go back to the kerosene lamps; but for the sake of the cause I could do it. I have never lived in a parsonage with running water and bath; but I can imagine this to be pleasant. We are very well satisfied, however, with water from the back porch pump and the old galvanized tub. The modern conveniences are great and we would all enjoy them, and I trust the day will soon come when all parsonages can afford them. Until that day does come may we all be willing to take our turn and serve with a willing heart where the conveniences are, or where they are not. We are all human and like to have everything as we want it, but what we want isn't what we get every time.

After all it is not the big church, the big check, and the well furnished parsonage which makes the preacher's family happy; but it is the spirit of God in the people which is the secret of success on any work.

When His Spirit is at work in both parsonage and church, the result is happiness! A Preacher's Wife.

## ONLY THE FUTURE CAN CALL THE ERAS' TURN

When the historian after a few centuries, examines the long ribbon of the past, he cuts it up (for convenience of description) into slices to which he gives names—antiquity, Middle Ages, the modern period. But at no time have those then living been conscious of passing from one such period to another. The events which have become milestones of history were not so regarded by contemporary witnesses. Pontius Pilate had no inkling of his place in history. It was not until six hundred years after the birth of Christ that a monk decided to adopt that moment as the starting point for numbering the years. On July 14, 1789 (the day of the fall of the Bastille), Louis XVI paused to write in his diary an account of a hunt. Real revolutions are time bombs which explode when their causes have receded into the past.—Andre Maurois.



# The High Call For A Better World

## The Hot Heart of the Crusader Needed

### An Undertaking That Makes a Real Challenge

The ordinary calls of the church fail to arrest attention. Their demands from year to year grow less and less. Even those who seriously set themselves to the task are left in dismay because of the slow and halting way in which the faithful make response. For several years we have been having a period of cultivation for kingdom extension. Every one knows how slack the interest has become. Something must be done.

We do not discount the study class and the efforts made in small groups, but we do insist that a new attack must be made and a way found that will amount to a real challenge. Why should not the presiding elder in his district rally the forces by counties or other convenient groups to make a heroic effort for a general advance? Then men would begin to sit up and take notice.

Missions, temperance and spiritual advance might be made the special objects for the first three months of this year. About these all the forces, men and women and youth, could be rallied in a great way. With song and prayer and the appeal of crusaders a real advance might be made. People would respond and money would be forthcoming. We of the church are on trial just now. Can we demonstrate the power of the church to save? Our present methods have broken down, and pep meetings with fine resolves do not count. Civic clubs are one thing; the church in the business of saving the world is something else. Not songs with plenty of pep, but the great hymns with the spirit of God moving in the hearts of men can win the day.

Why not stir North Carolina from mountains to sea with a mighty crusade in behalf of missions, temperance and spiritual advance? Some of the district leaders are planning for efforts that will challenge. They are wise. Ordinary undertakings will not count in these extraordinary times. They must have a real challenge.

### Exalt the Crusading Spirit

In our church work for a decade we have exalted money and education; the time has come for stressing the effort born of a crusading spirit. In this we do not minimize the place of money or in any way discount education, but we do insist that the day has come for touching the springs of action in our efforts fresh victories to win. A Methodism that can pray with fervor and sing with enthusiasm will get the ear of the crowd and help to relax the purse strings. The ringing challenge of a man who carries the hot heart of the crusader will be mighty to rally the crowds to the pulling down of strongholds.

At this present hour when we are calling home missionaries and the church is reciting its shibboleths, we are relying on handing out books and in passing the hat; as we sink into lower depths of moral conduct and the effort is on to turn back the clock of social reform and moral reform we pass resolutions and hesitate to strike the blow. We need the stamina of the Puritan and the zeal of the crusader.

Dr. Charles E. Jefferson cries out, "What amazing magic in the soul of the Puritan! He changed all he touched. He laid his hand on worship and it became a different worship. He laid his hand on theology and it

ceased to be the theology of the school men. He laid his hand on manners and customs and they were transformed. When he came on the scene it was the custom for men to wear lace on their sleeves. He made the garb severe. It was the custom for men to wear their hair long. He cut his hair and was called a roundhead."

"What was the secret of the Puritan's strength?" enquires Dr. Jefferson. "He was mighty because of his religion. By religion I mean how one feels towards God and what one does before God." Is not this what has made America? The Puritan felt keenly the responsibility resting upon him to build a better world. Our Methodist pioneers set out to redeem a continent. A daring advance this. They learned what Jesus meant when he said to his disciples, "I send you out as sheep in the midst of wolves." To dare to change things is risky business. Those afraid of jails or slander or of hard work never make reformers. They do not lead crusades.

Knowledge has failed us; we have tried it out in the most scientific war of all history. Money has eluded us; the depression is still with us. We stand and gaze on the world today with its woes and wants, amazed at the failure of our wealth and power. We would do well just now to find a moral manhood that can crusade for God, until the book of God and the church of God can speak with new authority to a people tottering on the verge of moral and spiritual collapse. Suicides would grow fewer and the men and women of this day would count for more.

### Meetings of Vast Moment

The conference wide Christian education meeting to be held at Morganton next week and the several district and sub-district meetings to follow later in the North Carolina conference are of real moment in the work enterprised. They should not be passed over lightly or treated as "just another meeting." This is our peril at the present moment.

We are not now concerned with technique and the mechanics of the work. Our eager interest is in the spirit dominant on these occasions. Certainly the spirit of youth and the spirit of Christ should inspire the whole and constrain in all the days ahead. Dr. Halford E. Lucecock says:

"We are glad to discover the real spirit and ardor of youth. It is always a joy to find what one might expect to find in a place, but which for some reason is often absent. I traveled over half of France without seeing any French fried potatoes. I have stayed at the Parker House in Boston without seeing any Parker House rolls. And I have attended many 'young people's rallies' which were more like the annual outing of an old folks' home."

It is pitiful for a group of people to get together in a nominally Christian education group with the atmosphere the same as that of the most secular group of educators. The zeal, enthusiasm and world outlook of the Christian way of life—this means high hearts, tough skins and heroic lives.

About sixty per cent of our population is illiterate, save for the fact that they can read and write.—T. E. Callander.

### "BEER OUR ONLY HOPE"

To the Editor: Maybe you have been taught that "the home is the foundation of the nation." All wrong! Beer is the foundation and only hope. "A government of beer, for beer, and by beer." "All men were created equal for beer." Nothing else can save us.

Congress all last year debated about relief from the depression and the best that they did was the creation of the Home Loan Bank which does not loan to homes, and they will debate about it all this year; but in some way they found the power on the first day of the session to get a vote on liquor.

Thousands of children haven't enough clothes and food. Thousands of men and women are unemployed. But all they need is beer, beer, and more and better beer.

The North Carolina congressmen in a solid phalanx went nobly to the rescue and voted for liquor, like the light brigade, theirs not to reason why, theirs but to do and die, for beer.

They stand by the party platform on beer, but forget there were a few other things in the platform.

Prosperity is to be brought back to us by a tax on beer that will produce four hundred million dollars in taxes, by taking a billion from the people for beer, most of them with children without enough to eat.

The devil is a very ingenious gentlemen, but since he tried to buy Jesus Christ by offering him a city he didn't own, he has never done a finer job than this.

Bruce Craven.

### BOTH CONFERENCES HAVE SPOKEN

We recommend that you support the Anti-Saloon League of North Carolina and beg that our churches be opened to their representatives.

That the presiding elder, in co-operation with the pastors and lay leaders of his district, arrange mass meetings to promote temperance and prohibition.

That the Board of Christian Education in each charge co-operate with the young people in meetings to promote temperance and prohibition; and that the young people's organizations of our church take the initiative in enlisting the young people of other denominations in city-wide and county-wide mass meetings.

That all our pastors preach on the curse of liquor and foster temperance in every way possible.

Finally, we desire to notify the wets of America that the moral forces, with the Cross of Jesus going on before, are NOT on the run, as they suppose, but we're on the march and when they resubmit the Eighteenth Amendment we will face them on every stump and fight them at every ballot box, and this fight can only end in victory!

### METHODIST CHURCH OF SMITHFIELD BURNED

Sunday morning of New Year's day the Methodist church in Smithfield was gutted by fire. About 10 a. m. during Sunday school the fire was discovered. Fortunately the children all escaped in fine order and much of the furniture was saved. The fire started in the furnace room. Damage is estimated at \$10,000, covered by insurance.

This church was built 19 years ago, during the pastorate of Rev. A. S. Barnes. It is a most attractive structure and meets the needs of the congregation. In fact, this church has filled a large place in the life of the community and the excellent congregation may be expected

to fill a still larger place. Plans are already under way to rebuild, a building committee composed of A. M. Noble, chairman of the board; H. M. Austin, superintendent of Sunday school; and Rev. B. T. Hurley, pastor, having been appointed by the quarterly conference.

### CONFERENCE EDUCATION COUNCIL

A conference-wide council on district organization is called to meet at the First Methodist church, Morganton, on Thursday and Friday, January 12-13, to begin at 10 a. m. on Thursday morning. There will be a morning, afternoon and night session Thursday, and a morning session only on Friday. The meeting is expected to adjourn around noon Friday.

The following are expected to be present: The presiding elders, who are the district directors of Christian education; the associate district directors, where the presiding elders have appointed such assistants; the district director of children's work; the district director of young people's work, and the district director of adult work.

Rev. J. Fisher Simpson, director of the young people's division of the general board, is to be present and is to lead the group in an interpretation of the new program of district work. The conference staff members will also be present.

The good people of Morganton are to entertain the council in their homes. Each presiding elder is requested to notify Rev. B. C. Reavis as to the number to be expected from his district. John F. Kirk.

### PREPARE FOR THE PASTORS' SCHOOL IN JUNE

The program for the pastors' school at Duke University in June is shaping up well. Dr. James Moffatt who belongs to the whole Christian world will give two courses in New Testament.

Dr. Douglas Clyde Macintosh of Yale will give two courses and several lectures.

Bishop Edwin H. Hughes will preach four evenings during the second week.

Bishop Paul Kern is expected to give two courses and to give public lectures, if other engagements do not conflict.

Other instructors will be announced later.

Surely every pastor will want to take advantage of this occasion. All who give themselves day by day to the exacting tasks of this present year will welcome a respite for 10 or 12 days in June. Those who begin to make ready at once will be apt to report at Duke for the pastors' school.

Dr. Joseph Fort Newton says in the Charlotte Observer:

"In ancient Florence, in the days of Savonarola, the mighty preacher, the hearts of men were deeply stirred. Touched by the sad lot of the poor, they opened 'The Bank of Pity,' where people could borrow money without ruinous interest rates. What a name, itself a stroke of art, showing us how to do beautiful things in a beautiful way. Later, as the flaming eloquence of the preacher melted their hearts, the people built a 'Bonfire of Vanities.' What a picture—men bringing the frills of fashion, the gewgaws of pride and show, and burning them in the city square, vowing before God to live more simply! After all, maybe piety is just poetry believed in and acted out."



# We Stopped Short

By Reid Wall.

As the papers of the nation record the passage of the Collier beer bill and the avowed intention of wet leaders to repeal the Eighteenth amendment at an early date, it is appropriate for those who have worked for and favor temperance to review their actions and admit their mistakes. In short we were content to build a fence between the slops and the hogs, but stopped trying to take the hog out of man. The key to temperance is in the man, not in curbing the supply. So long as there is a demand for any thing, be it good or bad, legal or illegal, it is going to be supplied.

The slave trade was legally banished by America and other nations shortly after the Revolutionary War, yet the trade continued under cover until 1865. Human slavery and the demand for slaves had to go before the traffic in human beings was stopped. The laws prohibiting the slave trade were broken at an appalling expense in suffering and life. The negroes were bought with rum from African tribes. They were transported concealed in false compartments between the decks where there was not room to sit upright. The death rate was appalling. In one case an entire cargo in chains was dropped overboard to destroy the evidence. Yet the trade was profitable because the new lands being opened in the South required slave labor.

Undoubtedly much of this extreme suffering could have been prevented had the nations repealed the laws against slave trading. The negroes would have enjoyed their trans-Atlantic passage under the flags of the nations better than under the decks of the pirates. But such a compromise would not have touched the real roots of their suffering. So long as the trade was prohibited and the demand tolerated, they were about as successful in enforcement as we have been with our laws that prohibit the liquor traffic while we tolerate the demand. When the institution of slavery was abolished, the traffic died choked at its source.

The demand for intoxicants cannot be abolished by congressional action, executive decree, or a war that tears a nation asunder. It is a matter of individual taste and will—or lack of will. The early crusaders for temperance had no laws to stand upon. They appealed directly to the source of the traffic, the thirsty individual. They were untiring in their efforts to enlist total abstainers. They spent much time in educating and converting men. Women picketed saloons until men were ashamed to be seen going in. Children were carefully schooled in the evils and dangers of strong drink. Success followed their labors, and state after state went dry until the Eighteenth amendment was added to the constitution.

But the law only prohibited the trade. That is all any law could do. The control of the demand for intoxicants is beyond the pale of legislation. It depends upon the educators, preachers, parents, and all who have an influence in shaping individual habits, standards, and desires. Theoretically it appears that a dry society should produce dry individuals, and such was the dream of the temperance reformers when they outlawed liquor in our nation. With a group planted at Washington to watch the laws we proceeded to forget all about the demand and lay down to rest on our victory. But the forces who

profited by the traffic have not slept. Nor has the insidious lure of the forbidden been idle. The moral sentiment of the nation against intoxicants has broken down.

It is quite evident that the moral forces of America are challenged to another crusade. They are responding. Some are hesitant as they listen for the approval of the crowd. Some are frankly at a loss which way to turn, to the abuses of the laws on one side or to the dangers of the traffic on the other. A lamentable few have fearless confidence that they are working for the greatest good regardless of popular approval or disapproval.

There are many lines of attack upon intoxicants. While there are laws against them, there should be widespread propaganda for law observance; not simply because of the dignity or infallibility of the law, but because laws represent the accumulated experiences of a people. The laws against killing did not come until tribes found it uncomfortable and unprofitable to be continually swapping the lives of their members. Prohibition is not the product of legislatures and Congress; it represents a century and a half of painful experience and determined effort to destroy that which cheapens women, robs children, and debauches men. Cannot man profit by the experience of the race? Does he always have to burn his hand before he keeps away from the fire?

A new book, "Alcohol and Man," edited by Haven Emerson, M.D.; McMillan Co., will give invaluable information for those who wish to quote from authoritative medical research on the physiological, social, and psychological influences of alcohol. The very word intoxicate "to poison" should provide a foundation for the beginner in the new temperance crusade.

Drinking is sufficiently prevalent now to supply plenty of material for a first hand study of its social consequences. When we are flooded with modern advertising such wreckage will stalk through the homes of the poor and the well to do, but the bill boards will not tell of it.

The time has come for school, church, and every agency for human welfare to carry on an unrelenting campaign of education against the use of intoxicants. This must be done to hold our present ground, to regain what has been lost, and to advance farther than we have dreamed of going before. And, lest we forget the spirit is willing while the flesh is weak, we must sound the call for real religious experiences of conversion. There is many a person who can conquer his personal habits by no lesser force than a complete experience of dedication to God.

The time of rest is past; the call to a new service sounds over the land. As we go forth to this crusade for temperance, let us be resolved that we will not be content to merely block the traffic of the enemy. We are dedicated to a fight as eternal as the struggle between right and wrong. We will carry on an unending campaign for personal abstinence, and through the individual we will ever strengthen public opinion not merely until every state and nation has dry laws, but until the demand is stopped, and as long as children who might seek to retreat into the delirious haze of intoxicants are born. Each generation is a new world which must examine the sins of the old.

## THE DUTY OF INTOLERANCE

By Bernhard Ragner.

What this country needs, perhaps more than anything else, is a thorough baptism of red-hot intolerance and prejudice—of the right kind.

Personally, I recommend the Jesus brand (first marketed about 30 A. D.), which was vehement, logical, and sincere. Its chief merit is that it was properly directed. It shot at fundamentals, not accidentals.

This intolerance was not aimed at a man's creed, the shape of his nose, his racial group, or his lack of pedigree. On these points Jesus was a broad-minded and liberal as the rain drops which fall, with impersonal impartiality, on all men alike. So, Jesus could make friends with the Samaritan woman, an outcast and a heretic. His racial and spiritual inferior, a fact which provoked critical comment and caused somewhat of a scandal even among the disciples.

The intolerance of Jesus—reasoned and dynamic—struck at real, not fictitious, evils; at everything that is cheap, counterfeit, impure, dishonest, and hypocritical in man. He was supremely intolerant of "ye serpents, ye generation of vipers," who, although of his own race and nation, rendered lip service to religion, but brazenly violated its fundamental precepts.

Through loose thinking and public usage, the words "intolerance" and "prejudice" have acquired connotations not implicit in them. "Prejudice" is often confused with narrow-mindedness, and yet they are not identical. For example, I believe I am a broad-minded man, and still I cherish certain prejudices.

I am prejudiced against cruelty, infidelity, lying, avarice, and ingratitude. I am prejudiced against tattletales, wife-beaters, and trouble-makers. I frankly avow my prejudice, but that does not imply bigotry; it just implies intelligence and common sense.

After all, there is a legitimate place for both tolerance and intolerance in this "sorry scheme of things." The problem of all men of good will is to put each in its proper place (as Jesus did), and not to get them mixed up. Future historians (I fear) will accuse us of making this error; they will record (I predict) that we have been indulgent where severity was in order, bigoted where broad-mindedness should have been the rule; that we have aimed our intolerance at the wrong things. It is time we changed our targets.

Let us make a rapid inventory. What do we find? Too often we condone corruption in a public official if he has the superficial gift of making amusing wisecracks. We excuse malfeasance in office if the perpetrator of it "has a way with him," is well-dressed, takes a good picture, and possesses plenty of "it." As a nation, we condone crimes and apologize for the criminal if he be quaint, picturesque, and romantic. Behold our newspapers! And all the while we look down upon men, upright and clean, simply because they kneel before a different altar than we do and utter prayers in another way. The only remedy is, "Back to Jesus—and his sensible concepts of the role intolerance should play in human life."

With adjectives that blistered and epithets that burned, Jesus excoriated the Pharisees who scrupulously observed the ceremonials of the faith but "omitted the weightier matters of the law—judgment, mercy, and love." He bitterly criticized their camouflage and deceitful whitewashing of themselves. "For ye make clean the

outside of the cup, but within are full of extortion, excess, uncleanness, hypocrisy, and iniquity."

Indeed, a "Litany of Intolerance" can be composed from the Gospels revealing that Jesus quite literally hated—

proselyting (Matthew 23. 15);  
ingratitude (Luke 17. 17);  
avarice (Matthew 19. 21);  
hypocrisy (Matthew 23. 23-30);  
publicity seeking (Matthew 23. 5);  
insincere ritualism (Matthew 23. 14);  
hoggishness in eating and drinking (Matthew 21. 34);  
verbal and superficial religion (Matthew 15. 8).

In all the literature of invective, nobody has surpassed Jesus in the harshness of his adjectives or the bitterness of his condemnation when he assails "evil thoughts, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, foolishness" (Mark 7. 21, 22). Here his intolerance is everlasting, uncompromising, and absolute—no loopholes, no mitigating circumstances, no exemptions or exceptions.

When Lord Nelson was dying, he is reported to have said, "I haven't been such a bad man." No, of course not; he had only stolen another man's wife and broken up another man's home as well as his own. Ivar Kreuger, it is narrated, left a confession that he, too, wasn't a bad man; not at all; he had only forged bonds, falsified accounts, and ruined thousands whose only fault was their trust in him. And still there are persons to defend Nelson because of his fame, and to admire Kreuger because of his daring. Such silly, sloppy tolerance is a disgrace to the person who practices it.

It is time that the disgrace cease, that such an immoral tolerance be exterminated, that America acquire a holy prejudice and a noble intolerance for everything that is corrupting, weakening, and demoralizing in her national life.—Christian Advocate (N. Y.)

## THE CHURCH AND JIMMY WALKER

A story comes out of New York about the late and not much lamented Jimmy Walker. It seems that his affair with a once prominent actress, carried on as it was and is in open and flagrant defiance of public opinion, came at last under the ban of the Roman Catholic Church, of which the ex-mayor is an adherent.

Whatever else one may say about that church, it has a standard of marital conduct wholly admirable, and there are few forms of open sin which it is as quick to rebuke as unfaithfulness to the marriage bond. So, the story goes, intimations from the heads of the church were conveyed in no doubtful terms to Tammany, that Walker must not be renominated.

Another and more personal element entered in, according to the story. The wives of men high in the councils of Tammany let it be known that they, too, hated the Walker affair. If the mayor of New York could be a law unto himself, what security was there for women whose politician husbands were subject to similar temptation?

And so, as has happened many times before, the joint influence of women and the church brought such pressure to bear that Tammany, always sensitive to the voice of ecclesiasticism, and never insensitive to domestic pressure, decided that Jimmy was too hot a poker to hold any longer.—Central Christian Advocate.



# The Sesqui-Centennial of American Methodism

This present year the North Carolina Christian Advocate will devote one page each week to the coming celebration of the Sesqui-Centennial of Our American Methodism in 1934. Special stress will be put upon the history and spirit of the Methodist movement. Our desire is to put much of the history of Methodism within reach of all our readers. Any who will file the Advocate from week to week will be well provided with the facts of our history.

Dr. Paul N. Garber of Duke University will furnish each week a catechism of Methodist history. This is sufficient to guarantee that the work will be well done and of such a character as to meet the needs of youth and the average adult. He will make this a popular and valuable feature for all. Let the pastors all bring this to the attention of our people. Most Methodists do not have access to the history of their church. They will not be supplied with much they need to know.

Then, too, the life and spirit of Methodism will be given consideration. The old Methodist witness and the power of song would do much to revive our waning enthusiasm. Many a languishing prayer meeting could be filled with a new meaning and the spiritual life of the church be greatly revived by getting back to the secret of the Methodist success.

We have all kinds of mission study books. Some of them count for little. A study of our Methodist history until there comes a sense of the heroism that enabled our fathers to win would result in a new missionary enthusiasm. Fellowship with Wesley and Francis Asbury, and intimate acquaintance with the pioneer preachers of the early days in England and in America, would do much to dispel the gloom that hangs about our mission rooms. A God mighty to save, and able fresh victories to win gives daring and yearning for world conquest.

## Of Special Concern to Pastors and Workers Among Young People

This page should be of special help to all pastors who would cultivate the spiritual life of their people and also to all who lead among the young people. The history of Methodism arranged by Dr. Garber carefully filed and kept within reach will be most valuable in arranging programs and study classes in the history of Methodism. This will make possible certain definite lines of work that are not within reach of many because of the lack of material. Then, too, there will be definite suggestions as to spiritual culture and material for use in the mid-week service and other meetings of like character. Often the lay leaders say they do not know what to do. This will furnish every devout spirit a fine field in which to enlist for high spiritual endeavor.

This present plan is that the pastors will encourage their people to file their Advocates and also to encourage their workers to put the paper within reach of their young people. Let this begin at once, so that the material as it appears from week to week may be within the reach of all. There may be no apparent need for this

just now, but one can never tell as to the future. A united effort will get results in conserving material for dissemination of information.

This page will fail largely unless the Advocates are filed to be within reach of the young people; especially true is this when Garber's articles appear. How about those who do not get the paper to file? A word to the wise.

## Make Effective the Mid-Week Service

In many churches the Wednesday evening prayer meeting should be vitalized or ended. It counts for nothing in the life of the church. Many pastors know this to be true, but they do not know what to do; so the sad and formal pretense continues at the same poor dying rate. The real success is an exception.

Why not set ourselves to bring in a new order? Why not make the mid-week service useful in reviving the spiritual life of the church? Why not make this room a glad gathering place for the "inner circle," for the "saving remnant." We want any one who has something doing out of the ordinary to make report on this page. A few may be able to point the way for the many.

Only those who are willing to pay the price of the pioneer and endure the cost of spiritual victories can hope for a mid-week service that counts. Why not bury the age old corpse? We are at the birth-hour of a new era for spiritual conquest.

## Jesus Demands Godliness

Brancomb in The Teachings of Jesus says:

"We used to hear more of godliness than we do now. It has rather gone out of style; it seems people said it was other worldly. Unfortunately, too, the word seems to have acquired something of a passive note. But it was godliness that Jesus demanded. The greatest teacher of the pagan world, Plato, approached the sane conception when he closed his great book, The Republic, with the injunction that we must walk on earth with our eye on heaven. Jesus went far beyond that. Yet nothing could be more simple or more clear than this teaching, a teaching that applies the character of God to even the details of ordinary experience. "And if you salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Be ye therefore perfect, even as your heavenly Father is perfect."

Holiness of heart and life is the one need in all our churches. Why not give over the mid-week service this year to stressing a higher standard of living? Sainly men and women is the one need of the church—those who will strive to reach the standard set by Jesus. Goodness is godlikeness; this is holiness. "Ye therefore shall be perfect, as your heavenly Father is perfect."

Often as we see the crowds gather about the communion table we thrill with the thought of the victory that would come were there more of these holy men and women. Too many of them are dull, indifferent nobodies with never a high and holy hour of fellowship with God.

## MISSIONARY OFFICIALS STUDY FINANCIAL SITUATION

In view of the serious financial situation of the board of missions due to the continuous decrease in collections in the annual conferences, Dr. W. G. Cram, general secretary, asked a number of members of the board to meet with the administrative staff on November 28 to give advice and counsel and to consider ways and means of effecting still greater economy.

Those were the bishops in charge of the mission fields, members of the executive committee and the chairmen of various committees of the board. Those present, in addition to the administrative staff, were Bishops Kern, Alinsworth, McMurry, Arthur J. Moore, Cannon, Hay and Darlington, Dr. R. L. Russell, Dr. J. D. Hammons, Mr. C. L. Shepard, Mr. W. D. Hawkins, Mr. G. E. Edwards, Mr. F. D. Madlin, Mr. Lavens Thomas, Mrs. E. A. Kitchell, Mrs. J. P. Harvill and Mrs. W. J. Piggott. Bishop Mouzon was invited but was unable to attend.

This committee spent an entire day surveying the missionary situation. A study of income revealed that in three years the missionary cause had suffered a loss of decrease in collections of over \$800,000, a decrease of approximately 55 per cent of the board's annual income as of 1929. Drastic reductions have been effected through this period, but owing to the nature of our missionary work cuts could not be made quickly enough to keep up with the rapid fall in income. This situation has resulted in an indebtedness of approximately \$400,000. The expenditures of the board have been cut from over \$1,535,000 to approximately \$900,000, an economy of approximately \$635,000 in the three years. Since the income of the board for 1932 will not be more than \$700,000, it was seen that a serious situation is at hand.

Through Dr. Cram, the general secretary, the secretaries, treasurers, and employees of the board proposed additional reductions in their own salaries. It will be recalled that these salaries were voluntarily reduced 10 per cent one year ago. The committee accepted this second reduction, the understanding being that the salaries of the secretaries and treasurer of the department of general work would be further reduced 10 per cent; those of the secretaries and treasurer of the department of woman's work would be further reduced five per cent; and that the further reduction of the salaries of the employees of both sections be referred to a committee for definite action.

It was of course realized that the further reduction of salaries paid at headquarters would effect but slight saving in comparison with the total deficit.

A committee was appointed to enter into consultation with the secretaries and treasurers of the board and thus to work out additional economies which should be passed on by the board or its executive committee.

## REV. AND MRS. J. L. INGRAM ENTERTAIN AT DINNER

Rev. J. L. Ingram, pastor of the Cool Springs circuit of the Methodist Church, and Mrs. Ingram entertained at a most enjoyable turkey dinner Tuesday evening at the parsonage at Cool Springs. Their guests included Rev. J. S. Hiatt, presiding elder of the Statesville district, Mrs. Hiatt, and the members of the official boards of Cool Springs, New Salem, Providence, Rose Chapel and Clarksbury, which are included in the Cool Springs circuit.

Following the delicious dinner the first quarterly conference of the year was held and was presided over by Mr. Hiatt. This is Mr. Ingram's first year on the Cool Springs circuit, and in his introductory remarks Mr. Hiatt commended him for his excellent record as an ex-service man and as a minister, and stated that he is confident Mr. Ingram will prove as efficient in his present work, as he has already visited practically every home in his new charge. Mr. Hiatt urges that this be made one of the best years of the church, stating that "people are now being led out of the wilderness instead of being led in, as they are loving God more now than ever before." He called attention to the fact that there were 3200 additions to the Methodist church in the Statesville district last year; that two new churches were built in the district, one of them being at Providence in the Cool Springs circuit; and three new parsonages were built, one of the number being the Cool Springs parsonage in which the host and hostess of Tuesday evening live.

Plans for the new year were entered into enthusiastically by the official boards present, and it was decided that a new living room suite will be placed in the Cool Springs parsonage for Christmas. Two new bed room suites and several pieces of odd furniture have been added to the parsonage furnishings since the arrival of Rev. Mr. Ingram in November.

## MARRIAGES

September 8, 1932, at seven o'clock, Mr. Earl Holbrooks and Miss Ora Lee Dellenger were married at the parsonage.

September 20, 1932, Mr. Fred Jordan and Miss Lillie Butler were married at the parsonage, the ring ceremony being used.

November 26, 1932, Mr. Ralph C. Abernethy and Miss Annie Lee Putman were married in the young people's class room at Park Street church. The ring ceremony was used.

December 23, 1932, Mr. Marcus W. Abernethy and Miss Lela Brown were married at the home of the bride. The ring ceremony was used.

Mr. Jordan, Miss Butler, Miss Dellenger, Miss Putman, and Miss Brown were members of Park Street church. Mr. Fred Jordan is president of the young people's division; Mrs. Jordan is pianist at Park Street church; Miss Putman and Miss Brown were both teachers in the children's division.

All these are fine young people and have the best wishes of their many friends.

J. R. Warren,  
Pastor Park Street Charge.

## ELIZABETH CITY DISTRICT APPORTIONMENTS 1932-1933

	G.W.	Orph.	P.E.	D.W.	K.Ex.	C.H.W.
Ahoskie .....	\$636	\$160	\$ 99	\$25	\$175	\$40
Autlander .....	376	65	62	15	100	18
Bath .....	526	120	87	22	150	24
Chowan .....	486	130	76	22	150	39
Columbia .....	405	120	70	18	160	30
Currituck-Kitty Hawk	673	180	114	27	190	45
Dare .....	299	80	52	12	80	20
Edenton .....	551	120	87	22	150	30
City Road .....	889	220	162	36	268	55
First Church .....	1733	375	360	64	350	93
Fairfield .....	275	60	58	15	75	15
Gates .....	739	180	121	30	200	45
Hatteras .....	374	110	59	14	90	27
Hertford .....	832	225	176	33	246	55
Kennekeet .....	374	110	63	15	80	27
Manteo .....	561	135	87	22	125	55
Mattamuskeet .....	526	120	87	22	125	30
Murfreesboro-Winton	661	126	105	21	175	30
Moyock .....	711	240	120	36	200	60
North Gates .....	738	180	121	30	180	45
Paneto-Belhaven .....	449	110	71	18	150	27
Pasquotank .....	701	116	121	20	180	28
Perquimans .....	738	180	121	30	200	45
Plymouth .....	775	210	127	30	175	52
Roper-Creswell .....	682	170	108	26	110	42
South Camden .....	645	100	115	22	125	25
South Mills .....	635	140	99	26	150	35
Stumpy Point .....	414	100	69	16	125	25
Swan Quarter .....	561	120	88	22	125	31
Wanchese .....	361	150	88	22	125	37
Washington .....	1317	270	244	49	300	67
Williamston .....	748	200	122	30	175	50
Windsor .....	561	130	88	22	100	32

## WILMINGTON DISTRICT APPORTIONMENTS

	P.E.	C.&G.W.	Orph.	Dis.	C.H.
Bladen .....	\$ 60	\$ 333	\$ 90	\$ 9	\$ 27
Burgaw .....	140	740	180	18	54
Carver's Creek .....	93	470	120	12	36
Chadbourn .....	155	740	200	20	60
Clinton .....	192	925	220	22	66
Elizabeth Circuit .....	100	630	150	15	45
Fairmont .....	155	925	200	20	60
Faison-Kenansville .....	140	667	180	18	56
Garland .....	80	482	120	12	36
Hallsboro .....	80	434	120	12	36
Jacksonville-Richlands .....	140	667	180	18	54
Lumberton-Chestnut St. .....	220	1110	250	25	75
Lumberton Ct. ....	87	370	130	13	39
Mayesville .....	124	592	160	16	48
Roseboro .....	86	592	130	13	39
Scott's Hill .....	48	249	71	7	21
Shalotte .....	80	453	120	12	36
Southport .....	125	592	160	16	48
Stedman .....	80	492	120	12	36
St. Paul .....	155	740	200	20	60
Swansboro .....	68	407	100	10	30
Tabor .....	90	518	136	13	39
Town Creek .....	92	492	126	12	36
Wallace-Rose Hill .....	140	740	180	18	54
Warsaw-Magnolia .....	140	667	180	18	54
Whiteville .....	174	818	200	20	60
Wilmington, Epworth-Wesley	115	476	160	16	48
Fifth Avenue .....	237	1110	270	27	81
Grace Street .....	355	1555	405	40	120
Trinity .....	248	1220	300	30	90

\$4000    \$20203    \$5158    \$515

M. J. Cowell, Sec. Dis. Stewards.

## CHANGES MADE IN WINSTON-SALEM DISTRICT

Note the following changes in the conference appointments: Rev. C. M. McKinney, who was assigned to Erlanger, goes to Rural Hall; Rev. J. C. Hornbuckle, who was appointed to Rural Hall, goes to Trinity-Bethel, Thomasville; Rev. R. D. Proffitt, who was read out for Trinity-Bethel, goes to Erlanger. These changes are authorized by Bishop E. D. Mouzon.

Loy D. Thompson.



## MRS. L. E. THOMPSON—AN APPRECIATION

By Rev. J. B. Hurley.

Something less than a year ago there appeared in these columns a brief outline of the life and labors of the Rev. Ludolphus E. Thompson, who for many years was a prominent and commanding figure in the itinerant ministry of the North Carolina conference.

We come now to delineate as briefly and as best we can the life and characteristic virtues of a noble woman, Mrs. Louella Vines Thompson, wife of the above named minister.

The sudden passing of Mrs. Thompson was a great shock to the entire community. But few outside of her family knew of her illness. Although her family and immediate friends for some months had noticed a rapid decline generally, but it did not become serious until a few hours before her departure.

Mrs. Thompson was well born, coming from a prominent and cultured family that for many years held a high place in the social, business and church life of Lexington, North Carolina. She was the oldest daughter of John W. and Drusilla Leonard McCrary. Her father was an early citizen and leader in the civic and business life both of his county and town, and did much for the progress of the growing little city of his choice. For a number of years he was treasurer of his county. Mrs. Thompson was a well educated woman of her day, enjoying the culture of the best schools. She attended the private schools of Lexington and when prepared for higher training she entered and finished at Thomasville Seminary, then one of the leading colleges for girls in this section of the state. Her education, therefore, was far above the average women of her time. Her school days being over she did not lose interest, as so many do, in the splendid educational opportunities that had come to her, but made full proof of her advantages and maintained through life literary habits of reading the best books, magazines and the current literature of the times. Browsing in these continually she kept abreast of passing events and in close touch with all the happenings of the "far and near." Such a ready fund of useful information made her an illuminating conversationalist and a most interesting personality. Full of zest and energy and not willing to dissipate her young life upon the shifting social customs of the day, she went into the office of her father and assisted him in keeping the records of his office while treasurer. The interest and efficiency she manifested in the business affairs of her father indicated leadership as a pioneer business woman of that period. She would have been an outstanding woman in any course of business activity she might have chosen as a career. She had a brilliant intellect, well trained and stored with useful knowledge. Possessing fine social qualities with an attractive personality, genial in manner, gracious and generous in spirit and attitude, enjoying good humor and an adept at repartee, made her a choice companion in every circle she entered.

She possessed the rare gift of adaptability. A preacher's wife is called upon to fill a very delicate and responsible position. She is brought into immediate contact with all sorts of folk, rich and poor, high and low, learned and unlearned, agreeable and disagreeable. Great and happy is the woman who can meet the situation and make agreeable and harmonizing contacts with such anomalous and wide range of human personalities. Mrs. Thompson was equal to her position and often turned what

seemed to be a delicate and an uneasy situation into happy and satisfactory occasions.

She had the spiritual genius of forming rare and lasting friendships. Her intellectual culture naturally drew to her the most refined and intelligent ladies of the church to which her husband ministered, and yet she had the finest fellowships, made and held splendid friendships among all groups and classes with which her position as pastor's wife placed her.

Mrs. Thompson loved her home and made it beautiful and attractive for her husband and children; and as a wife and mother, possessing the fine gift of common sense and good humor she gave herself to her family with all the zest of womanly passion. Whether in the little parsonage beside the road, or the more stately manse beside high steeple, she made it a gracious place, full of joy and peace.

She loved the church and gladly gave to it the best of her years. She was conversant with the history of the church and knew well all its working machinery from the smallest council to the general conference. She enjoyed attending the annual conference and took as much interest in its proceedings as the most ardent advocate at the bar. Mrs. Thompson was a deeply religious woman, not of the demonstrative and emotional type, but one of earnest thought, honest purpose and deep devotion. The spiritual tides of her religion were felt, not seen, in the quiet calm of a great soul.

We are told that after the passing of this life we shall live again, not in the "there," but in the "here and now"; that we all leave footprints upon the sands of time; that we all set in motion active influences that will go on battling for good or evil long after we have passed from human sight. If so, then this fine woman will live to make the world better by her gentle and kindly words, by her beautiful and effective deeds, and through a great character made transparent by grace.

A Greek poet has told us how the men of Thebes knew when the goddess of Spring came to their country. Her footprints were seen, not in the sand, soon obliterated, not in the snow, soon melted, but wherever there was a tree, blackened by the thunderbolt, there she stayed her steps and behold the woodbine spring up and entwined it; that wherever there was a stagnant pool there she lingered and it became a refreshing fountain; that wherever there was a fallen and decaying log, there she sat and behold the snowdrop and the anemone rose up and covered it. Her footprints were seen at the crossing of the brook, not in mud pressed downward, but in violets springing upward. Beautiful, but brief epitome of the life story of Louella Vines Thompson.

It is true Mrs. Thompson was growing old, according to the measurement of years, but so young in spirit, so alert and progressive in her thinking and so modern in her attitude was she that no one felt the presence of age in her company.

It was in the early eighties when young Thompson came to Lexington as pastor of the First Methodist church that friendship began that finally ripened into a beautiful romance that was in due time consummated into the union of two great spirits. On February 14, 1883, they were married and immediately went out to the great task that God had set for them. Many still living in the North Carolina conference and many in the various fields in which they served can testify as to the success of their labors.

It was in the early hours of October 24, 1932, that her weary body came to a sudden halt. She had reached the end of the last mile of the way. She smiled adieu and was off to be with those she longed for and loved. She leaves to mourn her loss four children, Edna, Hartwell and John McCrary Thompson, all of Lexington, and Earl McCrary Thompson of Goldsboro, N. C.; two grandchildren, Kitty Lou and William Thompson; two brothers, Earl and J. Ray McCrary, and two sisters, Mrs. Clayton Walker and Edna McCrary, all of Lexington. Funeral services were held at the home on Main street in Lexington, N. C., on October 26, 1932, conducted by the Rev. T. G. Vickers of Rocky Mount, long an intimate friend of the family, assisted by Revs. J. E. Abernethy and J. B. Hurley, both of Lexington. A large audience of kindred and friends gathered to pay their last loving tribute. The floral offerings were abundant and beautiful.

She now is sleeping close to her departed husband in the beautiful city cemetery nearby. Henceforth we shall revere her memory.

### YOUTH AND CHRISTIAN EXPERIENCE

By Rev. Richard K. Morton, S.T.M.

We all desire experiences that stir and thrill us and that put us in touch with things worth while.

Christian experience often seems to us, however, so vague and for away. We think that these things that people are talking about are insincere reports or else something that could never happen to us. We come to the great seasons in the church year without any real expectations or faith.

Isn't it a difficult thing for us to convey in all its vividness and power any experience that we want others to know about? How many times have we seen something funny, a great football game, a great pageant, a stirring parade, and yet left your hearers absolutely unmoved by your account? How can you describe a great mountain to anyone else? How, then, can one fully describe a spiritual experience?

No one knows rules or recipes whereby certain spiritual experiences can be unfaillingly produced in a given individual. One has to study, pray, serve, and struggle forward—and then, in some wonderful way an experience usually comes.

Nothing happens in our Christian life, very often, because we ourselves prevent it. You remember the legend of King Arthur and his bejeweled sword, Excalibur. When Arthur was dying he wanted the knight attending him to throw it out into the water and then tell him what happened. Twice the knight hid it safely because of its great value, and so nothing happened. But the third time he let it fly out of the water—and a hand reached up out of the water to take it. Something happened when something of value was let go without any strings attached. Nothing happens when men cautiously hold back from Christ something which leaves the way open for retreat. We still find our lives by being willing to lose them.

If we took the trouble to study the lives of great missionaries and social reformers, for example, we would see how much those people find, and how deeply and richly they live who dare to risk all.

Haven't you often seen friends deeply impressed by some picture or scene which failed to touch you? Somehow it had just the message they needed. Something happened to change them.

Haven't ideas come into your mind somehow to change your whole outlook? What do you do then to get more? You read more, get more in touch with human life, show more concern about your own life. Why not then make more personal this challenge of Christian experience?

I remember how wonderfully a visit to Thorvaldsen's museum in Copenhagen changed me. I had cared nothing for sculptor, but as I looked at Christ and his apostles portrayed in one room, something happened in it. I remember on another occasion looking through a telescope at one of the great Swiss peaks. It was a wonderful experience.

I feel, too, that we get nearer rich Christian experience through making right decisions—decisions in keeping with what we know of truth, with our ideals, with our idea of our Master. As we grow and learn, we progress by choosing between alternatives, by struggling past temptations and obstacles. The greatest happiness comes from a personal victory over evil.

What makes the difference in climate and fertility between England and Labrador? The presence near England of the warming, life-giving Gulf Stream. What makes the difference between many a life that has powers yet barren, and a life none too well endowed which nevertheless is unconquerable and sufficient for any emergency? The presence in it of the guiding, transforming Spirit of Christ.

Haven't you often met learned or famous men and felt very self-conscious and embarrassed before them, and felt that they were so remote that you could never know them? Then perhaps through associations you came gradually to know them, the strangeness wore off, and you thrilled with the new contact and a sense of new power and purpose. It is the purpose of our religious quest to make ourselves at home with Jesus, accustomed to his ways of reacting to life's problems and imbued with his spirit.

### YET SOME SAY FOREIGN TRADE NOT IMPORTANT

It has been frequently stated that this country, with its great variety of climate and diversity of natural resources, is the richest and most self-sufficient on earth; that the percentage of our foreign to our domestic trade is so small that we can entirely isolate ourselves from the rest of the world and prosper by living "on our own."

But for a hundred years our whole economic development has been adjusted to meet a continuously increasing foreign trade. On account of the war the productivity of our industries was enlarged to such an extent that it has been authoritatively stated we can now turn out as much manufactured products in six months as we could produce in twelve months before the war. To persuade our manufacturers to gear down the machinery to pre-war capacity was an impossibility.

The purchasing power of more than 300,000,000 people in Europe has been reduced to fifty per cent of what it was before the war. So long as European nations, by reason of their chaotic political and financial condition, are unable to purchase our raw materials, or to produce commodities required by us, their prosperity, as well as ours, must wane.—Silas Strawn.

Let every loyal supporter aid by sending a remittance to the Advocate.



## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### MISS SKINNER AND MR. TOWNER

Our conference is to have the benefit of the services of Miss Mary E. Skinner, director of children's work, and Rev. Walter Towner, director of young people's work, of the general board of Christian education, beginning January 17. Miss Skinner will be with us a week, and Mr. Towner for three days.

Miss Skinner, who is regarded as one of the foremost children's workers in the country, has been in our conference before, having attended our annual conference in its sessions at Kinston, taught in a number of training schools, and assisted in several institutes. Children's workers, including district directors, officers and teachers in local churches, and parents, will be pleased to have the counsel, advice, and encouragement that Miss Skinner will bring.

This will mark the beginning of Mr. Towner's visits to our conference. We did not say the beginning of his service to us, for through his wise and aggressive leadership of the young people's work of the general board, he has ministered to our young people. It is fortunate that many of them will be privileged to come in close contact with this radiant, dynamic Christian leader of young people.

We anticipate with high expectations the coming of Miss Skinner and Mr. Towner and bespeak for them large and enthusiastic hearings.

### DISTRICT INSTITUTES

A series of Christian education institutes, district-wide and sub-district, have been arranged as follows:

January 18, at Kinston, for New Bern district.

January 19, at Benson, for part of Raleigh district.

January 20, at Rocky Mount, for Rocky Mount district.

January 21, at Henderson, for part of Raleigh district.

January 22, at Graham, for part of Durham district.

January 23, at Raleigh, for part of Raleigh district.

January 24, at Durham, for part of Durham district.

January 25, at Roxboro, for part of Durham district.

All of these meetings will begin at 3 o'clock, except in the case of the one at Graham, which begins at 2:30. There will be an afternoon session, a picnic supper (all bringing baskets), and then an evening session.

These meetings will emphasize special phases of work in the program of Christian education in the district, as well as consider problems which local church workers are facing. Part of the time will be taken up in discussion of prob-

lems of common concern, and part in the consideration of specialized subjects, the meeting breaking up into three groups, according to age-group divisions.

Miss Skinner will be with us in all three meetings through January 23, and Mr. Towner through January 19. Mrs. Brian and Mr. Gobbel will work in all the meetings of the series.

### COUNCIL AT GOLDSBORO

At St. Paul's church, Goldsboro, January 17, Miss Skinner and Mr. Towner will begin their work with us, taking part in our conference council of Christian education, which is to be attended by the district staffs of the several presiding elders' districts. From each district it is expected there will come the presiding elder, who is the district director of Christian education, the director of children's work, the director of young people's work, the director of adult work, and their associates.

### FRANKLIN COUNTY BEGINS

The Raleigh district-wide survey is about to get under way. Orders for survey cards are beginning to come in. Rev. O. P. Fitzgerald of Louisburg, whom Rev. F. S. Love, the presiding elder, has made responsible for heading up the work in Franklin county, has ordered a supply of cards preparatory to a meeting of the preachers of the county soon to be held.

### Young People's Division

#### MEMBERSHIP INCREASE

When the young people's division of Stem church was organized in August there were 27 charter members. Since that time the membership has grown to 39, and the secretary reports that all the members seem to take an interest in the work and do their best when they are given a part in the program. That is a good record and one that any group of young people should be proud of.

This division has not missed a single meeting since its organization and plans to keep up this good record during the winter months. An interesting social has been given each month, and at the present time plans are being made to give Christmas programs and sing Christmas carols in various homes in the community.

Miss Helen Sandford is president of the Stem division, and Miss Edna Jones is secretary.

### RIVER VIEW ORGANIZES

Rev. J. W. Lineberger, pastor of the Rougemont circuit, and Mrs. Lineberger have been very active in promoting young people's work in the various

churches on their circuit. One of the most recently organized divisions on this circuit is that of River View church, which has a membership of 15 young people. Mr. Lineberger is the adult counselor for this group, and Mr. Charles Ladd is president. Other officers are: Vice president, Mary Holsonback; secretary, Hettie Ellis; treasurer, Gladys Ellis; agent and publicity superintendent, Edna Holsonback; committee chairmen: Estelle Ashley, Hettie Ellis, Callie Ashley, and Roberta Holsonback.

These young people are having good meetings once each week and have taken the care of the church as one of their principal projects.

### MR. TOWNER COMING

For more than a year now we have hoped that Rev. Walter Towner, director of the young people's division of our church, could visit our conference. At last we are to have the pleasure and benefit of such a visit, for Mr. Towner will meet with us in our conference council of Christian education in Goldsboro on January 17 and will be with us in two district meetings on the 18th and 19th. In addition, we are asking Mr. Towner to meet with the council of our conference young people's organization at Goldsboro, January 17, at 2 o'clock.

We feel that we are particularly fortunate to have this visit from Mr. Towner and we look forward to his coming with real joy. We wish it were possible for him to go with us into each of our seven districts, as he will go into the New Bern and Raleigh districts. Since his limited time in our conference will not allow such visitation, however, we are expecting every one of our district directors and associate district directors of young people's work, as well as each of our conference officers, to meet with us in Goldsboro on the 17th, so that all of us together may plan great things for our conference program of Christian education in 1933.

### YOUNG ADULT CLASSES

The newly organized young adult classes of St. Paul church, Goldsboro, known as the Wesley Fellowship classes, had 106 present at their barbecue held recently in the social room of the religious education building. Mrs. A. A. Scott, president of the class, of which Mrs. John R. Raper is teacher, presided. The other two classes joining in the co-operative affair were the Tom Robinson class taught by Miss Mary Emma Giddens and the young men's class taught by Mr. Ray Armstrong.

Invocation was said by Rev. W. V. McRae, who also made a talk on "Fellowship." Talks were given by Mr. Henry Moye, president of the men's class, and Mrs. Ellen G. Johnson, representing the Tom Robinson class.

A humorous skit was given by Mr. and Mrs. Harmon Jenkins and Mr. and Mrs. Wilson Moore, funny readings by Mrs. G. Lee Overman, and a stunt was given by Messrs. W. E. Pennington and Tom Griffin.

## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### BISHOP KERN TELLS OF WORK OF HOME AND FOREIGN MISSION- ARY ENTERPRISE

Addressing the Educational Council of Southern Methodism at the recent session held in Nashville, Bishop Paul B. Kern spoke earnestly of the work now being done in the Orient through the Home and Foreign Missionary Enterprise, the mission special of the church schools which is supported by the fourth Sunday offerings of Sunday schools, the shares taken by adult classes, and the missionary pledges of young people.

Introducing his presentation of the work of the Home and Foreign Missionary Enterprise, Bishop Kern asked the question, "Do the people of the Far East receive the gospel gladly?" In answering the question he gave accounts of the work in Korea, Japan, and China.

In Korea the work heads up in the person of Rev. J. O. Kim, general secretary of Christian education. Brother Kim and his associates have greatly strengthened the Christian forces of Korea through their annual young people's training conferences and through standard and Cokesbury training courses. According to the bishop's appraisal "Christian education has made such progress that it now covers that part of Korea for which Methodism is responsible like a blanket."

In Japan the work centers in the city of Kobe. At first the Japanese people were not greatly interested in the program of Christian education. Yet after the explanation given them last summer by Dr. Hiram King, secretary of Christian education in the Orient, they became enthusiastic and are fast becoming organized to carry on an effective program. In Doctor King we have a most capable leader. By training, experience, and adaptability he is well fitted for his task. He has been achieving remarkable success from almost his first day in Japan.

China has seen outstanding progress. Lacking enthusiasm and interest at first the Chinese Christians are now pushing ahead with their educational program. Starting with little knowledge of Sunday school work they are now doing unusual things. The leadership training idea has become popular among them. It has answered a need which they had felt for a long time. Two results of the educational endeavor are outstanding in China today:

(1) Five hundred and eighty-eight (588) certificates of training credit were issued the first year of their training work. This is more than the number issued in the United States the first year of this work here.

(2) Many strange doctrines are being supplanted with sane and ardent doc-

trines. The Bible is being made clear. If we pursue our present policy in China for 25 years we will lay a new foundation for Chinese workers.

We of Western North Carolina are pleased to get this report from Bishop Kern. We are giving our money to the Home and Foreign Missionary Enterprise. We can see for ourselves the results from the "Home" section (the work done by the extension department of our conference board of Christian education), and we rejoice in the bishop's story of the work of the "Foreign" section. We are also interested in Dr. Hiram King, who is a native of North Carolina. We watched him while he was in Poland several years ago. Now we are happy because of his success and usefulness in the Orient.

### Young People's Division

#### WINSTON-SALEM DISTRICT EMPHASIZES YOUNG PEOPLE'S WORK

Miss Blanche Gluck, district director, and Rev. L. D. Thompson, presiding elder, have announced that the first quarter of the present conference year will be devoted to a special emphasis on young people's work on all the charges of the Winston-Salem district. Practical suggestions have been sent to all churches with the request that a public service be conducted which will give prominence to the young people's activities. Suggested topics for such a service are: "What Can a Young Man Do for His Church?" and "What Can a Young Woman Do for Her Church?"

Under the guidance of Miss Gluck the Winston-Salem district is taking lead in the conference in the number of local church young people's divisions organized. Strong emphasis is also being given to the young people's mission special.

Of special note is the work on circuits in setting up charge unions. It is the plan of the district leaders to organize the young people of each circuit not only into local church divisions but also into charge unions. Thus each local church group will have the benefit of exchanging ideas and experiences with other groups and enjoy the enthusiasm which comes from union meetings. The charge unions for circuits are analogous to the city unions which are active in many of the larger towns. Two circuits of the Winston-Salem district already have successful charge unions. These are the Davidson circuit and the Thomasville circuit.

Three Tahitian teachers made the first organized attempt to evangelize Fiji, in the South Pacific Ocean, a little over one hundred years ago. They landed at Oneata on July 9, 1830.

### HOME AND FOREIGN MISSIONARY ENTERPRISE FOURTH SUNDAY OFFERINGS

<b>Asheville District</b>	
Saluda .....	\$ 1.10
<b>Charlotte District</b>	
Harrison .....	2.00
<b>Gastonia District</b>	
Polkville .....	4.38
New Hope .....	.70
Total .....	5.08
<b>Greensboro District</b>	
West Market Street .....	50.00
Franklinville .....	20.00
College Place .....	10.53
Ward Street-Archdale .....	5.00
Liberty .....	3.50
Friendship .....	1.90
Lee's Chapel .....	.75
Total .....	91.68
<b>Marion District</b>	
Spindale .....	4.00
Rutherford College .....	2.24
Connelly Springs .....	2.15
Total .....	8.39
<b>Mt. Airy District</b>	
North Wilkesboro .....	8.88
Central .....	7.20
Sandy Ridge .....	4.00
Rockford Street .....	3.16
Mariah's Chapel .....	1.60
Draper .....	2.00
Palmyra .....	1.20
Total .....	28.04
<b>Salisbury District</b>	
Bethpage .....	2.00
Gold Hill .....	1.26
Total .....	3.26
<b>Statesville District</b>	
Vanderburg .....	1.46
Williamson .....	.87
Total .....	2.33
<b>Waynesville District</b>	
Long's Chapel .....	2.12
<b>Winston-Salem District</b>	
Centenary .....	68.92
Midway .....	28.62
Ardmore .....	10.90
Brookstown .....	2.41
Smith Grove .....	.60
Total .....	110.55
District totals .....	254.53

### YOUNG PEOPLE'S DIVISIONS

<b>Asheville District</b>	
Asbury .....	1.42
<b>Charlotte District</b>	
Calvary .....	5.00
Hawthorne Lane—Intermediate .....	7.26
Senior .....	17.75
Young People .....	7.41
Union, Weddington .....	.56
Total .....	37.98
Total .....	37.98
<b>Gastonia District</b>	
East End .....	3.00
Ebenezer .....	1.02
Goodsonville .....	.86
Kadesh .....	1.02
Lowell .....	1.00
Mt. Holly .....	5.75
Palmtree .....	1.00
South Point .....	1.75
Total .....	15.16
<b>Greensboro District</b>	
Asheboro .....	17.02
Besemer .....	3.00
Centenary .....	3.10
Friendship .....	.23
Liberty .....	3.00
Mulr's Chapel .....	2.24
Trinity, Randolph .....	2.50
Total .....	31.09

(Continued on page 31)



## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### RESOLVE FOR EVERY MORNING

By Grace Noel Crowell.

Not only when the New Year's footsteps sound

Upon the threshold of my door, shall I  
Make resolution—every flaming dawn  
Shall find me waiting earnestly to try  
To live the glorious hours of one brief day

Simply and serenely at my best;

To serve, if there be need for me to serve;

To rest, if there should be the need for rest.

And I shall always try to be sincere;  
To search for truth and find it where I can;

I shall be charitable, knowing well  
The good that lies within my fellowman.  
I would be cheerful—and I would be brave

Beneath whatever load, or chastening rod,

And oh, these two things I shall try to keep:

A steadfast faith—a childlike trust in God.

—Good Housekeeping.

January is the month to gain impetus in all missionary endeavor. It is the New Year; all mistakes and shortcomings lie buried with the annals of 1932.

A new year gives a chance for a better start. Start the new year by securing subscriptions to *The World Outlook*, and a personal benefit to the mem-money. Where can you find one half so good for 80 cents a year? We should work with intelligence when we pledge ourselves for His Kingdom. Why should a band of women cripple their effectiveness through a lack of intelligent effort? Auxiliary members as well as their leaders must know in order to do.

Out of the 8,000 adult members it is hoped that we haven't many women who feel like a certain woman who refused to join the mission study class because she said that she wouldn't have to help the heathen if she didn't know anything about the dearth in their lives. On the other hand, many are neglecting the enlargement in their own Christian experience because they are withholding a service to God's needy children.

Each district can secure 100 new subscribers to *The World Outlook* within the next three months and thereby help to save our periodical. This is loyalty and it is a personal benefit to the members of our conference. A careful reading of *The Outlook* will teach all how to bring the woman's work to a high standard. It will enable the leaders to enlarge the scope of the work in their respective organizations.

Let publicity superintendents, *The World Outlook* agents and all other in-

terested women unite in a great concerted effort to secure these subscriptions in their respective congregations.

E. S. P.

### HERE'S LOYALTY

Mrs. Carrie Hodges of Grace auxiliary, Wilmington, has been a member of the church for 65 years. She is now in her 82nd year. If you were to be in Wilmington on Sunday and go to Grace Sunday school, about the first person to greet you would be Mrs. Hodges, and she would probably tell you what she expects to serve for the council supper at Grace church on next Tuesday evening. "We didn't serve for a long time," she said, "but," she continued, "the crowd began to fall off. . . . You know they all like to eat and they are coming back."

Mrs. Hodges attended the Wilmington district meeting at Wallace last summer and participated in the day's program. Some one offered her a hymn book, but she said, "No, thank you; I can't see, but that doesn't matter, I know most of them anyhow, and those that I don't know I can hum, for I have known many paid singers to sing for a year without the congregation knowing what they were singing about."

I know a member of another auxiliary who has six children, the youngest two months old. She has been corresponding secretary of her auxiliary several years. The past year she attended every monthly meeting of her circle and missed only one auxiliary meeting when she was visiting her mother in another town. It is hardly necessary to add that in social service, in the study department as well as in other phases of the work she is a loyal contributor.

During this fall our conference president visited auxiliaries scattered over 12 counties in five districts, coming in contact with about 200 auxiliary presidents, and yet only one of these presidents uttered a discouraged note; all the others said they would work to complete their assessments and expected to do so.

In a certain town where there was closed a bank in which most of the auxiliary women had all their personal funds, the members were all at the missionary meeting in the afternoon following the closing in the morning. E.S.P.

### THE JERUSALEM MESSAGE

"Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the Ultimate Reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final, yet ever-unfolding, revelation of

the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

"The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of his love; we have by our own fault opposed his holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that his redeeming love may avail to reconcile us to God.

"We reaffirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for his glory. By the resurrection of Christ and the gift of the Holy Spirit God offers his own power to men that they may be fellow-workers with him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of his kingdom in its fullness."

The above message has been translated in many languages and gone into all parts of the world as a central theme of discussion in groups and open forums. The message is as potent today as when it was first released from the Jerusalem Council. It should express the purpose of every auxiliary during the year 1933.

### The World Outlook

#### An Offer to New Subscribers

During the January-February-March Campaign all new subscribers and those whose subscriptions have lapsed for one year may secure *The World Outlook* for 85 cents.

#### An Offer to Agents

Agents during the same period may retain 10 cents on every new subscriber.

These offers are for three months only, made to tide over the depression year and to help in placing the *World Outlook*, the best of missionary magazines, in every home in Methodism.

Let all former efforts be redoubled during January, February, and March. Address the *World Outlook*, 706 Church Street, Nashville, Tenn.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### A POEM FOR THE YEAR

Grace Noel Crowell.

I am resolved this year that I shall give  
No swift allegiance to some vague to-  
morrow,

But I shall wall each day in, and shall  
live

That day, whatever comes of joy or sor-  
row;

Shall live it bravely, finely, hour by  
hour,

God helping me, I shall not keep be-  
seething.

Release should pain be mine, but by His  
power

Shall throw my heart's door open to its  
teaching.

And I shall tip my cup to drain the last  
Sweet drop of any joy I may be drink-  
ing;

Shall keep a closer guard than in the  
past

Against the vagrant thought I may be  
thinking.

I shall take time this year for every  
task,

And do it well—I shall take time for  
playing,

Shall share my loaf with anyone who  
may ask,

And oh, I shall take much more time for  
praying.

Then surely at the year's close I shall be  
Stronger and braver, wiser, more forgiv-  
ing,

Those walked in days should bring tran-  
quility

And quietness, to fit the heart for living.

### NEW ORGANIZATION, CHARLOTTE DISTRICT

From Mrs. C. E. Wakefield, secretary of the Charlotte district, comes the news of a new organization at Pleasant Grove church, with 36 members. For 30 years this society has been a ladies' aid and has done a splendid work. We feel we are safe in predicting that as a missionary society their work will continue to go forward, and with increased opportunities for service will have a most successful organization.

Following are the officers: President, Mrs. W. A. Auten; vice president, Mrs. Andrew Rohleder; recording secretary, Mrs. Harold Prim; corresponding secretary, Mrs. S. O. Lawing; treasurer, Mrs. Dora Rucker; assistant treasurer, Miss Susie Lawing; Supt. children's work, Mrs. A. D. Parker; Supt. mission study, Mrs. L. A. Auten; Supt. publicity and literature, Mrs. E. E. Simpson; Supt. Christian social relations, Mrs. Parks Dunn; Supt. supplies, Mrs. W. T. Lawing; Supt. local work, Mrs. J. W. Simpson; agent for World Outlook, Mrs. W. A. Auten. The P. O. address of all the

officers is Charlotte, N. C., Route 10, excepting that of Miss Dora Rucker, treasurer, which is Charlotte, N. C., Route 6.

### BREVARD INSTITUTE HAS ENJOYED STEADY GROWTH

Closely associated with educational facilities and progress in Transylvania county is Brevard Institute, a co-educational school owned and operated by the Woman's Missionary Council of the Methodist Episcopal Church, South. It offers exceptional advantages and thorough instruction, striving to supply the educational needs of definite classes of young people.

Brevard Institute is the outgrowth of the Brevard Epworth School, founded in 1895 by the Rev. Fitch Taylor. But for lack of sufficient financial support, the school remained dormant for two years, after which the enterprise passed into the hands of the Woman's Home Mission Society in June, 1903, with E. E. Bishop as principal. In October of that year the school opened with an enrollment of 50 students. The next year the building was enlarged to accommodate increased patronage, and the school grew steadily year by year.

In 1907, Mr. Bishop's services being needed elsewhere by the woman's mission board, C. H. Trowbridge was elected to take his place as head of Brevard Institute. After serving in this capacity for 16 years Mr. Trowbridge was succeeded by O. H. Orr, who was superintendent of the school for four years. In 1927 J. F. Winton became superintendent, which office he held for five years, being succeeded in the summer of 1932 by Miss Daisy Ritter, present head of the institution.

The purpose of Brevard Institute is clear-cut in that it offers unusual educational advantages to that class of young people who do not, perhaps, have good school advantages at home; who are unable to pay the usual boarding school expense; who do not expect to attend college; or who want a change of environment, realizing the broadening influences of a Christian boarding school atmosphere.

Brevard Institute is rated as a class A high school, fully accredited by the North Carolina state department of education. Graduates of the school enter school without examinations.

The course of study includes the required four years high school work as outlined by the North Carolina Department of Education. In addition it includes a normal and vocation department, including commercial courses, music, and home economics. The religious aspect and training for Christian workers are also stressed.

The institute occupies over 100 acres of land in and adjoining the corporate

limits of Brevard. On this property are a modern and commodious administration building, dining hall, kitchen and laundry, three dormitories, four or five cottages, a large and productive farm, and up-to-date barn and much other valuable equipment.

Associated with Miss Ritter in the management of the institution are 17 trained and experienced instructors and workers, the large majority of whom are graduates of Scarritt College, a training school for teachers, operated by the Woman's Missionary

### MISS KWE YUIN KIANG OF CHINA VISITS ASHEVILLE

Miss Kwe Yuin Kiang, principal of Laura Haygood School, in Soochow, China, was a pleasant visitor in Asheville for the holidays. Miss Kiang was the guest of Mrs. C. A. Reynolds and of Miss Amy Hackney. While here it was the great privilege of the missionary society at Hillside Street to have her as a guest and to enjoy a splendid talk on her work in her native land. On Thursday afternoon she was a guest at the meeting of the Charles Wesley Byrd Bible class and made a most interesting and informative talk on the Laura Haygood School and the great opportunity it is giving to the Chinese girls along educational and spiritual lines.

From Asheville Miss Kiang went to Columbia University, where she will continue a course of study which she has been taking at Peabody Institute and Scarritt College for several months on school administration. On her way back to China next summer she will make a trip to the Holy Land.

### ZONE MEETING AND STUDY CLASS AT CONCORD

Mrs. D. L. Maness sends us the following account of a recent interesting meeting:

"On November 23 an all day mission study class was held at Central church, to which all the auxiliaries in the zone had been invited. The visiting auxiliaries were welcomed by Mrs. W. C. Houston, who also conducted the devotional in a most impressive manner.

The home mission study, 'Facing the Future in Indian Missions,' was led by Mrs. H. L. Sedberry of Forest Hill and she was assisted in presenting the study by Mrs. F. J. Haywood, Mrs. D. L. Maness and Mrs. J. C. Bodenheimer of Concord. Central, Mrs. H. A. Scott of Mt. Olivet, and Mrs. H. L. Powell of Mt. Pleasant.

At the noon hour an appetizing lunch with hot coffee was served.

On the opening of the afternoon session the business meeting was held and officers for the year were elected. Mrs. H. L. Sedberry was made chairman and Mrs. Dewey L. Maness secretary.

Mrs. Z. V. Moss of Albemarle, secretary of the Salisbury district, who is an inspiration to any meeting she attends, gave a most interesting and helpful talk on 'Our Goals for the Year,' after which the meeting came to a close."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### SHINE ON

The mists have cleared away and much to our delight the sun shines on this Monday morning. Most of our children are back in school and a sufficient number of workers are physically able to direct our activities. Our visiting college students are returning to their work today and ere long we will be moving along with accustomed momentum. We need both sunshine and the rain, but just now we need especially the sunshine.

### PLEASING RELIEF

When the germs of sickness visit the Children's Home there are a lot of us to receive them. We live in congested quarters so that when one child catches a cold, as in other contagious ailments, there are numbers of our children who are liable to catch the same thing. Seventy-five of our children have been flat on their backs during the past week, while skilled physicians, three trained nurses and a number of assistants gave them careful attention. It is a great satisfaction to visit the hospital this morning and find only 15 children remaining there, and these almost ready to return to their cottage homes. Three severe pneumonia cases seem to have cleared up and we can begin to look out upon our surroundings and smile.

### WELL AGAIN

Little Betty Lou Comer has been mighty sick. Her pallid face, parched lips and almost lifeless body caused us great anxiety. Now she sits up in the bed and plays with her doll, the one Santa Claus brought to her, and greets her friends with a smile. Thanks to skilled medical science and careful nursing Betty Lou is almost well again. This little girl is claimed and clothed by the young women's class at Forest Hill, Concord.

### OWE NOTHING, GOT NOTHING

Our auditors are now busy examining our books. They have gone far enough with their work to confirm our knowledge of the situation, that we owe nothing and have no money to start off with the new year. It takes over \$300 a day to run the Children's Home. We must care for our children in sickness and in health, through the days and through the nights, and provide for their growth and development. The raising of children is not a holiday affair, nor can it be well done on a cheap basis. We enter upon the new year with an abiding faith that our friends will share with us

through this year as they have during the past years.

### HONOR ROLL

Our ten per cent apportionment honor roll already includes some of our choicest friends, those who usually set the pace for prompt payment of their obligations to the Children's Home. Those so far enrolled on this honor roll are listed in line with their qualifying to appear:

Grace, Winston-Salem.  
Oakley, Asheboro.  
Central, Shelby.  
First church, Marion.  
Forest Hill, Concord.

The following congregations on charges have paid their ten per cent apportionment:

Ramseur, Ramseur-Franklinville.  
Marvin, Forsyth circuit.  
Cold Springs, Mt. Pleasant circuit.



Betty Lou, very sick last week, is now well

### A SOUTHERN COMPANION

Prof. B. G. Childs of Duke University forwards me a newspaper picture of seven fine young men from Duke University who have qualified as Southern Conference champion long distance runners. One of this number is Jack Heritage, a Children's Home boy, now in his sophomore year at Duke University. Professor Childs says, "Perhaps you didn't see this picture of our champion cross country team, 'recludin' Jack Heritage. Of course we are proud of them all."

### CORRECTIONS

In the published list of ten per cent apportionment payments three corrections should be made, these corrections having been called to our attention by the pastors in charge. Rev. J. Max Brandon called attention to an error of 18 cents in the credits to the Bald Creek circuit. He says when this error is corrected his charge will be credited with having paid out in full. Brandon is right.

Rev. J. G. Huggin, Asbury Memorial, calls attention to an error of \$19.10, which when credited to his charge puts them in the clear. Huggin is right. Our office has credited the amount in question to Asbury on the Acton circuit.

Rev. A. C. Kennedy, Kerr Street, calls attention to our failure to credit his charge with a \$14 payment. The error in this case was in the failure of the sender to designate the account to which the contribution should be credited.

We like to correct our errors. We also think it a healthy sign for our pastors to show a concern relative to the record of their ten per cent payments.

### SANTA CLAUS PREACHERS

Among other choice visitors who recently came to the Children's Home the following pastors visited us and brought with them choice produce and "goodies":

F. B. Jordan, Glenwood, Greensboro.  
C. F. Womble, Highland, High Point.  
J. R. Church, Mt. Olivet, Davidson Ct.  
A. C. Kennedy, Cabarrus County Young People's Union.  
W. B. Davis, Central, Spencer.  
C. O. Kennerly, Jamestown-Oakdale.

### TWO GOOD FRIENDS

Yesterday afternoon one of our fine lads cut his leg severely. We hurried him over to Dr. W. L. Grimes, a skilled surgeon. Now he is comfortable and rests well. Earlier in the week Dr. Grimes performed a critical appendicitis operation on one of our girls. He gives his services to our orphan children.

This morning a statement from Dr. Robert N. Walker, optometrist, amounting to \$207 for services rendered 17 of our children during last calendar year, is received. At the bottom of this statement is written, "Settled in full to above date. Thanks for the opportunity of serving."

May the Lord's richest blessings be upon these two talented friends of little orphan children.

### OUR FRIENDS

"I am sending in another package our white gifts gathered at our Christmas pageant last night. I think you will be glad to know that practically everybody who came to the pageant brought something to give to the Children's Home. The idea that all the children are to make a gift of this kind at Christmas is gaining headway with us. I trust that all the children at the Children's Home have had a joyous Christmas and that we are going to be able to care for them throughout the year."—Rev. O. J. Jones, Bryson City.

"Sir, I would like to marry your daughter."

"What's your occupation?"

"Radio announcer."

"Take her. You're the first man who ever said good night and meant it."



## THE METHODIST ORPHANAGE

HON. R. M. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
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### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

Patsy Williams, one of our ninth grade girls, has written an interesting account of our Christian doings. It will be found on this page of the Orphanage notes. Patsy is an exceptionally fine girl and has ambitions worthy of any high-minded young lady. I feel sure her letter will be read with great interest and much profit.

Since it is so expensive to operate a car for the singing class, it is sincerely hoped that the churches visited during the year will pay for the gas and oil. As we do not take offerings when visiting churches, we feel that most of them will be glad to pay the expenses of the class at the rate of five cents per mile each way.

The Methodist Orphanage feels profoundly grateful for the many donations received from friends during the Thanksgiving and Christmas holidays. It is very gratifying to know that our friends are willing and glad to share what they have with our orphan children. It is no small undertaking in a time like this to finance on orphanage which has three hundred and thirty-two children. I sincerely believe that our friends are going to continue to share what they have with our boys and girls.

It costs the Methodist Orphanage one hundred and eighty dollars each day in the year to meet its running expenses. Because of the small response from churches and Sunday schools during the Thanksgiving and Christmas seasons we find ourselves facing the most serious situation that has confronted us since the Orphanage was established more than thirty years ago. We have been forced to ask all the pastors in the conference to send us a part of their Orphanage apportionment as early as possible in order that we may meet our financial obligations. When our churches realize that it takes nearly two hundred dollars each day to feed, clothe, school, keep warm, etc., our children, they will more readily respond to the urgent request that I am making for funds. May I suggest that January be made a special Orphanage month for raising a part of the Orphanage apportionment in each charge? Unless this request is complied with we shall face a most serious situation. If all will comply with this

request our immediate needs can be met.

\* \* \* \*

Three hundred and thirty-two children were happy Sunday afternoon not only because it was Christmas, but also happy about the large Christmas tree we were to attend. There was a present for each of us and the auditorium looked beautiful with the lighted tree and presents around it. Some of our boys and girls gave several songs that were enjoyed by everyone. Some very dear friends of ours were present. Mr. and Mrs. Josephus Daniels, two of our beloved friends, were here. They never miss a Christmas that they do not come to our tree. They play Santa Claus for us with good things to eat. Mr. John



John Clark, a Methodist Orphanage Boy

Jenkins, son of the founder and first superintendent of this home, was present. He made a very impressive talk to all of us and his talk included many nice and complimentary things about our home. Dr. F. S. Love, Rev. E. C. Few, Rev. Robert Bradshaw and others shared our happiness. Mrs. Ivan Procter, the woman to whom we owe our appreciation, did everything in her power to see that every child received a present. She certainly worked hard and I am sure we are all very grateful to her. I think every one of us were content with our present; and to the circles of the Edenton Street church we want to express our appreciation for their kindness to us at Christmas.

During these holidays we girls and boys have been enjoying ourselves to the greatest extent. Our superintendent has been exceedingly good to us and we have had several parties and social gatherings. The spirit of Christmas cheer has certainly reigned here.

Patsy Williams.

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## Sunday School Lesson

JANUARY 8

By F. B. Stockdale.

### Jesus Facing His Task

Scripture Lesson—Mark 1. 12-20.

Golden Text—The time is fulfilled, and the kingdom is at hand: repent ye, and believe in the gospel.—Mark 1. 15.

Jesus begins his work, and in so doing reveals himself as he is not often otherwise revealed.

#### Driven

Do not get the idea of some person urging some other person, by use of whip or spear. Jesus was never outwardly driven. This is the drive of the Spirit within. When a mother attempts some difficult service for her child she is driven, but the driver is the mother love inside. The bodily actions of Jesus, as he turned his face to the wilderness, were actions that expressed the Spirit of Jesus. To attribute them to some other spirit is to begin the work of Jesus in the realm of slavery; in that sense Jesus was never compelled. His own personally controlled the movements of his body. The great experience through which he had just passed stirred within him a vigor that is utterly beyond our power to measure or conceive.

His first work was with himself. He had to master himself before he began asking others to follow him. Thus he goes into the wilderness for a testing of forty days. What that testing was is graphically said though not fully told.

#### Locate the Fight

The battle of the wilderness was fought in the mind. "Tempted of Satan." Who he may be, our discussions have not settled. We have used him in such a way as to shirk responsibility for our own actions. He is a poor excuse for any wrongs of mine. We pay attention to him here for the simple purpose of locating the strain through which Jesus went for those forty days. It was not a physical combat; it was a spiritual contest, and all such struggles are located in the mind.

Read the story where the word Satan first occurs; it will shed light on that at which we are looking. "Satan stood up against Israel, and provoked David to number Israel" (Chronicles 21. 1). This locates very plainly and very definitely where Satan works. The decision to number Israel was made in David's mind, though the idea is credited to some other source. Thus we have a human mind struggling with an idea that is not originally his. Satan is the author of the idea, but it finds its fruition in the mind of David.

Jesus had just been called "My beloved Son, in whom I am well pleased."

The temptation calls this in question and seeks to get Jesus to act as though it was not so; seeks to get him to doubt it; seeks to get him to act below his own experience. What this testing meant is suggested by the statement, "He was with the wild beasts." The contest in his mind stirred up all the savagery nature knows. There swept over the Master that which is native to lions and tigers. That is to say, that emotionally Jesus was capable of feeling all through which the race has come. The force of such stirrings of the emotions we can only dimly understand.

"The angels ministered unto him." That is, they became deacons and waited upon him. This is a lift in the emotional life that it is difficult to follow. It indicates what to Jesus was possible. He now sits down and the angels bring him food. What the repast was we are not told; men have no words for such experiences of the soul. He is capable of entering into the whole realm of emotions downward. He is also capable of climbing to heights where angels rightly are his servants.

#### Who We Are to Follow

It is well to get as clear a notion as we may of the kind of individual that is going forth into the world to say to men, "Follow Me." Unfortunately we have allowed the materialists of our day to laugh us out of countenances as to the glory of our heritage. He is the Son of man, and this is what he reveals.

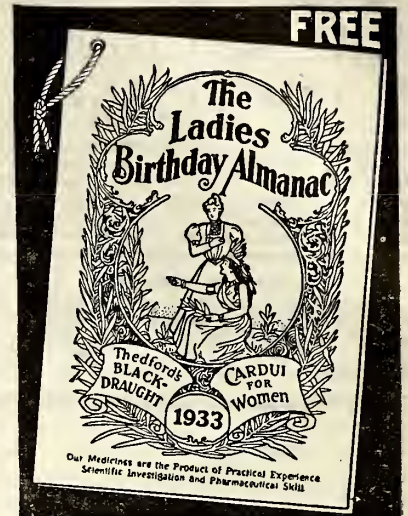
He is capable of wrestling with an idea not his own, and while for forty days it grips him, he is never conquered by it. He can think his own thoughts, and he can think the thoughts of any other. The idea is Satan's, and for forty days Jesus struggles with the notion to doubt that God had come to him through terms of his own experiencing. He is asked not to believe either the Voice or what the Voice said.

Man is capable of running the whole gamut of emotions. He can descend into deeps where wild beasts dwell. He can come near enough to feel all they feel. Be with them, not as Daniel was with them, but in the sense in which they are with each other. He can rise until the angels may not sit by his side, but, without lowering themselves or losing their dignity, simply carry to him the food that is his right.

Man is capable of holding to his own experiences of God. "Thou art my son"—and he goes from thence to live as though it was true. It was true to him, and no testing could bring him to act as though it was not true. He would not step below it, and so maintained the consciousness of the great reality.

When Harry Elmer Barnes said, "Astronomically speaking, man is almost negligible," he was voicing a personal opinion for which there is little reason. George A. Coe's response, "Astronomically speaking, man is the astronomer," uttered a truth that seems to have escaped the mind of Mr. Barnes.

—Cincinnati Christian Advocate.



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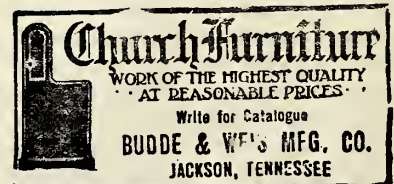
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## TWO VIEWS OF WHISKEY

Col. Robert Ingersoll was not a hard drinker, but he liked the warming influence of some good whiskey when he could get it. He was making a lecture tour through the state of Kentucky one time, and while down here he found a whole barrel of real ripe old whiskey that just suited his taste; and he had it shipped home to himself; and when he got home he said, "Bob, this is too much whiskey for any one man to have, so send some of it to some of your friends." So Bob sat down and made a list of friends to whom he might send some of his choice whiskey. Among the list was Dr. Buckley, a Methodist minister, an old school friend; Bob thought he might like some of the good whiskey, so he sent Dr. Buckley a gallon jug and wrote a letter:

My Dear Buckley:

I send you some of the most wonderful whiskey that ever drove a skeleton from a feast or painted landscapes in the brain of man.

It is the mingled souls of wheat and corn.

In it you will find the sunshine and the shadow that chased each other over billowy fields. The breath of June, the carol of the lark, the dew of June, the wealth of summer and the autumn's rich content, all golden with imprisoned light.

Drink it and you shall hear the voices of men and maidens singing "The Harvest Home," mingled with the laughter of children. Drink it deep and you feel within your veins the beautiful starred dawns, the dreamy, tawny dusks of perfect days.

For 40 years this liquid joy has been confined in staves of oak, longing to kiss the lips of man.

Your friend,

Robert G. Ingersoll.

Dr. Buckley got his jug of whiskey, looked it over, and without even removing the cork to see what a beautiful bunch of joy he had, he shipped it back with the following letter:

My Dear Bob:

I return to you some of the most beautiful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man.

It is the ghosts of wheat and corn crazed by the loss of their natural bodies.

In it you find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June becomes chilled and the carol of the lark gives place to the forbidding cry of the raven.

Drink it and you shall have woe, sorrow, babbling, wounds without cause. Your eyes shall behold strange women and your heart shall utter perverse thoughts.

Drink it deep, and you shall hear the voices of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who still lives. Drink it deep and long and serpents will hiss in your ears, coil them-

selves about your neck and seize you with their fangs.

At last it "bitteth like a serpent and stingeth like an adder."

For 40 years this liquid death has been confined in staves of oak, harmless there as purest water. I return it to you that you may put in your mouth that which will steal away your brain, and yet I call myself your friend.

Buckley.

## BRIEF REMINISCENCES OF OUR SAINTED HEROES

By Zadok Paris.

John Tillett, a strong and stern preacher, who denounced sin wherever he found it. He was known to be an enemy of whiskey. He never saw a man he was afraid of. Dr. J. J. Renn told me how he rasped Dr. Deems on the conference floor for remarks made about another brother till Dr. Deems called upon the bishop for help. I saw him a few times. He left two noble sons: Dr. W. F. Tillett of Vanderbilt University and Hon. C. W. Tillett, a prominent lawyer of Charlotte, N. C. The old people remember and love John Tillett, the Iron Duke.

P. F. W. Stamey was born in Burke county in 1849. He joined the North Carolina conference in 1873. He was a great revivalist. Hundreds and probably thousands of persons were converted under his ministry of 17 years. At the memorable conference of 1889 he was appointed presiding elder of the Trinity College district and died in 1890. I heard him preach a great sermon at the conference in New Bern in 1888. He was loved by his people. He had two brothers who belonged to our conference: Enoch Stamey, a superintendent of Keeley Institute of Greensboro, N. C., and S. E. Stamey, who died years ago. Many of our people remember P. F. W. Stamey.

J. F. Washburn, born in Cleveland county, and joined conference in 1881. When I was on the Onslow circuit in 1886 I met Miss Hattie Foy, said to be the belle of Jones county, and she afterward married Frank Washburn. Frank was a fine fellow, and I understood, a good preacher. I do not remember his appointments. I do remember he was on the Monroe circuit in 1890 and went from there to the Yadkinville circuit, where he died in 1891. I do not know what became of his widow, but he has relatives in Cleveland county.

W. C. Gannon was born in Guilford county 94 years ago. I was very closely associated with him in 1887. I was at Church Street, Charlotte, and he was at Monroe. He had me to preach for him several times. I went down to hear Bishop Key in the morning and he made me stay over and preach that night. He was an able preacher and a loving brother. He ranked in his appointments with F. D. Swindell and others of the same caliber. He was very popular with preachers and people. I do not know where he was buried, but he went to his reward from Winston in 1891.

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## TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett.

## Bob Ingersoll and Beecher

When I read about old age pensions or when I hear a church orator trying to raise a fund for superannuated preachers (the English call them decayed preachers. I don't like that adjective; do you?) I think of the old drunkard in the corner of Bob Ingersoll's audience, while Bob was trying to prove there is no hell. The old sot listened a while, and then in maudlin tones, spoke out, "Bob, make that thing mighty sure. A lot of us fellows are depending on you."

The stories on Bob Ingersoll and Henry Ward Beecher still survive. Bob called on Beecher one morning. The maid said Mr. Beecher was busy and could see no one. Ingersoll said, "Take my card to him. He'll see me." Sure enough the maid returned and said Mr. Beecher said, "Come up." Entering the study, the Colonel said, "I was sure you would see me, Mr. Beecher." "Yes," said Beecher, "These other friends of mine I can see at some other time, and if not in this world, in the next, but Bob, if I don't see you in this world, I never will see you."

A land agent called to sell Mr. Beecher some lots in Arizona. His spiel was superlative. It was the most wonderful country. Finally Mr. Beecher said, "But do you mean to tell me that you have found a perfect place on this earth? Is there no defect there? Is it a flawless paradise?" "Well, yes," said the agent, "there are two things, but we are going to correct them both. That country is dry, but we are going to bore artesian wells and cut irrigation ditches. Then we do not have as many good people out there as we would like, but we are going to bring in a number of good colonists." "Huum," said Beecher, musing, "Why, my friend, that's all the bad place lacks, good society and water."

## Plato and Pluto

A Virginia preacher, able and popular, was running a series of sermons on The Future State. One Monday morning one of his members met a friend down town. Said the friend, "Where did you go to church last night?" "To hear my pastor, Doctor X." "What did he preach about?" "He preached on Hell?" "What did he say about it?" "Man, he talked like he was born and raised there."

## What's the Elevation?

After a lengthy auto ride over Missouri's gently rolling hills, I sat with mine host on the porch of the village hotel. He was the factotum. He had met the train with his Zoonerville Trolley and motored me to the hostelry, showed me to my room, and now sat discussing the weather, crops, politics, etc.

The view from that modest porch was magnificent, and the elevation so surprising, after the nearly level country through which we had come, that I asked him, "How high are you here?" He

## An Anthem for the Advent

Words by Wilbur Fisk Tillett.

Music by Mrs. Carrie B. Adams.



To strains of soft, sweet music  
One night I fell asleep,  
And dreamed I heard the Angels  
Their songful vigils keep;  
'Twas Christmas Eve they'd gathered  
To join in vesper prayer,  
And pour their happy voices  
In song upon the air:  
"Glory to God in the highest!  
To Him be highest glory  
Whose love reigns everywhere!"

The song I heard them singing,  
That filled the courts above  
With "Glory in the highest  
To God for his great love,"  
Was that celestial anthem,  
Ne'er sung but once on earth,  
Which shepherds, all adoring,  
Heard at the Christ-Child's birth:  
"To God in the highest glory!  
Tell all the earth the story,  
That Christ has come to earth!"

I heard it! O I heard it!  
Its notes so sweet and clear,  
I said, "I will record it  
For saints on earth to hear!"  
But, ere I did, awaking,  
The strains all died away,  
As clouds, in sunset splendor,  
Faded out at close of day,  
And left me echoes only,  
Echoes of "Glory, glory!"  
In that angelic lay.

Some songs we hear in dreamland  
We ne'er may hear again,  
But one sure joy awaiteth  
All who heaven's bliss attain;  
It is to hear the angels,  
Each Christmas Eve above,  
Sing o'er that Advent anthem,  
Heaven's holiest song of love:  
"To God be highest glory!  
To God the Father glory  
For Christ, his gift of love!"

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Copies may be ordered from Whitmore &amp; Smith, Nashville, Tenn.; Richmond, Va. Price, postage paid: single copies 20c; 6 copies \$1.00; 12 or more copies to one address, 15c each.

The following words of Henry Vaughan, a poet of the seventeenth century, are quoted by Dr. Tillett at the end of the final chorus as set to music and strongly reinforce the author of the words and the composer of the music as they "into glory peep":

"As angels, in some brighter dreams,  
Call to the soul when man doth sleep,  
So some strange thoughts transcend our wonted themes,  
And into glory peep!"  
—Henry Vaughan, 1618-1695.

promptly replied, "Dollar and a half a day." I couldn't quarrel with that. In fact it was a low financial thermometer for such a high barometer.

## "OCCUPY TILL I COME"

These significant words, spoken by the Master, should ever be in the consciousness of all his followers. Only by keeping them in mind can they train themselves to give him their best service. So many little opportunities to be useful or helpful are liable to be overlooked if we are not constantly on the lookout for them. There is considerable truth in the old saying that "practice makes perfect." And by being continually on the alert for any service we can offer in Jesus' name, we should soon be able to recognize many opportunities which would otherwise escape us.

As we pass about among our fellow-beings, let us remember that each one of them has a separate soul and a different story; also that the right approach is very important. Each one has a different need—and here is where training will help us to serve to the best advantage.

There are times when a word fitly spoken will show to another the error of his or her way. Sometimes a few kind words of sympathy will cheer an aching or sorrowing heart. A few words of praise or appreciation to some one who is honestly striving to give the best he has to the work assigned him may send him on his way with new life and vim. Many discouraged persons would be heartened by a cheering word of encouragement. There are tired and overburdened persons to whom a kindly word or deed would mean a great deal. There are those who grope in darkness, burdened by sin and guilt, and who long for the cleansing of "The blood that flowed on Calvary." It may be your happy privilege to direct some of these to Jesus.

Then there are all the varying needs of the body. Perhaps we can visit and cheer some one who is sick. Perhaps we can take food or clothing or other necessity to some one in need. Perhaps we can render assistance to some overworked person. There are so many ways in which we can be of service to our fellow beings that we can always find something to do for some one if we keep



our eyes open. Let us not weary in such well doing, for every real act of kindness to anyone else is something done for Jesus. So as we hope to receive his "Well done," let us keep busy in his name.

Be careful how you say there is nothing you can do. There is something everybody can do who is able to get about. Because you haven't the ability or talent to do as much as some one else doesn't excuse you from doing whatever you can. Remember the fate of the man who hid his talent in the earth. Instead being rewarded, as his fellow servants were, he received a heavy condemnation.

One place we should never forget to be kind and thoughtful is in the home. It is so easy to be grouchy and impatient, so let's practice being patient and forbearing and learn to show our appreciation for the services they render us. Courtesy in the home will be as much appreciated as anywhere else.

A kind word here, a kind deed there, as we go about our daily tasks, will add to our golden treasure as we move on toward the setting sun. That is another good reason for keeping busy for Jesus while we can, for "the night is coming when we can work no more."

F. H. Willard.

THE COKEsbury PARTY BOOK

"What can we do?" This is a question that must be continuously answered by mothers, social directors, leaders of young people and civic groups. In a tense age like our own recreation and wholesome fun constitute a part of our living program and the responsibility rests heavily upon the ones who provide it. In "The Cokesbury Party Book" there is found a solution for those who are vexed with the problem of furnishing entertainment, since there are 52 parties clearly described with ideas given for invitations, decorations, costumes and refreshments.

These parties are so widely different that no matter how varied the groups, something suitable can be found. Many of them have suggestions for raising large sums of money. The book is published in attractive form and is fascinating to read.

The Cokesbury Party Book. Compiled by Arthur M. Depew, Cokesbury Press, Nashville. Price \$1.50.

THE WATERFALL

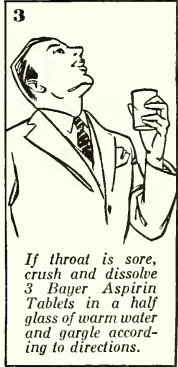
Out from the cloud's embrace it sallies!  
Liquid joy of a thousand rills—  
Fragrant the fresh and free ozones—  
Wakes new earth and sky, nor dallies!  
Fringed with the sea are the emerald stones!

Happy the hills  
The dew caresses!  
Earth close presses  
Her crystal chalice—  
Some of its beauty shatters and spills!  
Shatters to form a rainbow palace!  
Spills and spills!  
And the tired heart rallies  
And thrills!  
Sneed Ogburn.

# HOW TO STOP A COLD QUICK AS YOU CAUGHT IT

A New Method Doctors Everywhere Are Advising

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and dissolved in a half glass of warm water, repeating every 2 or 3 hours as necessary. Sore throat eases this way in a few minutes, incredible as this may seem.

Ask your doctor about this. And when you buy, see that you get the real BAYER Aspirin Tablets. They dissolve almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets dissolve with sufficient speed and completeness, leaving no irritating particles or grittiness. Get a box of 12 or bottle of 100 at any drugstore.



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# Children's



# Storyland

## JOCK, BROADCASTER

May Belle Clark.

Jock's throat swelled and the yellow feathers quivered as he sang. He sang because the sun was shining, because he was happy, because his friends of Station WMF had come in and opened the studio for the day. The studio was lonely when they closed it up and everybody went home for the night. The canary always welcomed the first sounds of footsteps in the morning.

Jock's first memories were of a bright sun parlor where he and other young canaries flitted in their cages and listened to the older birds sing. He had wondered many times if he would ever be able to sing as well. He and the other youngsters were growing fast. They were having plenty of seed and cuttlefish bone and every day the bath tub was put into their cage, and each one took a bath while the sun was shining bright and warm. Then the cage was cleaned and fresh, white sand was put on the floor. Sometimes the birdies quarreled and fought, but usually they were too busy flitting from perch to swing, and holding to the sides of the cage getting the cuttlefish bone.

One day Jock thought he would see how his voice sounded. It was only a twitter at first, but gradually it grew stronger as he imitated the others.

Many times he saw people come in to buy canaries and he often heard them say that they wanted the sweetest singer. He thought it must be wonderful to be called the sweetest singer.

Jock was so happy that he spent much time singing. He thrilled and sang just as he heard the grown-up birds do. When he was nearly grown a man came in one day and said that he was beautifying the studio at the radio station and wanted a bird. Jock wondered who would be pretty enough to please him. The man said also that he wanted a good singer. Mrs. Cantrell brought him over to Jock's cage. He admired the bird's beauty and asked if he were a good singer. Mrs. Cantrell said that he was young but an excellent musician for his age. After putting Jock into a little cage she told him goodbye tenderly and the stranger took him away.

Jock blinked when he entered the studio. It was a bright room on top of a hotel. A pretty cage was brought and Jock was put into it. He was very lonely and the strange voices frightened him. Why weren't there any other canaries here? Weren't they kind to birds? He huddled on the floor of his cage, afraid of the strange voices he heard singing and speaking before the mike. Why didn't they stop sometimes? When

anyone came near they spoke kindly, but he longed for familiar voices. After many hours the lights were turned out and Jock was left alone. He was glad of the darkness and quiet.

After a day or two Jock began to enjoy the music and to listen intently. He was not too much afraid to eat now and to flit about his cage. Finally, one day he was so charmed with the music that he forgot himself and began to sing. His new master hurried to the cage saying softly:

## A THANKFUL BOY

"I'm thankful for my grandpa's house, where we can go and stay, And have the greatest loads of fun on each Thanksgiving day;

For then my grandpa always has a turkey big and fat,

With stuffin'—oh! and chicken-pie, and ducks, and things like that.

And grandma! Why, if you could see her cranberries and jelly,

And juicy pies, and lovely cakes, you'd think that we fared well;

You'd wish that you could stay and eat at the great table spread

With all these goodies—and that big fat turkey at the head.

I'm thankful to be grandpa's boy; he's dreadful proud of me,

And says I'll be a credit yet to the whole family.

I'm thankful for my own dear home, for school, and work, and play;

And that I have a grandpa's house for fun each holiday." —Selected.

"Well, old man, you have found your voice."

After that Jock sang a little every day. He enjoyed most of all the kind voices of the gray-haired minister and the music of the choir during the chapel of the air, early each morning. Then it was that he put the most joy into his music.

The bird sang more and more until some of the broadcasters said he worried them and asked to have him moved. So Jock's cage was taken from the studio and hung in the office. This made him very sad. Why couldn't he sing over the radio too? Why couldn't he help make the studio pretty? What wrong had he done that he must be punished?

One morning several days later the business manager was surprised to find so many letters on his desk.

"What's the excitement this time?" he thought aloud.

When he opened the first letter he was more surprised than ever.

"Where is the dear little bird? I miss him very much. I learned to listen for his voice. I am an invalid and somehow he helped me to bear the pain."

The next:

"You have presented some good voices over the radio lately, but none better than the canary's. Let him broadcast again. He only wants to prove that you can't keep a good man down. I heard him during the chapel of the air and he gave me courage for the day's work."

There were others and each mail brought a fresh supply.

So Jock was placed in the studio again. He was happy indeed. He sang now a little sweeter than ever. He put into his song a little love for the sick lady and for the others whose letters he had heard as well as his own happiness.

People about him talked of how much training certain musicians had had and of how much they were paid. As he hung in his cage, he wondered what better training one could have than a loving heart and what better pay than the knowledge that he was making others happy.

(The little hero is named for a canary that we had in my home when I was a child and the story was suggested by my hearing a canary sing over WTOG in Savannah.)

## STATE NAMES

The states' interesting names all have significance, and in many cases originated from the world nationalities which first settled or colonized these states.

Some of the states are named from the English and French, to mark the limits of the exploration of these nations; Indian names were taken from tribal names or some feature of that region; and although the Red man now has no power and his numbers have diminished greatly, his colorful names are still used.

Of the forty-eight states, we find that twenty-five bear Indian names, twelve are English, six Spanish, three are French, and two are typically American.

The several separate and distinct languages among the Indians are divided into dialects, and there is a vast difference in Indian names over the country.

Massachusetts was the first state to bear an Indian name, which until the year 1780 bore its colonial name of "Massachusetts Bay." The word means "near the great hills."

Connecticut was once "Quonokacut," and has been changed as we see; the word meaning, "river whose water is driven by the tides," a very long name.

Alabama received its name likewise

from Indians, whose tribe was called "The Alibamo," a wandering tribe.

Tennessee is also of Indian origin, "Tanasee," a Southern tribe, but the meaning of the name is unknown.

Illinois is so called from the Illini tribe of Indians, whose name signified "men."

Texas originally meant "Friends," so called from a group of tribes.

Ohio takes its name from the principal river which bore an Indian name, meaning "beautiful river." This was from the Iroquois.

Kentucky bears a name of uncertain origin; some say that it was derived from the Indian word "Kentake," meaning meadow land. Others are of the opinion that "Kentake" means river of blood, and the name came from a Shawnee tribe, as they were near the Kentucky river.

Wisconsin came from the Sak Indian word meaning wild channel. The French settlers wrote it "Quisconsin."

Michigan comes from an Algonquin word meaning big lake, and then called "Michigraw."

Iowa was named by another Indian tribe, "Ahhee-oo-ba," meant drowsy one. The tribe was nearly exterminated by the Sioux; they had lived in the valley of the state's principal river, to which they gave their name.

French explorers changed the name of Arkansas; it was called "Alkansia," from the Indian name, and other forms have been often used.

From a Sioux Indian word comes Minnesota, meaning cloudy water; and Missouri gets its name from the river so called, "Muddy Water."

The Sioux language also gave the name, "Nebraskaan Otoe," a Sioux word meaning shallow water. Dakota means allies, and was so named by the Sioux, but at first called "Nakoka," the common name for the Sioux tribes.

The Kansa Indians, from which the name Kansas was derived, were also of the Sioux tribe, meaning people of the South wind.

Oklahoma has a tribal name from the Choctaw tongue, and means Red people. Wyoming's name originated in the language of the Leni-Lanappe tribe, meaning wide plains; or another meaning, mountains with valleys between.

Arizona was named by a small peaceful tribe of Indians, and the meaning of the name is, place of small springs.

The Ute tribe named the Mormon state, as they lived there, but the meaning has not been found for this name. Utah was taken, however, after the name of the tribe.

New Mexico received its name from a civilized tribe of Indians, the Aztecs, and is derived from the name of word, Mexitilla, meaning habitation of the god of war.

Idaho, a highland state, is so called from the Indian word, gem of the mountains.

It seems strange that early explorers have no part in the states' names, and those states named for sovereigns have

but little meaning to us now. Eleven states were named for individuals; eight for rivers; five for mountains; six for various Indian peoples; six for natural conditions; five for other lands; one for a holy day, while two are of unknown origin.—Religious Telescope.

#### A MERRY CHRISTMAS FOR "REX"

A. Guy Taylor.

Would you like to know if my dog "Rex," that I told you about being hurt by an automobile, ever got well? You remember he dashed into the street to save a little girl who had toddled in the way of a great big truck to get her balloon, and how Rex grabbed her dress between his teeth and flung her out of danger, but was run over himself.

Yes, he did get well. He limps and looks kind of funny with only half an ear—but I don't mind that as long as he doesn't have any more pain.

Sometimes when I am studying my lessons, he licks my hand and stretches himself beside my chair and sleeps until it is time for me to go to bed. I guess he remembers how sorry I was, and how hard I tried not to hurt him when I washed his wounds.

He was so brave and patient. Dad said, "Good old dog; you deserve a reward." Rex wagged his tail, which was the only way to let Dad know he understood.

Now I want to tell you what Rex is going to get for a Christmas present. I'll have to whisper it 'cause if he should hear, it would spoil all the fun.

Santa Claus is going to give him a new kennel. I'm going to take the pennies out of my bank and buy a whole lot of straw to put in it to keep warm. Mother is going to give him a big plate full of turkey bones, and Dad thinks the best thing he can do is to whistle for him to come in doors on bitter cold nights and sleep in a box beside the kitchen stove.

I bet you, if Rex could talk he would thank us and wish all of his friends, "Merry Christmas."

#### I WISH I HAD A KITCHEN

I wish I had a kitchen  
All shiny white and green—  
A very little kingdom  
Where I could reign as queen—

A pair of handy cupboards  
Full of glowing pots and pans,  
And room for flour and spices  
In rows of little cans—

And a broad low window near, with  
Ruffled curtains, trim and white,  
And a glorious red geranium  
Stretching upward to the light—

I'd cook our meat and spinach  
And make little cakes and such,  
And even washing dishes  
Wouldn't matter—very much!

—Margaret Cross, in American University Loom.

## Stubborn Coughs Ended by Recipe, Mixed at Home

Saves \$2. No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief. From any drugstore, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and children love its taste.

This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

Universal Self-Pronouncing

## Dictionary

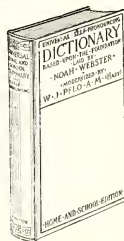
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Syllables  
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Parts of Speech, Etc., Etc.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FIRST ROUND

	January	February
Person, 11	7-8	11
Brookside (Brookland), 3	8	12
Roxboro, 7:30	8	13
West Durham, 7:30	11	14
Milton, 11	15	15
East Roxboro, 7	15	16
Taneyville, 11	16	17
Mebane, 7:30	22	22
Swepsonville, 11	29	29
Graham, 7:30	29	29
Siler City, 11	5	5
Haw River, 3:30	5	5
Trinity, 7:30	7	7
Bahama, 11	12	12
St. Tishah, 11	12	12
Pittsboro, 11	19	19
Duke's Chapel, 7:30	19	19

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

#### FIRST ROUND—IN PART

	January	February
South Mills, New Land, 11 and 2	7	7
Myock-Memorial, Myock, 11	8	8
South Camden, Sign Pine, 3 and 7	8	8
Manies, 11	15	15
Wanchese, 7	15	15
Hatteras, 11	15	15
Kennebec, 7	15	15
Dare, 11 and 7	16	16
Stump Point, 7	22	22
Bath, Asbury, 3	22	22
Pantego-Belhaven, Belhaven, 7	22	22
Fairfield, 7	23	23
Matamoras, 11	23	23
Swan Quarter, Providence, 2 and 7	25	25
Columbia, 11 and 2	28	28
Plymouth, 11	29	29
Roper-Creswell, Roper, 7	29	29
Williamston, 11	29	29
Windsor, 3	5	5

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.

#### FIRST ROUND

	January	February
Hemp Tabernacle, a.m.	8	8
West End, Marcus, a.m.	8	8
Raeford, night	8	8
Wadeville, a.m.	8	8
Sanford, p.m.	15	15
Laurel Hill, Snead's Grove, a.m.	22	22
Caledonia, John's, p.m.	22	22
Blanco, Star, a.m.	22	22
Troy, p.m.	29	29
Elberie, Concord, a.m.	4	4
Wadeville, Hebron, a.m.	5	5
St. Glad, p.m.	5	5
Fayetteville Ct., p.m.	6	6
Parkton, a.m.	7	7
Maxton, p.m.	7	7
Red Springs, p.m.	12	12
Rowland, a.m.	12	12
Goldston, a.m.	18	18
Carthage, a.m.	19	19
Linden, Cool Springs, a.m.	19	19
Piedmont, a.m.	26	26
Robert, Ledbetter, 3 p.m.	26	26
Rockingham, p.m.	26	26
Hamlet, a.m.	5	5
St. Johns-Gilston, St. John's, p.m.	5	5

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. FIRST ROUND

	January	February
Atlantic, 11	8	8
Morehead City, 7:30	8	8
Pink Hill, Webb's, 11	15	15
Dover, 3 and 7:30	15	15
LeGrange, Institute, 11	22	22
Kinston, 7:30	22	22
Goldboro Ct., Daniels, 11	28	28
Goldboro Ct., Daniels, 11	28	28
Goldboro, St. Paul, 7:30	29	29

### ROCKY MOUNT DISTRICT L. B. Jones, P.E., Rocky Mount, N. C. FIRST ROUND

	January	February
Northampton, Jackson, 11	5	5
Rich Square, 11	5	5
Robersonville, 11	8	8
Tarboro, 7:30	8	8
Clarke Street, Rocky Mount, 7:30	11	11
South Rocky Mount, Battleboro, 11	15	15
First Church, 7:30	15	15
Rosemary, 11	22	22
Roaheke Rapids, 3	22	22
Scotland Neck, 7:30	22	22
Spring Hope, 11	22	22
Rocky Mount Ct., 7:30	29	29
Wilson, 11	5	5
Stantonsburg, 3	5	5
Warren, Providence, 11	12	12
Warrenton, 7:30	12	12
Weldon, 7:30	15	15

### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FIRST ROUND

	January	February
Newton Grove, Hopewell, 11	8	8
Dunn, 7:30	8	8
Central, 7:30	11	11
Creswell, 11	14	14
Oxford Ct., Bethel, 3	15	15
Oxford, 7:30	15	15
Jonkins Memorial, 7:30	18	18
Dreary, Middleburg, 3	22	22
City Road, White Memorial, 11	22	22
Henderson, 7:30	22	22
Fairfax, Cary, 7:30	25	25
Beeson, 11	25	25
Four Oaks, Four Oaks, 3	29	29
Clayton, 7:30	29	29

	February	January
Louisburg, 11	8	8
Tar River, Kittrell, 3	5	5
Franklington, 3	5	5
Youngsville, Youngsville, 11	12	12
Elk River, 11	12	12
Bailew, 11	19	19
Edenton Street, 7:30	19	19
Erwin, 11	26	26
Puquas, Holly Springs, 7:30	26	26

### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FIRST ROUND

	January	February
Southport, Trinity, 11	8	8
Shallotte, Concord, 3	8	8
Trinity, 8	11	11
St. Paul, St. Paul, 11	15	15
Lamberton Ct., 7:30	15	15
6th Avenue, 8	18	18
Clinch, 11	22	22
Stedman, Bethesda, 3	22	22
Roseboro, Bethel, 7:30	22	22
Elizabeth, Clarkson, 11	29	29
Bladen, Deems, 3	29	29
Burgaw, Rocky Point, 11	5	5
Scott's Hill, Seagate, 7:30	5	5
Lamberton, Chestnut Street, 11	12	12
Fairmont, Bethesda, 3	12	12
Carver's Creek, Bolton, 11	19	19
Hallsboro, Wanshish, C. 3 and 7:30	19	19
Swansboro, Midway, 11	26	26

## Backache bother you?

A nagging backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



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You to get our price before buying that ordinary work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

Jacksonville-Richlands, Jacksonville, 3	26
Maysville, Maysville, 7:30	26

## Western North Carolina Conference

### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND

January	
Morven, Morven, 11	8
Peachland, Peachland, 3	8
Wadesboro, 7:30	8
Thrift-Moore, Pleasant Grove	15
Hickory Grove, 3	15
Homestead-Duncan, Homestead, 7:30	15
Trinity-Durita, Trinity, 11	22
Belmont Park, 7:30	22
Spencer Memorial, 11	29
First Church, 7:30	29
February	
Marshville, Marshville, 11	5
Monroe Circuit, Grace, 3	5
Monroe, Central, 7:30	5
Pineville, Pineville, 11	12
Broad Street, 7:30	12
Chadwick, 11	19
Wesley Heights, 7:30	19

### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FIRST ROUND

January	
Lovesville, Hill's Chapel, 11	7
Bessemer City, 11	8
Cherryville Ct., Mary's Grove, 3	8
Dallas, Dallas, 7:30	14
Summerside, Summerside, 11	14
Shelly, Central, 11	15
Lafayette Street, 7:30	15

### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FIRST ROUND

January	
Wesley Memorial, Wesley Memorial, 11	8
Battleground, Center, 3	8
Ruffin, Ruffin, 11	8
Summerside, Summerside, 11	15
Cedar Falls, Cedar Falls, 3	15

### SECOND ROUND

Reidman, Naomi, night	15
West Hill, West Hill, 11	22
Stokesdale, Mt. Carmel, 3	22
Bessemer, Bessemer, night	22
Rosedale, Central, 11	29
Reidsville Ct., Westworth, 3	29
Bethel-Grace, Grace, night	29

### February

Randolph, Trinity, 11	5
Ashboro, C. Mt. Shugart, 3	5
Ashboro, Central, night	5

### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
FIRST ROUND

January	
Marion Ct., Pleasant Grove, 3	8
Melbourne, Melbourne, 11	15
Cliffside-Alandale, Cliffside, 11	15
Spindale-Pleasant Grove, Spindale, night	15
Gilkey, Gilkey, 11	22
Glen Alpine, night	22
Table Rock, Mountain Grove, 11	29
Morganton Ct., Salem, 3	29

### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

January	
Dobson, Rockford, 10:30	7
Radville, Prospect, 3	7
Jonesville, Hanes' Grove, 3	8
Pilot Mountain, Pinnacle, 11	15
Rural Hall, Trinity, 3	15
Danbury, Bethesda, 11	22
Sandy Ridge, Delta, 2:30	22
Stonewille-Mayodan, Mayodan, night	22
Madison, 11	29
Walnut Cove, Stokesburg, 7:30	29

### February

Spray, 11	5
Draper, 3	5
Leaksville, night	5

### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. M. St., Salisbury, N. C.  
FIRST ROUND

January	
Albemarle Ct., Union Chapel, 11	8
Forest Hill, night	8
Baden-Tabernacle, Tabernacle, 11	15
Albemarle, First Street, night	15
Epworth, 11	22
Concord, Mt. Mount Olive, 11	22
Mt. Pleasant, Cold Springs, 1	29
Kerr Street, night	29

### February

Salem, Salem, 11	5
Woodleaf, Woodleaf, 3	5
Park Avenue, night	5

### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
FIRST ROUND

January	
Granite Falls, 11	8
Dudley Shoals, Grace Chapel, 3	8
Highland-Rhodhiss, Rhodhiss, night	8
Mt. Zion, 11	15
Shepherds, Vanderbilt, 3	15
Davidson, night	15
Catawba, 11	22
Falls Creek, Mt. Zion, 11	22
Statesville, Broad Street, 11	29



## Keep Young with Your Children

Don't give them a cross nagging mother to remember. A happy home depends upon you. If your work is a burden—if the children annoy you—do something about it today. Start taking Lydia E. Pinkham's Vegetable Compound. It will steady your nerves—give you that extra strength and energy you need.

By actual record, 98 out of 100 women say, "It helps me." Give it a fair chance to help you too. Sold by all druggists.

## Lydia E. Pinkham's Vegetable Compound

Ohn, 2:30	29
Elmwood, night	29
Elmwood, night	29

### WINSTON-SALEM DISTRICT

Lay D. Thompson, P.E., Winston-Salem, N. C.  
FIRST ROUND

January	
Denton, 11	8
Walkertown, 7:30	8
Farmington, 11	15
Mocksville, 7:30	15
Lexington, 11	22
Linwood, Oak Grove, 3	22
Grace, 11	29
Central Terrace, 7:30	29

### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

January	
Cullowhee, Cullowhee, 11	8
Glenville, Glenville, 7:30	8
Murphy, 11	15
Murphy Ct., 7:30	15
Macon, Union, 11	22
Franklin, 7:30	22
Hayesville, 11	29
Andrews, 7:30	29

Jonathan, 11 5  
Bethel, 7:30 5  
The district missionary meeting will be held at Waynesville at 10:30 of January 5, 1933. Lunch will be served and the afternoon meeting will be devoted to ways and means for carrying out our missionary program.

### W. N. C. BOARD OF EDUCATION

(Continued from page 19)

Marion District	
Morganton	3.00
Mountain Grove	2.50
Total	5.50
Salisbury District	
Cabarrus County Union	5.00
Cold Springs	1.50
China Grove	1.00
Epworth	6.08
Granite Quarry	.90
Total	14.48
Statesville District	
Broad Street, Statesville	9.37
Mt. Zion	5.11
Rose Chapel	1.10
Stony Point	.50
Total	21.08
Waynesville District	
Bryson City	1.12
Winston-Salem District	
Centenary—Young People	3.00
Hi-S.	4.82
Green Street	.75
Mocksville	.75
New Hope, Lewisville	1.00
Ogburn Memorial	1.00
Pine Grove, Forsyth	.50
Total	21.82
Young People's totals	149.65
Grand total	405.20

## Man Wins Battle With Kidney Acids

Sleeps Like a Baby—Feels Fine—Uses Guaranteed Cystex Test.



Thousands of men and women are getting back on their feet, sleeping fine and feeling younger by discovering how simple it is to combat Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting, Acidity, due to poorly functioning Kidneys and Bladder, with a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-pay guarantee to fix you up or money back on return of empty package. Cystex is only 75c at druggists.

## ST. CHARLES

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ON THE BOARDWALK  
ATLANTIC CITY

A Smart Hotel in  
America's Smartest Resort

Only Hotel on the Boardwalk  
WITH OIL HEAT

Open Throughout Winter  
and very special rates during the  
healthful Atlantic City winter

## QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reeves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reeves Sanitary Lotion, or send 75c to Reeves Laboratories, Asheville, N. C. Your money back if it fails.

# 666

LIQUID - TABLETS - SALVE

# VS. EPIDEMICS



## ✕ IN MEMORIAM ✕

**BROWN**—Wiley Brown, 67, prominent churchman an retired business man of Greenville, N. C., passed away November 26. Death followed an illness of several weeks.

Mr. Brown was beloved in his family, his church and city. His genial personality is deeply missed from our midst. He was an honored citizen, member of the Methodist church and a Mason. He served many years on the board of stewards, and was a delegate to the conference recently held at Rocky Mount. His church had a large place in his life.

Surviving are his widow, Mrs. Mollie Moore Brown; four sons, Rev. A. E., Bryce B., Wyatt L. and Mack D., and a sister, Mrs. Jennie Morrill of Snow Hill. His Pastor.

**WATKINS**—On Sunday, December 4, our first appointment at Salem church was that of a funeral—Mr. Watkins—who made his home with his sister, Mrs. Landmu. He was over 63 years of age. The funeral was conducted by the pastor, assisted by Rev. H. C. Freeman, the former pastor, and burial was in the nearby cemetery.

Our second appointment at Clark's Chapel was that of the funeral of Henry Vanhooks, a man of near 60 years. Funerals were within two days of each other. Here the pastor was assisted by Rev. John Teague, superannuate. Burial was in the nearby cemetery.

"Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly forgotten, as a dream  
Dies at the opening day.  
The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown.

But O for the touch of a vanished hand,  
And the sound of a voice that is still!"  
G. N. Dulin, Pastor.

### RESOLUTIONS OF RESPECT

At a meeting of the Woman's Missionary Society of Sparta church, held on December 16, 1932, the following resolutions were unanimously adopted:

Whereas, since the last meeting of our society our neighbor and sister, Mrs. Maggie M. Brown, widow of the Rev. S. W. Brown, a devoted wife and mother and a noble Christian woman, has passed to her reward. Therefore be it resolved:

That this society render to the children of Mrs. Brown our most profound sympathy in the loss of their dear mother.

Second, We are grateful for her long and useful life in our midst.

Third, that a copy of these resolutions be sent to her family, to the Alleghany Times, to the North Carolina Christian Advocate, and that a copy be spread upon the minutes of our missionary society.

Mrs. C. W. Russell, Sec.  
D. C. Shores.

**ARDREY**—Some one wrote a book called "The Lost Radiance of the Christian Religion." Mrs. Bessie Steele Ardrey lived the radiant Christian life. Her beauty and greatness were not derived from external things, but were of the highest type. She held such a high place among us because she was the bond-servant of Jesus Christ, and she "came not to be served but to serve."

She possessed that rare power for the consistent and continuous performance of duty. In her home, in her church, in her social life there was nothing commonplace, dull or irksome. The radiance of her personality transformed every-

thing she touched. That transforming power reached out to other lives. None who knew her escaped her gracious influence. Our Bibles will have new meaning being interpreted in terms of her living.

During her long illness neighbors and relatives, physician and nurse, did all that love and skill could do for her comfort. In the midst of youth, home, loved ones, a life so rich in interests, she was called to face the "last enemy" on October 2, 1932. This she did in the majesty and power of her religion. The burial was at Harrison church, where gathered a sorrowing community and friends from many other places.

She is not dead. She lives, lives the radiant and beautiful life.

"Souls of the righteous in the hand of God,

Nor hurt nor torment cometh them a night;

O holy hope of immortality,  
Souls of the righteous in the hand of God.

Souls of the righteous in the hand of God,

To the eyes of men unwise they seem to die;

They are at peace, O fairest liberty,  
Souls of the righteous in the hand of God.

On earth, as children, chastened by love's rod,

As gold in furnace tried, so now on high

They shine like stars, a golden galaxy,  
Souls of the righteous in the hand of God."

E. O. Cole.

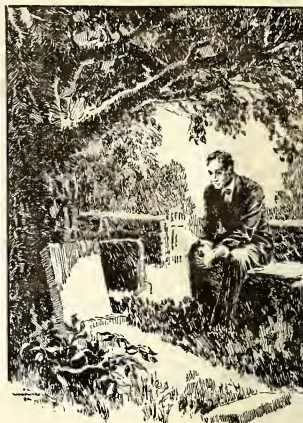
### IN MEMORIAM

Born October 28, 1886; died November 12, 1932. Between these dates is told the life story of Gilbert C. Trice.

Mr. Trice came to Fayetteville about 20 years ago, and for a number of years has served as a member of this board. Since coming to Fayetteville Mr. Trice has been active in affairs civic and religious. During the World War he with a number of men and women canvassed this section in the interest of the government in the sale of bonds and stamps, for which he received government recognition, and after the war he threw himself into the Armenian relief work, raising funds for the care of suffering men, women and children. Perhaps there was no one among us who felt more keenly and more sympathetically than he the sorrows of others, and no heart responded more promptly, no more heartily to the calls of the poor or distressed. Orphan children always made a strong appeal to him as his interest in our own orphanage in Raleigh was often manifested. He was instrumental in securing the first bus ever used by the singing class of that institution, and a number of boys and girls now being cared for there owe their presence there to his efforts and influence. Perhaps his outstanding service was rendered in connection with the Sunday school. From the time the school was departmentalized he has been superintendent of one of the departments. For the past several years he was superintendent of the junior department. He had the happy faculty of gathering about him a corps of efficient and faithful teachers, and together they have perfected an organization which has reached a high state of efficiency. His place here will not be easy to fill.

We, the official board of Hay Street Methodist church deplore the seemingly untimely passing of this our brother, but we bow in humble submission to the will of Him who doeth all things well, and extend to his family our heartfelt sympathy and pray that His tender mercies shall continually compass them about.

Committee.



"Lest we forget  
Lest we forget"

THERE is no sadder sight than that of a neglected place of sepulcher—depressions where once were mounds—reproachful reminders of oblivion.

There is no sight more beautiful than that which speaks of loving care lavished on the resting place of one who has passed into memory.

There is no greater privilege than that of providing, for the mortal part of the departed, the enduring and protecting sanctuary of the

## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

No temporary housing of perishable material, no receptacle of porous, crumbling substance, but a permanent structure of rust-resisting metal, the Cryptorium is engineered to sustain the weight of covering earth and sealed to resist the invasion of water. Until Nature itself has returned its contents to dust no external agency of dissolution can penetrate the inviolate chamber of the Cryptorium.

Leading funeral directors everywhere now provide the Cryptorium—the ultimate in burial beauty and protection—at a price that adds but little to the expense of mortuary service. Some models as low as \$100 f.o.b., Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

THE GALION METALLIC VAULT CO.  
Dept. J-T Galion, Ohio

Please send a copy of the book referred to.

Name.....

Address.....

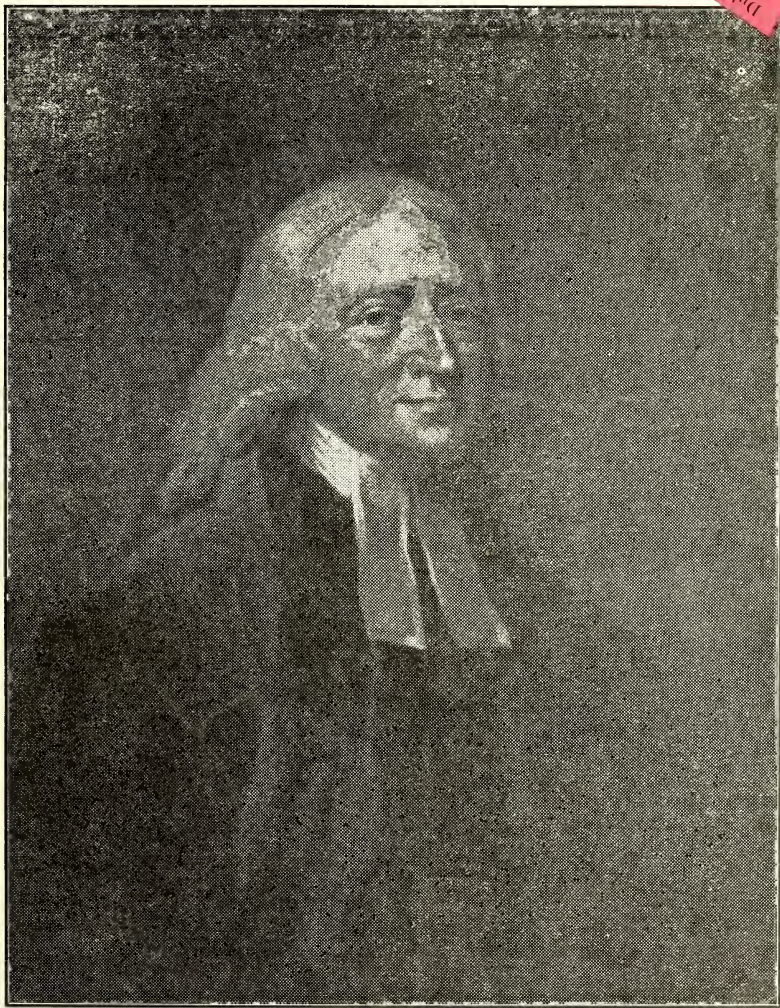


# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 12, 1933

Number 2



*"I look upon all the world as my parish; thus far, I mean that in whatever part of it I am, I judge it meet, right and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation."*  
*"Wherever I see one or a thousand men running into hell, be it in England, Ireland, or France—yea, in Europe, Asia, Africa or America—I will stop them if I can."—JOHN WESLEY, M.A.*



## This Is for the Eyes of our Subscribers Only

1. Some of our subscribers have been worrying over the hard time they have had to pay their subscriptions. We sincerely thank all such for the small remittances they keep sending us.
2. The editors and managers have been worrying also; they worry about those able to pay who do not notice the statements we send them. How do they expect us to keep going?
3. We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.
4. If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.
5. The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.
6. Lists of subscribers have gone out this week to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### PERSONALS OF ADVOCATE CAMPAIGN

#### F. O. Dryman

F. O. Dryman at Lake Junaluska sets a good example for the "Capital of Southern Methodism." He sends 12 sixteen weeks subscribers, for which he has our thanks.

#### G. C. Graham

G. C. Graham reports from the fertile lands of Watauga an increase of seven names to his list of Advocate readers. Good for Graham.

#### G. C. Ervin

Ervin sends five other names from Hillside, Asheville, which gives him a total of 11 from his charge.

#### J. M. Varner

Rev. J. M. Varner reports five additional names from North Forest. You can count on Varner to do his part.

#### King and Edwards

Carl H. King from the Queen City and M. W. Edwards from Skyland mails us four each. We thank these young men for this good beginning.

#### T. G. Williams

T. G. Williams sends us seven subscribers from Warrentonville. We thank Brother Williams and Brother Poovey, the presiding elder, for the good work in that west end of the Mt. Airy district.

#### T. G. Highfill

T. G. Highfill has joined the other pastors in supplying the Haywood county Methodists with the Advocate. From the Haywood circuit comes five new names. Accept our thanks.

#### G. T. Bond

Five new names come from College Place church, Greensboro, where G. T. Bond preaches to great congregations every Sunday. We know, for we preached for him last Sunday.

#### C. E. Murray

From Helton circuit comes five new names that C. E. Murray sends us. We thank you, Brother Murray for this good work.

#### H. F. Duncan

Black Mountain has been heard from when the pastor, Rev. H. F. Duncan, sends us four new subscribers. Duncan is highly pleased with Black Mountain.

#### G. B. Gwyn

G. B. Gwyn sends from Ararat—that is where the Ark rested—five new subscribers. The Ararat people will now read things that the Antedelvians never dreamed about. We thank you, Brother Gwyn.

#### T. F. Higgins

Murphy has been heard from to the tune of five, but no report from Manteo. We thank you, Brother Higgins, for making a good suggestion to Manteo and all points between.

#### Honorable Mention

We can only call the roll of others who got into this campaign. Among them are T. H. Swafford, J. W. Bradley, A. C. Waggoner, A. A. Somers, T. R. Wolfe, J. H. Armbrust, W. B. Humble, F. H. Shinn, W. F. Elliott, J. W. Parker, E. H. Nease, G. R. Stafford, N. P. Edens, C. O. Kennerly, A. B. Bruton, W. C. Dutton, and H. P. Powell.

# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 12, 1933

Number 2

"Without wine, man is an ox," says Hilaire Belloc; "and with wine," says the Catholic Herald, "man is often an ass."

Our present demands are far more complex and urgent than any the men on horseback ever knew. The method of attack differs but their spirit and diligence and heroism is absolutely essential.

Let something unusual begin to happen in any community, then the people will come out to see this great thing. Simply to follow the active rounds of our institutional religion will fail. In this respect these days are not different from the days of John and Jesus.

Some of the church papers are so much akin to dust and ashes of dead empires we can think of no one but Bishop Denny who would enjoy reading them. The best and most appreciated compliments that come to this office are those telling us the Advocate is vital and interesting.

And now we are told that the marriage laws are to be made more lax because some of the young people go across the line into other states with the result of loss of fees to the state treasury. So the dollar is to be made the measure of all things, even to the laws hedging about marriage. Those who foster such a doctrine are far more dangerous than those who cross the state line to save a few dollars.

Bishop McDowell, in speaking of ministers, says: "Youth is not our tragedy. Mid-life and old age furnish the occasion for our chief concern. Youth has enthusiasm and hope. It has not become cautious and doubtful. It feels that it must have seals to its ministry and goes out to get them. But when youth is past, a new spirit, not always a better one, comes. We preach abler sermons, make fewer mistakes and win fewer souls."

The women in the liquor fight have this slogan: "No surrender! No retreat! No compromise!" This is a fine battle cry for all in every crusade against the devil in all his works. Try it.

For what are the drys fighting? Here it is as Andy says in two nutshells: 1. To discourage the use of alcohol because it is a dangerous, habit forming drug. 2. To oppose by every proper means the legal manufacture of and traffic in beverage alcohol. For a hundred years they have been fighting these two definite things.

Surely every Methodist in pulpit and pew who is eager for a task that challenges must be thrilled with the plans that are shaping up for our North Carolina Methodism. This issue of the Advocate sets out enough to keep every one on his toes for the next four months. The man whose nerves do not tingle needs to become uneasy about his own inner life. More than the times are out of joint.

We had the best year for a decade in our Methodism last year. More than forty-seven thousand net increase and the contributions measured in corn and cotton and wheat and reduced wages went beyond any of the preceding years. Why groan and complain when the church is winning victories? Why turn pale and surrender to the devil when Christ always wins, whenever his gospel is given a chance?

Kagawa, the most influential Japanese of today, says: "I want to take the New Testament seriously. It is revolution without violence. Those who want to live by capitalism, by egoism, will look at us and say, 'You are too radical.' Yes, I am—because Christ, my Saviour, was very radical. He said, 'Put away your wealth. Give it to your neighbor.' So I want to try to be like him. I want to be as simple as Christ was. He had no place to sleep in."



### "Rifle, Axe and Saddlebags"

MORE than half a century ago a volume dealing with the work of the pioneers of our American life directed attention to three classes that had to do with the making of our country. The rifle, the axe and the saddlebags, the hunter, the builder and the preacher did the work. A hardy and heroic group was each of these. Their record is written in actual achievement all the way from Jamestown and Plymouth Rock to the "gold coast" and the "Oregon country."

In all the advances through the trackless wilderness among wild beasts and savage men the rifle played a big part. Daniel Boone remains in popular imagination the finest specimen of this daring breed. His inborn desire to keep well in front of the more settled habitations allowed him to spend but a short while in any one place. The man with the rifle blazed the trail for the more stable life that was to follow the coming of the axe and saddlebags.

As the men with brave hearts and strong muscles felled the forests and built the log cabins in the wilderness they were not left alone. Soon came the pioneer preacher, fully as brave and heroic, who made a contribution to the new civilization that remains to this day. But for these men and the gospel they preached, this land would have been far different. They stood for the sanctity of the family, they fostered the school and they were the very life blood of the church. No civilizing and christianizing agency equaled these men with saddlebags on horseback in the first century of the Republic. In the saddlebags were their limited wardrobe, the Bible and hymn book, and the Christian tracts to be left among the pioneer people; in their hearts burned a fire that would not let them rest, and on their tongue was the message of salvation for all men.

The days of the rifle and the axe and the saddlebags have gone never to return. No forest frontiers remain, the log cabin has given place to a complex life in town and country, and the automobile has supplanted the horse of the wilderness trail. The men and women in homespun, scattered far and wide in unmarked graves, have given place to those in soft clothing in the crowded marts of life. The pioneers of rifle, axe and saddlebags would count for little in this day—they belonged to another social order—but their daring and devotion and heroism are most essential to the permanency of the nation.

Their sins were largely the sins of youth and of a pioneer people; their struggles were to build a new material civilization and more favorable conditions for the generations following. The pioneer preacher attacked the sins and follies of the times in their efforts to bring in a better day for those who were to come after. They set about changing things; a most difficult and thankless task at any time.

The intrenched wrongs and the social sins of this day require a daring and a heroism equal to any known in the days of pioneer conditions. Our sins of greed and lust and ungodliness do not yield to the easy going rounds of our institutional Christianity. The Ten Commandments, the Sermon on the Mount and the Cross must be in the forefront. Are we able to enter the new frontier conditions? If so, our missionaries will stay on the field, liquor will remain an outlaw, a new song of redemption will break out in our churches and godly living will be exalted in the pulpit and in the pew.



### Legislator and Preacher

JUST at present the legislator looms large in American life. We are much interested in him at Raleigh and at Washington. Many think that salvation is of the legislators. These selected citizens are presumed to be filled with unusual wisdom and understanding—a rather violent presumption, yet nevertheless true. Just why this should be true we have never been able to comprehend, for the rule is that the more ignorance you bring together the worse off you are. But then the need is great and the promises are many. So we are all expecting that redemption draweth nigh.

What if tax burdens are relieved and the budgets are all balanced? This would be good news, but it does not put an end to all the ills of life. So far as material needs go some relief will have been found, but then life does not consist entirely in food and drink, in clothes and shelter, even though we get beer and a better price for wheat and cotton. Not much permanent relief can be found until we can get a balanced moral and spiritual budget. Spiritual and moral assets have been exhausted in our wild debauch. The preacher needs to supplement the work of the legislator. This is really the most serious and difficult task of all.

The preacher who does not carry a burden by day and by night as he faces the issues of

this present hour would do well to take stock of his own call to be a prophet to the nations "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Much at the present must be pulled down and a better order built up.

Never was there such a day for a man who has the fire in his bones to preach the gospel, but it is a terrible hour for the man who has "gone into the prophet's office for a piece of bread." The bread is scarce and the adversaries are many. Sin, open and defiant, opposes; indifference and slack living disheartens, and lovers of pleasure more than lovers of God fill our pews. More is to be expected of the preacher than of the legislator; the one deals with heart and conscience, the other with the outward material order.



### Sleepy Hollow and Obscure Hamlets

JULIAN MILLER in the Charlotte Observer says that unknown hamlets and sleepy hollows seem to be the breeding places of genius, and he cites that 27 of our 31 Presidents came from hick towns. A President is not necessarily a genius, and we do not know that one of the 31 could qualify, but still the figures are significant.

But the men who can qualify show an equally striking relation to colleges and universities. Shakespeare, the genius, lived in a country town of 3000 within six miles of Warwick Castle and 50 miles from Oxford University, but he never enrolled as a college student, and the royalty of Warwick would hardly have spit upon the harum-scarum country lad.

Robert Burns was slightly educated in the schools and his mother spoke the truth when she said, "Poor Bobbie, he asked for bread and they gave him a stone." For he went hungry at times, but all over Scotland are now monuments of stone to their most gifted poet.

John Bunyan's wife taught him to read, but he wrote the greatest allegory of the English tongue and his name is known round the world.

Archibald Henderson, who has written a monumental biography of Bernard Shaw, tells in that book how Shaw was sent a few weeks to a Methodist school in Ireland but refused to study and thereby ended his educational career in the schools. The record of these men of peculiar and unusual gifts makes an arresting story.

### Calvin Coolidge

IN a quiet country graveyard on a hillside near the village of Plymouth, Vt., the body of Calvin Coolidge was laid to rest Saturday, January 7, 1933, amid six generations of the Coolidge family. There was no "boast of heraldry or pomp of power," but Calvin Coolidge would not have it otherwise. A grave amid the green mountains of his native state is more in keeping with the things that he preferred in life than would be a tomb in Westminster Abbey or a stately mausoleum in Arlington.

He was Vermont's greatest gift to the nation and this country has known no finer type of the Vermont Yankee, a man of simple tastes, homely virtues and unbounded thrift.

It was not so much an exercise of the dramatic gift which he possessed to a marked degree that prompted him to receive the oath of office by a little lamp in his old home when he became President, as it was the desire on his part to set in the limelight an humble American home, particularly his own childhood home.

There is something essentially great in the man that never forgets "the pit from which he was digged." In this connection we think of Walter Hines Page and James Buchanan Duke, North Carolina's two greatest sons, along with Calvin Coolidge of Vermont. They alike preferred above all others their own native states.



### Six Full Days a Week

THE early itinerants whose labors we would recall in this issue put in six days in the week. With a twenty-eight point circuit the rounds could be made by meeting one each week day, except Monday, and two on Sunday. Monday was rest day. Travel, preaching, meeting the classes and study as occasion offered filled the time. Those days are no more. All the work is now crowded into Sunday. The presiding elder is pressed beyond measure. Three services with the business meetings thrown in for good measure are forced upon the elder for want of attendance of the people on other days.

The work of these extraordinary times can not be done simply on Sunday. Every preacher in North Carolina should put in six full days this present year. Let the prophet and the crusader take the place of academic leisure and slippers ease.





# People and Things



Send along the renewals; without these we cannot keep going.

"Announcing the arrival of Paul Ernest, on January 8; weight 11½ pounds."—Mr. and Mrs. Chas. S. Plyler.

"The Bishop Takes a Holiday" is a continued story that will make our readers "sit up and take notice." Read the first issue so you will not later be sending to this office for lost copies of the paper.

Miss Sarah McCracken, daughter of Rev. J. H. McCracken, has gone to Scarritt to do work in sociology. Miss McCracken is a Phi Beta Kappa graduate of Duke in the class of '32. Success to this fine young woman in her work.

Rev. W. E. Poovey's serial article, "Beginnings of Methodism on the Branches of the Yadkin," will begin in next week's Advocate. This is an interesting story and our readers will follow it with interest and profit to themselves.

"Rev. J. C. Wooten was with us Sunday evening at Troy for our first quarterly conference. A large congregation greeted the elder, who brought an inspiring message. Every interest of the church was represented and a good beginning was made for the year."—Pastor.

Brother W. B. Davis of Spencer in a private note adds: "We are getting along here just fine. This is a fine church and a most excellent people. They have pounded us and received us graciously in every way. Our congregations are large."

**How we do esteem those who love and appreciate the Advocate to such an extent as to make their remittances at great sacrifice.**

"Happy in Pittsboro, N. C. We had a 'get acquainted hour' in the church in Pittsboro on January 4 at 7:30 p. m. It was a worth while occasion and will mean much in the parsonage home. Brown's Chapel sent in a pound of value and it is of the type that helps. People are good to us and we are hoping to stay with these good folks for four years. We are truly thankful for the many kind expressions."—M. C. Ellerbe.

"We have had a good reception from the people of the Statesville circuit. On Wednesday evening before Thanksgiving the people of Bethel came to the parsonage, and by their presence and provisions gave us something to be really thankful for. On leaving Bethlehem at our first appointment we found our car rather heavy laden with provisions. Individuals from other churches have shown kindness in like manner. The spirit of co-operation seems to be manifest in our midst, and we are expecting a beneficial year's work together."—W. Q. Grigg.

"We have just closed a young people's revival, held during the holidays, which proved to be a great success in spite of the weather and some sickness. Rev. Colon Reynolds and a quartette consisting of Miss Lois Ritter, Miss Morgan, Philip Green, Raymond Dellinger, and a personal worker, Miss Bertha Laphis, were in charge. They are a group of students and a teacher from the People's Bible School in Greensboro and are on fire for God and souls. I can heartily recommend them to any church. Only eternity can tell what they meant to our church. There were something like 40 souls saved or made perfect in love. May God continue to bless those young soul winners."—C. E. Williams.

"Rev. M. C. Ellerbe preaches at Brown's Chapel each third Sunday at 11 a. m., and each first Sunday at 2:30 p. m. The public is invited to attend, and especially the members. If you feel hit by his gospel messages, lay it to the gospel and don't accuse some innocent person of having told him something."—H. F. Durham.

The rule of inferior spirits has been broken. The time of the soldier has come. The system of Weimar and the system of parties have collapsed. The first of our aims has been realized; the will to defend ourselves has been reawakened. Our next aim is the reintroduction of compulsory military training, after which will come the third aim—the will to attain the highest spiritual values for Germany developing conscious national leadership.—Franz Seldte, leader of German Steel Helmets.

Who is the hero that your young people really look up to—some movie star, some prize fighter, at best some reigning beauty, some aviatrix, some athletic or military hero? Why should we not build up a hero legend about the man or the woman who through good report and through evil report furnishes steadfast, unselfish leadership in the building up of a community? There is romance in the job. I am planning an article on "Some Community Builders I Have Known." Unsung heroes, many of them are.—Otis Moore.

Rev. T. A. Groce kindly sends us some items concerning the life of Brother J. C. Curtis which have been already in substance incorporated in another story, except that the funeral services were held at the Pleasant Hill Methodist church on Monday, January 2, at 2:30, Rev. R. M. Hauss in charge, assisted by former pastor, Rev. D. V. Howell, and T. A. Groce. Dr. O. J. Chandler made the opening prayer and Dr. W. A. Lambeth led the prayer at the grave and pronounced the benediction. The body rests in the church cemetery.

Rev. O. J. Jones, in his fourth happy and successful year at Bryson City, sends \$12—six one-year subscribers—and promises others. That is fine, superfine. Brother Jones says he has the best people of any pastor and the people, we learn from another source, say that they have the best pastor. Jones is every inch a gentleman and a scholar. He has done the most satisfactory work at Bryson City of any man who has served in recent years, if not in the memory of the oldest inhabitants. There is doubt whether the four year rule can move him.

The following beautiful tribute Phillips Brooks paid the Saviour of mankind: "A Baby was born in Bethlehem many years ago. His parents were poor, and he had no unusual advantages. He raised no army, he conquered no kingdom, he owned no real estate, and he had no bank account. Neither did he write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in him and obedience to the doctrines he inculcated, and he has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject his authority, to be the noblest and purest that ever have been uttered, and no man has been able to pick a flaw in his character. What will you do with Jesus who is called Christ?"



# Save Our Benevolent Work

It is well known that the missionary, educational, and other benevolent work of the Church is on the verge of collapse, due to the unprecedented decline in giving during the past three years. In 1932 we reached the lowest point in payments on the benevolent collections to which the Church ever fell. In three years the Board of Missions has lost half of its normal annual income and other Boards have suffered proportionately. In spite of repeated drastic cuts in salaries and other expenditures large deficits have been incurred and our work has suffered beyond description. Unless this downward movement is immediately checked, precious and essential interests will be wrecked.

In this emergency the General Commission on Benevolences, in consultation with our Bishops, has developed a plan which, it is hoped, will lighten the burden of the churches, stimulate the pride and morale of our people, and realize the funds so urgently needed to save our benevolent work.

The essentials of the new plan are as follows:

1. The Kingdom Extension cultivation, usually culminating in February, is to continue until Easter Sunday, April 16th.
2. There is to be a period of self-denial and a great Easter offering in all congregations.
3. All money raised in this collection is to be divided equally between the Kingdom Extension causes and the regular benevolent collections of the local church.
4. No definite quotas are assigned and no other special appeals will be made.

The churches will secure credit on their regular apportionments, general and conference, for half the amount raised during this period. By thus early paying a large part of their conference collections, they will have less to raise at the end of the year and should be able to pay their benevolent obligations in full without great difficulty. At the same time they can make their regular Kingdom Extension Offering as required by the Discipline.

It is recognized that congregations have large liberty in these matters. They may determine for themselves what they will do for the Kingdom Extension causes, and they may set a date earlier than Easter for the offering if they prefer.

But most churches are loyal to the general movements of the whole Church, and all are especially urged to give active and thorough co-operation to the present plan. Those charged with the responsibility have devoted weeks of study to the situation, and all are agreed on this plan as the only way to save Methodism from defeat and disaster. Presiding elders, pastors, and people are earnestly besought to give whole-hearted support to all the features of the plan as they may be unfolded during the coming weeks, to the end that the glorious program of Methodism may not be further hindered but may continue to the glory of God.

Fraternally yours,

W. G. CRAM,

Chm. of General Commission on Benevolences.

BISHOP PAUL B. KERN,

Director of the 1933 Campaign.

"Roper is a good place for some good physician to locate. We have a physician here, but he has heart trouble and cannot practice. He only prescribes at home. When one gets ill he is obliged to call a doctor from Plymouth, N. C. Each trip is \$6. I think a physician can do well here."—Citizen.

On Wednesday night, January 4, the big hearted people of the town of Old Fort demonstrated the fact that they still know how to administer to a preacher an old fashioned pounding by storming the parsonage and leaving behind them missiles of almost every description, from a box of matches to a bag of flour. For the present one preacher has been lifted out of the 'depression.'—B. Wilson.

"Just a few lines to report the splendid reception the good people of Boone gave Mrs. Brendall and me upon our return from our Christmas trip. On Monday before Christmas we were in a car wreck at South Hill, Va., and Mrs. Brendall suffered a broken arm. The accident naturally delayed our return, but members at Boone arranged so that there was no break in church services. We received many messages and expressions of sympathy, which we appreciate very highly. We arrived Thursday. Friday night our neighbors and friends came to see us and brought an abundant supply of good things to eat. These are the folks who have just done the same thing so liberally for our Children's Home at Winston-Salem. We have a scarcity of cash up here as well as elsewhere, but there is no depression of liberality in the hearts of our people. Mrs. Brendall is making as good progress toward recovery as could be expected."—J. H. Brendall, Jr.

## THE SAME OLD STORY OF LIQUOR

I stood in a crowded court room late yesterday afternoon and heard the judge sentence a young man just 20 years old to 20 years in the state prison for fatally stabbing the father of his sweetheart. This tragedy was the result of liquor. Thousands of other tragedies just as awful are recorded every day as a result of liquor.

I returned home from the court room and heard the radio news reporter broadcasting the news of the day. Said he, "The Senate of the United States made some progress today toward the outright repeal of the 18th amendment," etc.

Are our lawmakers doing the will of the people when they attempt to legalize the thing that causes such tragedies to occur? Are they dealing fairly with themselves and with their country when they attempt to legalize such an evil? God forbid that such is the case in a civilized country! N. P. Edens.

## "CHRISTIAN FAITH AND LIFE"

By Bishop H. M. DuBose.

The church reviews and other theological publications, long counted of prime importance to religious thought and life, practically without exception, have demised, as a result of the current economic depression. "Christian Faith and Life," a monthly conservative theological journal of critical and discusional vigor, has survived the storm, and is serving, through the free contributions of its editorial corps, an end of usefulness to the ministers of the evangelical churches. I have accepted, without salary, the post of associate editor of this magazine, and am writing to commend it to the support of my fellow ministers in the South. You need "Faith and Life," and it needs you. The subscription price is \$2 the year; 20 cents a single copy. Send a full subscription, or order a single copy, at once. Send to Frank J. Boyer, Publisher, Reading, Penn.

## THE BELWOOD CHARGE

The Belwood charge is coming along fine. We are rebuilding our parsonage which burned last summer. It is ready for the pastor and his family. It is a nice brick building with all modern conveniences.

Our new pastor, Brother W. L. Scott, is getting along fine. We have known Brother Scott for a long time; we can truly say that he is one of the most godly men in our conference. He and his good wife are loved by everyone. We predict for them a most successful year. May God bless them in their work.  
A. Member.

# The Bishop Takes A Holiday

A Summer Masquerade: in Four Episodes

By WORNALL MCGEE

Every once in a long while, along comes an author with exactly the kind of story editors dream about. Such an author is this man McGee. As for his story, it's lively, it's authentic in essential detail, it's—but go ahead, it's your to enjoy.

## Episode the First—I Help the Girl at the Gas Station

It's a queer thing, this married love. There I was, in a New York hotel, having just put my wife on the boat for Paris and Geneva. She was to be gone only fifty days or so, and we have been married more than half that number of years. And within the hour I was lonesome.

She had told me that so it would be. "For twenty odd years you've been on the go, leaving me at home days and weeks on end, and it was never any great hardship to you. You have met people and seen things, and you've been busy enough to satisfy even you. Now you'll find what it means to be the one left behind. For the first time in years I'm not going to be lonesome when we are separated, and you are, unless you fill up your summer with engagements; and you can't do that; you're all worn down already."

I thought this one of the most heartless speeches Anne had ever made, and I know one part of it was false; at that very minute, as she looked back at the city's skyline from the bay, she was most certainly lonesome. I know Anne.

But in the main she was right. There in the hotel room, her things all gone from dresser and hangers, herself gone beyond recall for eight long weeks, I discovered that she was right. I was lonesome.

There were fewer engagements on my book than usual. General Conference hadn't moved me, but, since nearly everybody expected it would, myself included, I had avoided making commitments, and my date book showed pretty clear for July and August.

At the hotel I found a telegram from my secretary in an inland city: "Pastor wires serious fire Willowdale church yesterday dedication postponed indefinitely."

When I had made the necessary entry in my book, I turned the pages at random. Suddenly I realized that they were almost innocent of entries. Only three dates showed between the end of July and Labor Day, and one of these was the Willowdale Sunday.

Here is the place to confess one of my secret and probably childish dreams. Otherwise there would be no story. Ever since I have been a Methodist official—more years than my wife likes to admit—I've had spells of wanting to run away and lose myself in the crowd. To be rid of the one thing which is my business. My work is my life; but for that very reason it does get irksome at times.

And this was one of the times. After General Conference I had a run of committee meetings, board meetings, conferences with trustees of this and the executive committee of that; all of them burdened with the dispiriting problems of hard times.

And now, in the moment of lonesomeness which my wife had predicted, and with what few dates I had fixed showing signs of unfixing themselves, my dream stuck up its head. "Well, what about it?" I said to myself.

I will spare you the details of my surrender, if it was surrender. It took some diplomacy, and my secretary

behaved almost as badly as the two committees whose dates I asked leave to cancel. But I made lavish promises to all three—and kept them, let me say—so that at last they all gave consent.

My secretary, in the area office several hundred miles west of New York, agreed to hold the fort, and take her vacation later. She would handle the routine, receive callers, forward important mail under cover to general delivery as and when instructed, and take care of such matters as I sent back for attention.

So it happened, one morning in late July, that a not-too-shiny small car took the United States highway westward from our city, with a middle-aged man in a shocking bad hat and an unpressed golf suit at the wheel.

I had shed everything episcopal when I shed my good clothes. Bishop Wendell Williams was in a state of suspended animation, and plain "W. Williams" was putting the miles between himself and area headquarters at the rate of forty an hour.

You can drive a long time, nowadays, without anything happening, particularly if you are hard-hearted about hitch-hikers, as I am. I's as soft as most bishops, and my only protection from what may happen later is to repel the first advances of these knights—and ladies—of the hard roads.

Thus I journeyed for two days and a half, spending the nights in tourist cabins, and eating hot dogs and other stuff at lunch counters in a way to make my doctor hysterical, had he known. But he never will, unless he reads this story.

And then the thing did happen. On Saturday morning I was taking gas at a filling station in northwest Iowa, and I asked the attendant for advice about getting into South Dakota. The Black Hills, where Coolidge once summered, offered just the sanctuary I was seeking.

The competent young fellow in the blue and white overalls described a practicable route by way of Sioux City and Mitchell, but he did more than that.

I had noticed a girl sitting on a suitcase by the free air pipe. My gas boy whispered, "Mister, there's a dame who's sure outa luck. Came in this morning on a bus that's no more than a bunch of junk, and what did it do but fold up right here on my front porch. The wreckers took it to the boneyard an hour ago."

I heard without really listening. It was a commonplace of the road.

And then he said, "She's headed for South Dakota herself, and there won't be another bus till morning."

"Can't she go by train?" I suggested.

"Train? Say, brother, these days you could even ask me where the depot is and I wouldn't hardly be sure. We have a train a day each way on this branch, and the one that goes north don't connect with anything much but the Missouri river."

Just then the girl came up. She couldn't help hearing what we had been saying.

"Were you talking about me?" She was wholesome-looking, and not at all forward; my guess was that she used neither rouge nor lipstick. Then I noticed the college pennant on her suitcase. I know that college. Also I



noticed that she lacked both the forced smile and the overdone deferences of the deliberate hitch-hiker. She looked straight at us, out of very sober gray-blue eyes.

"Yes, lady; or anyway, I was," said the knight of the pumps. "This gent is asking the best way into South Dakota, and I'm telling him about you being headed as far as Sioux City. Maybe you and him could make a deal."

He was saying more than any response of mine had warranted, but I was a little slow to protest.

"O, will you?" she said, with a lot of feeling in her voice. "I'd be so grateful. Somebody is to meet me at the bus depot in Sioux City, and I'm afraid he'll be dreadfully worried. I ought to be there by now. But he'll wait, no matter how late it is. He knows I'm on the way."

Now I ask you, as I must several times before this story is done, what was my move? Even though I was running away from being a bishop, how could I run away from trying to be a gentleman and a Christian?

So I told her I would take her, and really her response was most touching. Since she was in a hurry, we had a bit of refreshment at the hot dog stand—my sixth of those unholy confections since leaving home—and were on our way.

We talked, naturally. You can't help it, in the front seat of my car; and the circumstances helped. I spoke of myself as a minor executive on a vacation. (You'd be surprised how minor I feel at times.)

For her part, her name was Mills, Magdalena Mills, "Lena for short," and she was a June graduate. She talked about her school, not suspecting how much I knew about it. Its president was my junior in college. "Just a little school for us farm folks," she said, "but I guess it is pretty good of its kind. Some of our students go off West for postgraduate work. Anyway, I'm glad I had four years there."

After an hour or so she seemed to have made up her mind that I could be trusted. It was pleasant at the time, but before the day was over I wished she had been more suspicious. For I got an earful, as my favorite niece puts it, about—now what do you suppose? MYSELF, and my hateful and unreasonable tyranny!

"Maybe I ought not to mention it," she said, as we slipped along a nice straight stretch where traffic was light, "but I'm on my way to Sioux City to be married. I have no folks of my own, and my friend, whose charge is in South Dakota, knows a minister in Sioux City, and he's to marry us this afternoon. Roderick is arranging it; and then we're going to his charge for Sunday."

So far, nothing but what would interest mildly any intelligent preacher, even a bishop.

"It is a great disappointment to us both," she went on; "not about getting married, of course, but the man I am marrying is a Methodist minister, and he had been promised a very good appointment back East. But a horrid old bishop has spoiled all that. This spring Roderick was sent away out here, and we've got to begin in a little country place where nobody wants to live and nothing ever happens."

You couldn't expect even a bishop traveling incognito to let that pass. I thought of several of my esteemed colleagues, and recalled that saying of the Frenchman about being something in the misfortunes of even our best friends which is not wholly distasteful to us.

So I asked, casually, as any man might, "What is the

young man's name, and where was he expecting to be sent?"

"His name is Garrison; Roderick Garrison, and the bishop promised to send him to a town called Pecklington."

I felt a queer sensation at the back of my neck.

"I know of at least three Pecklingtons in this country," I said. "Which one is it?"

And she named my Pecklington!

Certainly the thing was too interesting to drop now. And the idea occurred to me that this was the best chance I might ever have to get a frank and unvarnished sketch of myself as I appear to the youngsters who today seem to be so recklessly tumbling into matrimony.

After the event, I would advise strongly against any general superintendent yielding to this peculiarly insidious form of temptation. He will hear about himself what he had thought was being said only of bishops of a much lower order.

Miss Mills needed little encouragement. The bishop she was discussing, it seemed, had pretended at the last that it was impossible to make that fine appointment back East, after practically giving his out-and-out promise; "but, of course, he had some favorite of his own to take care of."

From Roderick Garrison's point of view, which naturally was the young lady's, the transaction did have a somewhat shady look.

Unfortunately for my ability to give her my entire sympathy, I knew more than she did. I could have told her that the plan had fallen through, by nobody's fault whatever. A man of standing in a certain conference had made unexpected and rapid recovery from a crippling illness, and his—so to speak—untimely return to work had affected churches in at least three other conferences, including Pecklington, which is my area. I had never seen young Garrison, and now I hoped he had never seen me.

But, of course, I had the best of reasons for making no effort to defend the distant autocrat. The more distant he remained, the better I should like it.

So I kept on being as consolatory as possible, until we came into the suburbs of Sioux City, and after that I was otherwise occupied, for the traffic was getting thicker.

It was not hard to find the bus station, and my passenger was prettily excited about the reception so close at hand. Poor child; she lost all her animation in the next minute. No young man stepped forward to greet her, and there was in the station only the ticket seller and the inevitable lunch counter impresario.

Her affianced had failed her; and at the worst possible moment.

"What shall I do?" she almost wailed. "Everything has gone wrong ever since I started. I don't know a soul in the town."

But I did, worse luck. The pastor who was to have married this unmet maiden to her unaccountably absent lover was an old acquaintance of mine. For miles I had been hoping that he would not take it into his head to come to the bus station with the bridegroom.

Still, I couldn't leave her stranded in Sioux City. So I suggested, "Suppose you call up this minister. Surely he'll know something."

"O, dear; won't you do the 'phoning?" she pleaded. "I'm so put out, and I don't want to cry into the telephone."

(Continued on page 31)

## A MEETING OF VAST POSSIBILITIES AT GREENSBORO

Bishop Edwin D. Mouzon met with the presiding elders and a few others in Greensboro, Tuesday of this week, to consider essential elements in the life of the church, special emphasis being placed upon the spiritual and missionary obligations of the year. The entire day was given to serious and careful consideration of the varied interests by these representatives from all parts of the state.

Of most immediate concern are the seven great inspirational meetings to be held at as many points in the state during February 10-16. Bishops Edwin D. Mouzon and Paul B. Kern will speak at each of these. Bishop Mouzon and the presiding elders, working through the pastors, will send invitations to the many who are expected to attend. The care and fidelity with which this work is done will largely determine the success of these meetings. The crowds should be limited only by the capacity of the houses.

The schedule of these meetings, as arranged, are as follows: Asheville, February 10; Statesville, February 11; High Point, February 12; Charlotte, February 13; Raleigh, February 14; Wilmington, February 15; Greenville, February 16.

On Sunday morning, February 12, Bishop Kern will preach at Centenary, Winston-Salem, and Bishop Mouzon at Mt. Airy. The meeting at High Point on the 12th will be in the afternoon, beginning at two o'clock. The programs of these several meetings will be announced later.

Following these big gatherings at strategic points, the presiding elders are expected to hold smaller group meetings in their several districts so as to reach the great body of the church as do the women in their zone meetings.

Methodist loyalty week, February 19-25, was approved and every pastor is expected to observe this in his church or churches. This properly follows the state-wide meetings earlier in the month.

It must be apparent to all that the Methodist preacher who can not work six days in the week is not sufficient for the demands of these extraordinary times in which the work must be done with weariness, suffering and sacrifice.

It was ordered that the presiding elders see that a collection be taken in every church for Chapel Hill and College Place fund, as provided by the annual conferences—this early in the year.

After hearing a report of the North Carolina Christian Advocate, it was agreed that every force of the church must be united in an effort to secure renewals and new subscribers for this paper so essential to the work of this present hour, the immediate objective being to secure at least 100 new subscribers in each district.

From the seven districts in the North Carolina conference the following presiding elders attended the sessions here:

Rev. H. C. Smith, Durham; Rev. J. H. McCracken, Elizabeth City; Rev. J. C. Wooten, Fayetteville; Rev. T. M. Grant, New Bern; Rev. F. S. Love, Raleigh; Rev. L. B. Jones, Rocky Mount; Rev. W. C. Martin, Wilmington.

The ten districts in the Western North Carolina conference were represented by the following presiding elders:

Rev. D. M. Litaker, Asheville; Rev. John W. Moore, Charlotte; Rev. R. M. Courtney, Gastonia; Rev. W. A.

Newell, Greensboro; Rev. E. W. Fox, Marion; Rev. W. E. Poovey, Mount Airy; Rev. C. S. Kirkpatrick, Salisbury; Rev. J. S. Hiatt, Statesville; Rev. L. B. Hayes, Waynesville; Rev. Loy D. Thompson, Winston-Salem.

Rev. F. S. Love also was present in his capacity as conference secretary on missions in the North Carolina conference. Rev. Walter B. West, pastor of Central Methodist church, Albemarle, attended the sessions as conference secretary on missions in the Western North Carolina conference. Rev. A. W. Plyler and Rev. M. T. Plyler, editors of the North Carolina Christian Advocate, attended the meetings upon invitation of Bishop Mouzon, M. T. Plyler serving as secretary. Rev. H. Grady Hardin, pastor of West Market Street Methodist church, was present part of the time.

The West Market Street church served lunch for all at the King Cotton Hotel.

## ZACCHAEUS—A PORTRAIT

By Bruce S. Wright.

Luke is the artist. The picture hangs on the wall of his Gospel Gallery. Its frame is the nineteenth chapter and the first ten verses. The artist shows us Jericho, rich source of revenue for the Roman government. He paints Christ passing through Jericho. He pictures the crowd, eager to see Christ. On the edge of the crowd is a well-to-do, well-known, but hardly well-beloved publican, the tax gatherer of Jericho, who stands on tiptoe to get a glimpse of Christ, but he cannot because he is small of stature.

He cannot see over the heads of the crowd. The crowd hides Christ from his view. Crowds are always doing that—crowds of people, of things, of other concerns, of selfish interests, of bad habits, of attitudes of indifference—hide Christ from our view. Sunday, in the Christian's vocabulary, is known as the Lord's day. Is it? It is the day of the motion picture, the open theater, the week-end holiday and excursion; it is the day of the bulky newspaper, the day of religious neglect rather than religious observance—Christ is all but shut from our view by the crowds of other interests filling the day. Even the institutions, born from the spirit of Christ, sometimes crowd him out. The Red Cross, the Y. M. C. A. and the Y. W. C. A., the church, are all so crowded with professionalism, with the heavy duty of keeping a huge machine in motion, that Christ is sometimes shut from our view. What did Zacchaeus do? He climbed a tree.

I often wonder what Zacchaeus did with his dignity when he climbed that tree. He had dignity. All men small of stature have a plus of dignity. Then, too, he was a well-known man in the community; he must have reflected what the effect of his tree-climbing would have upon the people. Whatever his reflection, he did climb the tree, and from the branches of the tree he looked over the heads of the crowd and saw Christ. When it comes to seeing Christ we, too, are little of stature. We do not have that clear vision, that unobstructed view that enables us to see Christ without getting up higher. What are some trees that we may climb? There is the tree of Sunday, the church, the services of the church. Imagine, if you can, that we had no Sunday, not a church, or a service of worship. How much of Christ would we see if we could not climb these trees? There are the trees of good habits, of the practices of private devotion, of good reading. Get up into the trees provided and look over the



heads of the crowded life of your day. What did Zacchaeus see?

He saw Christ. He saw Christ and Christ saw him. No sooner had Christ seen than he said, "Come down, make haste, for today I must abide in your house." Together they went toward Zacchaeus' home. Once within the house Zacchaeus said, "The half of my goods I give to the poor, and if I have robbed any man I restore him fourfold." That is real conversion. Then Christ said, "This day is salvation come to thy house." The words of emphasis are, This day. The rewards of repentance, confession, right-about-face are immediate.

The artist Luke finishes his portrait with one of the most significant sentences in Scripture, "The Son of man is come to seek and save the lost." He is not come to delight in glorious architecture, to go into raptures over magnificent music, to enthuse over eloquent sermons. Thank you, Luke, for your portrait of Zacchaeus! Thank you, Zacchaeus, for revealing, through your eyes, the portrait of the Son of man!—Christian Advocate (Central).

### THROUGH A MOUNTAIN SUNSET

Across the blue haze of the intermittent valleys freshly emerged from a winter's day bath of God's glorious sunshine and suspended in the western heavens as though by magic, a huge fan of bluish smoke colored clouds flared up in the ethereal expanse to reach a point almost overhead. From the top of the mountain peak near which the immense handle of this fan of cloud hung, and below which a golden sun had just disappeared, to the most distant point of its full spread above, interstices of gorgeous blue sky were visible, presenting a mottled appearance. The gentle reflection of the sinking sun underneath this fan of cloud added a generous sweep of nature's brush to the lower part of each bit of cloud rendering them an enchanting salmon red undercoating. As one stood and gazed at this human baffling picture the blue changed to a dull slate color and the salmon red undercoating to a flaming russet red as though a reflection from a burning building was cast up to it from the earth. A glance at the elephantine sky elsewhere revealed to the eye the everchanging reflected beauties of this sunset.

Then the thought came sweeping over me, as I stood amazed, of the beauty of all this massive handiwork of God, and how this picture is so perfectly reproduced in our own lives as individuals—as Christians.

Looking through this, one can see how a troubled life can be made a beautiful one when the proper rays of light are cast upon the clouds of that life. Our troubles can be made to produce the expression of the best that is in us. The prettiest lives are those in which the clouds of trouble are present and which are overcome by the proper attitude casting the rays of light upon those troubles producing wonderful pictures of character.

God made the heavens and ourselves involving the same principles of existence, consequently the same principles of producing pleasing results, both to God and our fellowmen, readily apply. Let's watch the sunsets and look through them at our lives.

James Herbert Smith.

"Won't '33 see a change for the better? I don't think so. We haven't suffered enough. The Lord is repaying us for our foolishness during prosperous days; He is not quite ready to let us out of the dog house yet." —Will Rogers.

### JOSHUA C. CURTIS

The passing of J. C. Curtis Saturday morning, December 31, at the ripe age of 84 removed one of the best citizens of Buncombe county and of western North Carolina. His death brings sorrow to all who knew him.

He was superintendent of the Pleasant Hill Sunday school 57 years. For this service he was in 1930 presented a loving cup. He was always on hand at quarterly, district and generally at annual conferences. He was a prominent farmer of Buncombe, three times he represented his county in the general assembly. He served repeatedly on the board of county commissioners and the county board of education.

We subscribe to every word of the following editorial in the Asheville Citizen:

"Throughout a long life one of the best citizens of Buncombe county and of western North Carolina, the death of Joshua C. Curtis brings sorrow to all who knew him. Two or three years ago one of his contemporaries said of him: 'Josh Curtis is the best man I have ever known. He has been my friend and neighbor since we were boys. I have lived beside him for three-quarters of a century. I have never known him to do an unkindly or an uncharitable act; I have never known him to fail to do a kindly act when it lay within his power. He is a good man—upright, honorable, trying always to do the right thing and make the world a better place to live in.' It was thus that all those who knew Mr. Curtis thought of him. He had the confidence and the affection of his neighbors. He had the respect of the public. There is widespread sympathy for his family in the grief that has come upon them."

He is survived by his widow, Mrs. J. C. Curtis; Candler; four sons, Zeb of Asheville; Ben S. Curtis, Ardmore, Oklahoma; Homer A. Curtis, Aberdeen, Washington, and Loren J. Curtis, Portland, Oregon; two daughters, Mrs. W. C. Britt and Mrs. E. J. Jones of Asheville; two sisters, Mrs. S. J. Luther and Mrs. Elizabeth Curtis of Candler, and several grandchildren.

### A MESSAGE FITLY SPOKEN BY WILL ROGERS

Mrs. Coolidge, your husband's head rests today, not alone on his Vermont soil, but pillowed on the sincere tributes of the millions he had served. Every writer has written of the amazing hold he had on his countrymen, and they attributed it to various causes.

Now that he is beyond the receipt of more honor, what about the "amazing hold" you have on our people. Naturally, you aided your husband's career—all wives do that. But what made you so beloved by the people? Overnight you were swept into the highest position that can be held by an American woman. Other "First Ladies" had had perhaps greater advantages, training, background and social distinction. But you showed that which teachers, travel and social association can't compete with—something that was born in you, a native dignity, a sincerity, a modest graciousness that endears you to all.

Calvin Coolidge left a great lesson to our government in "common sense." Yours is just as great lesson to your sex, in a homely loveliness; and above all, a consideration for the feelings of others, which constitutes a "real" lady, be she pauper or queen. Yours, Will.

Keep a close eye on that label; we get old faster than we know.

# A New Song

By Rev. Albea Godbold, Minister, University Methodist Church, Chapel Hill, N. C.

The Psalmist said that the Lord had put a new song into his mouth. I have wondered just what were the stanzas. Also, I have wondered if he received the new song at the beginning of a new year. I like to think that he did.

Life is a song, somebody has said. But what kind of a song? Some think it ought to be as hilarious as a wedding festival, and prior to the economic collapse they insisted that it was, but now some of the same folk have decided that it is a funeral dirge. Reality, of course, lies between the extremes.

Last year we heard much about a "new deal." Very probably we do need a new deal, whatever that is. But looking at life from the spiritual point of view, one is inclined to believe that if we could get a new song as the Psalmist did, it would be a great help.

A negro spiritual I have heard runs like this, "I been listenin' all day; I been listenin' all night; I been listenin' all day long to hear . . ." Then the song goes on to tell of the repentance, prayer and other signs of spiritual life which the devout negro wanted to hear. Those concerned for spirituality in the life of the people today may well be listening for a new song indicative of recovered spiritual health.

It seems to me that we may well listen for a song that will sound the note that life is good and wholesome. God is still in his world, though all may not be well with it. Most of our fellowmen are sincere and honest; they would like to be at peace with us. Nature with its marvels and beauties is still lavishing its blessings upon us. Jesus felt that life was good. The Gospels radiate his wholesome attitude toward life. He talked about the birds, the grass, and the beauty of the lily; about men sowing and reaping, and bountiful harvests; about the home and the restlessness of youth; about women baking bread, patching garments, sweeping floors; and about many other common things of life. And he talked about them as if they were good and wholesome. He was right. Would that this generation could catch his attitude. There is something hollow and unreal about the cynicism and disillusionment that stalk abroad today. The talk I hear, the books I read, the newspapers and magazines I scan—there is a note of despair in them. Aren't people tired of cynicism snarling at them from around every corner of life? Can't we have a new song about the beauty, worthfulness, and the goodness of life?

Of course, there are bad breaks and good breaks in our lives. There were in Jesus' day. This old world brings its sorrows and tears to most of us sooner or later—and some get more than their share. But despite the undue suffering that comes to men individually and collectively life is good. I believe that Christian men and women are going to retrieve that note in their song of life.

I am listening for a new song that will sound the note of self-reliance. Do not misunderstand. I know that no man lives to himself, and I hold no brief for selfish, greedy, and ruthless captains of industry and business who glory in rugged individualism, by which they usually mean giving the rich and the powerful the right to exploit the poor and the weak. They want strict laws and high tariffs to protect their business, but no laws what-

ever to protect the rights of their laborers and the public. I am not talking about self-reliance in a world in which there are no restrictions on the greed and selfishness of men. I am thinking of humble self-reliance which gives men confidence in themselves even when life has gotten into a bad mess. We are in an economic slough of despond now, and entirely too many people have given up and allowed themselves to sink in the mud. They are waiting for Congress to do something. But there are no economic magicians in Congress—and there will be none after March 4.

It is a bad sign when people lose wholesome self-reliance. Just prior to the fall of ancient Rome the populace lost their self-reliance; they looked to the government of the great empire to feed them. It fed them corn. And it wasn't long before the barbarians from the north of Europe, with their fierce self-reliance, poured over the Alps and fed on the glory that was Rome. Surely we believe in charity. Those who are hungry in our land today must be fed, but if the populace gets the notion that it ought to be fed at the public trough our national morale is gone and chaos is ahead.

"God helps those who help themselves," said Benjamin Franklin in Poor Richard's Almanac long ago. Isn't there some truth in that aphorism yet? We hear that the farmers are trying "subsistence farming," or "live at home farming." The Bureau of Agricultural Economics in its report the other day recommends that the plan be widely adopted. In a word the bureau is calling for self-reliance.

I am listening for a new song that will sound the note of confidence in the future. A few years ago over-confidence wrought the undoing of our economic structure. Today lack of confidence in the future is throttling the spirits of men, to say nothing of what it is doing to business affairs. It is just as bad to see only darkness ahead now as it was to insist on seeing nothing but prosperity ahead a few years ago. If men can't do any better they might adopt the confidence of Newton D. Baker. At Yale the other day he said, "Whether civilization is headed for paradise or purgatory America will get there first!"

The facts of history are all against the man who has no hope for the future. I have read a number of books on American civilization recently. I note that this country has had periods of hard times and good times again and again. In each depression it goes through misery. Banks fail, businesses collapse, mortgages are foreclosed, property is sold for taxes, fortunes are wiped out, wealth changes hands. After the Civil War it is said that practically all the property in Alabama, for example, changed hands, so complete was the economic prostration. Yet the ration has come through its ordeals. Indeed, history shows that though there is some retrenchment when hard times come, the people never go back to the old level of living. They hold onto some of the gains that were made in good times until adjustments are made and there is another surge forward. The development of our civilization has been like the incoming tide at the beach. A wave runs up on the sand and recedes, but does not go back quite to the level from which it started. And then comes in another wave that pushes further up on the sands.



And so it goes; surging forward and backward, but the tide is rising all the while.

Of course, many claim now that there is no need for all the suffering attendant upon the forward and backward surges in our social and economic life. They say if we had economic planning the tide would rise steadily and smoothly like water in a cistern when the stream is turned in at the bottom. Whether we can do away entirely with the turbulent ebb and flow, I am not competent to say. It seems that intelligent men should be able to develop an economic life that would run on a more even keel. But the point I am making is that we should have confidence in the future, if we judge by the past.

To be sure there are injustices, inequalities and heart-breaking discouragements in our present life. They are sickening to the soul. They do tempt us to despair. But judging our times by and large it is a pretty good day in which to be alive. Most of us, as we study history, find no age or generation in the history of the world that looks quite so interesting as the one in which we live. Somehow we feel that the labor, the painful effort, the grim energy, and the resolute courage for which these times call put more meaning and interest into life, and if we follow the light which we have in Jesus we believe that we can make a better world for the next generation.

St. John in the Book of Revelation speaks of a new song that was sung by the hundred and forty-four thousand in his vision. He says that only the ransomed could learn to sing. Possibly only the spiritually minded can sing any kind of a new song in this new year. To feel and know that life is good, to have a humble and not haughty self-reliance, to have confidence in the future—it requires a life linked in with God's purposes in this universe to sing such a song. But there are many in the land who will sing it.

### CONCILIATION VERSUS COERCION IN THE FAR EAST

The American Friends Service Committee, representing the Society of Friends (Quakers) in America, is deeply concerned over the terrible burden of suffering now resting upon the people of Japan and the people of China. We are conscious that we of the United States must bear our share of responsibility for the world-wide history of injustice, exploitation and conflict that has brought misery to those of all lands. In common with increasing groups throughout the world we believe that the time has come in the evolution of mankind when international difficulties, however grave, can be adjusted by conciliation and co-operation.

Military action, boycotts, economic reprisals and other extraordinary forms of coercion between nations, threaten the very existence of modern civilization. We would constantly bear in mind that this civilization is founded upon an intricate and delicate adjustment of the inter-dependent life of all peoples. In the modern exchange of merchandise, of credit, of knowledge, of hopes and fears from one continent to another, the well-being of every people is inseparably linked with the common life of all.

The deep suffering in body and in soul which is now shared by millions of people everywhere, is the product of the antagonisms that have interrupted this flow of co-operative enterprise. In rejecting the use of force and coercion in dealing with these antagonisms we are not

left without an effective alternative. We believe that the spirit of persuasion, conciliation, and mutual understanding is the only power that is adequate for the solution of international conflicts. In reliance upon this power man allies himself with those spiritual forces that make this world a united family and give men courage to live on through seeming disaster. We dare to believe that this spirit of good will is present in all men in every land. It is our conviction, born of intuition and confirmed by experience, that man is essentially a co-operative creature rather than a combative creature, and that the history of civilization is the record of the growth in ever-widening circles of the spirit and method of co-operation. This process has resulted in our time in a world community, in which a growing sense of economic inter-dependence and spiritual unity has found expression through such political forms as the League of Nations, the Pact of Paris and the Nine Power Treaty.

In the present Sino-Japanese conflict we believe, specifically, that the type of procedure envisaged in Article 19 of the Covenant of the League of Nations, which makes possible "the consideration of international conditions whose continuance might endanger the peace of the world," offers the way out. Utilizing the spirit and machinery of this article, which provides for conference, without coercive sanctions, representatives of all interested nations, including the United States, could join in a friendly discussion and settlement of the issues involved. In solemn realization of the gravity of this situation, we would join in spiritual fellowship with men and women in all countries who will lend their influence to such a method of solution.

There is more at stake than the well-being of the peoples of the Far East. There is involved the peace of the world, the relief of vast human misery, the maintenance of co-operative agencies already achieved, and the fresh release of mutual confidence which alone can mend the torn fabric of our common life.

We appeal particularly to those men in positions of power in all lands to make themselves the courageous instruments of this high endeavor.

### MANY GUILTY OF SIMILAR FOLLIES

The thing that Samuel Insull did has been done by English, French and American Big Business a thousand times in less than one thousand years. It consists of telling poor people on your word of honor that if they will invest in your enterprise their money will be safe and they will be on the road to riches! In an untold number of cases, the persons saying these things knew it was a lie, and they ought to be punished for theft. All we do is to pick out one tottering old man, and let him take the rap, and a light rap at that.—W. E. B. DuBois.

If you give men of responsibility time to think, if they can secrete themselves in a small room and meditate, by some miracle they begin to think in terms of solution instead of speech-making.—Justice Brandeis.

History shows that in the economic struggle brought about by the forces of self-interest the victors are ultimately called to account by the vanquished.—Louis Rich.

All we need in capitalism is a strengthening of the sense of social responsibility.—Prof. E. R. A. Seligman.

# The Sesqui-Centennial of American Methodism

## THE SPIRIT OF WESLEY AND THE MEN ON HORSEBACK

On the front page of this issue is the face of John Wesley; on this page is a reminder of the men who won in the early days in this land. Can we in the coming months of the Sesqui-Centennial make the spirit of these men help us fresh victories to win? Are we worthy to follow in their train?

### Wesley Takes to the Fields

April 2, 1739, Wesley, despite church laws, preached his first open air sermon. In his diary he wrote, "I sub-

on saddlebags, it bivouacked among wolves or Indians; now it suffered from ticks or mosquitoes; it was attacked by dogs, it was hooted and it was pelted; the hurricane blew down trees across its path; it lost its way in the woods, it was stricken by fever and wasted by pestilence, it was fined, maltreated, and imprisoned, but it thrived."

Dull indeed must we be if we fail to get the lesson. These ancient adversaries are no more; but the modern perils are more treacherous and elusive. Heroic and self-sacrificing men are still needed for the present crusade. The early Methodist itinerants left horseshoe prints and the marks of human knees wherever they covered the



The Early Circuit Rider

mitted to be more vile and, standing on a little grassy mound, preached to a great crowd from the words: 'The spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the poor.'"

As Garber observes, "This marked a new day for religion. Wesley now began to carry the gospel of Jesus Christ to the masses of England. It was this strategical move which put Wesley in contact with the masses. Many men and women who never attended church services now came under the influence of spiritual forces which radiated from Wesley."

The soul that over England flamed continues to flame across the world wherever his spirit is reincarnated.

It was in the face of dangers and perils that the early Methodist preachers carried on their great work. Methodism made progress because it could endure hardships. As Strickland has so strikingly written, American Methodism "lodged roughly and fared scantily. It tramped up muddy ridges, it swam or forded rivers to the waist, it slept on leaves or raw deer skins, or pillowed its head

frontier. They went from their knees to the pulpit—they could not go anywhere without God.

We still need the spirit of those men who delighted to sing:

"We want no cowards in our band  
Who will our colors fly;  
But call for valiant hearted men  
Who are not afraid to die."

### Report of Spiritual Life Committee of N. C. Conference

"These times have driven all thinking people to endeavor to find the way out of our confusion and distrust. Your committee on spiritual life is sure that the way out depends upon the life within and while there are any number of things we may recommend for our people to do, your committee puts in a strong plea for all ministers and laymen to concentrate upon being more Christ-like within.

We feel that a study of the lives of our early Methodist leaders will help us to get that heart that becomes



strangely warm and sends men to change the history of nations.

We recommend that during the conference year the Wednesday night service be given over to a study of the history and spirit of Methodism. There are outstanding books dealing with the fighting spirit and original genius of our early ministers available for personal study and class work. And we feel that this next year being the Sesqui-Centennial of our great church affords an opportunity to observe certain dates that will be brought to our attention by the general and conference organs, and we recommend that, in so far as local conditions allow, the plans for these historical celebrations be adopted and adapted.

Let evangelism have first place in our thinking and preaching, evangelism that will begin in the heart of the preacher and work throughout the membership. Let us 'kindle a flame of sacred love in these cold hearts of ours.'

We recommend the appointment of a committee by the presiding elder of each district, said committee to include any member of the conference committee on spiritual life within the bounds of that district, to study carefully the needs of their several districts in the development of that spirit that will witness to the grace and power of our Lord and Saviour, Jesus Christ."

Two recommendations in this report should be of interest to our entire North Carolina Methodism.

First, it is recommended that the Wednesday night service be given over to a study of the history and spirit of Methodism. It is suggested that certain outstanding books may be used to advantage.

We would like to say that this Advocate can furnish "That Fighting Spirit of Methodism" and "The Romance of American Methodism," by Dr. Paul N. Garber, at a special price to all who would like to use either of these books in the Wednesday evening service. Five of these will be delivered to any address in the state for 75 cents each. This is half price.

Second, it is recommended that the presiding elder appoint a committee in each district to study the needs for its spiritual development. We will be glad to announce these committees as they are named.

A widespread desire exists that evangelism and the spiritual life have first place.

### HAS OLD JOHNNY BEEN CONVERTED?

We hear and read strange things these days. They tell us that John Barleycorn will bring back prosperity. What? Will he who for thousands of years brought inefficiency, indolence, poverty and want—will the author of woe and desolation turn about and bring prosperity to our people? What think you?

But still more optimistic, they tell us that John will be a builder of character. They say that he who has made for treachery and distrust will bring about fidelity and loyalty to home, government, and human society. We cannot believe it. The old rascal is lying again. He is chief of liars; he always was a liar; he even makes liars of men.

Believe not his claims. Believe the skunk will carry rich perfume; believe the tomcat will sing soothing melodies; believe the donkey will become a master of harmony; but never be so foolish as to think that Old John will reform and bring anything but sorrow, hate and crime. There is no dependence to be placed in the rascal.—Florida Christian Advocate.

### NEW BERN DISTRICT APPOINTMENTS FOR YEAR 1932-1933

	C.&G.W.	Orph.	P.E.	D.W.	Ch.H.&C.P.
Atlantic	\$ 374	\$132	\$ 63	\$ 3.50	\$30
Aurora	545	135	86	4.00	45
Ayden	545	120	112	4.00	45
Leaufort	870	210	122	7.50	55
Dover	630	143	108	7.50	55
Fremont	666	150	113	6.00	55
St. Pauls, Goldsboro	2035	300	300	13.50	180
Goldsboro Ct.	857	150	117	7.50	60
Greenville	2035	360	300	13.50	180
Grifton	720	150	108	7.50	55
Crimesland	720	100	72	3.50	25
Hookerton	770	180	122	7.50	60
Jones	736	150	112	5.00	55
Kinston	1680	330	230	12.50	180
LaGrange	788	120	122	7.50	55
Morehead City	1185	250	144	10.00	140
Mt. Olive-Calyso	950	200	131	10.00	65
Mt. Olive Ct.	813	150	122	7.50	55
Centenary, New Bern	1450	300	240	12.50	165
Riverside-Bridgeton	656	165	112	5.00	55
Newport	454	131	86	5.00	40
Ocracoke-Portsmouth	246	70	41	3.50	15
Oriental	560	170	99	5.00	50
Familco	483	135	99	5.00	50
Pikeville-Elm Street	469	140	86	5.00	35
Pink Hill	257	90	45	2.50	30
Seven Springs	320	81	54	3.50	30
Snow Hill	957	220	126	7.50	70
Straits-Harlowe	552	125	86	5.00	35
Vanceboro	220	110	42	2.50	30

### GENERAL MISSIONARY COUNCIL AND PAINE COLLEGE JUBILEE

The General Missionary Council will meet at Augusta, Ga., February 7-9. In connection with this meeting will be launched the Paine College Jubilee celebration ordered by the General Conference to commemorate the fiftieth anniversary of our college for colored people.

The Paine Jubilee will be on the evening of February 7 and the entire day of February 8. This program will be bi-racial. Among the speakers will be Bishop Candler, chairman of the Jubilee Commission, President Bruce R. Payne of Peabody College, Bishop U. V. W. Darlington, Dr. W. F. Quillian, Dr. W. W. Alexander, Col. John E. Edgerton of Lebanon, Tenn., Mrs. J. W. Downs, Dr. J. W. Perry and others. Speakers representing the Colored Methodist Church are Bishop R. A. Carter, Dr. Channing H. Tobias of New York City, international secretary of the Y. M. C. A., and Mr. W. A. Bell, prominent layman of Atlanta.

On the evening of February 8, the department of music of Paine College will present a pageant and musical drama entitled, "Marching On." In music and pageantry the history of the Negro race from the African jungles to the present time will be presented.

The General Missionary Council section of the program will be on February 9. The theme will be "The Missionary Imperative of the Church." The speakers will be Bishop Paul B. Kern, Bishop W. N. Ainsworth, Dr. W. P. Few of Duke University, Mrs. J. W. Perry, Dr. W. G. Cram, Dr. W. Angie Smith of Shreveport, and others.

This combined gathering will be the outstanding missionary event of the quadrennium. Many hundreds of visitors are expected to attend.

### WAYNESVILLE DISTRICT APPEALS TO THE LEGISLATURE AT RALEIGH

To the Honorable Members of the House of Representatives, Raleigh, N. C.

Gentlemen:

We, the members of the Waynesville district conference of the Methodist Episcopal Church, South, respectfully request of you as our trusted representatives in this honorable law-making body of our state, that you vote for no change in our present prohibition laws, but that you stand by and seek to promote the gains already made by our fathers in favor of the cause of sobriety and temperance.

No plea of tax money to be gained by making legal the sale of liquor in any form makes any appeal to us. Our sons and daughters are not for sale; nor do we wish to lay our tax burden on the weak wives and wretched children of liquor drinkers.

L. B. Hayes, President.  
By O. P. Ader.

### GREENSBORO DISTRICT PREACHERS' MEETING

The preachers of the Greensboro district are called to meet in West Market church on Thursday, January 19, at ten o'clock in the morning. Many matters of great importance demand our attention. Please let us have a full attendance.

W. A. Newell, P. E.

## ODORS: WHAT IS THEIR PURPOSE?

By Prof. John Harvey Furbay, Ph.D.

Early this morning I was awakened by the call of a bird which I was sure I had never heard before. Quietly slipping from my cabin, I cautiously made my way among the many trees along the lake-shore near by. I soon found my bird. But that was not all that I found. I found the woods and shore saturated with impelling fragrance.

The trees, loaded with green, were yielding a delicate, cool perfume; the grass, the weeds, and the earth itself, were all pouring out into the early morning air their pungent aroma, while from the distance there floated the scent of the newly-mown hay on the hillside.

Many people write and speak about the beauty of the world which comes to delight the eye; and about the music of the world which delights the ear. But how few have come to appreciate the depths of enjoyment that lie in the fragrance of the world.

To most people there are only two kinds of odors: the fragrance of flowers and artificial perfumes, or terrible "smells." They think of these only in terms of themselves and their own personal enjoyment. These people usually think that all the pleasurable things in nature were planned solely for man's enjoyment.

Regardless of how many people believe such theories, it is apparent to every student of natural life that these things were intended for something more than mere enjoyment of man—as essential as that may be. It seems probable that everything, whether man thinks it good or bad, serves a useful purpose in the great plan of Nature.

Early in the spring, the ill-smelling wake-robin and the musty-scented ginger blossoms arrive. Once we wondered why such interesting flowers should be so unfortunate in their fragrance. Now we see the purpose. At this time of the year, the ground itself is not sweet-smelling. Myriads of lowly insects are teaming over it. These insects are the kind that are attracted to foul odors rather than to sweet fragrances; so they are drawn to these ill-scented blossoms. With their visits from blossom to blossom the cross-fertilization of the flowers is made possible. Thus Nature has given this bad scent for a purpose.

Some flowers and blossoms which are not especially attractive in color produce kinds of fragrance which will attract the particular insect adapted to carrying its pollen to other blossoms of its kind. These odors are often combined with colors to attract the right insects. We smell different flowers and remark about the differences in fragrance, and little do we realize how much the lives of these flowers and plants depend on these differences.

The arbutus has one of the most delightful of natural perfumes. Its blossoms, often hidden in deep moss, require an attractive perfume to draw insects to themselves.

Odors which attract some insects repel others. Some are overcome by the heavy fragrance of the rose or lilac, and avoid these flowers. Others are lured by the same fragrance. Some are made faint by narcissus or heliotrope, while others are invigorated by them. If a flower offers a particular attraction in the form of perfume, it offers it through Nature's intelligent plan, so that only that insect will find it pleasing which is adapted to distributing its pollen.

Odors serve many other useful purposes besides attracting the right insects to flowers. Let us turn to the animal kingdom. Here we find that it is one of the strongest factors in the attraction of the mate. Moths and but-

terflies are guided by their sense of smell on long pilgrimages to find their mates. The common luna moth is a good example. This sense probably serves a greater purpose than we realize, even in the higher animals, including man.

Odors may act as warning. Horses tethered in the woods become frantic when they catch the scent of moose or bear. A deer catches the scent of the hunter, and escapes. The elephant will attack, charging in the direction of human scent. Human beings, as well as animals, are warned by their sense of smell against decayed food, foul air and polluted water.

To some animals odor is a defence. The skunk, mink and weasel can all emit a powerful an offensive odor when in danger. This protects them better than their teeth or claws could.

The sense of smell seems to be of no use to some animals, such as the fish and the frog. Birds also have very poor ones. The organ of smell of many of the insects is located on their "feelers," or antennae. Snails locate food at considerable distances, giving us reason to believe that they have a sense of smell.

In order for anything to be "smelled" it must be in a gaseous state. And when in this state no other sense will respond to it. It is obviously because of this that aquatic animals have little or no sense of smell.

Thus odor, as well as sight and sound, plays its part in the effective plan of Nature. The more we find out about the things about us the more we understand how the things which we enjoy or dislike all serve a useful purpose in some department of Nature's workings.—The New Outlook.

## MEETING HUMAN NEEDS THROUGH BOOKS

By Marjorie Beal, Secretary and Director Library Commission of North Carolina.

"For a decade America has been a nation of children, shrieking down a roller coaster," Stuart Chase has said. We have reached the end of our exciting ride, and the thrill of it is fast becoming a mere memory; but the memory haunts us, and we are wondering why we thought that it could last. We now view the past decade as a part of the great series of changes through which we must inevitably pass. We are entering into a period of definite readjustment. We have new problems to face, the solution of which will require the thought and the concerted effort of all citizens. The problems of the American people cannot be solved by those who hold the offices, or by the men who have dominated the financial institutions of our country; rather, the solution of such problems lies in the ability of the average citizen—the common man—to grasp the meaning of the new situation and to begin to live his own life according to his own convictions. The "Joneses," that illusive family that all of us have been trying to keep up with, are now looking around to try to ascertain why they were so foolish as to think that they had any claim to the place of leadership which they once occupied, and Mr. Average Citizen is wondering why he ever accorded the "Joneses" such a position.

It is not strange, then, that the American public is turning to books in this time of readjustment. From books, rather than from the rules of business, we obtain inspiration for hours of danger and despondency. Books are friends whose loyalty cannot be doubted—they are always faithful; they always give to their reader their





Rural Delivery of Books in Guilford County, N. C.

truths if he will only read. Good books are treasures in which lie buried all of the past. As Carlyle said, "All that mankind has done, thought, gained or been, it is lying as in magic preservation in the pages of books. We have but to turn to books in these times to be taken away from vexations into a serene atmosphere of thought, nobleness and truth." It is more necessary now than ever before for the common man to read in order that he may have the benefit of the best thought of all time to help him to find and fill his rightful place in the whole scheme of society.

A glance at the recent report on library conditions in North Carolina, made public a few weeks ago by the University of North Carolina News Letter, reveals the fact that "62 per cent of the people of North Carolina are still without access to free libraries. This condition is a challenge to every North Carolina citizen who believes in equality of educational opportunity for all the people of the state." We believe that Arthur Brisbane was striking at a fundamental truth when he said, "A college education is not necessary; nothing is necessary except the ability to read intelligently and a desire to know. In books worth reading, which no man can exhaust in one lifetime, you will find happiness; suggestions for the use of power and wealth, if you possess them; consolation in poverty; and strength under all conditions."

As we glance back over the annals of history, we are impressed with the fact that most of the significant events are built about the lives of great men. It is interesting to note the influence of books upon the lives of these great individuals. Almost without exception, they read much and had a great appreciation for books. From books those men who have contributed so much to modern history received the most precious thoughts of the great souls who had lived before them, and now we have an opportunity to secure from books the thoughts, the truths, and the inspiration of the great of all the ages past.

Our children have a right to know good books. The books read by children for pleasure contribute much to the formation of character. We are agreed that all books and magazines are not good, and the failure of parents, teachers, and adult leaders to recognize the necessity for reading guidance among children is one of the grave problems of child welfare. Parents are too often content

with the offerings of local news stands and subscription book agents if book stores and libraries are not at hand. Commercial agencies have made the cheaper types of reading matter easily accessible to adults as well as to children. The result is that much reading of doubtful character is being done, and it is leading to the formation of wrong attitude toward life by the many who have access to no other source of reading matter.

Since books have played such an important part in the growth and development of our civilization; since there is now such a crying need for a better understanding by the average citizen of current problems, economic, social, and political; and since books can contribute so much toward supplying this need, if they are only accessible, it seems logical to suggest that the development of the free public library is one of the greatest needs of our time. When we look at education in its broad sense, in its efforts to produce "right-minded and right-acting citizens," we must recognize that the library is as much a part of our educational system as the school. A library that is free to the public aids, supplements, and extends the work of the public schools. The library offers the opportunity for the continuation of one's education far beyond the limits of his formal schooling; its doors are always open to those who wish to continue their education. Every dollar that is spent for well-organized library service is returned tenfold, not always in dollars and cents, but in a more lasting, more valuable asset to the greater happiness of the people.

As we make our readjustments to present conditions, each community will do well to ask the question: Can we afford to deny our children and ourselves the riches of thought, information, and inspiration which are offered by books through a library that brings books to all the people?

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"Father was—if there is such a thing—an Old Testament Christian. He permitted the existence of Christ, but disproved of all his ideas."—Clarence Day, in "God and My Father."

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Before the depression the only song America cared anything about was the clang of the cash register—Rev. Hilyer H. Straton.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### ON THE JOB IN EARNEST

The first move in the new year to make effective the work of Christian education in local churches will be a series of Christian education conferences announced last week and referred to in more detail below. They will serve four districts, the other three districts to have similar rallies of their forces later in the year as the presiding elders and their staffs may plan. The fervent desire of the presiding elders and those working with them is that these meetings will furnish that information and inspiration necessary to enable local churches to get on the job in earnest early in the year — organizing local boards of Christian education and setting up, under supervision of these boards, the three age-group divisions.

#### KINSTON, JANUARY 18

Rev. Thomas McM. Grant, presiding elder and director of Christian education of the New Bern district, has arranged a Christian education conference at Queen Street church, Kinston, Wednesday, January 18, beginning at three o'clock. All the churches within a radius of 30 or 40 miles of Kinston, and others interested, are expected to be well represented.

#### THREE IN RALEIGH DISTRICT

Rev. F. S. Love, presiding elder and director of Christian education of the Raleigh district, is having three sub-district meetings in his district, as follows:

Benson, Thursday, January 19.  
Henderson, Saturday, January 21.  
Raleigh, Monday, January 23.

Workers will attend whichever one is nearest to them or best suits their convenience. The hour of beginning is 3 o'clock.

#### THREE IN DURHAM DISTRICT

Rev. H. C. Smith, presiding elder and director of Christian education of the Durham district, will serve all the churches of the district through three sub-district gatherings, as follows:

Graham, Sunday, January 22.  
Durham, Tuesday, January 24.  
Roxboro, Wednesday, January 25.

The Durham and Roxboro meetings will begin at 3:30 o'clock, the Graham meeting at 2:30, the latter having only an afternoon session.

#### ROCKY MOUNT, JANUARY 20

Rev. L. B. Jones, on behalf of his district, has announced a Christian education conference at Rocky Mount, Friday, January 20, beginning at 3 o'clock. He as director of Christian education of the district will be assisted, not only in this meeting but throughout the year, by a

staff which is now being selected. Representatives of the conference and general boards will also be in attendance.

### WHO SHOULD ATTEND

Pastors, chairmen of local church boards of Christian education, superintendents, both general and departmental, adult counselors, teachers, young people — everybody in any way responsible for any phase of the work of Christian education, should attend one or more of these meetings. The minimum attendance from any church should be the pastor, chairman of the local board, general superintendent, and at least one representative from each of the three age-group divisions. The presiding elders have written directly to the pastors requesting them to assume responsibility for working up representation from the churches.

### THE TIME SCHEDULE

In every case, except Graham, the meetings will begin in the middle of the afternoon, adjourn at six o'clock for a picnic supper, and reconvene at seven o'clock for an evening session. They will begin in the afternoon in order to make possible the attendance of public school teachers, high school students, and others having responsibilities elsewhere in the morning. Baskets brought by those attending will be spread together.

### NEED FOR HEROIC ACTION

Two letters from as many pastors received in our office within the last week illustrate something of the need for the kind of meetings about to be held. One wrote:

"Well, we have been on the circuit long enough to find out that we are going to need some help along many lines. And one of the first places that we are needing help is getting our program of Christian education lined up according to the new plan. Very little, if anything, has been done along that line in any of the six churches. . . ."

From the second pastor:

"None of the six churches on the charge have been organized according to the new plan. They have never heard of it. In fact, some of the members told me that they did not know what I was talking about when I said 'Christian education' or 'religious education.'"

Each requested help, which we are giving, so that if these were the only cases of this sort—or if they were representative of only a few such cases, our task would be fairly simple. But our suspicion is that their number is legion—so many that group meetings, quarterly conferences, training classes, special sermons, more meetings and conferences, much prayer and supplication, and

all that pastors, presiding elders, district staffs, and the rest of us can do, must needs be used.

### CONFERENCE COUNCIL

At St. Paul's, Goldsboro, January 17, beginning at three o'clock, all the district workers of the conference will convene for counsel and for consideration of the year's work. Members of our conference and general board staffs will meet with them.

### SURVEY LEADERS NAMED

Rev. F. S. Love, director of Christian education of the Raleigh district, has chosen leaders to direct the surveys in their respective counties, as follows:

Wake—Rev. A. S. Parker.  
Johnson—Rev. B. T. Hurley.  
Franklin—Rev. O. P. Fitzgerald.  
Vance—Rev. D. E. Earnhardt.  
Granville—Rev. T. G. Vickers.  
Harnett—Rev. E. M. Hall.  
Bailey Area (parts of Nash, Wilson, Johnson)—Rev. J. J. Boone.

Newton Grove Area (parts of Sampson, Wayne, Johnson) — Rev. J. F. Starnes.

These leaders are meeting at the county seat with the other pastors of the county, fixing boundary lines between charges, and uniting the forces for a thorough survey of the entire district. The district director is heading up the survey for the district as a whole, meeting with the county groups, and otherwise aiding in this far-reaching undertaking.

### Young People's Division

#### DISTRICT MEETINGS

Special attention is called again to the district meetings referred to on this page. In each of these meetings there will be a special group meeting held for young people and workers with young people, in which sessions we hope to discuss some of our local church problems as well as plan definitely some forward steps for this year's work. It is hoped that there shall be a large number of young people and workers with young people at our meeting at Kinston on January 18; Benson, January 19; Rocky Mount, January 20; Henderson, January 21; Graham, January 22; Raleigh, January 23; Durham, January 24, and Roxboro, January 25.

### NEWS FROM WILMINGTON

Miss Bessie Gilbert of Trinity church, Wilmington, sends the following interesting news from her church:

"Our attendance is steadily increasing. At the first of the year we had about 100 members, and now we have around 118.

"The second Monday in December our union held its monthly at our church with 150 present.

"In December we had a Christmas party with 75 members present. We had a musical program followed by a Christmas tree with presents for the members of the division."



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### STANDARD TRAINING PROGRAM

Our spring circuit of the standard training program for 1933 opens with two standard classes to be taught by Mr. and Mrs. John F. Kirk at Central church, Mt. Airy, January 15-20. Mrs. Kirk is giving the course on "Senior-Young People's Organization" and Mrs. Kirk is teaching the course on "Organizing for Christian Education in the Local Church."

The following week Mr. Kirk is scheduled for Bradley Memorial church, Gastonia, to teach a standard class in the new course, "Administration of Christian Education in the Local Church." This is a new problems course just now being offered for the first time in our conference.

On January 29-February 3 Mr. Kirk goes to Central church, Monroe, where he will teach a class in "Organizing for Christian Education in the Local Church." Mr. Sprinkle, the pastor, has already done a good deal of the preliminary work in the way of enrollment and he is expecting to start out with a minimum number of 50 in this class.

### Standard Schools

Formal set-up meetings are being held as rapidly as possible for the five schools to be held during the month of March at Greensboro, High Point, Winston-Salem, Charlotte and Asheville. Dean Elbert Russell, Dr. Frank S. Hickman, Dr. Paul N. Garber, Dr. B. G. Childs, and Dr. G. T. Rowe from the faculty of the school of religion at Duke University have been invited to teach in these schools and acceptances are being received from these invitations so that one or more of these men from Duke will probably serve as instructor in each of the five schools.

Miss Mary Skinner, the head of the children's division of the general board at Nashville, will teach in the Charlotte school, and also Mr. M. Leo Rippey, the head of the adult division of the general board. Miss Skinner has also agreed to teach a children's course in the Asheville school on the condition that favorable dates can be arranged. Dr. J. W. Shackford of Hawthorne Lane church, Charlotte, and Rev. C. C. Herbert, Jr., pastor of Wesley Heights church, Charlotte, have been invited to teach in the Winston-Salem school, and Doctor Shackford is also being urged to teach "Evangelism" in the High Point school. Dr. Walter Townner, head of the young people's division of the general board, has been invited to give a young people's course in the Greensboro-High Point-Winston-Salem schools. Miss Freddie Henry of the general board, has also been invited to give a children's course in the above three schools. The dates as agreed upon for the five schools are:

Greensboro—February 26-March 16.  
High Point—February 26-March 16.  
Winston-Salem — February 26-March 16.  
Charlotte—March 19-24.  
Asheville (tentative)—March 26-31.

### Open Dates

Churches desiring general organization or administration courses have choice of the following open dates: February 5-10; February 12-17; and February 19-24. Then following the entire months of April and May are still open.

First church, Lenoir, has already requested Mr. Kirk's course on "Administration of Christian Education in the Local Church" to be taught June 25-30.

Mrs. Kirk is accredited for two young people's courses, "Senior-Young People's Organization" and "Building the Program for Seniors-Young People." Up to this time she is dated up for only five weeks, the two following January 15 and January 22, with the three weeks, February 26-March 16. Churches desiring these young people's courses should get in their applications at once. Mrs. Kirk is the only accredited instructor on "Building the Program."

Miss Corinne Little is available for standard classes for the spring circuit on the course, "Teaching Children," and is the only accredited instructor for this course in standard classes within the bounds of our conference. Those churches desiring this course for children's workers will please file their applications as early as possible.

Rev. J. B. Craven of Gastonia is also accredited for the course in "Organizing for Christian Education in the Local Church" and is available for two or three weeks during the spring circuit.

Rev. Charles P. Bowles is accredited for standard classes on "Administration of the Adult Division" and those desiring this course should make application early.

Rev. Fletcher Nelson is preparing the course on "Administration of the Young People's Division," which is a very valuable course covering the entire range of the young people. This course should make a rather wide appeal, and as soon as Mr. Nelson receives his formal accreditation will be available for about four classes in this field.

Rev. Carl H. King of Charlotte is also in the process of accreditation on "Teaching Adolescents" and will be in position to give this course to a limited number of congregations in April and May.

### Important to Pastors

The above announcement of available instructors for the live new courses now being offered should interest all our pastors in the medium and small sized town churches. If the pastors and general superintendents will scan the above care-

fully he will probably find listed and now available to him in a standard class the very course he needs at this particular juncture, and it is to be noted in this connection that the cost to the local church for these classes is merely nominal.

### The Conference Board Seeking to Serve

Your annual conference board of Christian education has been emphasizing these standard classes for the past six weeks. It is seeking to place at the disposal of the pastors and church school workers within our conference every possible facility for securing standard training this year at a minimum level of cost.

### IMPORTANT MEETING

A meeting in the interest of the proposed "Institute of International Relations" to be conducted at Duke University simultaneously with the North Carolina Pastors' School is announced to meet at Guilford College Sunday afternoon, January 15, at 2:30 o'clock. At this meeting Dean Russell will speak on "Education and the New World Order," and Dr. Henry Louis Smith will speak on "America's Opportunity."

All workers in Christian education should be intensely interested in the proposed institute. This meeting at Guilford College is styled a "rally gathering" and the purpose of the rally is to bring together all those who are interested in holding a session of the "Institute of International Relations" in the South this year. A similar meeting was held last year at Haverford College, Pennsylvania; Wellesley College, Massachusetts, and Northwestern University, Illinois. The way is open to hold one of these institutes at Duke University, if proper interest can be created in the promotion of world peace and good will among nations.

### Young People's Division

#### BANQUET OF FORSYTH COUNTY YOUNG PEOPLE'S UNION

Between 175 and 200 young people from Methodist churches in Forsyth county gathered together in the Memorial auditorium of Centenary church on the night of December 27 for the annual banquet of the county young people's union. The auditorium was beautifully decorated for the occasion and as the people came the only light came from large candles on the tables, which made the room very pretty. The program was rendered exceptionally entertaining and inspiring by the dramatization of a number of Christmas carols by the various churches in the county.

Jimmie Underwood, president of the union, presided and acted as toastmaster. Raymond A. Smith, director of religious education at Centenary church, offered the invocation, which was followed by a toast to the girls by Thomas Houck, and responded to by Miss Mary Grace Baldwin. Ardmore church presented the carol, "The First Noel";

(Continued on page 27)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

O let me hear thee speaking  
In accents clear and still,  
Above the storms of passion,  
The murmurs of self-will;  
O speak to reassure me,  
To hasten or control;  
O speak, and make me listen,  
Thou Guardian of my soul. Amen.

—John E. Bode, 1869.

### SOME REPORTS ON THE WORLD OUTLOOK SUBSCRIPTIONS THE PAST QUARTER

Mrs. J. H. Harris of Calvary (Durham): 10 subscribers, 2 new this quarter.

Mrs. Floyd Johnson of Whiteville: 8 subscribers, 3 renewals.

Mrs. Parmie W. Robinson, Zion auxiliary, Rocky Mount district: 5 subscribers.

Mrs. R. C. Adams, Lumberton: 10 subscribers, 1 new.

Mrs. G. H. Armstrong, Mt. Gilead: 16 subscribers, 1 renewal.

Mrs. H. W. Prince, Dunn: 7 subscribers, 1 renewal.

Mrs. J. E. Moore, Moncure: 5 subscribers.

Mrs. Thos. Lee Taylor, Jane K. Meadows, New Bern: 18 subscribers; expecting to get new subscribers soon.

Mrs. F. M. Harris, Hay Street, Fayetteville: 28 subscribers, 3 new and 3 renewals.

Mrs. Carrie Willis, Elizabeth Hendren, New Bern: 20 subscribers.

Mrs. C. W. Noel, Memorial, Durham: 36 subscribers.

During the first quarter of 1933 every auxiliary must work to secure a good list of subscribers to the World Outlook.

### A WORKMAN APPROVED

What are you doing to be a better member of the Woman's Missionary Society this year?

Are you acquainted with the lives of the holy men and women that have laid the foundations of our missionary work in many lands? Do you know the missionary heritage that our generation has, following in the train of such men and women as the Lambuth family, Miss Laura Haygood, Miss Nannie B. Gaines, Dr. Margaret Polk and a host of others who have made the name of Christ known among the nations of earth?

If we love Christ we must do his will and learn to serve his children. Methodism has always been evangelistic. It is not a denomination to hoard the riches of God, but for 86 years it has been following a program of missionary achievement.

At a large expense the denomination is putting out a periodical that meets the needs of all who are seeking a fuller,

richer Christian experience and have a desire to become a better workman in building the kingdom unto the uttermost parts of the earth.

During January, February and March you can get this magazine for 85 cents a year.

Every auxiliary needs the magazine in providing the monthly programs.

Every member needs to read the World Outlook each month.

Publicity superintendents and agents of the World Outlook should secure subscriptions among their congregations. The responsibility for the maintenance of this magazine is upon each of us. Send your subscriptions to Promotion Department, 706 Church Street, Nashville, Tenn.

Report your list to Mrs. M. T. Plyler, 1415 N. Gregson Street, Durham, N. C.

### CALVARY AUXILIARY HONORS MRS. O. I. HINSON

Calvary is a busy auxiliary. Since the completion of the log hut behind the church the women have a most unusual place for all their meetings, for there is a spacious reception room and a thoroughly equipped kitchen convenient.

But during the holidays the women planned something that the minister's wife didn't have a hand in. Invitations were given by Mrs. Hattie Nichols and her daughter, Mrs. M. P. Knight, for an evening at their home on Knox Circle to a group including Mrs. Hinson. After considerable merriment Mrs. Hinson was blind-folded, when two Christmas boxes were placed in front of her. On opening them she found six beautiful salad plates with six goblets to match—the gifts of the guests present.

The guests were then served a delicious salad course with fruit cake and coffee.

### EVANGELISTIC CAMPAIGN FOR KOREA

In Korea the question is not to find an open door for the gospel, it is comparatively easy to organize Christian groups in almost any village. The problem is how to care for groups after they have been organized. Although the harvest is white the laborers are few, and unless these groups of new believers are given oversight and instruction they are apt to become discouraged and fall away. To meet this situation the Methodist and Presbyterian churches in Korea have planned a great evangelistic campaign to extend over a period of three years. Opening in the fall of 1932 with a period of instruction for Christians along the lines of personal work and evangelism, the new year will see the inauguration of public meetings and personal work of which much is expect-

ed. One of the interesting features of this campaign is the pledge taken by each Korean Christian to cultivate studiously the friendship of two or three of his non-Christian neighbors for the avowed purpose of bringing them into the church during the three year campaign.—Nashville Advocate.

### THE SUE D. SWINDELL AUXILIARY

Nineteen thirty-two has been a most successful year in the Sue D. Swindell auxiliary under the leadership of Mrs. W. A. Graham, our president for the past two years and the coming year. Many worth while things have been accomplished. Many women not formerly interested in missions have been cultivated. We have been able to be of very substantial assistance to our church on two occasions, which made our hearts glad. On Monday night, December 12, we observed our fifty-fourth birthday. We enjoyed a splendid program and an hour of fellowship together.

Mrs. J. B. Temple.

### HOW OUR PEOPLE SPEND THEIR MONEY

The following statement of our national expenditures on luxuries and on necessities was used in a recent issue of the Arkansas Methodist:

The people of the United States spend yearly:

For operation of pleasure: Automobiles, \$3,500,000,000; for tobacco, over \$2,000,000,000; for candy, over \$1,000,000,000; for soft drinks, over \$750,000,000; give the church, \$469,000,000.

How we spend our dollars: Living costs, 24 1-2 cents; luxuries, 22 cents; waste, 14 cents; miscellaneous, 13 1-2 cents; investment, 11 cents; crime, 8 1-2 cents; government, 4 1-2 cents; schools, 11 1-2 cents; church, three-fourth cents.

### RACE RELATIONS SUNDAY

According to annual custom, February 12 has been designated race relations Sunday to be observed in churches throughout the country by special sermons, addresses, and programs. For the use of preachers and others interested in putting on such programs the Commission on Inter-racial Co-operation, with headquarters in Atlanta, has prepared a selection of pamphlets dealing with various phases of this subject, together with suggestions as to how they may be used most effectively.

This selection includes The Racial Situation in America, The Negro in the New South, Negro Progress Since Emancipation, Recent Trends in Race Relations, Southern Opinion, America's Tenth Man, The Bible and Race Relations, Southerners Impeach Judge Lynch, and other interesting titles.

The package includes twelve different booklets, aggregating nearly a hundred pages of printing. The commission makes no charge for this material, but will appreciate the inclusion of ten cents in payment of postage.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### MEETING AT HILLSIDE STREET CHURCH

Monday, January 2, proved to be a "red letter" occasion in the Woman's Missionary Society at Hillside Street church at Asheville, with the outstanding feature of the meeting a most uplifting, inspirational and informative talk by Miss Kwe Yulin Kiang, principal of Laura Haygood Normal School in Soochow, China.

Miss Kiang, who for several months has been at Scarritt College and Peabody Institute, where she took a course in administration, spent the holidays in Asheville with friends and at that time was guest of Miss Amy Hackney, president of the society.

She is most attractive speaker, and her talk on China and her work there was considered a gem by all who had the great privilege of hearing her.

The meeting was presided over by Miss Amy Hackney and was opened with a devotional by Mrs. V. L. Stone, district secretary, who brought some helpful thoughts for the new year.

Reports of the various officers and circle chairmen were given and showed that the year had been a most successful one and that the society had been giving much of their time and attention to the "business of the King." It was interesting to note that, among other things accomplished, they have a "paid in full" budget; are on the honor roll for the year; have attained Council credit in the mission study department and were winners of the first prize of five dollars offered by the district to the society making the greatest decrease in average age for the past year.

Following the reports a vocal duet was sweetly sung by Misses Frances and Elizabeth Auld, with their mother, Mrs. Olin Auld, as accompanist.

At the close of Miss Kiang's talk, prayer was offered and benediction pronounced by Rev. G. C. Erwin, pastor of the church.

### ZONE MEETING IN MACON COUNTY

The interest in the zone meetings does not wane and the pleasure and profit derived from these quarterly gatherings of our missionary women is most helpful. Mrs. H. D. Johnson of Prentiss, Wayneville district, has this to say of a recent meeting in her district:

"The Macon county zone meeting was held at Mt. Zion with Mrs. H. C. Freeman, zone chairman, in charge. Opening devotional was led by Rev. M. Crockett, who used the 116th Psalm as his scripture foundation for his inspiring talk on "Man's Personal Relation to God."

After the devotional hour the first grade children of the Slagle school entertained with a short program. Mrs.

Grover Davis of Waynesville gave a talk on "Child Welfare," in which she stressed especially the importance of careful home training to boys and girls of adolescent age. Mrs. George L. Hampton, district secretary, gave a brief history of our home mission work, showing particularly the part played by Miss Belle Bennett, former Council president, in the development of this department. During the business session the following officers were chosen for 1933: Mrs. Carl Slagel, chairman; Miss Margaret Cozad, secretary; Mrs. H. D. Johnson, publicity agent.

The next meeting will be held at Franklin early in February. The women of the local church, who were hostesses for the day, served dainty refreshments."

### ACTIVITIES OF WOMAN'S SOCIETY, FIRST CHURCH, CHARLOTTE

Mrs. M. H. Stewart.

The woman's auxiliary, First church, Charlotte, was organized with the opening of the church five years ago. During this time we have had three fine women as our presidents: Mrs. W. D. Wilkinson, Mrs. Joseph McLaughlin and Mrs. A. W. Smith, who holds office for another year. The machinery runs smoothly, the president holding closely to the officers and the vice president acting as leader of the circle chairmen. Monthly executive meetings are held and we have the three standing committees, finance, program and membership, thus maintaining our loyalty to the Woman's Missionary Council.

Each member of the Christian social relations committee has a specific work along one of the lines of interest and study as recommended, some of them being members of the boards of civic and welfare organizations. A campaign planned by the membership committee added 18 new members to our society early in the year.

Our young woman's circle is growing in interest and we are now enlisted in a church-wide World Outlook campaign, which had an auspicious start several Sundays ago with a splendid presentation by our pastor, Dr. W. W. Peele, who appointed a committee consisting of two men and two women as agents, and they are getting in touch with the people through every department of the church. As a devotional for this year we used Dr. Fosdick's book, "The Manhood of the Master" and we found it most helpful.

Always there is close co-operation between the pastor and adult division in church-wide work, such as observance of Loyalty Month in May, Self-Denial Month in October, church visitation, etc.

The yearly plan for study is using the Bible and home mission books during

first and second quarters, and the foreign mission book in connection with week of prayer programs in November. In October we share in the study of a book used by the Interdenominational Missionary Union.

A page of missionary news item in typed bulletin form has been distributed monthly by the superintendent of literature and publicity.

Thirty-eight of our members made a trip to Winston-Salem to carry supplies to Bethlehem House and to visit the Children's Home and Brevard Institute was remembered with a contribution of library books.

The superintendent of local work and her committee work with the church in rendering service such as dinners, suppers, etc. All of our monies are raised through free will offerings.

Both of our budgets, connectional and local, were met this year. Two of our members have had life membership presented them this year, Mrs. C. C. Kennedy by the auxiliary and the writer by the auxiliary and partly by the district of which she was secretary for several years.

At the December meeting the president brought the members greetings of the season in these words, which she rhymed:

Now has come the happy time of the year

When we wish to extend lots of good cheer;

We love to do this in a material way,  
But depression has removed all such display;

So let us celebrate our dear Lord's birth  
In the way He would like us to do on earth.

First we keep Him in our hearts and  
be ready to share

The Christ-like methods of spreading  
good cheer.

So, cheer up, let's don our broad merry grin

And be sure our frowns and troubles are  
well tucked in.

For our Christmas present let us use  
Service, joy, love and optimistic views;  
We will give our families our tender  
loving care,

But, with Christ, our life and talents  
are;

So let us make missions a greater task,  
you see,

And note the good results at end of 1933.  
Let's have this next year jammed full  
of church loyalty

And our missionary tasks a chance for  
service be,

Make fellowship and spirit of Christmas  
permeate the whole way,

And He will, upon our efforts, the hand  
of approval lay.

"It is the business of the churches to make my business, War, impossible."—Field Marshal Lord Haig.

If they aren't meek when they inherit the earth, they will be before they get the mortgage paid off.—Birmingham News.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### OUR FAMILY

We now have 333 boys and girls in our family here at the Children's Home. We have promised to take two additional children, which will run the number up to 335, absolutely the maximum number we can accommodate. No other children can be admitted until some we have here can be placed elsewhere.

In addition to the stated number here at the Home we have 120 children on our mother's aid list, making a total number of 453 children now being cared for, the largest number in the history of the Home's operation. Insistent friends of children whose applications are before us cause us much concern. We wish it were possible to serve a larger number of deserving children who seem to have no place to go for proper care and development. Our friends are asked to be considerate and patient with our limitations. We think we are trying to do everything within the range of our ability to care for little Methodist orphan children.

### NOT OVERLOADED

There are 152,088 Methodist church members in the Western North Carolina conference. Some of these members are well fixed financially and some of these are liberal with their gifts and contributions. With such a background of potential support it is not thought that our people will be overly strained in caring for 455 orphan children. Certainly 336 church members can care for one orphan child. If the Children's Home could receive an amount equal to fifty cents per church member we could enlarge our program of service. Certainly we are not yet overloaded in the care of deserving orphan children.

### A PROPER EMPHASIS

From the most excellent letter written by Rev. Wade Johnson to his Waynesville congregation the following paragraphs are taken:

"When the Wise Men gathered about the manger in Bethlehem they gave gifts to the Child. When that Child became a Man he set the care of the children in the center of the church and there the children have remained ever since.

"To be a father of the fatherless, a mother to the motherless, sister or brother of the orphaned, is surely the finest form in which to express the Christian spirit."

### GOOD FELLOWS TOGETHER

Presiding Elder L. B. Hayes and his Waynesville district leaders always have a good time when they get together.

er. It is worth the time and travel consumed in meeting with these fine people. Such a pleasure came to the writer when he joined company with the militant Methodists of the Waynesville district in First church, Waynesville, Thursday, January 5, as they assembled to discuss the aim, scope and content of the ensuing year's program of work. Elder Hayes knows how to get his people stirred over a program without cracking the whip over them. To secure a representative attendance of 150 leaders from seven mountain counties to spend an entire day discussing the work of



Did you have a good time when it snowed?

the kingdom is a fitting tribute to the leadership of those who have a mind to be about the Master's business. It is confidently expected that the Waynesville district will give a good account of itself this year.

### A ROD OF CHARITY

I am presuming that my good friend, Rev. Joe S. Hiatt, will not mind my quoting from one of his letters received some time ago as follows: "Disappointments, like cold air coming through the cracks, will creep in on your program sometimes. When I read the announcement that every charge in the Statesville district had contributed to the ten per cent apportionment to the Children's Home with the exception of one, I was surprised. Please give me the name of the charge that failed to answer present. I'll go after the preacher with a rod of charity. Maybe he forgot to write a check. Maybe he has the money in one of the defunct banks. Maybe he wrote the check and the Children's Home money is buried in some other fund. Just three Maybes, but I'll see what the trouble is when you get the word to me.

Just remember, if you are rich, work. If you are poor, work. If you are single, work. Yes, and if you are married, you'll have to work."

### FROM A FRIEND

One of our good friends writes as follows: "We had our new preacher with

us for dinner last Sunday. I told him I was especially interested in getting up our ten per cent apportionment. He suggested that the Sunday school do this, and when I told him what we did last year he was agreeably surprised, but thought it should apply on the ten per cent first and then what was over be donated. I told him we had given our fifth Sunday offering so long that if I changed now I would be afraid to meet Brother Woosley face to face. Don't let this prejudice you against our preacher, for we like him. He is anxious to have a clean slate, especially for the Home.

You may continue to expect our fifth Sunday offerings, even though they are slim these days. It is awful hard up here now, and I know how hard it makes it on you. You certainly have a big job on your hands, but the way you are meeting the situation causes one's heart to go out to you."

### A SAINT IN ISRAEL

Mrs. A. E. Vestal, 81 years old last New Year's day, is superintendent of Rehobeth Sunday school on the Cole-ridge circuit, where as a boy I used to hear the people shout and sing, when my father was pastor of that church, then on the Siler City circuit, in the early nineties. Mrs. Vestal is the mother of Rev. J. W. Vestal, pastor of the Dallas charge. She writes that she continues to find joy in meeting with her little Sunday school each Sabbath day, that she has a few helpers who stand by her in every way. She reminds me that this little country church has sent out seven or possibly eight Methodist ministers, stated as follows: "Three Humble boys, John, Hillary, and Walter; Ernest Fox, Walter Smith, Wesley Williams, and Joe Vestal." She writes that another young man, who became a minister, whose name she cannot now recall, was converted at Rehobeth while on a visit in that neighborhood. May the Lord's richest blessings continue to hover over this saint in Israel. She is a friend of God's children, including orphans.

### A SNOW SCENE

When the recent big snow visited the Children's Home our family was given the privilege of slipping and sliding all over our hills. The boys and girls had a great time. One enterprising youngster brought out his kodak and took the picture herewith presented. Our children have a great time when the snow comes. The rest of us try to have a great time.

### IN THE ADVOCATE

A friend who requests that his name not be published writes as follows: "Please find check for \$12, one dollar per month as usual. Had thought owing to the 'depression' that could not meet this this year," but seeing in the Advocate that you had 333 children at the Home thought maybe I could spare it somehow. Wish you all a Merry Christmas and a Happy New Year."



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

When all the friends of the Methodist Orphanage fully realize the magnitude of our work, they will respond to our support more promptly. It costs us each day in the year one hundred and eighty dollars.

\* \* \* \*

In the passing of Captain Edgar L. Hart the Methodist Orphanage has lost one of its best friends. For many years Captain Hart took an active interest in our home. The boys and girls loved him devotedly because he loved them and did what he could for their happiness. The swimming pool, given the Orphanage in memory of his wife, has brought more pleasure to our children than any other one single gift ever made the Orphanage. We shall miss the visits of our dear friend who made our lives richer and better by his friendly contacts.

\* \* \* \*

A cordial invitation is extended to our preachers and church members to visit the Methodist Orphanage whenever they have an opportunity. We are anxious to have all our friends to know our work more intimately. Our children are always happy to have those who are supporting them to drop in to see them at any time. Those who visit us become our strongest friends. One of our greatest endeavors is to sell the Orphanage one hundred per cent to the North Carolina conference so all our people will be Orphanage minded.

\* \* \* \*

Several charges have responded to my request for a part of their Orphanage apportionment. Unless many more pastors and churches respond during the month of January, we cannot make the grade. Now the ball is in motion, let's keep it rolling. January has been designated as Orphanage month. Here is hoping that all the pastors, Sunday school superintendents and friends will put forth every possible effort to relieve our financial embarrassment. I want to assure all that the sacrifice made in behalf of our orphan children is sincerely appreciated by me.

\* \* \* \*

By special invitation I preached for the Missionary Baptist congregation in Clayton on the first Sunday morning in this month. Dr. Anderson, the former pastor, is a special friend of mine. About a month ago he resigned the pastorate of the church due to poor health. It was a privilege to have him to assist me in

the services. As the pastor of the Methodist church Brother Guice was spending the holidays in Arkansas, his former home, his members worshipped with the Baptist congregation. It was a large congregation that assembled to hear me, and I enjoyed trying to bring to them a message of good cheer and comfort. It is a source of great satisfaction to me to see the denominations coming closer together in a great co-operative endeavor to spread scriptural holiness over the world.

### THE LESSON THAT THE NEWSBOY LEARNED

It was the twenty-first of December, cold and snowing. The wind whistled around the house and made weird sounds. The trees made gray shadows on the fast and silently falling snow.

Outside the city limits traveled one person on the dark and dreary streets. It happened to be a bright thirteen-year-old newsboy whom the fellows called "Old Pal." He was going to his home. Not a costly home, but a little apartment he had rented at a small sum. His parents were dead and it was through selling newspapers that he kept things going. He was cold and shivering; it seemed as if he had gone three miles though it was only three blocks. The snow was fast piling up.

At last when "Old Pal" had just cheered himself at the thought of being nearly home he saw a black object lying on the snow. What could it be? He stooped down to examine it. "It's a purse," he exclaimed aloud. "I'll open it when I get home." So he plodded along.

At last he arrived at his home. He carefully shook the snow from his shoes on the rickety steps. Then he opened the dingy door and walked in through a dirty hall. On into his room he went. The only furniture it had was a table, chair and a bed. After lighting an old piece of a candle he opened the purse and there to his surprise lay \$50 in cash. He rummaged on, finding a picture, a comb and a few papers. "Now," he said aloud, "I have \$50 all for myself." After rejoicing over his good luck he decided to go to bed, which he did.

But somehow he just couldn't sleep. Every time he tried to think of something else \$50 would pop into his mind. You've stolen \$50 would appear in big headlines before his eyes. At last he fell into a weary and troubled sleep.

The next morning he jumped out of bed, got everything ready, gathered his newspapers and ran downstairs out into the street. Before he sold any papers he reported his discovery to the mayor of the city, who gave him \$5 and told him to deliver the purse to Mr. H. C. Wedge on Elm street, house number 515. "Old Pal" did as he was told and got another \$5 bill.

He sold all of his papers and that night he said to himself, "I've earned two things, \$10 honestly and the confidence of the mayor," which was quite right. For after all honesty is the best policy. Oneita Fitzgerald (10).



**Ladies Birthday ALMANAC 1933**

Tell your druggist to give you a copy of this Almanac, NOW, before his supply runs out. **FREE**

## Took CARDUI for Pains, Cramping

"I have taken Cardui for irregular lar trouble, also for pains and cramping, and it helps me," writes Mrs. Maxie Crumme, of Texarkana, Texas. "I gave Cardui to my daughters and it helped them very much. They had pains and cramps, and it did them good."

Cardui is given the credit for relieving so many cases of womanly suffering that it is widely and favorably known. Druggists, everywhere, sell it.

If you are weak, run-down, suffering monthly, take Cardui. Take it for a reasonable length of time and try it thoroughly. As your health improves, you will share the enthusiasm of thousands of women who have written to say: "Cardui helped me."

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Jacksonville .....	\$25.05
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## Sunday School Lesson

JANUARY 15

By Heny W. Tiffany.

Jesus at Work

(Mark 21:45)

The labors of the Lord on the first Sabbath in his Galilean ministry are pictured in these verses. His energies bore him through exhausting labors, enabled him to turn with compassion and celerity to each new form of misery, and threw himself with undiminished freshness into the relief of each one. Jesus retired before daybreak to a hill back of the city for a season of fellowship with the Father. When the disciples tracked him thither Jesus announced his decision to quit Capernaum for a season and preach in the inlands of Galilee.

### 1. In the Church (21:28)

When Jesus and the four disciples entered Capernaum they went directly to the synagogue, the center of worship, the church of the town. Though the synagogue service was imperfect Jesus did not stay away. If church members were perfect, if the minister were perfect, and if the services were perfect, sinners would not feel at home in the services. The churches stand for reverence and righteousness, prayer and praise, a Father above and a home beyond, all of which answer to real needs of the human soul. Jesus took part in the synagogue service. He brought a message so new, so novel, so vigorous and so appealing, that the hearers were amazed. A wretched sufferer suddenly burst into the synagogue and interrupted the Lord's sermon. The man with the unclean spirit screamed out in terror and pain. The demon in the diseased man discerned that Jesus is the destroyer of evil and asked to be let alone. Jesus commanded the man to "be muzzled" and the demon to come out of him. The demon vented his rage and mortification in a parting howl. A murmur of amazement swept over the congregation. They had witnessed a new power in preaching and healing. Jesus revealed an unusual authority over the minds and bodies of men. The report of the morning service spread with lightning speed. The people talked that day and the following days until the fame of Christ spread beyond Galilee and the surrounding regions.

### 2. In the City (29:31)

When Jesus and the other two disciples went home with Simon and Andrew for lunch Jesus was told that Simon's mother-in-law lay sick. Jesus entered the room, took her by the hand, raised her up, and the great fever left her, and she ministered to them. When the Sabbath sun had set the home of Peter was

mobbed by a crowd bringing their sick and demon-possessed to Jesus. The blast of the trumpet announcing the close of the Sabbath was the signal for a movement toward Peter's home. What a sight to see the blind, the deaf, the dumb, the diseased, the crippled and the afflicted all moving toward Jesus, some stumbling along by themselves, some led by friends, some carried—all the misery of the city was moving toward the Lord! Luke tells us that Jesus healed every sick person in that crowd. It was a great and glorious day in Capernaum. Jesus knew their shallowness as well as their sickness. He was not deceived by their apparent enthusiasm for his mission and message.

### 3. In the Country (35:45)

Following the successful Sabbath, Jesus withdrew from the city before dawn to a desert place and prayed. He left the four disciples asleep. When the four awoke they tracked him, they pursued him as a fugitive, and when they found him announced that all the world sought him. Apparently the disciples went out as the messengers of the people of Capernaum, who had come to Simon's house to see Jesus and ask that he remain in their midst. Learning Jesus had slipped away they sent the four disciples to bring him back. The disciples were proud to announce his popularity, that many patients were waiting to see him, that the people wanted him to continue in their city. The Lord refused to be diverted from his mission. He went about Galilee preaching in the synagogues, teaching the assemblies, and healing all manner of sicknesses and diseases. During this ministry, a leper pushed his way through the crowd, which fell back before him, knelt at Christ's feet in an agony of supplication and confessed his faith in the power of Christ to heal. He doubted the heart of Jesus, though sure of his power. Jesus was moved with compassion, stretched forth his hand to touch the leper and healed him. The man was commanded to say nothing to any man, but to show himself to the priest and offer for his cleansing the things which Moses commanded. Jesus would have the man receive a certificate of health from the priests. The man disregarded the solemn charge of Jesus, in that he went out and published abroad the cure "until Jesus could not openly enter into any city, but was without in the desert places." Still people came to him. This cure and the popularity that it occasioned brought Christ's Galilean ministry to an abrupt close.—The Watchman-Examiner.

Miss Margaret Bondfield, later minister of labor in the British Cabinet, was campaigning for Parliament at a meeting in Northumberland. An opposition heckler kept interrupting her, and finally called out, "Don't you wish you were a man?"

Instantly Miss Bondfield replied, "Well, hardly! But don't you?"—Christian Register.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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**GILL TONIC**

a most successful remedy for  
**MALARIA, CHILLS and FEVER**  
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A Reliable General Strengthening Tonic  
AT ALL DRUGGISTS  
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Why not CHECK and DOUBLE CHECK on yourself? The past is gone. The present is here. The future is just ahead. Get ready for the future. We can help you if you will write us what you want.

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## PEACE

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## Membership Statistics by Episcopal Districts

This table will appear in the 1932-33 volume of the General Minutes and Yearbook of the Methodist Episcopal Church, South, for which it was compiled by its editor, Mr. Curtis B. Haley. These figures include local preachers and lay members only.

	1932	1931	Increase	Decrease
<b>First: Bishop Candler</b>				
South Carolina .....	66,816	64,595	2,221	
Upper South Carolina .....	80,372	78,590	1,782	
Net increase .....	147,188	143,185	4,003	
<b>Second: Bishop Denny</b>				
Mississippi .....	75,283	73,574	1,709	
North Mississippi .....	79,112	68,765	1,347	
Net increase .....	145,395	142,339	3,056	
<b>Third: Bishop Munson</b>				
North Carolina .....	119,019	116,789	2,230	
Virginia .....	158,149	141,858	1,337	
Western North Carolina .....	152,249	148,769	3,480	
Net increase .....	429,417	422,370	7,047	
<b>Fourth: Bishop J. M. Moore</b>				
Florida .....	57,934	58,078		144
Latin Mission .....	292	252	40	
North Georgia .....	146,236	141,858	4,378	
South Georgia .....	109,507	107,748	1,759	
Net increase .....	313,969	307,936	6,177	144
<b>Fifth: Bishop McLuray</b>				
Baltimore .....	89,452	89,576		124
Kentucky .....	96,907	94,601	2,306	
Louisville .....	65,893	66,391		498
Western Virginia .....	41,848	39,805	2,043	
Net increase .....	233,800	230,483	3,359	622
<b>Sixth: Bishop Darlington</b>				
Bolivia .....	1,132	1,059	93	
Czechoslovak .....	2,761	3,063		302
Polish Mission .....	725	665	60	
Net decrease .....	4,638	4,787	153	302
<b>Seventh: Bishop DuBose</b>				
Memphis .....	90,671	88,614	2,057	
Tennessee .....	91,727	89,717	2,010	
Net increase .....	182,398	178,331	4,067	
<b>Eighth: Bishop Ainsworth</b>				
Alabama .....	92,636	91,233	1,403	
Cuba .....	6,929	5,867	1,062	
Holston .....	103,230	98,797	4,433	
North Alabama .....	133,261	131,413	1,848	
Net increase .....	335,556	327,310	8,246	
<b>Ninth: Bishop Cannon</b>				
Congo Mission .....	862	862		
Texas Mexican .....	3,995	3,857	136	
Western Mexican .....	2,161	1,923	238	
Net increase .....	7,016	6,642	374	
<b>Tenth: Bishop Hay</b>				
Central Texas .....	90,227	90,078	149	
New Mexico .....	19,348	18,535	1,813	
West Texas .....	51,412	50,859	553	
Net increase .....	161,187	159,463	1,724	
<b>Eleventh: Bishop Dohb</b>				
Little Rock .....	62,887	60,919	1,968	
Louisiana .....	60,159	59,254	905	
North Arkansas .....	69,095	67,721	1,374	
Net increase .....	192,141	187,894	4,247	
<b>Twelfth: Bishop Boaz</b>				
North Texas .....	90,627	89,188	1,439	
Northwest Texas .....	66,740	66,896		156
Texas .....	90,113	90,532	2,581	
Net increase .....	256,480	252,616	4,920	156
<b>Thirteenth: Bishop A. J. Moore</b>				
Arizona .....	5,901	4,890	1,011	
California Oriental Mission .....	636	566	70	
Northwest .....	3,932	3,960		28
Oklahoma .....	80,922	76,852	3,170	
Pacific .....	19,376	18,528	848	
Net increase .....	108,967	104,816	4,179	28
<b>Fourteenth: Bishop Kern</b>				
China .....	13,149	13,616		467
Siberia Mission .....		1,637		1,637
Net decrease .....	13,149	15,253		2,104
<b>Fifteenth: Bishop Smith</b>				
Illinois .....	6,854	6,430	424	
Indian .....	2,634	2,678		44
Missouri .....	46,068	45,762	306	
St. Louis .....	42,917	43,558		621
Southwest Missouri .....	49,046	49,087		41
Net increase .....	138,519	138,495	730	706
Total present membership, including local and traveling preachers .....			2,677,895	
Total net gain, including preachers .....			47,868	

# A COLD

## PASSES THRU 3 STAGES

*And It is Far Easier Relieved in  
the First than in the Second  
or Third Stages!*

A COLD ordinarily progresses through three stages: The Dry Stage, the first 24 hours; the Watery Secretion Stage, from 1 to 3 days; and the Mucous Secretion Stage. Once a cold gets beyond the first stage it is far more difficult to relieve.

### Fourfold Effect for Immediate Relief

The wise thing to do when you feel a cold coming on is to take Grove's Laxative Bromo Quinine.

Grove's Laxative Bromo Quinine stops a cold quickly because it does the four necessary things. It opens the bowels. It kills the cold germs and fever in the system. It relieves the headache and grippy feeling. It tones the entire system and fortifies against further attack. That is the treatment you want—complete, thorough and effective. Anything less is toying with a cold.

Grove's Laxative Bromo Quinine is absolutely safe to take. It contains no narcotics and produces no bad after-effects. Every drug store in America sells Grove's Laxative Bromo Quinine. Handy, pocket-size box, cellophane-wrapped. Get a box today and keep it handy as the "stitch in time."



*"I Couldn't  
Write a Better  
Prescription  
Myself!"*

## GROVE'S LAXATIVE BROMO QUININE

## BOILS SORES CUTS, BURNS CARBUNCLES

Are Healed Quickly By  
**GRAY'S OINTMENT**

Used Since 1820 25c at Drug Stores

### VALUE OF GOALS IN THE WORK OF THE CHURCH

Goals have the same value in church work that they have in any other work. They provide definite objectives toward which we may labor. When we set up goals we can look ahead, see where we are going and plan our work so as to accomplish definite ends. We never obtain any degree of success in any field of endeavor so long as we go along in a haphazard fashion, just drifting with the current, so to speak.

What could be accomplished in our public schools if we had no goals? Educators have planned out the work of the curriculum very definitely according to the unit system. They say that the goal for graduation from a high school in the state of North Carolina shall be the completion of 16 units. They go further and say how many units of this work must be in English, mathematics, science, history, foreign language, etc.; and state just how many hours of work shall constitute a unit and how many units should be completed each year. Teachers take the general goals established by the state and set up goal posts to guide them all along the way. They say they will do so much of the required work the first semester; then divide this into months, and so on down to the daily assignments. But all the time they keep the main aims in view and place their goal posts directly in line with the final goal so that by following them they may reach the desired end.

The student as well as the teacher should have a goal. The one who does have, who really goes to school for a purpose, usually succeeds, while the one who goes "just to be going," as we have heard it expressed, generally fails and soon drops out of the field entirely.

Leaders of the agricultural movement in North Carolina have realized the need of goals in farming and have formulated the so-called 5-10 year plan, which is a set of goals toward which the farmers may strive. It is a plan by which the farmer may improve his soil by crop rotation, improve his herd, his poultry, the type of production grown, etc., by proper breeding and careful seed selection. The farmers who accept this plan as a goal and set up for themselves goals in between their present position and the final goal will find themselves in much better circumstances at the end of ten years than they are today. Whereas the farmer who refuses to be guided by goals, who prefers to go along in the same old rut from year to year will never be a progressive farmer and will hardly be able to provide for himself and his family the necessities of life.

I have taken these two fields because they are the two with which we are most familiar. However, what is true in the case of the teacher, the student, and the farmer, is also true in the case of the lawyer, the merchant, the statesman, the politician, or any other business, trade or profession.

If goals prove of such great value in the secular affairs of men, it it not log-



"THE SPIRITS OF '32"

FROM THE PATHFINDER  
(By Permission)

ical to infer that they may be of equal value in his church work? If we fail in secular tasks without goals, will not the church as an organization fail without goals?

It behooves us as church members to wake up to a realization of this fact, to establish goals and set ourselves to work to reach them before the church, just as a life without a goal proves a failure.

Miss Edna Padgett.

### WHAT IS LIFE WITHOUT A JOKE?

My watch is not a self-winder, and when I fail to wind it up and take a nap it often goes to sleep also. I handed it to the clerk to wind and set. A comfortable gentleman, who had attained that age when a man loves to hear himself talk, provided he gets a good listener, remarked, "That reminds me of a friend of mine who missed his gold watch. He could not find it high nor low and concluded somebody had stolen it. Three years later he killed his cow, and when he cut her stomach open there was his watch. The motion of her stomach had kept the watch wound up and it was still running."

Yes, my dear Brother Paris, I both knew and loved Dr. James E. Mann and all his children. The oldest, Janie, was a fine girl and married Yancey Ormond. She was a great sufferer. N. H. D. Wilson was P. E. of the district and Dr.

Mann pastor of the church. They were friends and comrades. They held opposite views on the division of the conference, but it made no difference in their confidence and love. Dr. Wilson was champion of the opposition and Dr. Mann of the other party. Dr. Wilson made a great speech, closing with a quotation from "Woodman, spare that tree. It sheltered me in youth, I will protect it now." Dr. Mann rose to his feet, made a brief but telling talk in opposition, and was elected to the general conference over Dr. Wilson as a result, showing the feeling of our conference.

Such things made a lasting impression on my mind, and affected my conduct permanently toward persons differing with me in judgment, causing me to exercise more charity.

R. F. Bumpas.

We can understand why a fool and his money are soon parted, but where he gets it is what puzzles us.

**HALF-A-MILLION SOLD!**  
and commended everywhere

**Tarbell's**  
LARGEST AND BEST IN THE WORLD  
**TEACHERS' Guide**  
1933  
The Lesson Help Without a Peer

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F. H. REVELL CO., 158 FIFTH AVE., NEW YORK



# W. N. C. BOARD OF EDUCATION

(Continued from page 19)

Burkhead, "We Three Kings of the Orient Are"; after which Miss Frances gave a toast to the boys and girls away at school. Russell Pratt responded. The carols, "Silent Night" and "There's a Song in the Air," were presented by Centenary and Grace churches, respectively. These were followed by a toast to the visitors by Miss Mary Starr Martin and responded to by Mrs. R. N. Hauser. Then the carols, "Hark! the Herald Angels Sing," "Luther's Cradle Hymn," and "While Shepherds Watched Their Flocks" were presented by Green Street, Love's and Mt. Tabor. The main feature of the program was a series of presentation of problems confronting the young people of today, presented by various young people; following this Dr. L. D. Thompson, presiding elder of Winston district, addressed the group on Christ, The Light.

The problems presented were "Race," by Edwin Marshall; "Prohibition," by Bobby Helm; "Unemployment," by Forest Church; and "International," by Rosanell Cash. Dr. Thompson then made his address, in which he declared that Christ was the solution to all our problems. He declared that he believed in young people and that young people are today facing their greatest opportunity, and also living in the most interesting age of the world. He referred to many modern movements which complicate the world outlook and declared that they felt that a way out would be found.

Following the minister's address there was a symbolic service of lights in which the speaker, lighting his candle from a taper representing Christ, then passed it on until all had lit their candles from those of their neighbors. Following this impressive ceremonial Dr. C. C. Weaver, pastor of Centenary church, gave the benediction.

The affair was planned and carried through as an inter-church project by the young people of the Methodist churches of the county. Chairmen of the various committees were as follows: Program, Hazel Church; menu, Blanche Gluck; serving, Martha Owen; decorations, Eugenia Johnson; reception, Ruth Smith; tickets, Robert Griffith; adult adviser, Miss Lorna Kelly.

Everette Neese, conference treasurer of young people's work, was among the visitors.

## KILLING CIVILIANS IS COSTLY

Why waste time and ammunition on civil populations? In London there were 1,413 civilians killed and 3,408 wounded, and the industrial morale possibly damaged somewhat. But it cost the wrecking of 29 Zeppelins and 41 big booming planes, the detonation of 280 tons of bombs, and the time of a lot of highly trained fighting men. General Gilchrist has calculated that each London civilian killed by the German air raids cost the German government \$27,000. — Frank Thone.

# NOW! EASE A SORE THROAT INSTANTLY

Feel Rawness, Irritation, Go At Once

These Pictures Tell You What To Do



*Crush and Dissolve  
3 Bayer Aspirin  
Tablets in Half a  
Glass of Water.*



*GARGLE Thoroughly—Throw  
Your Head Way  
Back, Allowing a  
Little to Trickle  
Down Your Throat.*



*Repeat Gargle and  
Do Not Rinse  
Mouth, Allow Gargle to Remain on  
Membranes of the  
Throat for Prolonged Effect.*

## Remember Only Medicine Helps A Sore Throat

Modern medical science now throws an entirely new light on sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes.

Results are among the most extraordinary in medical science. On doctors' advice, millions are following this way . . . discarding old-time "washes" and "antiseptics." For it has been found that only medicine can help a sore throat.

**Simple To Do.** All you do is crush and dissolve three BAYER Aspirin Tablets in half a glass of water. Gargle with it twice—as pictured above. If you have any indication of a cold—before gargling take 2 Bayer Aspirin Tablets with a full glass of water. This is to combat any signs of cold that have gone into your system. Keep on taking if cold has a "hold." For Genuine Bayer Aspirin will not harm you. Your doctor will tell you, it does not depress the heart. Get a box of 12 or a bottle of 100 at any drug store.

**Reduces Infection, Eases Pain Instantly.** Gargling with Bayer Aspirin will do three things: Relieve soreness at once. Allay inflammation. AND—reduce infection; which is the important thing in fighting a sore throat.

It requires medicine—like BAYER ASPIRIN—to do these things! That is why throat specialists throughout America are prescribing this BAYER gargle in place of old-time ways. Results are quick and amazing.

Be careful, however, that you get real BAYER Aspirin Tablets for this purpose. For they dissolve completely enough to gargle without leaving irritating particles. Watch this when you buy.



NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

## Advocate Standard Collection Envelope

\$2.50 PER 1,000, POSTPAID

NORTH CAROLINA CHRISTIAN ADVOCATE

# Children's



# Storyland

## TERESA THE TREE CAT

(Founded on Fact)

By Greta Gaskin Carroll.

"Oh, there's Teresa, let's go look at her kittens!"

The children stood at the foot of the ladder and watched the big grey and black tiger-striped cat walk leisurely across a beam at the back and jump to the hay-covered loft beneath before she started to climb. There was John, aged twelve; Aileen, a year younger; Paul, nine; Margaret, eight; and Doris, not quite four. Saturday morning and the whole barn to themselves! Teresa's kittens were only two days old and were still the newest wonder on a farm that delighted in springing surprises. They had been picked up and played with a dozen times daily or shown to neighbor children invited in on the way home from school until you could imagine Teresa, sensible mother that she was, saying to herself, "This will never do. You are spoiling my kittens. It isn't good for young things to be handled so much. When I have them to myself I can train them properly or see they get their naps on time without being disturbed." Kitten children, you know, love to sleep a lot, like baby boys and girls; that is their way of growing.

This morning I feel sure she was thinking something of the kind, for though it was the first time that day the children had called upon her she knew it wouldn't be the last and when John picked up a sleepy, mewling, tiny, squirming bunch of fur and let it crawl blindly over the front of his coat, hanging on by its sharp little claws, Teresa rubbed against his ankles to say, "Please put it back, won't you?"

"We won't hurt them," Aileen assured her. "See, Paul, isn't this all grey one awfully sweet?"

After a while they laid them down in the nest of loose straw on top of a broken bale where Teresa snuggled them in the warmth of a sunbeam that slanted in through a small door, set high for the hay pitchers, near the roof and went over to the other side of the loft to play hide-and-seek and treasure-cave. Then it was dinner time and mother called from the kitchen doorway. You never needed to give that call twice on Hillside Acres, and five tousled youngsters tumbled down to find Uncle Ralph just arrived to take the eldest four in to Johnson's Corners with him for the afternoon. It was past four o'clock when they got back and the cows were to be brought in and the chores begun. When the last of the twelve Jerseys stood fastened in her stanchion there was just time to look at the kittens again before

## MY DIARY

Santa came to see me  
And left a diary—pretty blue.  
He brought me lots of toys, you see—  
And nuts and candy, too.

I like the diary best of all—  
Although it's just a book,  
I'll try to keep it till I grow tall,  
Then read again that dear old book.

I'll read it over through and through  
When I am old and gray,  
And see everything I did do  
When I went out that day.

Mary Nettie Ashley (12).

supper. John and Paul stood at the top to lift Doris over the two projecting last rungs when Aileen and Margaret had helped her that far.

"Kitty! Kitty!" they called.

In the big, bare, twilight barn loft their words were thrown back instantly by the quick, clapping Echo that seemed to live up under one corner of the roof and send out his funny voice in short syllables. But no Teresa came. The nest on the straw bale was empty!

"Somebody has drowned them while we were away," said matter-of-fact John, knowing the usual fate of unwanted kittens.

"Oh, no!" wailed tender-hearted Doris, tears in her eyes. "Don't drown the teeny pussies, no, no, no!"

"Nonsense!" exclaimed Aileen, giving the boys a warning look. "Don't you believe it, Dorrie. John is just guessing; he doesn't know at all. I think Teresa has taken them somewhere. We'll find them if we hunt around."

"We-e-ll, likely," admitted John. You girls look at this end of the loft and Paul and me—no, Paul and I—will take from the ladder here down to the back wall. Listen first; we might hear them mewling. Keep still as mice, everybody."

No sounds came. Through the loose hay and piled-up bales they searched, all the little hollows and cuddle holes, but there were no signs of the mother cat and her family.

"They must be in here," said Paul. "There isn't any other place to take them. Try the other side."

The great loft at that side of the barn was above the horse stalls; across the wide barn floor was another similar section over the cow stables and calf pens.

They had to climb up slats nailed between two timbers for that, and getting Doris up was a job, but they tugged her along. A big swing stood in the open central place, a great pile of loose hay was bunched like a green mountain behind it and, at the farther end, a collection of old bob-sleds, carts, sleighs, cast-off wagon wheels, harness, and a broken turnip cutter stood. It was a dandy place to play pirate or smuggler's cave, to pretend to drive on long pioneer journeys, or practice lassoing cattle in Western round-ups, but it was a dandy place, too, for a cat to hide. They had looked everywhere but one corner, when a huge wooden ox-yoke that had hung on the wall came crashing down.

"That settles it," announced John, watching the dust rise. "She isn't here or that would have brought her out."

"Pusses downed?" Doris shook a sorrowful, curly head.

"Teresa's gone, too," Margaret said. "They wouldn't drown her."

"I guess not!" Paul flared. Why, Teresa had been their cat seven years and nobody would think of such a thing.

"I don't believe anybody would drown any of them," contributed Aileen sensibly. "They'd tell us first. Dad doesn't do quiet, mean, little tricks like that. He knows we'd agree if it had to be done. Mother wouldn't either; she's too busy besides. Then anyway, I heard Uncle Ralph asking for two to keep the mice down in his grain bins, and Mrs. Stratton wants the black-and-white one; she isn't going to have any more long-haired cats since Persia died of fur-balls in her stomach. So that's three," she ended triumphantly, "and I heard them say we ought to keep one, and maybe Aunt Sue would take the tortoise-shell. Let's go and ask mother."

Into the busy, bustling supper kitchen they burst with their news.

"Teresa's gone! We can't find her anywhere and she's taken the kittens with her."

"Shows her good sense," muttered Martha, the "hired girl" who "helped out" on the farm every summer, and lived with her brother's family winters. She was a stout, buxom woman, a "great one to work," and small people in the Allan household considered her an important person because she cooked the meals for everybody. They had to mind when she spoke, too. "Them kittens got more maulin' than a terrier'd give a bone. I told you to leave 'em be." She was turning pancakes over a hot stove and as she slapped one upside down hard her lips set firmly.

"Don't you know what got them, Martha?" ventured Paul.



"No, nor nobody else." Martha slapped over a pancake and considered the conversation closed.

"Don't bother Martha, children," reminded mother, looking out from the dining room where she was setting big plates of bread on the table and putting around the preserves. "She's busy; the men will be here any minute now. What's it all about? Teresa? No, I don't know, my dears. But I think she must be all right, and the kittens too. She's probably carried them to what she thinks is a safer place. So far as I know nothing has happened to them. Come, now, wash yourselves and get combed and brushed before the men get here.

"Didn't you see her, Dorrie?" asked John. "You were here all the afternoon."

"She was taking her nap," explained mother. "Sound asleep from two to four."

Dad didn't know anything about them either, and when Teresa came at milking time for her foaming saucerful, and rubbed his legs as pleasantly as usual, John, who was pitching hay in to the calves saw the kittens must be safe—but where?

Days went by and nobody knew. Teresa came to the house as usual, but she managed to leave it unseen by some cautious route; and, if they did by chance catch sight of her, she was walking down through the orchard to the brook or going to the woods to hunt squirrels, and that offered no clue.

The next Saturday the children were chasing a loose pig that had broken out from the pen behind the barn. After half an hour of running, dodging, being knocked down and getting up again, they finally cornered it and pushed the squealing creature into the pen.

"There," exclaimed John, panting, as he firmly closed the gate. "Try that loose board now and see how I've fixed it."

"Meow!" came from the branches of the great ash over their heads as they walked away.

"I see a teeny weeny pussie!" cried Doris joyfully. She had been keeping out of the way during the pig chase but came running over now.

The wide, lofty ash stood beside the barn in line with the cement-floored power house where the gasoline engine putt-putted like a good-natured giant, drawing water for the stock, doing the churning or turning the washing machine. The path from the pig yard led right under it. There was Teresa crouched observantly on a large limb half way up.

"Watching the pigeons," decided Aileen, looking up to where the doves were flying in through the broken window high in the peak to their nests on the beams of the roof. "Or the barn swallows likely. She could almost jump over to the window sill from there."

But Doris insisted she had seen a "ittle kitty" and, sure enough, when they looked again they saw it too—in the

doorway of the big opening where the high-holes had started to nest last year!

"Well, of all things!" gasped amazed Margaret.

"She must have them up there. Get the ladder and we'll look!"

John and Paul dashed away and brought a short ladder that they set against the tall, broad trunk. The rest steadied it while John climbed up and looked in. Teresa hurried back along the limb and popped in first. She sat facing him—mewing to her kittens to stay close. "Please don't touch them," she said. "Not after all this trouble I've gone to in getting them away." So John softly stroked her head and answered, "No, Teresa, I won't bother them." Two grey and white wrigglers sprawled over their mother's back. "They've got their eyes open!" he called down.

The hole was a great place for them. It had been hollowed out of dead wood, first by a squirrel; and then, last spring, a flicker had flown in, scraped it clean and dry and carried straw for a nest, but something about it didn't suit Mrs. Flicker—it probably was too big and open at the top—so she had gone over to a telephone pole in the woods that took a direct line to the next farmhouse instead of following the curve of the road. Dead leaves had drifted in and it was warm and dry. Moreover, the lower lip of the hole bent straight in for two inches all the way across as if something had long ago injured the tree, and this curve prevented the kittens from crawling out; they would get part way over the edge and tumble back every time. From the ground Teresa resembled a pleasant old lady placidly sunning herself in her cottage doorway.

"The high-hole's house!" the four below shouted. "The high-hole's house! Teresa's gone to live in the high-hole's house!"

When John came down they all took turns, except Doris, of course; that was one place they couldn't take her, but it was about the only one. They ran into the house to report their discovery, upsetting a basket of apples that stood on the floor beside the kitchen door in their headlong rush.

"We've found them! We've found them!" they cried in one breath.

"Found what—my apples?" Martha, busy as usual, wanted to know. "You'd better pick them up, every last one," she added grimly.

She was trying to do a little baking between breakfast and dinner, and, as everybody knows, there isn't much time on Saturday mornings. There were apple pies to make for dinner also. The children picked up the rolling apples politely, and set the basket back where it belonged.

"No, Teresa's kittens," said John. "Your buns smell good, Martha," he added tactfully.

Mother was down cellar cleaning off the shelves, but she had time to come and look.

"Well, I never heard of such a thing!" she declared. "Teresa, you are a tree-

cat, a clever and original tree-cat."

"Climb up," urged the boys.

"No, thanks," mother declined. "Although I'd like to," she grinned and her eyes twinkled like a girl's.

"There!" exclaimed Aileen. "Aunt Sue said mother used to be a tomboy and now I know she was."

Teresa, the tree-cat, looked down, calm and comprehending. She seemed to know she wasn't going to be disturbed again. That afternoon the men took the ladder down to the marsh where they were piling brush and stones into a huge, deep, log breakwater on the river bank and before they had finished with it Teresa's kittens were big enough to dodge callers, so she led them back to the hidey-holes of the barn and soon after they were sent to their new homes.

And Martha—"Land sakes," said she, "that's a wise cat!" She gave the children two cookies apiece and a basket to gather the eggs. Then because she was always a little afraid kindness might make her imposed upon she turned brusque again. "Now you young ones, get out from under my feet," she directed, and as soon as she shooed them clear of the kitchen she went to look for a big plate of meat scraps for Teresa.—The New Outlook.

#### A TRIBUTE TO MOTHER

Mother of mine,  
So dear to me,  
My thoughts sublime  
Will ever be  
So pure and sweet  
As life that was  
Mine when I  
Was home because  
You are all mine.  
There are no flaws  
In character  
Or ways I find  
Mother of mine.

—J. H. Smith.

The plate of cake was passed around the company; then to Johnny, who seized the only large piece left. As Frank took one of the small pieces, he said, under his breath, to his brother, "Pig!"

"Well," said Johnny. "if it had been passed to you first, what would you have taken?"

"A small piece of course," said Frank, with righteous indignation.

"Well, then, what are you kicking about? That's the piece you got, isn't it?"

"Pbwat are thim buckets for on the shif in the hall?"

"Can't yez read? It says on them, 'For Fire Only.'"

"Thin why hov they put wather in thim?"

Tourist: "Is the castle open for visitors?"

Attendant: "Yes, sir. I shall be glad to show you about, sir."

Tourist: "Never mind. I used to be king here."

## North Carolina Christian Advocate

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
FIRST ROUND

	January
West Durham, 7:30	11
Milton, 11	15
East Roxboro, 7	15
Yanceyville, 11	21-22
Mebane, 7:30	22
Swapsville, 11	22
Graham, 7:30	29
	February
Siler City, 11	5
Elk River, 7:30	5
Trinity, 7:30	5
Bahama, 11	12
Mt. Tirzah, 3	12
Pittsboro, 11	19
Duke's Chapel, 7:30	19

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 715 W. Church Street.

Elizabeth City, N. C.  
FIRST ROUND—IN PART

	January
Manteo, 11	15
Wanchese, 7	15
Hatteras, 11	15
Kennebec, 7	15
Dare, 11 and 7	16
Washington, 11	22
Bath, Ashby, 3	22
Pantego-Belhaven, Belhaven, 7	22
Fairfield, 7	22
Stumpy Point, 7	24
Matamoras, Amity, 11	25
Swan Quarter, Providence, 2 and 7	25
Columbia, 11 and 2	25
Foldston, 11	28
Roper-Creswell, Roper, 7	29
	February
Williamston, 11	5
Windsor, 3 and 7	5

#### FAYETTEVILLE DISTRICT

J. C. Weeten, P.E., Fayetteville, N. C.  
FIRST ROUND

	January
Jonesboro, a.m.	15
Sanford, p.m.	15
Laurel Hill, Shedd's Grove, a.m.	22
Calderon, John's, a.m.	22
Biscoe, Star, a.m.	29
Troy, p.m.	29
	February
Ellerbe, Concord, a.m.	5
Wadesville, Hebron, a.m.	5
Mt. Gilead, p.m.	5
Fayetteville Ct., p.m.	6
Carleton, a.m.	7
Maxton, p.m.	7
Red Springs, p.m.	12
Rowland, a.m.	12
Goldston, a.m.	12
Carthage, a.m.	19
Linden, Cool Spring, p.m.	19
Piedmont, a.m.	26
Roberts, Ledbetter, 3 p.m.	26
Rockingham, a.m.	26
	March
Hamlet, a.m.	5
St. Johns-Oilson, St. John's, p.m.	5

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
FIRST ROUND

	January
Pink Hill, Webb's, 11	15
Dover, 3 and 7:30	15
LaGrange, Institute, 11	22
Kinston, 7:30	22
Goldboro Ct., Daniels, 11	28

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The Superintendent

Brevard Institute, Brevard, North Carolina

Goldboro Ct., Daniels, 11	29
Goldboro, St. Paul, 7:30	29

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
FIRST ROUND

	January
South Rocky Mount, Battleboro, 11	15
First Church, 7:30	15
Rosemary, 11	22
Roanoke Rapids, 3	22
Scotland Neck, 7:30	22
Spring Hope, 11	29
Rocky Mount Ct., 7:30	29
	February
Wilson, 11	5
Stantonburg, 7	5
Warren, Providence, 11	12
Warrenton, 7:30	12
Weldon, 7:30	15

#### RALEIGH DISTRICT

F. S. Leve, P.E., Raleigh, N. C.  
FIRST ROUND

	January
Creedmore, 11	14
Oxford Ct., Bethel, 3	15
Oxford, 7:30	15
Jenkins Memorial, 7:30	15
Drewry, Middleburg, 3	22
City Road, White Memorial, 11	22
Henderson, 7:30	22
Cary-Apost, Cary, 7:30	22
Benson, 11	29
Four Oaks, Four Oaks, 3	29
Clayton, 7:30	29
	February
Louisburg, 11	5
Tar River, Kittrell, 3	5
Franklinton, 7:30	5
Youngsville, Youngsville, 11	12
Garner, Ebenezer, 3	12
Batley, 11	19
Edenton Street, 7:30	19
Erwin, 11	19
Fuquay, Holy Springs, 7:30	26

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
FIRST ROUND

	January
St. Paul, St. Paul, 11	15
Lumberton Ct., 7:30	15
Fifth Avenue, 3	22
Clinton, 11	22
Stedman, Bethany, 3	22
Roseboro, Bethel, 7:30	22
Elizabeth, Clarkson, 11	29
Bladen, Deems, 3	29
	February
Burgaw, Rocky Point, 11	5
Scott's Hill, Seagate, 7:30	5
Lumberton, Chestnut Street, 11	12
Fairmont, Bethesda, 3	12
Carver's Creek, Bolton, 11	19
Halibor, Wanshish, Q. C. 3 and 7:30	19
Swansboro, Midway, 11	26
Jacksonville-Richlands, Jacksonville, 3	26
Maysville, Maysville, 7:30	26

### Western North Carolina Conference

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND

	January
Thrift-Moore, Pleasant Grove	15
Hickory, Gros, 3	15
Homestead-Duncan, Homestead, 7:30	15
Trinity-Derby, Trinity, 11	22
Belmont Park, 7:30	22
Spencer Memorial, 11	29

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First Church, 7:30 .....	29
February	
Marshallville, Marshallville, 11 .....	5
Monroe Circuit, Grace, 3 .....	5
Monroe, Central, 7:30 .....	5
Pineville, Pineville, 11 .....	12
Brevard Street, 7:30 .....	12
Chowchilly, 11 .....	19
Wesley Heights, 7:30 .....	19

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 508 Summit St., Gastonia, N. C.

FIRST ROUND	
January	
Rock Springs, Denver, 11 .....	14
Shelby, Central, 7:30 .....	15
Lafayette Street, 7:30 .....	15

#### GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit St., Greensboro, N. C.

FIRST ROUND	
January	
Summerfield, Summerfield, 11 .....	15
Cedar Falls, Cedar Falls, 3 .....	15

SECOND ROUND	
Handeman, Naomi, night .....	15
West Market, West Market, 11 .....	22
Stokesdale, Mt. Carmel, 3 .....	22
Bessener, Bessener, night .....	22
Reidsville, Central, 11 .....	29
Reidsville Ct., Wentworth, 3 .....	29
Bethel-Grace, Grace, night .....	29

February	
Randolph, Trinity, 11 .....	5
Asheboro Ct., Mt. Shepherd, 3 .....	5
Asheboro, Central, night .....	5

#### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FIRST ROUND	
January	
Cliffside-Avondale, Cliffside, 11 .....	15
Spindale-Pleasant Grove, Spindale, night .....	15
Gilkey, Gilkey, 11 .....	22
Glen Alpine, night .....	22
Table Rock, Mountain Grove, 11 .....	29
Morganton Ct., Salem, 3 .....	29

#### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

January	
Pilot Mountain, Pinnacle, 11 .....	15
Rural Hall, Trinitv, 3 .....	15
Danbury, Bethesda, 11 .....	22
Sandy Ridge, Delta, 2:30 .....	22
Stonewille-Mayodan, Mayodan, night .....	22
Madison, 11 .....	29
Walnut Cove, Stokesburg, 2:30 .....	29

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.

FIRST ROUND	
January	
Baden-Tabernacle, Tabernacle, 11 .....	15
Albemarle, First Street, night .....	15
Epworth, 11 .....	22
Harmon, night .....	22
Concord, Mt. Zion, 11 .....	22
Mt. Pleasant, Cold Springs, 11 .....	29
Kerr Street, night .....	29

#### STATESVILLE DISTRICT

J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.

FIRST ROUND	
January	
Mt. Zion, 11 .....	15
Shepherds, Vanderburg, 11 .....	15
Davidson, night .....	15
Catawba, 11 .....	22
Balls Creek, Mt. View, 2:30 .....	22
Statesville, Broad Street, 11 .....	22
Olin, 2:30 .....	29
Elmwood, night .....	29
Elmwood, night .....	29

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

FIRST ROUND	
January	
Farmington, 11 .....	15
Mocksville, 7:30 .....	15
Lexington, 11 .....	22
Linwood, Oak Grove, 3 .....	22
Grace, 11 .....	29
Central Terrace, 7:30 .....	29

#### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

FIRST ROUND	
January	
Murphy, 11 .....	15
Sturgis, Ct., 7:30 .....	15
Macon, Union, 11 .....	15
Franklin, 7:30 .....	22
Hayesville, 11 .....	29
Andrews, 7:30 .....	29

February	
Jonathan, 11 .....	5
Bethel, 7:30 .....	5

## THE BISHOP TAKE A HOLIDAY

(Continued from page 9)

What would you have done? Well, I did just that, too. But all the time I was in the booth I was trying to decide on the best way to disguise my voice. Fortunately, the embarrassment was spared me.

A man, but not Applegarth, answered. "No, Dr. Applegarth is not in town. No, I don't know where he is. Me? I'm the church janitor. No; the family is not here, either. Nobody's here but me. The Sunday school superintendent might know. His name's Shortledge, and he works in a bank downtown. No; I don't know which bank. No; I don't know much; I don't even know who you are, and I don't care. G'by."

I ask you again, What would you have done? Look at the picture; midway of a summer Saturday afternoon; a strange town; a tearful girl who had put her trust in the ministry of which I was, though undisclosed, a member. And, beside, having given me her unexpurgated opinion of my own episcopal character, she might resume the theme.

What would you have done? Well, that's what I did.—Christian Advocate (Kansas City).

(To be continued next week)

## "SENSES" OF THE BLIND

Several years of scientific experiment in Poland by a Dr. Dolansky, who has been blind since he was ten years old, have led him to believe that he has discovered what takes place when a blind person "senses" obstacles. Blind people all admit that they have a peculiar sensation as of being grazed on the face when approaching an obstacle. The cause of this has been explained variously as modification of sound, air pressure, or temperature; but Dr. Dolansky believes that these tactile sensations are manifestations of the instinct of self-preservation. The lowest murmur or the slightest slope of the ground will warn of danger and immediately the tiny hairs on the skin stand on end. This is the same principle as that operating in the shudder of terror which makes the hair stand on end, according to an article in The Literary Digest in which Dr. Dolansky's explanation is quoted.

## End Serious Coughs With Creomulsion

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion. (adv.)

## PREACHER RELIEVED Of Bronchitis Spasms

After coughing for more than 30 years, the Rev. J. J. Richards, 1349-D Arbor Ave., Dayton, Ohio, discovered a new treatment for Bronchitis Spasms and was quickly relieved. It goes right to the locality of the trouble and speedily helps to relieve constant coughing and difficult breathing. Soothes and helps. Write for particulars.

## QUIVERING NERVES

### Yield to Lydia E. Pinkham's Vegetable Compound

When you are just on edge . . . when you can't stand the children's noise . . . when everything is a burden . . . when you are irritable and blue . . . try this medicine. 98 out of 100 women report benefit.

It will give you just the extra energy you need. Life will seem worth living again.

WHEN YOU WANT A  
**LAXATIVE,**  
YOU WANT  
**Results**  
10c  
25c  
**A TRUE LAXATIVE**  
"PILGRIMS OF THE NIGHT"  
RESULTS are different; gentle, non-gripping, non-habit forming, but always certain and effective. Ask your druggist, or write Van Dyke Chem. Co., Philadelphia, Pa.

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Only Hotel on the Boardwalk  
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## QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reeves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reeves Sanitary Lotion, or send 75c to Reeves Laboratories, Asheboro, N. C. Your money back if it fails.

# 666

LIQUID · TABLETS · SALVE

# VS. EPIDEMICS

## ✕ IN MEMORIAM ✕

**ALLEN**—Rachel Elizabeth Edwards was born September 20, 1854. She was married to Cyrus A. Allen February 12, 1893, and died December 18, 1932, at the age of 78 years.

She was a life long member of the Methodist Episcopal Church, South, and at the time of her death she was a loyal member of Bradley Memorial church in Gastonia. Her funeral was conducted at West End Methodist church by her pastor, Rev. A. C. Swoford, assisted by Rev. W. A. Hoffman, pastor of Temple Baptist church, and her body laid to rest in Hollywood cemetery.

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Funeral services were held Saturday afternoon at two o'clock at the Methodist Episcopal Church, South, Rev. C. B. Newton, her pastor, conducting the service, she being a member of the Methodist Episcopal Church, South. Burial took place in the local cemetery. Pallbearers were John D. Clarke, E. J. Garner, Lester Harmon, Herbert Whitley, Walter Thompson, and Herman Armstrong. Flowers were carried by Mrs. Frank Smith, Mrs. N. D. Wilson and Miss Eva Dameron.

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One of her favorite duties was nursing the sick, which she did as long as she lived.

She had the sorrow of losing parents, brothers, sisters, two husbands and four children, yet through all of this she leaned on Him who is able to help in time of trouble. She survived her last husband, C. C. Bell, 11 years and one day. Her last sister died seven years previously.

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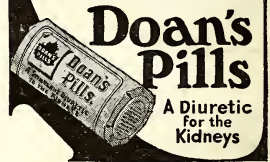
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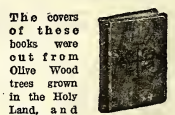
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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 19, 1933

Number 3

## It Is The Cross That Grips

**Y**EARS ago as a boy I heard George Adam Smith preaching in Edinburgh. The sermon has all flown, save this one illustration. He told how a trawler had put out from Aberdeen, and in wild weather a tremendous sea swept away the skipper's laddie from before his very eyes. And in that dreadful moment, when for an agonizing second he saw his boy's arms stretched out appealingly to him who could do nothing, ere the white snarl of boiling waters dragged him down, "I understood," he said, for the first time the meaning of a verse that I had known from childhood, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." And at the Cross we understand what God means when He talks of loving us, begin to take it in that there is nothing that He will not do, no sacrifice He will not make, no suffering that He will shirk, if only He can help us. "He loved me," said Paul, standing upon Calvary and gazing in a stunned way at the cross, I who was a persecutor, and a blasphemer, and injurious, and yet "He loved me, and gave Himself for me." And with that the man's heart broke and the old life was gone.

Explain it how you will, the fact remains that if Jesus Christ had lived to be an old man, filling His crowded years with all manner of wisdom and of generous kindness, and had died in His bed at last, He would not have had anything like the unforgettable appeal which, as things are, He has made to the world. It is the Cross that grips, that lays compulsion on us. Little wonder it was taken as the Christian symbol; that Constantine wove it into his banners, that the Crusaders painted it upon their shields, that in every church, in all great art, in literature, in the record of the deepest secrets of men's lives the whole world over, always we come on it, always its solemn shadow falls across us. In the gospel of Peter we are told that a cry rang from the Cross itself: a queer, crude tale. And yet who among us has not heard that cry? All the ages down it has reverberated through men's hearts, and who so hears it has to stop short, has to listen, cannot but feel he, too, the old emotion, the old thrill, the old unanswerable claim, which to deny is infamy, and to forget is sin. It is on Calvary Christ masters us; it is beside that thing of shame that somehow we know God is love.

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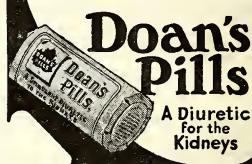
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## THIS IS MORE THAN A COURTESY—READ!

More than a column is given on the woman's pages this week in promoting the circulation of The World Outlook; fully as much space was given last week. For this we are more than glad, for we desire to help along this fine missionary paper. We hope to do still more as the weeks go by. Here is the point. Just as the Advocate aids the women in their missionary work, so the paper strives to promote Christian education, the colleges, the orphanages, the young people's work and all else. Thousands of pages each year foster these various enterprises of the church—justly so, too, for these are all one in our common cause.

Courtesy even would require that the job work needed by these workers should be turned to the Advocate shop. But this is more than courtesy. The very life of this agency—this paper—used in promoting these varied institutions and interests depends on the profit made in the job shop. We have no other aid or subsidy. It is simply a matter of caring for our own.

If North Carolina Methodism is going to make use of the output of the printing press, the Methodists must stand as a unit back of their publishing house at Greensboro. Remember, our prices are on a level with any other shop for the same class of work. Stand by your own.

## THREE SIMPLE REQUESTS, YET IMPORTANT ONES

1. Let any pastor who failed to receive his list of subscribers notify this office. If the list is not correct advise us.

2. Let every pastor see each delinquent on his list and collect every dollar possible. For most pastors this is easy, with a little care and diligence, but it means everything to our church paper and the work it is doing.

3. Let the pastors bear in mind that they are the only agents the paper has, and, we trust, the Advocate is their best assistant in their work. Only by the agents in the field and the force in this office working together can this present situation be met; otherwise we must fail.

## KIND AND LOYAL PEOPLE AT ROXBORO

Through the Advocate I wish to thank the friends of Edgar Long Memorial church and their pastor, Brother J. F. Herbert, for their kindness shown us (the churches of Jalong and East Roxboro) during this past year and especially during the Christmas season.

Our mills ran less this past year than they have in several years and the members of this church gladly contributed to our causes. Also a night school was held in both these communities for several months, for those who had been privileged to attend school but very little. Over a hundred men and women attended these classes without any expense to them. This school benefited not only the pupils but the entire community. Many of the teachers giving their service were loyal members of Brother Herbert's church.

One other kindly act, for which we are greatly indebted to them, was the presentation of a Christmas program for our two churches. Wednesday evening, December 21, the members of Edgar Long Memorial saw that every one of our members had transportation to the exercises. Favorable comments are still being made, and many said it was the most enjoyable and impressive program they had ever been privileged to attend. Among the features were pageants, plays, songs, talks, and lastly Santa Claus visited all the children present. Several little children were sad-hearted before by the thought that Santa could not visit them this year; but soon laughter took the place of sobs, and they left with their toys and a heart of thanks for the wonderful time they had had, and for their many friends at their mother church. Daniel C. Whitsett.

How we do esteem those who love and appreciate the Advocate to such an extent as to make their remittances at great sacrifice.

## TO THE WOMEN OF THE METHODIST CHURCH, SOUTH

Dear Sisters:

You have read the "Notice" from Mrs. Peabody, chairman of the Woman's National Committee for Law Enforcement, of a movement to appear at the state capitals, during this session of the legislatures, to protest against the repeal of state laws for the control of the liquor traffic. We want you to know that the Woman's Missionary Council, as a body affiliated with the Woman's National Committee, stands squarely behind their efforts to maintain these safeguards against the evils of licensed liquor.

State legislatures meeting now are beset with lobbyists, determined to tear down the defenses that it has taken more than half a century of the labor and prayers of organized women and men to build. They represent powerful interests with unlimited resources of every kind directed toward making our states legally wet. We cannot let this be done without opposing the strength of right thinking women. We therefore add our appeal to that of Mrs. Peabody, that you will respond to her call by going or sending representative women of our church to join with others at your state capital in an appeal to your legislators to preserve the bulwarks erected in answer to the prayers of good people of the past.

Watch for the call and act as you pray!

Mrs. J. W. Perry,  
President Woman's Missionary Council.  
Mrs. J. W. Mills,  
Chm. Christian Citizenship Committee.  
Mrs. W. A. Newell,  
Supt. Bureau Christian Relations.

## WIT, WISDOM AND ELOQUENCE OF INGERSOLL

In speaking to a jury in a case which involved the manufacture of alcohol Ingersoll said: "I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor and crime, that it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquor crime."

"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by the devilish thing; and when you think of the jails, the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol."

I wonder if Col. Bob Ingersoll had a change of heart on the liquor question. It would seem from the language he uses in this appeal that he had accompanied me on some of my tours of investigation. At least it presents quite a contrast to his attitude as given in last week's edition of the Advocate.

Jesse G. Wilkinson.

## FROM PERSON CIRCUIT TO SNOW HILL

The four years spent on Person circuit were to us among the happiest years of our ministry. It was a real joy to live with the good people of Roxboro and to serve such splendid people as are to be found on Person circuit. To us it was heartbreaking to leave them. They were always so kind and helpful to us in every way. We are forever indebted to them for what they did for us.

We trust that it is through the good providence of God that we are here in Snow Hill with these good people. We have received a warm welcome. A group of our good women came in advance and made ready the parsonage and a real nice warm supper for us. They made us feel that we are at home and that we are to live in one of the best towns in the world. Almost daily since we came someone has given us something nice to eat. Mount Herman has severely pounded us to the extent of butter, eggs, meat, flour, meal, potatoes, pecans, fruits and other nice things to eat. We are favorably impressed with the work and believe this will be one of the best years of our ministry. W. L. Maness and Family.

## REV. AND MRS. C. N. WEEMS ARE IN NORTH CAROLINA

This is to give notice that Rev. and Mrs. C. N. Weems, missionaries from Korea, are now in the States on furlough and are located at Durham, N. C.

I am sure Brother Weems could be of help to the brethren in that community in getting the cause of missions before their people, and I would be glad if they would call on him for any service he can render. His address is as follows: Rev. C. N. Weems, 812 Second Street, Durham, N. C.

O. E. Goddard, Foreign Secretary.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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Suppose we should get back material prosperity, what would we do with it? Go back to the old ways? Forget everybody but self and everything but pleasure. Borrow money and spend it without any thought about how and when it will be returned, till like the Prodigal in a far country everything gives out at one time. Perhaps if a prodigal world will walk back to the father's house willing to become a hired servant, it may learn to do better.

In his "Methodist Table Talk" in the Methodist Recorder (London) "Ezra" has this to say of the often-married:

I was taken not long ago to visit a cheery old octogenarian, who smilingly informed me that she was nearly ninety, and had buried four husbands. "Aye," she said, with most cheerful smiles, "an' I killed 'em all wi' kindness!" I was reminded of the tale of the colored woman whose mistress heard that she had taken a fourth husband. "Surely, Aunt Dinah," she exclaimed, "you haven't got married again?" "Yassum, honey, I has," was the old woman's smiling reply, "an' jes' as of'en as de Lawd takes 'em, so will I!"

Why not in our church services give due emphasis to the reading of the Holy Scriptures. A little while ago we attended church where the pastor before reading directed the attention of the congregation to the reading of the Word, and the timeliness of the selection he had made and the manner of his reading showed that he had given very careful attention to this portion of the service. In fact it was to us the most impressive part of the entire service. The Protestant churches have made the Bible to supplant the altar, but oftentimes the book that lies upon every pulpit as a reminder that the primary purpose of the preacher is to interpret the Word of God remains unused, or if read the style of the reader is abominable, and must be an abomination in the sight of God. Let special care be given to the reading of God's Word and to the interpretation thereof, which is the great business of the minister of the Gospel, especially, in Protestant churches.

President Lidgett of the United Methodist Church of England in his new year's message to Methodists warned them that it is idle to echo Wesley's great watchwords, "The world is my parish" and "The best of all is God is with us," unless they are taking all possible measures to win the world for Christ. American Methodists should lay these words to heart. The need on this side of the water is the same as on that. World conditions emphasize this urgency.

Dr. Dan Brummitt, editor of the Christian Advocate (Kansas City) gives in a brief paragraph the best estimate we have noted of Calvin Coolidge. Brummitt says: "His personal character made him the ideal of millions of plain Americans — thrifty without seeking riches; intensely domestic; always unassuming; his speech touched with the dry and salty humor of Vermont; a gift for timely taciturnity; a common-sense attitude to men and ideas which, though it might offend the critical, endeared him all the more to the vast majority of his fellow citizens."

Do not use blunt language to a minister or any other gentleman, but approach the subject delicately. The Methodist Recorder, London, through one of its contributors indicates how this may be done. Listen to the story: "It grieves me to have to report that any lady ever used such blunt language to a minister. Were I myself to feel called to accuse a man of being incorrect in his statements I should carefully refrain from such verbiage. I should approach the matter delicately and say: 'My dear fellow, if I were to meet you in the company of Ananias and Baron Munchausen and Louis de Rougemont and Dr. Cook, I should see in the concourse an admirable illustration of the truth of the saying that 'birds of a feather flock together.' In that way I should let him know exactly what I thought of him, without affronting him with hard words."

### The Hounds of Heaven and the Wets

**H**URRY, wets! The Hound of Heaven is in hot pursuit. Truth is on the trail of the horde of lies that have been told to promote the drink iniquity in the last few years. Unless the fanatical lovers of liquor make great haste, they will be overtaken before the eighteenth amendment can be repealed. Public opinion against booze and lawlessness is being aroused. The dries are waking up. They are feeling a new sense of courage and are realizing afresh the moral strength of the prohibition position. Hurry, wets, or you are lost! Here is a principle as eternal as the rock of ages: untruth and unrighteousness cannot permanently prevail. "All things betray thee, who betrayest Me," cries Francis Thompson in that great poem, "The Hound of Heaven."

Why not get down to brass tacks? The wets want booze, they want it with a "kick," and they want to get drunk. This is the raw truth, unadorned. There are, of course, a few parlor wets who theorize over the whole thing, and some sincere but misguided persons who really believe that to do as you please without any consideration for the rights of others is a justifiable "personal liberty." But, in the main, what is wanted on the part of the brewers and distillers is to make money regardless of human welfare, and on the part of the rank and file of the militant anti-prohibitionists, to satisfy the craving for liquor, and hard liquor at that. Do not be deceived. The leaders of the vested liquor interests do not, in the last analysis, believe in "temperance," they do not oppose the return of the saloon, they are not concerned primarily about unemployment or the reduction of taxes. They are not worried about the alleged "dreadful drinking" of our youth under prohibition, but rather are hoping to create new appetites for booze among young men and women. Sum it all up in two words: "greed" and "appetite." These words are the key to an understanding of the drive against the eighteenth amendment, and in the coming days this fact will increasingly stand revealed.

As we enter the new year, prohibitionists can do no better than to clear the way for the truth about liquor. The Hound of Heaven is on the trail. No one can finally escape Him. Truth and love must prevail. He who lies will surely be overtaken in his lie. He who sins against love will be broken by Love until he repents. The liquor traffic is a transgression

against society. It is wrong. It is a sin. Dries hold fast to that fundamental fact, and then at every opportunity expose the false promises and the downright lies of the wets by the use of undisputed facts. There is no good reason for downheartedness. The advocates of liquor by their blundering and their inability and incapacity to make good on their promises are now beginning to fight on the side of the dry cause. Lincoln once said that the nation could not endure half slave and half free, basing his prediction upon eternal truth. So now we likewise declare, upon the same principle, that this nation cannot endure half drunk and half sober.—Editorial Borrowed from Zion's Herald.



### About Dogs

**T**HE dog in the East is an outcast, a scavenger of the streets, and still held in abhorrence as he has been from time immemorial. Unquestionably, this explains why in the Bible there is no expression that tells of the fidelity, love and watchful care of the dog. On the contrary we read, "Is thy servant a dog, that he should do this wrong?" "Beware of dogs" and in Revelations, "without are dogs." But in mediaeval art there is a different story. To symbolize fidelity a dog is represented as lying at the feet of St. Bernard, St. Benignus and St. Wendelin, and as licking the wounds of St. Roch. The dog is placed at the feet of women in monuments to symbolize affection and fidelity. As in Western art so the dog fares better in Western literature than in the literature of the East. Ulysses' dog, Argos, recognized him after his return from Troy, and died of joy. Sir Walter Scott called his jet black greyhound Hamlet. Mrs. Browning's pet dog was named Flush and about him she wrote a poem. Charles Lamb had a dog named Dash. Pope's dog was named Bounce, all of which serves to bring these names in literature with the familiar names of their dogs close home to the heart of the small boy of the present day. Alexander Pope gave the Prince of Wales a dog on whose collar was inscribed: "I am his Highness' dog at Kew; pray tell me, sir, whose dog are you?" In view of the record that the dog has made, why should we find fault with one who insists upon having a 'possum or rabbit dog, a foxhound, a setter, or pointer or collie or a poodle? But we do insist that the bark of a dog should be kept on the owner's side of the fence and the bite should be confined to home consumption.



## The Spiritual Life and Missions

**T**HE seven great gatherings from February 10 to 16 in strategic centers of the state should mark a distinct advance in our church life. Every undertaking of the church should enjoy a fresh impulse. But this will not come simply by having "seven more meetings." Careful and diligent efforts by men eager for spiritual uplift, social betterment and missionary advance will bring results.

To spend from one to five dollars in every charge in getting invitations to men and women in every church, along with enthusiastic efforts of the pastors, will turn the faces of many to the varied meeting places that should become veritable Bethels to thousands. Planning, praying, talking and thinking must reinforce these efforts in February. No community, however remote, should escape the contagion of these next three months in this state.

These great meetings, featured by the presence of Bishops Mouzon and Kern, should be but the beginning of this advance. In every county or section of a county the Methodists should be brought together in smaller or larger groups in which song, prayer and discussion will stir the sluggish souls of Methodists who know not the real spirit of conquest. Let a heroic advance be made on religious formalism, moral degradation and missionary indifference. An impassioned demand for holiness, temperance and missions would sound strange in many ears, but nothing is more needed in this hour. Shall we continue to live at the present poor dying rate? These next three months will disclose the fiber of which we are made.

Some will grow faint-hearted, sure that the results will not justify the expense and personal outlay; others will dream of nothing but glorious victory. One group will know nothing but the dead march; the other will enjoy the shouts of victory. Those willing to pay the price will know the joy of the completed task and be the better prepared to go on other victories to win. Let there be shoutings and singings for the Methodist hosts these coming months. We must go farther, but we can not go farther until we go deeper.

Let every man and woman amongst us who would welcome a fine advance in our entire church dare to undertake in a fresh, startling way to make a glowing success of these meetings planned for different sections of the state. Our bishop, the presiding elders and this Advocate are committed one hundred per cent to

the success of this enterprise. The enemies of sloth, indifference and selfish ease will oppose, but on the hills are the chariots and the horses and a great company like unto the hosts of God to aid in this conflict. The cross is going on before.



## "Finished Finite Clods"

**R**OBERT BROWNING speaks of "finished finite clods, untroubled by a single spark." The tragedy of present life in this world of ours is the multitudes of those about us who know not the thrills of life or of religion. They know not the joy of a great goal and the jubilation of the heights attained. These do not belong simply to the vast multitude of the great unwashed, but they are among those who count themselves leaders. "The unlit lamp and the ungirt loin" is the tragedy of our lives.

Among college graduates and ministers of religion we find men who startle us by the way they run the weary routine of the world. A big cry is being raised of the hurt done by the machine in this day. Even worse than that are the many who are held fast by the mechanism of this present life. They are victims of fatalism and cynicism. Appalled they stand face to face with the present order, unable to help change things. They dare not help set the world right. Never do they feel the thrill that comes with striving to reach a great goal. For the joy that was set before Him, he went to the cross, but they are not willing to find their Golgotha. They know not the place of sacrificial living that dares.

England became a nation of one Book during the days of the Puritans; America has become a nation of no book. We look at pictures, read headlines and await the next sensation. We are often startled to know how flimsy the reading and perfunctory the undertakings of many ministers of religion. They know not gripping thoughts and daring undertakings. Some are finished finite clods untroubled by a single spark. What must be the less favored creatures of the mechanical rounds of life?



"We reach the dead line by becoming dead men," says Bishop W. F. McDowell. He declares, also, that men have been at all times urging him to deal faithfully with young men, which was well, "but youth is not our tragedy. Mid-life and old age furnish the occasion for our chief concern," declares the bishop.



# People and Things



**Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.**

"I have engaged Dr. Luther B. Bridges, one of our general evangelists, to hold my meeting at West Asheville, February 5 through 19. As you know he lives at Gainesville, Ga."—Carlock Hawk.

"Our revival begins January 17 in Bible School auditorium on Silver Avenue, Greensboro, N. C. Dr. C. H. Babcock was engaged for this meeting, but has cancelled this call, and we have secured Brother Earl Armstrong of Gastonia, N. C., to do the preaching."—Jim H. Green.

Rev. B. H. Black of the Durham circuit and Rev. R. H. Broom of Southport have a way of sending in one remittance after another. Almost every month we hear from them. This is fine. Were each preacher to send in on renewals and new subscribers an average of \$2.00 a month we would have money to meet all our bills. Why not everybody adopt this rule? Most every one could pick up an average of \$2.00 a month.

"There are good Methodists everywhere. Our last work, the Gilkey charge, Rutherford county, had many. Now we are happy to state that our new work, the West View charge, Hickory, affords many. Yes, we have been wonderfully received, pounded, and appreciated, for which we are grateful. May the Lord bless the efforts of the people of this charge during this year. We are organized, happy, and best of all we are working."—C. W. Kirby.

"Rachel Mae Starnes, nine-year-old daughter of Rev. and Mrs. S. J. Starnes of Roanoke Rapids, died Saturday night, January 14, near midnight. Mr. Starnes is pastor of Roanoke Rapids Methodist church. Rachel attended school on Wednesday, played with her friends after school, and attended the prayer service in the evening. On Thursday she developed influenza which went into pneumonia. The funeral was held from the Roanoke Rapids Methodist church Monday afternoon at 2 o'clock. Rev. L. B. Jones, presiding elder of the Rocky Mount district, conducted the service. Rachel is survived by her father and mother, two brothers and three sisters, together with a host of her little friends who are very fond of her."—D. M. Sharpe.

"Mrs. Kate Morris Green, relict of the late Caleb B. Green, erstwhile editor and for many years clerk of Durham county superior court, fell on sleep at Columbia, S. C., Friday morning, where she had gone to reside with her son, Ernest J. Green, and daughter, Mrs. W. L. Dick, in the 85th year of her age. She was a life-long resident of Durham. Indeed she was one of the pioneer women of Durham, in its religious, civic and social affairs. Her life was so interwoven in the history of Trinity Methodist church that it ran through its whole local history like a thread of gold. It is recorded that she was the first bride-elect to be married in the Durham church, or any church of the city back in the 60's. It was her honor to lay the first brick in the present new building, after the fire which destroyed the tall-steeped one that preceded it. She was one of the first members, uniting when she was 13 years old."—J. A. Robinson.

**Keep a close eye on that label; we get old faster than we know.**

A glass automobile of constantly changing colors will be one of the unique exhibit features in the Travel and Transport building of Chicago's 1933 World's Fair—A Century of Progress Exposition. This glass automobile, exhibited by the Borg-Warner Corporation, will be an extremely modern motor car in actual size. It will be constructed entirely of glass panels, except for nine working parts. The color of the car will change continually and as one after the other of the nine working parts becomes visible through the glass, it will be described by means of electrical acoustics.

"I verily believe that Carthage is the best small town in N. C. A beautiful spirit also prevails here among the churches. I was greatly thrilled the second Sunday in this month when greeted with a congregation that well filled this great church, more than 350 strong. This is a high-toned, spiritually minded people. The folks have been most kind and considerate since we arrived here. I am sure more people have visited the parsonage, the best circuit parsonage I know about in the conference, for the same length of time of any charge we have yet lived in. We are happy here."—J. A. Dailey.

**The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.**

Other nations and the league are coming toward us, and we are moving toward them. There will be changes in the structure of the league to conform to the new international law which the peace pact created. There will be a changed temper among the American people. It will be a more co-operative, a less suspicious, a more reasonable temper. By different paths the United States and the League of Nations will each find their way at last to the common highway of co-operation, and the period of our alienation will come to an end.—C. C. Morrison.

"A few words from Columbia circuit might be of interest to our friends here and there. After serving this circuit for two years and now entering on our third year, we wish to say that it is both a pleasure and an inspiration to serve this charge. The good people of the entire charge, covering the whole of Tyrrell county, gladly respond to the call of the pastor. Each organization seeks to gladden his heart through their efforts to make it possible to carry forward the work of God in their midst. I wish to say that the women of the Ever Ready Bible Class of Wesley Memorial church in the town of Columbia are a group of tireless working women. When it comes to doing things to gladden a pastor's heart and supplying his needs, they spare no energy nor draw back from any sacrifice, but do things worth while because they really like to make others happy. A few days before Christmas Santa Claus was pressed into service and drew a wagon load of raw and prepared food to the parsonage pantry—more than enough for Christmas Day and the following week. In fact, the wagon contained coffee, sugar, rice, flour, ham, several cakes, a fine turkey with all that goes with it to make it complete. Two large Christmas stockings filled with goodies for the family. This reveals the true spirit of our parishoners. They are a good-hearted people. We thank each one who took a part in this Christmas pounding."—W. P. Underwood, Pastor.



## LET THE WHOLE LINE MOVE FORWARD

By Bishop Edwin D. Mouzon.

Let us rejoice that our Methodism has now regained her forward stride. With other denominations we had suffered a seeming setback due to reactionary forces which had been everywhere seen in the life of the period. But we have very definitely moved forward and have again taken our proper place as one of the most aggressive religious forces in America.

The statistics which have just been compiled in our Nashville, Tennessee, offices are most heartening. After counting all losses, the net gain in the membership of our church in the United States last year was 50,121. For this let us thank God and take courage! Our net gain in North Carolina—and North Carolina has not yet known what it is to report a loss—was more than five thousand, or to be exact, 5710. For this also let us give thanks to God!

With respect to general benevolences, the figures do not look well on paper. The entire Methodist Episcopal Church, South, raised only about 37 per cent. In North Carolina the figures are: for the North Carolina annual conference, not quite 35 per cent; for the Western North Carolina conference, a fraction more than 50 per cent. But our people in the South are still largely a farming people, and I will venture to say—no, it is no venture to say it, but a statement of fact that ought to be made—that in bales of cotton and bushels of corn and wheat, our people have contributed more generously than ever in their history. For the way to measure the largeness of a gift is not in the amount of money given but by the amount left after one has given. Measured thus, our people have been splendidly liberal. Out of the abundance of their poverty they have contributed generously to the advancement of the kingdom of God. With reference to increase in membership and in liberality in giving of their substance, our Methodist people have done nobly.

This is no time to be discouraged. It is a time for general encouragement. What a day this is for the preaching of the gospel! When were people ever so hungry as now for the Christian message? It is no time for quackery. It is no time for a preacher who is unsure of himself and uncertain about the fundamental facts and truths of our holy religion. The modernistic message, as well as the program of modernism, stands discounted and bankrupt before a world hopeless and helpless without Jesus the Divine Saviour and Lord. I do not doubt that the Christian church is, at the present time, the most successful institution in the country. I believe that the Methodist Church is one of the most prosperous of all enterprises in the land today.

### Now then, let the whole line prepare to move forward.

It was with this in view that there was held recently in the city of Greensboro, N. C., an important conference of presiding elders and others, and plans were laid for holding a series of conferences on missions and spiritual life to cover the entire state of North Carolina, first in area groups combining presiding elders' districts at a central point, and then in groups for each presiding elder's district in the state. I am happy to announce that Bishop Kern, just returned from the Orient where events that will make the future of the world are now happening, will attend these larger area meetings with me. Also other prominent speakers will be present. This series of meetings is announced as follows:

1. Asheville, Waynesville, and Marion districts, at Asheville, Friday, February 10.
2. Statesville and Mount Airy districts, at Statesville, Saturday, February 11.
3. Winston-Salem and Greensboro districts, at High Point, Sunday, February 12, at 2 p. m.
4. Charlotte, Gastonia, and Salisbury districts, at Charlotte, Monday, February 13.
5. Fayetteville and Wilmington districts, at Fayetteville, Tuesday, February 14.
6. Raleigh and Durham districts, at Raleigh, Wednesday, February 15.
7. Elizabeth City, New Bern, and Rocky Mount districts, at Greenville, Thursday, February 16.

Every pastor is expected to attend the meeting for the area in which his district is here placed. The unity of the district group must be preserved, as during these more general meetings one hour will be reserved on the program for the getting together of the presiding elder and his preachers and delegates for the formation of district plans. Also a large number of laymen will be in attendance from each district and they will be specially interested in these meetings of the brethren from their own districts.

It should be mentioned that on Sunday, the 12th, at 11 o'clock, Bishop Paul B. Kern will preach at Centenary church, Winston-Salem, and will speak in the afternoon at High Point. It will be my privilege to preach at Mt. Airy Sunday a. m., and at Statesville Sunday p. m. Also, as bishop in charge in North Carolina, I shall attend the afternoon meeting at High Point.

It is hoped that our representative women as well as our leading men will attend these important meetings. These conferences are confined to two most important interests, missions and spiritual life. We shall plan and pray for a deepening of the spiritual life of our people and for the quickening of Christian interest in all the forward movements with reference to evangelizing the world at home and abroad.

This is the most important series of conferences that I have had the pleasure of announcing during my term of service in this state. Look for detailed announcement of program in an early issue of the Advocate. And set aside everything else, and plan to be present.

### BAPTIST TABERNACLE, RALEIGH

It was my privilege last Sunday morning to worship with our Baptist friends at the Tabernacle and to occupy the pulpit of Dr. Forrest C. Feezor, the pastor.

On account of the big snow the Sunday school was off 400, yet the attendance reached 800, which goes beyond the showing of most churches on the brightest days in May. At 11 o'clock the big auditorium of the church was filled with devout, attentive worshippers. It was a great congregation. I counted it a real joy to deliver the message of the hour.

Brother Feezor in his manner of reading the Holy Scriptures and in conducting the entire worship service shows that he has a due appreciation of this portion of the services and therein he becomes a model for all pastors.

I hope the time may come when I can return to this great church of Raleigh that fills a large place in the work of the kingdom of God.

A. W. P.

# The Bishop Takes A Holiday

A Summer Masquerade: in Four Episodes

By WORNALL MCGEE

And here you have the second part of Wornall McGee's amusing and mystifying story of a bishop who thought he could "get away from it all." How does it come out?

## Episode the Second—I Preach an Old Sermon

When the girl and I realized that she was stranded in a strange town, we looked at each other with quite opposite emotions.

On the verge of collapse, she saw in me a chance-met traveler who for the moment was her only dependence. Compared with the passers-by, she probably considered me as almost an old friend.

And I—well, I felt a familiar though unwelcome urge. Just as I was running away from obligation and responsibility, duty in an unexpected form had appeared, like a traffic cop, to halt me in mid-career. And I wanted to keep on running.

But the distress in the girl's face squelched that. I would see the thing through, or at least to the next stage. Then I could resume my holiday.

I said as much, and her almost, but not quite, tearful gratitude was reward enough.

First off, we got into the car, and drove around to the nearest garage. I had maps, but this was no time for dependence on dead reckoning. I needed to know.

While the attendant was putting in a little gas, I asked about routes and distances. The place "where nobody wanted to live and where nothing ever happened," was called Tabor Valley. You know why as well as I do. The Middle West is full of Bible names, mostly attached to little rural centers of which the church is the most important feature. Bible readers selected these names.

It seemed that we could make it that night. There was a short cut beyond Yankton that would save a few miles of poor road, and we needn't be more than four or five hours on the way. Pretty late, but not so late as to be imprudent.

My passenger had come out of her first panic, but she was still blue enough. "I don't know a soul in Tabor Valley either," she said. "Suppose he isn't there, and nobody knows where he is? There won't be anybody there to believe my story, even."

I tried to reassure her, by two facts not to be denied. First, I was no less a stranger to her than the Tabor Valley people would be, and I believed her story. Second, and more comforting, it was not thinkable that Pastor Garrison had said nothing about his matrimonial intentions, and, as the affianced bride of their minister she would have a ready-made social position. Any home in the circuit would be open to her.

"Well, then; what about you?" she asked; some people when they get started never know when to stop meeting trouble half way.

Yet I must admit it was a question I had asked myself. But, after all, I was on a holiday. Since obviously I was doing nothing of an episcopal character, I must be resting. Couldn't I rest on the way to Tabor Valley as well as anywhere?

So I said, with perfect veracity, "Why, what difference can it make to me? I'm out to see the country, and seeing it in your company is no special hardship. If I

can put you into friendly hands tonight, I can tarry in the village, or I can go on. So cheer up, and we'll go ahead and make a day of it. Tabor Valley by nine at the latest; that's our speed."

It was, too, with a little to spare. For once a long-distance direction had been accurate to the last mile; but I had over-estimated the size of the place. It is no village; just a place. The railroad track holds it like a stuffed olive on a toothpick. An ordinary passenger train could stop at the tiny station, and both ends would stick out beyond the city limits. I discovered the next day that Tabor Valley boasts a store, which is also the post-office, a filling station, an elevator, a church, and seven houses.

As we drove in, daylight was a mere dimness in the west, but the store was open, as of immemorial custom on Saturday nights in the country. Across the window I read, "Ezra Dexter, General Merchandise."

We got out, and proceeded to interview the man in the store. It was Ezra himself, and he was glad to see us. I judged customers were few.

"Well, now; that's too bad, the Rev. Mr. Garrison went off Thursday, but he aimed to be back tonight, I know; seein' as how he boards with us, and we're expecting him to come along pretty soon with his bride. Could you wait?"

My little lady could not hold in. She went up to the good man and sobbed out her disappointment and her fear.

"I'm the bride he went to bring, only I was late getting to Sioux City because the bus broke down, and when this gentleman brought me there he—he—never showed up or left a message. I'm so afraid something's happened to him."

More tears, though she did try to keep them back. Then the rear door of the store opened, and in came a broadly-built matron, a mother by first intention if I ever saw one; deep-boomed, kindly-eyed, a dependable comforter to anybody in trouble anywhere.

Mr. Dexter verified my estimate in a word. "Mother, here's our preacher's girl, but it seems he never met her at Sioux City, and she came on with this friend—Dexter's my name," he said. Obeying the custom of the West, he added, "And what may yours be?"

I told him "Williams," and that I was driving for pleasure, and was glad to have been of any service.

Mrs. Dexter took me in at a glance, but her heart went out to the girl.

"Something's gone wrong, that's sure," she said, "but we've no call to get worried ahead of time. One of you's here all, anyway, and the other will turn up, if I've not figured him out wrong. He's not the man to hurt a hair of your head. You should hear him talk about you. So you come along with me, dearie. I've a room all ready, and we'll talk about your boy, if you want to, or you can go to bed as soon as you've had supper, and in the morning things will seem different."

Which was quite as it should be, even from my point of view. Responsibility had slipped from my shoulders at the very sight of that motherly face. I could efface



myself as soon as I pleased, and resume my holiday. Still, after two days of hot dogs, and even the last of them already a memory, supper was worth angling for.

Miss Mills came to my aid. "But what will Mr. Williams do?"

I put in a polite word to the effect that I could manage very well, and asked the storekeeper how far it was to the next town; but I was hoping.

"Well, now," said the good Ezra, "the roads beyond here ain't so much, and you'd be an hour or two getting to any decent place. You're strange to the country, and you could get lost without much trying. Why not stay here tonight? We might find something to eat, and if you don't mind a cot in the hay loft we can sleep you, too. Can't we, mother?"

His wife's hospitality was even more cheerful, now that she had decided what to do with the girl. "Of course; and don't let the idea of the hay loft bother you any. The place is clean, and so is the cot, and you won't lack for ventilation."

So easily as that was the thing settled. Supper, said mine host, was a late meal on Saturdays, and we might as well have it now; no danger of more customers.

The meal was good plain fare, by which I mean that most city dwellers would have grown lyrical at its savor and variety. And the cot—well, once in France I slept the clock around on a cot immeasurably less inviting, in a stable much worse ventilated.

And then, hours before I was ready, it was Sunday morning. Mr. Dexter supervised by open-air ablutions, his wife produced a breakfast as good as the supper but different, and Miss Mills, though greatly worried, was full of hope that the day would bring news of her absent lover.

In fact, young Garrison had been announced to preach in the Tabor Valley church at eleven. If he couldn't get there, he would telephone, or send somebody; it was foolish to think otherwise. So she felt, and, indeed, so did I.

Sunday school time arrived, and, in accord with yesterday's purpose, I stuck around, partly because I have never seen much sense or religion in an idle bishop or any other idle Christian running his car on Sunday merely to be moving, and partly because the Tabor Valley situation was developing more interest for me than I was prepared to admit. And so we all went to Sunday school together.

If I had disregarded my scruples about aimless Sunday motoring, and had taken my departure that morning after breakfast, I should have avoided all that makes this story worth telling. In five minutes I could have been out of sight, and immediately thereafter out of mind. Nobody in Tabor Valley would have expected or cared to see me again.

But, beginning with the Bible class that morning, things started to happen. A surprisingly large company of people had appeared from somewhere; learned afterward that they came from farms as far as six and seven miles away. In the Bible class were some twenty-five or so of middle-aged folk, or the type I remember from my own earlier pastorates.

Soon after the prescribed responsive reading of the Scripture passage for the day, and with that fine freedom in the treatment of topic and lesson which I have observed in such schools, the teacher—none other than my host Dexter—swung wide of the subject to ask, "Don't you think our first father Adam has set a pretty deep mark on us all?"

The class seemed mildly concerned, but wary. And in the pause following the question I must have looked somewhat interested, for Mr. Dexter pointedly put it up to me. "Suppose we ask our visiting brother what he thinks."

Those who know me know what I think, on that subject, at least. More than one conference has asked—actually asked—for my sermon on "Inadequate Genealogies."

So I said, "Mr. Dexter, you called Adam 'our first father.' But is that quite correct? It isn't the Bible's last word on the subject. In the only pedigree of Jesus that ever pretends to be inclusive, it says, 'Which was the son of Adam, which was the Son of God.' Why stop with Adam, when the link just beyond him is so much more important?"

I was not prepared for the response from a grizzled farmer of fifty or so. "Amen, brother; amen! The Lord be praised for that!"

Even Mr. Dexter seemed surprised. But he chirked up. I felt that he had hopes for the rest of the hour.

"Well, now, brother," he said, "there's a good deal in that. It's food for thought, that is. Maybe you'd be willing to go a mite further with it?"

Which, being a bishop who must preach whenever the way opens, holiday or no holiday, I did, for the space of two minutes; possibly three.

Then the "Amen" man spoke up. "Our brother is everlastingly right," he said, "and we do our Father and ourselves a great wrong when we forget it."

Well, there was a period of interested comment back and forth, and while the discussion was still going strong, the hour ended.

All the time, of course, everybody was expecting that the preacher would show up any minute. The little church was filling, and the familiar scene of a congregation settling itself to the service of worship re-enacted itself here just as it would in any city lane.

Mr. Dexter and two or three others stood in a huddle near the pulpit. Then one of them, my "Amen" friend, came toward me. I guessed what was up, of course, but it was too late to run.

"Brother Williams," he began, "Ezra has told us about you and how you come to be with us this morning. We've no right to ask any favor of you, and you may not be fixed for what I'm sent to ask you. But we like the things you said in the Bible class, and we think maybe you're some used to talking religion, though Ezra says you're an office man when you are at home. Our preacher seems not to be coming, and it wouldn't be right to dismiss the people, if there's anything else to be done. You see what I'm getting at?"

I had seen it when he started in my direction. But, once again, what was I to do? What would you have done? Anyway, I couldn't think of myself passing up an opportunity like that.

I told the brother that I would do the best I could.

Soon the service began. The people sang, and I heard some men and women pray as I do not hear men and women pray in my ordinary visitations. And then the chairman of the impromptu pulpit supply committee introduced me.

"As you all know," he said, "our pastor was to be here this morning, but he isn't, and we don't know why. We have a brother with us, though, Brother Williams, from the East. He is kind of (Continued on page 27)

# Henderson's "Bernard Shaw: Playboy and Prophet"

By A. W. PLYLER

**BERNARD SHAW: PLAYBOY AND PROPHET.** By Archibald Henderson. 872 pp. Illustrated. New York, London: D. Appleton and Company. \$7.50.

**B**OSWELL'S Life of Johnson, according to certain critics, has done more for him than the best of his own books could do. The memory of other authors, they say, have been kept alive by their works, but the memory of Johnson keeps many of his works alive. While the fame of his books may diminish, thanks to Boswell, his biographer, Dr. Samuel Johnson, with his oddities and those amazing gifts that characterized the rugged old philosopher, is known to succeeding generations even better than to his own.

It is not too much to expect Archibald Henderson in the years ahead to occupy a kindred relation to Bernard Shaw and at the same time to become an interpreter of the utterances of Shaw. And it goes without saying that Bernard Shaw needs an interpreter. For the world at large appears unable with any degree of satisfaction to take his measure, while critics accustomed to sit in judgment upon literary men are also at variance among themselves.

For this state of affairs Shaw, himself, is primarily responsible. Poetic license is for the poet and there is a license for the genius, but Shaw has confused the world by over-indulgence. A red headed Irishman without unusual gifts is inclined to be rebellious against external restraints and what else could one expect of a genius like Bernard Shaw who as a rollicking boy refused absolutely to become a student of Latin syntax, or anything else not in accord with his inclinations. But a man, no matter what his station or personal inclination, who assaults social conventions established through long experience of the race should expect to pay the price. Shaw has also attacked freely the sanctities of the individual and of society.

Most men have at least one sanctity in life. It may be a flag, the honor of woman, the memory of a little child, or an altar of deity. In the presence of these it is fitting that a man should tread softly and speak gently. It is no place for jibe or jest or ridicule, neither should he stalk in with heavy or mailed fist. If he uses a sword to attack social errors it should be a clean sword, and if he puts in a surgeon's knife it should carry no deadly bacteria.

Shaw by his genius has exhilarated his generation and there are many fine things to his account. But there are contradictions that need to be interpreted even if nobody expects a really great man to give much attention to consistency.

Archibald Henderson has become that interpreter and all agree that he is qualified for the task.

No one rejoices more in this than the writer of these lines. And nowhere at any time have I found a biography so fascinating as "Bernard Shaw: Playboy and Prophet." The anticipated volume arrived one evening at the close of a strenuous day and I decided to read a paragraph or two to see how it begins. I read the following paragraphs:

"My Dear Bernard Shaw:

"When I first set eyes upon you, just a quarter of a century ago, I saw a symphony in red—reddish-brown

clothes, rufous hair and beard—the playboy of my fancy. Today the frontispiece to this story of your life of seventy-six years images an Irish Tolstoy with silvery hair and beard—the prophet of a happier age and of a nobler world.

"Someone has suggested that your beard, once red with anger, is now white with rage. This is either a libel or a mistake. I know that, be it red or white, yours is the beard, not of a Berserker, but of a jolly Santa Claus, who brings not annually but daily, gifts of wit, humor, satire, banter and good cheer to this present world of doubt and confusion."

The old clock on the mantle was striking twelve when I laid aside this fascinating story of the Playboy and Prophet and only the stern duties of the next day kept me from continuing the perusal of these pages till the hour for the second cock-crowing.

I am unable to speak of this book except with enthusiasm. Both extensively and intensively, this is the most comprehensive volume of Shaw that has been written. Dr. Henderson has attempted to add to the world's small store of great biographies and he has succeeded.

One of the amazing things among many others is that this ponderous volume which seems to leave nothing unsaid should sparkle all the way. If there is a dull page it has escaped my attention. A man who can write such a book is himself a genius.

A visitor to London asked his guide to point out the monument to Sir Christopher Wren and the guide's answer was "Look about you." So when future generations ask for the monument to Archibald Henderson literary guides will answer "Bernard Shaw: Playboy and Prophet."

## A Word About the Author

Archibald Henderson was born in Salisbury, N. C., at that time a somnolent Southern town, if we may use the term that Dr. C. Alphonso Smith applied to Greensboro, N. C., when writing of the birthplace of O. Henry. But this lad grew untouched by the somnolent characteristics of his native town in the days of his youth. The books of his father's library and of other libraries in reach were his constant joy, as were all things that ministered to his education and culture.

At the head of his class, he at the early age of 21 received his A.B. degree at the University of North Carolina, then followed in rapid succession Ph.D. degrees from his alma mater and from the University of Chicago. He has been a student at Cambridge, England, University of Berlin, and the Sorbonne, Paris. The University of the South has conferred upon him D.C.L. and Tulane LL.D.

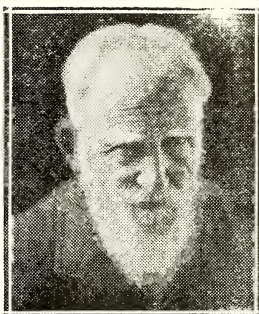
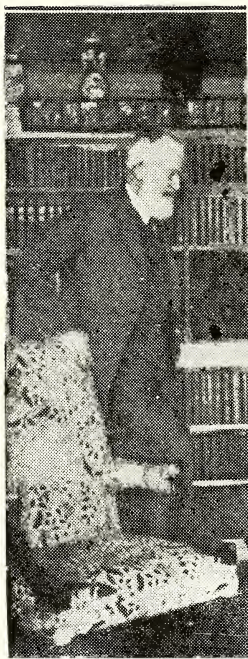
Dr. Henderson as a student specialized in mathematics and through the years has taught mathematics at the University of North Carolina, but has never at any time limited himself to that subject. History, drama, biography and the sciences have all commanded his thought and attention. Versatility is one of the big words to be applied to Dr. Henderson, whose interests are as wide and varied as human thought.

Every North Carolinian should fully appreciate the fact that this brilliant son of our commonwealth and





Above is latest portrait of Archibald Henderson. Top, right, is portrait of Shaw, also made this year. Right, Shaw and Henderson at 10 Adelphi Terrace, London, during Henderson's visit to the famous playwright in 1924.



—Photo by courtesy of Charlotte Observer.

the writer of many books has chosen to remain with his Tar Heel heritage and to enrich it by his life and services as the years go by.

#### What Some of the Critics Say

Percy Mackaye with characteristic brilliance gives the following estimate of Henderson's biography, in which he ranks him a second Boswell. Mackaye says:

"Henderson's authorized biography of Shaw, definitive to date, by its masterly integration of chapter elements in time, environment, and personality, ranks its author among the foremost of permanent historians. As biographer of the greatest living publicist, he is both recorder and appraiser of evolving history, artist in the emphases of fact and of significance.

"Henderson is a second Boswell, excelling the first in subtler artistry and more rationalized ardor: the first, enamored of his theme, indefatigable in annotating it, amorphous and uncritical in presenting it; the second, equally enamoured and tireless, but structural and critical in revealing it.

"Fortunately indeed for this hero, agnostical of all 'heroism,' that his denouement was so masterly devised by a sincerely romantic Jeffersonian southern gentleman and scholar. No 'maturer' psychoanalyst of Vienna, no 'redder' realist of Russia, could have plucked out the lovable heart of Shaw's mystery with a hand of intuition as gently skillful as Henderson's.

"Pertinacity, quickened by brilliance, vast labor without loss of freshness, perspective, incident, anecdote all truthfully fascinating, these qualities of style and text make his book a treasury of the hour and of the century. . . .

"Since Shaw lives now his 'forever after' at its zenith and, like Cicero, can chew its cud of anticipation, it is but timely that he should hail the dawn of his biography in mutual immortality. For though today Henderson is surely Shaw's-Henderson, tomorrow—as surely as Johnson is Boswell's-Johnson—Shaw will be Henderson's-Shaw."

"Dr. Henderson has written a monument to the great personality whom he has long known intimately and for whose fame he has labored for 30 years almost as persistently as Shaw himself. A full and accurate record of all the amazing

examples of vitality displayed in a life which must now, unhappily, be described as long."—Henry W. Nevinson, in *The Spectator* (London).

"We think this book represents a battle: a battle between the flashy Irishman who is the subject and the lowly Tar Heel professor who is his biographer. And we do not think it is the University of North Carolina mathematician who has come off second best. On the contrary, we think that the tall, thin professor has thrown the jabberwork and set heel on the Irishman's neck. He has assigned the agile playwright to his proper place, and there we think he will stay.

"The Henderson book is only in a measure the life of Shaw. It is much greater as the history of a period."—Phillips Russell, in *The Literary Lantern*.

"It is as complete a record as writer and subject could make it, based upon 28 years of friendship, upon indefatigable collection of documents, following up of facts, discussion and explanation. Almost every statement is documented. The illustrations are copious and illuminating. The range of the volume is almost as wide as Shaw's own interests.

"It is not the cleverness of Henderson but the genius of Shaw that it seeks to reveal, unlike the . . . incomparably less valuable work by Frank Harris. . . . It is because Henderson's mind pays tribute to the fellow of Blake and of Aquinas, who has tasted the vision of the one and the cerebration of the other, and sought, through his conception of the imperfect, struggling God, to find an interpretation of the universe, that this biography carries conviction. Dr. Henderson has written a worthy study of one of the greatest men of all time."—Winifred Holtby, in *Time and Tide* (London).

"A monumental and admirable piece of work."—John Mason Brown, in *New York Evening Post*.

"The most comprehensive and completely documented biography of a living man that has ever been written."—Brentano's Circular.

"A veritable *magnum opus* . . . A book that can be opened at any page with the liveliest interest."—*The Morning Post*.

# The Beginnings of Methodism on the Branches of the Yadkin

By REV. W. E. POOVEY

## Chapter I.

It was the last week in February. The presiding elder set forth on a Friday morning from the Yadkin Valley in order to meet a Saturday quarterly conference appointment forty miles across the Blue Ridge.

Traveling in a top buggy drawn by a tall, tough draft horse, it was noon before the mountain pass called Mulberry Gap could be reached. A bold spring and a sunny cove just under the summit of the Ridge made a dandy combination for a dinner stop for both man and beast, because the temperature had been steadily dropping, while snow had been shimmering earthward through the sunshine all the morning.

There was a dull roar along the forested ridge crest above, warning the traveler to "tuck himself in," and wisely that warning was heeded, for when he faced the forty mile gale that met him in the "gap," and his horse was forced to tug at that top buggy as though it carried an added ton he realized that he had suddenly passed from a temperature to a frigid zone. That terrific wind carried slugs of ice that cut the face like a knife, and swirls of snow that blinded both man and beast, and the temperature seemed to have taken a sudden drop of 20 degrees. Every cut was being filled with the drifting snow carried from clean swept crests by that driving wind. No wonder, therefore, that the horse was fagged and the driver almost frozen when less than ten miles of the afternoon journey had been covered. Twilight was falling when a four-foot drift effectively blocked the road. Backing carefully out of that drift, and heading across an open field to where a lighted lamp in the window of a mountain home seemed to invite, fire, food and shelter were found. Next morning the wind had ceased, though otherwise the zero weather and the drifted snow made the remainder of the trip a most trying one. The New river, which had to be forded, was sheeted with several inches of ice, but an accommodating riverman, using a fence rail, broke a roadway into the middle of the stream where the ice had not yet knit together, and the horse broke his way out through the shallower water. The elder was only half an hour late at Chestnut Hill church, where he found a roaring fire but no congregation; because an epidemic of both influenza and smallpox was raging in the surrounding community.

No, this introductory incident was not taken from the diary of one of the early itinerant preachers, but from the experience of the writer while riding the North Wilkesboro district less than fifteen years ago; and is used here, with apology, only to indicate how, when trails were yet unblazed and streams unbridged, and when blustering Winter ruled with icy scepter, then as now, hardship and hazard were the common lot of those courageous, gospel-ranging pioneers who planted Methodism in the Yadkin Country, and sought out the lone cabins of those who settled in the New River section.

### Original Boundary of Yadkin Circuit

The Yadkin circuit, when formed in 1780, had its boundary given to "embrace all that territory between South Carolina and Virginia lying west of the Uwharrie,

up the branches of the Yadkin and Catawba, and beyond the Blue Ridge." The upper Catawba and the French Broad sections soon came to be called the Swanino, and the New River section was later embraced in the Holston country.

### Difficulties of the Itinerancy

1. Indians. This territory in 1780 was a primeval wilderness over which roving bands of red men hunted, fished, and fought. Rev. Thomas Ware traveling the New River circuit in 1788 was several times saved from the tomahawk by the sagacity and speed of his trained horse. Once he came upon the still smouldering ruins of a lonely cabin whose inmates had been scalped as they ran out of their burning home.

Daniel Asbury, at the age of 16, had been kidnaped and carried away to Canada by a band of Shawnees, from whom he escaped after five years. We learn that "it was not safe travel through this wilderness except in considerable armed companies," yet the circuit rider made his rounds regularly, and alone.

2. War. The American Revolution was a time that tested the mettle of the Methodist itinerant, since he was exposed to misunderstanding by both Tories and Whigs.

John Wesley had prejudiced the minds of Colonials against Methodists by circulation of his well-intended, but ill-timed "Calm Address to the American Colonies."

Bishop Asbury, being an Englishman, found it expedient to go into seclusion for some time in the home of Col. William Byrd of Virginia.

Jesse Lee was for a period compelled to march on a military campaign into the Carolinas, and when he persistently refused to carry a gun, was committed to the guard house.

Philip Bruce, while hunting turkeys along the Yadkin, was arrested as a spy by a band of Tories, who went about to hang him, till they found a Methodist exhorter's license in his pocket. The captain told his men that it would never do to hang a priest, so they turned him loose with the warning not to hunt turkeys again. Bruce was present at the Battle of King's Mountain, but only as a kind of chaplain. On one occasion, we are told, he was invited to preach to a company of Tories, while their captain was out collecting arms. He did so, and actually persuaded them to disband. Not long afterwards this same captain with two Tory attendants rode up to the home where Bruce was about to begin a religious service on a side porch. Uttering a horrid oath he pressed the muzzle of his gun against the preacher's breast, and when it was jerked aside, dropped it, and, drawing his sword, made a tremendous sweep that would have severed the circuit rider's head had not a low joist diverted the vicious stroke. Just then a band of Whigs rode up, routing the Tory trio.

Reading from Grissom's History of Methodism in N. C.: "We find that in a general way these troublous times worked disaster to Methodism. The storm of war left desolation in its track. Many of the societies were entirely broken up. Many of those not killed in battle were





Rev. W. E. Poovey

so corrupted by camp life that they made shipwreck of their faith."

Bishop Asbury noted in his journal, and lamented, the spiritual lethargy that lay like a pall upon the hearts of the people through this section and period.

From the early minutes we may observe that a 70 per cent loss is reported from North Carolina during the years 1781-1783, in the statistical table of membership.

3. Travel. The difficulties of travel in those early times were trying and tremendous. "The Knight of the Saddle Bags" was not an empty title, for in those saddlebags he carried both his library and his wardrobe.

Bishop Asbury wrote in 1779: "In many circuits the preachers have hardly an opportunity of reading their Bibles, much less anything else. A great part of their time is taken up with riding, preaching, and meeting classes; and very often at night there is a large family, but one room for all, and sometimes no candle; so that I think it would be well, under the circumstances, if the preachers could have one spare day in every week for the purpose of improving themselves."

In line with this suggestion it seems that the plan of each circuit left Monday open, which the preacher used for study, while his laundry was being done.

The interference with habits of study by constant travel was also partly overcome by early rising. In the conference of 1780, minute question No. 11 read thus: "Ought not all our preachers make conscience of rising at four, and, if not, at five, (Is it not a shame for a preacher to be in bed till six in the morning)?"

The question was answered with a positive affirmative.

Bishop Asbury himself had already set the example, as indicated by an entry in his journal under date of November 17, 1779: "I purpose to rise at four o'clock as often as I can, and spend two hours in prayer and meditation, two hours in reading, and one in recreation; and in the evening, to take my room at eight, pray and meditate an hour, and go to bed at nine. All this I purpose to do when not traveling; but to rise at four o'clock every morning."

#### A Circuit Rider's Report 125 Years Ago

The following is taken from the report of an unknown circuit rider who traveled the Yadkin circuit more than a century and a quarter ago:

"The circuit contains 32 preaching places to be covered in 28 days, to reach which we traveled 400 miles, over mountains and through swamps which abound in ravenous panthers and poisonous rattlesnakes. But these were by no means the worst features. Our physical labors and dangers were of small moment when compared with those from Universalists, Hell-Redemptionists, Hard-shell Baptists, Atheists, and sinners of all classes.

"Among the wealthy and refined very bitter opposition to the Methodists exist, consequently our homes are among the poor who are scarcely able to supply us with the necessities of life, to say nothing of the comforts. Our food is of the coarsest kind, and not cooked in the most cleanly way. Breakfast usually consists of black coffee, made from cracked rye and corn bread crumbs, parched; sodden corn pone, and pickled pork fried to a crackling. For dinner we have a few wild or garden vegetables, and occasionally some wild game. The supper is a repetition and combination of breakfast and dinner with sassafras or hemlock tea instead of coffee.

"Most of the houses are log cabins, covered with bark, slabs or clap boards, and are warmed in winter by a wide fireplace of a chimney with stone body and stick and mud top. Many of these cabins contain but one room, which is used for everything, and in which the family and guests all sleep. The bedsteads are made by driving forks into the ground between the pieces of the puncheon floor, placing poles in these forks, and laying slabs across the poles. A little straw stuffed into a large bag made of coarse cloth serves as a tick. Many mornings in winter the guest will find his bed covered with a blanket of snow that had sifted through the roof or walls during the night."

#### How the Squirrel Got Away From the Parson

That the wild game that was a part of the pioneer preacher's diet was often procured by his own prowess, is evidenced by a century-old story handed down to us from the experience of one Zachariah Mitchell, and recorded in his History of Holston Methodism by Dr. R. N. Priece. We let the parson tell his own story:

"One of my preaching places (on New River circuit) was a log house in the midst of a clearing. The house was the home of the father, mother, and ten lusty youngsters. After a hard day's ride through the wilderness, I reached this home one afternoon about four o'clock. Knowing the family was very poor, I took a rifle, went into the woods, and killed a half dozen squirrels, which I dressed preparatory to the evening meal. In due time supper was announced, and the smoking dish of squirrels whetted an appetite already on edge from the lack of dinner. The father, mother and myself were seated at the table while the ten children stood alongside. I closed my eyes reverently and said grace. When I opened them I discovered that those greedy children had snatched the last leg of squirrel, and left me nothing but the sop. When I came that way again, I furnished and dressed the squirrels as before, but when I went to say grace, I took the precaution, before I closed my eyes, to stick my fork in one squirrel and hold it in the dish till I said 'Amen!' This was the only squirrel that did not get away again, for those hungry children snatched all the others as before."

(Continued next week)

Note the label on your paper. The date of expiration appears there every week.

# The Sesqui-Centennial of American Methodism

## THE PRIMARY PURPOSE OF THIS PAGE

To stress the history and spirit of Methodism by putting many facts within reach of our people and by encouraging the pastors in their efforts for cultivating the spiritual life is of first concern on this page during the present year. Before Dr. Paul N. Garber begins his weekly contributions of historic material, we are presenting certain general features, trusting that the attention of many will be so enlisted as to lead them to file the Advocate from week to week.

Last week appeared the Report on Spiritual Life of the N. C. Conference in which the Wednesday evening service is stressed. Will any one who has something of real significance doing report the same to us? Why not make the action of the conference count?

### Methodists Began Their Fight Against Liquor in 1743

Drunkenness was one of the greatest vices of eighteenth century England. The use of intoxicating liquors was almost as common then as the present use of tea and coffee. The consumption of alcohol was so prevalent that there was no opposition to it from the church circles of England. Many of the Anglican clergy drank liquors and some of them even derived financial benefits from the sale thereof. Drunkenness was an accepted characteristic of eighteenth century England.

John Wesley, however, refused to be quiet on the subject. He became a pioneer in the movement for temperance reform. He began first with his own followers. In the General Rules which Wesley issued in 1743, he forbade the members of the Methodist societies to drink, buy, or sell spirituous liquors. **This was the first rule regarding prohibition ever adopted by an ecclesiastical organization.** This regulation proved to be more than a formality. For example, during January and February, 1743, Wesley expelled nineteen members from the Methodist society at Newcastle for drunkenness and for the sale of intoxicating drinks.

In sermons and pamphlets Wesley severely denounced the distilling of liquors. In 1772 in a paper on "Thoughts Upon the Present Scarcity of Provisions," Wesley showed that one-half of the grain of England was distilled into alcohol, or what Wesley termed "liquid fire." "It would be better for England," Wesley declared, "that half the grain crop should be thrown into the sea, rather than convert it into deadly poison." Riches gained by the liquor traffic, Wesley termed "blood money." In an article entitled "A Word to the Drunkard," Wesley appealed to the manhood of the drunkard. He wrote: "Are you a man? God made you a man, but you made yourself a beast. Never call yourself a man. You are beneath the greater part of the beasts that perish." The opposition to alcohol of Wesley and his followers soon made itself felt. Alehouse keepers became the most determined enemies of early Methodism. A convert to Methodism meant one less customer for those robbers of mankind.—Garber in "That Fighting Spirit of Methodism."

Let executives of our two boards of Christian education direct the attention of the young people to this page.

In every Sunday school one or more should be so interested in the young life that they will encourage the young people to read and then file the history of Methodism Dr. Garber will bring us. Begin to talk it at once. Let our Christian education folks give this special attention. The young people will be glad later.

### PETER CARTWRIGHT RIDES THE CIRCUIT

By Elisabeth Stansfield.

Out on the circuit rode Cartwright, the dawn of youth in his eyes.

The goal of the stripling was far and wide, the calling of God his prize.

And Asbury's words rang in his ears—if Asbury's words were true,

"Go in the name of the Lord, my son, it will make a man of you."

Cartwright rode out on the circuit, but never alone rode he, Michael marshalled his hosts ahead, an heavenly company. What of his moments of doubting? What of his seconds of fear? Was there not Light in darkness? Was God not always near?

Many a night for a pillow, he laid his head on a stone,

And he saw an heavenly ladder rise up to an heavenly throne.

Many a day he hungered for common, homely bread,

But Asbury's words were proving true, and he was richly fed.

He saw the ewes in the pasture, he heard their piteous cries, And the broken gate in the sheep-fold was ever before his eyes.

Hungry and wet and weary, yet still with the gospel shod,

He never lacked for a text to read: "Behold the Lamb of God!"

He sat at the Governor's table, where a graceless indifference was shown.

"Governor, ask a blessing." But the blessing was his own.

He talked with the Pottawatomies, he talked with a Chippewa chief,

But mostly he talked and walked with God, and held to his high belief.

Jackson dropped into this meeting. They whispered in Cartwright's ear.

"General Jackson has just come in. General Jackson is here."

"Who is this General Jackson? If his soul not converted be, God would damn him as quick as he would a Guinea Negro," said he.

Sharon. — Mount Carmel. — Havana. — Monticello. — Honey Creek.

Names on his circuit were pleasant and sweet for the tongue to speak.

But common names were dear to him though they spoke not the fragrance of spring.

When he took the land and planted the cross in the name of God, his King.

Cartwright rode out on the circuit—not to come back one day, Straight to the gates of heaven, he rode his appointed way. Jesus came out to meet him. Had he not known Him of old?

Had He not ridden the way with him in the dark—in the heat—in the cold?

Silence fell in the Courts of Heaven as he tethered his horse outside.

Then Hallelujahs and loud Amens rose like a swelling tide; Lincoln smiled down on the white, white head—Wesley stood in the door.

And the Lord said, "Yours is the Circuit of Heaven to ride forevermore."

Note: In "A Tribute to Peter Cartwright" delivered before the Western North Carolina conference in 1931 by Rev. W. L. Sherrill, he gave this summary of the great old pioneer:

"He was for fifty years the outstanding leader of Methodism in the West; nineteen years a circuit rider, fifty years a presiding elder and thirteen times a delegate to the General Conference."

This paper appeared in the North Carolina Christian Advocate January 14, 21, 25 and February 4, 1932.



## Greensboro College Players Score Triumph

Since the premier performance of "Uncle Remus and His Creeturs" by the Greensboro College Players there have been numerous requests for the players to present the performance in other cities. This fall the players have appeared in Burlington and Winston-Salem. In each of these cities the performance was received with enthusiasm. The dramatization of the Uncle Remus episodes was effected by Dr. J. Roddey Miller of Greensboro College. Dr. Miller has succeeded in producing a play which appeals to adults as well as to children.

The Players presented "Uncle Remus and His Creeturs" in Winston-Salem, January 13, at which time they

role was played by Dr. J. R. Miller of Greensboro College, while the production was staged by Miss Elba Henninger, also of the faculty of that school. Miss Henninger was assisted in directing by Miss Augusta Sample."

The Winston-Salem Journal in writing of the occasion among other things said:

"Of interest to Winston-Salem people was the announcement on the official program to the effect that Miss Mildred Booze, Methodist Children's Home graduate, was one of the stage assistants, along with Misses Katherine Smith, Cynthia Prevette and Frances Ham. Other members of the executive staff were Miss Marie



Scene from "Uncle Remus and His Creeturs" by the Greensboro College Players

had as honor guest, Lucien Harris of Atlanta, eldest son of Joel Chandler Harris. Mr. Harris was well pleased with the performance and in a letter received by Miss Elba Henninger, director of the players, he said: "Anything can only be measured by its successful reception and by this token your dramatization of 'Uncle Remus and His Creeturs' is an admitted success. It would appear to me that you and Dr. Miller have worked out a splendid vehicle for the use of the stories motive and all. I am more than well pleased with the play."

The Winston-Salem Journal, January 14, carried a lengthy account of the performance. According to the Journal, "Joel Chandler Harris himself would have been happy could he have seen the dramatization of his 'Uncle Remus' characters as they were shown at Richard J. Reynolds Memorial Auditorium last night by the Greensboro College Players before such an audience as would have brought joy to the heart of any legitimate stage producer."

"The program was put on for the benefit of the Grade Mothers Association of Wiley School. The dramatization of the Uncle Remus episodes was effected and the title

Cobb, business manager; Miss Margaret Neal, stage manager; Misses Mary Fowler of Pilot Mountain, and Virginia Peyatt of Liberty, electricians; Miss Anna Belle Hicks, mistress of properties, and Miss Helen Long, mistress of wardrobe.

"Although all members of the cast acquitted themselves exceptionally well, this observer of the program is inclined to compliment John Hill Neal of Greensboro, 'The Little Boy,' as the most apt member of the cast. This little fellow fairly lived his part of the cast. One might easily have imagined himself peering through the window of nearly any negro cabin in the Old South while this youngster and his Uncle Remus were carrying on their delightful dialogue.

"Dr. Miller's interpretation of the Uncle Remus role was extra good, as was the Br'er Rabbit role by Miss Sue Fleming Thompson. Other members of the cast were Rufus White, as Br'er Fox; Paul K. Gyles, as Br'er Wolf; Miss Rowena Bunn, as Br'er Tarrypin; John Atwater, as Br'er B'ar; Miss Laura Maie Smart, as Mis' Meadows; and Misses Julia Martin, Janie Taylor and Doris Harrison, as De Gals. Miss Marie Cobb spoke the prologue."

# The University A Chief Asset of the State

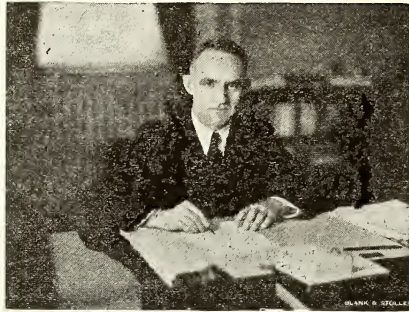
Deals Primarily With the Soul Life of the People

The value of a college or university must be measured in terms of the soul. Mills and the institutions of the marts of trade can be reckoned up in statistical tables, but this is not true of those that send out lines of light and streams of life to sweeten and enrich the youth of the world.

President Frank Graham sets forth the purpose of our State University thus:

The purpose of the University of North Carolina is: to give the youth of North Carolina an opportunity for physical, intellectual, and spiritual development and leadership on equal terms with the youth anywhere in the world; and second, to co-operate with all the resources and all the people of our state in the building of a more diversified and productive economic order, a better balanced and juster social life, and a more intellectually creative and a more spiritually beautiful civilization.

In carrying out this purpose the University of North Carolina has opened its life this present year to 2,614 students now in residence at Chapel Hill, 2010 students in the summer school, and 3800 students for the year in the courses of the Extension Division or a grand total of 8424 students enrolled for courses in this manifold university. This does not include the thousands of others who participate under its supervision in local club studies, inter-scholastic debates, cultural and athletic contests and civic and community programs. The manifold resources and activities of this university will reach with vigorous power into every county and town in the state with the very stuff and stimulation of the intellectual energies and spiritual life of the people. This is now far more widely true of the Consolidated University of North Carolina.



FRANK PORTER GRAHAM  
President University of North Carolina

This University of North Carolina was the first state university to open its doors and stands among the first in America in the distinction of its faculty, standards of work, quality and scholarship, research, and productive output. It holds high membership in the Association of American Universities in which only twenty-nine have qualified for membership.

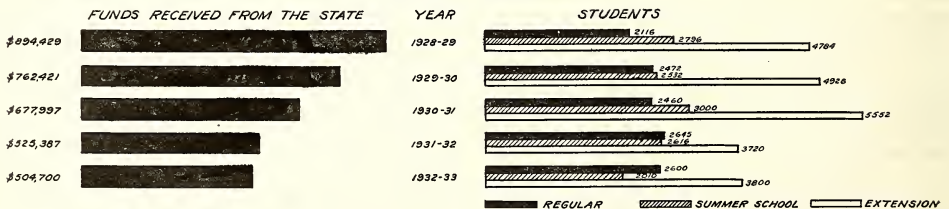
Dr. Edwin Mims of Vanderbilt and President Baker of the University of South Carolina have paid tribute to its

leadership in the South. The American Council of Learned Societies through its official publication declared that "the leadership of the new research movement in the South was traceable to one institution, namely, the University of North Carolina." The N. Y. Times declares that "for many years there has gone out from Chapel Hill a vibrant wave of light and healing comparable to that which shone in another day from the library window at Monticello."

Harold J. Laski, an honor graduate of Oxford University, one of the pre-eminent political scientists of the world, who has taught at Harvard, Yale, and the University of London, recently pronounced the University of North Carolina in its intellectual democracy and quality of life as one of the two or three most distinguished universities in America.

Fletcher Sims Brockman, religious statesman in two hemispheres and long a leader of the Student Christian movement, after a recent sojourn on the campus of the University said, "No educational institution in the world is illustrating more sincerely the wholesome life of intellectual freedom, courageous idealism, and spiritual strength than the University of North Carolina."

## Striking Exhibit of Facts



Reduction in state funds during the period of depression (1929-32)—from \$894,429 to \$504,700 ..... 43.6%  
 Increase in students during same period ..... 4.2%  
 Increase in number of students in residence in Chapel Hill during same period—from 2116 to 2600 ..... 22.9%  
 Request for 1933-34 (\$691,924) is less than half the amount requested in 1928-29 (\$1,463,067).  
 Request for 1933-34 (\$691,924) is 22.5% less than the \$894,429 received in 1928-29 and is nearly \$30,000 less than the legislative appropriation for this (1932-33) year, \$721,000.  
 From \$894,429 received from the state in 1928-29 to \$721,000 appropriated for 1932-33 is a reduction of nearly 20%.  
 From the \$875,000 appropriated in 1930-31 to \$721,000 appropriated for 1932-33 is a reduction of nearly 20%.  
 After the appropriation had been brought to this low level, the Budget Bureau in view of the new financial crisis in January, 1932, carried through an additional reduction of 30% of the appropriations to institutions and departments as the only available recourse in the emergency. All institutions and departments co-operated with the state in this emergency measure with desperate transfusions of their own blood. These indispensable institutions and agencies of the people which were depleted to preserve the credit of the state in a desperate hour, now need a fair balancing up of the blood supply for their own health and the long run welfare of the state. This is the context and meaning of the present budget request for \$691,924.



## DO YOU KNOW?

1. That public education is in serious danger in North Carolina and in America?

2. That educational costs in North Carolina have been reduced more than nine million dollars since 1928-29, or over 22%?

3. That the daily average attendance of pupils has increased in North Carolina 83,303 since 1928-29?

4. That North Carolina schools operated last year on the average fourteen and one-half days more than they did in 1928-29?

5. That North Carolina transports more children than any state in the Union at one-half the national average per capita cost?

6. That there is close relationship between the efficiency of the school and the number of promotions? The poorer the school the fewer are the promotions.

7. That there is a state standard of distribution, but not a state standard of cost for the six months term?

8. That there is a tendency to refuse to allow a local community to exceed a state standard?

9. That local charters and laws provide a check on and a limit to local expenditures?

10. That different communities need different programs of education?

11. That modern methods are necessary to prepare for a modern world?

12. That the removal of the fifteen cent ad valorem tax will take almost four million dollars from the general fund from which the six months term is supported?

13. That unless there can be substituted other sources of income the schools will bear the brunt of this reduction?

14. That last year county school tax rates showed a considerable reduction while the tax rates for other governmental services actually showed a slight increase?

15. That North Carolina spent \$37.44 for the education of each child in 1930-31 while the nation was spending \$75.39 for each child?

16. That 1,220 fewer teachers taught 83,303 more children last year than in 1928-29?

17. That the North Carolina school current expense fund has been reduced from \$27,961,531 in 1928-29 to \$24,887,196 for 1931-32 with an average daily attendance of 83,303 more in 1931-32 than in 1928-29?

G. B. Phillips, Supt. Greensboro Schools.

## THE MEASURE OF THE CHURCH'S SUCCESS

The final measure of the church's success is its ability to bear aloft the light that Christ has intrusted to it, the light of truth that redeems. . . .

Protestantism may seem hopelessly divided for such a task. It speaks not with one but many voices. But really, do not our divisions center around the lamp? How could we be divided about the light? The truth seems to be that we have placed so much emphasis on the lamp that the attention of the world has been diverted from the light. In this we have not only been mistaken. We have at times been positively sinful. We have made denominational labels the measuring-rods of truth which can be realized solely by the test of life. "By their fruits ye shall know them," said Jesus. Not by their foliage.

One is not suggesting that our doctrinal views are unimportant or superfluous. That would be sheer folly. But the plain truth is that it is the life that is the light

of men. If we could experience that unity of spirit and of purpose that comes from facing our common task, the things that now seem barriers to our fellowship would disappear. They would disappear not because we should all agree about them, but because we should all agree that they are not big enough to be made the issue. We should find a larger loyalty, and thus a more inclusive fellowship by seriously undertaking the redemptive work of Jesus. —Harold Cooke Phillips, in "Seeing the Invisible"—Harpers.

## OUR PANACEA

N. H. D. Wilson.

The unfulfilled dream of the ages—a panacea, a cordial for every wound, a sovereign remedy for every disease. But what has been sought in vain by the physician of the body is given to the healer of the soul.

Forty years of ministry to those distressed in mind and heart brought me face to face with some of life's sordest troubles. I remember scenes which would beggar description; scenes which I dare not even seek to describe, for there are still living those whose hearts might be torn anew by recollection of grief and shame. At times I was like Job's friends when they were yet wise, I was silent and held my peace. There was no remedy for such affliction in the wisdom or philosophy of man. With breaking heart and silent lip I shared the suffering of the distressed.

But there was always one star in the blackest night. I could always pray. And I could pray, for the Master had said, "When ye pray, say our Father." My own grief was never beyond the healing of that thought, and the need of my suffering friend was never too great for that comfort. "Like as a father"—"if ye being evil know how to give good things to your children, how much more shall your Father." "I am in my Father's keeping." How often have I thanked God that my earthly father so truly revealed to me fatherhood. Through him and his love I could look up to the heavenly Father and not be afraid.

Of course we can not understand. His thoughts are far above our thoughts. But we can trust. Our Father knows. Our Father cares. Our Father can save. In his fatherhood we find our panacea.

## TWELVE OUTSTANDING WOMEN

If you were selecting twelve outstanding women leaders of the last century, whom would you choose? Following is a list selected by 128,882 women in a contest, as recently announced by the board of directors of the National Council of Women, an organization for co-ordinating the efforts of women's clubs. The leaders chosen, in the order of the highest number of votes received, were: Mary Baker Eddy, founder of the Christian Science movement; Jane Addams, founder of Hull House in Chicago; Clara Barton, founder of the Red Cross; Frances E. Willard, founder of the Woman's Christian Temperance Union; Susan B. Anthony, woman suffrage leader; Helen Keller, deaf and blind lecturer; Harriet Beecher Stowe, author of Uncle Tom's Cabin; Julia Ward Howe, composer of the "Battle Hymn of the Republic"; Carrie Chapman Catt, suffrage leader; Amelia Earhart Putnam, aviatrix; Mary Lyon, founder of Mount Holyoke College; and Dr. Mary E. Woolley, president of Mount Holyoke College and delegate at Geneva Disarmament Conference.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### CHRISTIAN EDUCATION MEETS

We are now in the midst of a series of Christian education meetings covering four of the seven districts of the conference. Following the conference council in Goldsboro Tuesday, the New Bern district institute was conducted at Queen Street church, Kinston, on Wednesday. The rest of the schedule is as follows:

1. Benson, Thursday, January 19.
2. Rocky Mount, Friday, January 20.
3. Henderson, Saturday, January 21.
4. Graham, Sunday, January 22.
5. Raleigh, Monday, January 23.
6. Durham, Tuesday, January 24.
7. Roxboro, Wednesday, January 25.

### INCREASE IN MEMBERSHIP

Readers will recall that during the past year in our own conference and throughout the church great emphasis was laid upon the matter of membership increase to the end that our churches and church schools might do everything necessary to reach those outside and to reverse the tendency towards a decrease in membership. We are happy to report that a fine measure of success crowned these efforts. Of 35 annual conferences reporting to the general board to date, 28 show an increase in Sunday school enrollment of 56,831. Seven show a decrease of 10,991, leaving a net increase of 45,840 in 35 conferences. (This is in contrast with a decrease of 39,000 in 1930).

These facts seem to be significant for more than one reason. In the first place, they indicate a wider service. And in these trying days when many men, in a peculiar way, need the undergirding influences which arise out of Christian fellowship with their friends in the church school, as well as the consolation of the pulpit, this is of no little significance. In the second place, they have proved the power of the church and the church school to win people to membership and fellowship when the task is undertaken in zeal and real earnestness.

Which leads us to suggest that the good work should be regarded as just begun. And a number of districts, notably the Raleigh, are so regarding it. Plans for surveys, revealing to neglected peoples and neglected areas a warmth and positiveness of concern which should awaken in these peoples and communities a feeling favorable to the church and its desire to serve, and showing to churches and church schools the nature, scope, and location of their responsibility, are being worked out.

It is our hope that in a year from now the North Carolina conference shall be not only one of those which reports an increase but a big increase in membership. Whereas our 1932 increase is meas-

ured by the hundreds, let our 1933 gain be in terms of thousands and tens of thousands.

### DOINGS AT CHAPTL HILL

Our Chapel Hill church begins the new year with a very definite objective and with a splendid leadership guiding it. Rev. Albea Godbold, the pastor, is preaching to good sized congregations composed of students and townspeople. Leastwise, such was the case on January 8, when it was my privilege to worship with the Chapel Hill congregation. At this service he preached an inspiring new year's sermon.

In the pulpit with the pastor was Mr. S. J. Hawkins, who is just beginning his work as director of the Wesley Foundation. Mr. Hawkins has already done much work in getting the program of the students under way.

### UNIFIED RECORD SYSTEM

Attention is again called to the fact that our Publishing House is prepared to furnish at a remarkably low price a record system, not only in harmony with the new legislation, but in many ways the most simple and most efficient record system now available. It is known as the Cokesbury Unified Record System. It is flexible and adaptable to all schools, large and small. Ask our office for a prospectus and price list, or ask the Publishing House for a sample set for inspection.

### OUR MISSIONARY GIVING

Dr. J. Q. Schisler, secretary of the department of the local church, general board of Christian education, reporting recently to the executive committee of the board, includes the following inspiring paragraph concerning the Home and Foreign Missionary Enterprise:

"There is much more involved in the Home and Foreign Missionary Enterprise than offerings to missions, but the offerings in the Sunday schools and Epworth Leagues may be taken as a fair indication of interest in this enterprise. If the average of the eight months since April 1 of this year is maintained during the next four months of the current fiscal year, these offerings will show a gain of approximately \$8,000. This remarkable showing is, in my judgment, due to four things: 1. The educational soundness of the plan for missionary education and giving. 2. The interest of our people in the main objectives of this cause, i.e., foreign extension and home extension. 3. A regularity in giving (monthly) which leads to the formation of a habit of giving to missions. 4. Continuous, systematic, and effective cultivation by the division of missionary education of the general board, and the con-

ference executive and extension secretaries."

The North Carolina conference, although as yet having the co-operation of only a comparatively small proportion of her church schools in this enterprise, is happy to realize that it is steadily increasing in the support of this tremendously significant part of the program of the church and is thus helping to sustain the record about which Dr. Schisler reports.

Sunday, January 22, is Missionary Sunday. Let every Sunday school in the North Carolina conference observe this day with appropriate regard both for the program and for the offering, and remember to remit Monday the offering to Rev. C. K. Proctor, Treasurer, Oxford, N. C. The fields at home and abroad are already white to harvest; the laborers are in the fields in response to the prayers of Christian people. Shall we sustain them by a regular monthly offering?

### Young People's Division

#### DECEMBER REPORT

Our treasurer, Mr. John O. Evans, of Raleigh, reports a total of \$43.71 received for the young people's mission special during the month of December.

His report is as follows:

Jonesboro .....	\$5.00
Concord (Person) .....	5.00
Whiteville .....	2.12
Front Street .....	6.80
Roanoke Union .....	3.50
Duke Memorial (Intermediate) ..	3.61
Fifth Avenue (Intermediate) .....	8.75
Graham .....	3.00
Chadbourn (Intermediate) .....	5.00
First Church, Wilson (Int.) .....	.93

Only six months remain now until our summer assembly meets again! Has your young people's division made a pledge to the mission special? Has it paid any part of its pledge already made? Let us get busy in earnest and see that the next six months shall find us paying all our pledges in full! When our summer assembly meets next July we hope that we shall have the best report on our young people's mission special we have ever had.

#### FIVE NEW CHARTERS

The number of chartered divisions in our conference is steadily increasing, we are glad to report. The latest report we have from the Nashville office shows that five new charters have been recently issued in our conference. The names of the departments or divisions receiving charters, together with the name of the president in each case, are given below:

Grimesland — Miss Lucille Clark, Grimesland.

Oak Grove—Miss Bessie Rainey, Pairs Store, Va.

Hay Street, Fayetteville—Miss Bettie Sanders, Fayetteville.

Epworth (Garland) — Miss Mildred Pearson, Clinton.

Burgaw—Frank Brown, Burgaw.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### THE MORGANTON CONFERENCE

#### Presiding Elders and Other Workers Plan for Year's Work

"Christian Education in the District" was the theme of a conference of 60 or more educational workers from all the presiding elders' districts of the Western North Carolina conference held in Morganton, January 12 and 13. The presiding elders were present to learn of their work as district directors of Christian education. With them were their associate directors and directors for the children's, young people's, and adult divisions. Meeting with the district workers were Dr. J. Fisher Simpson, director of training work of the general board, Nashville, Tenn.; Dr. W. W. Peele, president of the conference board, Charlotte, and members of the conference staff. These workers spent the two days discussing ways and means of administering Christian education in a district and set goals to be worked toward during the present year.

The conference opened on the morning of January 12 with Rev. John F. Kirk, conference executive secretary, presiding. Mr. Kirk stated the purpose of the meeting and then introduced Doctor Simpson, who led the entire group in a discussion of the present plan for district work.

At 12:30 an excellent lunch was served by the ladies of the Morganton church. After lunch the age-group sectional meetings were held, under the leadership of the following persons:

Directors of Children's Work, Miss Corinne Little.

Directors of Young People's Work, Rev. Fletcher Nelson.

Directors of Adult Work, Rev. C. P. Bowles.

Presiding Elders and Associate District Directors, Rev. J. Fisher Simpson.

At 3 o'clock Dr. W. W. Peele addressed the entire conference, giving practical exhortations and suggestions.

At 4:30 the general meeting ended and the workers gathered in smaller groups according to districts to set up definite plans for the present year's work.

The night session was featured by an address by Doctor Simpson on the Training Work of Southern Methodism. After his address reports from presiding elders and age-group workers were presented.

On January 13 a general discussion of practical ways of reaching goals was conducted under the leadership of Doctor Simpson and Mr. Kirk. The featured discussion was "The relation of district workers to conference and general workers."

The most significant emphases in district work for the present year, which

were planned for at this conference, were:

- (1) More thorough organization for Christian education in local churches.
- (2) Missionary Education.
- (3) Training Work.
- (4) Conference Assemblies.
- (5) Special Days and Occasions.
- (a) January School Day.
- (b) Young People's Anniversary Day.
- (c) College Day.
- (d) Missionary Day.
- (e) Childhood and Youth Week.
- (f) Vacation Schools.
- (6) Extension Work.

The delegates to the Morganton conference were entertained in the homes of local people. This entertainment was excellent, as was the food served at the church. Many expressions of praise from the visitors.

### JANUARY 22 IS ANOTHER MISSIONARY DAY

General superintendents, department leaders, and many pastors are planning this week for observing another missionary day on January 22. Special programs will be given at the Sunday school hour and offerings will be made to the **Home and Foreign Missionary Enterprise**. Concerning this day the following message comes from our extension secretary:

To the Church School Leader:

Here are two things to be done on your Sunday School on January 22, which is Missionary Day:

1. In each department or in the combined assembly of all groups an educational program emphasizing missions should be given. Use the leaflet "Here and There," with its references to other periodicals, to prepare the program. Somewhere on the program four things should be said about the Home and Foreign Missionary Enterprise.

(a) The Home and Foreign Missionary Enterprise helps extend Sunday school and young people's work in our own conference.

(b) It supports a strong program of Christian education in the foreign mission fields of our church.

(c) It supports all phases of our missionary work in China and Africa.

(d) It carries on Christian education in several weaker conferences in Southern Methodism.

Because of this fine work the enterprise deserves our support.

2. The second thing to do is to give the offering from your entire school on January 22 to this fund and to send it at once to the treasurer, Mr. H. A. Dunham, Asheville, N. C. Every person in your school should contribute. Let me

ask you to do this: Please see that Mr. Dunham receives at least one penny from each member of your school. A penny a month from each member in our conference would provide us with sufficient funds to do excellent work. The amount is absurdly small, but it is ample if everyone gives. It will not be enough if your school does not co-operate. W. A. Kale.

### LIBRARY PROVIDED FOR CENTRAL, CONCORD, LEADERS

The board of Christian education in Central church, Concord, has been giving some thoughtful attention to the problems and immediate needs in that church. Among the on-going plans they have under consideration is one for providing enrichment material for the church school workers and pupils.

Recently a committee was asked to select books for a workers' library and pictures to be used in the worship rooms of the various departments and also for additional source material for class work. The church is investing about \$75 in this type of invaluable equipment for teachers.

This is a wise investment and a most commendable action on the part of the local board of Christian education. The church which has not made available for its teachers those books which help them to meet the demands made upon them in the difficult work assigned has thereby limited its teaching ministry. For the teacher, no less than the pastor, who is bringing to pass better things in the lives of others is constantly reaching out for that which will enrich his own life spiritually and which will guide him in his efforts to enrich the Christian experience of another. About one teacher out of a thousand may have access to such books unless they are provided by the church.

A carefully selected and properly circulated library is an essential part of the church's equipment for its task of religious education. A free pamphlet entitled, *Guide for Selection of the Workers' Library in the Local Church*, is now available from this office.

## Bright, Fresher After Taking Black-Draught

"Seven years ago, I was troubled with constipation," writes Mrs. L. E. Williams, of Jackson, Miss. "My mother told me she thought it would help me to take Black-Draught. She had used it herself and it had helped her. I found it relieved me of this troublesome complaint. I suffered from sick headache and biliousness which made me feel dull and lifeless. I had no ambition to do anything. I felt bright and fresh after I took Theodora's Black-Draught. It is a splendid medicine for constipation. I take it dry, at night, followed by a generous glass of water." Get a package of Theodora's Black-Draught today. Refuse substitutes.

Children Like the  
New  
Pleasant Tasting  
SYRUP OF  
BLACK-DRAUGHT

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### A CUP OF TREMBLING

Thou knowest, O Lord, how strangely faith and fear mingle in our hearts; we needs must fight for our highest hope, and how, sometimes, our prayer is as a cup of trembling. Doubts assail us in hours of weakness, feelings of futility torment us in moods of weariness, and we are left to be dwellers in an Inn of Wistful Thoughts. . . .

O Thou who are our peace, make an entrance into our hearts, and deliver us from weariness and haunting fear. Lord, we seek thy face; grant us cleansing and courage and confidence. Show us that we are bound to Thee with a bond that cannot be broken, and our twilight and trembling will be forgotten. In His name. Amen.—Joseph Fort Newton, Altar Stairs.

### THE WORLD OUTLOOK WANTS NEW READERS

As an inducement to secure 20,000 new readers, The World Outlook authorizes agents to accept new subscriptions at 85 cents. Agents may keep 10 cents of this amount and send 75 cents to The World Outlook, Doctors' Building, Nashville, Tenn.

This offer is good during January, February and March. Remember this is an introduction offer to new people. Anyone who hasn't read The Outlook for a year will come within this class.

Let all publicity superintendents and Outlook agents make a thorough canvass of their congregations and support a periodical that is attractive and profitable to all members of a family.

Mrs. J. L. Parish of Oxford reports 34 subscribers from the woman's auxiliary, six renewals. She uses posters in presenting The Outlook; also presents programs, including Outlook articles to the Sunday school. We want Mrs. Parish to bring her posters to our annual meeting in Raleigh next April.

Mrs. S. G. Flowers writes: "The Ida Fisher auxiliary of Zebulon held its first meeting of the year on January 9. The new officers were installed, Mrs. W. D. Finch being our president. Much interest and enthusiasm was manifest. This year, we hope to much better work and to enlarge our society.

"N. B.—This auxiliary bears the name of a minister's wife who served the North Carolina conference faithfully and devotedly for many years."

Mrs. R. B. Hooper of Stumpy Point, Dare county, writes: "Our auxiliary met on January 2 at the home of Mrs. C. E. Payne, when our new minister's wife, Mrs. J. C. Harmon, was enrolled as a new member. Pledges were made by

the members present. During the past year \$111.15 was sent to the conference treasurer and \$64 spent on local work. The average age of the auxiliary compared with past year shows that this auxiliary is growing younger."

Let all missionary leaders take note of two items from the Stumpy Point news notes—they raised far more for missions than for local purposes and they are growing younger.

Mrs. R. E. Atkinson thinks there is a bright outlook for the Roper circuit auxiliary under the presidency of Mrs. Jack McAlister. Several names have recently been added to the roll and others have signified their attention of joining.

It gives the editor much pleasure to know that Mrs. Atkinson is enjoying a comfortable parsonage "among delightful people." She has always been one of the best supporters of our woman's page.

Last Thursday afternoon a brief visit was made to Mrs. N. H. D. Wilson, now living at her ancestral home in Chapel Hill.

After many years of serving various charges in the conference and meeting many responsibilities, she was returned to her childhood home—the old Mangum residence, situated in a large grove of massive oaks and hedged about with shrubbery of many kinds. It is a place of solemnity, and of sweetness. The giant oaks have grown there for several generations, and the trailing periwinkle that hugs the ground beneath them has grown there and bloomed for many a spring-time. The place must look like it did when she left it to become the wife of an itinerant preacher.

But within it is different from what it was twenty-seven years ago when Mrs. Laura O. Mangum was the queen of the household. Yet there is the same spirit of love and good cheer that greets one on entering. Mrs. Mangum was at that time superintendent of the Bright Jewels of the Chapel Hill auxiliary. She was always doing kind things as well as saying kind words, so she brought my little girl some cookies, cut out in the shape of a horse. But not long after that the little girl was wanted in heaven and her little box of money that she played with on her sick bed was given to Mrs. Mangum for her Bright Jewel treasury.

Now Mrs. Mangum's daughter—Minnie Mangum Wilson—is glad to have supervision of the children's work of the Chapel Hill auxiliary and train little feet to walk in the paths of righteousness. Mrs. W. B. Spear is assisting her. Mrs. Wilson is intensely interested in

the young women's group and often makes talks in their meetings. In fact, her husband reminds her that she has not superannuated, that she is working in the missionary cause as she has always done.

The Chapel Hill auxiliary is showing progress under the presidency of Mrs. J. A. Warren. At the January meeting the pledges amounted to \$225. E.S.P.

### VOYAGERS OF THE CROSS

Their ship heads out across the ocean foam;

They see the dawning that the Day Star brings,

Though far behind them fade the lights of home.

They float the ensign of the King of kings.

High hearts in holy venture not to fail,

Brave lips that smile when words they dare not say.

God, keep them strong in faith that they must prevail!

Give them thy blessed presence all the way.

Give them the eager hearts, the hasting feet,

Of those who never weary are, nor lone.

Such quest as this exultantly they greet,  
To find a land where Christ is little known.

—Mary B. Tyrrell.

The Stephenson Memorial Hospital in Changchow, China, formerly the Changchow General Hospital, was opened fourteen years ago and has run without missing a day since that time. Many hospitals were closed during the anti-Christian movement of 1927, but although the missionary doctors at Changchow Hospital were evacuated to Shanghai by order of the American consul during that time, the hospital continued to be carried on entirely by the Chinese workers, who did their job with great credit. Dr. R. M. Paty, Jr., and Dr. James Thoroughman are the missionary doctors on the staff of this fine hospital, which last year treated some 1200 in-patients and gave 20,000 treatments in its out-patient department.

Let us put by some hour of every day  
For holy things. Whether it be when dawn

Peers through the window pane, or when the noon

Flames like a burnished topaz in the vault,

Or when the thrush pours in the ear of eve

Its plaintive melody. Some little hour  
Wherein to hold rapt converse with the soul.

From sordidness and self a sanctuary  
Swept by the winnowing of unseen wings

And touched by the Light ineffable.

The only effective denials of God are not men's words, but their deeds.—John Knox.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

Friends of Mrs. Joe Nixon of Lincolnton, secretary of the Gastonia district, will sympathize with her in the great sorrow that has come to her in the passing of her mother, Mrs. Pruden of Severn, N. C. Mrs. Nixon was called to her bedside on Saturday, January 8, and her death occurred the following Tuesday. Funeral services were held Wednesday afternoon in the presence of a large assemblage of friends who knew and loved her. Our tenderest sympathies are with the loved ones.

### A CORRECTION

In the issue of December 29 we announced the reorganization of a society at Swannanoa on the Asheville district, and we have been asked by those interested to say that this was not a reorganization but a new society. We gladly make the correction.

### APPEAL FOR MISSION STUDY BOOKS

Dear Mission Study Leaders:

Will those classes who have finished with their mission study books and want to pass them on, let me know the titles of the books they have, how many are available and the price for which they are willing to sell them. Some of our societies have not yet had their winter study and are asking if I can find used books for them, thus cutting down expense.

Begin to plan now for the January-February study with the pastors. And also plan a Council credit class for the first quarter. I am delighted with the number and quality of the credit classes held during the fourth quarter, and also with the increasing number who are using for their Bible study "The Missionary Message of the Bible."

New year's greetings!

Mrs. M. B. Goodwin,  
Conf. Supt. Mission Study.

Dear President, Agent and Superintendent of Publicity:

I am writing to call your attention to the notice in the January Bulletin concerning a special offer for The World Outlook.

What a wonderful opportunity for you to help bring information about all our connectional work, helps for the use of our program material, mission study and aid to our spiritual life committee, by helping to put this publication into the hands of our women. No woman can be well informed on missions without our missionary magazine, The World Outlook. A special offer is being made to new subscribers, one year's subscription for 85 cents. This offer will hold good for old subscribers whose subscriptions have lapsed one year. The agents are given the privilege of keeping 10

cents on each new subscription. This offer is extended only during the special campaign period of January, February and March. We appeal to you to help rally to the support of our own publication and put our conference in the lead in subscriptions to The World Outlook. You will be helping to avert a real crisis in Christian literature. By putting this magazine in the homes of our women, you will do more to develop Christian vision, spirituality and liberality than almost any other way.

The past two years have been trying ones, especially for religious periodicals. Many have suspended. Others have reduced their quality. Some have piled up large debts. The World Outlook has suffered with all the others. A few years ago it had more individual paid readers than any Protestant denominational publication in America. It has lost twenty thousand of these readers since the beginning of the depression period. Unless we work harder to help increase the current subscription income it will be necessary to reduce the quality of the magazine to a considerable extent.

What can we do?

1. Secure renewals from all subscribers at \$1.00 each.
2. Secure new subscribers and former subscribers, whose subscriptions have lapsed for one year, at 85 cents each.
3. Present the matter to the whole congregation.
4. Have the missionary society purchase, with local work funds, a number of subscriptions and send them to selected homes not receiving the magazine.
5. Select a committee, secure lists and arrange a house to house canvass.

Make your auxiliary 100 per cent in support of The World Outlook. Special recognition at our annual conference will be given the auxiliary and district that has the largest percentage of increase in subscriptions this year.

May we go into this year with a deeper consecration, a greater desire to do the task that our Lord has given unto us.

Mrs. A. L. Thompson,  
Supt. Literature and Publicity.

The following excerpts are from a letter under date of November 20, 1932, which has recently been received from Miss Louise Avett, missionary to China, who is one of our own Western North Carolina conference girls who was consecrated as a missionary at our last Council meeting in Atlanta, and who is preparing herself to take up work there as soon as possible:

2 Park Road, Soochow, China.

Dear Mrs. Harris:

I have been wanting to write you for some time and must write now, as I want to be with you at Christmas time. In order to do it all of us foreigners

have been shopping and writing for about two weeks.

My roommate and I went to Shanghai a few days ago and that meant that we had to get up at four o'clock because the rikisha trip to the station took about half an hour (there isn't a motor car in Soochow). There were compensations, however. We enjoyed the waning moon and the rising sun, and we enjoyed the restful feeling of riding down the streets and not being pointed out as "out-of-the-country men," "foreign teachers" or "foreign devils."

We also missed the walking tea houses, the man with uncovered cakes and fried bread and hosts of beggars.

When we got on the train the conductor had to arouse two people from sleep in order that we might have seats. The tea boy (similar to America's butch boy) was on hand with a glass of hot tea, either that with tea leaves in it, or with chrysanthemum flowers and leaves. Periodically he came and poured more boiling water in the glasses. Chinese people unknowingly have lengthened their lives by drinking hot water. The ticket man came in followed by two soldiers—that's the ordinary procedure, for practically every trip third-class passengers are found trying to ride second-class.

In the afternoon as we made the return trip we enjoyed seeing the country section through which we passed. Most of the rice had been cut and threshed or stacked. There has been an abundance of rice this year, so much in fact that the prices are distressingly low. The fields are plowed by crude wooden plows hitched to water buffaloes.

Winter is coming. The people on the streets tell me that winter is near. How? They have on so many clothes. Chinese houses are not heated and they must put on more clothes as the weather grows colder. The cold is measured by the number of coats a person wears. Fortunately I am living in a foreign house that is heated. I wish you could see our hot house filled with sweet peas and poinsettia plants. We are expecting them to bloom for Christmas. And the chrysanthemums have been exquisite, every shade and shape imaginable. The Chinese seem to have the art of rasing them. I had the shock of my life when I was told that one could buy ten pots of them for the equivalent of an American quarter.

It is interesting learning about the different customs of the people. Learning Chinese is a lot of fun. I can describe it in two words of one who said "Japanese is like a combination between cats fighting and sneezing." So is Chinese. More than a third of the words begin with tz, ts, dz, ds and tzs. The most difficult thing is that one word can have a dozen different meanings and aspirates and tones change the meaning. I certainly can make some funny sentences when I forget aspirates and tones, which I so often do.

Wishing you a merry Christmas, Station C-H-I-N-A signs off.



## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A CHALLENGE

The Methodists of the Western North Carolina conference are challenged this year as never before for the care of orphan children. The Children's Home, a child caring institution, owned and supported by these Methodists, has the largest family in its history. Four hundred and fifty-three children look to these friends as they function through the Children's Home for a chance to make good in life. When the children ask for bread, shall we give them a stone?

### REDUCED INCOME

The Children's Home is trying to care for a greatly enlarged family on a decreased annual income. Not only were the returns from the field less in 1932 over 1931, but also the receipts from our endowment were quite perceptibly reduced. Investigation reveals that our endowment income last year was \$5,312.82 less than for the previous year. We were enabled to live within our income through the strictest economy. Indications point to even a harder year this year. Christmas receipts were only about half as much as last year and early January receipts are off quite a bit as compared with those of last year.

### CAUSE FOR HOPE

In the midst of our alarm and anxiety as to whether we will be able to balance our budget there come every once in a while causes for hope. We are reminded again and again that there are friends, called Methodists, of little orphan children, and that these friends propose to share with them as long as there is anything to divide. Both pastors and laymen serve to remind us of the biblical quotations: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

### A FIFTH SUNDAY

January brings us another fifth Sunday. Long live January. Let it be far enough from the expenditures of Christmas to enable our friends to readjust themselves so as to be ready for liberal offerings. These offerings should not be included in the congregation's ten per cent apportionment, since both are absolutely necessary in order to provide for the needs of our children. There isn't a Sunday school in the Western North Carolina conference that could not give as much as \$2, the cost of a pair of shoes, if there were some one to emphasize the matter. Over 400 Sunday schools did



Children's Home College Girls Now Making Good as Teachers

not do this. Our larger Sunday schools are earnestly urged to give more liberally than they did on the fifth Sunday in October. This fifth Sunday came at a time when all of our friends were earnestly engaged in collecting pledges for the various conference causes. In many instances the fifth Sunday offering went to the ten per cent apportionment. In some instances it was applied on the conference collection. Let the January fifth Sunday serve to recoup some of our losses. Friends, the need is urgent.

### IN PREPARATION

C. W. Snyder, superintendent of the Sunday school at Burkhead, Winston-Salem, is always a step ahead rather than a step behind in the furtherance of any meritorious enterprise. Yesterday he brought about 75 of his representative Sunday school leaders over to the Children's Home and carefully investigated our equipment and became acquainted with many of our children and workers. Under the direction of Mr. Murray this fine delegation assembled in our school building to listen to a short program rendered by the smaller members of our singing class. It is Brother Snyder's thought that these representatives of his Sunday school will next Sunday tell about the Children's Home in their various classes and departments, and prepare them for a liberal fifth Sunday offering on the following Sunday. Our Burkhead friends never forget us. We are quite sure that the next fifth Sunday will give us another example of

their love and devotion to their foster children.

### MAKING GOOD

The picture this week comes from a small kodak which was put in use some three years ago as it snapped the likenesses of three Children's Home girls, who were finishing their courses at Greensboro College. Reading from left to right you will note first, Miss Frances Mitchell, who is this year teaching in the high school at Ramseur. Next, Miss Gladys Morgan, who for the second year is teaching in the grammar grades at Walkertown high school. And last is Miss Myrtle Cox, who is doing similar work for the second year in Lewisville high school. These young ladies are serving mighty well.

### HIGH SCHOOL GRADES

Mr. Murray has figured the total average grade, if such an expression is correct, for our high school boys and girls attending the Richard J. Reynolds high school here in Winston-Salem. The average grade for our boys during the first six weeks was \$2.7 and for the girls \$1.3. For the second six weeks' work the boys averaged \$2.5 and the girls \$2.486. From the foregoing it will be seen that the boys have so far led the girls in their high school work. However, the girls are out to win the laurels when the grades come out three weeks from now. We have no children in high school who are consistent failures. They are consistent workers.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. CAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
Under. Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

Patsy Williams, one of our girls who wrote an interesting piece in the Advocate recently, has written for this week's Advocate.

\* \* \* \*

Recently Ed Hill, one of our seniors, gave five songs over the Raleigh radio. His selections were well rendered and greatly enjoyed by those who listened in on the program.

\* \* \* \*

Following a custom of several years, our singing class gave a sacred concert at the state penitentiary during the Christmas holidays, which was the first Sunday afternoon. The prison population is very large and always enjoys the visits of our young people.

\* \* \* \*

The good news has already gone out that our Octagon soap coupon campaign will continue through 1933. It is confidently expected that our friends will give us their co-operation in collecting the thousands of coupons scattered throughout the bounds of the conference.

\* \* \* \*

I think I have succeeded in getting across to our pastors and churches that January has been set apart as special Orphanage month for raising part of the ten per cent apportionment. The month is two-thirds gone and quite a goodly number of our pastors and churches are still to be heard from. Let's keep the good work going for the next few weeks, as we are badly in need of funds.

\* \* \* \*

We are just a big happy family, all interested in what the other accomplishes. This is home to us and we live a busy but comfortable life. We enjoy our home life, especially when we return to our cottages to rest, play games, read or anything, after a day of school and work, for our pleasure. There are ten cottages here with a cottage mother in each. An interesting fact to me is that the girls and boys keep up their good spirits and always have a cheery word to say to each other. Our time is fully occupied with various activities.

Until just a short while ago the boys practiced football every afternoon and played many games. Rev. Robert Bradshaw was their coach, and when the team came back after a game a "moral victory" was won if not the game itself. The girls have a well organized basket ball team this year, and we are expect-

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

ing many victories. Mrs. A. W. Pridgen is their coach and she is very fine.

The children here have been very happily lately with the new playground equipment that Mr. Gould gave us. I hope we will remember his kindness. When I think of this man I think of our beloved friend, Captain Hart, whose death was a sad blow to us all. He will always be remembered here for his kindness. He added much to our happiness a few years ago by giving us our swimming pool.

Each child has a duty to perform each day and our school work goes on too. Those who work in the morning go to school in the afternoon, and those who work in the afternoon go to school in the morning. This is all carried on in a systematic way. All of us have study hall at night to prepare our lessons for the next day.

We attend church and Sunday school every Sunday and we would rather have Rev. Robert Bradshaw for our pastor than any other Methodist preacher we know of. When he is with us here in our home there is a smile on every face because he is always such a welcome guest. I believe that we all think of him not as a guest but just "one of us." On Sunday night we have the Junior and senior leagues. Certain ones are appointed each week to get up a religious program.

I could not possibly end this article without mentioning the one person who has been so faithful to us through thick and thin. It would be a hard task if any of us would try to sum up his services to this home. He spends his time in service for others—Mr. Barnes, our superintendent. He just keeps right ahead, never seeming to get tired or give up his aim.

\* \* \* \*

For some weeks the singing class from the Methodist Orphanage has not been out on regular concert trips. Now we are out with a new program, and we have visited two of our churches in Raleigh. We were at Epworth church on December 18 with a splendid congregation. Rev. O. L. Hathaway is in his sec-

ond year with this church, and has the love of his people. The evening of January 8 our class was happy to give the concert at Jenkins Memorial church, the church in which the Orphanage family worships. Our much beloved pastor, Rev. Robert Bradshaw, was with us in the service. We are glad to be again in the work. We are not out just to entertain the people, but we trust souls may be brought in closer touch with the Saviour and know him better with this message given by the children. We appreciate the filled churches our pastors have for us.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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Ask your druggist, or write Van  
Dyke Chem. Co., Philadelphia, Pa.

# 666

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666 SALVE for HEAD COLDS.  
Most Speedy Remedies Known.

## Sunday School Lesson

JANUARY 22

By William G. Chanter.

### Jesus' Power Over Sin

Scripture Lesson: Mark 2:1-12.

Golden Text: "The Son of Man hath authority on earth to forgive sins."—Mark 2:10.

It was noised that he was in the house.

Ours is an age of advertising. Whether we are planning a business enterprise, or a new movement in politics, in philanthropy, or even in business, publicity, as the modern term goes, is rated as a necessity. In this lesson we are given an opportunity to study the Master as he faced that full arousal of public curiosity which is the goal of every modern advertising campaign.

The strange thing is that he never sought publicity. He never tried to do his work in that spectacular manner which at once arouses the interest of the crowd. Rather he amazed people by the effortless ease with which he went serenely on his way, meeting life's duties as they appeared. Never did he stoop to emphasize the superficial because it was striking. Never did he seek to adapt himself to the whim of the hour. Never did he yield to the temptation to join the contemporary movement for national independence and so make himself the hero of a struggle for freedom. Whatever curiosity there was did not exist because he sought to arouse it by any of the means with which the modern advertiser works. He knew well enough that the interest that is laboriously worked up by noisy and half-sincere appeals is worthless to any movement that seeks really to change the lives of men.

In the second place, however, he had no illusions as to the value of popular interest however aroused. He knew that people have a dangerous tendency to center their interest on the most obvious and less essential elements in any movement. He came to preach the kingdom of God. His hearers, in many cases, came to see miracles and to demand more miracles to satisfy their insatiate curiosity for wonders. And he knew that all this rage of curiosity was not only useless but even harmful, since it was bound to arouse expectations that he would not and could not satisfy and it was thus corrupting the soil in which he desired to sow the seed of the Word of God. It created an atmosphere of feverish unrest in which his work was done at a disadvantage.

How wise he was! How wise we should be, did we realize the advantages of obscurity for those who are really doing the kind of work that is concerned with the roots of life!

And Jesus seeing their faith . . .

Never attracted by the curiosity of the crowds, which saddened him by the evidence it brought of the lack of serious purpose (He saw the multitude as sheep without a shepherd), the Master was deeply aroused by any evidence of strong and persevering faith. Curiosity had barred these men with their suffering burden from the house in which the Lord was teaching. Faith brushed such barriers aside. Curiosity was selfish, faith was eager for the good of others. Curiosity came to look, faith came for the healing which it was sure could here be found.

Saith unto the sick of the palsy, Son, thy sins are forgiven.

But why did the Master speak of the man's sin rather than of his disease? We may be sure that we have here an evidence of the way in which he went always to the root of things. What good is a strong body if it harbors a soul torn asunder by the conflicting powers of sinful tendencies? In the sick man's eyes, the keen glance of the Lord saw the reflection of a tortured soul. But also, he knew that there could be no healing unless there was faith not only in the man's friends but also in the man himself. But faith is a spiritual thing, and it is not possible for a man who is thinking only of release from physical ill to have faith in the kind of God who was the Father of the Lord Jesus. Faith means a kind of entrance into a companionship that brings calm and confidence, and no man who does not see the fundamental place in life of goodness and the consequent need of penitence can hope to come into that healing contact with a righteous God. The words of the Master were aimed at arousing in the sick man a realization of the fact that physical relief was possible only as a result of spiritual healing.

Certain of the Scribes . . .

So the Master went about his divine work. What an amazing cross-section of the world is given us in this glimpse of the serene and gracious activity of the Lord over against the grim and soulless "reasoning" of the scribes! Here are the men of the yardstick mind, the men who never will think in any but the precise terms of technical learning, the men who insist upon making everything come up to the bar of a settled and nicely organized scheme of things, who will make all poets conform to the rules of prose. Religion is conformity to a creed, and salvation is a matter of the proper place in the ranks of an organization when that organization has its regular stated parades.

The caliber of their minds is indicated by their refusal to give to the words of Jesus any but the most exact meaning. Taken as they stand, they need mean nothing more than an assurance of the willingness and power of God to forgive the man's sin; but they chose to put upon them one and only one interpretation, and that one which in their little minds meant blasphemy. And so they

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HOLMAN

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Every Bible proper name and the names of all natural objects requiring explanation are found in it. Each word is followed by a translation in English of its original. The definitions are concise and pointed yet ample for good understanding and effective working purposes. This Holman Dictionary separates all words into syllables and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks.

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convicted themselves of two sins—the sin of the narrow mind and the sin of the hate-filled heart which twists to its evil purpose every deed and word of the object of its hate, thus adding dishonesty to littleness.

I say unto thee, Arise . . .

In their angry eyes the Lord saw the ominous forecast of the day when he was to face the final sacrifice. But that day was not yet come, and while his duty lay in sowing the word he did not falter. No anger, no fear, only a great pity and a great forbearance, a great devotion to the task of love, only these things moved him.

We never saw it on this fashion.

And the people stood in an awe in which there was more than a glimmering of realization that in this man they did indeed behold One who was without peer. In such awe-stricken moments as this was born the knowledge that in the Man Jesus was the Word made flesh.—Zion's Herald.

#### "WHAT THE MINUTES SHOW"

Much has been said about the disparity between salaries and conference collections. The main purpose has been depreciation for any lack of interest or conscience. In this we all agree. I only want to call attention to the danger in specific reference, arbitrary standards, or appeal to secondary motives. I am not speaking only of Brother Poe's list.

For instance, the inclusion of First church, Lexington, was due to an error. If the report in this case had been blank we should be slow to judge unfavorably a congregation having such a fine record of loyalty to every cause of the church. Also it was very easy to include Kernersville in this list. Having served that church for four years and known it thoroughly for twelve years, it is my opinion that no congregation in the conference has a better record.

Sometimes what appears as a bad record is in fact unusually good. A church "black listed" two years ago in fact paid very little on benevolences. But the amount previously borrowed for that purpose was repaid and a number of other hurtful debts canceled. That church has made remarkable progress, due largely to that year's work. Belmont Park, Charlotte, had a similar experience the past year. They were unable to pay the benevolences although the pastor, having a son and daughter in college and heavy hospital expense, gladly sacrificed \$500 to that end.

I am free to make these remarks because Pineville stands at the head of the list in this regard. It was just the usual thing for this charge to pay the benevolences and to give generously to many causes. However, the benevolences would not have been paid last year, nor would be this year, but for the rule that benevolences must be paid before salary—a rule not so easy for me and impossible for some.

Brother Poe might have found an interesting line of comment if he had no-

ticed the number of charges that paid more to the presiding elder than to benevolences. A hasty check shows that one hundred charges paid a total of \$5,539 to benevolences and \$10,597 to presiding elders. This is not a criticism, but a reminder of the danger in forming judgment without a survey of all the facts. E. O. Cole.

#### REJOICE WITH ME

January, 1878, contracted throat trouble; January, 1881, ulcerated sore throat. There are in the world today no finer specialists than those in whose care I have placed myself. All of them scarified my throat, made it bleed; not one gave me the slightest relief. In July they believed me dying. My nurse, graduate dietitian with years of experience, cauterized my throat, burned out the ulcers. These ulcers poured poison in my blood, producing splotches on my body from my throat to my ankles, which were never worse than recently. Under treatment of my nurse these began to disappear, and with them the annoyance they caused, first from my lower limbs. All are now gone. My throat well after fifty years' suffering. A miracle of science and wise use of knowledge. She cures diseases of all descriptions; persons suffering from complications; results of influenza, come and go away relieved. Some pass out, but not without being pointed to the Great Physician and, we trust, saved. This is a small private sanitarium; this woman feels called to this service, just as surely as I felt called to preach. You know of course that I am an invalid—require constant attention—but this climate, this nurse, why, it's a slice of heaven. Will you rejoice with me?

R. F. Bumpas.

#### SPECIAL PRIVILEGE

Unwilling to stand up and strive as others do,  
To take rebuffs and hardships as they come;  
Claiming to view mankind with a true brother's view,  
Himself the flaming champion of the dumb.

Wearing the outer badge of those who gladly serve,  
While underneath the misers pilfered gold;  
Sitting the temple seat of faith with stately nerve  
The better to beat down the hopes men hold.

Proud of the tinsel glitter—a traitor to his trust—  
Himself thought true—himself he knows a lie—  
Ever he tips and piddles, the while he feeds on dust!  
He hears the empty echo of the hoary ages: "Why?"  
A parlous nagging echo  
That will never die!

Sneed Ogburn.



**SLEEP COMES**  
*when you ease the pain*

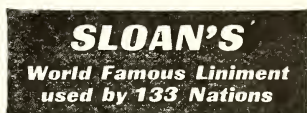
*"There! Now that painful old knee joint won't keep you awake!"*

*"I'll say it won't! Sloan's is a godsend when damp weather starts."*

## DAMP-DAY PAINS

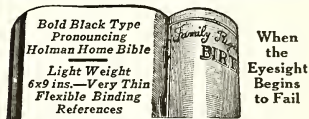
### —stiff joints

Damp weather won't trouble you if you put on Sloan's. Knee joints, wrists, shoulders, stop their painful twitching at once. Because Sloan's brings fresh blood to warm and ease those spots. Stiffness goes. Muscles feel young again. You sleep soundly. . . . Always keep a fresh bottle of Sloan's in the house. Costs only 35¢.



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Pronouncing  
Holman Home Bible  
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6x9 ins.—Very Thin  
Flexible Binding  
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When the Eyesight Begins to Fail

Specimen of Type in This Bible

**AND it came to pass, that when I saac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.**

EXTRA LARGE PRINT WITH REFERENCES FOR OLD FOLKS AND THE HOME

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This HOME BIBLE has all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

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### TECHNOCRACY

Technical, pertaining to useful arts, science, having the technics of business; technocracy, applying science and art to ethics, social and home life. We've let them run loose quite long enough. See where we are! "Ah, children are children but once; let them have a good time, let them run with the gang—self-expression, you know." My mother's remedy for self-expression grew on the peach tree, but I didn't get one-teneth that was coming to me. I sometimes think I would feel better to go out behind the barn and punish myself, only in a town of two million folks it is not so easy to get away from the cop.

Why should we not apply science to our religious life? We are so busy trying to go somewhere and get something that we never go anywhere to get anything. We got all our religious ideas from Asia. The folks in India know more of God than we do. They have silence, take time to think, like Ghandi.

You cannot bring about the union of the soul with God, either mystic or psychic, without prayer, meditation, love. To the hungry soul he says, Come to me, I'll feed you. I love you. Come, I'll rest you. My yoke is easy, my burden light. Love, peace, heaven.

Rabah F. Bumpas.

### FAITHFULNESS IN LITTLE THINGS

A young man who afterward became leader in the city where he lived, wrote in his diary, "I cannot be great, but I can be faithful." In that one sentence he suggested the greatest ideal for any life.

It is faithfulness in little things, in every-day matters, that tells the story. Any one can hold himself up to some big responsibility for a little while; but real fidelity is concerned with the little as well as the big, with uneventful days and ordinary tasks.

Common days, monotonous tasks, every-day clothes; these are the things. Not conspicuous events or unusual experiences, but every-day tasks faithfully done, have most to do with character, achievement and the real worth of life. Good habits are not made on New Year's day, but in the workshop of every-day life.

Some great hour may give us the inspiration; the vision of possibility, or the high resolve may come in some moment of exaltation or in some unusual experience; but the real achievement must be wrought out down on the level of commonplace and every-day living.

Fitness for the larger place and the greater service is determined only by faithfulness in little things. The great work of the world is being done by common folks who do their work uncommonly well; and uncommon achievements are the fruitage of common tasks done in an uncommon way.

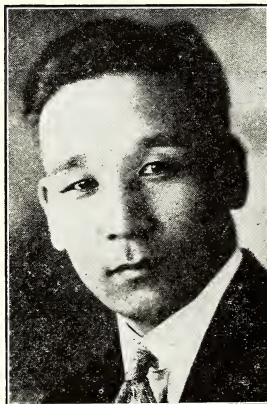
All honor then to the heroic-souled men and women who, in humble places and in monotonous toil, or in positions



JUNIOR BAND OF STEWARDS OF RACE STREET CHURCH, STATESVILLE

Who are underwriting the salary of this church's special missionary: M. Ito of Japan, and will also assist the committee on good literature Sunday, January 22, and will have full charge of the evening services. Their topic will be "The Challenge of the Church to the Youth of the Day." (a) The Church and Its Program, Alvin Russell. (b) Christian Vocations, Vance McLain. (c) Our Part in the Program, Brady Morrison.

President Junior Board, Brady Morrison; Sec.-Treas., Willis Chester. Board meets every second Monday night.



M. Ito of Japan, Special Missionary of Race Street, Statesville



Rev. E. J. Harbison, Pastor of Race Street Church

they would not have chosen, do with faithfulness and pains their daily tasks. That itself is character, and it leads on to greater things and develops a worthiness of life which makes them in truth "the salt of the earth."—Selected.

### TWO LITTLE STORIES OF JOHN BUNYAN

To pass away the gloomy hours in prison, Bunyan took a rail out of the stool belonging to his cell, and, with his knife, fashioned it into a flute. The keeper, hearing music, followed the sound to Bunyan's cell; but while he was unlocking the door the ingenious prisoner placed the rail in the stool, so that the

searchers were unable to solve the mystery; nor, during the remainder of Bunyan's residence in the jail, did they ever discover how the music had been produced.

There is an equally good story told at Bedford, that a Quaker once called upon Bunyan in jail, with what he professed to be a message from the Lord. "After searching for thee," said he, "in half the jails of England, I am glad I have found thee at last." "If the Lord sent thee," said Bunyan, "you would not have needed to take so much trouble to find me out; for he knows I have been in Bedford jail these seven years past." —The Australian Baptist.



## THE BISHOP TAKES A HOLIDAY

(Continued from page 9)

vacationing across country in his car. Some of us heard his remarks in Sunday school, and they sounded good. He has kindly consented to talk to us now for a little while."

Would you believe it, I had a real case of stage fright! How to speak honestly and earnestly, and yet to play my part of touring business man, seemed all at once to be immensely difficult. But I fell back on my oft-expressed conviction that a preacher is first of all a layman, and that he ought to be ready for any emergency.

Anyway, my conscience quieted down the moment I began to speak. And I gave them that sermon on "Inadequate Genealogies, only phrasing it, probably much to its improvement, in terms which a lay preacher might be expected to use.

Just as I was about to swing into the sermon's "lastly," a man tiptoed through the door at the other end of the room. As he sat down he stared in astonished recognition, and so did I. It was the district superintendent, a man I had known in the seminary, and had seen every day last May at Atlantic City.

Fairly caught! My "bishop's holiday" seemed due to end right there. But I could not give up without a struggle. I could have cried with vexation, or laughed at my own predicament. But I did neither. An old story flashed into my mind.

"Speaking of Hebrew genealogies," I said, "Hebrew is, as you know, a dead language, and few, even among preachers, have any skill in it. You may have heard of the Welsh preacher who, affected in a knowledge of Hebrew, quoted in his sermon a passage from Deuteronomy, pronouncing it in purest Welsh. And then, to his dismay, he saw one of his hearers struggling to repress his mirth at the trick. Recognizing a fellow Welshman, he recovered himself, and after saying, 'Let me give you another passage,' broke out in a Welsh appeal to his Welsh brother not to betray him.

"And," I added, "there are many times when a preacher might well be thus glad to throw himself on the mercy of some hearer who sees through him."

The district superintendent hid his face in his handkerchief.

(To be continued)

### FRIENDS

What do you care for in your friends? Their wealth, their learning, their beauty, their talents may attract you, but no one of these requisites could hold you long. You may admire them for many of these things, but you love them for themselves, for that quality which has its root in the soul itself. Too often the things we envy and strive so desperately to attain are not, after all, the things that win us life's greatest gift of love, or for which we are remembered and regretted when we leave the world behind us.—The Cross.

## HERE'S QUICKEST, SIMPLEST WAY TO STOP A COLD

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### Almost Instant Relief In This Way

If you have a cold—don't take chances with "cold killers" and nostrums. A cold is too dangerous to take chances on.

The simple method pictured above is the way doctors throughout the world now treat colds.

It is recognized as the QUICK-EST, safest, surest way. For it will check an ordinary cold almost as fast as you caught it.

That is because the real BAYER Aspirin embodies certain medical qualities that strike at the base of a cold almost INSTANTLY.

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and dissolved in a half glass of warm water, repeating every 2 or 3 hours as necessary. Sore throat eases this way in a few minutes, incredible as this may seem.

Ask your doctor about this. And when you buy, see that you get the real BAYER Aspirin Tablets. They dissolve almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets dissolve with sufficient speed and completeness, leaving no irritating particles or grittiness. Get a box of 12 or bottle of 100 at any drugstore.



Ask your druggist about the recent price reduction on the 100 tablet size Bayer Aspirin.

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Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Asheville, N. C. Your money back if it fails.

### WANTED

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# Children's



# Storyland

## THE MOST POWERFUL THING IN THE WORLD

(A Legend)

Long, long ago a stone-cutter was working away, chiseling the rock. Pound, pound, pound went his hammer on the chisel. Hum, hum, hum went his thoughts. "How tired I am of going pound, pound, pound all day long, day after day!"

Then, as he worked, he heard music, a band playing, and he remembered that the king was to pass by on his way south. The stone-cutter dropped his chisel and hammer and hurried out to the road, for it was a great event to see the king.

At first he could see only a cloud of dust in the distance, then, as the procession drew nearer, he saw the king's guard mounted on high-spirited horses, then the courtiers and nobles of the court, and, at last, a handsome coach drawn by four beautiful coal-black horses, with glittering, gold-mounted harness.

As the procession came toward him, he thought to himself, "How wonderful it must seem to be king, with all the people bowing down before him and singing his praise! He is the ruler of the whole country and does not have to work, pound, pound, pound. I'd like to be as powerful as he is. I wish I were the king."

Then, instantly, the stone-cutter found himself the king, riding in state in the gorgeous carriage, bowing right and left to the people as he rode along.

"This is splendid," said the stone-cutter, now king. "Not only is my life an easy one, without work or care, but I am the king, the ruler of this great country. My word is law! I am the most powerful person there is! How happy I am because of that!"

On and on rolled the gilded coast, and everywhere the people sang the praises of the king, the man who had been the stone-cutter, and everywhere they bowed and knelt in honor to his majesty. "Surely," he said to himself, "my power is the greatest in the world."

But the farther south he rode the hotter it grew, until the king became very uncomfortable. His servants arranged an awning over the royal coach, but even then the fierce heat of the sun beat down upon the stone-cutter king and made him very unhappy. "Can it be," he asked himself, "that the sun is more powerful than I, the king? I wish I were the sun!"

Instantly the stone-cutter became the sun, shining down with great power upon the dry and parched earth. People complained of the intense heat. Dogs

## THE BOY THAT LAUGHS

I know a funny little boy—

The funniest ever born:

His face is like a beam of joy,

Although his clothes are torn.

I saw him tumble on his nose,

And waited for a groan—

But how he laughed! Do you suppose

He struck his funny bone?

There's sunshine in each word he speaks,

His laugh is something grand;

Its ripples overrun his cheeks

Like waves on snowy sand.

Te laughs the moment he awakes,

And till the day is done;

The schoolroom for a joke he takes—

The lessons are but fun.

No matter how the days may go,

You cannot make him cry:

He's worth a dozen boys I know

Who pout and mope and sigh.

—Wide Awake.

went about with their tongues hanging out, and flowers dropped their heads and longed for a drink of water.

"Now I have power, tremendous power," said the stone-cutter, who was now the sun. "Surely now I am the most powerful thing in the world!" He was very happy.

But after a time, a little cloud appeared in the west. It seemed hardly larger than a man's hand, but it grew and grew until it had covered the earth and hid it from the sun, so that the heat of the sun's rays could no longer reach the earth, and then it began to rain. The stone-cutter, who was now the sun, heard the glad exclamations of the people on the earth because the rain had come and the sun no longer could make it so hot.

"The people did not love me," said the stone-cutter sun to himself. "I am not powerful enough to make them like me. In fact, I cannot send my rays through the cloud. I cannot stop the rain. It is more powerful than I am. I wish I were the rain!"

At once the stone-cutter became the rain, and rejoiced to see the flowers holding up their heads, and was glad to hear the people say how good it was to have the cooling rain.

Many of the raindrops, however, fell into the ocean and were lost in its wa-

ters. The stone-cutter, who was now the rain, wondered greatly at this. No matter how fast the drops fell, they instantly disappeared in the billows of the sea. "The ocean is more powerful than the rain," said the stone-cutter to himself. "I wish I were the ocean." At once he became the great sea, sometimes smooth and quietly sparkling in the sunshine, sometimes rolling in mighty waves, foam crested, and with deep hollows between the billows. For a long time the stone-cutter, as the ocean, rejoiced in his great power. He could carry the tremendous steamships on his rolling waves, and the ocean extended from continent to continent. "Now," he said to himself, "I surely am the most powerful thing there is!"

In many places were great rock cliffs, against which the waves of the ocean broke in white spray. No matter how furiously the waves dashed against the rocks, they seemed to make no impression on the solid boulders. "Is it possible," asked the stone-cutter, now the ocean, "is it possible that the rocks are stronger than I, the mighty ocean? I will have nothing more powerful than myself. I wish I were the rocks."

Again the stone-cutter changed and became the rocks, and enjoyed watching the waves of the ocean beat against his sides. "At last," said the stone-cutter, who was now the rocks, "at last I am the strongest thing in the world."

Then one day a stone-cutter came along and began to chisel and break the rock. "The stone-cutter is more powerful than I," said the rock. "I wish I were the stone-cutter." Instantly he found himself a stone-cutter again. His hammer went pound, pound, pound, but his thoughts no longer went hum, hum, hum. Instead, he said to himself, "I have been all these powerful things—the king, the sun, the rain, the ocean, the rocks, and, now again, a stone-cutter. Each time I have found something more powerful than I. I do not understand it!"

Just at this time there came a thunder-storm. The lightning was very vivid and the thunder very loud. Then the stone-cutter heard a voice saying, "I am God! I made the ocean, the dry land, and the rocks. The lightning flashes at my command and the thunder rolls when I bid it. The sun shines at my word, and the rain falls whenever I say. I hold the mountains in the hollow of my hand, and everything you see was created by me. Search no longer for power, for it all comes from me. I am God! I have been from the beginning of things and shall continue forever."—Ruth Mowry Brown, in *The Congregationalist* and *Herald of Gospel Liberty*.



## THE BROWN THRASHER

By Maude Wood Henry.

When a long-bodied bird with a cinnamon coat and white, speckled vest pays you a visit do you jump at the conclusion that he is a large edition of the brown thrasher? Many people do. But the brown thrasher although owning to several thrush nicknames is not a thrush at all; he is related to those lively singers, the catbird and the mocker, and, like these famous musicians and mimics, is a noted performer himself.

Like the catbird the brown thrasher is a nervous fellow with an expressive tail which he twitches up and down and jerks about a great deal. Also he has the same fondness for a thicket of brush or vines where his family is often raised. The location, or a ground floor one in a clump of weeds or grass, conceals the big nest of sticks which is loosely thrown together to hold the speckled, greenish-blue eggs of the "ground thrush" as it is often miscalled. But whether we dub him thrush or thrasher, French mockingbird or mavis, he is a fine fellow indeed, useful and highly valued by Uncle Sam as a destroyer of injurious insects which compose 65 per cent of his family diet. For the rest he does take a little fruit from the orchard or garden, but as has been said: "It seems to be a dreadful sin for a fellow in feathers to help himself to a strawberry or a cherry or a little grain now and then, although, having eaten quantities of insects that, but for him, would have destroyed them, who has earned a better right to a share of the profits?" And whoever has watched him darting in and out of the brier patches and hunting over the yard or garden for grubs and worms and insects for his mate and youngsters will be apt to agree with this. Especially if the thrasher mounts a tree limb and pours out his soul in one of those songs for which he is famed. This original song, not an imitation of some other bird or sheer mischievous mimicry such as the catbird and mocker indulge in at times, has been styled "the most varied contribution to the bird chorus heard at daybreak in the northern states." The voice of the thrasher is loud and clear and carries a long distance. Oldtime ornithologists called it the "ferruginous mockingbird" because of its rusty color and masterly performances, akin to those of the great vocalist of the south.

In nesting-time the activities of the thrasher are worth watching. He is an alert guard of the family treasures, on the lookout for cats or other trespassers. Often both birds together raise such a pow-wow that they frighten away any and all intruders on their privacy. Owing to their choice of a nesting location they are subject to the visits of powlers and so must be extra watchful.

An observer of a pair of nesting thrashers reported both birds engaged in feeding the young, one making a trip on an average of every two and a half minutes and the other every ten minutes. For two weeks they carried insect food

to the nest, thousands of small pests being disposed of in this way. It was estimated that this pair of thrashers and their young made off with fifty thousand insects during the summer, beginning with courting days and continuing until after the young had left the nest. So, if Uncle Sam sees fit to place a special value on these cinnamon-coated, speckle-vested birds that do little harm and much good, we should be glad to help protect them from their enemies. Few birds are of greater service to their country than these lovely, lively singers.

In the West there are several interesting species of the thrasher. The sage thrasher is found only in the arid, sage-brush plains and the foothills of the western United States. Like other thrashers he is a minstrel. Mounted on a sage-brush he loosens his strain of wild music, literally wasting its sweetness on the desert air, for seldom does he have an audience to enjoy it. All desert birds build in yuccas, thorns, cactuses, sage-brush, chaparral, and such other vegetation as they may find, apparently satisfied with these uninviting nesting-sites.

The California thrasher is the best known of the western birds, a big fellow a foot long, loving, like his eastern cousins, a thicket, and often visiting gardens as they do, where his song is heard in imitation of the valley quail, the California jay or woodpecker. Canyon and stream also know these delightful birds which please us with their voices wherever found. In appearance they are somewhat different than our thrasher of the East. Instead of a cinnamon coat a dull or ash brown with lighter vest, sometimes heavily spotted with black, is worn. And, as usual in the West, these birds are of a larger build.—Our Dumb Animals.

"Dolly," said the child's teacher, "I was very disappointed in your examination this year. Didn't you tell me your father promised you a bicycle if you came out at the top?"

"Yes," said Dolly miserably.

"Then why didn't you work harder?" asked the teacher. "What have you been doing all this time?"

"Learning to ride a bike," answered Dolly.—Pearson's Weekly.

A Sunday school teacher was talking to her class about kindness to animals. "Now," said she, "if you saw a bad boy cutting off a cat's tail, what would you read to him from the Bible to convince him that he was doing wrong?"

One of the boys answered, "I would tell him, 'What God hath joined together, let no man cut asunder.'"—Presbyterian Advance.

"Evidently that young man you introduced me to today does not know who I am," said a wealthy man to his wife.

"What makes you think so?"

"If he appreciated the extent of my financial influence, he would laugh at my jokes instead of at my grammar!"

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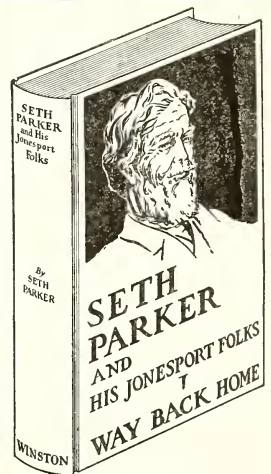
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and his

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P. E., Durham, N. C. FIRST ROUND

January  
Yanceyville, 11 .....21-22  
Mebane, 7:30 .....22  
Swepsonville, 11 .....29  
Graham, 7:30 .....29

#### February

Siler City, 11 .....5  
Haw River, 3:30 .....5  
Trinity, 7:30 .....7  
Bahama, 11 .....12  
Mt. Tirah, 3 .....12  
Pittsboro, 11 .....19  
Duke's Chapel, 7:30 .....19

#### ELIZABETH CITY DISTRICT J. H. McCracken, P. E., 713 W. Church Street. Elizabeth City, N. C. FIRST ROUND-IN PART

January  
Washington, 11 .....22  
Bath, Asbury, 3 .....22  
Pantego-Belhaven, Belhaven, 7 .....22  
Fairfield, 7 .....22  
Stumpy Point, 7 .....24  
Mattamuskeet, Amity, 11 .....25  
Swan Quarter, Providence, 2 and 7 .....25  
Columbia, 11 and 2 .....28  
Plymouth, 11 .....29  
Roper-Creswell, Roper, 7 .....29

#### February

Williamston, 11 .....5  
Winthrop, 3 and 7 .....5

#### FAYETTEVILLE DISTRICT J. C. Wooten, P. E., Fayetteville, N. C. FIRST ROUND

January  
Laurel Hill, Snead's Grove, a.m. .....22  
Caledonia, John's, p.m. .....22  
Elisco, Star, a.m. .....29  
Troy, p.m. .....29

#### February

Elberse, Concord, a.m. .....4  
Wadette, Hobson, a.m. .....5  
Mt. Gilead, p.m. .....5  
Fayetteville Ct., p.m. .....6  
Parkton, a.m. .....7  
Maston, p.m. .....7  
Red Springs, p.m. .....12  
Rowland, a.m. .....12  
Goldston, a.m. .....12  
Carthage, a.m. .....12  
Linden, Cool Springs, p.m. .....19  
Piedmont, a.m. .....26  
Roberdel, Ledbetter, 3 p.m. .....26  
Rockingham, a.m. .....26

#### March

Hamlet, a.m. .....5  
St. Johns-Gibson, St. John's, p.m. .....5

#### NEW BERN DISTRICT T. M. Grant, P. E., New Bern, N. C. FIRST ROUND

January  
LaGrange, Institute, 11 .....22  
Kinston, 7:30 .....22  
Goldboro Ct., Daniels, 11 .....28  
Goldboro Ct., Daniels, 11 .....29  
Goldboro, St. Paul, 7:30 .....29

#### ROCKY MOUNT DISTRICT

L. B. Jones, P. E., Rocky Mount, N. C.

#### FIRST ROUND

January  
Rosemary, 11 .....22  
Roanoke Rapids, 3 .....22  
Scotland Neck, 7:30 .....22  
Spring Hope, 11 .....29  
Rocky Mount Ct., 7:30 .....29

## BREVARD INSTITUTE

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NORTH CAROLINA

Founded 1895

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The Superintendent

Brevard Institute, Brevard, North Carolina

#### February

Wilson, 11 .....5  
Stantonsburg, 3 .....5  
Warren, Providence, 11 .....12  
Warrenton, 7:30 .....12  
Weldon, 7:30 .....15

#### RALEIGH DISTRICT F. S. Love, P. E., Raleigh, N. C. FIRST ROUND

January  
Drewry, Middleburg, 3 .....22  
Tar River, Kittrell, 3 .....22  
Henderson, 7:30 .....22  
Cary-Apex, Cary, 7:30 .....25  
Benson, 11 .....25  
Four Oaks, Four Oaks, 3 .....29  
Clayton, 7:30 .....29

#### February

Louisburg, 11 .....5  
Tar River, Kittrell, 3 .....5  
Franklinton, 7:30 .....5  
Youngville, Youngville, 11 .....12  
Garner, Ebenezer, 3 .....12  
Bailey, 11 .....19  
Edenton Street, 7:30 .....19  
Erwin, 11 .....26  
Fuquay, Holly Springs, 7:30 .....26

#### WILMINGTON DISTRICT W. C. Martin, P. E., Wilmington, N. C. FIRST ROUND

January  
Clinton, 11 .....22  
Stedman, Bethany, 3 .....22  
Roseboro, Bethel, 7:30 .....22  
Elizabeth, Clarkton, 11 .....29  
Bladen, Deems, 3 .....29

#### February

Burgaw, Rocky Point, 11 .....5  
Scott's Hill, Seagate, 7:30 .....5  
Lumberton, Chestnut Street, 11 .....12  
Fairmont, Bethesda, 3 .....12  
Carver's Creek, Bolton, 11 .....19  
Hallsboro, Wanasish, Q. C. 3 and 7:30 .....19  
Swanboro, Midway, 11 .....26  
Jacksonville-Richlands, Jacksonville, 3 .....26  
Mayville, Mayville, 7:30 .....26

### Western North Carolina Conference

#### ASHEVILLE DISTRICT D. M. Littaker, P. E., Asheville, N. C. SECOND ROUND

January  
Hendersonville, 11 .....29  
Asbury, Memorial, night .....29

#### February

Fletcher-Mills River, 11 .....5  
Sandy, Little Sandy, 3 .....5  
Biltmore, night .....5  
Central, night .....6  
Great Missionary Conference .....10  
Waynesville, 11 .....13  
Laurel, 3 .....13  
Black Mountain, 11 .....20  
Swannanoa, Asalea, 3 .....20  
Fox Mountain, night .....20  
Reward, 11 .....27  
Flat Rock, Moores, 3 .....27  
Saluda-Tryon, night .....27  
Leicester, Grace, night .....27

#### March

Marshall, 11 .....5  
Hot Springs, Fairview, 3 .....5  
Hillside, night .....5  
Roman, 11 .....13  
Skyland, Horseshoe, 3 .....13  
Central, 11 .....20  
Waynesville Ct., 3 .....20  
Haywood Street, night .....20  
West Asheville, 11 .....27

## STOP Your Rupture Worries!



C.E. Brooks, Inventor

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rupture any longer? Learn about  
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brought ease, comfort and happi-  
ness to thousands by assisting in  
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of reducible hernia. It has Auto-  
matic Air Cushions which bind  
and draw the broken parts  
together as you would a  
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### It May Warn of Kidney or Bladder Irregularities

A persistent backache, with  
bladder irregularities and a  
tired, nervous, depressed  
feeling may warn of some dis-  
ordered kidney or bladder con-  
dition. Users everywhere rely  
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more than 50 years by grateful  
users the country over. Sold by  
all druggists.

## Doan's Pills

A Diuretic  
for the  
Kidneys





## CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

## FIRST ROUND

	January
Trinity-Derita, Trinity, 11	22
Belmont Park, 7:30	22
Spencer Memorial, 11	29
First Church, 7:30	29
	February
Marshville, Marshville, 11	5
Monroe Circuit, Grace, 3	5
Monroe, Central, 7:30	5
Pineville, Pineville, 11	12
Brevard Street, 7:30	12
Chadwick, 11	19
Wesley Heights, 7:30	19

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

## SECOND ROUND

	January
West Market, West Market, 11	22
Stokesdale, Mt. Carmel, 3	22
Becomes, Becomes, night	22
Reidsville, Central, 11	29
Reidsville Ct., Wentworth, 3	29
Bethel-Grace, Grace, night	29
	February
Randolph, Trinity, 11	5
Asheboro Ct., Mt. Shepherd, 3	5
Asheboro, Central, night	5
Centenary, Centenary, 11	12
Calvary, Calvary, 11	19
Main Street, Main Street, night	19
Wesley Memorial, Wesley Memorial, night	26
College Place, College Place, 11	26
West Greensboro, Friendship, 3	26
Glenwood, Glenwood, night	26
	March
Proximity, Proximity, 11	5
Pleasant Garden, Rehobeth, 3	5
Highland, Highland, night	5

On Sunday afternoon, February 12, a great Methodist mass meeting will be held at Wesley Memorial church in High Point. The subjects for discussion are Missions and Evangelism. Bishop Paul Kern will be present and will make the principal address. We urge every pastor in the district to be present and to bring a goodly number of his people with him. Urge the Methodist people to hear this great Christian statesman.

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

	January
Gilkey, Gilkey, 11	22
Gen Alpine, night	22
Table Rock, Mountain Grove, 11	29
Morganton Ct., Salem, 3	29

## MOUNT AIRY DISTRICT

W. E. Fawcett, P.E., Mt. Airy, N. C.

## SECOND ROUND

	January
Danbury, Bethesda, 11	22
Sand Ridge, Delta, 7:30	22
Stonewall-Mayodan, Mayodan, night	22
Madison, 11	29
Walnut Cove, Stokesburg, 2:30	29
	February
Spray, 11	5
Draper, 3	5
Leaksville, night	5

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.

## FIRST ROUND

	January
Epworth, 11	22
Harmony, night	22
Concord Ct., Mount Olive, 11	28
Mt. Pleasant, Cold Spring, 1	29
Kerr Street, night	29
	February
Salem, Salem, 11	5
Woodleaf, Woodleaf, 3	5
Park Avenue, night	5

## STATESVILLE DISTRICT

J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.

## FIRST ROUND

	January
Catawba, 11	22
Balla Creek, Mt. View, 2:30	22
Statesville, Broad Street, 11	29
Olin, 2:30	29
Elmwood, night	29
Elmwood, night	29

## WAYNESVILLE DISTRICT

Leonidas B. Hayne, P.E., Waynesville, N. C.

	January
Macon, Union, 11	22
Franklin, 7:30	22
Hayesville, 11	29
Andrews, 7:30	29
	February
Jonathan, 11	5
Bethel, 7:30	5

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## SECOND ROUND

	January
Lexington, 11	22
Linnwood, Oak Grove, 3	22
Grace, 11	29
Central Terrace, 7:30	29
	February
Armstrong, 11	5
Burkhart, 7:30	5
Hanes-Clemmons, Clemmons, 7:30	12
Advance, 11	19
Coolemans, 7:30	19
Davidson, Mt. Olivet, 11	26
Robson Garden, 7:30	26

# EIGHT WOMEN IN ONE FAMILY BENEFITED

## Another Remarkable Record for Lydia E. Pinkham's Vegetable Compound



MRS. ALBERT MUNNINGHOFF  
122 E. Ninth St., Newport, Kentucky

"Both my grandmother and my mother always took Lydia E. Pinkham's Vegetable Compound. My mother has six daughters and we all use it too. If I ever have a daughter I shall certainly give it to her. I never

felt better in my life."—MRS. ALBERT MUNNINGHOFF.

Perhaps your mother or your grandmother depended upon Lydia E. Pinkham's Vegetable Compound, too. Thousands of women do. They give it to their daughters as they come to womanhood—they take it before and after childbirth—they rely upon it at middle age. It must be good when 98 out of 100 women say, "It helps me."

### "MY MOTHER TOOK THIS MEDICINE TOO"

"My mother took your medicine the greater part of her life, especially at the Change. She is now 63 and in good health. I took it for weakness when I was single. I also took it before childbirth and I have two lovely girls. I highly recommend the Vegetable Compound especially during pregnancy. It makes childbirth very easy."

—MRS. MARIE LUBECK, 1024 Boston Road, Bronx, New York.

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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist.



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IF you're troubled with distress from stomach and gas, if you're rundown, if poisons are accumulating in the system, there's nothing so good as Dr. Pierce's Golden Medical Discovery. J. M. Hollaway of 522 Cleveland Ave., Winston-Salem, N. C., said: "I used to have a great deal of trouble with my digestive organs, the food soured and gas would form, affecting my heart. The best medicine I ever took for this condition was Dr. Pierce's Golden Medical Discovery. It regulated the digestive organs, my appetite improved and I had no further trouble with fermentation and gassy stomach or heartburn." Sold by all druggists.

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## IN MEMORIAM

**SPAIN**—When John F. Spain November 18, 1932, ended his earthly career at his home near Middleburg, N. C., the community lost a fine citizen, the church to which he belonged a very valuable member, and the home a devoted husband and father. His sickness began several years ago and through it all he showed a beautiful patience and trust in his heavenly Father. He was modest and quiet in his disposition, but had all the elements of one of God's noblemen. He leaves behind a name imperishable. His widow, one son and two daughters survive him. He is in that better world. His body rests in the Middleburg cemetery. May God comfort the sorrowing. P. D. Woodall.

**MOBRY**—On a beautiful Sunday, November 20, 1932, Stephen B. Mobry departed this life at his home near Middleburg, N. C. He had been in declining health for a good while and his death was expected. He was a good man and had the confidence of all who knew him. He was known for his uprightness of character and sterling manhood. He was a member of Cokesbury Methodist church and was loyal and faithful. He made a distinct contribution for the upbuilding of the community in which he lived and will be greatly missed. He has gone to his heavenly reward. He leaves behind several sons and daughters. His body rests in the cemetery near Middleburg, N. C. May God comfort the sorrowing. P. D. Woodall.

### RESOLUTIONS OF RESPECT

We, the members of circle No. 5 of the missionary society of Clark Street M. E. church, Rocky Mount, do sincerely mourn the loss of our dear friend and co-worker, Mrs. J. S. Hardesty, who on October 30 passed to her reward. She took an active part and was vitally interested in every phase of the work. She was a devoted wife, a loving mother, a kind friend, and a true Christian. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members; we acknowledge this with sorrow.

Second, That we extend our heartfelt sympathy to the bereaved family, and pray that God's richest blessings abide and comfort them.

Third, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy to the N. C. Advocate for publication.

Mrs. R. G. Ruffin,  
Mrs. J. M. Randolph,  
Mrs. L. N. Stephenson.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased God to remove from our midst the fine, manly soul of our co-worker and friend, Judge Garland Eugene Midyette. Therefore be it resolved by the quarterly conference of the Northampton circuit:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That in the passing of this faithful, loyal Christian we have lost one who was ever ready to dispense comfort and cheer to those less fortunate than he.

Third, That as a member of the official board for many years and as Sunday school superintendent for a short while he was faithful to every trust and discharged his duties with fidelity.

Fourth, That we as co-workers with him will strive to emulate his example of fidelity to our church by becoming

consecrated more fully to the cause of Christ.

Fifth, That these resolutions be spread upon the minutes of this conference, a copy be sent to the North Carolina Christian Advocate for publication and to his family.

B. S. Gay,  
E. S. Bowers,  
Paul Britton,  
J. E. Boone,  
D. A. Parker.

### RESOLUTIONS OF RESPECT

The passing beyond the great divide of Mr. Timothy Morgan has removed from the Sunday school of the Hertford M. E. church its oldest member—one of the most active and highly esteemed. The infirmities of old age (81) nor inclement weather deterred him in the discharge of his Christian privileges.

To worship in the holy sanctuary was his delight. His presence and prayers were a benediction. He was ready when the summons came and joyfully he entered "the heavenly rest." Mr. Morgan has left behind a record of faithful service to family, church and the community.

Resolved, That we endeavor to emulate his example. We extend to his bereaved wife our deepest sympathy. We commend her to the Divine Comforter, who is her refuge and underneath are his everlasting arms.

Mrs. E. L. Reed,  
Mrs. R. T. White,  
Mrs. Tim Brinn,

### RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Liberty, being deeply grieved at the passing into eternal life of Lula Troy Patterson, we hereby express sincere appreciation of her life and work. Therefore we resolve:

First, That she was devoted to her work and church.

Second, That she loved, cheerfully served and was loyal to her church.

Third, That she was beautiful in spirit and the radiance of her Christian character never failed.

Fourth, That we extend to the sorrowing sister and family our deepest love and sympathy.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy spread on the minutes of the society.

Mrs. J. F. Johnson,  
Mrs. Lee Barnett,  
Mrs. H. T. Deaton.

### RESOLUTIONS OF RESPECT

We, as members of the Woman's Missionary Society, Bachelor, do feel keenly the loss of our dear sister, Mrs. S. J. Bell. She was the oldest member of our society, being 85.

"Aunt Siddle," as she was known by her friends, was a wonderful Christian character and a devoted mother, neighbor and friend. Her life was full of kind deeds, thinking always of others.

She was a devout member of the Methodist church, and we shall miss her presence at Sunday school and church. She was active in all phases of church work. May we follow her example in our daily living.

Therefore be it resolved: First, That we bow in humble submission to the will of our Father, who doeth all things well.

Second, That in the passing of "Aunt Siddle" we lose our oldest and most loyal member.

Third, That we are grieved at her going and extend to the family our deepest sympathy.

Fourth, That a copy of these resolutions be recorded in the minutes, and a copy be sent to the family and to the N. C. Christian Advocate.

Mrs. J. L. Smith,  
Mrs. R. R. King,  
Mrs. J. H. Elliott.

## Best Remedy for Cough Is Easily Mixed at Home

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You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle. Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 26, 1933

Number 4



## THE UNITING CONFERENCE OF BRITISH METHODISM

On September 20, in the presence of thousands in Albert Hall, London, the Union of the three Methodist bodies of Great Britain—Wesleyan, Primitive, and United—was consummated.

## This Is for the Eyes of our Subscribers Only

1. Some of our subscribers have been worrying over the hard time they have had to pay their subscriptions. We sincerely thank all such for the small remittances they keep sending us.
2. The editors and managers have been worrying also; they worry about those able to pay who do not notice the statements we send them. How do they expect us to keep going?
3. We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.
4. If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.
5. The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.
6. Lists of subscribers have gone out this week to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

Mrs. O. E. Kearns and Mrs. W. D. Brooks of High Point are two great names in this office. Mrs. Brooks and Mrs. Kearns guard the interests of the Advocate in Wesley Memorial church, High Point, both by securing renewals and new subscribers. Mrs. Brooks just the other day turned in \$16, which is about the smallest amount that these elect servants of the church ever bring. Wesley Memorial has a care for every interest of the church and among them the North Carolina Advocate shares with the rest.

\* \* \* \*

Dr. Raymond Smith sent in 12 new subscribers this week from Centenary, Winston-Salem. This is one of the big churches that looks after the interests of the Advocate, not spasmodically but all the year through. We thank Dr. Weaver and his co-laborers for their practical loyalty to their church paper.

\* \* \* \*

Rev. M. D. McLamb of Goldston sends us five renewals. We rejoice when the pastor looks after renewals. We hope there will be a great concourse of our pastors who will walk in the footsteps of Brother McLamb. Rev. G. B. Starling of Conway is already in this elect company and writes as he sends three renewals that he expects to do big things this year for the paper.

\* \* \* \*

Rev. Elzie Myers of Davidson sends five new subscribers for one year each. That is very fine and we appreciate this good work in increasing the subscription list at Davidson. We expect this to be the beginning of bigger things at Davidson.

Mrs. S. P. McLester of China Grove sends us five renewals and one new subscriber. We certainly appreciate the work of these Advocate workers who send us renewals. Every church should have some effective agent who will look after the interests of the Advocate. Why does not every pastor appoint some good woman who will look after this work? Wherever there is such a helper who gets the moral support of the pastor the Advocate is safe.

\* \* \* \*

Rev. B. E. Stanfield is one of the veterans of many successful campaigns in behalf of the Advocate. Victory never fails to perch on his banners. He has just sent us 12 new subscribers from the Mt. Tirzah work. And he looks after renewals with the same care and success as he does new subscribers, and it is just as important to keep an eye on renewals as to secure new readers. We thank Brother Stanfield for recent work as well as for his long and successful service in behalf of his church paper.

\* \* \* \*

Mr. George Shelton of Matthews has mailed us four new subscribers and two renewals. That is a fine beginning. P. W. Townsend is pastor down there and if there are not good reports coming in with gratifying frequency we shall be disappointed. We expect to see Matthews and Indian Trail rally around Brother Shelton.

\* \* \* \*

M. Q. Tuttle as a beginning at Granite Falls mails us four new subscribers. Tuttle is as we have said before a great name in North Carolina, and this young member of a noble name is not going to let it suffer because of his neglect in any good work.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, JANUARY 26, 1933

Number 4

For quite a while George A. Coe has been an esteemed philosopher. Ideas like the following helped to make him so: "The automatic patriot is a positive menace to his country. He jumps at conclusions, is led around by the nose, and fancies that he is especially devoted to his country when he is merely excited."

Some men think themselves fortunate when they bask in the warm sunshine of popular approval. They are as happy as a lizard in a June day on the sunny side of a fence rail. But you cannot make prophets of God like happy lizards are made in a warm sunshine. Jesus said, and he was the founder of our religion, "Woe unto you when all men speak well of you."

William H. Phelps, editor of the Michigan Christian Advocate, one of the strongest anti-liquor papers in the great family of Advocates, is speechless and here is what knocked him dumb: "We are not resubscribing this year. The attitude you have taken in support of candidates running on wet platforms, your absolute ignoring of the only dry party we know, prompt this step.' This comes from a Detroit woman. Well! Well!! Well!!! We sign off without a word."

This never occurred in America. It is a story from England: A certain clergyman who had long ceased to be evangelistic, and whose sermons were dull and listless, met one of his absentees. "Good morning, John," he said. "I am pleased to meet you. Why is it that you rarely attend the services now?" With great frankness the man replied, "Because I get no good when I come." "But should you not wait at the pool?" said the clergyman. "Did not the man at Bethesda, after waiting for years, get good at last?" "Oh, yes," replied John, "but he did have some encouragement to wait. He saw others cured sometimes; but I've never seen any one cured at your pool."

Amendment number twenty has just been written into our federal constitution. It required ten years to put it in. The eighteenth and nineteenth amendments required more than fifty years. No amendment up to this time has been taken out of the constitution of the United States. But notwithstanding these facts the big word went out last summer from men who knew better that the 18th amendment would be snatched out of the constitution almost before one could say "Jack Robinson" and that we would have beer before Christmas. But Santa Claus has come and gone but he brought no legal beer. And it is a certainty that wheat harvest will be here before the amendment reaches the scrap heap. Fundamental laws lie deeper than whims of legislatures or the breezes of popular majorities, hence formulation or repeal require time.

This is from W. O. Sanders: "Racketeers ride through the busiest streets in New York City on the day after Christmas and shoot holes through the windows of restaurants in which hundreds of people are dining. And nobody gets excited about it. And therein lies the explanation of much of our misery—our inability to rouse ourselves to a pitch of good old fashioned righteous indignation; if we could just get good and mad all over about some or all of our numerous social and economic ills and afflictions, we might do something about it. But we are like a lot of dumb, lazy, thoughtless cattle content to chew our cuds, swish the flies that gather on our own rumps, and ruminate—just ruminate. The only thing the populace is capable of getting excited about is a football game, a prize fight or a mug of beer." These words are commended to a morally flabby pulpit. Were every preacher in the state to give six months to featuring the Ten Commandments and the Sermon on the Mount in a straight from the shoulder gospel, we would change things in North Carolina. Marriage laws, Sabbath observance and liquor drinking would not be treated so lightly.

### The Full Dawn of a Better Day

**B**ISHOP MOUZON in last week's Advocate drew attention to the fine record made by Southern Methodism in a financial way, when measured in the products of the field, and he also rejoiced in our gain in membership. This indication of a vigorous church life led the good bishop to call for the whole line to advance. Surely we could not count on less just now.

In these extraordinary times of the last few years we have known something of a common experience in suffering. In this fellowship of suffering, we have put to the test the power of His resurrection. Some have felt a fresh exhilaration of soul and have enjoyed a new uplift of spirit. Such lofty and noble emotions are intended to fit us for new service; otherwise they will quickly fade away. Our fresh impulses must be converted into deeds, if we do not wish them to perish. Hence our Methodism stirred afresh must go forward to the vast undertakings that are immediately ahead of us.

Our missionary work must be pushed in such a way as to secure an adequate support. This will come when we find that missions are not pennies gathered but they are a burning passion for the redemption of lost men. When we quit talking about taking care of boards and begin to pray and to agonize that we may win the world to Christ another spirit will stir our Zion. A moral and spiritual uplift will follow. Loose morals and lowered standards of living at home always means empty treasures abroad.

Methodism, if true to itself, can but do its utmost in the promotion of the peace of the world. The whole force of Methodism, in this time when hope and fear are contending for the mastery, must be exerted in order that the people may know that "perfect love casteth out fear." Peace and good will fostered will bring in a new world order with the reign of the Prince of Peace.

Methodism, in keeping with its history, will stand resolutely for education and all that makes for the public health. In this time of unusual commercial depression the temptation is to make retrenchments that can not be justified. We of North Carolina have done well for public education and for the public health, but just now we are called on to relax former efforts for public education and for public welfare and for social betterment.

This whole crusade for the restoration of the liquor traffic finds its initial impulse in appetite and greed. Indulgence of appetite and the greed for gain would push aside the achievements of a hundred years of heroic effort. Methodism has known no other course but an unrelenting advance against this common enemy of human welfare.

That we may reach the high noon of this better day there must be urgent and continuous stress placed upon the outstanding features of our conquering Methodism. The Methodism of the Wesleys was a combination of the inwardness of personal religion, intimacy of Christian fellowship and ceaseless evangelism. They of that day could tell their experience, rejoice in fellowship and sing the hymns of Charles Wesley. They believed that all men could be saved and when a man is saved he would know it. Stirred by great emotions they went out to change the world—they helped to set it right. This same spirit will make resplendent this new day, enabling us fresh victories to win. Can we greet the morning with a cheer?



### What Is God Like?

**P**ROFESSOR VAN DUSEN of Union Theological Seminary, New York, says, "The absorbing religious issue of the post-war period was, 'Is there a God?'; there is every indication that the heat of interest in the coming years will center on the question, 'What is God like?'" The answer of the practical Christian man who relies on a religion of experience will at once say, "He is like Jesus Christ." The theologian cites "the evidences of the resurgent supernaturalism" which commands a steadily increasing attention. Evidently God is breaking into the theological world in a form and fashion unusual to the speculative theologians. On the other side of the water the stir is somewhat akin to that in the day of the Deists when men began to say that God does actually come into men and hold fellowship with them. The Oxford groups remind us of the situation in England two hundred years ago.

The passing of non-theistic humanism, Dr. Van Dusen believes to be a phenomenon of 1932. Think of the passing of humanism! We have been told this is the hope of the future. He insists that this comes in part from an "altered world, a world which no longer professes human self-sufficiency, but cries out for a



profounder apprehension of reality and a more ultimate anchorage for life's struggles." To put this in the language of the Psalmist it is about this: "My soul cries out for God." "My heart is fixed in Thee."

Dull indeed are all who do not know that the rose-water theology and the empty rounds of religious formalism in which many trusted in the days of "romantic and ill-founded pre-war optimism" will not be able to grapple with the issues of these days. A God mighty to save unto the uttermost is our one hope.



### Do We Really Prize Education?

THE people of North Carolina are forced this session of the legislature to disclose their estimate of education and to say to all the world how much they are willing to sacrifice for their public schools and colleges. To assent to the value of education in flush times is one thing; to undergo real hardships for the sake of the youth of the state is quite another. Shall we place boys and girls above dollars?

This statement is made with full knowledge of the present financial situation. We do hold most emphatically to the need for strictest economy. All know that the General Assembly must cut to the bone, but it must not be done at the expense of those undertakings that have to do with the soul life of the people. Our real and abiding future is closely linked with the school houses and colleges of the state. These count for more, far more even than do filling stations and cotton mills. It is hard for men who estimate things in statistical tables, allowing the balance sheet to speak the last word, to put a just estimate upon the present educational effort from the university to the little school house in the obscure corner. They have to see that the wheels keep turning and that there are clothes to wear and bread to eat; the school man deals largely with the inner life of growing and developing youth—his is an intangible world that does not make strong appeal to men where things are in the saddle. In this present situation, his voice above all others should be heard as he pleads for the boys and girls of North Carolina.

Men of affairs, do not forget this: some things can wait, but the educational process cannot stand still. A few years put children beyond the reach of the school. In these days when jobs are scarce our colleges should be training young men and women to take their places a little later. Then, too, colleges have

an organic life; to cut them until they bleed, to starve them until they wither away, is a suicidal policy. Theirs is a continuous life that reaches across the years, dealing with tender, sensitive, growing youth. The average board of directors of the ordinary business corporation fails to appreciate the nature of the school and college, with libraries, laboratories and all else essential in the process of education. As long as the world moves forward on the feet of little children and our democracies depend on the intelligence of their citizens, the educational effort must not relax, though it be at the cost of sweat and blood. Are we willing to pay the price?

Our greatest need just now is a new appreciation of education. That great citizens' meeting in Raleigh, with all that goes before and after, should do much to stir the citizens of this state to place a higher estimate on education and to let the legislators know that there must be no retreat.

The Advocate is for the boys and girls, for the teachers, for the schools and colleges of the state to be given special consideration even in this dismal day when we are in danger of doing a hurt from which we can not recover in fifty years. Old men and women are all about us who have limped their way through life because of the neglect of a former generation. Are we going to sin against those who come after? That which is true of the individual is far more strikingly true of the institution. Our youth and our colleges must be cared for.



### The Methodism of the Wesleys

THE Methodism of the Wesleys was a combination of inwardness of personal religion, intimacy of Christian fellowship, and ceaseless evangelism. As a result emphasis was placed upon religious experience, the class-meeting, and upon an eager search for lost souls. To these were added a social gospel that had a concern for the physical welfare of the people. To cure the ills of poverty, and the evils of intemperance, and to provide medical aid for those who had no physician, all concerned John Wesley. This man with the warm heart and a passion for the unsaved was much more than an impractical religious enthusiast. He wrote books and sold them, and let no opportunity pass to improve the intellectual attainments of the people. In a word, whatever concerned the welfare of mankind commanded the best efforts of the Wesleys.



# People and Things



**Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.**

"We began a two weeks' meeting at Dover last night, with Rev. William Stewart of Winston-Salem doing the preaching. We made a good start and are much encouraged to expect a great revival."—L. E. Sawyer.

"The people have been very nice to us. First a gracious pounding from Davidson and a few days later one from Huntersville. Our congregations have been good and everything points to a good year."—Elsie Myers.

People over the state who have patients at the Duke Hospital would do well to notify some of the pastors of Durham. These men will count it a privilege to visit the sick if they are advised. Let the pastors be careful to notify their brethren in Durham.

"We are starting off in fine shape on the Garland charge with splendid prospects for a good year. Our people have given us a warm welcome back to the charge with poundings of all sorts of good things to eat, for all of which we are very grateful."—R. G. Dawson.

Rev. A. C. Gibbs of Hickory and G. W. Hutchison of Mount Airy will sail from New York on S. S. Statendam February 9 for a Mediterranean cruise, visiting Madeira, Spain, Gibraltar, Algeria, Italy, Malta, Egypt, Palestine, Turkey, Greece, Jugo-Slavia, Monaco, France, England, Holland, returning home about April 10.

"Table No. 3 in our new conference journal shows nothing paid on general and conference assessments or for the orphanage by Beaufort church, when as a matter of fact Beaufort paid \$378 to these causes. This is certainly small enough, without having it appear that we paid nothing. I will appreciate it greatly if you will make this statement in the Advocate."—R. F. Munns.

Sir John Salter, speaking in a radio broadcast from London, January 8, declared that this last year of 1932 has seen, after all, three instances of wise policy; one is American, one European, and one English. These instances he summarized as the monetary policy of the Federal Reserve System, the settlement of reparations at Lausanne, and the English conversion operation by which about 2,000,000,000 pounds of government debt was put on a 3½ per cent basis. "Anxiety, deep anxiety, still remains," he stated, "but there is a real prospect that this year will see steady progress in recovery. . . . It will not be without setbacks, but it will come if we will help it.

An eight-day observance of the fifty-second birthday of the Christian Endeavor young people's movement will begin on Sunday in practically every country in the world. Officers of the World's Christian Endeavor Union, with headquarters here in a building with funds from forty nations, announced today that the theme for the week's programs would be "Serving Christ With My Best." The hymn to be featured in the mass meetings, devotional gatherings, and fellowship dinners between January 29 and February 5 will be Malan and Havergal's "Take My Life and Let It Be, Consecrated, Lord, to Thee." Bible study, denominational activities, emphasis on world peace, and a recognition of the work done by alumni of the movement in the past half-century will be included in the observance as planned by various groups and state unions in North America and other continents.

"We wish to thank the good people of East Roxboro for their presents. Though the depression has been on, we had a fine Christmas tree and among the best in many years. We had a full tree and a full congregation to see the tree. It did not look like hard times; all children received presents and had the best program that we have ever had. Our pastor, D. C. Whitsett, was absent, but everything went on fine. We wish to thank Miss Ada Owens and Mrs. Flora Cozart for their co-operation in helping to get up the Christmas play."—E. W. Carver.

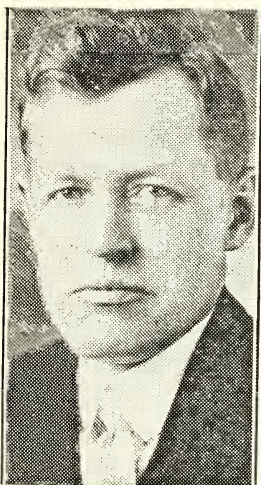
The Christian Endeavor movement now has approximately four million active members, about two-thirds of the membership being in the United States. Societies are formed in thousands of Protestant churches and in mission centers, schools, children's homes, and merchant and naval vessels at sea. Scores of such societies of young people in a single area comprise a local union, whose activities in evangelism, missionary co-operation, citizenship, and social service are conducted by young people of high school and college ages. The first such society was founded in Portland, Maine, on February 2, 1881, by the Rev. Dr. Francis E. Clark and a group of about 70 young persons, and the movement has grown steadily from these small beginnings.

"Joseph William Burke, born in Gibsonville, September 21, 1908, died January 12, 1933; age 24 years, three months and 21 days. He joined the Methodist Episcopal Church, South, of Gibsonville at the age of ten, and remained a loyal supporter until his death. He possessed those sterling qualities which won for him the friendship and esteem of all. Though William did not live long, he laughed often and loved much, and was loved by all who knew him. He was our friend and we shall miss him. On February 1, 1931, he was married to Ruth Lee Burke of Burlington, by whom he is survived. He also leaves his parents, Mr. and Mrs. J. W. Burke; one sister, Ruth Burke; two brothers, Edward M. and Delacey Blair Burke, all of Gibsonville; and his grandmother, Mrs. J. B. Burke of Chatham county. Though brief a rich, full life."—D. D. Holt.

"A few words from the Gold Hill charge. I began operating this mine on the 24th day of November, 1932. After prospecting for a few days I began to assay some ore I had found, and I find the content of gold to be high. There is but little alloy. I began operations at Gold Hill, but I soon found that there were three very rich veins leading off in different directions from Gold Hill. One vein running north to Rockwell, which looks as if it will be very rich, and another vein running east to Liberty and one running south to Wesley's Chapel. One other thing I do find and that is, it is going to take a lot of digging, blasting, and grinding in order to gather the gold. This I am going to do by the help of the Lord. We have received one very generous pounding; this came from the western vein, Rockwell. The other Saturday afternoon while I was sitting in the woodshed de-feathering a lop-sided pullet, that we might have meat for Sunday dinner, up drove a truck from Rockwell. This truck was full of good things to eat. Are we feasting? As these retire let others come. Amen and amen."—J. P. Morris.

**Let every loyal supporter aid by sending a remittance to the Advocate.**





**DR. FRANK S. HICKMAN**  
A speaker at the N. C. Press  
Convention last week

According to the Christian Herald's annual report of church statistics, church membership is on the increase. The total gain for the past year, counting only those 13 years or more of age, was 433,656.

Elkin is another church that looks after the Advocate. L. B. Abernethy is bishop of that diocese as well as the builder of the Elkin hospital which is doing such a wonderful work for those in that section who are in need of hospital attention. The mail the other day brought three new subscribers and five renewals from Dr. Abernethy. Such as this has become a habit with him.

It is reported that the State Department at Raleigh is so pressed that it is forced to use second hand paper clips. That is not news in this office. The Advocate uses second hand clips and pins all the time. To supply those that get lost in the shop we get clips from our long-winded correspondents who use them to hold together their numerous sheets of paper, and we secure pins that have been used to pin poems to heavier paper to keep them from blowing away. These times teach people everything except to economize in length of articles to the paper and in the number of poems.

Two native Georgians, Dr. Howard W. Odum and Dean Walter C. Jackson, both of whom have become internationally known in social and political research, will return "home" to deliver addresses at the combined Georgia Press Institute and Institute of Citizenship to be held February 7-11 at Emory University, it was announced today. Dr. Odum and Dean Jackson were born a few miles apart in Newton county Georgia, and Dr. Odum later served as dean of Emory College. Dr. Odum, who will address the joint institute Wednesday evening, February 8, on "Leadership in Public Affairs," is now Kenan professor of sociology and director of the institute for research in social science at the University of North Carolina. In 1904 he received his bachelor of arts degree from Emory and in 1932 he was honored by his alma mater with the honorary degree of doctor of laws. He holds the doctor of philosophy degree from both Clark and Columbia universities.

## CITIZENSHIP MEETING IN RALEIGH JAN. 31

A group of citizens called by Mrs. J. L. Henderson, president of the North Carolina Congress of Parents and Teachers, for the purpose of considering the present crisis in public education, hereby issues a call to the people of North Carolina to attend a citizens' meeting to be held in Raleigh on January 31 at 2:30 o'clock.

The committee is inviting the members of the State Legislature to attend this meeting in order that a true picture of public education may be laid before the law-makers at this time. This is a call to the service of youth. Details of the program will be announced through the press.

(Signed)

Mrs. J. L. Henderson, President North Carolina Congress of Parents and Teachers.

Miss Nettie Brogdon, President N. C. Federation of Business and Professional Women's Clubs.

Mrs. J. M. Hobgood, President N. C. Federation of Women's Clubs.

Mrs. Frank Castlebury, Chairman of Legislation, N. C. Congress of Parents and Teachers, and Chairman of N. C. League of Woman Voters.

W. H. Montgomery, District Governor, Kiwanis International.

C. S. Chamberlain, Lieutenant Governor, 7th District, Kiwanis International.

C. W. Phillips, District Governor, 57th District, Rotary International.

Kemp B. Battle, President N. C. Bar Association.

M. D. Myer, Program Chairman N. C. Congress of Parents and Teachers.

M. T. Plyler, Editor N. C. Christian Advocate.

A. W. McAllister, President Federated Council of Social, Civic, and Religious Agencies of N. C.

Dr. S. H. Hobbs, Jr., President N. C. Conference for Social Service.

## PROGRAM OF CONFERENCES ON MISSIONS AND SPIRITUAL LIFE

### Morning

10:00-10:30—Worship service.

10:30-11:15—Address: "Sources of Inward Strength."

11:15-12:15—Address by Bishop Edwin D. Mouzon.

### Afternoon

2:30-3:15—Address: "The Changing World and the Changeless Christ."

3:15-4:00—Address: "A Unified Financial Program" by the conference missionary secretary.

4:00-5:00—Group meetings, each presiding elder with all his preachers and laymen planning for a forward movement in Methodism.

### Evening

7:30—Address by Bishop Paul B. Kern, who has just returned from the Orient.

## CONFERENCE ENTERTAINMENT

The committee on conference entertainment, appointed at Rocky Mount, requests that churches desiring to extend invitations to the North Carolina conference for its session next November give notice by writing to the undersigned not later than April 1. When invitations have been received, the committee will hold a meeting and give out whatever information it may have by that time.

W. A. Stanbury, Chairman,  
Durham, N. C.

We are most grateful to all who are aiding us in the effort to put out a worth while paper.

# The Bishop Takes A Holiday

A Summer Masquerade: in Four Episodes

By WORNALL MCGEE

## Episode the Third—I Am Offered a Circuit

What advantage of his discovery the district superintendent might feel inclined to take, I could only guess; but I hoped my Welshman story would hold him until I could explain.

I made my way to him as soon as I could get free from the kindly folk who wanted to thank me for my "talk."

We went apart a little, and, before he could even greet me I headed him off with a heavy whisper. "Mum's the word, Millard. I'll tell you why later, but, for the time being, let me be a perfect stranger to you. Say anything you like, otherwise."

Millard is a good sport, and he followed instructions. Ezra Dexter came up, saying, "Well, Dr. Millard, I see you've already met Brother Williams."

"Yes, indeed," assented Millard, "and I'm prepared to hear that he did a good job this morning, though I missed most of it."

"He did so," said Ezra, "and he helped us out of a hole, too."

"I'm sorry I was so late," said Millard. "All I got was that illustration about the Welsh preacher. But I got that, all right," and he chuckled. "I've rarely heard anything so apt and telling."

Fearful lest he might overdo it, I shifted the conversation. "I suppose you know how I happened to be speaking here this morning, Dr. Millard?"

"Why, no," he said, with a note of anxiety in his voice. "Where's young Garrison? I came on purpose to hear him."

So then Ezra Dexter began at the beginning and gave the district superintendent the story in outline. Millard's face had lost its cheery aspect, and at the end he said, "I was dreading something of the sort. This is serious. Has anything been done?"

"There's hardly been time," Ezra reminded him. "Up to an hour ago we all expected him either to show up or send some message."

"That's so. But now something must be done, right away. I'll put in a long distance to Aberdeen, and if that fails we must do a lot of phoning around. I'm both afraid and hoping that Aberdeen will know something by now."

Naturally I could not see where Aberdeen came in, and, in my role of casual tourist I asked, "Do you think some sort of clue to the mystery has turned up there?"

"I do," said Millard, "but I'd rather you two wouldn't mention it until I have some definite answer to my call."

Of course we promised, I the more emphatically that I had already asked him to keep quiet about myself. Then we went over to Ezra's for dinner.

Dinner over, Lena Mills sat with us and some of the neighbors in the parlor, after she had helped Mrs. Dexter with the dishes. Millard had gone into the store and shut the door behind him. He wanted to do his telephoning in his own way.

Lena turned to me. "Mr. Williams, your sermon was beautiful, I thought." And added, as one who from now

on hoped to become a judge of preaching. "But you don't preach like a preacher. Roderick says that most preachers do, and that's one reason why some people find fault with preaching." Mention of Roderick brought her back to her own plight. "O, I do hope Dr. Millard can find out something. What do you think?"

I said I hoped that he would be of very great help, though actually I feared more than I hoped. Anyway, I liked what she said about my preaching, and I began to think I should enjoy knowing young Garrison, in spite of what he had said about my episcopal tyranny.

Millard came in, his face inscrutable. "I want to ask one more question about Garrison. Where was he starting for when he left here last Thursday?"

Lena said, "I know. He was going to attend a two-day meeting of the young preachers, working with the conference course of study books. And then he was to meet me at Sioux City on Saturday."

"I see," said Millard, though what he saw was by no means clear to the rest of us. "Now I must get busy again with the telephone. I want to call up half a dozen preachers over the district."

The result was worse than blank. Garrison had not been at the meeting at all, and nobody had heard from him. He had vanished, that was all.

And Lena voiced all our fears when she cried out, "Why, then, he's been missing three whole days, and I know something dreadful must have happened to him." She clung piteously to Mrs. Dexter for comfort.

By this time I was not only interested but anxious. A Methodist preacher could not vanish from sight, right under my nose, as it were, without the affair becoming distinctly my business, though I must not say so, of course. This was not my area, anyway; and Millard would properly take the lead in anything that was done.

And so I was speaking as much to him as to the others when I said to the little group, "Friends, I am, as you know, on a sort of vacation, and my time is my own. If I can be of any use, suppose I stay here for awhile and try to help you and Dr. Millard clear this thing up. Your pastor must be found, for his own sake, and for Miss Mills' sake, and for your sake here in Tabor Valley."

Naturally, they offered no objection. Even in so short a time, such is the simplicity of the Methodists habit of fellowship, events had made me one of them.

After an exchange of rather hopeless suggestions, the neighbor folk took their leave, and Millard invited me to go for a little walk with him.

"The fact is, Bishop Williams," he began, but I stopped him. "Brother Williams, please, Millard. I've dropped the 'bishop' for a season. I simply had to get away from it all long enough to pull myself together for a hard fall's work. You'll humor me, won't you?"

"Why, of course, if that's how you feel about it; and I think I can understand. But 'Brother Williams' won't be easy. If I could call you 'Wenny,' now, as we all did in the seminary—"

"That won't do, either. We're chance-met this morning, you and I. That's the fact. Let's go not further, unless we must. But enough about me. What's all this



Aberdeen business, and what has it to do with Garrison?"

"It might have nothing at all to do with him, but I'm pretty sure now that it has. I think he's there. A young fellow was brought into the Aberdeen hospital late last Thursday, several hours after a bad accident. Something happened on a wooden bridge, and his car swerved away from another and went through the rail into the water. He came near drowning. He's still unconscious, as I found out this afternoon, and some bones are broken."

"And they haven't identified him?"

"No; he was wearing a new suit, and if he had any papers or baggage they went into the creek with his car. You know there was a heavy rain west of here on Thursday night, and the river rose so that they haven't been able to get the wreck out yet."

"How did you happen to hear about it?"

"Queerly enough. Friday morning somebody picked up on the edge of the bridge a water-soaked and swollen little book. It was a Methodist Discipline. That meant whoever dropped it was probably a Methodist preacher. But there was no name in the book."

"Well, what then?"

"Why, the hospital people began calling up the district superintendents to ask if they had any preachers missing. They called me again this morning, after I had checked on all my men except Garrison; and as I was coming here anyway, I expected to see him and report a clean bill. But now I think it's Garrison."

"But," I objected, "he had no reason to be anywhere near Aberdeen."

"He wasn't. The people who were involved in the accident, and who fished him out of the water, were strangers in these parts, and were headed for Aberdeen. It was the nearest good-sized city they knew about, so they rushed him there."

"Then I guess you're right. It must be Garrison. What are you planning?"

"The only thing I can see is to start for Aberdeen myself. I've a heavy schedule this week, but this comes first."

"I thought of another way. 'I'm on my vacation, Millard, as I said, and you're not. Nothing much will be lost by waiting until morning. Then let me go to Aberdeen, and Miss Mills can go with me. She'll insist, anyhow, if she is told what you know. Of course, we must break it to her as gently as we can.'"

We went back, and told her. She took it splendidly. It was an end to uncertainty.

"If he's still alive," she said, "he's going to get well. I'd rather know he's hurt than not know anything. It is Roderick, I'm sure of that. It was his book they found. He said he would bring me a Discipline to use in the marriage ceremony." And she broke down again, but only for a moment.

Then she thought of me, as she had done before when she might have been excused for thinking only of herself and her betrothed.

"It's wonderful of you to be so good to me, Mr. Williams," she said. "I'll never forget it. But I shan't even try to be polite about not wanting to take your time this way. I'll be ready to start for Aberdeen by daylight, if you like."

"Attagirl," I said, unepiscopally, and felt it, too. "You have the right idea. Take a bag with you; you may want to stay. Dr. Millard's hands are full"—every district superintendent's are, these days—"and I'm

free." Also I told myself that it was just as easy to go to Aberdeen in the morning as to start for the Black Hills. More interesting, beside.

As everybody expected, it was young Garrison. He had come out of his stupor late on Saturday night.

We got into Aberdeen by two o'clock Monday, and with the help of a most sensible nurse, I persuaded the hospital superintendent to let Miss Mills see him, after he had been somewhat prepared for her coming.

The nurse and I were vindicated. Even the first call did wonders, and Lena was told to come back a little later in the day. The second visit lasted longer, because the nurse let the young folks talk more. I stayed away. Garrison might not be quite himself, but these young preachers are pretty observant, and I could see no use in inviting needless complications.

During supper at the hotel that night, Lena was a different girl. A new vivacity, a new beauty had descended on her. And I had been studying a plan that would keep her from fretting, while young Garrison was knitting his bones. The doctor had told me there was little danger of a relapse, and that something to interest the patient, if it were provided cautiously, would be all to the good.

So I said to Lena: "You brought your bag, as I suggested. Well, you are to have use for it. I've been making some arrangements while you have been telling Roderick how wonderful he is, and everything's fixed. You are to stay in a pleasant home near the hospital until your man is ready to be moved, which won't be for some little time. Then you can marry him and start life as you had planned in Tabor Valley."

"That's wonderful, Mr. Williams," she said. "But who pays for it, and what about you?"

"My dear girl, why do you insist on bringing that up? Dr. Millard will take care of the pay, if you must know, and, now that I have brought the parted lovers together, what is there for me to do but be on my way? I shall be headed for the Black Hills in the morning."

She was not as pleased over that plan as I had expected.

"What's wrong with my scheme?" I asked in some surprise.

"Why, nothing at all, Mr. Williams; it's too good to be true. Only—" and she paused.

"Only what?"

"Only—well, Roderick is worrying about Tabor Valley, in spite of everything. Of course, I'm beginning to see the place isn't quite so bad as I made out to you when you first took pity on me at the filling station."

"A place," I quoted, "where nobody wants to live and nothing ever happens."

"O, please, Mr. Williams, don't hold that against me; please. I was so upset. And I didn't even know where Tabor Valley was, then."

"But why is Roderick worrying?"

"He says he was just beginning to get hold of things. There's a man near the church who is a terrible atheist, and Roderick has found a way to make friends with him. And another man, who is a drunkard, but when he's sober he is a socialist and maybe a communist. Roderick thinks this man halfway likes him, too. And he was just about ready to organize the young people. I wish something could be done. But he doesn't want the superintendent to send somebody else. It's his job, he says."

Good boy, I thought to (Continued on page 27)

# The Address of the Bishops to the Church

These are days of uncertainty, discouragement and despondency for many of the people of this country, and all countries. The question naturally arises, what can and will the church, the Christian Church, the Methodist Church, do to change this state of mind and life? The world awaits the sound of a steady authoritative voice and leadership, charged with intelligence, faith and courageous hopefulness. Where threatening clouds and perplexing confusion abound, there heavenly vision and enlivening assurance should more abound. The voice of reality in life should ring clear and commanding, and the hearts of men should be brought to beat with finer hope and higher confidence. How can this be? Get men to the sources of light and power, of truth and religion. The world's temptation today, as always in its hunger, is to look to bread alone for its comfort, its restoration, and its abundant life. The mission of the Master never got under way until he established the throne of God as the decisive and ruling power in all his plans and action. Methodism can and will serve this day and generation just so far as it lifts to view the divine perspective and makes imperative the call to the divine will and purpose.

Nothing heartens people more than achievement in a worthy task, and nothing will more quickly relieve dejection of spirit than engagement in high effort in worth while service. Nursing self-pains and coddling self-pity is an unprofitable occupation. When people are really doing what they can do, they throw off the distress which comes from a sense of being unable to do what they once did. People must be got away from their moanings over what was, into the hilarity of the possibility of what is. They need employment at church tasks that call forth enthusiasm, joyousness and the consciousness of rendering beneficent service. They should have new things to do and new ways in which to do the old. The mother pities the crying child, not by mending the doll's broken head, but my turning its attention to the attractiveness of another plaything. The paralyzed man does not restore his walking by healing the brain cells that control that walking, but by calling into action other cells that command other muscles. A paralyzed church can often be put to going by bringing into action members who had previously been dormant. Adventure is the effectual antidote to low spirits, and the high road to increasing courage. Up the incline of the lesser tasks people may be brought steadily to the capability for the major and the primary. All this calls for resourceful, capable, courageous, cheerful leadership.

The long look and the far look have made Methodism. Localism is nearsighted, and soon closes out the finer vision and the richer experience. Living to one's self, or for one's self, or with one's self, shrinks the soul. Men who think selfishly, whether in the church or out, think narrowly. All this is true of individuals, of churches and of countries. Our greatest debts are not on our property, private or church, but on our souls. That is the philosophy of Methodist connectionalism with its world-wide program. The tree with the broadest branches suffers most from the storm and the frost, but the spread of the branches sends deeper the roots and makes more luxurious the bloom and more bountiful the fruit. It is the reach of the church that measures its place in the world. This comes through enterprises, interests and agencies

which teach, promote, protect and heal in expression of the common life of the church. Connectionalism and apportionments and benevolences symbolize vital matters to every thorough going conscientious Methodist.

With local obligations pressing the church, it is not always easy to maintain loyalty to the larger interests. But the man who takes money that belongs to missions, or other sacred causes, to pay a church debt, shifts the mortgage to his own soul. To sacrifice any kingdom interest for any local reason, is to impair, if not to destroy, the great Structure of Christian Ministration. The entire circle of interests deserve and should have full consideration and proportionate support. It is a matter of deep regret that many of our great interests are now in grave peril. Our missions are in serious distress. The income from the apportionments has steadily decreased for three years, and our missions face imminent danger. A special effort is being made to bring in between now and Easter Sunday sufficient funds to save our mission work and other interests just as important, from calamity. Unless the church heeds this call and out of its reduced income lays upon the altars of the Lord a generous sacrificial offering, we will be not only recalling missionaries, but surrendering enterprises of God's kingdom at home and abroad which have been built up through years of toil and faith. This would be a tragedy. We therefore urge upon all our people the heartiest co-operation with those in charge of these plans which are now being promoted by the Commission on Benevolences.

Intelligence is essential to any adequate devotion to a great cause or service in its promotion. No less a prophet than Hosea said, "My people are destroyed for lack of knowledge." That is a principle capable of universal application, and well attested by the experience of the human race. Yet, many people, and even most, are willing to go without knowledge. They make themselves content with what they have and often become critical, if not cynical, toward those who could teach them. In nothing has our church shown greater excellence than in its progress of education. Our colleges and universities do us honor in the service which they are rendering, even at the biting sacrifices of many of the teachers. Without them Methodism would soon be reduced to an impotent force. They merit our enthusiastic acclaim and support. The program of religious education which is being carried out in every annual conference and throughout the church, is of the highest significance and value. No presiding elder or pastor can afford to neglect this program nor fail to co-operate with his conference leaders in Christian education. The road to intelligence in life and religion is the highway to the mountain tops of vision and experience in the kingdom of God.

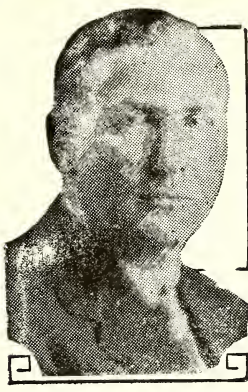
We would not have anyone lose sight of the fact that the religious life of a church, its ministry and its membership, is the main thing. Nothing can take its place and very little avails when it is low. With the religious life healthy and vigorous and enthusiastic, all else has a broad basis of exhilarating hope. Nothing has happened in these recent years to destroy or even reduce the provisions for such a religious life. People may complain that material possessions have been taken away, but none have suggested that spiritual values have been made to suffer thereby. On the other hand, some very wise men



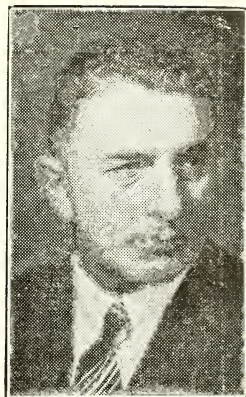
## Prominent at the North Carolina Press Convention Last Week



Mr. John A. Park, President



Governor J. C. B. Ehringhaus



Mr. Louis I. Jaffe

have declared that the world's greatest depression is not in its economic life but in its moral and spiritual ideals. The awakening of the spiritual sense and the quickening of the moral consciousness are essential to the climb of the world's people to any proper plane of adequate human living. The church's chief task is to bring about this awakening. To that end all energies should be directed. If failure comes here, any other success will become mockery. But failure there need not be. The rise of religious experience awaits but the dedication of human life to Christ, and his kingdom. Such a dedication will make every church a home for the soul and a dwelling place for the Most High.

The College of Bishops,  
By Paul B. Kern, Presiding Bishop.  
John M. Moore, the Secretary.

### NORTH CAROLINA PRESS ASSOCIATION AT CHAPEL HILL AND DUKE UNIVERSITY

For nine years the newspaper institute of the North Carolina Press Association has met at Chapel Hill; for the past two years Duke University has played host to the newspaper folks. This year an organ recital in the new chapel and a dinner in the Union rendered the occasion most pleasing to all. As a matter of fact this visit to Duke is becoming an event with the Press Association.

If Henry R. Dwire keeps up his record for serving dinners such as that this year, he will be "put to it" to find a dining hall, even in the Duke Union, able to accommodate the crowds. Honorable Josephus Daniels, editor of the News and Observer and dean of the N. C. press, said at the close of the evening that it was the best dinner he had set down to in a dozen years—this, too, from a man who attends dinners all over the country. Along with the dinner went a freedom of speech that was truly refreshing. Mr. Louis I. Jaffe, editor of the Norfolk Virginian-Pilot, and Dr. Frank S. Hickman, Duke professor, both said what they thought about the present situation as regards newspapers.

At Chapel Hill the speakers from without the state were James H. Furay, manager of the foreign service of the United Press, and W. W. Ball, editor of the Charleston News and Courier.

Governor Ehringhaus spoke at the opening session Wednesday evening. He talked about the present critical situation in the finances of North Carolina and the conflict between the desire of the state to realize its ideals, in the way of education and other services, and its capacity to pay for what it wanted.

President Frank Graham introduced the governor in gracious words, recalling the fine record made by the embryonic governor when a student at the State University.

Speaking on the subject, "What Role for the Newspaper," Louis I. Jaffe, editor of the Norfolk Virginian-Pilot, advocated "the return of the newspaper to its former position of intellectual authority." He referred to the newspaper as a partner with the university in the scheme of education.

Dr. Frank S. Hickman, professor of psychology of religion in the Duke school of religion, cited the newspaper as a force for moral good or bad in his address on "The Newspaper as an Educator in Morals." He pointed especially to the subtle influence of the comic-strip on the moral thinking and outlook of children.

Music had a prominent part in the Duke program of the institute's second day session. Organ and carillon recitals were rendered by Lawrence Clarke Apgar, and student singers and instrumentalists entertained during the dinner at the university Union.

An interesting side feature of the program was the exhibition of the famous old Henkel press, a massive 125-year-old hand made machine which was recently acquired by the university and placed in the library. With it were shown books and newspapers published on the press, and a number of old North Carolina newspapers from the Duke library collection.

President W. P. Few presided at the dinner, arrangements for which were made under the direction of Henry R. Dwire, Duke director of public relations and alumni affairs. Mr. Jaffe, who spoke first, is an alumnus of Duke. He was the 1930 winner of the Pulitzer prize for the best editorial of that year.

Pessimism contains its own refutation; it believes in an ideal standard by which the world is judged to be evil.—Dean Inge

# The Beginnings of Methodism on the Branches of the Yadkin

By REV. W. E. POOVEY

## Chapter II.

### Jesse Richardson Meets a Churl

That hospitality on the branches of the Yadkin was not always warm and open is attested by the experience of Jesse Richardson while riding the Yadkin circuit in 1791. Dr. A. M. Shipp has preserved the story though it is outside the bounds of the S. C. conference in which history it is recorded:

"Traveling through a heavy snow storm for all of an exceedingly cold day, he came at twilight to the last house within twelve miles of his next daily appointment. Halting his weary horse before the house, he hailed the proprietor and politely asked the privilege of shelter for himself and his nag for the night and from the storm. His polite request was bluntly refused and the door was rudely slammed shut in his face. The snow was then 18 inches deep and still falling, and he knew that it would be folly for him to try to break trail for twelve miles over the mountain in the dark through the deepening snow; so shivering with cold, the preacher deliberately dismounted, tied his horse to a stake, took his seat upon the doorstep and began to sing softly one of the songs of Zion. Having been somewhat shamed by the singer, the surly man within opened the door and reluctantly permitted him to lie upon the floor in front of the fireplace while his shivering steed stood shelterless in the snow, but refusing food to both. At the break of day the circuit rider set forth to break trail through nearly two feet of snow for twelve miles before either horse or rider could break his fast."

### The "Split Bush" Trail Marker

Bishop Coke was lost in the Yadkin Country on one of his trips into North Carolina; but succeeded in finding his way out of the woods by aid of the distinctive trail mark of the circuit rider—the "split bush." Here are Coke's own words explaining this secret sign: "When a new circuit is formed in these immense forests, the first preacher arriving on the circuit, when he comes to where the road forks, or the trail divides, splits several bushes beside the way his successor is to follow, that the preachers who succeed him may find their way with ease."

### Summer Rains and Winter Snows

To be waterbound in the lowlands in summer, and ice-bound in the mountains in winter were common hazards of the itinerants. Bishop Asbury's experience in the lowlands is matched by the experience of Thomas Ware in the highlands:

Asbury says, "After dinner I set out on my journey over rocky, hilly roads; we came to a desperate creek where the bridge had been carried away by the freshet; we had to go through among rocks, holes and logs. I was affrighted; yea, it was wonderful that the carriage (a Jersey wagon) did not overset. Brother Poythress said the horse was down twice, and covered all but his head; however, the water kept the carriage up, and we came safe through. Hitherto the Lord hath helped body, soul, horse and carriage. We continued over rocks, hills, creeks, pathless woods and swamp lands. . . . I can see

little else but cabins in these parts, built of poles, and the people look almost as wild as the deer in the woods."

A page from the Memoirs of Thomas Ware written fifty years after his harrowing experience in the mountains reveals the fact that winter left his mark on both body and mind of this man:

"Our first conference in Holstein was held in 1788. As the road traveled by Bishop Asbury was infested with hostile Indians, so that it could only be traveled in safety by considerable companies together, he was detained a week after the time appointed to commence it. But we were not idle; and the Lord gave us many souls in the place where we were assembled, among whom were Gen. Russell and lady; the latter a sister of the illustrious Patrick Henry. (Mrs. Russell's first husband was Col. William Campbell, of King's Mountain fame).

"From this conference I was appointed to the West New River circuit (East New River was north of Wilmington) . . . During the mild season there was little inconvenience to encounter in traveling this circuit. But when dreary winter set in, suffering and privation were severe in the extreme. I had to cross Walker's Mountain on my rounds. Early one morning toward the close of the year, I commenced its steep ascent. Much rain had fallen the previous night; but it was a lovely morning, the air being exceedingly warm and pleasant for the season. When I had gained a ridge or spur of the mountain, and looked toward the heights yet to be ascended, where winter was collecting his howling forces, my heart failed me, and I began retracing my steps. Where I stood it was quite calm; and when I cast my eyes to the east not a cloud was to be seen. But on the mountain top all was a raging tempest. The wind blew from the southwest, and the cloud which had been hidden from my view by the mountain arose, and in thick and dark columns, loaded with vapor congealed into snow, which, as the sun shone upon it, had the appearance of a solid body of water, rolling in majesty over the mountain's crest, and threatening a general inundation. This, with the tremendous commotion of the agitated elements upon the summit above me, presented the most terrible scene I had ever witnessed. I fled with all possible speed from this approaching cloud, which I supposed to be surcharged with water, but it ultimately proved to be snow and hail. I then directed my course through the gap by which I sought to pass, but when I came to dispute this passage with the furious gale pelting me with snow and hail at every step, it called for all the resolution I possessed to force the defile in the face of so formidable a foe. It was almost night when I came within sight of the house toward which I had been heading; but alas! a creek that crossed my way was so swollen by the late rains that I could not cross it. The sun had already set, the cold was intense, and becoming more so every minute. I called loudly for assistance until I became hoarse; but no one came out of the cabin. Seeing near me several stacks of hay with a number of cattle shivering around them, I repaired to them, placed my horse in a situation to eat,



and provided as well as I could to make myself a bed beneath the stack to spend the night, unless some one should come to feed the stock who might help me across the flood. It was soon dark and no one came. My blood began to be chilled and my teeth to chatter, and I felt that to spend the night there was to jeopardize my life.

"So I resolved upon returning to a sorry looking hut that I had passed before sunset about five miles back, and seek for shelter there. I found the hut warm, and inhabited by a young couple with two children. Whether they thought me intoxicated, or what else, I do not know (the cold had very much affected my speech); but the man gave me to understand at once that I could not stay there. I looked at him and, smiling, said that would depend upon our comparative strength. At this he laughed softly, and began to stir up the fire. When they ascertained who I was they treated me with great kindness, and provided me with everything in their power to make me and my beast comfortable for the night.

"In the morning I baptized their two children; and the man accompanied me to a safe place where I crossed, and soon reached the place where I had an appointment that day. But my sufferings were not ended with that day, nor have they terminated yet with the passing of fifty years. My feet were sore for a long time and have ever since been subject to a death-like coldness for which there is no remedy this side of the grave."

The same year while making a bee line from Savannah to Saltville, Bishop Asbury crossed the Blue Ridge near Blowing Rock, where he says, "We were shaken by a most awful thunder and lightning, accompanied by hail and rain. We crept into a dirty little house for shelter, where the filth might have been taken from the floor with a spade."

4. Disease. Perhaps the most dread harvester from the early itinerant ranks was disease. These sowers who went forth to sow in this wilderness literally wore themselves out in the saddle and in the service. The long rides, the exposure to the inclement elements, the unceasing use of the voice even when the lungs were sore and the vocal chords were inflamed, because of the inward urge to be instant in season and out of season, laid low many fine fellows.

During the forty-three years of the personal superintendency of Bishop Asbury, or from 1773 to 1816, over a hundred members of the Traveling Connection fell in the thick of the fight, and more than half of them died of pulmonary trouble. The average length of time that it took to wear them out was less than ten years; while the average age to which they lived was under forty.

From a pocket memorandum of a pioneer preacher of 1798 this entry has been preserved: "Having to ride three hundred miles in four weeks, preach forty-three times each round, and sometimes travel on foot through storms and snows, I was so worn out in eight months that I returned home unable to travel any more," and his biographer records that William Keith wasted away with consumption, and died at the age of thirty-three.

#### Extraordinary Death of Rev. John Lee

The most extraordinary case that occurred in the Yadkin Country was the pathetic passing of Rev. John Lee, brother of the illustrious Jesse Lee. The events are referred to by Grissom, who visited the lonely grave, but are originally recorded in a rare volume written by Jesse Lee himself, and recently donated to Duke University by Dr. C. C. Weaver.

John Lee had traveled with his elder brother in the East till his declining health compelled him to cease and seek a more salubrious climate.

Accompanied by Ezekiel, a colored body servant whose freedom he had procured, he made a leisurely and circuitous journey in a sort of horse-drawn wheel chair, arriving at the home of Dr. James Parks at Jonesville on October 5, 1801. On account of the sickness of some one in the Parks home, Brother Lee insisted on being permitted to spend the night with a Mr. Moss, a Methodist layman, a few miles away, but returned next day to keep a dinner engagement with Dr. Parks. To both these warm friends he calmly confided a premonition of the imminent approach of death.

That afternoon, riding ten miles up the river Yadkin, he stopped at the hospitable home of the widow of Dr. Brown in the edge of Wilkes county. (Less than two years before Bishop Asbury had spent a week at the same place, and Dr. Brown was then alive). When Ezekiel had finished stabling and feeding their horses, his master called him aside as he sat upon the end of a log; told him frankly that he was going to die that night, and gave him some personal belongings, instructing him how to return to the old home in Virginia. He then said: "I want you to go down tomorrow and get Brothers Moss and Parks to come up and bury me." At dusk he went to the house, and calling for a basin of water, bathed his hands, face and feet, told the astonished family that his work was done, stretched himself upon the bed after kneeling for prayer, and in two hours he was a corpse.

That lonely grave in the long abandoned burying ground is still unmarked, as are scores of others in the section about which I write.

(To be continued)

#### THE CHRIST FOR CHINA—ALSO FOR AMERICA

We quote Pearl Buck, from a letter she wrote to The Chinese Recorder: "I am not advocating an empty social service which taps no deeper springs than man's physical need! Such works die even as blossoms die when they are cut from the tree. But mere preaching of the word, mere sermons and churches and such organization as depends upon them, can offer nothing to China today. China needs the whole Christ, the Christ who was critical of nothing except hypocrisy, who understood all that was human and divine and saw them never irreconcilable, who fed men when they were hungry instead of talking to them, who studied to see if a man were ill or in pain or in need and cured that first before he even spoke of the spiritual food which the man sorely lacked. Such a Christ will I follow with my whole heart and through all my life. If I see him in the church and in missions, then will I follow him there; but if I cannot find him in those places, I will follow him anywhere, counting nothing of any worth beside him. The only Christianity is Jesus Christ himself, who bade us by his life on earth to succor the needy, to feed the hungry in every way we can, to forward everything which can make life better and more abundant, not in order to propagate a creed of any sort, but because this is what it is to be a Christian! Until we missionaries grasp this in its fullest meaning, we are not yet Christian and what we are teaching is not Christ."

The moral order seems to me to be as prodigal in its waste of values as the physical order in its waste of energy.—Dean Inge.

# The Sesqui-Centennial of American Methodism

## The Holy Club at Oxford

Charles Wesley, a younger brother of John Wesley, was the founder of the Holy Club. When he entered Oxford University in 1726, he showed very little interest in religion. For three years he lived the life of a gay Oxford student, but in 1729 he suddenly became a very serious young man. The religious earnestness of Charles Wesley attracted other young men. This resulted in the organization of an informal club, the aim of which was for its members to obey the laws of God, the rules of the church, and the statutes of the university.

The club was organized while John Wesley was away at Epworth; on his return to Oxford he became the leader of the group.

In "That Fighting Spirit of Methodism" Garber has this to say of the religious life of John Wesley:

"While an undergraduate at Oxford from 1720 to 1725 Wesley did not show that religious zeal which later characterized his life. During these years he made very few references to religion in his letters to his parents. Several years later he wrote: 'Being removed to the university for five years, I still say my prayers in public and private. . . . Yet I had not all this while so much a notion of inward holiness.' Although in his maturity Wesley, always minimized his religious status while at Oxford, yet, as stated by a modern historian: 'The truth seems to have been that he was a wholly normal young man, not too good to live with, but infinitely superior, both in mind and spirit, to nine-tenths of the men who were in the Oxford of that day.'

"After Wesley received his Bachelor of Arts degree at Oxford in 1725, he decided to enter the ministry, but a flaming passion for saving souls did not determine his decision. He tells us: 'When I was about twenty-two my father pressed me to enter into Holy Orders.' It was his early training coupled with the influence of his family plus the fact that he was better prepared to enter the field of the ministry that caused him to become an Anglican clergyman.

"But that type of religion lacked the fighting spirit of Methodism. In August, 1727, Wesley returned to Epworth and for two years he served as a curate for his father. In this work he made a dismal failure. Fitchett writes: 'He drew no crowds. He alarmed no consciences.

He influenced no lives.' Later Wesley wrote: 'I preached much but saw no fruits of my labors.' Fifteen years later he could sway an audience of 20,000, but at Epworth he could not hold the attention of even a few people. What was wrong with Wesley? What did he lack?

"Upon his return to Oxford in 1729 he joined the Holy Club. As leader of the Holy Club from 1730-1735 Wesley endeavored to secure inward holiness by good works and ascetic habits. He visited the prisoners, aided

the poor, taught the children, prayed, fasted, and denied self, in order that he might be acceptable in the sight of God. He was sincere; he renounced the things of this world; he had piety; he did good works; yet he never felt that he was in real contact with God. He had a religion that lacked vitality."

The life lived by the young men of the Holy Club was such as to prepare them for the deeper and

richer experiences that came to most of them later, though most of them did not gain such distinction as did John and Charles Wesley and George Whitfield. Could we foster some such brotherhood in this present day a higher estimate of the laws of God and a more eager desire for the welfare of man would result.

## Whitfield Entered the New Experience First

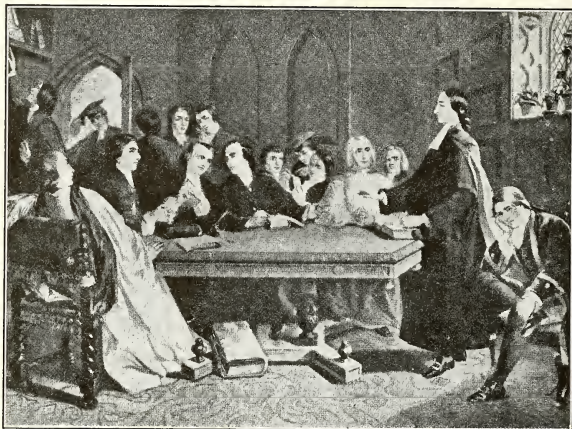
It was just seven weeks after Easter, 1735, that the clouds cleared from the sky, and Whitfield's soul found the light.

"I was delivered," said Whitfield, "from the burden that had so heavily oppressed me. The spirit of mourning was taken from me, and I knew what it was truly to rejoice in God my Saviour, and for some time could not avoid singing psalms wherever I was; but my joy gradually became more settled, and blessed be God, has abode and increased in my soul, save a few casual intermissions, ever since."

Three years were to elapse before the Wesleys reached the same gladness of heart, but with Whitfield the change was definite, instantaneous, and complete.

"I know the place," said Whitfield; it may perhaps be superstition, but, whenever I go to Oxford, I can not help running to the spot where Jesus Christ first revealed himself to me, and gave me the new birth."

As he was the first of the three leaders to grasp the truth which is the inspiration of all effective evangelism,



The Holy Club at Oxford



so Whitfield was the first great preacher of the Revival and one of the best known.

It is interesting to note that of the three best known members of the Holy Club, Charles Wesley was the founder, John Wesley became the leader, and George Whitfield was the first to enter the new experience as well as to become the first great preacher of the Revival.

#### A Sure Haven—The Family Altar

Thoughtful teachers, parents and ministers everywhere desire to throw every stronghold possible about youth and childhood during these days of social and moral peril to which they are exposed. Anxious hearts are in prayer and are longing to guide them into a safe haven. The family altar in the home is a simple thing, and yet it is God's plan in building and saving the home. He wants this holy altar with its simple service established in his church and in the homes of his people, that the homes may be a safe refuge and his church a power and a lighthouse in the time of storm!

There is nothing that can take the place of this simple sanctuary in the home. What a wonderful blessing it is! It binds the members of the family together, and sacred influences and memories of this sacred worship follow us through life. It is a rare privilege and a peculiar joy for parents to day by day rededicate their children and home to God. When the family altar is established among our people, the church will regain its lost power and the tongue of flame and fire will be heard to speak the praises of God in his congregation. Members from prayerless homes make a prayerless congregation, and such a church is cold and formal and a burden and grief to any consecrated pastor's soul! If all our ministers, Sunday school teachers and parents will urge the importance and teach the blessing of the family altar, there will be born in our people's hearts again a new life and an ever deepening joy both in service and worship. Irvin B. Manly.

#### RACE STREET CHURCH, STATESVILLE

The writer was at Race Street church last Sunday morning and occupied Rev. E. J. Harbison's pulpit. The house was packed with appreciative worshippers and all went like the proverbial marriage bell. We always enjoy our annual pilgrimage to Race Street. That is a fine congregation made of salt that has not lost its savor.

Brother Harbison regrets that he is closing his quadrennium and according to the old rule that works best in most churches will probably move to another charge at conference.

This church and pastor stands squarely behind their church paper—take it, read it, pay for it, and say that they enjoy it. It is no occasion for surprise that the prayer meeting, the Sunday school and every other department of the church flourishes. They sent \$28 to the Advocate.



Race Street Church, Statesville, N. C.

#### TO THE BISHOP, PRESIDING ELDERS, PREACHERS, AND LAYMEN OF THE N. C. CONFERENCE

Every preacher and layman is interested in the promotion of the work of our great church within the bounds of our conference. When suggestions are made, and when changes occur, it is with the hope that they may serve the aims of the church better. The following suggestion is made for the consideration of the conference: Let the time for the meeting of the North Carolina annual conference be in June of each year instead of in the month of October and November. The advantages are:

1. The pastors and stewards would have the fall, winter, and spring months to get their collections in full. At present, in each church, there is a hard drive in the early fall, until conference, and then most of the people feel that the job is completed until the next fall. The pastors and boards of the conference would get their monies in the middle of the conference rather than at the end of it.

2. District conferences and institutes could be set up in each district in July. The district conference could absorb the institute, making unnecessary one of them.

3. The pastors and lay leaders could meet with the presiding elders in September, in a district or in zone meetings, to make plans for getting the apportionments in full throughout the winter, fall and spring months.

4. Those who entertain the annual conference could do so with more ease and less expense in the summer time.

5. It would be more convenient and less expensive to the preachers who move.

Those who favor an adventure of this kind are urged to talk it over with their presiding elders, so that the matter may come to the bishop's ears for his consideration.

Seaboard, N. C.

Lawrence A. Watts.

#### A REQUEST OF EVERY MINISTER IN THE STATE

Sunday, January 29, is set apart as educational day in North Carolina. The request is that every minister announce the citizens' meeting to be held in Raleigh, Tuesday afternoon, January 31, and, if he will, speak a word in the interest of the schools of the state. The effort is to turn the attention of the people to the welfare of the children. Forget not the faithful teachers of North Carolina.

Every community in North Carolina is involved in the present educational situation. The future of many boys and girls and the welfare of the state for years to come are dependent upon the wisdom and patriotism shown by the people. We may be sure that each minister will "do his bit."

#### PROSPECTS SPLENDID AND PASTOR HOPEFUL

We were returned to the Norlina charge for the second year and are having splendid congregations, even though the weather has been bad and the country roads almost impassable. Prospects for 1933 are splendid and we are hopeful.

Last Wednesday evening, after a fine prayer meeting service, a large number of the members of the Norlina and Ridge-way churches marched into the parsonage dining room and deposited many good things for our table. Yes, it was a real pounding—eats of all kinds, so many I will not try to mention.

The new preacher and his family will try to be faithful and do the best work possible for them to do. We are trying to show our appreciation of these good people by praying that we may be a blessing to them as we minister in spiritual things. Please pray for us. B. C. Thompson, Pastor.

#### CAN WE DRINK OURSELVES RICH?

Nothing in the Advocate pleases me more at the present time than the information that is being disseminated on the prohibition question. Acting, as I now am, as chairman of the Graham county chapter of the American Red Cross and director of emergency relief, I have been amazed at the closeeness of the conviction I find existing between the manufacture, sale and consumption of liquor, an destitution. Where there is extreme poverty I've come to expect some connection between it and the damnable stuff, generally known here as "licker."

If there remains a man in the state of North Carolina who continues skeptical as to the evils of intemperance send him up to go with me on a few relief trips and I'll convince him though he be a wayward man and a fool.

Jesse G. Wilkinson.

A remittance for the Advocate will aid us greatly just at this time.

# Do We Need The Eighteenth Amendment?

By P. O. LEE

Text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

January 16 is the birthday of National Prohibition. All over the United States we are celebrating the anniversary of the 18th amendment to the constitution of the United States.

Immediately, I hear some one thinking out loud and saying: "Why, preacher, the church ought not to have anything to say about prohibition since it is now a political issue and we don't think the church ought to mix religion and politics.

I am one minister who thinks the church has a right to voice its message and convictions on any social, moral and ethical issue of the times. I am assuming that pre-rogative this morning and am addressing myself to the most discussed subject before the American people, namely, prohibition. We must arouse ourselves to an intelligent reconsideration of the subject and not hesitate to express our deep convictions with burning enthusiasm.

"Many people are opposed to the 18th amendment because they sincerely believe that moral conditions would be better without it; others are opposed to it because they believe our economic problems could better be solved without it; then many are opposed to it because they believe it an encroachment upon the rights of citizenship. While a great host are very frank to say that they are opposed to it because they want to appease their appetites with intoxicating beverages."

"Over against these groups are a great block of our people who are convinced that for the good of all concerned, in the face of our modern machine age, the 18th amendment should not only be retained in the constitution, but should be sincerely enforced. This large group, representing millions of citizens, is not unmindful of the laxity of the law enforcement and of the many failures in certain quarters to get convictions against law violators, and of the gangsters and bootleggers who are operating in defiance of our federal law; yet in spite of all these factors this large group of citizens see certain definite gains made under the prohibition laws, over the past 12 years, so stupendous and self-evident have been the gains the good far outweighed the bad."

"But we are told there is more drinking today than ever during the days of the saloons—who told you? Some one living in Chicago or New York?"—or did you read it from some wet newspaper? We are not in New York or Chicago. We are in Rose Hill, North Carolina. I ask you as a citizen of this community, those of you who have been here for years and know of saloon days and prohibition days, is it true? Do we see more drinking on the streets now than during saloon days? Do you see more drinking now at political speakings, football games, baseball games, dances, picnics, than you did during pre-prohibition days?

You do not have to answer these questions. We will ask someone to answer them for us who has made a study of them. Here is the answer: The amount of hard liquor poured down the American throats in 1914 was 103,000,000 gallons. The United States Prohibition Commission estimated that in 1930 15,000,000 gallons were consumed. These are staggering figures, are they not? But after

all there is a great difference between fifteen millions and one hundred and three millions, and one can hardly suppose that that difference is being supplied by the bootleggers. When all is said, is it reasonable to suppose that as much liquor is being bought in speakeasies where one must present a card for admission as used to be bought in open saloons where all that one had to do was to step in the bar and order a drink? Is it reasonable to suppose that the unlicensed bootlegger is doing as flourishing a business as the licensed bartender ever did? Has the passing of the saloon with its bright lights, open doors, free lunches, made no difference?

Professor Irving Fisher of Yale University, who has made a careful survey of the whole situation, says that the passing of the saloon has made a tremendous difference. He does not hesitate to say that "the amount of liquor being poured down human throats in the United States is certainly less than 16 per cent of pre-prohibition consumption."

✓ We are told that more young people are drinking today than ever. Is this true? Who told you so? Someone who is out of touch and sympathy with young people, I suppose. Someone who never goes about our schools, colleges and universities. Possibly you heard someone up town say that more young people were drinking today than ever, and you have just been repeating that without investigating. The high school superintendents, college and university presidents of this country have denied this time after time. Do you know more about this than these men? I, myself, have kept in close touch with young folks all my life; often I have observed college, university, and high school students, and my testimony is that there is very little drinking among them. The trouble with us is, we just must talk, whether we know anything to talk about or not. We see one or two high school boys drunk, then we immediately conclude that all high school and college boys get drunk. This propaganda is a disgrace to the young people of this day. They ought to arise like a mighty army and resent, bring pressure to bear upon those who speak carelessly without knowing the facts. In my opinion the young folks of today are more decent by far in temperance matters than were our fathers.

We are told that the 18th amendment should be repealed so as to bring back days of prosperity. In what way bring back prosperity? First, they say, by giving the farmer an outlet for his grain; second, by putting men to work in breweries; and third, by placing a tax on beverages. The reply to the first argument is that less than one per cent of the farm grain went into beverages during the high tide of the saloon. The reply to the second argument is that only 28 people worked for breweries for each million dollars invested. This would mean that we would have to take out of other businesses a great many millions of dollars to employ the 13,000,000 unemployed of this country. We would have to ruin our legitimate and useful businesses in order to establish the liquor traffic. The reply to the third argument is that revenue on intoxicants would come from those who consumed the most wine, beer and whiskey, and this would be the common working men—in other words, the mothers and children of laboring classes would suffer.



Yes, we can get revenue out of beer and whiskey that would help our depleted treasury. But what would we have to pay for our little financial assistance derived from beer and whiskey? Let's hear the testimony of a man who knows. Dr. Fred Eastman says that during saloon days he was a social worker in a small eastern town. "For five years I labored there. Seven saloons kept the little village thirsty. These seven saloons paid into the public treasury \$7,000 a year, but they took out of the public pocketbook in return for alcoholic beverages at least \$50,000 a year. But they took more than money. By the testimony of doctor, nurse, employer, and school teacher, they took human efficiency, lessened power of resistance to sickness, weakened wills, and bred paupers and criminals. I found myself asking these questions: Does it pay to license a traffic which makes men less skillful, less reliable; which lessens endurance, lessens self-respect for others, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter and tools with which to work? I came to the conclusion that the community paid too much for its \$7,000 revenue."

We are told that the 18th amendment is a serious infringement of liberty. Of course it is. So is the law which forbids me driving my car more than 15 miles per hour on Fayetteville street in Raleigh during business hours. So is the law which compels me to send my children to school, and to have them vaccinated whenever the health authorities say that they shall be. All sanitation laws, all pure food laws, all laws of any kind whatsoever represents an infringement of personal liberty. And yet as everyone who is still clothed and in his right mind knows perfectly well, there would be even less liberty were there no laws. One of the greatest guarantors of liberty is the law. Because I cannot drive my car more than 15 miles an hour on Fayetteville street in Raleigh during working hours, I have more liberty to shop on Fayetteville street than I would have if there were no limit to the speed of motor cars.

Who is arguing "infringement of personal liberty," who is it that wants the return of the "good old days" of liquor, beer, and terror running riot in our streets? Science has no place for alcohol save experimental purposes, surgery and medicine no longer recognize it as an asset to them; banking institutions closed their doors to it years ago; manufacturing establishments have branded it as a nuisance to business; railways and express companies have declined to handle it. The working man is prosperous and happy in the absence of the open grogs, and the drunkard's family—greatest of all debtors to the 18th amendment—has no desire for the return of the damnable stuff. Besides these, the greatest institutions on earth do not want whiskey, namely, the home, the church, the school. In fact, these are the forces that drove the enemy out, and by the help of God they are going to see that the demon stays out.

Who then is it that wants the return of the "good old days" of no roads, no money, no schools—nothing but plenty of booze and crime? Why, the makers, distributors and consumers; dissolute man who would prostitute womanhood and debauch manhood; bootleggers and vagabonds of the underworld—these are some of the staunchest advocates of lawlessness.

Then there is the foreign driftwood class, the excrement of Europe, and the avowed apostles of anarchy. They have no ideals, no convictions, no conscience. In conduct and in intellect they are just a little above the

hog. They are anti-American, anti-Christian, anti-everything that's good. Shall we let these vagabonds rule us and say what shall be our laws? Shall we let them dictate to our own government? Shall they force us to have whiskey and beer against our wills? No. If they must have whiskey and beer let them take the first boat for their home, where they can swim in their filth.

Then there are the millionaires who want the 18th amendment repealed so as to reduce their income tax. It is this group who are urging the foreign element in this country to strike for whiskey and beer. It is this group who have sponsored the Association Against the Eighteenth Amendment. It is this group who have polluted our daily papers and turned our politicians into traitors. These traitorous politicians have sworn to protect that which they are doing their best to destroy—the constitution of American liberties. Such treason is far beyond that of Benedict Arnold. These scapegoats are a nuisance to society, and a nuisance to good government, and a reproach to every American citizen.

Suppose we would return to a modified form of liquor selling as these folks advocate, do you believe it would solve our liquor problem? Suppose we did have light wines and beers for use, do you believe that because of that we would have a better type of men, women, and young people? Suppose we should repeal the 18th amendment and let each state pass its own laws and control its own drinking, would we have less crime?

Suppose our young people in high schools and in colleges could legally purchase good liquors, would it mean that we would have better young people and that on Sunday morning more of them would attend church than at present? What guarantee can the Democratic party offer us or what assurance can the Republican party make us, that if we repeal the 18th amendment or return to a modified form of the Volstead act and have light wines and beers, that conditions would be better than they are now?

Watchman, what of the night? "The night passeth and the day dawneth." The watchman is right. Prohibition is yet young and with but few martyrs. Still it has wrought miracles. Its staunchest supporters have never claimed that it was a panacea for all ills—only a long leap in the right direction. Many adjustments will doubtless be needed, but I am unwilling for the enemies of the 18th amendment to make the changes. The day is not far off when the most dispassionate will wonder how a civilization like ours so long delayed the prohibitive sale of intoxicating drinks. But great events, like glaciers, move slowly. Often they oscillate, and the pendulum may swing some day back to the open saloon for a day. Nothing but ignorance and indifference will do that. But just as soon as this generation, these young people, have the experience with whiskey that the older ones here have, then prohibition will become a permanent reality.

No, this movement is not a mere accident, but a signal epoch in the long journey of the race. Nor will liquor return to stay until the mind of the nation changes; until wives prefer drunkards for husbands, until children prefer poverty for plenty, until manufacturers prefer drunken to sober employees, until hospitals prefer beer to milk for their patients, until saloons are preferable to schools and churches—until these things come to pass prohibition is here to stay.

Watchman, what of the morning? The horizon is clear and the day dawneth. "Weeping may endure for a night, but the joy cometh in the morning." Amen.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### MANY ATTEND COUNCIL

More than 50 workers in the North Carolina conference program of Christian education attended the conference council at Goldsboro Tuesday, January 17. Every presiding elder's district was well represented, most of the districts by the entire district staff, including the presiding elder as director, a district director of children's work, a district director of young people's work, and a district director of adult work, and their associates. Miss Mary Skinner, director of children's work of the general board, and Mrs. Brian, and Mr. Gobbel of the conference staff represented the boards.

Most of the afternoon was spent in a general meeting, at which time phases of the conference and district work were presented by Mr. Gobbel, Miss Skinner, and Rev. H. C. Smith. General discussion followed in which various workers participated. The age-group workers met in divisional meetings for an hour in the afternoon and again for an hour in the evening, discussing and formulating in detail objectives and methods of achieving them in the year just beginning.

A most enjoyable supper was served by the local church board of Christian education of St. Paul church, the council being guests of the local board.

At the concluding meeting of the council hour resolutions of appreciation to the church, its pastor, Rev. O. W. Dowd, and the secretary, Miss Ruth King, for their faithful work in providing for our entertainment, were adopted.

The council expressed unanimous desire for a similar council next year, preferably early in January.

### EMPHASES OF THE ADULTS

The adult directors and others particularly interested in the work of the adult division gave most careful attention to a consideration of ways of enlisting the adults of the church school in the program of the local church, with special reference to methods through which the district director of adult work should function. The heart of the findings of this group is set forth in the following emphases agreed upon for the current year:

1. Bring about the adult division organization in each church, providing for the adult advisory council and also, where the numbers will permit, for the organization of young adult classes.
2. Insist that every adult division or class register with the general board.
3. Lead each adult class to assume a minimum of one share in support of the Home and Foreign Missionary Enterprise.
4. Encourage adult groups to assist in surveys and other efforts to serve unreached areas and peoples.

5. Hold at least one district or sub-district meeting for adults within reach of every local church in the district.

6. Promote parent education and home co-operation, including participation in Childhood and Youth Week, conducting parents' classes, and encouraging proper attention to religion in the home.

7. The district director to make quarterly report to the presiding elder and executive secretary.

### DISTRICT STAFF MEETINGS

Staff workers from the New Bern, Rocky Mount, Wilmington, Fayetteville, and Elizabeth City districts held their first set-up meetings of the new year at St. Paul's, Goldsboro, Tuesday, January 17. These were called and presided over by Rev. T. M. Grant, Rev. L. B. Jones, Rev. W. C. Martin, Rev. J. C. Wooten and Rev. J. H. McCracken. For lack of space we are unable to give complete details concerning the items in the year's program. In every case, however, it was agreed to stress the organization of local church boards of Christian education and the three age-group divisions of the church school, the training of workers, serving neglected areas and peoples, making missionary education a definite part of the work of each class and department of evangelism. As means to these ends it was agreed to make the quarterly conferences, especially the second, occasions for particular emphasis on Christian education, to hold in each district a series of sub-district institutes, to set aside a day or at least a half day in each district conference for the promotion of the district's program of Christian education, to promote training through correspondence, local training classes, standard and Cokesbury classes and schools, to promote the Home and Foreign Missionary Enterprise through observance of monthly missionary day, to observe Sunday School Day, College Day, and Young People's Day in each local church, and to conduct surveys with appropriate follow-up work. Previously the Raleigh and Durham district staff meetings were held.

### Young People's Division

#### CONFERENCE COUNCIL FINDINGS

Following is a report of the findings of the young people's division section of the Conference Council held at Goldsboro last Tuesday:

1. We resolve to make a more determined effort to reach all the young people in the districts through our institutes, both through the regular district and sub-district institutes, with their young people's sections, and through special spring rallies of the young people

of the districts to advertise the summer assemblies and to promote the work of the mission special. The district directors were asked to send in to Mrs. Brian suggested dates for the spring rallies so that arrangements for a complete program might be made.

2. We resolve to try to emphasize special prohibition meetings in every district during the months of February and March: first, where there are unions, to be emphasized through the unions; second, where there are no unions, to have group meetings for this purpose.

3. We resolve to set aside the month of February for special emphasis on our young people's missions special, both as to getting pledges from churches that haven't yet pledged and for making a more consistent effort to get payments on pledges that have already been made.

4. We resolve to set aside the month of March for emphasis on the observance of Young People's Day, which is March 26, or as near thereto as possible. The district directors were asked to send out cards reminding the presidents of divisions of the importance of this observance.

5. We resolved to make a greater effort to find out the status of young people's organizations in every district, and to encourage the reorganization of those groups that have not been reorganized, as well as the organization and chartering of new divisions.

6. We resolve to try to make a better check-up on reports from all young people's groups so that better quarterly reports might be made and sent in to the Nashville and conference offices.

7. We resolve to encourage a better promotion of unions and union work as points of contact with the young people within the district organization.

### YOUNG PEOPLE'S COUNCIL MEETS

In connection with the Conference Council at Goldsboro the council of the conference young people's organization held its annual meeting. Reports were made by the district directors of young people's work and the associate directors who were present. The reports on the whole were very encouraging, although there was found to be opportunity for more effective work in some areas.

The Young People's Summer Assembly at Louisburg College was the principal topic for discussion. The date of July 3-7 was set for the assembly, while at the same time recommendations for two or three Christian adventure assemblies for intermediates were approved. After some discussion and suggestions for the program to be arranged, a program committee was appointed to arrange all the details. The following committees was named by the president: Rev. L. C. Larkin, dean; Mrs. Earl W. Brian, conference director; L. L. Gobbel, executive secretary; Reba Cousins; John C. Dailey, Jr., and C. T. Thrift, Jr.

The treasurer, John O. Evans, made his report on the amount that had been  
(Continued on page 31)



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### COKESBURY TRAINING SCHOOLS NOW BEING ARRANGED

The extension secretary, Rev. W. A. Kale, is now engaged in arranging the schedule of Cokesbury schools and classes for the year. Arrangements have already been completed for a large number. Pastors and superintendents who desire a school or class should communicate with Mr. Kale at once, giving him dates and courses desired. It is important that this work be completed within a short time. The needs of the entire conference can best be met if the desires of local workers are known early.

The following courses will be emphasized during the year. Others are available but these are recommended.

1. "Teaching."
2. "The Pupil."
3. "The Meaning of the Christian Religion."
4. "The Educational Work of the Small Church."

### DISTRICT DIRECTORS BEGIN WORK

Following the district set-up meeting held recently in Morganton the district directors of Christian education and their associates have begun their work. Reports from a number of the districts have already arrived at the conference office showing that many helpful undertakings are scheduled for near future.

In order that the conference may get better acquainted with the district workers a list for each district is given below. This list appeared in the Advocate several weeks ago, but a number of changes have been made and it is well to repeat those which have not been changed. These are our leaders. Let's know. Let's welcome them into our churches. Let's follow their leadership!

#### District Organization Board of Christian Education, Western North Carolina Conference

##### Asheville District

Director Christian Education—Rev. D. M. Litaker, Asheville.  
Associate Director—Rev. J. G. Huglin, Jr., 24 Melrose, Ave., Asheville.  
Director Children's Division—Mrs. C. A. Hunnicutt, Brucemont Apts., Asheville.  
Director Young People's Division—Miss Mary Myers, Biltmore.  
Director Adult Division—

##### Charlotte District

Director Christian Education—Rev. J. W. Moore, Charlotte.  
Associate Directors—Rev. Carl H. King, Charlotte; Mr. Paul Ervin, Lawyer's Building, Charlotte.  
Director Children's Division—Miss Kate Crowell, Indian Trail.  
Director Young People's Division—Mr. Monroe Landreth, Jr., 104 College Apts., Charlotte.  
Director Adult Division—Miss Ruth Gardner, Matthews.

##### Gastonia District

Director Christian Education—Rev. R. M. Courtney, Gastonia.

Associate Director—Rev. G. G. Adams, Crumpton.

Director Children's Division—Mrs. Oscar Mason, Jr., Gastonia.

Director Young People's Division—Miss Thelma Rhyne, Belmont.

Director Adult Division—Mrs. Joe Jacobs, Gastonia.

##### Greensboro District

Director Christian Education—Rev. W. A. Newell, Greensboro.

Associate Directors—Rev. F. B. Jordan, Greensboro, and Rev. W. A. Kale, Greensboro.

Director Children's Division—Mrs. O. D. Nelson, 904 Magonia St., Greensboro.

Director Young People's Division—Miss Gladys Grubb, 125 E. Market St., Greensboro.

Director Adult Division—Rev. Reid Wall, Greensboro.

##### Marion District

Director Christian Education—Rev. E. W. Fox, Marion.

Associate Directors—Rev. B. C. Reavis, Morganton; Rev. J. F. Armstrong, Rutherfordton; Rev. J. L. Rayle, Spruce Pine.

Director Children's Division—Mrs. J. B. McLarty, Rutherford College.

Director Young People's Division—Mrs. Frank E. Johnson, Morganton.

Director Adult Division—Mr. J. S. Rogers, Morganton.

##### Mt. Airy District

Director Christian Education—Rev. W. E. Poovey, Mt. Airy.

Associate Directors—Eastern zone, Rev. R. G. Tuttle, Leaksville; Center zone, Mr. O. K. Merritt, Mt. Airy; Western zone, Mr. J. D. Rankin, Boone.

Director Children's Division—Mrs. R. L. Clay, Boone.

Director Young People's Division—Miss Ruth Minick, Mt. Airy.

Director Adult Division—Dr. Sam Cassell, Mt. Airy.

##### Salisbury District

Director Christian Education—Rev. C. S. Kirkpatrick, Salisbury.

Director Children's Division—Miss Pauline Whitley, Albemarle.

Director Young People's Division—Mr. William Clayton, Kannapolis.

Director Adult Division—Mr. Joe M. McEachern, Concord.

##### Statesville District

Director Christian Education—Rev. J. S. Hiatt, Statesville.

Associate Directors—Rev. M. B. Woosley, Newton; Rev. E. J. Harbison, Statesville; Rev. M. Q. Tuttle, Granite Falls.

Director Children's Division—Mrs. A. D. Abernethy, Granite Falls.

Director Young People's Division—Miss Elizabeth Mann, Newton.

Director Adult Division—Mr. Earl Reese, Hickory.

##### Waynesville District

Director Christian Education—Rev. L. H. Hayes, Waynesville.

Associate Directors—Rev. E. C. Widenhouse, Cullowhee; Rev. T. F. Higgins, Murphy.

Director Children's Division—Mrs. L. B. Hayes, Waynesville.

Director Young People's Division—Miss Louise Stein, Sylva.

Director Adult Division—Mr. R. D. Coleman, Canton.

##### Winston-Salem District

Director Christian Education—Rev. L. D. Thompson, Winston-Salem.

Associate Directors—Forsyth zone, Dr. R. A. Smith, Winston-Salem; Davie zone, Rev. R. C. Goforth, Mocksville; Davidson zone, Mr. A. W. Honeycutt, Lexington.

Director Children's Division—Mrs. H. B. McCorkle, Route 1, Winston-Salem.

Director Young People's Division—Miss Blanche Gluck, 1601 Academy St., Winston-Salem.

Director Adult Division—Mr. Paul F. Evans, Lexington.

### Children's Division

#### MISS SKINNER ADDRESSES CHILDREN'S WORKERS

The workers in the children's division of our churches in Greensboro and environs had a rare privilege last Monday night. Miss Mary E. Skinner, director of the children's division of the general board of Christian education, was in our midst and spoke to a large group gathered at West Market church dining room for a fellowship dinner.

The children's division workers in Greensboro have been gathering for a fellowship meeting every three or four months under the leadership of Mrs. O. D. Nelson, district director of the children's division. This time the fellowship was made richer by the presence of a large number of visitors from High Point, Kernersville, Winston-Salem, and local visitors in the presence of Rev. and Mrs. W. A. Newell, Rev. and Mrs. P. L. Shore, Rev. and Mrs. Fletcher Nelson, Rev. and Mrs. W. A. Kale, Rev. and Mrs. C. P. Bowles, and Rev. H. G. Hardin. Rev. John W. Hoyle brought ten of his workers from Green Street church, Winston-Salem.

After a most satisfying dinner had been enjoyed Miss Skinner helped the group to see more clearly than ever before what it means to be a teacher of children in the Sunday school or in the home. After her address many felt exactly as did the unusually frank junior superintendent who at the close of the meeting said, "I am not doing a thing in my department, but I never knew it until tonight. I am going to get busy in this work."

Miss Skinner called attention to various trends in the work with children and emphasized the urgent need for each church to re-study its program for its children, keeping ever in mind this question, "Are we making the best possible use of what we now have?"—such as space, equipment, time, materials, etc.

The group of more than 125 attending this meeting was enthusiastic in its expressions of appreciation for what they termed a most pleasant and inspiring occasion. One pastor pronounced the address "the best speech I ever heard."

In this connection we are glad to announce that Miss Skinner is to teach in the Charlotte school, March 19-24, when even a larger number of church school leaders will have the coveted opportunity of knowing her personality and of being guided by her sane counsel as they re-think some of the problems found in the Christian education of children. We are fortunate to have this personal service of our great leader in this realm.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### FAITH

Religion is of faith indeed,

In God and life and Jesus Christ—

I wrote my name unto this creed,

And still my need went unsufficed.

But when I turned aside from prayer

To make another's need my own,

Lo! Christ and God were standing there,

And Faith stood up in flesh and bone.

—Hugh O. Isbell.

Infinite Father, Maker and Saviour of the world, who has made of one blood all men who dwell on the face of the whole earth, and has sent us to tell the wonder of thy love to all races and nations of men: so enlarge our minds and deepen our hearts, as we pray thee, that our love may be a world-feeling, and our sorrow a world grief, until thy light and thy truth shine in all the dark places of the earth, and thy saving love is the joy of all men: through Jesus Christ our Lord. Amen.—Newton in Altar Stairs.

### THE LAND OF MISSION STUDY

Is a very simple and attractive playlet that can be given with a minimum of preparation at zone or auxiliary meetings. Free from Literature Headquarters, 706 Church Street, Nashville, Tenn.

### A PLAYLET FOR WORLD OUTLOOK

By writing to the World Outlook you may secure a play under the title, The Reference Book, by Mrs. S. B. Enoch. It is very clever and may help the agents in securing subscriptions to the magazine. The group of women forming the cast discover that the World Outlook helps the whole family, including the children, in preparing papers and speeches. They all decide that the World Outlook is indispensable.

### A PLACE FOR EVERY WOMAN

Every auxiliary can function in the department of spiritual life. Though some members, for various reasons, may not be able to attend all the public meetings, yet every member can become an effective force for missions if she dedicates time and prayer to the woman's work. There are available many pamphlets and books on the cultivating of spiritual life, and each woman can discover some woman of her congregation who is not active in missionary service to whom she can bring these opportunities of service. Time, thought and prayer dedicated to the woman's work will not only add new names to the roll, but will strengthen an organization for righteous living in our local communities and among the nations of the earth.

As a result the members of the woman's missionary society are the disciplined soldiers in the Master's service.

Otherwise, why is it the custom of ministers to call upon the women of the missionary society when he is anxious to get a certain project completed? For this reason every congregation needs an enlarged group of this society because the organization has for its purpose the perfection of Christian character among its membership as well as the sharing of Christ with all peoples.

It is no insignificant thing to become a member of the missionary society. Its scope is sufficient for the most intellectual and for the most holy in life and conduct. Loyalty to its program demands the best resources of womankind, therefore it becomes the supreme duty of every member to enlist all other women of our congregations in this world sisterhood.

Before the first month of 1933 is gone, let each woman win another in order to strengthen missions and Methodism.

E. S. P.

### A LOOK AT JAPAN

Dr. S. H. Wainright, head of the Christian Literature Society of Japan, who went to that country under the auspices of the board of missions of the Southern Methodist Church more than forty years ago, views the present situation in Japan something like this: "The early missionaries found Japan isolated, inactive, and stagnant as a nation; the people were eating the bread of idleness and were preoccupied with trivialities. But what a change has come about! The world is familiar with Japan's awakening; I wonder if it is familiar with the present deepening skepticism of mind on the part of many under the prevailing worldliness. Radical ideas from abroad are penetrating those great masses of the population spoken of as the depressed classes. Literally and pathetically, the multitudes are faint-hearted and as sheep without a shepherd. So vast is this field as to baffle any enterprise not founded on faith in Christ and the power of his Spirit. This is no time for retrenchment. The call is for extraordinary giving in order that the work may not suffer, in order that this moment may be seized to the fullest advantage in this fateful hour for the nations."

### GENERAL MISSIONARY COUNCIL AND PAINE COLLEGE JUBILEE

The General Missionary Council will meet in Augusta, Ga., February 7-9. In connection with this meeting will be launched the Paine College Jubilee celebration ordered by the General Conference to commemorate the fiftieth anniversary of our college for colored people.

The Paine Jubilee will be on the evening of February 7 and the entire day of

February 8. This program will be interracial. Among the speakers will be Bishop Candler, chairman of the Jubilee Commission; President Bruce R. Payne of Peabody College; Bishop U. V. W. Darlington, Dr. W. F. Quillian, Dr. W. W. Alexander, Col. John E. Edgerton of Lebanon, Tenn., Mrs. J. W. Downs, Dr. J. W. Perry, and others. Speakers representing the Colored Methodist Church are Bishop R. A. Carter, Dr. Channing H. Tobias of New York City, international secretary of the Y. M. C. A., and Mr. W. A. Bell, prominent layman of Atlanta.

On the evening of February 8 the department of music of Paine College will present a pageant and musical drama entitled "Marching On." In music and pageantry the history of the Negro race, from the African jungles to the present time, will be presented.

The General Missionary Council section of the program will be on February 9. The theme will be "The Missionary Imperative of the Church." The speakers will be Bishop Paul B. Kern, Bishop W. N. Ainsworth, Dr. W. P. Few of Duke University, Mrs. J. W. Perry, Dr. W. G. Cram, Dr. W. Angle Smith of Shreveport, and others.

### SPIRITUAL LIFE PAMPHLETS

Seven new pamphlets for spiritual life groups have just come from the press:

The Presence of Jesus, Leslie D. Weatherhead (with discussion questions), 20c.

Coming to Christ in Modern Days, Leslie D. Weatherhead, 15c.

Jesus Christ and the Meaning of Life, W. R. Maltby (with discussion questions), 20c.

The Meaning of the Cross and the Resurrection, W. R. Maltby (with discussion questions), 25c.

Private Prayer, Herbert Gray and George Barclay, 15c.

Ways of Praying, Muriel Lester, 20c.

Real Prayer, D. L. Prosser, 25c.

In addition to these the following have been published:

Ministry of Silence and Meditation, E. Herman (with discussion questions), 25c.

A School of Prayer, Michael Furse, 20c.

The Power of Life, Henry van Dusen (with discussion questions), 20c.

Great Souls at Prayer, Mary DeBardeleben (arranged for study), 25c.

All of the above may be secured at the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Two most profitable booklets, With Our Rainshoes On, by Marguerite Harmon Bro, and A Philosophy of Life That Works, Walter H. Judd, may be secured for ten cents each from Literature Headquarters, 706 Church Street, Nashville.

A gentleman at the symphony was annoyed by two women back of him who persisted in conversing continuously about their heart trouble, appendicitis operation, rheumatism and tonsils. Finally the exasperated gentleman broke forth:

"Pardon me, ladies, I came to the symphony, not to an organ recital!"



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### TOMORROW'S WEAVING

Woman's home missions repeats a story told to a group of Kappa Phi girls at their convention in Montreat last summer. It will especially appeal to mothers and daughters among our readers.

By a loom in Hull House I paused when the long day of weaving was done. The emptying shuttle flew quickly across the yielding warp as the loose ends of the "blue rags" ruffled over the clean white threads on the loom. The clocks outside were striking the hour that closes the workman's day, while beside the door stood the master weaver, speaking words of cheer to the outgoing, weary but faithful tollers.

The Russian mother arose from her loom and started from her bench. Homeward of course. But, no! She stopped, and from a seeming confusion of colors and shades, she selected another filled shuttle that matched the pattern before her. A weaver's swift knot, the quick test, a single flight of the new shuttle, and one strong push at the bar. Then, as if to explain her infinite care, the mother turned with a smile of joyous confidence on her tired face and said, "My daughter will weave here tomorrow." Alone in the dusky twilight, though jostled by throngs rushing homeward, I thought of the Christian mothers who have ended their day at life's loom. I thought of how His pattern that they followed so closely must be finished by other hands; how they knotted the new lines of service that no break might be found in the web, and tied them fast to the great work begun. His pattern still waits for the coming. "My daughter will weave here tomorrow."—World Outlook.

### RUTHERFORD COLLEGE SOCIETY IN INTERESTING MEETING

Mrs. L. C. Johnston has the following to say of a recent interesting meeting of her auxiliary:

"The Woman's Missionary Society of Rutherford College held a very interesting meeting at the home of Mrs. H. I. Johnson, Tuesday afternoon, January 10. The devotional was conducted by the president, Mrs. A. T. Abernethy, after which the business of the society was taken up. Favorable reports of the past year's work were given by the several superintendents and plans for the new year were discussed and an outline of work to be undertaken for money-raising purposes was presented by the local chairman, Mrs. P. M. Rutherford, a Valentine party being scheduled to start off the work in February. The subject for discussion, "A Missionary Class Meeting," was presented in an interesting manner by Mrs. Abernethy, who was assisted by Mesdames M. S. Lowder, H. I.

Johnson, T. V. Goode, R. K. Johnston, L. C. Cornwall, Zeb Barnhardt, L. C. Johnston, W. T. Usry, Selden Bright and J. P. Hatley.

In December the new officers were installed in an impressive installation service held in the church and conducted by the pastor, Rev. J. B. McLarty."

### GREENSBORO SCHOOL OF MISSIONS

Mrs. O. D. Nelson.

The women of Greensboro and vicinity enjoyed a rare season of spiritual blessing in the school of missions held at West Market Street church January 10-13, under the leadership of Mrs. T. J. Copeland, president of the Baltimore Woman's Missionary conference.

The school is an annual affair, this being the ninth which Mrs. Copeland has conducted here, and while it is sponsored by the Methodist churches, all the women of the city are invited and this year a goodly number of the other denominations were represented in the large classes each morning.

Mrs. J. E. Faulkner, Bible and mission study superintendent of West Market auxiliary, had all the arrangements in charge and presided at the sessions. She stated, at the opening session, that the purpose of the school was not only to acquaint us with the situation as it now exists, in the mission fields, but also to arouse within each heart a desire to do all she can to help make Christ known around the world.

The first day's devotional was in charge of Rev. H. Grady Hardin, who spoke of instances of joy in the life of the Master, and he urged his hearers to tarry at the feet of Jesus until they could say with Peter, "Thou art the Christ, the Son of the living God," and in so doing have a part in making glad the heart of Jesus. Special music was contributed at each session by some of Greensboro's sweet singers.

Wednesday Mrs. C. W. Anderson, Bible and mission study superintendent of College Place Missionary Society, had charge of the devotional period, with Mrs. G. T. Bond speaking very impressively on "The Living Christ," followed by prayer by Miss Idalene Guldge.

The Thursday devotional was conducted by the Centenary Missionary Society under the leadership of Mrs. T. A. Glascock, superintendent of Bible and mission study. An inspirational talk was given by Mrs. S. M. Bumpass and Mrs. L. C. Smith offered prayer. For the devotional of the final morning Mrs. A. W. Plyler chose as her theme "Faith," and Mrs. R. R. Alley led the prayer which followed. The devotionals of each day served as fitting preliminaries to the addresses by Mrs. Copeland. Mere words are inadequate to express the inspiration received by all those fortunate enough

to attend the sessions. Mrs. Copeland is a former resident of Greensboro and her return each year is eagerly anticipated by her scores of friends. Mrs. H. C. Tucker, president of the West Market Street Society, very aptly described her when she said, "Mrs. Copeland is a benediction to us all."

Mrs. Copeland spoke of the two mission study texts to be used by the Methodist women this year, "Lady Fourth Daughter of China," by Mary Brewster Hollister, and "Facing the Future in Indian Missions," by Lewis Merlam. In speaking of China she said the foreign book came very opportunely, although it was chosen for this year's study two years ago, when few realized the significance it would have now. She mentioned Dr. Sun Yat Sen as the father of the New China and the influence of his Christian wife.

The Chinese have almost deified him and his pictures are to be seen in all schools and other public buildings of China. Mrs. Copeland advised the reading of mission books and pamphlets as an aid to mission study.

In presenting the home mission book the reader requested her audience to re-read "Hiawatha," "Romona," and "Laughing Boy." She stated that there are now 300,000 Indians in the United States, speaking 100 dialects.

The school of missions was indeed a success and every woman present felt indebted to Mrs. Faulkner for her untiring efforts in providing a treat that will long be remembered. Already we are looking forward to another such period of fellowship with this devout follower of the Great Teacher.

Those adding to the success of the programs through their musical contributions were: Mrs. Lloyd Horne, soloist, accompanied by Mrs. John S. Michaux; Mrs. J. W. Smith, accompanied by Mrs. J. W. Falconer, and Mrs. A. E. Stanley, accompanied by Miss Louise Whittington.

### NOTICE FOR CHURCH WOMEN

The Woman's National Committee for Law Enforcement, through its chairman, Mrs. Henry W. Peabody, requests the groups of church and missionary women to send representatives to their state capital, to appear before the legislature against any repeal of state laws for the control of liquor and for the restoration of any that may have been repealed. Unless women are aroused to the danger of the beer bill now under consideration in Congress, and are ready not only to pray, but to act in accordance with plans under way, there is little hope of the protection of children and homes against this old enemy.

Watch the papers for notices of meeting in your state capital, and be prepared to send delegations of women. Representatives of the Woman's Committee for Law Enforcement will be present to present plans. There will be one-day sessions in every capital possible.

Mrs. Henry W. Peabody,  
Chairman.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A CONTINUOUS PERFORMANCE

This is Monday morning. Yesterday was Sunday and the day before that was Saturday. Children's Home workers understand very well what Saturday and Sunday mean to their children. The week end brings to these children relaxation, recreation, and opportunities for social and religious relationships not afforded during the other five days of the week. The guidance of these youngsters in their thinking and in their actions is a continuous performance, but more of this guidance is needed over the week end when they are off duty. So we always feel a bit relieved when Monday morning comes, even though the duties of our new week surround us.

### CHURCH GOERS

About 250 of our children attended church at Centenary, over in town, yesterday. Seventy-five of our larger boys and girls go over each Sunday morning to attend Sunday school at this church, and, of course, stay for preaching. Following Sunday school services, held here on our grounds, about 175 additional children go each Sunday over town to church, provided the weather is suitable. Yesterday many of our children took their church envelopes containing small contributions for the church budget. As they gathered in front of our administration building preparatory for their walk of a mile or more to church quite a bit of satisfaction was noted as the children discussed with one another their pleasure in being able to pay a part of their church pledge. Our children not only go to church, but they give to the church's program.

### BASKETBALL

For the first time in the history of the Children's Home our boys and girls have entered into a full schedule of competitive games of basketball. Heretofore we have not had a gymnasium offering opportunities for mid-winter sports. However, this year we are having plenty of opportunity for our larger boys and girls to contest with other fine youngsters in shooting basketball goals. It would not be expected that our teams would break into the win column as frequently as they will in succeeding seasons. However, they are playing the game earnestly and fairly and are taking their losses as good sports. During the past two weeks six games have been lost by scores of from 2 to 8 points. Of course, such games serve to stimulate a desire for steadier and more skillful playing.

### RALEIGH FRIENDS

The girls' basketball team from the Methodist Orphanage, accompanied by Rev. R. W. Bradshaw and Mrs. Pridgen, their coach, visited the Children's Home last Friday and won over our girls in our gymnasium at night by a score of 24 to 16. We were mighty glad to have our Raleigh friends with us and enjoyed their visit through part of the following day. Our children were immensely pleased to have Mr. Bradshaw back on the grounds. We hope our Raleigh friends, for whom we have a particular fondness, will visit us frequently.

### STATESVILLE DISTRICT

The militant Methodists of the Statesville district gathered under the direction of Rev. J. S. Hiatt, their beloved presiding elder, at First church, Hickory,



A Four Foot Appeal

one day last week to discuss what they wanted to do during the ensuing year and how they would go about it. The attendance was large and representative and everyone present seemed very much interested in the proposed objectives and the ways and means of obtaining them. A fellow has plenty of opportunity for a good laugh at any meeting held in the Statesville district. Everybody laughs because funny things happen. Serious work is attended by serious minded leaders, who go about their work with a smile. Following the financial appeals a series of discussions on evangelism was entered into. The brief discussions challenged the serious thought of everyone present. About half the preachers of the district discussed, according to previous notice, timely topics in a very definite and constructive way. There was no shooting at random for the aim was true and, of course, the mark was hit. A fellow misses something if he does not attend Statesville district meetings.

### LET IT GROW

Centenary, Winston-Salem, has joined the ten per cent apportionment honor roll group, this fine congregation having

contributed more than twice its apportionment. Bethany and Staley, on the Liberty circuit, have also paid their ten per cent apportionments. Hereafter only charges, rather than churches, will be listed as having paid their apportionment. Let the honor roll grow.

### DON'T FORGET

Don't forget that next Sunday brings the first fifth Sunday for the present calendar year, and that it gives an opportunity for your Sunday school to give liberally to the needs of the 453 children sponsored by the Children's Home. These children would not have a chance at life but for the opportunity given them by the Methodist people of the Western North Carolina conference. Please be liberal with your gifts. The Children's Home is in acute need just now.

### "BARBERISM"

Methodist Children's Home, an institution where it is generally conceded education is at a high level, has one boy who is still in a state of "barberism" and admits it. In fact, under the working plan at the home, it is the duty of this young man to see that every one of the 163 boys at the home gets a haircut as often as they need it, so the prospects are that he will remain in a state of "barberism" indefinitely.

Ed Fitzgerald goes about the home with a pair of electric clippers, a comb and a pair of scissors, making a trip daily to some one of the six cottages where the boys live.

"I have my most trying as well as interesting times at the baby cottage," he says, in telling about his work. "The very small boys either laugh or cry to extreme as they have their hair cut. To those who cry I give candy to stop the annoyance, provided I can find the candy!"

"If I offer a piece of candy to the one who sits the stillest, each one thinks after the hair cutting is over that he sat the stillest and deserves the prize."

"I really do like my hair cutting work," he adds, "even though I am classed in the department of 'barberism' by many of my larger boy associates."—Winston-Salem Journal.

### FOUR FEET, ET. AL.

The other day while we were getting out the Home Chronicle some of the youngsters were passing around some kodak pictures they had recently taken. Out of the lot I selected the one being shown on this page this week. Don Welborn and Henry Campbell, two young irrepressibles, are showing their feet to the little kodak. They mean to show that their shoes are quite a bit worse from wear and that they would like to have some new ones. We have 666 feet to shoe here, but all of them are not as large as Don's and Henry's.

Our cows are now giving a little over 100 gallons of good milk per day, thus guaranteeing that every child at the Children's Home is assured of his portion, one quart per day.



## THE METHODIST ORPHANAGE

HON. R. N. PAGES ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

I had the pleasure of looking in on the Christian education conference which met in Goldsboro the 17th. It was quite a representative gathering. Mr. L. L. Gobbel, executive secretary of the board of Christian education, had things well in hand. I was impressed with the fact that there were definite goals set toward which to plan and work.

The Octagon soap campaign is getting under way in good shape. By beginning early to plan and work, fine results will follow. I am sincerely grateful to all who have in any way contributed toward the success of this movement. A number of our buildings are badly in need of repair. Our only hope lies in raising several thousand dollars from Octagon soap coupons.

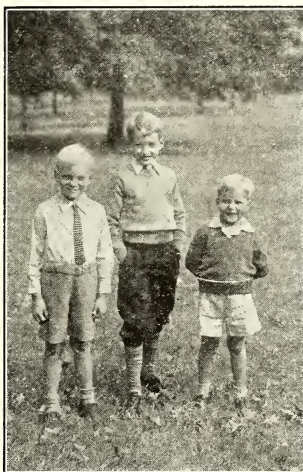
I am living in hope that all the charges in the conference will send me a part of their ten per cent orphanage apportionment this winter. Unless this is done I hesitate to say what will be the sad consequences. I know the scarcity of money and the hard experiences our pastors and people are having. Our only hope is in the sacrificial giving of our friends. If we are left cut off from the line of supplies, we cannot carry on and accomplish our God-given task.

It would cause great rejoicing if all the Sunday schools and organized classes of the North Carolina conference would remember our orphan children on the fifth Sunday in this month by sending us a special offering. Nearly all the orphanages owned and operated by churches look to the Sunday schools for a large part of their support. For the last year or two the Sunday schools of the North Carolina conference have cut off their monthly and fifth Sunday offerings considerably, much to our embarrassment. Here's hoping that the tide will set in strong in our favor this year.

Criticism of a constructive nature is always welcomed at the Methodist Orphanage. We realize that we make mistakes and are only too glad to correct them when our attention is called to them. At all times we endeavor to have open minds toward every good suggestion. Anything less than the best does not satisfy us. In carrying forward a great work like this we cannot hope to

please everybody. The Methodist Orphanage belongs to the Methodists of the North Carolina conference, and as such they have a perfect right to advise in the management.

The Tri-State Orphanage conference meets with the Methodist Orphanage in April. North Carolina, South Carolina and Georgia compose the states that make up the conference. Virginia will send several delegates. I do wish we could repair and furnish some of our cottages before the Tri-State conference meets with us. The condition of two or three cottages is very bad. I am embarrassed when visitors see them. For several years we have not had a dol-



Raymond, Wallace and David Carroll, Methodist Orphanage, Raleigh, N. C.

lar we could spare to repair and refurnish these cottages. Something must be done to put them in better living condition at an early date.

On January 15, after an early supper, our singing class drove a short distance to Apex to give our concert in the church Rev. J. L. Midgett is serving. Everything was in readiness for us conducive to a good evening of worship. Rev. A. S. Barnes was with us to give an inspiring talk for our church home—the Orphanage. With the loving interest Mr. Midgett and his splendid congregation give us, it is encouraging to Mr. Barnes and the class to "carry on" more diligently. We enjoyed the evening. We are always given a hearty welcome here by many church leaders, especially by Mrs. Tom Dearn—known to us as "Miss Bell," who was once a member of our staff of workers.

Mrs. Nellie B. Rives.

Englishman (eating corn on the cob for the first time): "Boy! Boy!"  
Waiter: "Sir?"  
Englishman: "I say, old thing, fill it up again."

**TRY THIS!**  
When children  
won't eat——  
and won't gain  
weight——

The youngster who has no appetite, probably has *stasis*. A little syrup of figs will soon correct this condition—then watch the child eat—and gain! Mothers should never coax a child to eat. Nature knows best. Remove the cause of a youngster's poor appetite—get rid of *stasis*. Children who don't eat are sluggish. Read what the "California treatment" is doing for sluggish, listless children in every part of the country!

**A POUND A WEEK.** Your child will eat well from the day and hour you conquer sluggishness. But that girl or boy with furry tongue and a bad breath should not be dosed with salts!

Begin tonight, with enough pure syrup of figs to cleanse the colon thoroughly. Less tomorrow, then every other day, or twice a week, until the appetite, digestion, weight, complexion, tell you the *stasis* is *gone*. When a cold or other ailment has again clogged the system, syrup of figs will soon set things to right.

When appetite fails, tongue is coated white, eyes are a bilious yellow, California syrup of figs will gently stimulate the colon muscles—and the child you used to coax to eat will fairly devour his food.

*The claims made for California Syrup of Figs are true and it will do the same for you—IF you get genuine CALIFORNIA Syrup of Figs. Don't accept any substitute.*

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LAXATIVE,  
YOU WANT  
10c  
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25c  
A TRUE  
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but always certain and effective.  
Ask your druggist, or write Van  
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Most Speedy Remedies Known.

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SEND FOR SPECIAL CATALOGUE  
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## Sunday School Lesson

JANUARY 29

By F. B. Stockdale.

### The Purpose of the Sabbath (Mark 2. 13 to 3. 6)

Golden Text—The Sabbath was made for man, and not for the sabbath; so that the Son of Man is lord of the Sabbath.—Mark 2:27-28.

In our lesson material we have two groups and two individuals. They are worth separate notice.

#### The Growing Group

The Pharisees were the kind of people who had settled everything; they not only knew what ought to be done, but when it should be done and how. All wisdom met in them and they were sufficient for all occasions. They were always right and not one knew that fact better than themselves. They were so right that they measured everybody by themselves and those who differed they could never tolerate. They had no scruples in condemning Jesus because he was not thinking the thoughts and performing their will.

They have always been a large fraternity and are represented in every community. They still make no apologies for condemning everybody and hanging on to the gospel of "Don't." They are entirely negative; they have no words save of negation. Help men if you will but do not do it now and do not do it here. They can forbid more things in one day than they could advise in a year. Theirs is, very largely, a gospel of don'ts.

#### The Disciples

The second group, as we look at them, are busy plucking ears of wheat as they walk through the field. Those they rub in their hands and, blowing away the chaff, they eat the grain. Whether it was that they were so busy eating that they had nothing to say, or that the complaining was not made to them, suffice it, they do not speak. Those who are in the right never need to defend themselves. The right is to be performed, not defended. It is one of the suggestive things of the story that not a word is recorded that they said. I find it difficult to believe that the disciples were so meek.

You will notice that Jesus defends them. Defends them out of the Scriptures. He does not give it as his idea that they are right. He is not dealing in opinions but in the nature of things. And in order of values it is not intended that man shall starve to maintain a custom; so David eats the "shew bread" and gives it to them that were with him.

Jesus is not defending his disciples because they are his disciples. He is defending them because they are in the right. Those who are in the right never go undefended. There are two things

that here we should learn: Those who are in the right can afford to be quiet; let others defend them. Then Jesus never leaves the right undefended.

No one comes to the defense of the Pharisees. They are left plunging themselves further into the wrong they are pursuing. It will seem that people who take to defending themselves sink themselves lower in so doing.

#### The Needy Man

Of the individuals we have the man with the "withered hand." The handicapped man. The story has him in the singular, but we may depend upon it that he is a vast company. In the singular because every man stands as he is, but the folk who are handicapped in life seem to be in the majority.

It is in his favor that he was in the synagogue; it seems to have been his habit as it was the habit of Jesus. It is possible for needy folk to have good habits and when these are followed, they bring us face to face with someone who can help us.

It may be noted that the man made no request. Jesus does not always wait to be implored. There is a goodness that seeks to help as well as a need that should be helped.

#### The Interpreter

The interesting individual in this picture is Jesus. Here he stands not only making his own interpretation of the law, but insisting he is right in so doing. To begin with, he is a man, and every man will have to make his own interpretation of the law. It is the duty of parents to train children in religious habits. The church rightly asks parents and guardians to train children in the observance of religious ordinances. To read the Scriptures; learn the Lord's Prayer; give attention to the public and private worship of God. All this has to do with the formation of the habits of life. The time comes when one has to interpret for himself that which he has been taught. He has to practice his religion.

There was no difference between Jesus and the Pharisees as to the rightness of the Sabbath; it was a question of its interpretation, and Jesus insisted he must do that for himself. We see the wisdom of his interpretation because we have been privileged to look through his eyes. To him the individual is before the law. The law is for the individual. Man was not made for ordinance; the ordinance was made for man.

Jesus was a keeper of the Sabbath. He had observed it in their way until he came to the place where the child ceased and the man took the place the child had occupied. Then he saw and followed his own seeing. In thinking his way through, he had done so from the inside. Having had religious training, he had the right to apply it to his own living. One may doubt if there is any other way to reach either the capacity, or the right, rightly to judge regarding the ordinances of religion. We do not think our way into them; we think our way to rightly

## Kidneys bother you?

Heed promptly bladder irregularities, getting up at night and nagging backache. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



## Relief From Aches And Grippy Colds

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach. It does not contain any narcotics.

Sold at drug stores in single dose or 100, 300, 600 sizes.

### CAPUDINE--Liquid

The Old Stand-By



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Because we are located right here in North Carolina we can sell you the finest range at the lowest possible price. Our manufacturing cost is less, our investment is less, our freight is less, our selling expense is less; and we pass all of the savings on to you by giving you more for your money. Ask your dealer to show you Glascock Ranges, Cook Stoves and Heating Stoves, or write us for illustrated catalog and prices.



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## THE RIGHT WAY TO TRAVEL

is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips. SOUTHERN RAILWAY SYSTEM



observing them. We do not create them: we discover how rightly to apply them.

At the base of the thinking of Jesus was the value he placed on man. It was because of man's value that God had endowed him with the Sabbath; it was not the value of the Sabbath that led to the creation of man, but the value of the man that had led to the creation of the Sabbath. This is true in all directions. The earth is for man. The universe is for man, and God is for man as much as man is for God.

#### Questions for Discussion

1. What was essentially wrong with the Pharisees?
2. Did the disciples need to speak?
3. Why did Jesus help the man without his asking?
4. What right did Jesus have to interpret the law of the Sabbath?
5. Is that right ours?
6. What was basic in his thinking?

—Christian Advocate (N. Y.)

#### THE BISHOP TAKES A HOLIDAY (Continued from page 9)

myself. There's a bit of the right stuff in him. But as to that I held my peace.

When we parted for the night it was with the understanding that Lena was to talk again with Roderick in the morning, and I would take back to Tabor Valley any message or plans he might care to send. Then I could head straight into the West toward my holiday.

That holiday!

Next morning Lena met me as she came from the hospital.

"What's the good word?" I asked, having already heard from the superintendent that, with his broken bones knitting in their splints, the patient was doing nobly, but was pretty weak.

Yet once again Lena's face was grave. "They won't let anybody but me see him, and now I'm ashamed—no, not ashamed—but—well, I've told Roderick everything, and he has an idea, if maybe!"

"Come now, young lady, out with it," I said sternly. "Don't try to keep anything from me. I know you too well by now to be left out of your plans."

She smiled a little at that, and then, swiftly, "Mr. Williams, Roderick suspects something about you. Are you a local preacher?"

I stared at her in blank amazement. Local preacher, indeed!

"Forgive me," she said, in charming embarrassment, "but Roderick says that a man couldn't do what you did Sunday morning unless he had some experience; and he thought maybe you were a local preacher."

My first confusion had passed, and I admitted he was right.

"It is years ago," I said, "but when I was a young man I was made a local preacher, and so far as I know I was never demoted. So I suppose my standing is still regular."

Her face lit up, and then grew sober again. "I just know it can't be," she said, "but after I told Roderick about

you, and he wondered about your being a local preacher, I asked him what difference that made and he said—but, please, Mr. Williams, don't feel that you even have to think about it—he said how fine it would be, if your vacation could last that long, and if you would do it on such short notice, and if the district superintendent would give his consent, to have you take charge of Tabor Valley until he got well. It won't be very long, he says. But there wouldn't be much money in it."

Now, I've had my share of invitations to important pulpits, and special appointments, and all that; but I assure you none of them ever affected me as did this offer to become supply preacher on a South Dakota circuit.

Once more I considered my holiday; my need of recuperation, and—I may as well confess—the position and dignity which less than a week ago I had so lightly discarded. I took a good look at this Bishop Wendell Williams who has directed so many other people's destinies.

Lena, of course, misread my hesitation. In real distress she said, "Please, Mr. Williams, don't give it another thought. I should not have said what I did. Only for Roderick's wanting so much that Tabor Valley should not be neglected while he's away—but I can see it is impossible. We have no right to ask it."

And then she put her hand on my arm. "But it would be so wonderful, if you could!"

Well, what was I to do? What would you have done?

(To be concluded)

#### WORSHIP (Hymn—C.M.)

Help me to worship Thee aright,  
My Father, Saviour, Lord,  
Eternal Spirit, Life, and Light,  
With Thee my life accord.

In going forth with daily task,  
Be Thou my help, my stay,  
May this of Thee my spirit ask:  
Show me the better way.

When from the mountain steeps I pray,  
Alone, alone with Thee,  
May skies and woodlands seem to say,  
My child, I hear, I see.

When through the valley shades I walk,  
O may I walk with Thee,  
In confidence with Thee to talk,  
And in Thy presence be.

When gathered in Thy temples here,  
May I in silence sit,  
Commune with Thee and feel Thee near,  
To Thee myself commit.

O tune my heart to sacred praise,  
That lifts the soul on high,  
Above the world, its doubts and maze,  
And brings my heaven nigh.

In spirit may I worship God,  
Wherever I may go—

In ways of truth by others trod,  
May I His blessings know.

E. L. Stamey.

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with that old shoulder!"

"Indeed you won't! Nothing seems to  
stop pain as quick as Sloan's."

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— aches, pains

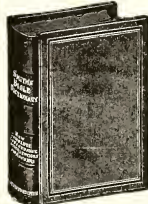
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## MILTON CIRCUIT

The year is starting off splendidly. We had our first quarterly meeting January 15 Brother H. C. Smith, the presiding elder, was with us, and preached at the morning hour. After partaking of the bountiful luncheon prepared by the good ladies of Milton, quarterly conference convened, Brother Smith in the chair. We are in love with our elder. He presides with grace, dignity and ease of an "old-timer." Folks who know say that it was the best quarterly meeting held on Milton circuit for years. The churches have taken on new life. The stewards have been organized and everything points to a good year. Pastor and people love each other. We are trying to prove our love for them by faithful service, and they are demonstrating their love for us by faithful attendance, systematic paying, and remembrances in the way of material things which are constantly being brought to the pastor's door almost daily. New Hope put many nice things in the preacher's car, such as potatoes, chickens, canned fruit, fresh meats, and many other things to tickle the palates of the preacher, his good wife and children. I can only say in the words of "Tiny Tim," "God bless you one and all."

I left Carver's Creek circuit and started for Milton with some apprehension, I must confess. I was among "the salt of the earth." No preacher ever lived among people who were more devoted to their pastor than the people of Council, where we lived. If there was a single note of discord there this preacher knows nothing about it. But when we arrived here (a little late, to be sure,) we found the parsonage nicely furnished—many new things in evidence, such as new carpets, etc., that we felt our fears vanish like dew before a rising sun. We haven't seen much of "Old Sol" since coming here, most of the days being dreary, snowy, rainy, sleety, etc., but sunshine has been in our souls, and we are happy. We must not fail to mention that some of the Milton folks sat up for half a night in order to greet the "new preacher," but owing to a breakdown in the truck which was carrying our belongings, we did not arrive until the next day. The hot supper had cooled off in the meantime, and we found ourselves eating "cold grub"—but my, how good it all tasted!

We hope that when conference convenes at —, we can say, as many have said before, "We have had a good year, Bishop." R. J. Lough, P. C.

## REMINISCENCES OF OUR SAINTED HEROES

By Zadok Paris.

C. D. Smith was a superannuate of the Holston conference when this conference was formed. He was born in Buncombe county 120 years ago and joined the conference 96 years ago. He was one of the leading preachers of the Holston conference. I met him one time, and he seemed to be a very bright man.

I understood he had filled some very prominent appointments. He died and I suppose was buried in Franklin in 1894.

W. S. Haltom was born in Montgomery county in 1808, and joined the South Carolina conference in 1834. He was the first preacher I met when I went to Charlotte in 1887. I boarded with his daughter, Mrs. Bradshaw, and saw him and talked with him often. He regarded me as his pastor, but he was so feeble he never attended church. He was interested in the church and especially young preachers. He was full of anecdotes. He told me of a camp meeting at Hickory Grove, near Charlotte. He said some brother got excited and cried out: "Bring on more straw. Numbers of souls are perishing for lack of straw." They used the straw for the penitent to kneel on. His good wife was a friend to the preachers. He was a good old man and left a host of friends. He died in 1894, and was buried in Charlotte.

C. W. King was born in Guilford county in 1829, and joined the conference at Pittsboro in 1854. I am wondering if all our young preachers and people know that our conference once met in the little town of Pittsboro, N. C. I knew Brother King when I met him at conference. He and I rode on the train together once going to conference. He was one of our faithful heroes whose name was never written on the scroll of fame, but it was written in heaven. He died at Pleasant Garden in 1894.

W. M. Kerr, a Holston conference member, is well remembered by the Holston people. He was born in 1820. I think I met him in Asheville just before he died in 1895. He seemed to be a prominent preacher in the Holston conference. While very few remember him now, he was held in high esteem by the preachers and people of his day.

J. W. Puett was born in Caldwell county in 1815, and joined the South Carolina conference in 1855, and died 1895. He was a good preacher, but not much of a missionary. He remarked to me once that he thought we could have converted more Chinamen with powder and shot than we had with our missionaries. We did not have many missionaries in his day. We boarded with Mrs. Anna Tyson (a daughter) at Norwood. A finer woman never lived. Many of the old people remember Uncle Puett, as he was called. He was a good man and enjoyed the respect of all.

## THE BEAUTIFUL WORLD

There's never a rose in all the world

But makes some green spray sweeter;

There's never a wind in all the sky

But makes some bird wing fleetier;

There's never a star but brings to heaven

Some silver radiance tender;

And never a rosy cloud but helps

To crown the sunset splendor;

No robin but may thrill some heart,

His dawn-like gladness voicing;

God gives us all some small, sweet way

To set the world rejoicing.

—Anonymous.

## Gray Hair

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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## THE CONQUEST OF FEAR

By Frank B. McAllister.

A legend of the Orient tells of the visit of the Destroying Angel to an ancient city to let loose a pestilence. A sage inquired of the angel how many were to die of the plague. The angel answered, "Five thousand." The pestilence came and went and ten thousand lay dead. "How is this?" asked the wise men. "You told me that only five thousand were to die, and lo, twice that number have perished." Said the angel, "Only five thousand died of the pestilence; the others died of fright."

The story suggests a salient truth, even though the event never happened. For fear has always been slaying its thousands. We must recognize it as among the inveterate enemies of the human race. It was a devastating force long ages before we came on the earthly scene. Primitive man found himself in the grip of powers stronger than himself, evil-disposed for the most part, and bent on compassing his destruction. He peered into into black, hostile shadows, quailing at the dark, the thunder and lightning, the wind, wild animals, and most of all, fearing the displeasure of the gods his crude imaginings had set up. The whole elaborate system of personal and tribal taboos that must have made so much of primitive life a hideous nightmare was based on fear.

We have driven many wolves from the clearing called civilization, but, alas, fear remains. It is not the old dread of evil spirits, of uncanny, ghostly manifestations. But modern man has developed his own brood of fears that are no less wrecking than those of our remote ancestors. What a vast sense of insecurity pervades our world today! How men and women fear for their health, for their jobs, for their dependent families, for the industrial and social systems that hitherto have supported them! The economic stress of our time has paralyzed with terror tens of thousands of the sons of men.

Now the political economist and the business leader have something important to say to our age. But the Christian philosopher has something quite as important, something that hews even closer to the line of present need. For fear is a malady of man's spirit, and it must be fought with spiritual weapons. It yields at last to religious truth that is not only believed, but deeply felt. Let one begin heartily to live, not merely to "creed" his Christian faith. Fear slinks away from the man who goes about his daily tasks in the conviction that our life is neither the sport of chance, nor controlled by malevolent spirits great or small, but is in the keeping of an Almighty and Perfectly Loving God. In difficult days let us sound aloud the heartening trumpet-call of the Psalmist—"I will fear no evil for thou are with me." In such a faith men and women, no matter how hard beset, are every day moving out into the glorious liberty of the sons and daughters of the Eternal.

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Be careful, however, that you get real BAYER Aspirin Tablets for this purpose. For they dissolve completely enough to gargle without leaving irritating particles. Watch this when you buy.



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# Children's



# Storyland

## ANDY'S BOAT

Andy was making a boat. It wasn't a large boat that you could get into, but a "model" that would sail across the park lake or a millpond, and perhaps carry a few sweets as "cargo," or some scrawled notes as His Majesty's Mail. Andy was Cousin Tom's great friend, but whereas Tom was always thinking about birds and trees and stars, Andy was always making engines and wireless and other things. Once he made a camera. This time it was a boat.

Andy had a workshop of his own at the top of the house, with a bench and a vice and a kit of tools which he kept always in good condition. He said that the first thing in good work is to look after your tools, and it was only bad workmen that blamed their tools. Sometimes on holidays Tom and Andy would spend long hours in the workshop, Andy fitting up the pieces of whatever he was making, and Tom helping as best he could. Once Tom took Rosemary with him, but the boys talked about things she didn't know, so she just stood silent, wondering at Andy and his cleverness with tools, just as girls always admire men who do clever things with engines and machinery.

Well, Andy shaped the hull in fine stream-lines out of a piece of white pine, which every one knows is best for making model boats. He scooped out a hold, fitted a deck, stepped a main-mast, a mizzen-mast and a bowsprit. His mother hemmed the sails to the shape he wanted; then he fitted a keel, then the rigging, and finally a rudder. With a coat of green paint below the water-line and white above, she was ready to take the water. There was a long argument about a name, but finally she was called Rowena, "because Tom had been reading 'Ivanhoe,' and liked the name.

The "Rowena" sailed beautifully from the very first voyage she made across the millpond. Backwards and forward she sailed, carrying cargoes and mails, her sails heeling over in the breeze. Then Andy tried her on a lake nearby, and nearly lost her in the rushes at the far side. But one day the "Rowena" did get lost.

It was at the seaside, and Andy tried his boat on the real sea. She mounted the waves beautifully, and Andy had a long string to pull her back when she got too far out, but alas! the dancing waves loosened the place where the string was tied, and "Rowena" headed out all alone to the boundless ocean. Further and further she went, over the waves like a bird, while poor Andy could hardly choke back the lump in his throat. Far away over the water the

## IF YOU WERE BUSY

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize your neighbor long  
Because he's busy being wrong.

—Author Unknown.

white sails could still be seen mounting the waves gallantly, but at last you could see them no more. "Rowena" was gone!

Day after day he searched the shore to see if it had been washed up, but he gave up at last. The days and the weeks went on; until one day, walking down the street, in the window of an old shop he espied—his boat! There could be no mistake about it. It was much the worse for wear, but still the "Rowena." And there was a ticket on it marked—"5s."! which in England means five shillings. A shilling is worth about twenty-four cents in American money, so that five shillings would be almost \$1.25. Andy marched into the shop.

"That's my boat," he said to the shopman, "and I want it."

"Your boat?" said the shopman. "How can it be your boat?"

"Don't I know my own boat? I made it," said Andy. "It's mine all over, in the way it's made, and I want it."

But the shopman wouldn't part with it, so Andy got him to put it aside till he could save five shillings, "though it's hard luck to have to buy back your own boat."

At last he got the five shillings saved up; and one day he came back home, holding with care the boat he knew so well, that had run away from him, and been recovered at such a cost. I think the boat knew him too and was glad to

be back. At least Andy thought so that night when he read his Bible. How Jesus said, "I know my sheep" ("Just as I knew my boat," thought Andy); and when he fell asleep he dreamed of himself as a boat set a sailing one day on a wide ocean and slipping from the cords that held him, and lost, dreadfully lost. Buffeted by the waves and tides he was washed up, broken and battered, on a shore of loneliness, till he was found and bought back at a great price by the Hand that once held him and wanted him again so badly. It was a strange dream!—Rev. E. T. Vernon, M.A., in *The British Weekly*.

## STRANGE FISHERMEN

By Emma Florence Bush.

Once upon a time a little boy went fishing with his grandfather, and a new fishing-pole. They went across the meadow, along a road, over a bridge, up a lane, over a rail fence into a valley, and came to the stream where grandfather had fished ever since he was a little boy.

Grandfather put the bait on the hooks, and pretty soon the little boy caught a small fish. Then he caught a larger one, then another and another.

"Ah," said grandfather, as he put the new bait on the little boy's hook, "I see another fisherman having good luck without any bait at all."

"Where?" ask the little boy.

"Up in a tree," said grandfather.

The little boy looked and saw a large bird, with a short tail and a long bill, and a suit of gray and blue feathers with touches of black and white. All at once, while the little boy was watching, the bird darted into the water and out again to the tree. He had a fish in his bill. He rapped it against a tree and then ate it.

"That is a Kingfisher," said grandfather. "He sees the fish in the water and dives in for it. He is so quick he almost always catches it before it swims away."

"There is another bird that catches fish," said grandfather, "but not with his beak. He catches them with his claws, which are long, curved, sharp and rough on the under side. He is called the fish-hawk or osprey."

"Tell me about some more fishers," begged the little boy.

"There are sea-gulls," said grandfather. "They live on the shores of the ocean and do their fishing there, or in the rivers that flow into it. But the most wonderful fisherman I know of is a spider."

"A spider!" exclaimed the little boy. "Yes," answered grandfather. "This spider is a native of South Africa. It makes



its home in rocky gorges where there are streams of water. It is very large—about four inches across when its legs are stretched out. It places itself at the edge of the water, anchors itself to a stone or a pebble by two legs, and spreads the others out on the water. There it stays, perfectly motionless, until a small fish swims underneath its legs. Then, quick as a flash, the legs twine themselves around Mr. Fish, and the spider has his dinner."

"I like to fish with a line best," said the little boy as he and grandfather wound up their lines and started for home with the fish they had caught, "and I like them best to eat when grandmother cooks them."—Zion's Herald.

#### WHY THE BROOK LAUGHED

Lydia Lion Roberts.

"Let's rest here," said Aunt Anna, stopping beside a little brook that rippled and danced its way down hill.

"Oh, here's a big flat stone right on the edge of the water," cried Polly. "It is big enough to hold both Peter and me."

The twins squeezed together on the stone and looked around them. They were rather glad to sit down, for the day was warm and they had been walking in the woods for a long time.

"It is beautiful here," said Aunt Anna. "The branches of the big trees make a green roof over our heads. The sunshine can just peak through the leaves and sparkle on the waters of the brook." "Isn't it quiet!" said Polly. "I feel as if I were in church."

"Let's be very still and perhaps we can hear what the brook is saying," said Aunt Anna with a smile.

For a few minutes the twins and their aunt were so still that a bird flew to a branch near them and began to sing.

"The brook sounds as if it were laughing," said Polly in such a surprised tone that Peter laughed too. "It says, 'Bubble, bubble, funny, funny, haha, haha.'"

"The brook says three different things," said Peter. "Up above us where the water is calm it sounds as if it were singing softly to itself. Right near us where it rushes down over the rocks in a little waterfall it bubbles and laughs the way Polly said. Down below us where the waterfall ends in a little pool it sounds like mother hushing the baby to sleep. It says, 'Hush, sh-sh, hush, sh-sh.'"

"Yes, you are right, Peter," said Aunt Anna, after she had listened carefully. "You have keen ears to hear all the different things the brook says."

"Look! There go some leaves sailing on the water," cried Polly. "They look just like little boats."

"Let's watch and see what becomes of them," said Aunt Anna.

"The first leaf sailed straight along in the middle of the brook, dropped over the little waterfall, and went sailing into the pool," said Peter.

"Oh, that next leaf got through in a little ripple and turned right around!" exclaimed Polly. "Now, it can't go on

again. It has stopped beside a rock."

"Why, that leaf started like the first one and then went away over the other side of the pool," said Peter in surprise.

"Almost every leaf does something different," said Polly. "Why don't they all go the same way?"

"Sometimes a little breeze gives them a push in another direction," said Aunt Anna, "or the ripples in the brook change their course. The wind may be just strong enough to send them into a tiny whirlpool, or sailing straight against a rock."

"See how everything changes when the wind blows," said Peter as his hair was ruffled by a passing breeze. "The brook makes different sounds now, and the trees move so that the sunlight dances all over the water. It looks as if the ripples in the brook were dancing too."

"See how they sparkle!" cried Polly. "It looks as if there were diamonds in the brook. The water changes color too."

"That is because of the colored stones and growing things at the bottom of the brook," said her aunt. "I suppose some of those stones have been lying in that brook for years and years. Some of them have a green mold or moss over them."

"Oh, the bottom of the brook is pretty!" said Polly, getting up and standing as near the water as she could without wetting her shoes. "There are tiny white pebbles, and pink stones and green stones, and flat rocks all different colors. In some places the earth is black and in other places the sand is yellow with shiny things in it. I see some tiny green plants between the rocks. I didn't know a brook had so much in it!"

"Oh, here comes a big breeze," said Aunt Anna. "Now the brook is laughing at you because you didn't know how much fun there was in watching it?"

"Yes, I hear," said Polly, and she began to laugh so hard that she could hardly talk. "The brook says, 'Haha, bubble, crubble, drubble, funny Polly, olly, olly, bubble, bubble.'"

"I did not know that a brook was so interesting," said Peter as Aunt Anna started homeward. "Listen! The wind has gone. The brook is saying, 'Hush, sh-sh, silly Peter, silly Peter, hush.' I think it is laughing at us both."—Zion's Herald.

Margaret and Foster, children of Methodist missionaries, were playing in the mission compound. They had their dishes all spread out, filled with sand, and had enough bottles to equip a dispensary. A nurse, passing by, asked them what they were doing. Margaret said, "Playing hospital. 'And what is Foster?' the nurse asked. 'Why, Foster is the doctor.' 'And you?' 'Why,' replied Margaret, 'I'm God; I help the doctor.'"

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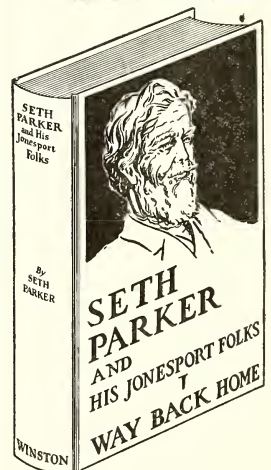
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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.

FIRST ROUND January  
Sweepstonville, 11 .....29  
Graham, 7:30 .....29

February  
Siler City, 11 .....5  
Haw River, 3:30 .....5  
Trinity, 7:30 .....7  
Bahama, 11 .....12  
Mt. Tirzah, 3 .....12  
Pittsboro, 11 .....19  
Duke's Chapel, 7:30 .....19

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

FIRST ROUND IN-PART January  
Columbia, 11 and 2 .....28  
Plymouth, 11 .....29  
Roper-Crawell, Roper, 7 .....29  
February  
Perquimans, Winfall, 11 and 1 .....4  
Williamston, 11 .....5  
Windsor, 3 and 7 .....5  
Currituck-Kitty Hawk, Ebenezer, 11 and 1 .....10  
North Gates, Saver, 11 and 1 .....11  
Washington, 11 .....12  
Bath, Asbury, 3 .....12  
Pantego-Bellhaven, 7:30 .....12  
Fairfield, 7:30 .....13  
Stumps Point, 7:30 .....14  
Mattamuskeet, Amity, 11 .....15  
Swan Quarter, Providence, 7:30 .....15  
Giles, Gatesville, 11 and 1 .....16  
Gates, Gatesville, 11 .....19  
Murfreesboro, 7:30 .....19  
Aheskie, Powellsville, 11 and 1 .....25  
Aheskie, Powellsville, 11 .....25  
Aulander, Aulander, 7:30 .....26

FAYETTEVILLE DISTRICT  
J. C. Weeden, P.E., Fayetteville, N. C.

FIRST ROUND January  
Biscoe, Star, a.m. .....29  
Troy, p.m. .....29  
February  
Ellerbe, Concord, a.m. .....4  
Wadesville, Hebron, a.m. .....5  
Mt. Gilead, p.m. .....5  
Fayetteville Ct., p.m. .....6  
Parkston, a.m. .....7  
Maxton, p.m. .....7  
Red Springs, p.m. .....12  
Rowland, a.m. .....12  
Goldston, a.m. .....18  
Carthage, a.m. .....19  
Linden, Cool Spring, p.m. .....19  
Pleasant, a.m. .....26  
Boherdel, Ledbetter, 3 p.m. .....26  
Rockingham, p.m. .....26

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.

FIRST ROUND January  
Goldboro Ct., Daniels, 11 .....28  
Goldboro Ct., Daniels, 11 .....29  
Goldboro, St. Paul, 7:30 .....29

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.

FIRST ROUND January  
Spring Hope, 11 .....29  
Rocky Mount Ct., 7:30 .....29  
February  
Wilson, 11 .....5  
Stantonsburg, 3 .....5

Warren, Providence, 11 .....12  
Warrenton, 7:30 .....12  
Weldon, 7:30 .....15

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.

FIRST ROUND January  
Cary-Apex, Cary, 7:30 .....25  
Benson, 11 .....29  
Four Oaks, Four Oaks, 3 .....29  
Clynton, 7:30 .....29

February  
Louisburg, 11 .....5  
Tar River, Kiesel, 3 .....5  
Franklin, 7:30 .....5  
Youngsville, Youngsville, 11 .....12  
Garner, Ebenezer, 3 .....12  
Baber, 11 .....19  
Edison Street, 7:30 .....19  
Erwin, 11 .....26  
Fuquay, Holly Springs, 7:30 .....26

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.

FIRST ROUND January  
Elizabeth, Clarkton, 11 .....29  
Bladen, Deems, 3 .....29  
February  
Burgaw, Rocky Point, 11 .....5  
Scott's Hill, Seagate, 7:30 .....5  
Lumberton, Chestnut Street, 11 .....12  
Fairmont, Bethesda, 3 .....12  
Carver's Creek, Bolton, 11 .....19  
Hallsboro, Wanasah, 3 and 7:30 .....19  
Swansboro, Midway, 11 .....26  
Jacksonville-Richlands, Jacksonville, 3 .....26  
Maysville, Maysville, 7:30 .....26

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.

SECOND ROUND January  
Hendersonton, 11 .....29  
Asbury, Memorial, night .....29  
February  
Sandy, Big Sandy, 11 .....5  
Black Mountain, night .....5  
Great Missionary Conference .....12  
Weaver, 11 .....12  
Laurel, 3 .....12  
Blitmore, night .....12  
Fletcher-Mills River, Mills River, 11 .....19  
Swannanoa, East, Shepherd .....19  
Elk Mountain, night .....19  
Brevard, 11 .....26  
Flat Rock, Moores, 3 .....26  
Saluda-Tryon, night .....26  
March  
Marshall, 11 .....5  
Hot Springs, Fairview, 3 .....5  
Hilshire, night .....5  
Rosman, 11 .....12  
Skyland, Horseshoe, 3 .....12  
Central, 11 .....19  
Weaverville, Ct., 3 .....19  
Haywood Street, night .....19  
Delegates for district conference will be elected.

GREENSBORO DISTRICT  
W. A. Newell, P.E., 508 Summit Ave. Greensboro, N. C.

SECOND ROUND January  
Relaxville, Central, 11 .....29  
Reddick, Ct., Weaverville, 3 .....29  
Bethel-Grace, Grace, night .....29  
February  
Randolph, Trinity, 11 .....5  
Horseshoe, El, Mt. Shepherd, 3 .....5  
Asheboro, Central, night .....5  
Asheboro, Centenary, 11 .....12  
Calvary, Calvary, 11 .....12  
Main Street, Main Street, night .....19  
Wesley Memorial, Wesley Memorial, night .....19  
College Place, College Place, 11 .....26  
West Greensboro, Friendship, 3 .....26  
Glenwood, Glenwood, night .....26  
March  
Proximity, Proximity, 11 .....5  
Pleasant Garden, Rehoboth, 3 .....5  
Highland, Highland, night .....5  
On Sunday afternoon, February 12, a great Meth-  
odist mass meeting will be held at Wesley Memorial Church  
in High Point. The subject for discussion are Missions and  
Evangelism. Bishop Paul Kern will be present and will make  
the principal address. We urge every pastor in the district  
to be present and to bring a goodly number of his people with  
him. Urge the Methodist people to hear this great Christian  
statesman.

CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND January  
Spencer Memorial, 11 .....29  
First Church, 7:30 .....29  
February  
Marshall, Marshall, 11 .....5  
Monroe Circuit, Grace, 3 .....5  
Monroe, Central, 7:30 .....5  
Pineville, Pineville, 11 .....12  
Brevard Street, 7:30 .....19  
Chadwick, 11 .....19  
Wesley Heights, 7:30 .....19

MARION DISTRICT

E. W. Fox, P.E., 23 N. Fert St., Marion, N. C.  
FIRST ROUND January  
Table Rock, Mountain Grove, 11 .....29  
Morganton Ct., Salem, 3 .....29

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MOUNT AIRY DISTRICT		
W. E. Peevey, P.E., Mt. Airy, N. C.		
SECOND ROUND		
	January	
Madison, 11	.....	29
Walnut Cove, Stokesburg, 2:30	.....	29
	February	
Spray, 11	.....	5
Draper, 3	.....	5
Leaksville, night	.....	5

SALISBURY DISTRICT		
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.		
FIRST ROUND		
	January	
Concord Ct., Mount Olive, 11	.....	28
Mt. Pleasant, Cold Springs, 1	.....	29
Kerr Street, night	.....	29
	February	
Salem, Salem, 11	.....	5
Woodleaf, Woodleaf, 3	.....	5
Park Avenue, night	.....	5

STATESVILLE DISTRICT		
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.		
January		
Statesville, Broad Street, 11	.....	29
Olin, 2:30	.....	29
Elmwood, night	.....	29
Elmwood, night	.....	29

WAYNESVILLE DISTRICT		
Leonidas B. Hayes, P.E., Waynesville, N. C.		
FIRST ROUND		
	January	
Hayesville, 11	.....	29
Andrews, 7:30	.....	29
	February	
Jonathan, 11	.....	5
Bethel, 7:30	.....	5
Fines, Spring Creek, 11	.....	12
Highlands, Cashiers, 11	.....	19
Glenville, 7:30	.....	26
Bryson City, 11	.....	26
Robbinsville, 7:30	.....	26
	March	
Whittier, Shoal Creek, 11	.....	5
Canton, 7:30	.....	5
Sylva, 11	.....	12
Waynesville, 7:30	.....	12
Wester, Love's Chapel, 11	.....	19
Clide, 7:30	.....	19
Dellwood, 11	.....	26

WINSTON-SALEM DISTRICT		
Ley D. Thompson, P.E., Winston-Salem, N. C.		
SECOND ROUND		
	January	
Grace, 11	.....	29
Central Terrace, 7:30	.....	29
	February	
Ardmore, 11	.....	5
Burkhead, 7:30	.....	5
Haze-Clemmons, Clemmons, 7:30	.....	12
Advance, 11	.....	19
Coolemeo, 7:30	.....	19
Davidson, Mt. Olivet, 11	.....	26
Sedge Garden, 7:30	.....	26

N. C. BOARD OF EDUCATION  
(Continued from page 18)

pledged to the mission special and the amount paid thus far. After his report he urged that the district directors encourage more consistent payments on pledges.

The conference vice president and publicity superintendent made reports of their work, and some suggestions were made as to publicity for the Advocate page and the summer assembly. Observance of Young People's Day was urged for all groups in the conference, and district directors were encouraged to emphasize this.

Special prohibition meetings which were authorized at last year's summer assembly were re-emphasized and a whole-hearted recommendation made that these be held in every district.

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## IN MEMORIAM

**HENDERSON**—Arla Ralph Henderson was born in Chatham county, February 10, 1890, and passed to his reward November 3, 1932. He is survived by his wife and his children, Ralph Jr., Jack, Robert, and Mary Scott; also four brothers and three sisters together with his father have outlived him. He had been a patient sufferer for more than 12 years, the most of which time he had been confined to his bed. It was his characteristic not to complain and he was frequently heard to speak wishing that his loved ones might not be so taxed with his care. He was a faithful member of the Methodist church in Graham, Alamance county. His friends and loved ones miss him. Garfield Evans.

**BARNES**—Mrs. Menville E. Barnes was born in Pamlico county, August 9, 1855, and died in Avon, N. C., December 17, 1933. She was married to Benjamin W. Barnes June 17, 1873. She leaves one son and one daughter, Mr. John W. Barnes and Mrs. Mollie Meekins, both of Avon; several grandchildren, besides two sisters, Mrs. Melishe Caroon and Mrs. Sarah Harvey, both of Oriental, N. C. She was converted in early life and was a consecrated Christian until she departed from this life into the eternal rest, which remaineth for the saints of God. She was devoted to the church and served faithfully in every way possible in every department of the work of the kingdom of God—visiting the sick, caring for and helping those in need and sorrow. She kept up her family devotions in her home as long as her health permitted her to do so. May the blessings of God be with all the sorrowing ones. The writer conducted the funeral service at the home. She was buried in the Hooper burying ground at Avon. A. W. Price.

### RESOLUTIONS OF RESPECT

Whereas, it seemed best to our loving heavenly Father on December 6, 1932, to call home our precious friend and co-worker, Mrs. A. B. Pearsall, we, the members of the Julia B. Hall Missionary Society of Trinity Methodist church, Red Springs, N. C., do hereby record our sorrow and mourn our loss. Therefore be it resolved:

First, That though her work among us is ended, many sweet memories will hold her fast to the organization that she blessed with her presence and her love.

Second, That we bow in meek submission to our dear Master's will, and remember that—

"Ever near us, though unseen,  
The dear immortal spirits tread,  
For all the boundless universe  
Is life—there is no dead!"

Third, That our warmest love and sympathy be extended to her bereaved children.

Fourth, That a copy of these resolutions be sent to our town paper, to the North Carolina Christian Advocate, to the family of the deceased, and that a copy be placed in the minutes of our society.

Mrs. M. J. Covington,  
Mrs. John T. McNeill,  
Mrs. John F. McLean.

### IN MEMORIAM

We, the members of the board of stewards of Jarvis Memorial church, desire to express our profound sorrow at the passing of our friend and brother, Wiley Brown. Throughout a long life he made and kept a real place in the hearts of his fellows. He was born and reared

here and had friends throughout this section of the state. He felt keenly and sympathetically the misfortunes and sorrows of others. The orphan, the widow, and anyone in distress received a helpful and ready response from him.

With much zeal and cheerfulness he gave himself to the work of the church. Not only was he a faithful member, but he served many years on the board of stewards, and at the time of his death was a delegate to the annual conference.

We sorely miss the presence of his genial and friendly spirit. Deeply mourning his passing we bow in humble submission to the heavenly Father's will, and pray that the comforting blessing of our Father may richly abide upon his loved ones.

James L. Little,  
Geo. B. W. Hodlen,  
T. A. Person.

### IN MEMORIAM

"In the midst of life we are in death." So in the midst of a life of service death came "like a thief in the night" and snatched Bessie Williams McGirt from those who held her most dear. Sadness pervades the hearts of all who knew her, for to know her was to love her.

Looking back over the years, we realize what an inspiration she has been to all with whom she came in contact, for hers was a life that radiated sunshine. With a smile, a handclasp, a bit of humor, or a prank, she won her way into the hearts of all who knew her.

Hers was a life of service, and while she sought honors, she was ever on the alert and ready to respond whenever the call came.

Though her presence is no longer with us she is not dead; for her influence will go on and on down through the years in the hearts and lives of men and women and boys and girls whom she inspired to higher and nobler things.

Of such a life of service to God and her fellowmen might well be said the immortal words of Charles Wesley:

"Servant of God, well done.

Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou are crowned at last."

Anna Clement Hall,  
Elsie Keen,  
Hattie T. Farrar.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased an all-wise Providence to remove from our midst C. L. Lytton, one of our most devoted members; and

Whereas, the board of trustees of East End M. E. church has lost one of its most loyal and trusted members; and

Whereas, C. L. Lytton had long been a resident of this community. He numbered his friends by his acquaintances. He was very ready to do a good deed, and his acts of charity are best known to the unfortunates of this community. C. L. Lytton was diligent in all his business relations, a devoted and loving husband and father, and a loyal and consistent supporter of his church in all its activities.

Now, therefore, be it resolved:

First, That we humbly submit to the will of Him who doeth all things well.

Second, That in the death of C. L. Lytton the board of trustees of East End M. E. church has lost one of its most loyal and active members.

Third, That the sincere sympathies of this board be extended to the bereaved family.

Fourth, That a copy of these resolutions be spread upon the minutes of the board of trustees, and a copy sent to our church paper, the North Carolina Christian Advocate, for publication, and a copy sent to the family of the deceased.

C. O. Hartzell,  
R. L. Paysom,  
W. A. Kale.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 2, 1933

Number 5

## Mario Cappelli, the Great Singer, Talks on Prohibition

SOME of my friends in New York City where I live are trying to make me believe that the Eighteenth Amendment is responsible for the present depression and all the difficulties which are distressing our country, that drinking is universal and increasingly prevalent. In the last eight years of touring in my profession throughout this country, appearing before large audiences from the Atlantic to the Pacific, I have been traveling practically every day by way of buses, boats, trains, and airplanes. I have been sleeping in a different hotel nearly every night from Maine to California, from Canada to the Gulf. I have had the opportunity of coming in contact with thousands of people throughout the United States in all walks of life, with thousands of them I have had the privilege of shaking hands, and never in my experience of this contact have I been able to detect any person under the influence of liquor, and during these eight years I have seen only eight people whom I knew to be intoxicated. Strange to say, my friends in New York City are under the impression that every person in our country, men, women and children, are using intoxicating liquor. The only explanation I can give of this is that many of these persons are compelled to remain in New York City by their business and profession and that they are influenced by the propaganda of the wet press.

It may not be out of order to say that I was born in America. When I was one year of age, I was taken back to Italy, where I was educated. But in early youth my family returned to this country and my father and I are American citizens by our own choice, so my opinions are formed from a background both American and Italian. During the intervening years I have crossed the ocean sixty times. It is my opinion that in the adoption of the Eighteenth Amendment the American people have done the most noble deed they have done since Abraham Lincoln freed the slaves.

—Zion's Herald.

## This Is for the Eyes of our Subscribers Only

1. Some of our subscribers have been worrying over the hard time they have had to pay their subscriptions. We sincerely thank all such for the small remittances they keep sending us.
2. The editors and managers have been worrying also; they worry about those able to pay who do not notice the statements we send them. How do they expect us to keep going?
3. We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.
4. If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.
5. The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.
6. Lists of subscribers have gone out this week to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

Rev. W. Arthur Barber sends seven new subscribers and the \$14 to pay for them. This alert pastor tells how he "turned the trick," as he calls it, at Cornelius, where not only in name but in fact he is P. C.—preacher in charge. We give his method of procedure, as it may be a good suggestion for some other pastor. On the third page of his church bulletin Brother Barber "boxed" the following suggestion printed in "caps" somewhat in the following order: "The PLUMBER, The MERCHANT, The TEACHER, The BANKER, The MINISTER, The DOCTOR, The FARMER, find it necessary to read their trade or professional journals—ALL METHODISTS NEED THEIR CHURCH JOURNAL—THE NORTH CAROLINA CHRISTIAN ADVOCATE."

\* \* \* \*

Rev. John R. Church mails us \$18.50 from the Davidson charge. There are four new subscribers and the others are renewals. Those Davidson county farmers have good homes, have built great churches and an admirable home for their pastor. Thrift and industry have made them a successful people who move steadily forward, rain or shine, depression or prosperity. They educate their children and walk in the ways of peace and prosperity. We thank Brother Church and his people for keeping the interests of the Advocate in mind.

\* \* \* \*

To those friends from the mountains to the sea, why not say from Murphy to Manteo, who have responded to our request that they send their renewals to the Advocate, we hereby extend our heartiest thanks. Some of these renewals have been made at a personal sacrifice be-

cause those readers were not willing to be without their church paper. These friends we appreciate all the more. If your subscription is in arrears—look at the little yellow label and see—please be good enough to send your renewal at the earliest possible moment. We are now making the largest paper in the entire church and at a lower subscription rate when the size of the paper is taken into consideration than any other. The North Carolina Christian Advocate is without a single exception the biggest and cheapest paper in the Southern Methodist Church. It merits the support of all North Carolinians and we believe that you will give it.

\* \* \* \*

Rev. J. C. Reichard, pastor of Park-Grace, King's Mountain, sends us 16 new names as subscribers to the Advocate. This is a new charge and the young pastor is beginning wisely by putting the church paper in the homes of the people. It is a very fine start and promises a successful future for these new churches of this charge.

\* \* \* \*

We are especially concerned about those friends who by oversight or because of financial pressure have failed to send us a remittance. If behind with your paper, pin the "long green" to the notice that we sent you and mail it to the N. C. Christian Advocate, Greensboro, N. C. A bank check, or the cash in whatever amount you owe or whatever amount you can send will be gladly received, for we need the amount to keep the paper going.

We are most grateful to all who are aiding us in the effort to put out a worth while paper.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
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Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 2, 1933

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The last legislature lingered in session six months in an effort to "get the money where the money is." Those solons adjourned with an unbalanced budget. The procedure of the present legislature is "to get the money where the money ain't." Will the budget be balanced this time? We await results.

Emerson once bade men look at the centuries rather than the hours. This is God's view of affairs. And it is well for men to indulge the longer look, but not to the neglect of the close up view. The Divine eye that takes the sweep of the centuries at the same time notes the fall of the sparrow.

Upton Sinclair says: "All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slave."

Today we are children; tomorrow, adults; the next day, old people. So swiftly runs the world away. Let the men at Raleigh not forget this. Many things can go over, but educating the children can not wait. To balance the budget at the expense of youth is suicidal. Let all else suffer; but keep in mind the children and the afflicted. For these God has a tender concern. Can a legislature do less?

Somebody has said that God cannot keep step with a retreating church. That is because God does not walk backward. "God's movements are forward movements. "God said unto Moses, speak unto the children of Israel that they go forward." Even God's revelation of himself has been a progressive revelation. Crawfish walk backward, but they have never cut much of a figure in the world. Yet crawfish do about as well as men who walk backward.

William T. Stidger has given what he calls the Fifth Commandment. It is addressed to old people. Not necessarily to those who are hastening to the end of the journey, but to men and women who can no longer dream dreams. Hear him: "Thou shalt not crush the soul of youth by ridiculing his ambition, by quenching his enthusiasms, by suppressing his energies, by sneering at his dreams simply because thou thyself hath passed the period of dreaming."

No surrender! No retreat! No compromise! This is the slogan of the women against alcohol. How fine if the preachers of North Carolina would take such a stand in regard to all the moral issues of the day. Disregard of moral decency; desecration of the Lord's day; disobedience to the high demands of the marriage altar and dishonest dealings hold high carnival. Have the Ten Commandments become a dead letter and are we no longer capable of moral indignation? The pulpit fails to cry out against the sins of this day; men are not brought to answer at the bar of conscience. Compromise is the edict of this day; answer at the judgment seat is the edict of Almighty God. Must America make answer?

The hitch-hikers, or highway hoboes, are receiving the attention of the General Assembly of North Carolina, a bill having been introduced to put an end to this sort of highway transportation. It would not be so bad if this gentry would be satisfied with what the public does for him by giving rides, but he soon comes to think the highway and the cars thereon belong to him and if these are not turned over to him he is being robbed of his rights. When the men who pay for their own cars and buy their own gas drives by without picking up the proffered freight there is a scowl on the hitch-hiker's face as if he were not getting what belongs to him. A hungry man should beg bread, but Tom, Dick, and Harry have no claims upon men who pay their own way. A hitch-hiker is just a common beggar.

## Greed Stifles Our Dreams and Aspirations

**G**REED has got us at last. Evidences of our low moral estate and want of lofty aspirations are all about us here in North Carolina. The high idealism of a decade ago is with us no longer. We are inclined to make the dollar the standard of measurement in all things. A balanced budget and the return of prosperity is the one slogan with which we conjure. Satiated greed and satisfied appetite will enable us to say, "Soul, eat and drink and be merry."

The solons at Raleigh cast aside the matrimonial restraints, move for beer, wine and liquor that appetite may run riot, and treat lightly the holy Sabbath and all else that counts because of the profits that are to accrue. What care they for moral standards and the fine traditions of a people when money is involved? The sorrow and dismay of it all is that the people accede to this without serious protest. We in the mass have become so morally flabby that we are incapable of fierce indignation such as our fathers knew.

Some have so lost the ability to dream and toil as they wait for the better day for their children that they are willing to do violence to the schools and other agencies for social and intellectual advance rather than, at great sacrifice, to invest their dollars in the soul life of the people. A filling station is more sacred to such than a school house and dollars count for more than the dreams and aspirations of a people. To the extent that greed grips us our dreams perish and our aspirations die.

This spirit has invaded our church life. Decades ago we Methodists lived largely in cabin homes and worked hard six days in the week and on Sunday we went to the plain little church on the roadside or on some back street. But we dreamed then of better days for our children; better churches and better schools were to greet them in the years ahead. The circuit rider did not get much money, but he did hold aloft the expectation of a better future and failed not to cry out against the sins of the day, fostered by appetite and greed. Now the whole situation is changed. Churches and schools and mills and stores and roads and automobiles have become such a burden that we can not bear them. Our material civilization has broken down and the days of our dreams are no more. We are determined to cut to the bone and to arrange to drink ourselves rich. Just now any course is justified, provided it promises to bring in money. Greed is the domi-

nant passion; appetite is the way out; ideals are taboo.

In the church we put on missionary crusades, most of which never get above the level of the dollar. The urgent effort is to get a few more dollars by means of which "to carry on." Forgetful are all such that missions are not money primarily; missions are the passion of the cross and the power of the resurrection embodied in human lives. Not gold but blood is the measure of world conquest.

In the grip of greed, our religion becomes formal, our morals decay, and schools and colleges languish, our respect for the laws of God and of man decays, as we strive to balance the budget and await the return of prosperity. Could we substitute dreams and aspirations for greed and for gold our groans would turn to shoutings—our miserere would be converted into hallelujah.



## Palestine

**I**F PALESTINE were laid down along the northern border of North Carolina with Jerusalem where Winston-Salem now is, the Lebanon mountains would occupy a part of the Blowing Rock country and the river Jordan would flow direct into the Dead Sea over about Madison and Mayodan. In figures this tiny land is not more than 140 miles long and from 40 to 80 miles wide. It could be tucked away in one little edge of North Carolina and leave the great bulk of the Tar Heel state untouched.

Yet that miniature land is the home of two world religions—Judaism and Christianity—and Mohammed was indebted to Jewish sources for much that went into Mohammedanism. No empire, however, extensive and fertile, has produced so many seers, heroes and saints as has this poor, rugged, tiny land. Neither has any nation exercised so far-reaching influence upon the nations of earth. We of course in this connection think of Abraham and Moses and Jesus and that long line of prophets and poets who have come down to us and the world through the Bible which is inseparably a part of Palestine. It is the "Land of the Book." The Book of Books came directly or indirectly from this tiny land. Jesus and all his early disciples except Paul were born there. Jesus, so far as we know, never went beyond its borders except when Joseph and Mary took him to Egypt to escape the madness of Herod. Jesus perhaps was never in Damascus or amid



the ruins of Ninevah or ever looked upon the pyramids of Egypt. His simple and circumscribed life of poverty was confined to Palestine. He was no world traveler. Possibly he seldom rode. Yet he had no long walks in order to get over the territory in which he sojourned while on earth.

Jesus was poor and the country in which he lived was poor. Centuries before it had been called a land flowing with milk and honey, but that was only relative. Palestine was fertile and fruitful and well watered as compared with surrounding deserts, but in reality it has ever been a drought stricken country.

It is a land of hills and valleys, of ups and downs. You go up to Jerusalem, down to Jericho, up to Nazareth, down to Tiberias. The surface of the Dead Sea is 1300 feet below the Mediterranean, and the Sea of Galilee 680 feet below sea level. There is nothing like it anywhere else on the planet.

The climate is as varied as the topography. The pine and the palm, the one at home in the land of snow and the other with the tropics for its habitat, are both in Palestine. With this wide range of climate there is naturally a variety of products.

Palestine was on the great trade routes between Egypt and Assyria and the armies of these rival world powers passed this way. It was on the great highways of the ancient world. Hence it is a land of memories that to this day remain of interest to the world. Truly there is no place comparable to Palestine.

We are reminded of these and many other things that relate to Palestine, its history and its influence upon the nations of earth by a volume just from the press bearing the title, "Palestine, Land of the Light." Bishop Frederick D. Leete of the Methodist Episcopal Church is the author of this admirable volume that is among the very best of the many, many books that have been written about the birthplace and the dwelling place of our Saviour.

Those who have already visited these Bible lands will find not only a reminder of things forgotten, but it will bring to one's attention much that was overlooked. It will be an admirable guide for any one expecting to visit that land of light and every teacher of Bible classes will find it a storehouse of indispensable information. Besides all else it is a volume of rare literary value and will find a permanent place in the best libraries of the country.

**PALESTINE, LAND OF THE LIGHT.** By Bishop Frederick D. Leete. 279 pp. Houghton Mifflin Co.: Boston, New York. \$2.50.

### Only the Beginnings of a Real Advance

**T**HE seven great regional meetings arranged by Bishop Mouzon to be held February 10-16, in North Carolina can be but a beginning of the real advance for spiritual life and missions. However fine the spirit and big the crowds all the way from Asheville to Greenville, the follow up meetings will really determine the final results among the rank and file of the churches.

Select speakers should be found for groups gathered at convenient points so as to touch in a most vital way every Methodist church in the state. Then all our people will awake to the fact that we are going to leave behind the old humdrum ways of the pretense we have had in a so-called period of cultivation. They will then know the quickening and regeneration power of the personal touch and place a new estimate upon the place of religious and missionary enthusiasm. Nothing do we need more just now than the ability to mass the people—the average man—in the effort to build up the morale in our missionary and spiritual undertakings.

This will cost sweat and blood. Preachers and other leaders who are not willing to lay themselves out in an extraordinary way until Easter will be sorely disappointed in the end. We are going to be put to the test—this will be a kind of judgment day for us. Why not each district use to finest advantage all the personal resources, backed by the printing press, in a friendly rivalry with all the rest, in a crusade that will become notable for its zeal and enthusiasm? The Advocate wants to have a part in this great and notable undertaking to which we have been called.

The Christian educational forces, the lay organizations, the women, the youth movements should rally with great crowds to these group meetings. Song and prayer and discussion should mark with a white stone each day. The ringing challenges of Bishops Mouzon and Kern should be heard across the land and their spirit should be felt in every nook and corner of the state. Are we willing to pay the price?



It is not security that develops the human spirit, it is danger. It is not in hours of plenty that men build a Chartres cathedral, or write a constitution in Independence Hall. Change is a phase of progress. We were caught in a system that has broken down. Are we merely to patch it up?—An Unknown Layman.



# People and Things



"Rev. and Mrs. W. C. Dutton announce the arrival of a daughter, Ruth Clarke, on January 22, 1933. Weight 9½ pounds."

**Brother E. P. Stabler on account of failing health has had to give up his work and Rev. J. C. Brown has been appointed to the Dudley Shoals charge.**

What will the public schools do with the problem of race relations? . . . There is enough silence in the textbooks to deafen anyone who has sensitive ears.—George A. Coe.

"Mr. and Mrs. James R. Washburn announce the marriage of their sister, Ethel, to Mr. J. Frank Armstrong, Jr., on Sunday, the fifteenth of January, nineteen hundred and thirty-four, Greenville, South Carolina. At home, Rutherfordton, N. C."

"We are off to an unusually fine start at Clinton. We have already had 30 additions to the church this year. Our good folks gave us a generous Christmas pounding. We are catching step and falling in line for an 'advance upon the whole line.' Come to see us."—Daniel Lane.

"Upon advice of the doctor I have given up my work —Dudley Shoals circuit. He says for me to stay in bed mostly for 90 days. We are expecting to move to Bessemer City, N. C., this week. So please change our Advocate from Granite Falls, R. 2, to Bessemer City. I cannot write to my friends who have written to me. I must be quiet. But I appreciate every word from them."—E. P. Stabler.

When the world gazes upon us, the professed disciples of the Master, does it see just a reflection of itself, its own wear and tear, its own strain and worry, or does it stoop to gaze upon a rare flower, and to wonder and inquire about the soil in which it was grown? If we were children of Pentecost, living up to our spiritual times, heart's-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.—J. H. Jowett.

Ideals of life have a definitely therapeutic value; they can nip in the bud the impulse of savagery and misunderstanding; they can make barbarians humane, and preserve civilized men from becoming barbarians. We have learned from bitter experience how easy it is for civilization to lapse into brutality on a colossal scale; before it is too late, let us prevent the next war now, and by the mild and beneficent ministrations of religion, curb the beast in the breast of humanity, releasing the talents that can make us true children of God.—Rabbi Louis I. Newman.

The aluminum sphere in which Professor August Piccard was borne by balloon to the loftiest altitude ever reached by mortal will be on exhibition at A Century of Progress—Chicago's 1933 World's Fair, according to an announcement by officials of the exposition. This sphere which carried the European scientist 53,856 feet above the earth and into the stratosphere will be loaned to the exposition by the National Foundation for Scientific Research of Belgium. It will be suspended from the ceiling at the north end of the Hall of Science, directly above the bathysphere in which Dr. William Beebe set a deep sea diving record of 2,200 feet.

Dr. J. S. Hiatt in writing of other matters adds the following note: "Thus far in the campaign 61 new subscribers have been secured by the pastors of the Statesville district. We hope to send in the 100 new subscribers promised at the Greensboro meeting at an early date."

Dr. L. R. Akers, president of Asbury College, Wilmore, Ky., is now on the western coast, where he has spent some weeks in the interest of the college. Fifty persons attended a dinner in his honor in Los Angeles, where he spoke for the Rev. Robert Shuler. He also preached in Pasadena; in First church, San Francisco; and also in Stockton, and made three addresses at the Los Angeles district conference. He spent one day in Yosemite Park, and a day on the Apache Trail on his return.—Christian Advocate (Cincinnati).

The men of West Market Street church, Greensboro, to the number of about 200 met last Monday evening at a dinner in the Masonic Temple. It was an enjoyable occasion. Those participating from out of town who had a part on the program were Bishop Edwin D. Mouzon of Charlotte, N. C., and J. Foster Barnes, director of Duke University Glee Club, and Lawrence Clarke Apgar, carillonist and organist at Duke University. Mr. Barnes, accompanied by Mr. Apgar, sang three songs. Rev. H. G. Hardin then introduced Bishop Mouzon, who delivered a timely message in his own delightful style. It was an occasion well worth while and these meetings of the men of the church will be held from time to time during the year.

"Since I last wrote to the Advocate my good feelings have again been crowded. At the close of my evening service at the Stokes church in January Mr. Cherry invited me to go into one of the Sunday school rooms, and what did I see? The benches laden with everything that delights the eye and the taste that one can imagine. Quietly but effectively during the whole day the good people of the church and community had been bringing their gifts of flour, sugar, meat, peaches, molasses, pecans and such like to their preacher. My boys as usual were thrilled with me at the sight, and while every token of love and respect was highly appreciated, it was after all the spirit through and back of these material tokens that we do so sincerely appreciate. May the Lord continue to bless this friendly, loyal community of Christian people whom it is our delight to serve."—A. E. Brown.

The flaw in humanism is that nothing is higher than humanity. Humanism fails in that it makes man self-sufficient. There is no place for God. For those who lack religious faith the Lord's Prayer would read: "Our brethren who are upon the earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We must get this day our daily bread. We know we cannot be forgiven, for natural Law knows no forgiveness; we fear not temptation; we deliver ourselves from evil; for ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen." Religious faith is trust in something outside of self, an independent reality of its own, true whether we believe it or not. You cannot have religious faith without trusting in God. If you have doubts, move among people of faith, and draw your own conclusions.—Rev. John W. Suter, Jr., in "The Living Church."



Now once upon a time there was a man with a mind like a balloon, who went about saying, "Take it from me, boy, it does not matter two hoots what a man believes, for all religions are the same." And lo, the balloon-minded man dreamed a dream, and in his dream he lying ill, and to his bedside there drew night a doctor with his sleeves rolled up, and in his hands were pincers, syringes, lancets and saws of every description under heaven, and upon a trolley behind him were specimens of all the pills of the whole world. And he said, "Say, boy, it does not matter two hoots which of these I run into you. We are going to have a bully time together." And he awoke from his dream a wiser man.—The Christian World.

"For two years we have been hearing that the depression had reached bottom and prosperity was just around the corner. It was slowly but surely coming back. Then we often read if new laws were made or old ones repealed times would improve overnight. Too many people live as if there were no God, and I think the depression was sent to show that there is a divine hand still ruling the world. If people would spend more time praying, reading the Bible and honoring their God the depression would end. If the churches would unite in prayer at the same hour some Sunday it might have the same effect on the depression that President Wilson's prayer had on the World War. Could the Advocate cause this prayer to be made?" —P. C. Williams.

"We are still alive and moving on down in Scotland Neck in Halifax county. We are off to a good beginning in the second year of our ministry here. Brother Jones, our presiding elder, was with us Sunday evening, January 22, and conducted our first quarterly conference. We enjoyed his visit and his message. He is greatly interested in the work of the kingdom and it is an inspiration to have him with us. We have been welcomed back for our second year in a manner suitable for a new preacher. We read of the great poundings given preachers who are now on their charges, but we have been pounded most severely at the beginning of our second year. Three of the four churches have, at different times, brought great boxes, bags, and bundles of nice things for the preacher and his family. Such expressions of love and good will are sufficient to touch the heart and sweeten the disposition of any preacher. May God's choicest blessings be theirs through the year already begun. It is a delight to work with them."—L. V. Harris.

Paradoxically, religion seeks to relieve the very conditions upon which it thrives. That is the gist of the matter. It thrives because financial depression leaves the best things intact. Mammon is gone, but the service of God and man remains. Things, material things, are fewer, but the best things, those of the spirit, flourish. Friends are still true, science is still illuminating, art is still refreshing, character is still invaluable, health is still invaluable, health is still a joy, family affection is still dear, helpfulness is still satisfying, and these spiritual values are felt as inalienable from the cosmic reality. Man may have lost what he has created, but not his ability to create. Religion thrives under depression because man's extremity is God's opportunity. Man's religion is something to carry him, not something for him to carry. When the material things of life fall away, there is nothing of life but the immaterial values to sustain him.—Herman H. Horne.

We are most grateful to all who are aiding us in the effort to put out a worth while paper.

"This is perfectly intolerable," bellowed an irate man to his servant. "Are you a fool, or am I?" "Oh, sir," replied the servant, deftly, as one may say, catching the stone and returning it, "I'm sure you wouldn't keep a servant who was a fool!"—a retort worthy of being told with the tale of the grocer who glowered at a customer, and said: "No, sir! No cheques: I wouldn't cash a cheque for my brother." "Well," said the customer, blandly, "perhaps you're right. You know him better than I do." —Ezra.

## NOTICES

WRITE E. L. HILLMAN

All delegates wanting entertainment (bed and breakfast) while attending the Missions and Spiritual Life Conference in Greenville, February 16, are requested to write Rev. E. L. Hillman at once. E. L. Hillman.

## TO PASTORS AND LEADERS OF CHARLOTTE DISTRICT

The great conference on Missions and Spiritual Life to be held at First church Monday, February 13, is of the most importance possible! May I urge you every one to do your utmost to attend, and to insist on all our members to do likewise? Not one of us can afford to miss this very far-reaching meeting in which our most vital interests will be discussed by Bishops Mouzon and Kern and by other outstanding speakers. Your special group meeting at 4 o'clock is also urgently important. Come for the full session. Jno. W. Moore.

## ANNOUNCEMENT CONCERNING ENTERTAINMENT DURING THE CONFERENCES ON MISSIONS AND SPIRITUAL LIFE

I am happy to announce that the following churches that are to entertain the conferences on Missions and Spiritual Life have informed me that they will be happy to give bed and breakfast to delegates and pastors who attend these conferences. Bishop Kern is to speak at 7:30 p. m. at each of these conferences and it is expected that all who attend will hear Bishop Kern. All who expect to avail themselves of the entertainment offered for the night and for breakfast the next morning should write the pastors of these churches at least three days before the conference meets. The churches and pastors offering entertainment are as follows:

Central church, Asheville, Dr. W. A. Lambeth.

First church, Charlotte, Dr. W. W. Peele.

Hay Street, Fayetteville, Dr. Walter Patten.

Edenton Street, Raleigh, Rev. E. C. Few.

Jarvis Memorial, Greenville, Rev. E. L. Hillman.

Rev. M. T. Snathers, Broad Street, Statesville, informs me that the ladies of Broad Street will serve lunch Saturday, February 11, at a minimum price to all preachers and laymen who attend. It would be helpful if those expecting to take lunch with the ladies would write to Brother Snathers at least two days in advance of their coming. Edwin D. Mouzon, Bishop in Charge.

## MT. TIRZAH CIRCUIT

Since conference in November I have been very much handicapped in my work because of the very cold inclement weather and awful muddy roads. In December I missed two full Sunday appointments and one or two in January.

Last Sunday, January 22, was a pretty day and we had large congregations. I have presented the special Advocate campaign and secured eight new subscribers.

On the fourth Sunday afternoon when I came out of the church at Mt. Tirzah I found that some of the friends had put many packages in my automobile, such as coffee, potatoes, etc. It was a real surprise to me, yet we did appreciate their kindness very much. The people all over the charge have been good to us and have given us many packages that have been such a help to us.

We sincerely hope that this may be a good year.

B. E. Stanfield.

## CONCERNING THE CHAPEL HILL COLLECTION

About the Chapel Hill-College Place collection: By conference resolution each pastor is asked to take the offering early in the year. Please present the appeal and send the money collected to the conference treasurer.

Every dollar raised reduces the debt one dollar, for the conference boards are paying the interest. We owe \$55,000 at Chapel Hill and \$20,000 at College Place.

We have 700 Methodist students at Chapel Hill and 500 at Greensboro. There are more Methodist students in tax-supported colleges in North Carolina than in our own Methodist colleges. We must minister to all wherever they are.

This plan for the collection continues in operation this year and next. Best wishes for the year. Albea Godbold, Pastor.

# The Bishop Takes A Holiday

A Summer Masquerade: in Four Episodes

By WORNALL MCGEE

## Episode the Fourth—I Am Turned Down Flat

Once upon a time I was invited to become president of a college with a noble history, a college which, I was told, "was just ready for the right man to start on the road to new distinctions."

I declined; because, while I was flattered, I am neither an educator nor a financier. And my decision was made in less time than I took to consider Roderick Garrison's appeal for Tabor Valley. Another difference between the two offices was that this time I accepted.

I asked Lena, "But is your man willing to take me sight unseen?"

"O yes," she asserted, "he is. He is sure you must be a good man, or you wouldn't have bothered yourself with all my troubles; and he says he'll take my word for it that you're a good preacher."

"Well, as to the first judgment, he's depending on slender evidence. If enjoying a little mild adventure is being good, I plead guilty. As to the second, who told you that you are a judge of sermons?"

"O, but I am. I was in the church and college choirs for three years, and I've sat behind all sorts of preachers. Some of them were probably more eloquent than you, or more theological, if that's the right word, but I know what I like. And I've told Roderick about your sermon on Sunday. He says your kind of preaching will be just the thing for Tabor Valley."

Now I took that exactly as it came; and why not?

And so it was settled. I drove back to Tabor Valley, after promising to report to the district superintendent, and see if he and the people were willing.

Millard I reached over the telephone, and what that hard-headed ecclesiastic said to me has no place in this story.

But he told me more about young Garrison, and I will certify that if his head is hard, his heart is soft. Moreover, he made all the promises I demanded.

As for the Tabor Valley folks, they offered no objection. Ezra Dexter did drop a hint that I was a mite old—I am eleven years younger than he is—but for just a few weeks that would be no great matter. One other man wondered how I would get along with the young people. My own wonder was whether they would even know I was around.

The deciding factor, naturally, was financial. I had given Millard his instructions, and he had said to Ezra what was necessary.

A brother from the west side of the circuit was on hand. I was told he gave twenty dollars a year, no more, no less, and often people thought he ought not to give so much. He asked, "Do we have to pay anything extra for this brother?"

Ezra, quite capable, bless his frugal heart! of raising the question himself, had the answer. "Not a cent. The district superintendent tells me that's not our worry. He'll fix it. But he says we've got to pay Brother Garrison, just as if he was doing the work."

"Well," said the brother who had brought up the matter, "it's as broad as it is long. We pay one preacher for nothing, and we get the other preacher for nothing.

If the preaching is as good, we can't object, and we might stand it anyway, for a week or two."

Thus auspiciously began my second career as a circuit rider, and you've no idea how familiar the whole thing felt. It lasted exactly three weeks and six days.

The complete story of that experience ought to be told sometime, perhaps, but not now.

I met both of Roderick's heretics—the intellectual heretic who argues, and the practical heretic who derided the church and all its works, though perhaps he needed what the church could offer more than the other man.

The two were beautiful specimens of quite opposite types. I made some slight progress with each of them, by listening patiently and asking a question now and then which set the unbelieving to explaining his own creed.

This, I have often noticed, is better than direct attack. Atheism, when you go into it, raises more problems than it solves. And that communism which today is so strikingly associated with atheism is no fool-proof paradise, either.

And then, when my men had been forced to look a little more carefully at their own reasons and claims, by a little scheming I got them together one evening in Ezra's store, with a small but select Tabor Valley audience to hear the debate.

It was a battle royal. On one side the cold, hard, argumentative mind, which could see no God, no purpose, no goal, whether in nature or in man. On the other, the eager dreamer, groping after a new society of friendly folk, a man whose ardor took him from dreams to drink and back again; wanting a new world but unable to keep from making, in his own corner of this present world, a neat little hell of his own.

They agreed, at the outset. The church was either decadent or useless from the very beginning. But soon they clashed. The dreamer believed there was somewhere a hope for a better scheme of things. The other stood for his grim creed of the chance-produced universe, and therefore saw no prospect of anything better, except as a billion-to-one gamble.

I thought I could understand them both, and better than they suspected. And I was not surprised to see them turn, after their disagreement had spent itself, to making concessions. They seemed to think that by pooling their ideas they might construct a more solid defense against the church and its teaching.

Of course, then I had 'em. I didn't say so, right away, but when the atheist had conceded to the socialist the reality of social need, and the socialist had accepted the reign of law, my door was wide open.

"A high school teacher," I said "gave me the answer to what you are talking about. He told the class, and illustrated what he said by experiments before our eyes, about two gases: one would explode in the presence of the other; the other would burn up nearly everything it touched. But, when they really got together, they produced something altogether different from either, something that could slake a baby's thirst and change a desert into a garden."

The disputants wanted to know what I meant; not, of



course, about oxygen, hydrogen and water, but what that had to do with the question before the house.

I told them, "Come out Sunday morning, and see."

They did, with a fair sprinkling of other people not often seen there, as Ezra assured me.

And I preached—but with a difference—my convocation sermon on "Law, Love, God: These Three." Nobody was converted, so far as I know, but I took opportunity at the close to drive the thing home to them.

"Your pastor will soon be back," I told them. "If he's the man I think, he believes what I am trying to say, that truth is one, and that is made up of law, and love, and God. Any of these, without the others, could not get anything done that you think should be done. Only by these together can you explain an Edison, a Lincoln and a mountain range. Let Brother Garrison have his fair freedom to do what he is here to do. He may show you in his own life how law and love, each dangerous alone, can come together to show us the goodness of God."

As I said, I had not thought of tackling the young people's work. That was Garrison's job, for every reason in the world. But I did get them into a meeting one evening. Tabor Valley had few, Elland had more, and West Chapel had them in droves. For stragic reasons, I asked them to Tabor Valley. Not all of them were related to the church, you understand, but they were ready to be rounded up, if the right man—and woman—came along.

After what my secretary calls "the warming-up exercises," we organized, not a society, but a conspiracy. I set them planning how they could get the young preacher and Lena interested in their point of view; as if that needed to be done. I recommended Lena to them.

It is not hard to get young people interested in a parsonage bride and groom, and the young people were all the keener to give the Tabor Valley charge a new hold on life.

Not a few of the youngsters had promised, I thought, and I made notes for Garrison, suggesting where he might look for talent of this sort or that.

I confess I was surprised. So many men tell me that our rural churches are run down, and bled of their best. It is true, but in these weeks I saw that farms are still homes, and homes have young life in them, and the church is the natural partner of the home in nurturing that life.

Speaking of homes, there I made a discovery. Every afternoon I set out, intending to call on three or four families. Pastoral work used to be hard for me, but now it took on unexpected values.

But my discovery was that a country pastor can't make "postman" calls, as some city pastors do. If I got two calls in during one afternoon, it was by accident, and, having no parsonage to go home to, I always stayed for supper when invited, which was every time.

What that spell of calling did for me may be detected by some of my men in cabinet sessions for several seasons to come.

Now and then as the days went by I thought of the Black Hills, but with diminishing interest. They seemed further off than when I started; and I was having a pretty good time, though I never got all the sleep in my hay-loft chamber that I could have used.

Just before my last Sunday I received a letter from my secretary, sent, like the few others that had come, to "Mr. W. Williams," as ordered.

She wrote: "I know you don't want to be bothered, but this seems urgent. Bishop Carlinghow wires that some of the transfers you and he arranged in the spring will have to be reconsidered. He wants you to release Earnshaw at Pecklington. The district superintendent says that if you do let Earnshaw go, an early decision about supplying Pecklington is most important, and he says you will know why. He has no suggestions."

I did know why, and a month ago Bishop Carlinghow and I would have had a studiously polite exchange of perfectly correct letters, which would have said things between the lines. But the situation had changed. Though I still knew little about Garrison, if he had been good enough for me to take blindly last spring, he was good enough to be appointed now, after I had been his understudy.

Beside, in the spring he had been single; now he was as good as married to a girl I knew, and I should have a personal interest in the case.

So my secretary got her instructions, and I awaited developments as I planned for my last Sunday morning. Garrison and Lena would be there. They drove in from Aberdeen on Saturday night.

It was harder to preach before this clean-cut young fellow, thin and pale after his hospital ordeal, than you might suppose. I knew he was taking my measure, even if in the friendliest spirit.

I was as informal as possible, and actually tried to live up to what Lena had told me was her Roderick's idea of the most effective preaching.

When we talked a little, after church, my heart warmed to him. I could see why Lena approved him, and why even my friend Millard, grown gray in dealing with today's sometimes difficult young preachers, spoke well of him.

My fear that he might recognize me turned out to be baseless. Evidently he had not traveled much, and anyway, my place in his thought was merely that of a business man on a holiday who, happening to be a local preacher, had been taking his place for a few weeks.

He thanked me, as man to man. "I can't tell you what it has meant to me," he began, but I shut him off.

"My dear fellow, if it comes to that, I simply don't dare to tell you what it has meant to me. So let's call it square, and go in to dinner."

There was a wedding in the Dexter parlor a couple of hours later. Millard had turned up, as the bride and groom had planned he should. He performed the ceremony, but was determined that I should have more part in it than a mere local preacher was entitled to, or than I wanted. I was in no position to object, and nobody else paid any attention to whatever ritualistic irregularities we committed.

It was, I think, the simplest and almost the most fascinating wedding of all the scores at which I have assisted. After it was over, and we were sitting around, I studied the young preacher and the girl from my chair in a dim corner. I saw more clearly than ever that they were just the pair for Pecklington. It would be that rare thing, an ideal appointment.

Lena came over to me and sat down on a low chair. "Mr. Williams," she said, so that only I could hear, "Roderick has had some news, and he wants me to pass it on to you."

Well, young lady, go ahead. I hope it's good news"—as I knew it was. "He (Continued on page 27)

## DR. ABERNETHY'S APPEAL; OR THE CRY OF THE SICK-POOR; OR FEEDING AND HEALING IN THE HOME LAND

The Hugh Chatham Memorial Hospital has already proved itself to be the Good Samaritan institution of our conference. The large numbers of persons admitted to its wards without money and without price have rightfully given it this name. The equipment found there is second to none, and the staff most competent. The hospital needs assistance at this time, and needs it badly. It endured the closing of the local bank in Elkin, has kept going when collections were negligible, and few if any could meet their obligations in the surrounding country, and has continued to serve in the name of our church when funds of the Golden Cross decreased.

In view of all this the hospital still serves, but is running behind with its operating expenses. Our church must see that this child of the church does not go hungry. Money is needed to meet the local expenses of the last sixty days, and it will be even that much longer before any help whatsoever will be received from the Duke funds. The institution therefore makes its appeal to all members of our conference who can help now to please send their checks of any denominations to Mr. Mason Lillard, Treasurer, Elkin, N. C., and all funds will be credited on the Golden Cross for the charge from which it is given.

## THE GREATEST SOCIAL ADVANCE OF MODERN TIMES

It is safe to say that, other things equal, the nation that makes the greatest economy of its human resources—that is, that wastes the smallest proportion of its manpower or that economises and directs its manpower most economically—will outgrow its numbers, prosperity, and general strength the nation that does the opposite. So long as all the rival nations are wasting resources and manpower in drink, there may be no differential advantage in favor of any one of them or against any of the others; but when one nation such as the United States makes a definite advance in this form of economy, unless it indulges in some folly that will neutralize the advantage thus gained, there is no reason to doubt that it will gain on all others year by year, decade by decade, and century by century, and eventually dominate the civilization of the world. They who refuse to take this great step forward in the economy of human resources, whether they understand it or not, are definitely choosing to occupy a secondary position in the civilized world.—By Thomas Nixon Carver, noted economist, professor of political economy, Harvard University; former president of the American Economic Association. From "These Eventful Years: The Twentieth Century in the Making." The Encyclopedia Britannica Co., London and New York. —From the Journal of the National Education Association.

## TAX-CUTTER, SPARE THAT SCHOOL!

Taxpayers are protesting. Taxing bodies—local, state, and national—are sharpening their axes. Tax-supported institutions and agencies are wondering where the axes will fall.

In the midst of all this, it is important that we have a few facts to temper our prejudices. First of all, we ought to know that government costs every person in the United States on an average just \$116 a year. That means

\$15,000,000,000, which is a lot of money. But the lion's share of the money the taxpayer relinquishes to his federal government goes for wars—past and future. Twenty-nine cents of this dollar goes for war debts, twenty-seven cents for war pensions, and sixteen cents for military defense—seventy-two cents in all.

There is grave danger in the cry, "Cut the frills out of education!" for what some people call frills are evidences of real advance. Ruthless cutting of school budgets now can set education back dozens of years.

## REV. AND MRS. O. I. HINSON

Calvary church, Durham, is indeed fortunate in having as her pastor during these trying times Rev. O. I. Hinson. There has never been a more consecrated and sincere man than Mr. Hinson. One can truthfully say of him that he is always the same. He wears that same pleasant smile, whether he is facing difficulties and disappointments in his work or whether things are running smoothly. He can be depended upon at all times. He is not like so many people—friendly at one time and indifferent at another. He is always interested in folks—in their joys and in their sorrows. Mr. Hinson always has that kindly, sympathetic way about him that endears him to so many people and makes him a welcome guest in every home. There has never been a better pastor anywhere. He spends a great deal of his time visiting those who are sick or in trouble and in saying the kind words of sympathy that mean so much at such times. His presence with us is a benediction.

Walking by his side and a true companion and helpmate to him in his Christian work is his wife. There has never been a more tireless worker. Always on the alert, Mrs. Hinson takes an active interest in every department of the Sunday school and church. She is truly giving her life and all her talents and energy in carrying on the work of the Master. Those of us who know her love her devotedly. She is certainly a true friend. In her home she is a most gracious hostess to her friends and fellow workers in the church. We have spent many happy worth while hours there. Many are the lessons she has taught us. One of them is that we should never be satisfied in giving less than our very best in our church work and in our work for our Master. We shall never forget the truths she has instilled into our minds while working together at a common task.

Mr. and Mrs. Hinson are always on the alert to see a new opportunity for service. They have been able to get many people interested in the church, and ready and glad to do their bit in the work by their friendly interest and confidence in them. No one can fully know the extent of the wonderful influence the two good people are having. It has truly been an inspiration to us to have come under their influence during this short time, and we wish in this small way to acknowledge the love and appreciation which we have for them. X.

## FROM MURFREESBORO TO BENSON

An experience lasting through four years on the Murfreesboro-Winton charge formed a strong and tender attachment for the people there. We esteem them highly and love them tenderly.

It is a great privilege to have a quadrennium's association with a people of such culture, consideration and kindness. Their high thinking will stimulate any minister who is himself observant and thoughtful. Great profit comes to any minister of the three churches on that charge who will properly adjust himself to such a favorable environment. Our prayers and good wishes are with them, and we are glad to number them among our valued friends.

We arrived at Benson on the evening of December 7. New friends were at the parsonage to greet us where they had an appetizing supper awaiting. A few minutes later we were ushered over to the church, where the welcome already extended to us was confirmed by a number of church friends. In words sung and spoken they created a friendly atmosphere that made us feel that we had come not merely to a new place but a new home as well.

During the hour at the church something was going on at the parsonage, for upon our return there we found in the hall a mound of packages of various shapes and sizes. This piling up was one of the most uniquely planned that we have known at any time.

The many things done before our arrival, and since, are greatly appreciated by us, and convince us that the people desire to make us comfortable. They have been untiring in their efforts to meet our needs and continue to evince a quality of keen interest in our behalf.

Last Sunday was the occasion of our first quarterly conference. Brother Love was present and greatly uplifted the people by his warm, spiritual discourse. The conference was pronounced a success, and the people seemed interested in the work of the church and hopeful of its success.

W. C. Merritt.



# A Memorable Educational Meeting in Raleigh

Not since the days of Aycock have we seen such a meeting as that in Raleigh Tuesday of this week. Men and women interested in the welfare of our public schools came from all parts of the state to join in this citizens' meeting in the interest of the welfare of the people and their children. A special plea was made to the General Assembly that the state do not default on education. Scores and scores of groups not able to be present sent messages indicating the widespread interest in this gathering. Mrs. J. L. Henderson of Hickory and others who lead in this are to be congratulated on the success of the day. Attendance, interest, enthusiasm and resolute determination were manifest on every hand.

Major L. P. McLendon of Durham presided. Leaders in the life of the state appeared on the platform. Rarely does one hear a series of addresses on a level with those heard by that assembly of 4,000 educators and friends of education gathered from all walks of life. Free from bombast, finely conceived and effectively presented, with enough statistics to convince and noble sentiments sufficient to uplift all but the most base, these speakers filled full the two hours allowed them.

On the formal program were Dr. Frank Graham, president of the Greater University; Prof. Clyde A. Erwin of Rutherford, president of the North Carolina Education Association; Stanford Martin, editor of the Winston-Salem Journal; Kemp B. Battle of Rocky Mount, president of the State Bar Association; Mrs. J. L. Henderson of Hickory, president of the State Parent-Teacher Association; Mrs. J. M. Hobgood of Farmville, president of the State Federation of Women's Clubs; Silas Lucas, former mayor of Wilson.

Professor Clyde A. Erwin made clear the main contention of the meeting in these words regarding

## Teachers' Salaries

"Our people do not believe that teachers' salaries should be cut again, unless it be found imperatively necessary after all other salaries paid by the state shall have been reduced to the level of the present salary scale for teachers. If the record proves anything, it proves that if North Carolina went on a joy ride in the last decade, the teachers were not even in the rumble seat," he declared.

Editor Sanford Martin brought a letter signed by 5,608 citizens of his county, asking the legislature to balance the budget, to make the major adjustments from other less necessary than the schools.

"They do not think it is possible to balance the budget on ignorance," he said. "They think the state should work as hard to keep from defaulting to their children as to keep from defaulting to bankers. Our state never has gone wild on public education. It may have gone wild on some things, but not on education. The state may have gone on a joy ride, but the teachers were never so much as invited to ride in the rumble seat. When a commonwealth spends more on roads than it does on schools; when it gives \$18,000,000 to roads and \$17,000,000 to schools, it is time to put less on concrete and more on character."

Space will not allow mention even to be made of the fine things said by the other speakers in the formal program.

Former Senator Gertrude McKee of Sylva, who had traveled a "fur piece," 500 miles, to attend this meeting, spoke. One reporter put it thus in saying Mrs. McKee took the show and run off with it.

She could not understand why education has so long been on the defensive. "The time has come, ladies and gentlemen, for us to put somebody else on the defensive." She reminded her hearers, too, that Wiley and Aycock and Alderman and Melver did not merely step out, grandiloquently proclaim themselves in favor of education, and the natives followed like the votaries of the pied piper of Hamelin. But these leaders had to knock down and drag out all along, she said.

She stuck her thumbs in her imaginary vest and mocked the "man who favors education, but the schools are run extravagantly." The mimicry was so good that the crowd began to applaud. "Come on, give me a hand, I like it," she said. She said she knows the schools of the country. "And I know a lot about money," she said, fancying that somebody was saying, "what does a woman know about money?" "I am married to a Scotchman and a Scotchman sees through a glass darkly when he looks at money." She was weary of "cutting to the bone." "I think we might begin by performing some minor operations. We might cut some warts and molds and such before we cut to the bone. And don't cut on the same old bone. Get some other bone to cut on or you will have a dangerous wound." She pleaded with the legislature not to take the best that the country people have, and she found that best in their schools.

M. T. Plyler presented the following resolutions, which were received with applause, and later, adopted by unanimous vote:

## Resolutions

Whereas, North Carolina now faces an economic emergency, and its greatest single task is to preserve these essentials of government: public education, public health and public welfare in a state of reasonable effectiveness and efficiency.

And whereas, the accomplishment of this task requires the practice of sane economy in the spirit of patriotic sacrifice, on the part of both the taxpayers of the state and those who are charged with the administration of tax money for the support of these agencies of government.

And whereas, these agencies of government have already borne a disproportionate share of budget reduction.

Now therefore, we, citizens of North Carolina, in meeting assembled at the capital of the state on January 31, 1933, do respectfully petition the General Assembly:

To provide for sufficient revenue adequately to maintain public education, public health and public welfare for the next biennium, and to that end to devise a revenue system which, in this emergency, will call upon every citizen and every business to contribute, in taxes, their fair share in accordance with ability to pay.

We are confident that the adoption of this program by the General Assembly will answer the demands of the situation and receive the support of the people.

We would that space allowed generous quotations from the speeches of the day and the publication of some of the messages received from various sections of the state. The educators of North Carolina are a noble band.

# The Beginnings of Methodism on the Branches of the Yadkin—and Beyond

By REV. W. E. POOVEY

## Chapter III.

### Some First Things in N. C. Methodism

The first Methodist sermon in North Carolina was preached by Joseph Pilmoor at Currituck, September 28, 1772.

The first Methodist Society was organized somewhere in the northern part of North Carolina in 1773, by Robert Williams.

The first Circuit, the Carolina, was formed under John King in 1774. In 1776 the Yadkin Country was included within the boundary of the Pittsylvania circuit.

The first visit that Bishop Asbury made into North Carolina territory was in 1780. The Yadkin circuit was formed that same year with only 21 members, and Andrew Yeargan was appointed as the first circuit rider in this field. That year Beal's meeting house was built, which was, perhaps, the first church house built in that section, and in all the Yadkin Country.

In 1765 a lay preacher who lived in the Yadkin Valley began holding protracted open-air meetings, to which his pioneer neighbors were invited. They helped him to build a rude arbor near his home, under which he preached until the fame of the revivals spread as far as Virginia and beyond the Blue Ridge, from which folks came in all kinds of vehicles, taking up camp for ten days. This lay preacher was named Beal, so that when in 1780 a log meeting house was erected not far from the spot where the old arbor stood, it was named Beal's Meeting House after the local or lay preacher. Thus another spot might lay claim to the first "camp meeting."

Andrew Yeargan had a habit, when he delivered his sermon, of exhorting as he walked up and down the aisle. One night while thus exhorting at Beal's meeting house, he laid his hand upon the head of a man and asked him if he did not want to go to heaven. The startled stranger squirmed and stammered: "Man, for God's sake go off and leave me alone. I don't live around here; I am from away up in the mountains."

To Mr. Yeargan may also be properly assigned the credit for building several other churches within the bounds of the Yadkin circuit, including Doub's Chapel. During the year 1780 Andrew Yeargan preached some distance away from where John Doub lived, but this sturdy old Dutchman rode over to hear him, and invited him to go home with him. Not long afterward both John Doub and his wife, who were members of the Dutch Reformed church, became Methodists. John Doub's house became one of the regular preaching places on the Yadkin circuit. Doub's Chapel, an old log church with port holes, was later built near by, and John Doub's son, Peter, gave more than fifty years of itinerant service to Methodism in North Carolina and Virginia.

### Early Presiding Elders and Their Work

Henry Willis was the first presiding elder in the Yadkin Country, though that was before the districts had been named. Richard Ivey and then Reuben Ellis rode the district. In 1788 the Yadkin district having been enlarged to embrace all the territory from Mattamuskeet to

the Mississippi, was served by the saintly, silver tongued John Tunnell. He was a man pre-disposed to pulmonary trouble and was given this appointment for the sake of his health. He died two years later at Sweet Springs in the Holston Country.

One who pioneered in the presiding eldership on the lower Yadkin has left us an illuminating report, (Life of James O. Andrew, page 157):

"Of all the hard work of those early times, that of the presiding elder was the hardest. His district was usually very large—as large as a modern annual conference. There were no railways or telegraphs, and the roads were generally little more than bridle paths through the wilderness; and when he set forth upon his rounds he expected to be gone for from six weeks to three months, during which time he had little expectation of hearing from home at all. He was to be evangelist, judge of law, superintendent of the little flocks scattered over wide areas, and to look after the temporal welfare of his preachers as well as the spiritual health of his congregations.

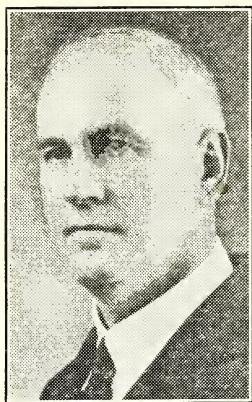
The people expected great things of the elder when he came. The quarterly meeting was an occasion. It did not come often to the same place, and its coming was known long beforehand. For months the neighbors were looking forward to it. From twenty-five or thirty churches the stewards and local preachers came together, sometimes a hundred of them. In those days the preachers all dressed alike. For a local preacher, much less an elder or a traveling preacher not to wear a straight breasted frock coat, would have seemed as though a general had gone to the parade grounds without his gold-braided uniform. A grave, solemn assembly was that quarterly meeting. No short half-hour session then after the Sunday sermon, but a full Saturday afternoon of real labor, after the elder had preached in the morning.

Sunday was the great day of the quarterly meeting. The Methodist families for miles around were astir long before daylight, so as to get to the church to the love feast at nine o'clock, at which hour the presiding elder raised the tune, opened the service, and ordered the door closed. The simple elements of bread and water were passed round, and the love feast was begun. The little worries and dangers of yesterday were forgotten, and, as the warm, tearful, happy experiences were told, there were oftentimes rapturous shouts, tender confessions, and renewed vows.

The hour and a half of interspersed testimonies, prayers, and songs was all too soon gone, and, after a brief interval, everybody that could get into the old log meeting house crowded in for the sermon and the sacrament. If the elder had his usual 'liberty' this was a high hour. The sermon lasted from one to two hours. The people had waited long and traveled far, and the sermon that 'lifted' them was never too long.

The trying task of the presiding elder in those times was to provide preachers for the work on stations and circuits, instead of providing charges for the preachers. The fields were large; the laborers were few; the work





Rev. W. E. Poovey

was hard, the pay small; no parsonages; no public roads; no easy modes of travel along the unbridged bridlepaths through the wilderness."

(The annual allowance for all preachers was the same, \$64; provided it could be collected, either in cash or in "kind").

### The First Conferences in the Yadkin Country

In 1794 Jesse Lee traveled the Salisbury circuit, while Philip Bruce served the Yadkin. These were the two youthful, but flaming evangelists who carried up from their adjacent fields the fine reports made to that historic annual conference at Green Hill in the spring of 1785.

Much has been made of this, the first, annual conference held by Bishop Asbury in North Carolina. Too long have we waited to emphasize the fact that the next five annual conferences which Asbury held within the state were convened in the Yadkin Valley.

In February, 1786, Bishop Asbury entered the state from the south, attended by Tobias Gibson, who was setting out on his land and water journey to the Natchez Country. They came up the Catawba to John's river, where they parted company; Gibson crossing the Divide, where he launched his canoe upon the waters of the Little Tennessee, while Asbury turned about, and, following down the Yadkin to Mulberry Fields, to be joined and attended by Ivey, Bingham and Williamson to Salisbury, where they met with twenty other itinerants for the second annual conference ever held within North Carolina. (Mulberry Fields was just below Wilkesboro).

We have not the historic data as to whence he came or whither he went, but May, 1787, finds the itinerant bishop again at Salisbury sitting in his second annual conference there.

### Three Annual Conferences at McKnight's

April 11, 1789; June 2, 1790; and again on April 2, 1791, a session of the annual conference was held successively at McKnight's meeting house just ten miles west of Winston-Salem.

The writer was recently piloted by Professor Brower of Clemmons to this historic spot, where he picked up from a small mound, which perhaps marked the old chimney site of the log church, a large flat stone (Exhibit No. 1), which from its position in the hearth or chimney jam was doubtless a mute witness to the "weighty matters" brought up in these three annual conferences.

Miss Lena Cooper of Clemmons furnished the following interesting local item: "My grandfather, Rev. Thomas Cooper, came here with his widowed mother in 1794. He was then 14 years of age. He professed religion three years later, and was made a class leader at McKnight's. Licensed to preach later, he was admitted to the itinerant ranks and traveled from 1809 to 1816."

Bishop Asbury writing concerning that first conference at McKnight's says: "We had weighty matters before us for consideration."

It was then and there that three great movements were inaugurated: The publication of Methodist periodical literature; the propagation of revivals in camp meetings; and the fostering of education by establishing "A Conference School."

1. Periodical literature. The Armenian Magazine was the first monthly religious periodical published in America. John Dickins was appointed editor at the conference of 1789, and the preface to the first issue was signed at McKnight's by both Asbury and Coke and carried the date line of this momentous conference.

2. Camp meetings. It was from the conference of 1789 that Daniel Asbury and John McGee were sent out into the Yadkin Country. They began holding open air services, which were at the first termed "Woods Meetings," and were protracted over the week-end. Later when these meetings had begun to attract great crowds from considerable distances, who came in wagons, bringing with them their families and supplies and taking up camp for a week, these unique revivals began to be called by the name of "Camp Meetings," and were planned and provided for at permanent locations, by the erection of a large arbor, or open-air auditorium, with log cabins or "tents" forming a hollow square about the arbor.

Peter Doub thought the first regularly planned camp meeting was held on his father's farm in 1802, where he, at the age of 7, received a distinct spiritual impression.

Dr. Marcus L. Wood, who served pastorates in the Yadkin section for seven years, the time as 1801, and the place as Union Camp Ground in Randolph county.

But Dr. A. M. Shipp gives this credit to Daniel Asbury, sets the time seven years earlier (1794), and locates the place in Lincoln county not far from the present Rock Springs Camp Ground.

If records had been preserved, we should find that Daniel Asbury and John McGee are entitled to joint credit as originators of the camp meeting, and that as they set forth from the 1789 conference, ranging over the Yadkin Country, and calling sinners to repentance in those "woods meetings," they were creating a frontier institution that was afterwards to be called by another name.

3. The Cokesbury School. Still another "weighty matter" under consideration at the 1789 annual conference was that of the founding of several "conference schools." A delegation had come all the way from Kentucky for authority to build Bethel Academy, but was urged to defer their operations until Bishop Asbury could have opportunity to look over the location.

The bishop already, doubtless, having approved a location for a similar institution across, and not far up the Yadkin river; and having already in hand some funds for a "Kingwood School in North Carolina," raised ten years earlier at the home of Brother Bustian, who with John Gabriel headed the subscription, encouraged this pioneer enterprise in education in North Carolina. It was

called the Cokesbury School; and Dr. Abel Stevens says it was the first literary institution of its kind projected among the American Methodists.

This school was located on the southwest side of the Yadkin river. Some historians have erroneously placed the original site of this school entirely too far down the river, because it was said to be in Rowan county, forgetting that at that early date (1789) Rowan county stretched up the Yadkin to the Blue Ridge, and beyond. Grisom, writing concerning the visit of Bishop Asbury to the Cokesbury School in 1794, supposed the bishop came up the Yadkin from Charleston, but the recorded itinerary according to Asbury's journal was up the Catawba to Justice White's at John's river, and down the Yadkin by way of Wilkesboro and the Mulberry Fields. He says, "I came to Cokesbury School at Hardy Jones". It is 20 feet square, two stories high, and well set with doors and windows. This house is not too large as some others are. It stands on a beautiful eminence, overlooking the lowlands and the River Yadkin."

This Hardy Jones was the founder of the old town of Jonesville. James Parks, the first principal of the Cokesbury School, married a daughter of Hardy Jones. James Parks was living at Jonesville when Rev. John Lee dined with him on October 6, 1801. He was still living at Jonesville when Bishop McKendree visited that place in 1824, for Robert Treat Paine, McKendree's traveling companion, wrote concerning Dr. Parks that he was "like to die."

That the Cokesbury School was the mother of the later, and quite famous, Jonesville Academy there is little doubt; that it held a place of considerable importance in the plans of Bishop Asbury is attested by the fact that he took Dr. James Parks from the presiding eldership of the Yadkin district and appointed him principal of the school; that it was a classical school of advanced standing is implied in a fortunate discovery made by the historian, Rev. M. H. Moore, while he was serving in that section a hundred years later. He found a time-worn copy of a Latin-Greek Lexicon, on the fly-leaf of which was written: "George McClosky, Cokesbury School, Rowan County, North Carolina, August 9, 1793." This would indicate also that while Bethel in Kentucky was only in contemplation, this Cokesbury School on the Yadkin was in operation in 1793.

When James Parks died in 1824 and James Van Eaton took charge of the school, it was enlarged, and its name changed to Jonesville Academy. This historic academy had an illustrious line of educators of that early time either at its head or on its faculty. Van Eaton served for a quarter of a century. Brantley York, the blind preacher, having founded Union Institute, the great-grandfather of Duke University, in 1839, became an itinerant lecturer, with Jonesville Academy on his educational circuit. Dr. Fitzgerald, a brother of the bishop, became head of the school in the stormy sixties, and when he resigned and went to California following the close of the Civil War, the school was fortunate in having at its head for several years that prince among principals, S. W. Brown. Whittington succeeded Brown, and was followed in succession by Shealy, under whose headmastership this historic school rounded out its century of service to a wide section of western North Carolina.

(To be continued)

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

## WINSTON-SALEM CHURCHES SET APART A DAY TO TEMPERANCE

Last Monday morning's edition of the Winston-Salem Journal devoted three columns to a report of Sunday's services in the churches of the city. The illuminating "lead" of this extended reports was as follows:

"Coming from various parts of the state, temperance leaders, including both laymen and ministers, gathered in Winston-Salem and nearby communities yesterday under the direction of General Superintendent George Burnett of the North Carolina Anti-Saloon League and delivered powerful addresses in the interest of temperance and prohibition.

"Messages which outshone those in former years were brought to several congregations. According to their pre-arranged schedule, the following out-of-town speakers made addresses at the places and times indicated:

"A. W. Plyler of Greensboro, at First Baptist church at 11 o'clock and at North Winston Baptist at 7:30; Dr. Edwin McNeil Poteat, pastor of Pullen Memorial Baptist church, Raleigh, at Centenary Methodist church at 11 o'clock; Dr. Henry Louis Smith, Greensboro, at First Presbyterian church at 11 o'clock, and at Reynolda Presbyterian church at night; Mr. Burnett at Home Moravian church in the forenoon; Dr. William Louis Poteat, president emeritus of Wake Forest College, at Brown Memorial Baptist in the forenoon; Dr. J. C. Owen, returned missionary from China, at Calvary Moravian church in the forenoon; Rev. C. H. Cashwell of Wendell at Ardmore Methodist in the forenoon; and Rev. J. B. Harris at Friedland Memorial Moravian church at the forenoon hour of worship.

"Union services were held at Rural Hall, Danbury, Mayodan and Clemmons. In addition to the numerous out-of-town speakers, there were numerous local speakers who filled appointments and gave addresses."

## THE SEDALIA SINGERS AT GIBSONVILLE

I am sending you a statement of the facts concerning the concert given at the Gibsonville Methodist church Sunday evening, January 15, 1933, at 7 o'clock, by Dr. Charlotte Hawkins Brown and her celebrated singers of the Palmer Memorial Institute, Sedalia, N. C.

In an effort to work out a better undertaking between races Dr. Charlotte Hawkins Brown was invited to come to our church on January 15. She came and brought 16 of her singers with her. The singers most perfectly rendered the Negro spirituals, pointing out the different types of spirituals, which range all the way from the light, happy-go-lucky type to the most deeply spiritual of this struggling race. They sang for approximately 45 minutes. After this Dr. Brown talked upon Paul's statement, "For I am not ashamed of the gospel of Christ." She defined and emphasized as the heart of the gospel the fatherhood of God and the brotherhood of man. To this text she spoke quite pointedly. No one could misunderstand what she was meaning to say.

She spoke to the largest crowd ever to attend the church so far as I can find out. Interest to the point of tenseness characterized the audience.

This hour with the more fortunate and refined of the Negro race was a real treat. It revealed to us something of the possibility of this struggling race if they may only have a chance. It was not hard to reason or imagine as those singers sang those spirituals that there might be there another Nell Hunter or Roland Hayes in the rough. All they need is a chance.

Dr. Charlotte Hawkins Brown is doing a monumental piece of work at Sedalia and she needs our sympathetic support. Here is a hope that we shall soon realize the importance of this work and begin to co-operate in this enterprise of making citizens. D. D. Holt.

## ROBERT H. HACKLER, PROMINENT CITIZEN OF SPARTA, N. C., IS DEAD

Robert H. Hackler, 73, outstanding citizen of Sparta, who has been active in the business, religious and civic life for more than 50 years, died Sunday, January 22, at his home after a serious illness of two weeks.

He sustained a stroke of paralysis about two years ago and had been in ill health for the past year. During recent weeks he had been confined to his home.

He served as superintendent of the Methodist Sunday school for 15 years and was actively identified with church work throughout his life.

He was married twice. His first wife was Miss Bessie Reid Doughton, whom he married in 1890 and to this union was born one son, Frank Hackler, who is a member of the law firm of Rountree, Hackler and Rountree at Wilmington.

He was married the second time to Miss Laura Hardin in 1900. To this union was born Dr. Robert Hackler of Walnut Cove; Lewis Hackler, who passed away several years ago, and Miss Doris Hackler, a student at North Carolina College for Women at Greensboro.

Surviving also are two brothers residing in Texas.

The funeral was held Monday afternoon at 2 o'clock at the Sparta Methodist church. Rev. C. W. Russell of Sparta charge and Rev. W. E. Poovey, presiding elder of the Mount Airy district, conducted the services.



# The Sesqui-Centennial of American Methodism

## Events of a Potential Decade

Last week on this page we gave a brief account of the Holy Club at Oxford, organized by Charles Wesley in 1729. In 1739 John Wesley organized the first Methodist society in London. The events of these intervening ten years were momentous in their significance to the Methodist movement. We must keep these in mind to properly appreciate the Sesqui-Centennial of American Methodism as well as to get at the germs of world-wide Methodism.

The missionary venture of John and Charles Wesley to Georgia proved most disappointing, but it was not an entire failure by any means; more came to the young missionaries than to the Indians whom they went to save. John Wesley felt that it was a failure.

"However, the Georgia trip was not all loss. For while on it he first met the Moravians, those simple hearted believers who, after long vicissitudes in Central Europe, were beginning to go in little bands to the New World.

John Wesley first fell in with them on shipboard while Georgia bound. In the little colony he constantly sought their company. And when he came back to England he was seldom long separated from some of them, for they had something that he knew he lacked and desperately wanted. He was in a fever, in those days, over the state of his own soul. He told himself that he had "a fair-weather religion," but a reading of his diary suggests that generally the weather reports read, "Cloudy, with increasing winds and rain."

The poor chap seems to have been almost in a frenzy, most of the time, because he could not be sure whether or not he was saved. The Moravians were the first people he had met who seemed to understand what the anxiety was that was tearing at his soul, and yet to have won complete serenity themselves. They had no fears either for soul or body. In the midst of storms at sea and in all other hours when young Wesley's whole being was shaken, the Moravians were calm.

The world knows no more rare or envied a person than the man who holds the secret of inner spiritual content. Wesley haunted the company of these Moravians, determined he would discern their secret if such a discovery was humanly possible.

One young preacher among them, Peter Bohler, a German who had stopped over in England for a few weeks on his way to America, became his particular companion. If it had not been for Bohler, Wesley might never have come out from the clouds of depression he had been under ever since, in defeat, he had turned away from Georgia. But Bohler and the other Moravians began to show him how little forms of worship had to do with his spiritual condition. And at last they brought him to the place of self-distrust where he was ready for the Aldersgate Street experience which was to change his life." (This quotation is from "The Study of Methodism.")

Bohler was twenty-five years old when he came to England—ten years younger than John Wesley, who found him lodgings in Westminster.

Wesley regarded February 7, 1738, as "a day much to be remembered," for on that day he first met Bohler at the home of a Dutch merchant in London.

Bohler embarked for Carolina on May 4, 1738. Of him and his work Wesley had this to say in his journal: "O what a work hath God begun since his coming unto England! Such a one as shall never come to an end till heaven and earth shall pass away."

Charles Wesley was the first of the two brothers to find spiritual rest. At nine o'clock on Whitsunday morning, May 21, 1738, his brother John and some friends came to his room in the house of Mr. Bray, the brazier, at the corner of Little Britain, where he lay ill, and sang a hymn to the Holy Ghost. After singing the hymn, which greatly comforted his brother, John went to the church of St. Mary-le-Strand and heard the rector, Dr. Heylyn, preach "a truly Christian sermon" on "they were all filled with the Holy Ghost." Wesley assisted the rector with the communion. Soon after the service he heard the joyful news that his brother had found rest to his soul.

At five in the morning on the Wednesday following—on that day which marks, as Lecky says, "an epoch in English history, John Wesley opened his Greek Testament at the words, 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.'"

In the evening he went, very unwillingly, to one of the "religious societies" still connected with the Church of England, which met in Aldersgate Street. Here some one was reading *Luther's Preface to the Epistle to the Romans*. The effect of the reading is told in Wesley's own words well known around the world wherever Methodism has gone:

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified to all these what I now first felt in my heart.

Charles Wesley was still lying in his room. He writes: "Towards ten my brother was brought in triumph by a troop of friends, and declared, 'I believe.' We sang the hymn with great joy, and parted with prayer." The hymn, "Where shall my wondering soul begin" had been written by Charles two days before. Thus it became the birthday song of living, evangelical Methodism, for, as Hugh Price Hughes once wrote, "On that day Methodism, as history knows it, was born."

Ponder well the facts set out on this page. The experiences recorded were destined to effect the life of the whole world and to change the currents of history on every continent. And the end is not yet. Really every prospect leads us to conclude that we are just at the beginning of the final consummation. The red man, the black man, the yellow man, and the brown man, as well as the white man, have been made to rejoice.

## PRESIDENT OF GEORGE PEABODY COLLEGE WRITES INTERESTINGLY OF EBENEZER CHURCH

In a recent issue of your paper you had a photogravure of the new Ebenezer church of South Fork circuit near Shelby, North Carolina, which church was rebuilt with the aid of the Duke fund.

My older brother, Horace F. Payne, and I were born within less than one mile of this church. The presiding elder of South Fork circuit, Rev. R. L. Burkhead, baptized both of us. My father, J. N. Payne, and his neighbors built the first Ebenezer church there in 1869. My father was rather good with a saw and a hammer, as all men were in those times. Consequently, he took the lead in the erection of the original church. This church, as most churches of that day, had a school house nearby. My father taught in this log school house with its slab benches and lighted not by glass windows but by the removal of a slab in the side wall which admitted the direct rays of sunshine.

The second church was built, as I recollect, in 1892, and members of my family attended the dedication of it.

My mother, Ann Warlick, daughter of Frank Warlick, was born some distance from this church at Warlick's Mill. She had many relatives in what was then a day's ride—now one hour's ride. Among these were the Warlicks, Ryburns, Ramsours, Hokes, Lattimore, Dixons, Schencks, and many other old families of that region.

I remember among the immediate neighbors the Hulls, Captain Pete Mull, and Mr. L. M. Williams, a Confederate soldier, who died at the age of 88 a few weeks ago.

I am sending you herewith a photogravure of my father's license as a local preacher. You will note it was renewed on September 9, 1871, by a vote of the quarterly conference of South Fork circuit, North Carolina Conference, M. E. Church, South. You will notice that there is another renewal of it on October 9, 1875, both signed by Rev. C. M. Anderson, whom I remember distinctly.

I am also sending you a photogravure of his certificate of ordination as a deacon, signed by Bishop H. H. Kavanaugh of the North Carolina conference on December 3, 1876.

It is evident that South Fork circuit and Ebenezer church are among the older organizations of the Methodist Church in that region.

I am obscure as to the exact location of Ebenezer church. I know that we lived about 16 miles from Morganton in Burke county near the corners of Burke, Lincoln, and Cleveland counties. My recollection is that the postoffice was Mulls Grove, and that M. F. Hull was postmaster, but I fail to find any such postoffice on the map now. I presume that this church was in Burke or Catawba county, as we lived on "Lower South Fork" river, which divided Burke and Catawba, from which river the South Fork circuit takes its name. Bruce Ryburn Payne.

## EDGAR LEE HART: CHRISTIAN GENTLEMAN

By W. A. Stanbury.

The recent death of Captain Edgar Lee Hart has brought deep sorrow to uncounted thousands of people in this and other states. For forty-three years he served as a conductor with the Atlantic Coast Line Railroad and was a familiar figure on the trains between Wilmington, North Carolina, where he lived, and Norfolk, Virginia. The traveling public knew him as the soul of courtesy and as the friendliest of railway trainmen, always ready and eager to render a service or do a kindness. Mothers confidently entrusted their children to his care when sending them from one point to another. Aged and infirm persons found him always prepared to do his utmost and happy to employ the facilities of the railroad for their comfort and safety. All who found themselves passengers on his trains knew him to be thoughtful, kind and companionable. Needless to say, the great corporation in whose service he spent his active life found him one of its most trustworthy and highly valued agents.

In addition to the general traveling public of eastern Carolina who knew Captain Hart so well and so favorably, there were certain groups of people whose association or other circumstance threw into intimate relationships with him. There is a large circle of personal friends scattered everywhere and in all walks of life who admired and loved him. And there are Methodist preachers and their families quite beyond calculation in number in whom they have an affectionate interest. Somehow to be a Methodist preacher was to have full warrant for his confidence and to guarantee that whatever lay in his power he would gladly do to serve and help. Then there are the "Junalusks" from all parts of the South who saw him during vacation periods and had the privilege of the hospitality always so generously dispensed, at "Hartsease"; over which hospitality up to the time of her death ten years ago, Mrs. Hart had her share in presiding and to which she gave a quality carefully and affectionately preserved by her husband.

Chief among these, however, who drew to themselves the affection of this good man's heart have been the boys and girls of the Methodist Orphanage in Raleigh. Soon after the death of Mrs. Hart in 1922 he presented in her memory a swimming pool, which during the summer months is in constant and happy use by the boys and girls of this home. He

often visited the children and for a number of years now has made it a rule to send a present to each member of the graduating classes. The children in Raleigh miss him today as they would miss few people on earth.

Captain Hart never seemed quite happy except when doing something to make someone else happy, and in the effort to make others happy never seemed to calculate what cost or inconvenience it might lay upon him. Moreover, he was a man uniformly kind in his judgments. I cannot recall ever having heard him say an unkind thing or repeat an unpleasant or unfavorable story or comment about anyone. "The greatest of these is love."

Captain Hart was born in Edgecombe county February 1, 1870, and was the son of Mr. and Mrs. S. L. Hart, being the seventh child of a family of eleven children. On October 5, 1904, he was married to Miss Addie McKinnon of Princeton, North Carolina, with whom he lived in singular and beautiful affection until her death December 28, 1922. He spent the last weeks of his life in the Coast Line Hospital, Rocky Mount, and died there on Christmas Day. Funeral services were held at the First Methodist church in Rocky Mount, December 27, and interment was made in the cemetery at that city. Services were conducted by Rev. H. B. Porter, pastor of Grace church, Wilmington, of which Captain Hart was a member, Rev. L. B. Jones, Rev. George W. Perry, Rev. A. S. Barnes, and the writer of this sketch.

## ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The twenty-third annual meeting of the Woman's Missionary Council will be held in the Fourth Avenue Methodist Episcopal Church, South, Louisville, Ky., March 8-14, 1933.

Mrs. Huston Quin, 224 Kennedy Court, Louisville, Ky., is general chairman of the local committee.

The Brown Hotel will be Council hotel headquarters.

The meeting will open with a vesper service Wednesday at five o'clock, at which time the holy communion will be celebrated. At 7 p. m. there will be a fellowship dinner at the hotel. Wednesday morning the executive committee will meet at nine o'clock and that afternoon the sessions committee are called for two o'clock.

The first business session will be called to order Thursday morning at nine o'clock.

The program for each of the seven days is full of interest. Among the speakers who will bring inspirational messages are Bishop Paul B. Kern, who will deliver the annual sermon Sunday morning, and Dr. John McDowell, who will deliver an address on home missions Sunday evening. Dr. McDowell will have charge of the noon Bible hour Friday and Saturday, and Bishop Kern, Monday and Tuesday. Bishop McMurry will consecrate the candidates on Monday evening, and Dr. Channing Tobias will speak on the Paine College Jubilee Thursday evening.

Reduced railway rates, according to the certificate plan, have been granted. This means that a full one way fare of not less than sixty-seven (67) cents must be paid for at ticket to Louisville; and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred (100) regularly issued and properly dated certificates are presented in time to be counted and duly validated. Each persons purchasing a going ticket must request a certificate and as soon as possible after reaching Louisville this certificate must be turned over to the secretary of the Council, or her representative, to be counted and properly endorsed. The required number of certificates (100) properly signed by the Council secretary, must be in hand before the railway agent can validate one. When conditions are met, he will validate a certificate any day from March 8-14, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 4-13 inclusive. From the more remote points the dates will be early enough for the purchaser to reach Louisville in time for the meeting. The final date of honoring certificates is March 17.

Publicity agents are requested to take note of these dates, and to urge all who are to attend to purchase tickets to Louisville on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

Round trip excursion tickets of all classes sold prior to or on dates of sale authorized for the convention, from points from which the one-way fare to place of meeting is \$2 or more, and round trip clergy tickets may be counted in arriving at the minimum.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

Mrs. J. W. Perry, President.

Mrs. Fitzgerald S. Parker,

Recording Secretary.

Now is the time to stress the church paper in all our churches.



## A TALL STORY FROM LONDON ABOUT A DOG

Only the other day I heard a man telling a story that made me disposed to doubt his truthfulness. It was a tale about a very intelligent dog that belonged to a farmer whose barn was overrun with rats. It was, therefore, the farmer's custom to lock the dog in the barn at night, in order that he might reduce the number of rodents; but the barn was so dark that it was impossible for it to see the rats, and, distressed because it was unable to do as much for its master as it desired, the dog took thought as to how to attain greater efficiency, and presently saw its way clear. Thereafter, for days, it was observed that with the approach of dusk, the dog betook itself to the bottom of the garden, and seemed busily employed there. It was discovered when its labors were spied upon, busy in the catching of glow-worms, which it carried carefully in its mouth and then bestowed upon a toad, which dwelt in a corner of the garden. Gradually the toad swelled in size, and when evening came and the glow-worms within switched on their lamps, it gave forth a light which increased as its size was enlarged by its diet of glow-worms, until the day came when the dog thought the brilliance was sufficient, when it carefully bore it into the barn, which it illuminated so effectively that the dog was able to do its ratting in a manner entirely satisfactory both to itself and its master. Every evening, lest the light of the toad should wane, it brought it ample meals of glow-worms—too ample, in fact; for one night the over-fed reptile burst asunder, the explosion hurling two of the glow-worms into the straw, which caught fire, and set the barn ablaze. Presently the farmhouse itself was burning, and when at last the dog was released from its peril in the barn, it ran anxiously to the group of persons on the lawn, disconsolately watching the destruction of the home, and from one to another to satisfy itself that all its beloved humans were safe, and then into the blazing house, from which it emerged, bearing in its mouth the fire insurance policy, wrapped up in a wet towel.—Methodist Recorder (London).

## FROM THE FRENCH BROAD PLATEAU

Since the coming of winter your correspondent has been listening to sermons over the radio. Before the Christmas tide we heard an eloquent sermon by Dr. Lambeth. Then Bishop Mouzon came across the Blue Ridge and delivered two sermons in the city during December—at Central in the morning and in the evening at West Asheville Methodist church. He is always greeted by large congregations in the city. He is a worthy successor of Asbury, the great apostle of American Methodism who crossed the Blue Ridge 60 times chiefly on horseback, and preached in private homes and in the log court houses. There were no elegant churches here in those days. The pastor of Central church and his people deserve our congratulation for the heroism they displayed in raising \$60,000 of their indebtedness in these days of stress and panic. There was in this great achievement something of the morally sublime. And when the victory bell waked up the responsive echoes of the hills, methinks it was heard by the angels around the throne of God.

Dr. Chandler preached over the radio last Sunday morning at Central. When Dr. Lambeth introduced him he declared that everybody loved Dr. Chandler. He has filled the pulpit of the First Baptist church almost every Sabbath this winter because of the failure of Dr. Owens' health. One secret of his popularity is the fact that he preaches out of the overflow and is full of the power of the Spirit of the Lord. He might aptly be called the Summerfield of the Southern Methodist pulpit.

Zeb Curtis, a Christian lawyer in the city, the worthy son of a noble sire and teacher of the men's Bible class at Central church, is a fine expositor of the Sunday school lesson. You might call him a lay preacher. I hear him often over the radio. A few weeks ago he gave a graphic picture of the situation here when there were seventeen saloons in the city. He is a militant crusader against the nefarious liquor traffic.

Out west of the river under the leadership of our pastor, Brother Carlock Hawk, our church is displaying the highest type of moral heroism in an effort to raise a huge debt.

Brother Hawk is a little tactful diplomacy secured favorable terms down at Chattanooga. He declared months ago that this beautiful church would never be sold.

Dr. Litaker's diocese includes one of the most picturesque sections in the Old North State and the itinerant preachers who fight under his leadership are worthy and well qualified. And in a conflict where moral principle, decency and sobriety are involved you know where to find these men. And let me remind you that the religion of the Bible is a religion of mountains.

Again, I don't know a single "average girl" in Carolina or Tennessee who drinks whiskey or gin. Every time the Advocate gives the liquor fraternity a jolt this writer says Amen.

If you don't like this squib you may throw it in the discard. Thos. F. Glenn.

## REMEMBER THOSE BEER ADS?

Do you want them flaunted in the faces of your children from every newspaper and magazine, from billboards on the public highways and city streets? Ponder this:

"New York—The Great White Way, Fifth Avenue, Broadway. A million electric signs, all telling something, all selling something—but not one telling or selling intoxicating liquor: NOT ONE. From the Gulf of Mexico to San Francisco, from the Atlantic to the Pacific—upon thirty-five thousand miles of public highways, not a single billboard, displaying a single picture, sentence or word, advertising intoxicating liquor. NOT ONE. Millions of young people all over the United States know nothing at all through advertisements of this or that brand of liquor. The return of beer would open the floodgates of modern advertising to the liquor interests."—Weekly World News, Santa Anna, California.

## DR. GRENFELL

There is no more picturesque figure in all American than Sir Wilfred Grenfell of Labrador. Besides being one of the most courageous and adventurous personalities of our time, Dr. Grenfell is a fascinating writer. In this autobiography we have at last the complete record of his forty years of service for the fisher folk of the far North. We are led swiftly and irresistibly from his boyhood days on the Sands o' Dee through his college at Marlborough and then "off the Dogger Banks" and up north to Labrador.

If anyone delights in detective stories, here is a narrative more unusual than any make-believe plot. If one loves dogs, and who in America does not, he will be fascinated as he reads. If one loves adventure, here is a tale every bit of which is true, and yet almost no chapter is without its thrill. Think of being adrift on a pan of ice, slowly making for the open ocean and breaking up as it went. Think of having to set up a bronze tablet in one's own home "To the Memory of Three Noble Dogs—'Moody,' 'Watch,' 'Spy,'" who were deliberately killed as the only way out to save one's life. The present reviewer spent a single summer as secretary to Dr. Grenfell. We were around three times, we lost our anchor once, were on fire once, and once an iceberg deposited several tons of ice on board, effectively blocking off all exit and entry to the hold until it had been broken up and shoveled into the sea. But this experience was only that of three months. Dr. Grenfell tells of forty years.

Here is the type of Modern Apostle Paul which the world is looking for. Would that modern America could witness the same adventurous devotion to changing our economic order as Dr. Grenfell has shown in transforming the human wants of Labrador.

Any American who misses reading this volume will have missed one of the rarest treats available in the entire literary field. It ought to be in every home in the country.

The present reviewer once asked a Labrador fisherman what he thought of Dr. Grenfell. His answer may well express the verdict of history. "There will be more folks as will miss the doctor when he dies than will miss King George."—Jerome Davis. Forty Years for Labrador. By Sir Wilfred Grenfell. Boston: Houghton Mifflin Company; \$5.00. The Christian Register.

The man asked for enlightenment concerning the phrase "take orders" he had found in an English book. "Don't you know that?" asked his friend. "Why, in England, to 'take orders' means to enter the church." "Gee!" said the seeker for information. "That's funny! Over here it's the other way round. You enter the church, get married, and then you take orders!"

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OVER 800 ATTEND

Over 800 people attended the district and sub-district Christian education institutes just conducted in the North Carolina conference. The meetings were held at Kinston, Benson, Rocky Mount, Henderson, Graham, Raleigh, Durham, and Roxboro. Similar institutes will be held in the Elizabeth City, New Bern, Fayetteville, Rocky Mount, and Wilmington districts in the spring. Twenty-two such institutes have already been definitely scheduled.

In the eight institutes already held practically every charge in the districts covered were represented. One hundred or more workers came to the Kinston meeting in the New Bern district. About 75 workers were at Benson; approximately the same number at Henderson; and around 150 at Raleigh in the Raleigh sub-district meetings. There were 80 in attendance at Graham, about 150 at Durham, and 78 at the Roxboro meetings in the Durham district.

As fine as the attendance was, the interest shown was even better. A fine fellowship and spirit of seeking after a better understanding of the program of Christian education of the Methodist Church characterized these gatherings. The leadership of the presiding elders and their district staffs was all one could ask. Miss Skinner, director of children's work of our general board of Christian education, rendered notable service in all of these meetings save the last. Mrs. Brian and Mr. Gobbel attended all of them. Speaking of the impression of the institutes held in his district, one presiding elder has written the following:

"Looking back on the days our association in these institutes in this district, I am moved to write and say again that I am very grateful to you and Mrs. Brian for the fine work done. I believe there is a will to do such as has never been in the district, and we are going to register in more ways than one."

### HEARD AT OUR INSTITUTES

Picked up here and there at our institutes recently held are the following interesting statements:

"When are we going to have another standard training school? For land's sake, get them to give a course on 'Beginner Worship!'" (This, of course, from a worker with beginners).

"You remember the young people's division organized at Herman during the Oxford training school; it is the joy of my heart," said a pastor. "You'd think it had been working several years—28 present Friday night. Fine leadership ability shown by the young people."

"Something has happened. My class of boys and girls listen attentively,

whereas formerly they were hard to control. Now my teaching is a joy to me, and it seems also to the class. I don't know just what it is, but something has happened!"

So said one who has just completed, by correspondence, the Cokesbury training course diploma.

"Facing the task of religious education and seeing it as a whole the unity of it—that as I see it is one of the chief values of a board of Christian education," said a pastor. "The board of Christian education in one of my churches felt the necessity of organizing the young people and went to work and helped set up the young people's division. That division would not have been organized so easily without the help of this board."

"The election of officers and teachers for the church school is made much easier by having a local church board of Christian education. We made some changes last year we simply couldn't have made without the board."

"We feel great good has been accomplished."

"Our leaders are beginning to realize something of the task of Christian education as the various agencies are related to it."

"It is the greatest evangelistic effort of the year." So spoke a presiding elder in reference to plans under way for a district-wide survey and follow-up work in his district."

### THE DISTRICT STAFFS

We are announcing for the first time the names of the district workers serving as members of the presiding elders' staffs of Christian education. These workers have been chosen for some time and have been actively at work not only studying their jobs, but actually engaged in them. With very few exceptions every staff member attended the conference council at Goldsboro, where they spent a day studying ways and means of serving most effectively in their respective districts. The staff from Durham, New Bern, Raleigh and Rocky Mount districts attended and took leading parts in the Christian education institutes just held. Under the leadership and supervision of the presiding elders these district workers give promise of making more effective the church's program of Christian education.

#### Durham District

Rev. H. C. Smith, director.  
H. N. Haines, associate director.  
Mrs. E. D. Weathers, director of children's work.  
Miss Virginia Bradshaw, director of young people's work.  
Miss Reba Cousins, associate director of young people's work.

E. S. Yarbrough, director adult work.

#### Elizabeth City District

Rev. J. H. McCracken, director.  
Rev. J. H. Lanning, associate director.  
Mrs. C. D. Barclift, director children's work.

Mrs. W. F. Walters, associate director children's work.

Rev. H. B. Baum, director young people's work.

Miss Ola Morris, associate director young people's work.

Rev. H. I. Glass, director adult work.  
C. G. Morris, associate director adult work.

#### Fayetteville District

Rev. J. C. Wooten, director.  
Rev. E. B. Fisher, director young people's work.  
Rev. E. C. Crawford, associate director young people's work.  
Horace Sisk, director adult work.

#### New Bern District

Rev. T. M. Grant, director.  
Rev. A. J. Hobbs, associate director.  
Rev. J. G. Phillips, director young people's work.  
Miss Ruth King, associate director young people's work.

#### Raleigh District

Rev. F. S. Love, director.  
Mrs. F. S. Love, associate director.  
Miss Eugenia Herring, director children's work.  
Miss Lois Frazelle, associate director children's work.  
Rev. P. H. Fields, director young people's work.  
Rev. R. W. Bradshaw, associate director young people's work.  
John O. Evans, associate director young people's work.  
Dr. J. E. Hillman, director adult work.

#### Rocky Mount District

Rev. L. B. Long, associate director.  
Mrs. D. L. Fouts, director children's work.  
Mrs. W. C. Wilson, associate director children's work.  
D. L. Fouts, director young people's work.  
Rev. W. C. Wilson, associate director young people's work.  
Rev. C. P. Womack, associate director young people's work.  
Rev. D. M. Sharpe, director adult work.

#### Wilmington District

Rev. W. C. Martin, director.  
Rev. L. C. Larkin, associate director.  
Mrs. Daniel Lane, director children's work.  
Rev. R. G. Dawson, director young people's work.  
M. J. Cowell, director adult work.  
Rev. H. L. Davis, associate director adult work.

"And are you really content to spend your life walking the country begging?" asked the old lady severely.

"No, lady," answered the tramp.  
"Many's the time I've wished I had a car."



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### GOD AT WORK THROUGH US

The teachers in the children's division of Greensboro and Winston-Salem districts had the opportunity of hearing recently Miss Mary E. Skinner, director of the children's work throughout the church. Rev. Fletcher Nelson, director of religious education at West Market church, expressed his reaction in these words:

"Informative and inspiring was that address. It brought to the hearer that dual feeling of a dissatisfaction with things as they are and a determination to use every available resource, personal and otherwise, to correct, to rebuild, to put in order each local unit of God's kingdom of children.

"Such spirits are contagious. The latent energies that she brought to life will long work constructively in guiding and inspiring the workers with children in West Market Street church."

### KIRK AND KALE WITH THE SWAFFORDS

During the week of January 22-27 two training classes were taught in the Gastonia area at the two churches served by the Swafford brothers. At Bradley Memorial, where Rev. A. C. Swafford is pastor, the executive secretary, Mr. Kirk, taught the new course on Administration of Christian Education in the Local Church. Twenty-two standard credits were earned in this class. At Smyre church, where Rev. T. H. Swafford is pastor, the extension secretary, Mr. Kale, taught the Cokesbury unit called The Educational Work of the Small Church. Thirty-one credits were earned.

Both these churches are well organized. The people are doing good work and are eager to learn to do better. The two Swaffords are wise and energetic leaders. With pastors and people pulling together it is to be expected that progress will be made. It is also expected that the new determinations which were formed during these classes will be steadfastly kept.

### HOME AND FOREIGN MISSIONARY ENTERPRISE FOURTH SUNDAY OFFERINGS, DEC. 28-JAN. 25

Asheville District	
Haywood Street .....	\$ 13.80
South Fork .....	1.60
Mills River .....	1.50
Saluda .....	1.46
Avery's Creek .....	1.10
<b>Total .....</b>	<b>19.46</b>
Charlotte District	
First Church .....	100.00
Myers Park .....	23.57
Central, Monroe .....	14.55
Waxhaw .....	2.36

Harrison .....	1.00
<b>Total .....</b>	<b>141.48</b>

Gastonia District	
Polkville .....	6.07
Clover Hill .....	3.06
Goodsonville .....	3.00
Laboratory .....	2.25
New Hope .....	1.40
Kadesh .....	1.00
Fallston .....	.90
Pleasant Grove .....	.88
<b>Total .....</b>	<b>18.56</b>

Greensboro District	
Wesley Memorial .....	37.48
Centenary .....	15.41
St. Paul .....	8.51
College Place .....	6.78
Main Street, High Point .....	3.50
Gethsemane .....	2.62
Friendship .....	2.60
Whitsett .....	2.12
Summerfield .....	1.87
Center .....	1.00
<b>Total .....</b>	<b>81.87</b>

Marion District	
Morganton .....	9.46
Spindale .....	5.45
Nebo .....	1.68
Alexander .....	1.65
Bakersville .....	1.57
<b>Total .....</b>	<b>19.81</b>

Mt. Airy District	
North Wilkesboro .....	6.45
Palmyra .....	2.36
Rockford Street .....	2.19
Mariah Chapel .....	1.70
Grassy Creek .....	1.00
Cox Chapel .....	.69
<b>Total .....</b>	<b>14.39</b>

Salisbury District	
Norwood .....	25.08
First Church .....	21.69
Central, Concord .....	16.17
Central, Albemarle .....	8.89
Gold Hill .....	3.11
Mt. Olivet .....	2.50
Mt. Tabor .....	.61
<b>Total .....</b>	<b>78.05</b>

Statesville District	
Broad Street, Statesville .....	12.56
Lenoir .....	10.34
Rose Chapel .....	5.19
Stony Point .....	4.38
Triplett .....	3.66
Hopewell .....	2.86
Hudson .....	1.76
Wesley Chapel .....	1.63
Vanderburg .....	1.60
St. John's .....	1.55
Williamson .....	.86
<b>Total .....</b>	<b>46.39</b>

Waynesville District	
Pisgah .....	1.25
Elizabeth Chapel .....	1.20
<b>Total .....</b>	<b>2.40</b>

Winston-Salem District	
Mt. Olivet .....	21.17
Centenary .....	20.60
Linwood .....	6.18
New Hope .....	5.77
Mocksville .....	3.15
Brookstown .....	2.54
Smith Grove .....	1.27
Sharon .....	1.14
<b>Total .....</b>	<b>61.82</b>

District totals .....	484.28
Previous district total .....	254.55

District grand total ..... 738.83

### YOUNG PEOPLE'S DIVISIONS

Asheville District	
Weaver College .....	20.00
Asbury Memorial .....	1.00
<b>Total .....</b>	<b>21.00</b>

Gastonia District	
Park Street, Belmont .....	2.50
Goodsonville .....	1.67
Palmtree .....	1.00
Mt. Holly .....	.75
<b>Total .....</b>	<b>5.92</b>

Greensboro District	
Ramseur .....	10.00
Ward Street, High Point .....	1.00
Friendship .....	.34
<b>Total .....</b>	<b>11.34</b>

Marion District	
Morganton .....	2.50

Mt. Airy District	
Central—Y. P. ....	2.53
Intermediate .....	2.72
<b>Total .....</b>	<b>5.25</b>

Salisbury District	
Forest Hill .....	2.00

Statesville District	
Westview .....	5.00
Maiden .....	3.00
Rose Chapel .....	1.85
<b>Total .....</b>	<b>9.85</b>

Winston-Salem District	
Centenary—Y. P. ....	3.00
Hi-S. ....	2.80
Mocksville .....	1.86
Green Street .....	1.00
<b>Total .....</b>	<b>8.66</b>

Young People's totals .....	66.52
Previous Y. P. total .....	149.65

Y. P. grand total ..... 216.17

Combined grand totals ..... 955.00

Maid: "I left my last place because I was told to do something I didn't like."

Prospective mistress: "Really! What was that?"

Maid: "Look for another job."—Boston Transcript.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

God of Truth and Purity, who unveilest thyself not in words but in deeds, and hast taught us to do justly, to love mercy, and to walk humbly with Thee: grant us thy grace that we may be doers of thy word and not hearers only, translating faith into truth; and may thy spirit work in our hearts until all the clay and dross in us yields to its fire, and the fire is nothing but light; in the name of Jesus Christ our Lord, who went about doing good. Amen.—Newton.

Some months ago a request was made that Mrs. Rhodes write an article for our woman's page, for she served the North Carolina conference faithfully for many years, and her many friends here are always eager to get some news from her. We are glad that she has favored us with the delightful letter in this issue.

Winter Haven, Fla.,

Jan. 26, 1933.

Dear Friends and Co-Workers in the Good Old North State:

A wonderful assembly that was educational and inspirational which has just closed in our midst, reminds me forcibly of that great missionary conference in New Orleans in April, 1901, which a number of us "down homers" were privileged to attend, you remember.

The Florida chain of missionary assemblies has for more than 15 years held meetings in the larger towns—DeLand, Jacksonville, Miami, Orlando, the Palm Beaches, St. Petersburg, Tampa—but this year, for the first time, Winter Haven with a population of 7,000 was included. Our federated church organizations at the October meeting laid plans to become a link in this chain; and continuously since then preparations for this meeting have included prayer groups, letters, cards, phone talks, personal calls, committee meetings, luncheons and announcements through press and pulpit.

These "world ambassadors have sought to establish the kingdom of God on earth" in near and far places, and while at home for physical reasons or on furlough they are seeing to "carry on" by showing us over and over again that "our missionary offering was and is worth while."

After the three-day fellowship with such spirits the testimony of hundreds of men and women here is: "Did not our hearts burn within us as we followed these witnesses to the power of the gospel in their ministry to lepers, to cannibals, to victims of sleeping sickness, to discouraged, laboring men and women, and to bewildered immigrants? Indeed these stories and facts of faith, of courage, of heart-bunger satisfied, of loathsome disease cured, of hearts and minds black as night brought to the saving

Light of the Son of Righteousness, recalled many times some words of Jesus: "And greater works than these shall ye do."

Our little family was particularly interested in Dr. Janet Miller, recalling that thrilling description in the Missionary Voice (I think it was in the fall of 1927) of her experiences on the boat trip through Lediba Pass. Did she not say that Jesus walking on the water was no more real to those disciples on the Sea of Galilee than was he to these five disciples on that hazardous journey to Africa? Another reason for our special interest was because we had just received a copy of Dr. Miller's book, "Jungles Preferred," and the three of us were reading it morning, noon, and night. We heard her speak three times in church and once at a luncheon, and were convinced that this tiny little "white doctor" is a power as she follows in the steps of the Great Physician. She told us of missions around the world, for she has first hand information, having worked in Japan, China, Africa, and has studied womanhood in Persia, stating that under such a religion as Mohammedanism woman's condition is hopeless.

As Dr. Dye related experiences of with doctors and cannibals being saved by the gospel of Jesus Christ and begging over and over to hear the Jesus story; as Dr. Higgenbottom told of "the gospel and the plow" in India; as Deaconess Bedell showed what Jesus can do in the frozen north; as Mrs. Blanche Webb Purvis told how family life in Latin American countries is reclaimed. Sweetened and preserved by the religion of Jesus; as Mrs. Karnell described her work for Him among immigrants, we realized as never before that "He is unique, that He is the need of the whole world, that He is America's greatest need"; that only as we know Him, honor Him, love and interpret His Word shall we be able to solve the problems that confront us in personal life, in home, church, community, national and international life.

In our local missionary auxiliary, just as you in North Carolina did, I suppose, in December we elected officers and arranged the circles, and in January made our pledges; and next Friday we attend our first 1933 zone meeting at Groveland, about 75 miles from here. On December 28 we attended one of the district institutes at Bartow and had instructors from Dr. Quillian and other "high-ups," and are now studying in various classes and groups "Christ and the Coming Kingdom." A new training class has just been organized and we must watch, must we not, or activities and organizations will have no time for private Bible study, prayer and cultivation of spiritual life.

You should be here at the Orange Festival, January 23-28—our play week. Sunshine is inviting, fruit is golden, flowers, especially "flame vine," is gorgeous. Come to see us: North on First street to Lake Silver, turn to right at Avenue I one block to the right, a half block to the right, and on to our lawn under the trees—five tangerines, five guavas, two grapefruit, one lemon, one mango, one orange, the most delicious of all. Come, all of you! Love to everybody.

Lula H. Rhodes.

N. B.—We shall try to arrange to hold the next annual meeting on Mrs. Rhodes' lawn under those wonderful trees. Miss Vara Herring will be so glad to go that she will relinquish her honors as hostess at Edenton Street church the last of April. E. S. P.

### BOTH MARY AND MARTHA

A practical demonstration of loving kindness is being enacted at Calvary church, Durham. With the leadership of the pastor's wife, Mrs. O. I. Hinson, and the co-operation of a group of church women, a spirit of loving fellowship is being stimulated and a deep interest in matters feminine is gaining a new impetus.

With all the needs of this present age none is greater than a revival of genuine interest in all that centers about the home. Certainly the machine age has given woman an emancipation from incessant toil and with it a new freedom to choose a career, or an opportunity to share in many pursuits.

Woman has a diversity of gifts, but the majority of women will always be engaged in those things that make homes real and truly genuine.

Mrs. Hinson has gathered the Calvary women in a group that learns cooking and fancy stitching while they study missions and "carry on" in extending the kingdom of Jesus. This group meets for a study class and afterwards adjourns in Mrs. Hinson's kitchen, where they are given instruction in preparing a delicious plate luncheon.

On other occasions they meet in a sewing circle to make fancy bedspreads and luncheon cloths. They are selling luncheon cloths with four napkins, made of lovely linen in all the pastel shades, for one dollar. This money goes to their missionary treasury. One of the members said, "Oh, I thought that I couldn't make anything as beautiful as that spread, but if you start on anything, Mrs. Hinson is so anxious to have it done exactly right that she will keep on working with you until you set it right."

It is an inspiration to meet with this group, for each is interested in learning more and more about home making and becoming more conscientious about sharing good gifts with others, even their sisters in all lands. E. S. P.

Because you have occasional spells of despondency, don't despair. The sun has a sinking spell every night, but it rises again all right the next morning.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### 1933 MEETING OF WOMAN'S MISSIONARY COUNCIL

The twenty-third annual meeting of the Woman's Missionary Council will be held in Louisville, Ky., March 8-14, 1933. The meeting will open on the afternoon of the 8th at five o'clock with a vesper service, followed by the celebration of the holy communion. At 7 p. m. on the same day a fellowship dinner will be given at the Brown Hotel, Council headquarters. The first business session will be held at nine o'clock on the morning of March 9th and each day will be filled with programs replete with interest. Among the speakers who will bring inspirational messages are Bishop Paul Kern of the M. E. Church, South, and Dr. John McDowell, secretary of the board of national missions of the M. E. Church.

### PASSING OF MRS. J. H. RICHARDS

For the third time within the past year death has entered the homes of our district secretaries and removed them from loved mothers. In June, 1932, Mrs. J. G. Sterling of Winston-Salem, was called upon to mourn the passing of a devoted, consecrated Christian mother; a few weeks ago Mrs. Joe Nixon of Lincolnton was called to the bedside of her mother, who after lingering a few days passed to her heavenly home, and on Monday evening, January 23, Mrs. J. H. Richards, the aged mother of Mrs. J. L. Woltz of Mt. Airy, died at the home of her son at Booneville. Mrs. Richards celebrated her ninety-fifth birthday last October. She was in splendid health and remained active until her last illness following a stroke two weeks before her death. Her funeral was held at Beulah Methodist church, where she had held her membership for a number of years. Each of these mothers were loyal Christians, good neighbors, faithful wives and devoted mothers. Our hearts go out to the bereaved families in the sorrow that has come to them in the passing of these loved ones.

### NEW AUXILIARY ON WAYNESVILLE DISTRICT

We are glad to report the new missionary society organized on the evening of January 25 at the home of Mrs. R. E. L. Ratcliffe, when 15 women and girls of the church gathered for the purpose of effecting an organization in Elizabeth Chapel, M. E. church, near Waynesville.

Mrs. G. L. Hampton, district secretary, presented the missionary work, especially the work of organization as given in the hand book, setting forth the objectives, duties, obligations of officers and members of the auxiliary. This newest organization promises to be one of great value. Following are the officers: Pres-

ident, Mrs. Turner Gaddy; vice president, Mrs. James Medford; corresponding secretary, Miss Mayme Leatherwood; treasurer, Miss Margaret Swayngum; Supt. children's work, Mrs. Ratcliffe Medford; Supt. mission study, Mrs. T. A. Fisher; Supt. Christian social relations, Mrs. J. R. Haney; Supt. supplies, Mrs. Boone Swayngum.

### ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY, W. N. C. CONFERENCE

The twenty-first annual meeting of the Woman's Missionary Society of Western North Carolina Conference will be held at Waynesville, N. C., April 18-20, 1933, the opening session being held on the evening of the 18th. It is requested that our societies elect their delegates at the March meeting and send the names in to the district secretaries as early as possible, so that entertainment may be provided.

Mrs. C. C. Weaver, Pres.  
Mrs. S. H. Isler, Rec. Sec.

### MID-YEAR EXECUTIVE MEETING AT "SUNNY ACRES"

In response to a cordial invitation from Miss Anna Ogburn, the mid-year meeting of the officers and district secretaries of the Woman's Missionary Society, Western North Carolina conference, was held at her country home January 25-27, and proved to be one of the most inspirational and most helpful of meetings. This attractive home, which was recently built by Miss Ogburn, is located at Lewisville, 12 miles from Winston-Salem, and is the consummation of a long cherished desire for a country home to which the underprivileged children of her home city might go during the summer season for rest and recreation and to enjoy the comforts and pleasures planned for them by a beneficent hostess.

It was an ideal place for the meeting of our missionary women who came together to review the work of the past year and to lay plans for its furtherance during this year, and they shall ever feel under obligations to Miss Ogburn for her kindness in granting them the privilege of going to "Sunny Acres."

All of the officers, excepting Mrs. J. Frank Spruill of Lexington, who was unavoidably detained at home, and seven of the ten district secretaries were present for the series of meetings. Mrs. V. L. Stone of Asheville district, Mrs. Lynn R. Hunt of Greensboro district, and Mrs. O. J. Mooneyham of Marion district were prevented from attending by illness in their homes. The absence of these four officers was deeply regretted.

The opening meeting on Wednesday evening was in the nature of a retreat

and was presided over by Mrs. C. C. Weaver, president, who also gave the opening devotional, using as a basis for her inspirational talk John 12:21, "We would see Jesus." Many heartfelt testimonies and expressions of the realization of the presence of Jesus during the trying days of the past year were given by the women present, and so interesting and pleasant was the exchange of experiences and the fellowship of these workers that it was a late hour before the meeting was adjourned.

Thursday morning was given over to the reports of the conference officers and matters of interest in connection with the work. The worship period was in charge of Mrs. W. W. Hagood, vice president, who brought a helpful message on "Entire Consecration." Among the outstanding features of this service was the devotion to hold the twenty-first annual meeting of the Woman's Conference at Waynesville, April 18-20. Mrs. C. C. Weaver, Mrs. J. G. Sterling, Mrs. S. H. Isler and Mrs. A. L. Thompson were named as a committee to arrange the program for the meeting.

Thursday afternoon the reports of district secretaries were heard and matters of interest were discussed. The devotional for the afternoon was conducted by Mrs. A. D. Abernethy and her remarks on consecration and loyalty in Christ's work were most appropriate and helpful. Mrs. W. A. Newell, Council superintendent of Christian social relations was a visitor and brought a helpful message on the projects of this department of our work, in which she urged our societies to adopt some special project toward which to work for this year's program.

At the evening session on Thursday, which was the last one, Mrs. L. E. Brown, superintendent of Christian social relations was the leader, and made a most impressive and uplifting talk. During the evening in response to a request from Mrs. J. C. Handy, Council chairman of the committee on status of women, that a representative woman of our conference be appointed as a member of her committee, Mrs. L. E. Brown was unanimously elected. This meeting will live long in the hearts and memories of the women of our conference who were privileged to attend, and it was indeed a blessed season of Christian fellowship.

### A PRAYER FOR THE NEW YEAR

Strong Son of God, for the New Year we pray: May nothing false pass our lips. May our lives be real, our hearts pure, our spirit right. May all that is unseemly be eliminated. May our hearthstones be centers of wholesome influence; may God be a partner in our business. May our social life be elevating; our church life as becometh saints. Grant this our prayer, O God, the Sanctifier, in Jesus' name. Amen.—G. Bickley Burns, D.D., Philadelphia, Pa.

"Will you be married in your church or his?" "His, I suppose. He's Presbyterian, but I'm radio."—Tit-Bits.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### WHAT WOULD YOU DO?

The superintendent of the Children's Home is the foster dad to 333 boys and girls. He may be a very poor one, but he is the only dad these children have. He is also a sort of a foster grand-dad to 120 other children on the Home's mother's aid list. One of the functions of any dad is to be a good provider. The children in any home must be safeguarded against hunger, cold and disease. These children must also be assured of a good chance at physical growth and mental development. Such safety and assurance cannot be had without financial outlay. Thus the superintendent of the Children's Home must continue to remind its friends of the need for funds. To those of our readers who grow weary at our financial reminders I would simply ask, "What would you do under similar circumstances?"

### LOOKING AHEAD

In all probability the ten per cent apportionment receipts for the Children's Home this year will not be over \$30,000. The total fifth Sunday offerings will have to be more than last year if they amount to \$10,000. If both these accounts produce \$40,000 we will have secured only about one-third of the funds necessary to continue through one year the raising process of 453 children. To be sure it is absolutely necessary that this third be secured, but while it is being secured somebody must look after the other two-thirds of the expense. Doubtless this very thing will be done, since the Children's Home does not expect to liquidate; not so long as it has so many loyal and liberal friends.

### ECONOMY

During the past two years the Children's Home's salary budget has been reduced to the extent of \$18,126.07 per year. Economies have also prevailed with other lines of expense. Due to the curtailment of these items of expense the Children's Home has been enabled to take care of 93 additional resident children and 100 mothers' aid children on a less annual income than was expended before the increased family arrived.

### THANKS

To our friends who yesterday emphasized the needs of the Children's Home and secured from their Sunday schools fifth Sunday offerings to be forwarded to the Children's Home right away we extend cordial and sincere thanks. As the morning opened clear and fair a prayer went up from the Children's Home that the friends of fatherless and motherless children might share with these children in a very liberal way. Before the day had closed receipts began to trickle in and doubtless before another Sunday arrives many of our friends will have reminded us of the faith they have in our family and of their desire to back up this faith with good works. We give grateful thanks for our friends.

### DEPLOYING

Yesterday five of our larger girls, Victoria Hartman, Margie Smith, Rachel Brooks, Pauline Westall and Lillian Flynn, went out to Mt. Vernon, on the Welcome circuit, five miles away to represent the Children's Home before that fine body of Methodists in song and speech. They came back enthusiastic over the reception they received and over the friends they met. Mr. W. D. Murray, our school man and athletic director, presented the Children's Home to the young adult department of Centenary Methodist church. This is a very fine group of young professional men and women. The younger members of our singing class, accompanied by Miss Bess, the director, and your humble ser-

vant, gave a program before the adult department of Centenary Sunday school. We were mighty happy to be with our Centenary friends again. They always treat us so kindly.

### BENEFACTORS' DAY

During the past week the executive committee of our board of trustees met an decided to celebrate Benefactors' Day on the grounds of the Children's Home Sunday afternoon, May 14. This will be Mothers' Day and a most fitting time in every way to visit the Children's Home. The program to be rendered will be out in the open under the outspreading trees on our beautiful campus and provision will be made for a large number of visitors. The program will be attractive. We shall hope for motorcades and even excursions to run in to see us on this day. It will be a fine time for Sunday school groups to visit their foster children. We shall be looking for many of our friends on that date.

### I'M GRASS

It has been proved over and over again that a straight line is the shortest distance between two points. It is also observable that boys and girls, and for that matter adults, when hurrying from one point to another desire to arrive at their destination via the shortest distance. In some instances the walk ways at the Children's Home do not accommodate this idea and our children have been inclined to "cut corners" and walk on the grass, to the hurt of the nice appearance of our campus. "Keep Off the Grass" signs were put up, but it seemed that some of our youngsters found a bit of satisfaction in finding issue with this injunction. Eventually other signs were put up, which read as follows: "I'm Grass, Let Me Grow." Now the little sprigs of grass can stick up out of the ground without fear of the tread of some hasty foot as it passes by. Our children and our grass have agreed that both ought to have a chance to grow.

Look on the bright side of life and you will look brighter to others.



A fine group from New Hope circuit. We hope many such groups will visit us on May 14



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina,..... (here designate the bequest) .....

Our girls played the basket ball team of our sister orphanage, the Children's Home, Winston-Salem, on the night of January 20. Our girls won in the contest. They report a delightful time. Brother Woosley and staff did everything they could to make our girls enjoy themselves. I think it fine for our girls to have these fine contacts with the splendid young people of the Children's Home.

Our pastors are seeing that the Orphanage singing class has its traveling expenses paid when visiting churches. All feel that it is proper and right that the traveling expenses of the class are paid at the rate of five cents per mile each way. We haven't a dollar to spare for traveling expenses. In the event some churches can't pay, we will give concerts without asking for traveling expenses.

While in Goldsboro with the singing class on the fourth Sunday in January I called to see Mr. J. L. Borden, one of our trustees, who has been in poor health for the past few years. I found him cheerful and looking unusually well. Without doubt he is one of the finest sports I have ever known. His interest in our home has not waned though he has been in poor health so long. Through the years he and his father's people have been generous supporters of the Methodist Orphanage.

When visiting Goldsboro on the fourth Sunday I enjoyed the gracious hospitality of Mr. and Mrs. B. G. Thompson. These friends are among the best the Methodist Orphanage has ever had. In times of adversity and prosperity they never fail to minister to our needs. They not only give generously of their means, but give themselves. It is always a genuine pleasure to me to have the privilege of dining and associating with these representative friends who always have the best interest of our Orphanage at heart.

Rev. O. W. Dowd, pastor of St. Paul church, Goldsboro, is a real friend of our Orphanage. In the pastorate and elder-ship he gives himself unreservedly to his work. The orphanage always comes in for a large share of his efforts. He has entered upon what bids fair to be his greatest pastorate. The church is

rallying to his leadership in a fine way. He has plans on foot to raise all his orphanage apportionment this winter. I am indebted to Brother Dowd for his many courtesies to me and the singing class.

On the fourth Sunday night I was with the Fremont congregation. I always have a strong inclination to visit the church of my boyhood days. It was in this church I was converted and from this church I went out to preach the gospel. The congregation was composed of my warm personal friends. Brother K. F. Duval always gives me a warm welcome to his pulpit, which I appreciate. He has entered upon his fourth year and his churches are co-operating with him in a fine way. I was happy to see the interior of the church improved so much since I was last there. It was a joy to me to be with my kinsman, C. D. Hooks, for supper.

Bishop Edwin D. Mouzon paid a brief visit to the Methodist Orphanage on a recent Sunday when he visited Edenton Street and Central churches. Officers and children were happy to welcome the bishop to our home. Previous engagements out of the city prevented me from extending words of welcome. Judge F. A. Daniels and Hon. Josephus Daniels accompanied the bishop to the Orphanage. The bishop made a short talk to the children and offered prayer. Mr. Daniels tells me that the bishop was much pleased with the children at the orphanage. We sincerely trust that the bishop will favor us again with his presence and encouraging words.

On January 22, the fourth Sunday, our singing class gave a sacred concert at St. Paul church at the 11 o'clock hour and at Elm Street church at the evening hour. At each of these churches large and enthusiastic congregations assembled to see and hear our young people. No one can attend one of these sacred concerts without becoming more interested in our work and without becoming a better Christian. These sacred concerts are no for the purpose of entertaining, but are given to increase the interest of the churches in the orphanage, and for the deepening and enriching the spiritual life of our people. Brothers Dowd and Russell gave the class a hearty welcome to their churches. I was happy to make a short talk at St. Paul church setting forth the needs and opportunities of the Methodist Orphanage.

The curator of physical anthropology of the Smithsonian Institution, after a study of the collection of Indians' skulls in the National Museum, concludes that the American Indians were excellent skull surgeons. Operations on the skull are known as trepanning, and there are many skulls in the museum collection that show evidence of such operations. For the most part, the Indian surgeons practiced their skill in caring for the wounded after battles.

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## Sunday School Lesson

FEBRUARY 5

By F. B. Stockdale.

### Discipleship and Its Meaning

(Mark 3:7-35)

Golden Text—I chose you, and appoint you, that ye should go and bear fruit.—John 15. 16b.

We are to endeavor to discover what discipleship means. If we can find its meaning to those early followers of Jesus, we shall come near to knowing what it means today. Discipleship does not essentially change. The place where it occurs and the time it is practiced do not change the meaning of the call or of our responsibility to our Lord.

#### Foresight of Jesus

Before turning to discipleship it may be well to note the foresight of Jesus. We find him arranging that a little boat shall be held in readiness in case the crowd should get beyond control in their eagerness to be near him. He presumed on nothing. He never left God to see to anything that he could by care accomplish. In the crush and business of the day he did not overlook providing for contingencies. On the human side he always made all the provision possible.

His foresight regarding the continuation of his work is the same thing on a larger scale. In this case it is the human way of caring for the divine purpose. He would provide a boat for safety and arrange for men to continue that which he had begun. His ordaining 12 is but a wider application of the foresight that provided the little ship.

He not only saw, but he foresaw. The task of the day was clear to him, and the need of the morrow was as clear as the task of the day. He provided not only for his own safety, but for the continuity of his work. To him it was as imperative that his work should persist as that he should escape the danger of being trampled. Thus he takes all human forethought for his safety today and the persistence of his cause tomorrow.

#### Why Twelve?

Why did he choose twelve we have no way of knowing. Did his own training consciously or unconsciously influence him? How far and what actions of Jesus were decided by his training? Was it because he belonged to a people of 12 tribes that he chose 12 apostles? The number does not matter so much as the fact that he made, as he saw it, abundant provision for the perpetuation of his work and mission.

This interest of Jesus in maintaining his cause is one of the great lessons of the story. We often note the indifference of men to the cause they have espoused. Many of the members of the church seldom give much thought to the perpetuation of its mission. Jesus is

interested from first to last. He never loses his interest in his own cause and mission. No one is more interested in what Jesus has started to do in and for the world than Jesus himself. His foresight has never deserted his cause. When the day arrives the workmen are there. The simplest way of explaining the continuity of the church, as a redeeming factor in human life, is to accept the idea that some One is overlooking its personnel and getting ready for the day before the day arrives. There is little danger in overestimating the foresight of Jesus.

#### The Meaning of Discipleship

First: to get acquainted with Jesus: "He chose twelve to be with him." Now we must follow the word with just as far as we can go. What it means to us will depend on our imagination more than on the understanding a part of speech. How much it can mean we have not yet measured. How little it may mean is readily seen. It might be said of any one of the crowd that followed him "from Galilee, Judea, or Jerusalem; those that came from Idumea or beyond the Jordan; from Tyre and Sidon," that they were with him. With him may have a very significant meaning. To thousands of those who clustered about him to be with him had no meaning. They were with him as matter of physical fact, but not in any sense in which he chose the 12 to be with him. They were to come so close that they were to be identified with him, think his thoughts, move with his emotion, see through his eyes, and grasp his purpose.

It is quite likely that each of the 12 were with him in an individual sense. The sense in which Judas was with him was not like unto the meaning that John was with him. Let it suffice that the first purpose of discipleship is a personal acquaintance with Jesus, and that can be closer than speech can tell. Words are poor things when one tries to say any vital thing of life by their use. This companionship of disciple and Master is one of the closest things of life. Jesus would have his as near to him as he was to God.

In the next place he had them with him that he might send them from him: "and that he might send them forth to preach." Discipleship is personal in its first objective; it discovers in order that it might tell. Friendship with Jesus is not an end in itself. We come to know him in order that we might go and make him known. When he called these men to the joy of knowing him, he ordained them to the duty of telling what, in their friendship with him, they had found. The fact that finding in order that we might make known hangs over all Christian experience. It is a universal duty. Not the favored few, but all that find him are in duty bound to make him known.

#### "Power"

Moffatt's translation puts the healing, "sickness, and casting out devils" together: "also that he might despatch them to preach with the power of cast-

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ing out demons." This puts together the healing of the bodies and spirits of men. Was the power something Jesus communicated to his disciples, or did it inhere in the message they preached? Did the power belong to the man, or was it a part of what he said? I do not think we can make that kind of a distinction. The man cannot be separated from his message. No one can take Wesley's sermons, or Moody's message and deliver them with the same results that attended their original delivery. When these messages were uttered by these men they had in them the vitality of an experience, therefore the power of life; the life of the speaker. It was his truth and their life together. Not until religious truth is vitalized does it come with power of which the story tells.

#### Questions for Discussion

1. Did Jesus presume on God's care?
2. Why did he choose twelve?
3. What do we mean by being with him?
4. How much, or how little, can it mean?
5. Why should men tell what they discover?
6. Is the power in man, the message, or both?

—Christian Advocate (N. Y.)

#### REMINISCENCES OF OUR SAINTED HEROES

By Zadok Paris.

M. W. Boyles was born in Lincoln county 90 years ago, and joined the conference at Goldsboro with J. R. Scroggs and others in 1873, and died in Lexington in 1892. I remember him as a tall, square shouldered gentleman with long black beard. He was a student. I remember his presiding elder said when he died; he had just finished reading the Chautauqua course. In his 19 years as pastor 1,100 people were converted. Most of the preachers of that day held their own revivals, sometimes assisted by the brethren. He died a very happy death. I remember he saw June Harris and other preachers who preceded him to the better land. I think he left a large family and F. C. Boyles, the treasurer of our board of finance, is one of his sons.

H. T. Hudson, author of the Methodist Armor, was born in Davie county 109 years ago. I owe more to him for what I know about preaching than to any one man. He was a great preacher and a warm friend of young preachers. I have in my library a long list of books he advised me to get, and they are the best books I have. He served the best stations and districts of his conference. His Methodist Armor is still published and will be for the next hundred years. We will never get an elucidation of Methodist doctrine superior to the Methodist Armor. You young preachers get it and read it. There never was a sweeter spirited man than Dr. Hudson. I expect to meet him in the beyond and call him blessed.

J. S. Burnett was one of the eldest Holston brethren, and I think was su-

perannated before the formation of this conference. I never met him, but I met his wife, who was a very fine woman. I think she belonged to College Street Chapel, a little church I organized in Asheville when I was pastor at Bethel in 1895. I know her sister, Mrs. DuBose, and her husband belong there. She used to tell me all about her husband's hardships in those pioneer days. A man loved and honored by his conference.

E. J. Eudaily was born in Virginia about 106 years ago. He was one of the faithful circuit preachers who served hard charges on small salaries. When I was at North Wilkesboro I had a little church a few miles from town, and Sister Eudaily belonged to that church. She told me her experience as a pastor's wife, and it was rough. The young preachers and their wives think they have a hard time, but they know nothing about hard times. Brother Eudaily died in the faith in 1894.

#### WHO PAID THE TAXES IN N. C.?

It required \$9 million tax dollars to feed the maw of government in North Carolina in 1931. That's the combined total of state, county, municipal and district taxes in this state that year—\$89,000,000, to put the whole thing in numerals.

Where did it come from? Who paid it? Well, real estate paid 39.6. Personal property, 8.8. Automotive vehicles, 23.1. Incomes, 8.7. Franchises, 7.5. Railroads, utilities, all corporate excesses, 5.1. State licenses, 2.6. Local licenses, 1.1. Polls contributed, 1.2. State inheritances, 5. Dogs turned in, 2.

Non tax revenue (state), 1.6.  
—Julian S. Miller, in Charlotte Observer.

#### THE NEW YEAR

Mysterious time, the inner face  
Of changes that through the ages runs,  
That counts the heart-throbs of the race  
And marks the courses of the suns.

From out thy depths the new year  
springs,

'Tis glad, we grasp it as our own.  
Rich laden with the old it sings  
I bring the new—and the unknown.

We know not what of joy or pain  
Shall fall to us in yearly span,  
Whate'er it be, but bring it gain  
In wisdom and in love to man.

For all around the fertile fields  
Lie open to the sun and showers,  
The gifts the care of heaven will yield,  
The sowing and the toil are ours.

O Thou in whose eternal thought  
The ages move not, years are one,  
Bring sweeter peace than we have  
sought,

Send deeper joy than we have known.

—George Cresswell Cressey.

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### SEEK GOD IN THE MORNING

Seek God in the early morning,  
While the day is at its best.  
Your heart will glow like sunrise,  
And the day will bring you rest.

Seek Him in the early morning,  
Then you'll know the happy way;  
Find Him, in the early morning—  
He'll stay with you all the day.

All the day you'll feel His Presence,  
All the day He'll be with thee;  
All the day you'll sail in calmness  
Over life's most troubled sea.

Tho' your life seems torn and battered,  
Tho' your soul be sore distressed,  
If His hand your life is guiding,  
He will bring you peace and rest.

—Mrs. Don Hyatt.

### AN APPRECIATIVE ADVOCATE READER TELLS ABOUT IT

I am always glad to receive the Advocate, to have it to read and study each week end, and to learn in part what is going on among many of the preachers and elders, many of whom I know.

I have just read and sung the hymn, "Worship," written by E. L. Stamey, who was once my pastor in my early teens. It was always a great delight to have him, a young preacher, to visit our home. A little time after that I used to see how well I could imitate him reading and lining out his hymns from the pulpit in church service. Of course I was not in the pulpit at the time, but at my home.

Soon after that time I accepted Jesus Christ as my personal Saviour and joined the Methodist church and later became a public school teacher and I am still at the job—in the business of trying to lead boys and girls in the right way by more plans than one. A few years ago I enlisted as a local preacher, but local preachers are not used as they once were.

After reading and singing this hymn mentioned and meditating on its meaning and sincerity and reflecting on days gone by, I turned and read the second chapter of "The Beginnings of Methodism on the Branches of the Yaddin," written by the scholarly Christian gentleman who is today holding a quarterly conference at Madison. This is splendid writing and when completed should be published in book form and placed in every Methodist home at least.

I notice from the label on my paper that my subscription expired one week ago; therefore I am enclosing a check to extend same another year. May the Advocate and its interests have a long life.

W. Y. Davenport.

Governor Franklin D. Roosevelt tells of a young navy ensign whose marks in navigation had not been all that might have been desired, and who was once set at the task of shooting the sun to determine the ship's position. The vessel was on cruise, and was somewhat west of Penzance. After a while the ensign delivered to the captain the result of his

calculations. Shortly afterward the captain sent for the ensign. "Young man," said the officer seriously, "remove your cap. We are now upon a hallowed spot." "Beg your pardon, captain?" "Yes, sir," said the captain. "If you have calculated accurately we are now right smack in the middle of Westminster Abbey."—Collier's.

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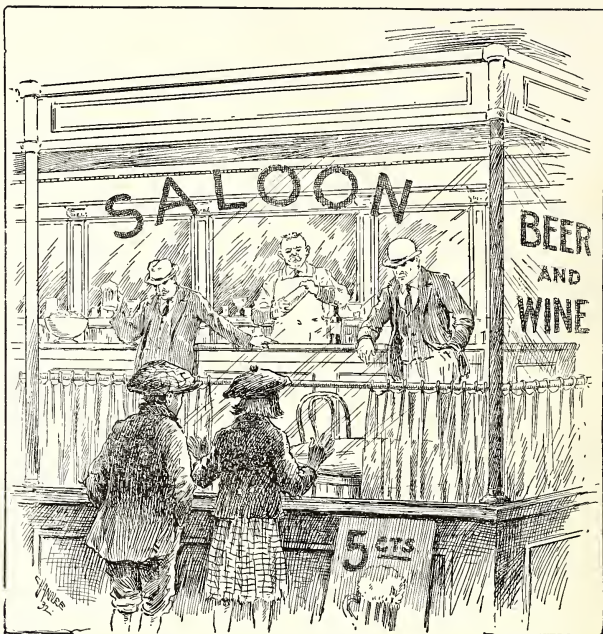
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## THE BISHOP TAKES A HOLIDAY

(Continued from page 9)

needs. Don't you think, after being in a motor smash and a hospital, and now all tangled up in a wedding, with a wife to provide for?"

Her laugh was a joy to hear. "Yes, it's good news; but it's funny, too. A month ago we should have felt a lot differently about it."

"Probably; but why keep me in suspense this way?"

"I'm coming to it. You remember what I said about a bishop, that day you found me at the filling station?"

"I seem to remember that you said something about an old curmudgeon of a bishop who had kept Roderick out of a good appointment, Packingtown or somewhere, just to put in some other preacher who had a pull."

"Pecklington, not Packingtown. But you remember more than I really said. Anyway, that's the bishop, Bishop Williams; I hope he's no relation. And he's repented!"

"Repented?"

"Yes; he's written Dr. Millard that he wants Roderick for Pecklington, after all."

"Well, my dear, I'm not surprised. Are you? You know Roderick, and I'm coming to agree with you about him. And now you can get away from the Tabor Valley circuit—a place where nobody wants——"

She put her hand over my mouth. "You're not to say that to me again, ever. You must forget I ever said it, too. It wasn't true, and I was foolish and stupid. And we're not going to Pecklington, so there. We're staying right here."

"Not going to Pecklington?"

"And why, pray tell? How can you refuse to go where Bishop Williams sends you?"

"He's not our bishop; but that's not the reason we don't want to move. Let's go over and talk to Roderick."

That young man was smiling across at us, as he listened to Millard and the Dexters. As we came near, their talk stopped.

Lena sat on the arm of his chair. "Roderick," she said, "Mr. Williams wants to know why we're going to turn down a bishop and stay here."

"Well, Brother Williams," said Roderick, "if you must know, the main reason is you."

Millard had the bad grace to laugh, knowing I was in no position to rebuke him. But what did young Garrison mean? Had Millard betrayed me, after all, or had the boy found out for himself?

I knew my question was inane, but it was all I could think of just then. "What in the world have I to do with it?"

"Why," said the boy, "you've shown Lena and me what Tabor Valley is, and what it can do to people. You've stayed here a month, yet you have nothing like the reason to be interested in the place that we ought to have."

"Yes," said Lena, "you gave your vacation to it, when we should never have asked you, or even let you."

"And if you've done so much in this one month, just think what the two of us can do when we settle down to it!"

I looked at Millard, who seemed to be struggling with some sort of fit.

"Dr. Millard," I said, "when you get over that spell of coughing or the hiccup or whatever it is, will you please make these children behave?"

I might as well have appealed to a wind-shaken sapling.

I turned to Ezra. "Is this all right with you and the other people of the circuit?"

Said the old storekeeper, "Nothing could be righter. We like to have a preacher that other and bigger places are after."

Then I said, "I've expected something of the sort. And I'm prepared. My small belongings are packed. My car is in the side yard. I am no longer needed here. You have a preacher and a preacher's wife. To you, and to the pastor whose substitute I have been, and to the district superintendent whose cold still seems to be severe, I therefore now offer my resignation. The evening service will be in charge of the pastor, as announced by me this morning."

For a moment or two they all seemed to think I was hurt about something, they could not guess what. And then I turned to Lena.

"You have told me, young woman, that I must not again remind you of what you said about Tabor Valley. How about the things you said of the old tyrant of a bishop who made it necessary for Roderick to come here? Remember, however distant you may consider him, that he's a Williams, as I am, and I'm jealous for the honor of the tribe."

"Well," she said, "maybe he's not as bad as I thought. But he knew as little about Tabor Valley as I did, when he turned Roderick down for Pecklington. I hope he's satisfied, now that Roderick's turned him down."

"If he isn't he ought to be," said Millard, and promptly went off into another paroxysm.

"But of all the Williams' tribe I know one who's better than any bishop!" said Lena, and looked me full in the eye.

It was time for me to go; to turn my back on Tabor Valley and the Black Hills and my unrealized holiday.

But before I left the room I remembered what both Millard and I had forgotten.

Taking Mrs. Roderick Garrison's two hands in mine, I drew her to me, and I kissed the bride.

Well, what would you have done?

I was still glorying in my audacity as I swung my little car into the road. Just at the corner I looked out of the left window in the direction of Calvin Coolidge's one-time summer camp.

A wave of my hand, "Goodbye, Black Hills; I've had my holiday!" And I turned the little car toward my area office back east. (The End)

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# Storyland

## CLOCKS

There is scarcely a home in our land that has not a clock or watch in it. Think of the confusion there would be at the stores, banks, schools, and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets, just as the birds do, and as far as the noon hour goes, our stomachs would tell us that.

There was a time when there were no clocks such as we have. Jesus didn't have any in his home in Nazareth. The method of computing time in his day was by means of a sundial. Perhaps you have seen one, a flat, round slab with an upright rod in the center. When the sun shines, the rod casts a shadow on a number on the slab. As the earth keeps turning, the shadow moves on indicating the hour. But when the sun didn't shine how could the children of that day know when to come home from the fields? How could one tell when it was five minutes of two or eighteen minutes after four?

The American Indians, who used to own our country, reckoned time by the moon. When they had been away from a certain place for several months, they would say, "Many moons have passed since I was here."

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other. He visited each camp and gave each chief a bundle of sticks. "Throw one away every day," he said, "and when you have only one left, meet me at my village and we will begin to fight." Sometimes they counted time with "wampum," or beads made from shells.

King Alfred invented a different method. He lit a large candle which was marked with rings. As the candle burned from ring to ring, he noted the passing of the hours.

Then there was the water-glass arrangement so that water trickled from one vessel to another. Some were made to represent children crying with water dropping from their eyes like tears. When the water stopped flowing, the measured time was up.

Our ancestors used hour glasses. These were two glass globes connected by a narrow tube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one, an hour had passed, and the glass had to be turned upside down.

These various ways were neither practical nor accurate and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B. C., and the

## THE STORY OF GRUMBLE-TONE

There was a boy named Grumble-Tone, who ran away to sea.

"I'm sick of things on land," he said, "as sick as I can be!

A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth,

For he did not like the vessel, or the dizzy, rolling berth.

And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands; he saw each wondrous sight,

But nothing that he heard or saw seemed just exactly right,

And so he journeyed on and on, still seeking for delight.

He talked to kings and ladies fair; he dined in courts, they say;

But always found the people dull, and longed to get away,

To search for the mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow.

He reached that final bourne at last, where all of us must go;

But never found the land he sought. The reason would you know?

The reason was that North or South, where'er his steps were bent,

On land or sea, in court or hall, he found but discontent;

For he took his disposition with him everywhere he went.

—St. Nicholas.

Germans in the eleventh century. The oldest clock of which we have a complete description was set up in the tower of Charles the Fifth of France in thirteen hundred seventy-nine by a German named Charles De Vick. Upon his principle most of our modern timepieces are constructed.

Clocks are like people. For instance, clocks have faces; some large, others small; some of one shape, and others of different shapes. People, too, are distinguished by their faces. Alas, too many people try to disguise their features so that their expression will make one believe that they are different from what they really are. Some find it convenient to have a church face, a home face, a school face, and a street face, which they seem to put on at will. You

expect to see one face and you see another.

However, a clock to be of any value, must have its face open and exposed to view at all times so that the numbers on its dial may be read without difficulty.

The clock in the tower of Philadelphia's City Hall has four faces. Each one must always be exactly like the others. One winter, during a severe storm, some rain found its way behind one of the faces and ran down the hands and froze them. When the hands came together they couldn't pass each other and stuck fast. A great many people set their watches by it and, as a result, they missed their trains and were late at their appointments. However, it was soon discovered that the face differed from the other three, and workmen went up to remove the ice and set it right.

It is just as important for a girl or boy to tell the truth as it is for a clock to keep correct time.

The face of the clock is not the principal part, however. The works are of greater value. The main-spring is more important than the hands, for it makes the hands go. There was an old colored man who owned a clock which he prized very much, but it wouldn't run. It needed a new mainspring. He decided to have it repaired, but as he didn't trust anyone with his precious time-piece, he removed the hands and face and took them to a clockmaker. The man laughed and said, "Mose, you must bring me the whole clock, especially the works; then I can do something for you."

Girls and boys, your faces and hands are important, but what you are on the inside counts most with God. The Bible says, "Keep thy heart with all diligence; for out of it are issues of life." Your heart is your mainspring. What your face and hands will do depends upon your heart.

It is easy to spoil a good watch or clock. Just get a grain of sand in the works and there will be trouble. It is just as easy to spoil a good life by allowing a little sin to come in and remain there. If the watchmaker removes the sand, the watch will again keep time. If God removes the sin, the life will once more be happy and beautiful.

Let God take care of your heart. Then you will be right on the inside, and that will help you to keep right outwardly.—M. G. Gosselink in "Teen Age Talks"—\$1.50—National Publishing Co., Philadelphia, Pa.

Mother—Will you please keep quiet, son? My head is just about to split.

Small Boy—If I keep quiet, can I see it split?—Exchange.



### HER BEST

Anna and Bob walked home from Sunday school with serious faces. A missionary from China had told them how God blesses the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and, going to their pretty rooms, took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Oh!" said Bob. "They don't know the difference. I'm not going to send my best ones."

"But I am sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute little dogs best of all, and I am just going to send them."

"Why, Anna Turner; you said that you were going to keep those just as long as you live!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shall not," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the cards. The old Chinaman put on his big goggles, dipped his brush and prepared to write. Anna's pretty kittens attracted his attention, and he wrote on the back: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness."

Then, selecting the little dogs, he wrote, "God so loved the world, that He gave his only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

That very day old Mrs. Chang and her grandsons called at the mission.

The missionary served tea and cakes and won the heart of the old lady, and then told her of Jesus and his love for the poor Chinese women. She showed the cards to the little boys, and then she told them to take their choice. Ting Ling quickly chose the kittens and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, grandpa! Look, see my kitties!" "And my dogs!" said the boys.

Grandpa was old and feeble, but Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After a while grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very trou-

bled. He had heard of Jesus, but thought that he was the foreigner's God, and did not know that he died for Chinamen and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words—"God so loved the world"—the world—"whosoever."

The next day he was so weak that he could hardly speak. They thought that he said "kitty," and they brought him the old yellow cat; then they thought he said "dog," and they brought him the "Peking Pup," the pet of the household; but the old man shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were brought the old man smiled and motioned to his son to read.

The son read slowly the precious words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and fell asleep, never to awake in this world.

I think the old man caught a glimpse of the love of God, and so was not afraid, and I am so glad that Anna gave her best cards.—Selected.

### THE SNAIL ON THE WALL

"Well done, Tommy Brooks," exclaimed the teacher, in pleased surprise when the "dunce" of the school spoke his piece without omitting a single word.

The other boys and girls laughed when he arose to speak, for they expected a bad failure. But when the rest of the class had tried the teacher said Tommy had done the best of all, and gave him the prize.

"And now tell me," said the teacher, "how you learned the poem so well."

"Please, ma'am, it was the snail on the wall," replied Tommy, timidly. At this the other pupils laughed aloud, but the teacher said:

"You need not laugh, children, for we may learn much from such things as snails. How did the snail teach you, Tommy?"

"I saw it crawl up the wall a little at a time. It did not stop nor turn back to see how far it had gone, but went on and on, and I thought I would do the same with my piece. So I learned it little by little, and did not give up. By the time the snail reached the top of the wall I had learned the whole poem."—Sunshine.

Motor Cop (after hard chase): "Why didn't you stop when I shouted back there?"

Driver (with only five bucks, but presence of mind): "I thought you just said 'Good morning, Senator.'"

Cop: "Well, you see, Senator, I wanted to warn you about driving fast through the next township."

## TO MOTHERS whose children won't EAT

Nature knows best. Never coax a child to eat! Remove the cause of a youngster's poor appetite. When appetite fails, tongue is coated white, eyes are a bilious yellow, don't give small children a constipating cathartic that drains the system. California syrup of figs is all the "medicine" they require.

Specialists will tell you that a sluggish appetite almost always means the child has a sluggish colon. Correct this condition called *stasis*, and see how quickly a listless, drooping boy or girl begins to eat—and gain! The only "medicine" such children seem to need is pure, unadulterated fig syrup.

Children who get syrup of figs, now and then, soon have the appetite and energy of young animals! They keep well and avoid colds and sluggish spells.

Nature never made a finer laxative for children; and they all love the wholesome, fruity flavor of the real California syrup of figs. It's purely vegetable, but every druggist has it all bottled, with directions. Begin with it at once. The very next day, your child will be eating better and feeling better. Keep on with the syrup of figs a few days and see amazing improvement in appetite, color, weight, and spirits.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FIRST ROUND

February

Siler City, 11	5
Hay River, 3:30	5
Trinity, 7:30	5
Bahama, 11	12
Mt. Tirzah, 3	12
Pittsboro, 11	19
Duke's Chapel, 7:30	19

ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. FIRST ROUND-IN PART

February

Perquimans, Winfall, 11 and 1	4
Williamston, 11	5
Windsor, 3 and 7	5
Curtis-Kitty Hawk, Ebenezer, 11 and 1	10
North Gates, Savage, 11 and 1	11
Washington, 11	12
Bath, Asbury, 7	12
Paneto-Belhaven, 7:30	12
Fairfield, 7:30	13
Stumpy Point, 7:30	14
Mattamuskeet, Amity, 11	15
Swan Quarter, Providence, 7:30	15
Gates, Gatesville, 11 and 1	18
Gates, Gatesville, 11	19
Murfreesboro, 7:30	19
Ashoket, Poveleville, 11 and 1	25
Ashoket, Poveleville, 11	26
Aulander, Aulander, 7:30	26

FAYETTEVILLE DISTRICT J. C. Weathers, P.E., Fayetteville, N. C. FIRST ROUND

February

Ellerbe, Concord, a.m.	4
Waverille, Hebron, a.m.	5
Mt. Gilead, p.m.	5
Fayetteville Ct., p.m.	6
Parkton, a.m.	7
Marion, p.m.	7
Red Springs, p.m.	12
Rowland, a.m.	12
Goldston, a.m.	18
Garner, Ebenezer, a.m.	18
Linden, Cool Springs, p.m.	19
Piedmont, a.m.	26
Robeliet, Ledbetters, 3 p.m.	26
Rockingham, p.m.	26

March

Hamel, a.m.	5
St. Johns-Gibson, St. John's, p.m.	5

RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FIRST ROUND

February

Louisburg, 11	5
Tar River, Kittrell, 3	5
Franklinton, 7:30	5
Youngsville, Youngsville, 11	12
Garner, Ebenezer, 7:30	12
Bailey, 11	19
Edenton Street, 7:30	19
Erwin, 11	26
Puquay, Holly Springs, 7:30	26

ROCKY MOUNT DISTRICT L. B. Jans, P.E., Rocky Mount, N. C. FIRST ROUND

February

Wilson, 11	5
Stantonsburg, 3	5
Warren, Providence, 11	12
Warrenton, 7:30	12
Weldon, 7:30	15

WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FIRST ROUND

February

Burgaw, Rocky Point, 11	5
Scott's Hill, Seagate, 7:30	5
Lumberton, Chestnut Street, 11	12
Fairmount, Bethesda, 3	12
Carver's Creek, Bolton, 11	19
Hallsboro, Wanasish, Q. C. 3 and 7:30	19
Swanboro, Midway, 11	26
Jacksonville-Richlands, Jacksonville, 3	26
Maysville, Maysville, 7:30	26

Western North Carolina Conference

ASHEVILLE DISTRICT D. M. Litzker, P.E., Asheville, N. C. SECOND ROUND

February

Sandy, Big Sandy, 11	5
Black Mountain, night	5
Great Missionary Conference	10
Waverille, 11	12
Laurel, 11	12
Biltmore, night	12
Fletcher-Mills River, Mills River, 11	19
Swannanoa, Azalia, 3	19
Elk Mountain, night	26
Brevard, 11	26
Flat Rock, Moores, 3	26
Saluda-Trion, night	26

March

Marshall, 11	5
Hot Springs, Fairview, 3	5
Hillside, night	5
Rosman, 11	12
Skyland, Horsehoe, 3	12
Central, 11	19
Waverille Ct., 3	19
Waynesd Street, night	26
West Asheville, 11	26
Fairview, 3	26
Oakley, night	26

April

Candler, 11	1
Acton, Asbury, 11	2
Lester, Grace, night	2

Delegates for district conference will be elected.

CHARLOTTE DISTRICT John W. Moore, P.E., 915 Central Ave., Charlotte, N. C. SECOND ROUND

February

Marshville, Marshville, 11	5
Monroe Circuit, Grace, 3	5
Monroe, Central, 7:30	5
Pineville, Pineville, 11	12
Brevard Street, 7:30	12
Chadwick, 11	19
Wesley Heights, 7:30	19
Dilworth, 11	26
Pelham, Pope's Chapel, 3:30	26
Calvary, 7:30	26

March

Waxhaw Mineral Springs, 11	5
Unionville, Hill Grove, 3	5
Hawthorne Lane, 7:30	5
Ansonville, Wightman, 11	12
Peachland, Harmony, 3	12
Myers Park, 7:30	12
Matthew-Indian Trail, Indian Trail, 11	19
Prospect, Midway, 3	19
Thrift-Moore's, Thrift, 7	19
Morven, Pickett Hill, 11	26
Marshville, Smyrna, 3	26
Homestead-Duncan, Duncan, 7:30	26

April

Wadesboro, 11	2
Polkton, Poplar Hill, 3	2
Belmont Park, 7:30	2
Hickory Grove, 11	9
Weddington, Bon-A-Grove, 3	9
Trinity-Dertia, Dertia, 7:30	9
Lileville, Olivet, 11	16
New Hope-Bethel, Union, 3	16
Spencer Memorial, 7:30	16
Monroe, Central, 11	23
Stanfield, Mt. Moriah, 3	23
Wesley Heights, 7:30	23
First Church, 11	26
Monroe Ct., Betts, 3 and 11	26
Big Springs, 7:30	26

May

Brevard Street, 11	7
Pineville, Marvin, 3	7
Chadwick, 7:30	7

Special all day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Let every pastor and leader in the district attend the great meeting at First church, Charlotte, Monday, February 13. Do not miss this!

GASTONIA DISTRICT P. M. Courtney, P.E., 606 S. York St., Gastonia, N. C. SECOND ROUND

February

Trinity, 11	12
Mayle, 7	12
Central, King's Mountain, 7:30	12
Polkville, Polkville, 11	18-19
Belwood, Double Shoals, 3	19
Park-Graec, King's Mountain, 7	19
Cramerston, 7	22
Lovesville, Snow Hill, 3 and 11	25-26
McAdenville, 7	26

March

Bradley Memorial, 7	1
Lincoln Ct., Asbury, 11	4-5
Bessemer City, Concord, 3	5
Park Street-Belmont, Ebenezer, 7	5
Mount Holly, 7	8
Crooze, Laboratory, 11	12

RUPTURE

E. J. MEINHARDI OF CHICAGO HERE AGAIN

He will be at the Robert E. Lee Hotel, Winston-Salem, N. Car., on Tuesday, Feb. 7th, and at the O. Henry Hotel, Greensboro, N. Car., on Wednesday, Feb. 8th, from 1:00 P. M. to 8:00 P. M. daily. (Please note dates and hours carefully).

He has been coming here for many years. Thousands recommend him. Ask your neighbors. There is no cost for consulting him privately. Only men are invited.

CAUTION: Do not use trusses or plasters that often weaken the muscles, and do not submit to harmful injections or avoidable operations. Hundreds of Ruptures return after operations.

Rupture often causes stomach pains, backache, weakness, and other complaints.

Rupture is dangerous regardless of how small it is, as strangulation can occur without warning. Hundreds of deaths from Rupture can be avoided.

Do not neglect to see him on the above date. There is no charge for demonstration. This visit is for white people only.

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Stanley, Iron, 7	12
West End, 7	15
Rock Springs, Bethel, 11	18-19
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, First, 11	26
Goodson Place, 3	26
Cherryville, 7	26
April	
East End, 11	2
South Fork, Ebenezer, 3	5
Main Street, Gastonia, 7:30	5
Main Street, Belmont, 11	9
Snorre, 7	9
Stacy Mt., El Bethel, 11	15-16
Cherryville Ct., St. Paul's, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23

**GREENSBORO DISTRICT**  
**W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.**  
**SECOND ROUND**

February	
Randolph, Trinity, 11	5
Asheboro Ct., Mt. Shepherd, 3	5
Asheboro, Central, night	5
Centenary, 11	5
Calvary, Calvary, 11	19
Main Street, Main Street, night	19
Wesley Memorial, Wesley Memorial, night	20
College Place, College Place, night	26
West Greensboro, Friendship, 3	26
Glenwood, Glenwood, night	26
March	
Proximity, Proximity, 11	5
Pleasant Garden, Rehoboth, 3	5
Highland, Highland, night	5

On Sunday afternoon, February 12, a great Methodist meeting will be held at Wesley Memorial church in High Point. The subjects for discussion are Missions and Evangelism. Bishop Paul Kern will be present and will make the principal address. We urge every pastor in the district to be present and to bring a goodly number of his people with him. Urge the Methodist people to hear this great Christian statesman.

**MOUNT AIRY DISTRICT**  
**W. E. Povey, P.E., Mt. Airy, N. C.**  
**SECOND ROUND**

February	
Spray, 11	5
Draper, 3	5
Leaksville, night	5
Mt. Airy, Rockford Street, 7:30	12
Ellis, 11	19
Mt. Airy, Central, 5	19
Moravian Falls, Lebanon, 11	26
Wilkesboro, Union, 3	26
North Wilkesboro, 7:30	26
March	
Todd, Blackburn's, 11	5
Warrensville, Smeltford, 3	5
Jefferson, West Jefferson, 7:30	5
Sparta, Shiloh (Saturday), 11 and 2	11
Creston, Sutherland, 11	12
Watnaga, Mabel, 3	12
Bone, 7:30	12
Mt. Airy Ct., Zion, 11	19
Jonestown, Maple Springs, 3	19
Helson, Grassy Creek, 11	26
Laurel Springs, Bethel, 3	26
April	
Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Silham (protracted meeting), 7:30	2
Dobson, Silham (C. and dedication), 11	9
Yadkinville, Boonville, 3 and 7:30	9
Danbury, Danbury, 11	23
St. George, St. George, 11	23
Walnut Cove, Bethlehem, 11	26
Madison, Dan Valley, 3	30
Stoneville-Maydon, (Stoneville, 7:30	30

Special Notice: Let next quarter's conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

**SALISBURY DISTRICT**  
**C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.**  
**SECOND ROUND**

February	
Salem, Salem, 11	5
Woodleaf, Woodleaf, 3	5
Park Avenue, night	5
Albemarle, Central, 11	12
Leunk, Landis, night	12
Westford, 11	19
Kannapolis, night	19
Norwood Ct., Green Memorial, 11 and 3	25-26
Niceville, Norton, 11	26
Coburn Memorial, night	26
March	
Concord, Central, 11	5
East Spencer, East Spencer, night	5
China Grove, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Rowan Mills, Main Street, 11	19
Niceville-Norby, Mt. Taber, 11	19
New London, Richfield, night	19
Albemarle Ct., Bethany, 11 and 2	25
Bethel-Tabernacle, Tabernacle, 11	26

All our people are urged to attend the conference on Missions and Spiritual Life at First church, Charlotte, February 12. There will be sessions morning, afternoon and night, and all our Methodist people should go.

**STATESVILLE DISTRICT**  
**J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.**  
**SECOND ROUND**

February	
Hickory, First, 11	12
Bethel-Fair Grove, Bethel, 3	12
Maiden, 11	19

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Newton, night	19
Statesville, Race Street, 11	26
Troutman-St. John's, 3	26
Stone Point, night	26

March	
Hickory, Wattlew, 11	5
Highland-Rhodolite, Highland, night	5
Mt. Zion, 11	12
Davison-Fairview, 3	12
Shepherd-Jones Memorial, night	12
Granite Falls, 11	19
Dudley Shoals, 2:30	19
Hudson-Colliers, night	19

April	
Hickory, First, 11	5
Lenoir, First, 11	9
Whitwell, Mt. Zion, 2:30	9
Lenoir Ct., Lenoir, night	15
Hiddente, Rocky Springs, 11	15
Mooreville, Central, 11	16
Mooreville Ct., Williamson, 2:30	16
Mooreville, Broad, night	16
Ball's Creek, Central, 11	23
Catawba, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	30
Statesville Ct., Shiloh, 3	30
Statesville, Broad, night	30
May	
Cool Springs, Clarksville, 11	7
Old-Turnersburg, 3	7
Statesville-Carson's Chapel, 11	14

District conference, Central church, Mooreville, May 9-10.

**WAYNESVILLE DISTRICT**  
**Leonidas B. Hayes, P.E., Waynesville, N. C.**  
**FIRST ROUND**

February	
Jonathan, 11	5
Rheda, 7:30	5
Fines, Spring Creek, 11	12
Highlands, Cashiers, 11	19
Glenville, 7:30	19
Bryson City, 11	26
Robbinsville, 7:30	26
March	
Whittier, Shoal Creek, 11	5
Canton, 7:30	5
Siva, 11	12
Waynesville, 7:30	12
Webster, Love's Chapel, 11	19
Clyde, 7:30	19
Dellwood, 11	26

**WINSTON-SALEM DISTRICT**  
**Loy D. Thompson, P.E., Winston-Salem, N. C.**  
**SECOND ROUND**

February	
Ardmore, 11	5
Burkhead, 7:30	12
Hanes-Clemmons, Clemmons, 7:30	12
Advance, 11	19
Cooleme, 7:30	19
Davison, Mt. Olivet, 11	26
Sedge Garden, 7:30	26
March	
Davie, Salem, 11	4
Thomasville, 11	4
Clackston, 11	12
Trinity-Bethel, Bethel, 7:30	12
Thomasville, Pine Wood, 11	11
Erlander, 11	12
Weldon, Center, 7:30	12
Centenary, 11	19
Ogburn, Oak Summit, 7:30	19
Kernersville, 11	26
Forsyth, Pine Grove, 7:30	26
April	
Walkertown, 11	2
Burkhead, 7:30	2
Farmington, 11	8
Lewisville, Doush, 3	9
Denton, Salem, 11	16
Lindston, Macedonia, 3	16
Leitch, 11	16
Grace, 7:30	23
Moxville, 11	23
Hiatt, 7:30	30

## WOMAN LOST 20 POUNDS IN 4 WEEKS

Mrs. Mac West of St. Louis, Mo., writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

## 666 LIQUID - TABLETS - SALVE Insurance

If you will take 666 Liquid or Tablets and place 666 Salve in nostrils every morning until March 1, 1933, and you get sick during the time, your Druggist will return your money. Send us your Testimonial.

## Bronchial Infections Need Creosote

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on. Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs no matter how long standing, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. (adv.)

## IN MEMORIAM

**MARSHBURN**—Mrs. B. D. Marshburn of Wendall died suddenly Friday morning, January 6, 1933. She was 80 years old the 3rd of November. Before her marriage 55 years ago last December to Dr. B. D. Marshburn, she was Susan Alice Parker of Dunn. Her husband survives with three daughters, Mrs. E. G. Richardson of Selma, Mrs. C. F. Earp of Wilmington, and Mrs. W. A. Watkins of Angler. Another daughter, Mrs. W. T. Royal of Dunn, preceded her to the grave. Mrs. Marshburn was a member of Oak Grove church and was loved for her beautiful Christian character.

Mrs. E. G. Richardson.

**HIPPS**—Robert E. Hipps, the oldest son of Herschel and Margaret Cody Hipps, was born in Madison county December 18, 1872; died November 15, 1932. Brother Hipps was married to Miss Sallie Smathers, October 3, 1900. He gave his heart to God in early youth and joined the M. E. Church, South, and remained a faithful and consistent member until death. He is survived by his widow and four children, Miss Lucille Hipps, Miss Marjorie Hipps, Robert, Jr., and Mrs. R. M. Buran; also two small grandchildren; three brothers, Rev. J. Hipps, J. B. Hipps, G. F. Hipps, and one sister, Mrs. John Rogers. In the death of Brother Hipps the Methodist church lost a good man and the pastor lost a faithful friend. He was always in his place when Sunday came. He took a great interest in all the work of the church. The funeral was conducted by his former pastor, Rev. G. A. Stamper, assisted by Rev. L. B. Hayes, presiding elder of the Waynesville district, and his body was laid to rest in the little graveyard on the mountain side to await the resurrection morning.

### IN MEMORIAM

With saddened heart I wish to pay this tribute of love and admiration to Mr. Jackson Nalls, 110 Yadkin Avenue, Spencer, N. C., whom for nearly 20 years I have known and loved almost as a brother, but whose hearty handclasp and cheery smile will greet me no more on earth. In the early morning hours of November 19th his soul went home to God. While for several weeks he had suffered much, we could not feel that he was not to stay longer with us. But we cannot know God's plans. We shall miss him, but find comfort in the thought of the happy meeting beyond earthly years.

He leaves a grief stricken widow, a daughter and a son; also two step-sons, for whom he seemingly felt the affection and solicitude of a real father.

True in all the relations of life, he was a loving and devoted husband and father, a loyal and steadfast friend.

Mr. Nalls was a man of high character and integrity—standing for those things in life which are uplifting and ennobling. It was a privilege to claim as a friend a man with his kind, genial spirit, his cheerful, hopeful attitude toward life and his truly noble characteristics.

It was a joy to be a guest in his home. With his fine courtesy and pleasing manner he was a perfect host. One who has known him long and well was heard to say, "Never in all my experience with him have I known him to be guilty of one act that was small. Stalwart and dependable, he was yet gentle and sympathetic—a strong arm upon which to lean for support, tenderly understanding when gentle ministry was needed. "I always feel so safe in his care," was the beautiful tribute of an elderly lady who sometimes journeyed under his escort.

He was a loyal member of the Methodist church, with a strong, abiding faith and hope in Christ and rested secure in the beautiful truth: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day." "He has been called from pain and strife.

From all the ills which fall to flesh and clay;

He has been raised into an ampler life, Nor should we mourn too much who still must stay."

Mrs. C. M. Bobbitt.

### IN MEMORIAM

A worthy young man has been taken from us. In his passing from the stage of action this generation has been greatly bereft. Those who know him realize, in part, the loss.

Ransom H. Andrews, son of Robert E. and the late Hattie Skeen Andrews, was born January 14, 1906, and departed this life September 18, 1932. Ransom joined the Methodist church in Mount Gilead early in life and remained a consistent member till death.

Graduating from Duke University in 1927, he pursued his chosen profession, electrical and civil engineering, with zeal and delight. He consulted the very best authorities for knowledge, and then he put theory to the practical test. Ransom was rather frail in body, but he had a master mind and noble traits of character, clearly marked. He said little, but he thought accurately and with the maturity of years. Difficulty fascinated him. Problems in his chosen profession that would perplex many would stir within him a determination to press for a solution and he would never stop until victory crowned his efforts.

Mention the name now of Ransom Andrews among those who knew him best, and a subtle, mystic influence steals over them, and accuracy of mind and strength of character stand out in great prominence and attractiveness.

During his prolonged sickness he was cheerful and hopeful, until he quietly and peacefully closed his eyes to awake in a cloudless day.

Judging from a human standpoint, it seems as if our present civilization can ill afford to lose such poise, courage, lofty, accurate thinking and clean living as was exemplified in this exceptional young man. Ransom Andrews went away in the early morning of young manhood, but he made a contribution of great value to his generation.

F. M. Shamburger.

### RESOLUTIONS OF RESPECT

Whereas, God in his providence on December 20, 1932, called our brother, W. C. Gaither, from his labors to the rest he has provided for his children; and

Whereas, Brother Gaither was a faithful member of our class, attending its meetings regularly as long as his health permitted and was interested in its welfare when denied the pleasure of meeting with us; therefore be it resolved:

First, That we mourn the loss of such a faithful member.

Second, That we extend our sympathy to his family, with the prayer that He who doeth all things well will comfort and sustain them in the loss of their loved ones.

Third, That a copy of these resolutions be sent to his wife and children.

Fourth, That a copy of these resolutions be made a part of the class records.

Fifth, That a copy be sent to the North Carolina Christian Advocate for publication.

Wm. C. C. Vanneman,  
W. A. Britt,  
T. G. Huntley.

Committee.

## When Your Cough Hangs On, Mix This at Home

Saves \$2. So Easy! No Cooking!

The best cough remedy that money could buy can easily be mixed at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and saves two-thirds of the money a family usually spends on cough medicine. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

Universal Self-Pronouncing

## Dictionary

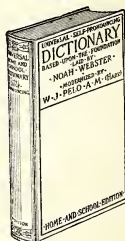
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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 9, 1933

Number 6

## John Masefield, Poet Laureate of England

**T**HIRTY-EIGHT years ago a poor English lad from an English ship, who had worked in a waterfront saloon, got a job in the big carpet mill in Yonkers, N. Y. It wasn't much of a job for wages, but it was more to his taste than washing whiskey glasses, and he did so well that he soon got a raise to eight dollars a week. Having his evenings off, and being of a reading turn, he began to haunt the local book shop. When he came browsing, a saleswoman noted his hunger for books, and gave him advice in selecting his modest purchases. She even loaned him books that were beyond his means. It was she who introduced him to Chaucer, "well of English undefiled." She is no longer living, but it would have given her special satisfaction when a distinguished British poet, John Masefield, visited Yonkers last week and gave a reading at the high school. He was introduced as Poet Laureate of England, a successor of Wordsworth and Tennyson, one who by common acclaim is the greatest of living poets writing in the English tongue. For John Masefield, author of "The Everlasting Mercy," "Enslaved," "The Dauber," and many other great poems, was the boy from Smith's carpet mill whose gift for literature she had understood and guided, when he was unknown to fame. Wages were probably as low in Yonkers bookshop as at the carpet looms, but wages are not the whole compensation of any person who helps another to find his way up and on. Teachers and preachers know!

—Christian Advocate (N. Y.)

## This Is for the Eyes of our Subscribers Only

1. Some of our subscribers have been worrying over the hard time they have had to pay their subscriptions. We sincerely thank all such for the small remittances they keep sending us.
2. The editors and managers have been worrying also; they worry about those able to pay who do not notice the statements we send them. How do they expect us to keep going?
3. We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.
4. If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.
5. The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.
6. Lists of subscribers have gone out recently to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### COMMENDATION FROM A HIGH SOURCE

We are violating our rule and sharing with our readers a private letter from a man of trained and discriminating mind. He says in good form what scores of our readers have expressed to us. Our thanks for the commendation of the Advocate.

Dr. M. T. Plyler, Editor,  
North Carolina Christian Advocate,

Dear Dr. Plyler: At all times and particularly in a time like this it is most gratifying to find a man of abiding convictions. It is even more gratifying to find a man who possesses the courage that enables him to give unmistakable expression to his convictions. I could have great respect for you simply on these grounds.

Let me add that the best I have been taught and attained unto give whole-hearted approval to the pronouncements set forth in your editorials from week to week. Almost am I willing to say, "If it is in the Advocate, it must be true."

Of the periodicals that come to my household from week to week none ring quite so clear and true as the North Carolina Christian Advocate. It ought to have a large place in the home of every North Carolina Methodist.

I wish for you continued usefulness in the great work which you are doing.

Yours sincerely,

B. L. Smith, Supt. Shelby Public Schools.

### THE BISHOP'S HOLIDAY

Will the author of "The Bishop Takes a Holiday" give heed? Why not finish the tale?

A careful reader of the Advocate sends this note along with a remittance of two of the long green:

"I enjoy the paper from cover to cover, but especially have I enjoyed reading the stand you have taken on the prohibition question and others that are for the upbuilding of our nation. But when the 'Bishop' appeared in its columns on his vacation—my, wasn't that a treat! I do hope he may decide to tell us of his experiences during his ministry at the 'new place,' and also the way in which Lena and Roderick discovered his real identity."

### APPLES OF GOLD IN PICTURES OF SILVER

Two encouraging words in one morning's mail:

"Enclosed find P. O. money order for \$2 in payment for Advocate. I have been a subscriber for this paper for 44 years. I'm with you in the fight for righteousness and especially in the prohibition movement. I'm trusting your paper will go into every Methodist home in the state before there are many more milestones passed."

"Mother and I miss the Advocate when it does not come. We are Advocate readers. Father took it for 50 years. He passed on three years ago, and mother and I continue to take it and will as long as we have a dollar for the paper."

### GRACE, WILMINGTON, REPORTS AGAIN

Rev. H. E. Porter is fortunate in two ways: He serves one of the most devoted and loyal churches in the state; he also has in Mr. J. L. Becton one of the best chairmen of his board to be found.

This week Brother Becton in remitting \$18 for new and renewal subscribers continues his good work in encouraging his board to read their church paper. He also adds these gracious words:

"Mr. Porter, our pastor at Grace, and I wish that this small list was multiplied many times. I wish the people could realize the wonderful publication you distribute. They would then refuse to miss it. Your editorials especially attract me."

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

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GREENSBORO, N. C., THURSDAY, FEBRUARY 9, 1933

Number 6

The school people of this state count for more than many give them credit. They work in quiet ways with childhood and youth day in and day out. While many who are in the midst of the roar and confusion feel that they are the whole show, they are in fact nothing more than the gnat on the bull's horns. All honor to these quiet and thoughtful builders of civilization.

The guilt of the guilty often overshadows the innocence of the innocent. Almost every legislator comes home from Raleigh under a cloud caused by a few lewd fellows of the baser sort. The expected has happened again this year; now it is connected with the beauty parlor bill. Such conduct does not represent the big body of our solons at the capital city. In every legislature are a few designing men because of pelf or passion who would render lax the laws of marriage and enactments for the moral good. Such do not represent the great body of our good, substantial men and women who are the backbone of the state. Why will decent white men of high character submit to such?

Once more we wish to exalt the day of our opportunity here in this state to promote vital religion and to lift the moral standards of our people. This present effort in the spiritual life and missionary conferences in which thousands will assemble in town and country should count for much more than we know. If willing to pay the price we can stir new life in all our churches and arouse thousands to give themselves in a new way to the cause of God and of humanity. No other people have so substantial a population, tied by tradition and inheritance to the best things of life. We are free from the alien elements that fetter and render impotent many of the best efforts in other sections. It is a time for song and prayer and renewed dedication to high and holy service in this crucial hour of the nation's life—of the life of the world.

Dr. Wm. H. Phelps, editor of the Michigan Christian Advocate, names Michigan's leading citizens. He put first Dr. M. S. Rice, pastor of Metropolitan church, Detroit. Edgar A. Guest comes next. Fielding H. Yost, coach at the University of Michigan, occupies third place. Henry Ford comes next. Dr. J. H. Kellogg of Battle Creek fame, also occupies a place among the five that this editor names.

Quit looking to Washington for redemption. The helplessness of the people's representatives becomes more and more apparent. The big promises count for little. Liquor and balanced budget are not all the needs of this nation. Begin back home in every town and hamlet and countryside to preach the living message of repentance and righteousness and carry a new sense of the presence of Almighty God into the homes of the people. People and ministers caught in the spell of materialism can not grapple successfully with this desperate situation. In the fateful hour of death we turn instinctively to God; we need him just as truly in this hour of fateful living.

Representative Walter Murphy in making a report of the meeting of the representatives of thirty-nine states which met this week in Washington said in the legislature at Raleigh, as reported in the press: "A revolution is on in this country, at present a peaceable one. No one knows what to expect. Many are looking to the South with its more stable Anglo-Saxon population to save the day." This is not new. Some have been saying this for years. How absurd it is for us to be awed by the voice of the big cities and to take orders from the Wall Streets and the city slums! Many of our representatives in Congress instead of remaining true to the traditions and spirit that made this nation listen to the orders that come from the restless multitudes that know nothing and care nothing for that which made the America of the patron saints, Thomas Jefferson, Andrew Jackson and Woodrow Wilson.

### The Hour Has Come

**BLESSED** is that people who know the day of their visitation; fortunate is that man who is ready for the crisis hour of life—the hour looked forward to and prepared for. Such was Jesus in that crucial hour following his announcement that the kingdom of heaven is at hand. This meant that the sick were to be healed, lepers cleansed, devils cast out, the very dead made to live. Nothing less than the cross could bring in this better day. It was a marvelous declaration and a startlingly costly undertaking. The fellowship of his sufferings and the power of his resurrection made possible this consummation and became the hope and assurance of the better day now in reach of all. Some were fired with the conviction that it is possible to change men and bring in a new world. Then the cross became the symbol of victory and the grave the gateway to glory.

Institutional religion of that day had failed. Prayers, fastings and almsgivings were done on the street corners to be in full view of the crowd. The religious leaders in their perfunctory rounds of religious rites and ceremonies were not genuine—did not ring true—they did not have power with God and with man. Devils, disease and death held sway. Prophets with a fire in their bones and a flame on their tongues were no more; the great law givers of Israel could no longer speak with authority. The inevitable cross awaited the One who would redeem that age and after ages.

This very hour the church is passing through a critical stage of its history—institutional religion is being sorely tested. Some assert that the church has failed. Certainly the hour has struck for a daring new venture in behalf of things of the spirit. All about the world are those who feel that something out of the ordinary must be done to aid in this venture. Oxford groups of which so much is being written just now as they emphasize absolute honesty, absolute purity, absolute unselfishness and absolute love in their "parlor meetings" indicate a new program for religion. Many believe that there must be absolute dedication to God before we can meet the present demands in bringing the new heaven and the new earth.

In our own Methodism right here in North Carolina are increasing numbers of men and women convinced that the old methods and the present spirit are not sufficient to bring in the

far-reaching revolution that will reorganize society on the basis of love and service, instead of hate and war, that will send us all out believing that we can by the help of God change things, casting out devils and revitalizing the dead, as men are stirred to new endeavors. Last week we pointed out the danger of making these missionary and spiritual life conferences now being held other than the beginning of a marvelous crusade to reach every church and community in our Methodism. The hour has struck for us to make the cross the standard of measure of our sacrifice in this work to which we are called. To rely on our present ordinary religious undertakings will not lift us from the depths into which we have fallen. A new moral uplift and a sweeping spiritual revival will save us at home and abroad—nothing else can. We would do well to taboo street-corner giving and loud prayers in public religious assemblies. The hour has come for a daring new venture in which men ring true and the religious currents run deep and strong.



### He Who Laughs at Himself

**THE UPLIFT**, a most interesting and valuable weekly periodical, published by the Stonewall Jackson Training School, Concord, N. C., carried in last week's issue the following from Professor Gaum of Rutgers:

"Tell me what you laugh at and I'll tell you your mental age. Laughter is an indication of intelligence, and of all the degrees of laughter, the laughter at one's self rates the highest. A moron, a half-wit, even an idiot, can laugh at other people's mishaps; the man who can laugh at a superstition, a custom, a tradition, an institution, must be an observer; but the man who can genuinely laugh at himself is truly intelligent."

Is that a correct estimate of the man who laughs?



### Putting Them in Pigeon Holes

**THE** report every few days comes out of Raleigh that a big batch of petitions has arrived protesting to any change in the liquor laws of North Carolina. These are put away for use if an effort should be made later in the session to repeal or modify the Turlington and other acts of previous legislatures which banished legal liquor from North Carolina.

We venture the guess that any movement to bring back liquor would call out more than petitions from legislative pigeon holes.



### "I Saw It But I Didn't Read It"

**T**RY it on the next man you meet—a man of reasonable intelligence and of some general information—and you will be apt to get some such reply as the caption of this article. It may be a news story in the daily or an interesting contribution to some weekly journal. As a rule the reply is, "I read the headline, but that was all."

Is it strange that we are a nation of such little general information and so wanting in our ability to discuss with intelligence the issues of the hour? We are aware that many things are happening, but we do not know what it is all about. Not much can be expected of a people who are satisfied to read headlines, look at pictures and listen to the razzle dazzle of the radio. Our fathers had little to read, being limited to a small circle, but they could dream under the stars and they had to learn in the school of experience. They knew a few things and they held most positive convictions about the issues of life. They were not idle speculators; they were actors in the struggle.

Some of our ministers have a habit on Sunday of calling attention to certain articles they saw in the church paper, so as to cultivate an interest in religious literature. At times, they give the substance of church news that they are anxious for their people to get. This done in an interesting way imparts information and also stimulates an interest in reading. Anything that informs is of use to a people who get little save that which they catch on the run.



### Would That Methodists Could Sing

**M**ETHODISTS hire many to sing for them—some of whom are well paid for it. But this plea is not for paid or voluntary choirs, though these are useful and their members are to be esteemed for their devotion. Our eagerness is for men and women in town and in country place who will enter into the songs of the sanctuary. Those who do not have the ability to join in the concord of sweet sounds certainly can make melody in their hearts unto the Lord.

We are told that the memorable evening in which John Wesley "felt his heart strangely warmed" he and a group of friends went an hour later to the room where his brother Charles lay ill. There they rejoiced together and sang a hymn with great joy, and parted with prayer. Real Methodism has been sing-

ing ever since. Would that we might have a revival of song. In our present effort for deepening the spiritual life and for world conquest we must not forget the place of song. It is to be hoped that the new hymn book will displace many of the shoddy song books now in our churches and Sunday schools. But why should we wait for this? We have plenty of the great old hymns in easy reach if we will only make use of them.

"Let all the saints terrestrial sing,  
With those to glory gone."



### Just Among Friends

**SENATOR W. K. BOGGAN** of Anson ran upon an economy platform and was elected by an overwhelming majority. These days in Raleigh the senator is not only zealous to live up to the pledges made to the people in the campaign, but does not hesitate to remind his fellow senators that they, too, had made similar pledges and that they should not be influenced by the atmosphere of Raleigh, which is full of people on the government pay roll.

Col. Kirkpatrick, the Psalm-singing senator from Mecklenburg, was instantly on his feet protesting that he was not affected by the glamour of Raleigh, that he had the courage of his convictions and would vote them.

In the midst of his vehement denial of guilt the senator from Anson, who for many years has been a teacher of a big men's class in the Methodist church of Wadesboro and whom the rich newspaper boys of the capital have named "deacon," asked permission to interrupt the senator from Mecklenburg. Permission having been granted the "deacon" with his good southern drawl said, "I have made no charges, but the Good Book says, 'The wicked flee when no man pursueth.'"

The Senate roared and the galleries sent back the echo.



### We Are Faddists

**T**ECHNOCRACY. The press, the radio and some social circles are discussing the technocrats. And about the time technocracy begins to wane the pulpit will take it up. Sap-headed preachers will awake to the fact that it should be substituted for biblical truth.

After a bit technocracy will be forgotten and we will hasten to some other fad. It seems like the American people would learn better behavior, but we need hardly expect any such reformation.



# People and Things



Read and heed the plea on page 14. Here are history, mission study and education.

**A remittance for the Advocate will aid us greatly just at this time.**

"Notice the minutes do not show anything paid on ten per cent for the Children's Home from Wilkesboro. It should be \$130. Please note correction."—T. C. Jordan.

John W. Lambeth and John R. Myers of Thomasville will sail from New York in a few days on the Mauretania for a South American cruise. They will carry with them their pastor, W. L. Hutchins.

**"The Evangelizing Power of the Small Church," by Mrs. Reid Wall, appears on another page of this paper and is an illuminating study. We advise our readers to make a careful study of the facts and figures contained therein.**

The next session of the Western North Carolina conference will meet in First church, Charlotte. The committee appointed by the Winston-Salem conference last fall to choose a place of meeting announced its selection last week. All Charlotte Methodists will join in entertaining the conference.

We promote peace pacts, we urge disarmament, we would have universal peace, but we exclude from our consideration, and from all our plans, estrange from our circle, and exclude from our glorious scheme for a better world one-sixth of the earth's surface and 160,000,000 people.—Senator Borah.

"Sunday night, February 5, the male quartette from the school of religion at Duke University gave a musical program in the Methodist church at Pittsboro. It was a very worth while service and I recommend this quartette to any pastor who may be able to secure their services."—A. M. Williams.

**The women can place the Advocate in the homes of the missionary women. They are in every good work. Why not press this?**

"Things look better for Rutherfordton Methodism. Congregations are growing, Sunday school showing marked improvement, Woman's Missionary Society aggressive, some fine people being received into church, and this week work was begun on the church auditorium. When new plastering has replaced the old and the wood work both inside and out has received a fresh coat of paint we will have a house of worship of rare beauty and attractiveness. Revival services are to begin March 19, to continue for two weeks. The pastor will be assisted by Ralph E. Johnston of Nashville, Tenn. Come to see us."—J. Frank Armstrong.

Bishop Kern writes about our Benevolences thus: "I am writing this personal letter to say that practically 98 per cent of all those to whom this plan has been submitted have cordially and unreservedly endorsed it. We know that there are objections to it. We are certain that should any one seek for an excuse he might find it, but we are also very sure that after long hours of deliberation in representative groups this plan contained more advantageous features and fewer difficulties than any other which we could present. The initial reaction to it throughout the church is almost wholly favorable and we are very hopeful here at headquarters that it may be a means of grace for our trembling budgets."

Rev. Edward J. Rees is having full houses at Washington, N. C., at his evening services on a series: "Danger Zones in Life." February 5, "Danger Zone of the Modern Home"; February 12, "Danger Zone of Modern Business"; February 19, "Danger Zone of Modern Church"; February 26, "Danger Zone of Modern School."

"We are making a good start in our third year on the Mt. Airy circuit. Our people are good to us. The members at Zion church gave us a real good pounding Christmas day, which was highly appreciated by the pastor and his family. New Hebron also remembered us by giving us a nice little pounding which was appreciated. I am expecting to send some subscriptions to the Advocate."—R. E. Ward.

**How we do esteem those who love and appreciate the Advocate to such an extent as to make their remittances at great sacrifice.**

Europe is preparing for another great war. It is useless to say that the peoples of the world would not endure another conflict. . . . The inherent wickedness of man, the restless ambitions of vigorous nations, the memories of quarrels and injustices which history has bequeathed to us—give the cause what name you like—there is in human nature an ungovernable urge to war. When the war comes we are likely to be involved in it. . . . Our position will then be one of deadly peril.—Lord Beaverbrook.

"On January 18 about 7:30 p. m. Mrs. Barnett opened the front door to find the yard full of our good people, and upon closer examination she found that their arms were full of good things to eat. The people of the Liberty church poured into the house and did not leave their food behind them. There was evidence of some good thinking on the part of some one. For the articles which were brought besides the good food varied from face powder to a sweeping broom. The fact that a pastor gets pounded and thereby furnished with a supply of food means a great deal; but the fact that his people think of him means more than can be weighed on scales or counted in dollars. We love our people and our work and we are praying for a great year. You will hear from us with some Advocate subscriptions."—L. P. Barnett.

**Now is the time to stress the church paper in all our churches.**

Mrs. A. M. Caldwell, mother of Mr. A. B. Caldwell of Winston-Salem and of Mrs. Roy T. Houts, wife of our pastor at Walkertown, was stricken with paralysis January 5, and died in the Baptist Hospital at Winston-Salem January 15. Mrs. Caldwell traveled with the Houts evangelistic party on several trips into the Tennessee, Memphis, Holston, and both Carolina conferences a few years ago, and made many friends wherever she went. She was a woman of such fine Christian character and with such an unusually sweet disposition that to know her was to love and appreciate her. She was laid to rest beside her husband in the old family cemetery in Jefferson county, Tennessee, not far from Knoxville. Rev. T. J. Houts, our pastor at Rising Fawn, Ga., conducted the funeral service.

**In every church the Advocate should be kept to the front. Let every church know that this is "our paper."**



## THE AVERAGE GIRL ANSWERS

Nashville, Tenn., Dec. 14, 1932.

Mrs. Franklin D. Roosevelt,  
Governor's Mansion, Albany, New York.

Dear Mrs. Roosevelt: An article in our morning paper saying that a statement of yours brought forth a "shocked protest" from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that "the average girl of today faces the problem of learning very young how much she can drink of such things as whiskey and gin and sticking to the proper quantity." . . . If you have been correctly quoted you surely do not know the "average girl of today." I would not undertake to inform you were I not an "average girl of today."

I am 18 years of age, I was graduated from a standard high school a little more than a year ago, and I am now attending the Nashville Business College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my own age intoxicated, or even "drinking." I am a member of no dry organization. I am no prig. I am merely an "average girl" who is indignant at hearing girls accused of something of which they are not guilty.

Instead of drinking, we "average" young people are planning in due course of time to run our respective communities and the United States, while the drinking low-down-high-ups are reaping their crop of wild oats.

Drinking and such things went out of style with the "post-war" group of young people. Drinking and many other things of which we are accused are frightfully old-fashioned. The young people of today are interested in athletics and many other things that require a strong body, a clear brain, steady nerve and quick thinking, and all of those things drink destroys. The girls and boys of today enjoy sports and games that challenge the mind. Girls of today are going into the business field because they like it. You can't be successful in the business field if you are in the habit of drinking. No stenographer can take dictation or do typing who has a "hang-over" headache, nor can she perform many other duties well. Our pride makes us want to do things well.

It is true that in some groups in thickly populated sections, in some large cities, in some communities, such conditions as you spoke of do exist—but you said "average."

Some wet agitators have said they want legal liquor for the sake of the young people—that they are drinking any and everything now—that at least it would be pure if it were legal, government-inspected liquor. Let me tell you—we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say THEY want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the average boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We cannot afford to hazard our future for drink. We do not want it.

You don't know the "average girl," Mrs. Roosevelt. To get the average you must take all of us the country over, and doing that you will find that we may not be saying much, but we have our opinions—and they are NOT in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the "average girl" does not have to learn early how much she can drink, and she doesn't keep within that quantity because there is no need. We do not drink the stuff at all.

Sincerely yours, Osta M. Underwood.

### DRY PETITIONS BEING CIRCULATED BY METHODIST PASTORS

Pastors of the 27 charges of the Asheville district are engaged in obtaining signatures on petitions circulated by the Southern Methodist Church in a state-wide drive against the repeal of the eighteenth amendment and other laws pertaining to liquor.

Several of the pastors preached sermons on the eighteenth amendment and introduced the petitions at services held last Sunday. Others are expected to follow the same procedure this Sunday. Many have appointed leading laymen to circulate among members of the congregation and obtain signers for the petitions.

Each pastor in the district has received three petitions—one addressed to the United States senators, one to the congressmen in Washington, and the third to members of the General Assembly. The petitions were provided by the State Anti-Saloon League and are worded similarly to those used by several other denominations.

Plans for the state-wide drive were made by Bishop Edwin D. Mouzon of Charlotte, and his cabinet of 17 presiding elders at a recent conference held in Greensboro. The 17 presiding elders represent every community in North Carolina, including territory of the North Carolina and Western North Carolina conferences. The Rev. D. M. Litaker is presiding elder of the Asheville district.

A total of 550 pastors in the state are engaged in the Methodists' drive against the repeal. Thousands of names are expected to be obtained for the petitions through this period.

No definite date for forwarding the petitions to the congressmen, senators and members of the legislature has been announced. The local pastors will return their petitions to Dr. Litaker here.—Asheville Times.

### GREENSBORO COLLEGE OBSERVES WEEK OF SPECIAL SERVICES

Under the auspices of the Y. W. C. A. and the students' association of Greensboro College Rev. J. Shenton Lodge of Hickory, Va., has been conducting a series of special services. The meeting began Sunday evening, February 5, and will be brought to a close Friday evening, February 10. These meetings are of an inspirational nature designed to strengthen the student in her religious beliefs. This is the second year that the students have selected Mr. Lodge to conduct these services.

Throughout the week Mr. Lodge used as the general theme of his messages "The Christ of the Campus." The following topics were used by Mr. Lodge: "How to Get Religion," "Where Is God?" "Faith and Fear," "Seven Other Devils," "Balak's Way," "Sin and Grace," "Christ's Challenge to Youth," "Shipwreck," "One of These Days," "Valley of Baca," "Follow the Gleam." The students took advantage of this series of forceful messages and there is no doubt but that the student body of Greensboro College has grown in grace and knowledge of Jesus Christ.

The women who regret having given up a happy marriage for a career may be sighing for what would never have been.—Mary E. Woolley.

Many religious people shut themselves in their systems like a snail in his shell, because they are naked.—Dean Inge.

# In and Out of Congress—Echoes of Former Greatness

By Harry Earl Woolever, Editor The National Methodist Press

President Hoover will have moved out of the White House and Franklin D. Roosevelt, the thirty-second President of the United States, will be in residence at the executive mansion before a month rolls by. Already the November victor at the polls is in virtual command of the nation's foreign affairs and in this field the present Chief Executive and Secretary of State are performing the administrative details of their successors. That they are doing it in such a fine spirit of co-operation is to their credit and to the benefit of the Republic. Even when members of the same political party have succeeded each other, there have rarely been such efforts at co-ordination as have appeared in recent months. It is evident that among all thinking citizens, even from the President to the most humble, there is a desire that the change of administration will in some manner stir the people of the nation into a renewed faith and into a wiser use of their abilities and resources, which are ample for the making of a better and happier day.

## Legislative Knots and Ghosts

With regard to the possibilities of prompt national recovery, however, the change of White House occupants is not as important as are the conditions in Congress. Will the body now in session be able to square up to its responsibilities in such a way as to be of any service in this hour of need? It spent the first eight weeks of its thirteen weeks' session without adopting any major legislation other than that granting freedom to the Philippines in ten years, and the measure as passed is now regarded by both Americans and Philipinos as being of doubtful benefit. There is not a bill reported out of the committees of the two houses which promises a bettering of economic conditions. Even the Glass banking bill, which passed the Senate after filibuster tactics had blocked it for 21 days, is threatened with mutilation or defeat in the House because the House Democrats are disgruntled with Senator Glass, a member of their own party, for having killed a finance bill which they passed in May and sent to the upper House. This difference in the ranks of the congressional majority has forebodings for the next Congress.

## Former Leaders Recalled

Shadows of the late William Jennings Bryan, who rose to a place of such high regard that three Democratic conventions nominated him for the presidency, were seen in the Senate when Senator Wheeler of Montana introduced a measure calling for the coinage of silver at the ratio of 16 to 1. This was the doctrine upon which Mr. Bryan rose to political ascendancy. While the recent silver debate was on, there entered the gallery none other than Congresswoman Ruth Bryan Owen, daughter of the Great Commoner, who now serves in the House of Representatives where once sounded the eloquent cadences of her silver-tongued father.

Another shadow of former leadership passed across the halls of Congress that same day as Alice Roosevelt Longworth, daughter of the "Great Theodore" and widow of the late Speaker of the House, the Hon. Nicho-

las Longworth, visited the capitol. In political and social Washington she has carried on the Roosevelt tradition from one Roosevelt administration to another. It is to be hoped that the thirty-second President will win the same high esteem for public service rendered as did Theodore Roosevelt, the twenty-fifth President.

## Senate Progressives Organize

The so-called "progressives" of the Senate, who have frequently broken their party affiliations even to the point of campaigning for the nominees of the opposing party, have organized for the purpose of carrying on their liberal program. They met at the capitol recently to formulate plans for the future. Present were the following six members of the Upper House who were elected as Republicans: Senator George W. Norris of Nebraska, who campaigned for Alfred E. Smith and Franklin D. Roosevelt; Senators Robert M. LaFollette of Wisconsin and Bronson Cutting of New Mexico, both of whom supported Roosevelt; and Senators Lynn Frazier and Gerald P. Nye of North Dakota, and John J. Blaine of Wisconsin. Two senators participated who were elected Democrats—Senator Wheeler of Montana, who ran for the vice presidency on a third party ticket in 1924, and Senator Costigan of Colorado. The Farmer-Labor member, Senator Shipstead of Minnesota, was the ninth senator present. Others in the Upper House who pursue an independent, even an individualistic, course are Idaho's Rorah (Republican), the Democratic Long of Louisiana, and Thomas, Democrat, of Oklahoma. These, whether identified with the progressive organization or not, will doubtless aid in carrying on a guerilla legislative warfare. Here are twelve senators, all of whom—with the exception of Blaine—will be in the next Congress. It is feared that their general effect on legislation will continue to be of an insurgent character, despite the fact that there seems to be between the President-elect and the so-called "progressive group" a greater sympathy than has ever existed between the White House and the congressional insurgents. This group, with such additions as they may secure among the new members of the next Congress, will be able if they are so minded to halt the wheels of the Roosevelt administration just as did a similar group when Woodrow Wilson was President and as they have done so frequently in the Hoover administration.

## Wets Threaten Nation

Not for twelve years have the anti-social forces been able so to threaten the welfare of this nation as they are threatening it right now. The wets, taking advantage of the bewildered state of Congress which has existed since the November election, and aided by rich profiteers and foreign liquor associations, have driven ruthlessly over ideals of the people and principles of the constitution. Every one of the resolutions for repeal or the bills for legalizing the sale of beer which have been passed by any committee of Congress, if enacted into law would subject this country to a worse liquor condition than has existed within the last half century. If any of these are passed



on the floors of Congress they will not only cut across the nation a swath filled with ruined lives and homes, but will forever discredit the party that fosters their enactment.

The wets in the House, unable to cut out entirely the appropriations for enforcement which the Eighteenth Amendment requires, passed such restrictions upon the use of the enforcement funds as to allow the great liquor rings, chief source of violation, to go unmolested for lack of ability to secure proper evidence against them. Against the protest of the Attorney General and the Prohibition Commissioner, the House by 174 to 165 (where were the rest?) voted to prohibit the effective use of enforcement funds for purchasing evidence or in employing the methods required to obtain evidence against clever criminals. Those who voted so to cripple law enforcement espoused nullification of the Volstead Act and the constitution, and nullification is worse than repeal. It looks as if a good many legislators have no regard for their oaths to uphold the constitution and the laws of the land. How long can Americans stand for the type of lawmakers who thus disregard the laws of the nation?

That some citizens are determined to stand for these conditions no longer has been evidenced by certain recent developments. For example, an important gathering of church leaders of the various denominations will convene in Washington March 7 and 8 to consider the responsibility of the churches in this critical period with regard to the cause of national prohibition. To this gathering all interested church people are invited.

Developing interest in the nation's welfare is further evidenced by the fact that before us are a number of letters from individuals and social welfare organizations in the states of Washington, California, and Illinois requesting a form of protest to be sent to Congress. The most effective protest is a direct personal letter, preferably brief, to each of your representatives in Congress. You need only their names, as letters for members of Congress addressed to Washington, D. C., will reach them. Tell your congressman and your senators you desire the maintenance and enforcement of the prohibition laws and ask them so to represent you. A million individual letters coming into Congress, immediately, can do more for this country now than all the sewing circles and local patriotic organizations did during the Great War. The moral and social fiber of a nation is being tested and a defeat here is a thousand times more disastrous than upon the field of physical conflict. Let every American strike a blow for his inmost convictions.

### THE EVANGELIZING POWER OF THE SMALL CHURCH

By Mrs. Reid Wall.

The contagious enthusiasm of consecrated Christians has been and still is a great evangelizing force. Our churches, equipment, and trained leaders are dedicated to releasing this power. In what size church can the individual Christian count for most? What size church brings forth greatest fruit?

I present a study of the Methodist Episcopal Church, South, in the seven largest cities within the bounds of the Western North Carolina conference for a period of five years, 1928 to 1932 inclusive. These cities, with a population above 15,000 (1930 census), are Charlotte, Winston-Salem, Greensboro, Asheville, High Point, Gastonia, and

Salisbury. The churches were divided according to size in four groups: First, under 500 members; second, 500 to 1,000 members; third, 1,000 to 2,000 members; fourth, 2,000 members and above. The average membership in these churches is: I, 296.55; II, 642.00; III, 1399.92; and IV, 2502.00.

A fair test of how well a church evangelizes is the number it takes in on profession of faith. Addition by certificate is important of course, but it is only an exchange of members. Group 1 added 6.95 per cent of its membership by profession of faith; II, 3.64 per cent; III, 2.85 per cent; and IV, 2.25 per cent. Since these are all city churches, the rural and urban birth rate does not enter.

Average Membership	Profession of faith
I. 296.50 .....	6.95%
II. 642.00 .....	3.64%
III. 1,328.92 .....	2.85%
IV. 2,502.00 .....	2.25%

Saying the same thing in another way every thousand members in the churches under 500 win 69 persons a year; in churches of 500 to 1,000, 36 persons; in churches 1,000 to 2,000, 28 persons; and in churches above 2,000 members, 22 persons. Or a thousand members in churches under 1,000 win 53 persons, and a thousand members in churches above 1,000 gain 25 persons. One member in the smaller church has twice as much evangelizing power as one member in the larger church.

Yet the members in the smaller churches have many handicaps. Their equipment is often inferior. Their paid leadership is usually not as experienced as that in the larger churches. And their lay leadership is chosen from a more restricted range. In short their tools are not as good, and yet their harvest is greater. Can it be that the deep personal interaction, more possible in the smaller churches, does more to change folks than our huge plants, congregations, and elaborate programs? A recent article in a religious periodical stated that the greatest Methodist cathedral today probably does not have the spiritual power of the church that met in a remodeled foundry. One magnificent cathedral today perhaps does not have as much spiritual power as a smaller church in the same city.

A righteous plea for the big church is that it is able to promote religious education on a high level. It can afford more paid leadership—assistant pastors, directors of religious education, organists, student secretaries, and church secretaries. Its Sunday school teachers can be more carefully chosen. But does it attract more to its Sunday school than the smaller church in proportion to its membership?

Average Membership (1932)	S. S. Enrollment (1932)
I. 338 .....	385
II. 658 .....	618
III. 1,372 .....	1,062
IV. 2,411 .....	1,724

Thus, the percentage of church membership enrolled in Sunday school is: I. 114 per cent; II. 94 per cent; III. 77 per cent; IV. 71 per cent.

In churches under 1,000 members 104 per cent of the membership is in Sunday school; and in churches over 2,000 members, 74 per cent.

The mastodon roamed our land when nature was younger. He became too large to adapt to his environment and died of his own size. The mastodon churches today may not be the fittest to survive.

# How the Debt on Central Methodist Church, Asheville Was Paid

One of the finest pieces of work reported for many moons was the achievement of Central church, Asheville, in raising \$60,000 in cash to meet the conditions for paying the debt against the church. Nothing would have been thought of such a few years ago, but the present situation elicits high praise.

Of the hundreds who had a part it is difficult to call names without seeming to fail in making proper discrimination. Certainly the name of the late Edwin F. Brown, who thought out this Victory Campaign, should lead all the rest. Others such as F. R. Baker, general chairman; H. C. Johnson, chairman initial gift committee; Frank S. Smith, chairman general campaign organization; and Dr. C. A. Raysor, treasurer of the Victory fund, should have a chief place.

Dr. C. A. Raysor was the one who had made the "Victory Clock." It was a great moment, on the different Sunday mornings, when the hand of that clock was turned up! That clock appealed to the imagination of the people and it helped much in getting the money.

One other name should be set down and that is Dr. W. A. Lambeth. Fortunate church to have such a pastor! It will be a long time before some of his former parishioners of Trinity, Durham, forget him. But this is not the time and place to parade past achievements—the present work speaks for itself.

The church bulletin of Sunday, September 11, 1932, said:

"The present indebtedness on Central church building, principal and interest, is slightly over \$240,000.

"In order to readjust or settle our present indebtedness, a St. Louis committee, representing the bondholders, is now offering us two propositions:

"(1) To cancel the entire indebtedness now existing for a cash payment of \$96,000.

"(2) To cancel the entire indebtedness now existing for \$60,000 in cash by December 21, 1932, and \$40,000 additional to be carried by bondholders for a period of 20 years, with interest at 5 per cent. No curtailment of principal to be required for the first three years. After the first three years and during the remaining 17 years, 1-17 of the principal, or \$2,352.94, to be paid annually.

"The finance committee and the board of stewards recommend that the congregation accept the second proposition."



Central Church, Asheville, in addition to its great record, entertains the first of the seven Spiritual Life and Missionary conferences to be held in the state.

The bulletin of January 8 tells how the campaign progressed.

"How the Victory Clock moved up by Sundays:

Oct. 16	.....	\$20,000
Oct. 23	.....	30,000
Oct. 30	.....	30,000
Nov. 6	.....	30,000
Nov. 13	.....	30,000
Nov. 20	.....	35,000
Nov. 27	.....	38,651
Dec. 4	.....	41,019
Dec. 11	.....	46,500
Dec. 18	.....	51,053
Dec. 25	.....	60,000

The clock did not move up on three Sundays of the campaign (October 13, November 6, and November 13), due to the fact that the officials and other members of the church had to give all their time to the raising of the conference collections.

On Christmas Sunday, Central Methodist church owed the bondholders about \$246,000. On New Year's Sunday,

one week later, our church owed the bondholders only \$40,000. In other words, the \$60,000 which the church sent to Saint Louis on the last day of the old year retired \$206,000 of our indebtedness. A big word of appreciation is due the Bondholders' Protective Committee for persuading the bondholders to ratify the liberal proposal which the committee sent to us. Likewise, the heart of Central church is, and will forever be, grateful to the members and friends of the church who gave and helped to raise the \$60,000.

## The Bell Rings

"Sunday morning it broke its long silence to peal forth to the city a paean of triumph. At the end of an impressive service, it rang out lustily its story of the victory of loyalty and faith over difficulty and discouragement. Its ringing meant that the congregation of Central had succeeded, in a comparatively short time, in raising \$60,000 to meet the condition offered by the church's creditors for readjusting and refunding its debt.

The success of the Victory Fund campaign was the result of sacrifice, and of work, and of planning, and of faith—yes, and of teamwork; the qualities that lift men above petty selves, and enable them to surmount obstacles and laugh at discouragement; the qualities that Asheville today most needs to call upon.



And so, in its success, Central church has made the city her debtor. She has awakened new hope; her members have given an object lesson in co-operation; and this victory has demonstrated once more the inevitable triumph of those spiritual qualities of faith and sacrifice over difficulty and despair." (A part of an editorial in the Asheville Citizen, December 27, 1932).

#### Good Will at Work

"On Christmas day Asheville people heard with peculiar satisfaction the pealing bell of Central Methodist church, sending out the tidings that the congregation had met the conditions necessary to save the church from default on its financial debt.

That was an undertaking which could be carried to success only by resolution and readiness to sacrifice. And

men and women do not sacrifice in such a cause unless the call appeals to something in their minds, in their lives, that enables them to rise above the discouragements and apprehensions of the present hour.

Asheville has lost much. It has not yet lost its soul." (A part of an editorial in the Asheville Times, December 27, 1932).

#### SCIENCE OUTLAWS BEVERAGE ALCOHOL

The case against alcohol centers in its relation to the accuracy of the nervous system. Whatever harms the brain and nerves impairs the integrity of life. The sole purpose of its use as a beverage is to force the nervous system to lie, thus vitiating its power of recording and acting upon the truth. Men drink to feel warm when they are really cold, to "feel good" when conditions are not good, to feel emancipated from those reserves and restraints which are the essence of character building. Alcohol is a depressant, appearing as a stimulant mainly because it checks the highest nerve operations first. Its influence impinges on the chief mental functions: sensation, reason, motion. It leaves its subject uncertain as to what she sees or feels, hazy as to cause and effect, and unsteady as to resultant action. No man of high purpose can afford to endanger in any degree the validity of those mental processes which register his contact with reality. Alcohol is always a habit-forming drug; the greater the injury to the nervous system, the more insistent the demand for it, and the weaker the will power in resistance. The chief argument used in favor of moderate use of alcohol is its value in conviviality. But, as President Eliot has observed, "Abstinence from alcohol kills no joys of any account while it impairs the chances of continuous working power."—David Starr Jordan, noted scientist, president National Education Association, 1914-1915. From Journal of National Education Association.

#### MARINES NO LONGER IN NICARAGUA

The United States Marines have been withdrawn from Nicaragua. This would have been front-page stuff only a short while ago. Now it receives a modest paragraph on the inside of the paper. Taxes, tariff, unemployment, political forecasts—how many puzzling points have taken big line space! Yet the withdrawal of the Marines has excited the interest of many groups, and many groups have asked to have the measure taken. The intervention of the United States has been much questioned. It was because, says the World Tomorrow, principally to "defend a puppet president whose chief interest was in serving the United States investors in the country against the majority under the Liberals—we put those Liberals down by force—and carried on a warfare almost as ruthless as our notorious campaign against the Filipinos." And it also states that "the Hoover administration will go down in the records as having accomplished in this respect a most worthy change. And everyone will hope that Nicaragua, freed from this outside control and interference, will be able to manage its own affairs democratically, without military dictatorship and in a manner least likely to cause excuses for further interventionist propaganda. The Marines left behind them in Nicaragua graves 20 officers and 115 men, and one of the most controversial episodes in all the foreign policy of the United States.

<b>CENTRAL METHODIST CHURCH</b>		<b>No. 957</b>	<b>DECEMBER 31, 1932</b>
<b>ASHEVILLE, N.C.</b>		<b>\$ 60,000.00</b>	
<b>WACHOVIA BANK AND TRUST COMPANY</b>		<b>DOLLARS</b>	
<b>EXACTLY \$60,000.00</b>			
<b>TELEGRAPHIC TRANSFER THROUGH FEDERAL RESERVE BANK TO FIRST NATIONAL BANK IN ST. LOUIS,</b>			
<b>FOR CREDIT ST. LOUIS UNION TRUST CO., DEPOSITORY - CENTRAL METHODIST CHURCH BONDS</b>			
<b>CENTRAL METHODIST CHURCH</b>			
<b>VICTORY FUND</b>			
<b>TO WACHOVIA BANK AND TRUST COMPANY</b>		<b>BY <i>B. A. Hayport</i></b>	
<b>ASHEVILLE, N.C.</b>		<b>66-35 5</b>	
<b>PAY TO THE ORDER OF</b>		<b>66-35 5</b>	

Historic Check in Records of Central Church, Asheville

# The Beginnings of Methodism on the Branches of the Yadkin—and Beyond

By REV. W. E. POOVEY

## Chapter IV.

### Asbury's Travels Through the Yadkin Country

Much has been made by local historians of Bishop Asbury's several trips up and down the French Broad river, and also along the Tidewater section of North Carolina. But he made more trips up and down the Yadkin river than he did along the French Broad; and he spent much more time in the Yadkin Country than he did in any other section of the state.

In fact, there is scarcely an improved state highway threading this section today that does not follow one of the numerous trails along which the "Prophet of the Long Road" made trips to meet his appointments.

As early as February, 1783, more than two years before he held the First annual conference at Green Hill's, he came into this section from Southampton county, Va. "It was well," he writes in his journal, "that we are on the south side of the Dan river; the late rains might have prevented our going on for a season. Our route lay through Salem, a Moravian town, well built after the German manner. Every one appeared to be in business. We lodged at Mr. Thompson's, a settler on the Moravian lands, which is a tract of sixteen miles square; neither was the cabin comfortable, nor the host pleasing."

January 20, 1785, just three weeks after the adjournment of the famous "Christmas Conference," we find Asbury making a second journey on a borrowed horse by way of Pilot Mountain, then called Mt. Ararat, to Fisher's river, where he crossed the Yadkin on his way to Charleston. (Fisher's river, which runs into the Yadkin near Rockford, the original county seat of Surry, and which rises on the summit of Fisher's Peak, was named for Colonel Daniel Fisher, a member of the party engaged in locating the Virginia-Carolina state line in 1749. Colonel Fisher, a corpulent surveyor, overheated by the climb up the slope, drank freely of the icy spring which flows from the summit, and died there from the effects).

Reference has already been made to the Salisbury conference of 1786 and 1787, which brought the itinerant bishop through this neck of the big woods.

In May, 1788, from the seat of the first annual conference held in the Holston Country, and which met at the home of General Russell, Asbury came east across the Blue Ridge, by way of the Good Spur Trail, now named Fancy Gap, and after a night in the neighborhood of the present location of Mt. Airy, rode thirty miles to McKnight's Chapel, where he preached, and on to Hill's, where he preached again, from which he says, "we proceeded to the neat and well-improved town of Salem, making a journey, beside the labors of the day, of nearly forty miles."

To the annual conference of 1789, accompanied by Thomas Ware, he crossed from the Holston Country at a place called "Flower Gap," which tradition locates half way between Fancy Gap and Low Gap; and at which spot the sentimental Ware would have lingered for hours surveying the landscape that spread out before his enraptured eyes in such a splendid panorama; but the bishop

already accustomed to such entrancing views would not tarry, but dismounted and began immediately to make the descent, hurrying on to McKnight's for that momentous first conference.

To the second and third conference at McKnight's Meeting House, the journeys were made from Kentucky, once by way of Low Gap, when an overnight stop was made at Armstrong's, and the other by way of Blowing Rock and John's river. Each time a new trail was blazed down the Yadkin, for it must be remembered that it was the business of the pioneer bishop to search out new fields as well as to foster the frontiers in which the lines had already been established.

A fact overlooked by most writers of early Methodist history is, that an annual conference was held on John's river, under the shadow of Blowing Rock, March 24, 1793. The meeting was at the home of Justice White, who the bishop says was something of a patriarch in that somewhat circumscribed section. He was on his way West, from an itinerary in the Yadkin Valley at this time; because under the same date in his journal he says, "There seems to be a general quickening in the Yadkin circuit, and about eighty souls have professed conversion there in the last eight months."

From this John's River conference of three days, the journal continues, "We began our journey over the great Ridge of Mountains; we had not gone far before we saw and felt the snow. We came to the head of the Watauga river. It may be, by my coming this way, providence will order it so that I can send them a preacher."

Just a year later, in 1794, this tireless itinerant general superintendent came up the Catawba; stopped overnight at the old Hickory Tavern, had trouble in crossing the river at the Horse Ford (which the typesetter for Asbury's Journal erroneously spelled Howe's Ford), reached the home of Father Harper (at the head of Happy Valley), from which next morning they "set forward to Brother White's, and took plenty of time to ride twelve miles." "Bad news on coming to the mountains," he says, March 23, "neither preachers nor elders have visited Swanino since last October. . . . I have visited this place once a year, but Mr. Kobler and Mr. Lowe have failed to come."

Doubling back down the Yadkin, visiting Cokesbury School at Jonesville, Asbury searches out Philip Sands in the upper end of Stokes county, and sends him on to supply the neglected Swanino circuit, which at that time lay altogether east of the Blue Ridge.

That same year, 1794, in December, on his annual winter itinerary southward the bachelor bishop made a swing through Salem and the Yadkin section, stopping for three days of evangelistic services just before Christmas at the Cokesbury School at Jonesville.

In April, 1796, an interesting entry is made in the journal: "We took our departure from John's River up the branches of the Catawba (called the Swanino Country); on our way we met with half a dozen living creatures, like men and women, who seemed quite pleased



with their mountain wedding. They were under the whip, riding double, as if they would break their necks. When they had spent their fire, they called at a still-house to prime again."

Three and a half years later, or on October 7, 1799, crossing Stokes county, Asbury preached at Lowe's church, which, he says, "had glass windows, and a yard fenced in." From thence, after a very uneasy ride of fifteen miles on the border of Surry, he came to Dr. Brown's in Wilkes county (near the present Dellaplains). Setting forth after spending nearly a week resting in the hospitable home of this old frontier physician, he writes, "We had a serious ride of thirty miles to William White's, Esquire, upon John's river in Burke county (now Caldwell). In this route we had to cross the Yadkin ten times; the Elk and Buffalo each twice. Twenty miles of the path were good. Ten miles were uneven, with short hills, stumps, sideling banks, and deep ruts. I have renewed my acquaintance with these rivers. They afford valuable levels, with rising hills and high mountains on each side. The prospect is elegantly variegated. Here are grand heights, and there Indian corn adorns the vales. The water flows admirably clear, murmuring through the rocks, and in the rich lands, gently gliding deep and silent between its verdant banks. And to this may be added pure air." (This is the most space that Asbury ever devoted to a description of the scenic splendors of the lovely vales, the rising hills, and the grand heights with which he had such constant and close fellowship for half a century. He looked rather for the beauty of holiness in the hearts of believers).

While the travel-weary bishop must have made a number of unrecorded itineraries into, or through Piedmont Carolina, during the next fifteen years as he rode in ever widening circles through the south and west, we note only one more entry in his journal. October 27th, going south after spending some time in the Yadkin section in the fall of 1814, he says: "I preached in the evening at Daniel Asbury's, Lincoln county, near Sherrill's Ford. These kind spirits who say, 'you make your rides too long,' yet they will scarcely be denied when invited to their homes, making my rides longer still. Here I am ten miles out of my way to see these dear people. And now that my limbs, lungs, strength and teeth fail, I must still go on my round of six thousand miles within the year." He preached at Bethel Camp Ground, near Rock Spring, and going on across the South Fork of the Catawba, held his last service in North Carolina at old Bethesda church, now on the Lowell charge.

#### Daniel Asbury No Blood-kin to the Bishop

Daniel Asbury was not related by blood to the bishop. The latter was born in England, while the former was born in Fairfax county, Virginia, February 18, 1762, on a Sunday. At the age of sixteen he was kidnapped by the Indians, on a Sunday. Five years afterwards, escaping from his captors, he reached home on a Sunday. Was born a second time, on a Sunday. And answered to the final call to "come up higher!" on a Sunday.

After several years of itinerating in the Yadkin Country, Daniel Asbury married Nancy Morris, and settled west of the Catawba, where he built the original Rehobeth church; started the first camp meeting of which history make authentic record, and subsequently for a quarter of a century traveled as circuit rider and presiding elder over a wide radius from his home; but wielding in-

fluence over a far wider radius through the lives that he touched.

#### John C. Ballew

It was at the primal camp meeting directed by Daniel Asbury, with the assistance of William McKendree, that among the three hundred converts, a tall, awkward, teenage boy who had traveled forty miles down the Catawba was numbered. His name was John C. Ballew. He was a twin, and his mother's maiden name was Connelly, for which the "C" in his own name stood, and for whose family the famous Connelly Springs was afterward named. When this boy reached the stature of a man, though he was unlettered, and knew little about Methodism, he felt the inward urge to preach. So, in 1803, learning that Bishop Asbury was to hold a conference somewhere in Virginia, he purchased an Indian pony and a pair of saddle bags, and set forth. After a week of hard riding, he reached the place where the conference was holding its sessions at the home of Edward Dromgoole. Though mud bespattered, he immediately presented himself to the conference, and the impression that he made upon the old bishop was so profound that, without written credentials of any kind, he was received on trial into the traveling connection, to which he gave forty-five years of service, covering virgin soil with his gospel sowing from Mattamuskeet as far west as the state of Missouri.

#### Enoch George

Daniel Asbury's influence upon another noted pioneer itinerant is worth noting at this time. Philip Cox, serving in the New River section in 1789, found a beardless youth who felt that he must preach. When the bishop came round, he assigned him to assist Daniel Asbury in organizing a new circuit on the branches of the Catawba. He threaded his way through wilderness of mountain and morass for several hundred miles. When he reached the end of his rough journey, and reported to his senior co-laborer, he was counseled to rest a few days before beginning his first round. The proposed circuit embraced a vast tract of territory, and some of the most stupendous mountains in eastern North America. He soon found that it was no easy task to be an itinerant preacher. He had to climb over mountain ranges, descend into valleys, swim swollen rivers, wade through mud in summer and snow in winter, and blaze new paths through primeval forests. He had to preach to people of hostile prejudices. When his clothes wore out he had no money, and was far from home; and in that section at that time to pay an itinerant preacher was rarely thought of. This mountainous country under those trying circumstances so discouraged him that he resolved to abandon his work. But how was he to get back to his old Virginia home? He finally decided to teach a school for the money with which to make the return trip. He wrote his bishop, recounting his hardships and discouraging circumstances, requesting to be removed to an easier circuit, to which he received the reply: "That itinerant labors must anywhere be hard, if properly performed."

Meanwhile he met his senior colleague, Daniel Asbury, and heard him pronounce anathema upon his plans to turn aside from the itinerancy. So Enoch George abandoned his teaching plans, and continued to climb over the rugged barriers of his circuit, ultimately climbing into eminence as one of the bishops of his beloved Methodism.

(To be continued)

# The Sesqui-Centennial of American Methodism

## ALL YOUNG PEOPLE AND WORKERS WITH YOUNG PEOPLE TAKE HEED

Our plea is that every Sunday school and young people's worker begin this week to file the Advocate so as to have in reach historical material for programs and class work as well as for general reading. The first installment of a Methodist Education prepared by Rev. Reid Wall of Greensboro begins this week to continue for months. The special training of this fine young minister gives sure guarantee of the work to be done.

We trust that Dr. Kirk and Mr. Gobbel and all associated with them will make much of this feature on our Susqui-Centennial page. See that this paper is in reach of all. The Christian education pages along with this make a most valuable feature of the paper.

Furthermore, Prof. J. M. Ormond of Duke begins this week a brief contribution in the interest of the country church. These will appear from week to week also.

Why not every pastor take occasion next Sunday to draw attention to this valuable feature of the church paper?

Later Dr. Paul N. Garber will also be a contributor to this page.

All who do not read the contents of this page will be deprived of much that every Methodist should know. Those who do not keep a file of this material will regret it when they want to know the facts contained therein.

## EARLY METHODISM AT WORK Reid Wall.

In the last two issues of the Advocate the experience which matured John Wesley has been portrayed. He emerged as the natural leader of the Holy Club, a group of devout Oxford students, who banded themselves together to increase their spiritual power and to serve the needy. This club, dubbed Methodists because of their methodical habits, gave England three mighty religious leaders, George Whitefield, the orator, and evangelist of two continents; Charles Wesley, poet and hymnodist, and his brother John, a social prophet and organizer of the tremendous spiritual powers that moved upon England. His mission to Georgia, with its apparent failure, was followed by a soul searching that led to the prayer meeting experience in Aldersgate Street, May 24, 1738.

After that he changed from the troubled seeker to the confident leader. He moved upon England with a message that was to give birth to one of the great denominations. But the Methodists were only one part of the Methodist revival. It infused into the nation a new moral enthusiasm which was healthy in its social tone. "A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

What was the condition of the England upon which the Wesley of the "strangely warmed heart" moved?

In the words of Bishop Ryle, "From the year 1700 till about the era of the French Revolution, England seemed barren of all good. There was a gross, thick, religious and moral darkness; a darkness that might be felt."

A man's recreation is a good index to his character.

## How Did the People Amuse Themselves?

The rich went to their fashionable gardens and theatres, which were plentifully provided with refreshments and retiring rooms. These places were the scenes of fashionable dissipation, especially of illicit intercourse and ruinous gambling.

The poor and middle classes thronged the fairs with their gambling, indecent shows, lotteries and drinking booths. They especially enjoyed bull baiting and cock fighting. There were degraded gladiators who roamed the country ready to man-

gle each other with fists, broadsword, sword, dagger, or long stick for the amusement and contributions of the crowd.

## How Did They Gamble in Wesley's Day?

Gambling was a passion among all classes. The government from 1709 to 1724 raised immense sums by lotteries. During Wesley's youth there occurred a speculative venture, which had the backing of the government, remarkably similar to present day financial practices. All classes of people were carried away by the passion to speculate in the South Sea Company. Clergymen, dissenting ministers, noblemen, poor widows, farmers—all put their savings, their earnings or their borrowings into this stock, until the prices of shares were ten times par value. The bubble burst. Panic ensued. Lenders of money failed. Thousands lost everything they had and were reduced to bankruptcy and ruin.

## What Was the State of Politics?

The war with France had increased the national debt so that everything had to be taxed. Robert Walpole, Chancellor of the Exchequer, used a large amount of secret service money to bribe members of Parliament. He reduced this practice to a system. A contemporary says, "He was more dangerous to the morals than to the liberties of his country." Very few could vote, and the growing industrial centers were, practically without representation while their depopulated country sisters sent several members to the House.

## How Did the Poor Fare?

Then, as now, the losses from speculation, wars, high taxes, and failures were passed on to the peasants and laborers. There was appalling squalor and poverty at the bottom of the ladder. Farm labor was paid four pence a day with food, or eight pence a day without food. Factory laborers received from \$1 to \$1.50 a week. Skilled workers were paid but little more. Children four and five years old worked for trifling sums and grew up in ignorance. Prices were higher than at the present day. Workers wore out early and were fit only for charity, which was scant. Wesley went into an underworld that was barbarous. Many were hungry. The sick had no care. Lack of clothing and fuel caused intense suffering. A great part of the work of early Methodism was in ministering to these needs. (Later chapters will discuss the Methodist clinics, unemployment aid, loan funds, and all manner of relief). Wesley not only fed, clothed, and doctored, but with rare good sense he increased their self-respect, and taught them lessons in cleanliness, neatness, energy and thrift that made them a respected people.

## Was Crime Prevalent?

What was the rich man's profligacy was the poor man's crime and degradation. Drinking was on the increase. The yearly average of British spirits distilled rose from about half a million gallons in 1684 to nearly five and a half million in 1735. Murder and crime among the poor were increased by the new taste for gin. Signs along the streets invited customers to come inside and get "drunk for a penny and dead drunk for two pence."

Abuses in the government and of the people always incite crime. The high taxes on the necessities of life made for suffering and consequent petty pilfering. They also made smuggling profitable. Wesley was alert to all these conditions.

Highwaymen beset the roads and robbed travelers with scant danger. They were glorified in literature and popularly regarded as the representatives of careless English valor and freedom just as modern gangsters and pirates are glorified in the newspapers, movies and magazines. When they were captured they were hanged to the hooting of their late admirers.

## How Were the Laws Enforced?

Laws were severe. There were 253 offenses for which the death penalty could be inflicted. Thousands attended the hangings, their best amusement. Naturally the more humane magistrates were indulgent in convicting offenders. They were often indulgent to loose livers, but severe on poachers, Puritans and Dissenters. Early Methodist were treated severely when haled before the courts, while mobs attacking them went unpunished.

## What of the Prisoners?

Prisons were farmed out to the jailers who made their living out of the prisoners. They were in Wesley's opinion worse than anything "on this side of hell." Prisoners unable to pay their board often starved before they came to trial. Large numbers died of gaol fever, the result of unsanitary conditions of the buildings, drains and ditches and to overcrowding. Often they came out to spread this loathsome plague far and wide. Wes-



ley began visiting the prisons when he was a student. He always made them a part of his parish. Widespread prison reforms were part of the fruit of the revival he led.

Next week: The Schools, Churches, and Clergy of Wesley's Day.

#### COUNTRY CHURCH COMMENT

J. M. Ormond.

For obvious reasons rural congregations are not at present building new church houses, but this is the time of all times for building country congregations into Christian brotherhoods. The world is now in great need of the light of spiritual fraternity that may be generated in every rural Christian community. If the country church membership fagots could be brought together and fired with the love of Christ, what a light they would give to the present benighted social chaos! "There is not a world evil which can be anywhere so effectively attacked as within the church of Christ. There is not an industrial or social or racial problem which can be dealt with outside so profoundly as inside the Christian brotherhood. When you straighten out the tangled relations of your church members to one another, you are contributing to the solution of social problems everywhere."

Better church houses are greatly needed in many communities, but in most cases we can wait for them without serious hurt till financial resources increase. If we fail to use our day of opportunity to unite the indifferent and individualistic church members in more binding bonds of Christian love and co-operation, we may expect to face consequences more serious than we have hitherto experienced.

1. Chas. E. Jefferson, *The Building of the Church*, p. 58.

#### GOLDEN WEDDING ANNIVERSARY CELEBRATED BY COUPLE

Mr. and Mrs. J. E. Lee Morgan of Corapeake, N. C., entertained Saturday afternoon, January 28, at the old Morgan home from four to six in honor of their fiftieth wedding anniversary, their home being lovely with masses of yellow buttercups and yellow snapdragons. Brass candlesticks with tall yellow tapers furnished the additional decorations.

Mrs. Morgan, as well as Mr. Morgan, was reared in Gates county. Before marriage she was Miss Maggie Brooks Costen from Sunbury, N. C.

Just as the golden rays of the sun were kissing the earth adieu for the day Miss Margaret Lee Beamon, granddaughter of Mr. and Mrs. Morgan, at the piano played softly and sweetly "When You and I Were Young, Maggie," which was sung by Mr. Earl Twiford of Norfolk, Va. This selection being most appropriate, since the guest of honor bore the name of "Maggie," and to all concerned "Miss Maggie" is as fair as she was when she was young.

Two of the grandchildren presided at the punch bowl, while some of the selected friends assisted in serving an iced course which carried out the golden color scheme.

All the children and grandchildren of Mr. and Mrs. Morgan were present, including Mr. and Mrs. J. T. Morgan, Mrs. Virginia Morgan and children, Richard, Linda, Dare and Samuel Lee; Mr. and Mrs. G. B. Morgan and children, Brooks, Elizabeth, Ethel Parker and Hunter and Miss Margaret Morgan, all of Corapeake; Dr. and Mrs. H. F. Kern and daughter Ruth of Baton Rouge, La.; Mr. and Mrs. J. F. Beamon and children, Margaret Lee, John, Jr., and Thomas of Norfolk, Va.

There were two other couples present who had celebrated their golden wedding anniversary: Mr. and Mrs. E. F. Beamon of Corapeake, who recently celebrated theirs, and Mr. and Mrs. J. L. Rawles of Holland, Va., who celebrated theirs two years ago.

Those who were present not residing in Gates county included Dr. and Mrs. Costen J. Harrell, Richmond, Va.; Mr. and Mrs. C. M. Manning, Misses Betty Riddick, Lizzie Williams, Pattie Walters and Elizabeth Edwards, Mrs. E. E. Edwards and Mr. Archibald Morgan from Suffolk, Va.; Mesdames Ben Rodgers and Edith Jones from Whaleyville, Va.; Mr. and Mrs. Harry West from Hickory, Va.; Mr. and Mrs. Earl Twiford, Mr. and Mrs. C. W. Beamon, Mr. and Mrs. C. M. Jordan and Mrs. M. E. Smith from Norfolk, Va.; Mr. and Mrs. C. W. Parker from Courtland, Va.; Mesdames F. O. Muth, G. B. Walters, Lloyd Griffin and Margaret Griffin from Edenton, N. C.; Mr. and Mrs. Henry Maddrey from Severn, N. C., and Mrs. P. W. Ward from Spencer, N. C.

These with a host of friends of the county who called at the Morgan home, together with the number of lovely gifts received by them, testified to the esteem and love of the many friends of Mr. and Mrs. Morgan.

#### MRS. E. A. RIVES

Mrs. E. A. Rives, 69 years of age, and for 33 years a resident of Greensboro, died at 6:15 o'clock Thursday evening, February 2, 1933, at her home on Asheboro street, Greensboro. Her health had been declining four years and she had been confined to her bed the last three weeks.

Mrs. Rives prior to her marriage was Miss Florence Brooks Golston, daughter of Thomas J. and Elizabeth Golston of Chat-ham county, N. C. She was born May 23, 1863, and married

E. A. Rives January 28, 1880. Just one week ago today they celebrated the fifty-third anniversary of their marriage. Of these 53 years 20 were spent in Winston-Salem and 33 in Greensboro.

Mrs. Rives leaves her husband, E. A. Rives of Greensboro; three sons, Robert G. Rives of Jacksonville, Fla., Thomas K. and E. Earle Rives of Greensboro; three daughters, Mrs. L. L. Glascock and Mrs. Harry Clendenin of Greensboro, and Mrs. S. R. Jordan of Pleasant Garden; a sister, Mrs. A. S. Dalton of Winston-Salem; 16 grandchildren and one great-grandchild.

For 33 years Mrs. Rives had been a member of Centenary Methodist church in Greensboro. She joined the Methodist church at the age of 12 and her interest in its concepts and activities never waned. Through the years she was loyal and active in all departments of church work, rendering much effective service. Mrs. Rives was recognized as a woman of exceptionally strong Christian character and possessed an attractive personality. She had become a vital part of the life of the community, especially in religious and social enterprises. Her unselfish interest in her family and in her friends often evoked admiring comment.

The best description that I know of this good wife and mother who did justly, loved mercy and walked humbly with her God was written more than two thousand, possibly three thousand, years ago. Here are the golden words to which I refer:

"Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children rise up and call her blessed; her husband also, and he praises her.

"Many daughters have gotten riches, but thou excellest them all."

J. C. Carnett.

#### WINNING VICTORIES IN GEORGIA

Here comes a bit of foreign news from Reynolds, Georgia. The past few days have been beyond a doubt some of the happiest of my two months of ministry in this Georgia town. They have been used to secure funds for benevolences to report this week at the first quarterly conference. I made 55 calls, received 45 offerings, four postponements and just six refusals. Of the latter group the wealthiest man in town, so it is reported, plead hard times while a family who is being aided by the community brought to me an offering unsolicited. The net results in the town church was \$50.

Of the rural church which I am serving the story is more romantic. The first week in January, at the suggestion of a fellow preacher, I went into the egg business for the kingdom. I have 25 families in the rural church. I suggested that we make an egg offering each week, donating as a minimum the number of eggs the hens lay on Sunday. Today I have collected 70 dozen eggs, which brought \$15.10, and with the four cash offerings the total for the rural church is \$18.20. These amounts represent more than half of what was contributed to benevolences during the past year. It should be added that a bank failure in August reduced the gifts considerably last year.

I should add that the way was paved for my solicitation in both churches by approximately 200 calls in the homes. As I recall a request was made for an offering in only one home where I had previously visited and it received only a feeble response.

The above achievement, if it may be spoken of as one, is due, I believe, to the fact that the people were given an opportunity to give to a worthy cause. Not one, as far as I know, was embarrassed by the appeal.

It is a great life. God forgive us if we weaken.

Weyman C. Huckabee.

#### IN FAR OFF ARIZONA

Miss Alma Dailey, our only daughter, accompanied by her mother, has been rushed to the arid climate of southern Arizona with the hope that her life may be spared. She has long been a great sufferer from bronchial asthma in its most agonizing form. The attending physician at the woman's college, Duke University, strongly advised that a change to the far West is the only hope for her possible recovery. She had, happily, though yet feeble physically, entered last fall's semester at Duke in the senior class with bright hopes of finishing her educational course this spring, only to be forced to withdraw after remaining one month. A bright, formerly a happy young woman, popular with all who knew her, to have to look on her suffering, wasting form, has all but broken and crushed our hearts. Twenty-three years ago our gracious Father breathed into her the breath of life, and that it may be kept there if possible, she has been sent these many miles away, aided by close personal friends and great sacrifice, to remain for some time perhaps.

For two reasons I am writing this note to the Advocate, viz.: That our many friends over the state may know of our distress, sympathetically and prayerfully remember us; and that those who would cheer and comfort by card or letter I give their address, which is 232 N. Vine Avenue, Tucson, Arizona. Pray, brethren, that if it be the Lord's will, our dear one be spared to us.

J. A. Dailey.

# Having Loved the Present World

By CARLOS P. WOMACK

Some days ago a friend of mine came to me and said that he had just heard the chief contributing cause of the present economic situation. When I enquired as to what this cause might be, he answered: "Sin." And, indeed, back of all the misfortunes of humanity may be found that same contributing cause. A departure from the ways and will of God and a delighting of the things of the world.

"One of the most subtle and relentless foes of spiritual well-being is the insidiousness of worldliness. It is the spirit of the world in opposition to the spirit of Christ. It is against this that the beloved disciple warned the early Christians when he said: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." . . .

So, when Paul writes concerning one of his former faithful workers, Demas by name, and says of him: "Demas hath forsaken me, having loved this present world," he simply is saying that the eyes of Demas were not on the higher and better things of life, those things that make for peace and contentment and the life abundant. Rather, they were turned to the pleasures and comforts and luxuries and vain attractions of the present. We do not have a complete record of the life of Demas, and for that reason cannot follow out the results of his turning from Christ to the things of the world. But we do have a great mass of evidence from lives of men about us today from which we can make certain definite statements as to the results of putting the major emphasis upon the attraction of worldly things and neglecting or leaving out altogether the things of Christ. . . .

We have observed that when an individual or a church ceases to put first things first ultimate truth as represented by the personality of the individual or of the group soon begins to lose its influence. The most eloquent sermons for righteousness are not always those uttered from the pulpit, but those expressed by the lives of Christian men and women. The Christian individual and the church made up of such beings are the symbols of spiritual truth. Men seeking for the eternal verities of life look to Christianity to furnish a clue to the finding of that truth. They expect, and rightly, that a Christian shall be different from the rank and file of humankind. He must possess something, the possession of which makes him stand out as a light to those in darkness, a beacon pointing to a safe landing place. But just as over-indulgence in the eating of sweets immediately prior to meal time dulls the appetite for that food which is more nourishing and substantial, so does over-indulgence in the things of this world dull the appetite for spiritual truth. And, when professing Christians misplace the emphasis to such an extent that no longer are they able to reflect the spirit of Christ Jesus, just then they lose the power of drawing others to Christ. . . . And when our church people begin to find more time and energy for the doing of those things that are not for the glory of God than they have for the carrying on of the work of the kingdom, just then the church begins to lose its pow-

er and the high position of influence which it deserves.

Over-emphasis upon the value of material things has another disastrous effect. And, I believe we see this truth as clearly now as ever before. It deludes men into a state of false security. It makes men confident that they are standing in safe places when in reality they are poised on the brink of disaster and destruction. Five years ago the world was money mad. It was pleasure mad. It had almost degenerated to the place where it was ready to say: "We have plenty. Let us enjoy it to the fullest and disregard entirely the fact that tomorrow is sure to come." And men, made mad with the false power of wealth, thinking there could be no failure, were deluded into the belief that with untold material possessions they could get along very well without the saving gospel of Jesus Christ upon which they had been nurtured and kept alive for so many years. But remember the words of the wise man: "Let him that thinketh he standeth, take heed lest he fall." And we might add another quotation: "And great was the fall thereof." Men forsook Christ, having loved this world too well. And the world failed such men, as it always can be relied upon to do. Only God is dependable, unchangeable. "Jesus Christ, the same yesterday, today, and forever."

Worldliness has brought, and does bring today, another disastrous result. It molds the activities and plans of lives. The old Roman Empire is one of the best examples of a nation or civilization ruled entirely by worldliness. No God—no place for God. Instead lust, pride, a grasping selfishness—those were the devastating influences predominating. And the result—enslaving of human life for evil purposes—bloody gladiatorial combats in the arena. No right thinking man desires a return of such conditions, yet so many men are following a course of life that eventually will lead to that, or worse. The supreme desire in a man's human heart determines the activities and plan of his life. If Christ is supreme, that life becomes victorious. If the world holds sway, that life is lost.

And, finally, worldliness leads to religious desertion. When men allow themselves to be overcome by the things of this world, when their love for the present world with all its attractive schemes for destruction outweighs their love for Christ and his gospel of love and salvation—then they, like Demas, become slackers, deserters. These words of Paul, describing the apostasy of Demas, must have brought thoughts to the heart of Paul that cut to the quick. And when Christ is compelled to say of his people and of his church: They have forsaken me, having loved the present world, I am confident that a pain sharper than the sword thrust on Golgotha goes through and through his heavenly frame.

In all nations I find women hold an astonishing faith that eventually they may exercise a powerful influence upon their countries' institutions. They are working hard to equip themselves for that time. At present women in forty-seven countries are bound together in World Understanding, which seems to be more definite and to rise higher than any type of Union for World Understanding among men.—Mrs. Carrie Chapman Catt.



## A STATEMENT CONCERNING THE FINANCIAL SITUATION OF THE BOARD OF MISSIONS

By W. G. Cram, General Secretary, Board of Missions.

Having before me the final financial statement of the board of missions for the year 1932, I am now in position, and it is my duty, to give to our membership the exact situation which is confronted by the board of missions in carrying on the missionary work of the church.

The income from the usual sources for 1932 for the general board, according to the treasurer's statement, is \$771,711. (A slight discrepancy between this and previously published figures is due to the delayed receipt of certain funds). This is \$188,920 less than was received from the same sources in 1931.

Since 1929 the income of the board from regular sources has been steadily declining. In that year the total receipts were \$1,452,658. So by comparison, we see that in the three years ending with 1932 there has been a decline in income of \$680,947.

Every effort has been made, during these three years of terrific decline in income, by the bishops in charge of the fields, and by the administrative secretaries, to bring the budgetary requirements for each succeeding year within the amount received from the church. In this we have been only partially successful, and the reason for it is that under no circumstances could we reduce the work as rapidly as the income fell, and keep from destroying the work which the board and its missionaries had built up over a period of 86 years.

Even though we have observed every precautionary measure, we were not saved from incurring a bank indebtedness which amounted to \$450,000 at the end of 1932. One hopeful feature is that this indebtedness was increased by only \$14,008 during the year 1932.

Having received during 1932 only \$771,711, we cannot expect more than that amount for 1933. While the normal budgetary requirements for 1933 are in excess of \$900,000, by every legitimate process of cutting and elimination, we have reduced the budget for 1933 to \$773,198, which is \$246,680 less than was spent in 1932. Thus you will see that our proposed expenditures for 1933 of \$773,198 is approximately the same amount received from the usual sources in 1932; thus, balancing our budget unless we suffer a further decline in our income.

How have we arrived at this figure and what will be the consequences if we fail to secure even this amount for our missionary work?

On October 13 the executive committee of the board appointed a special committee to study the whole field of required expenditures for the calendar year ahead of us. This committee reported to a special and enlarged meeting of the executive committee on November 28 and formally adopted the readjusted budget for 1933 as represented by the total figure of \$773,198.

The question arises, How was this accomplished?

1. By cutting the salaries of the secretaries and the employees of the board at headquarters, not only once, but twice.
2. By cutting down overhead operating expenses and conference promotion in the annual conferences.
3. By taking advantage of the gain in exchange on the regular work budgets in the Oriental fields.
4. By a reduction in missionaries' salaries in all fields.
5. Our missionaries in the Oriental fields recommended that the board reserve to itself, instead of passing on to their fields, the advantage now being gained in the fa-

vorable rate at which American money is exchanged for the national currency. This has been done. It means, in effect, that we pay our Oriental workers not in our own money but in the money of their fields, which is now depreciated in value and can be purchased cheaply in the international market. The result is that the board has made large savings, while the missionaries have suffered large cuts in their incomes. In so far as they spend their national currency for national products this indirect cut is more or less equalized by lower prices, but when American goods are required, as is frequently the case, the loss of exchange constitutes a salary reduction of large proportion and necessitates the utmost self-denial.

6. By cutting out schools and other institutions in the foreign fields in Europe and in the home mission work here in America.

A special committee composed of the bishops of the fields and several others is still studying the question of the whole range and scope of our work and will be prepared at the meeting of the board in May to begin the process of closing fields and calling home missionaries if the churches do not meet the absolute irreducible minimum represented by the action of the executive committee.

Up to the present moment we have conducted the reductions of our budget from year to year in an orderly way—without the semblance of a rout or a retreat.

We are not attempting to fix responsibilities, nor to charge lack of loyalty to the program of missions, nor to indict the church for a fading missionary passion. For we know too well the calamities and distresses that have come upon us, but we cannot be true to our trust nor to the church and its individual members without calling aloud to everybody to heed the Apostolic exhortation, "having done all to stand." We must hold our lines, suffer no rout or confusion and bring to the support of our missionary enterprise every possible sacrificial offering in order that we may not retreat from any spiritual victory which we have won so dearly in the past.

To make the case clear in the minds of all our people, repetition is necessary. We cannot increase our bank indebtedness. Therefore, the kingdom extension offering now on, through the new plan to save the benevolences, and the regular sources of income must yield to the board of missions in 1933 \$773,198, plus \$100,000 to take care of curtailment on the bank indebtedness, if we hold the line which we have every right, under the leadership of God's spirit, to expect of the church. If we fail in this, the inescapable consequences will be the confusion of a disorderly retreat. We humbly and confidently wait the response and the verdict of the churches.

It is the vision of ends that Western life lacks. It has no sense of direction. It is all motion—at unequalled speed—but what is its goal? It is atomic, chaotic—not yet corporate. Why do its millions work and fight and breed and die? Do even their leaders know? For what shall man live? For all, says communism. For each, says individualism. For both, says the ethics of Jesus.—Harry F. Ward, in *Our Economic Morality and the Ethics of Jesus*.

All Europeans of sound sense are aware of the forces driving the nations of Western and Central Europe into another armed conflict.—Lord Gaseoyne-Cecil, Bishop of Exeter, England.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### LET'S MOVE FORWARD

Let the Christian education forces of the North Carolina conference join with the other forces of our great church in attendance upon and support of the series of meetings called by Bishop Mouzan as follows:

Fayetteville—Tuesday, February 14.

Raleigh—Wednesday, February 15.

Greenville—Thursday, February 16.

Chairmen of local church boards of Christian education, general superintendents, other officers and teachers, and particularly our young people, are asked to make a special effort to attend at least one of these meetings. Already rather full details concerning these meetings have appeared in the Advocate. We here call attention to the dates and call upon our people to attend.

### STEREOPTICON IN USE

Following the showing of the stereopticon slides on "What the Home and Foreign Missionary Enterprise Is Now Doing" at the sub-district institutes recently held, we have had no less than 16 requests by pastors and others attending for the machine and slides to be used in their local churches. Rev. J. G. Phillips of the Hookerton charge used them January 29. Rev. C. B. Culbreth had them at Dunn last Sunday. Other places where they will be shown are as follows:

Carrboro—February 8.

Oxford Circuit—February 12.

Wilson—February 15.

Bethel—February 19.

Bailey—February 21.

Rocky Mount Ct.—February 22.

Franklinton—February 26.

Rougemont—March 3.

Yanceyville Ct.—March 5 to 8.

Leasburg—March 12.

Moncure—March 26.

Pittsboro—April 2.

Bynum—April 9.

Duke Memorial, Durham—April 23.

We expect to show them also in the 22 sub-district institutes to be held in the spring and summer.

Accompanying the slides is a written lecture interpreting the pictures, so that anyone can give the lecture. This lecture, with stereopticon and slides, can be secured from our office in Durham, transportation being the total cost to the church using the equipment.

### CHILDREN'S COUNCIL MEETS

The city elementary council of Durham, meeting at Branson church Tuesday of last week, discussed ways and means of making more effective the promotion of the interests of the children of the Methodist churches of the city and vicinity, and elected the following officers for the year:

Miss Margaret Mullen, president.

Mrs. C. L. Adams, vice president.

Mrs. C. G. Lindsay, secretary and treasurer.

Programs for the entire year are being planned; and there is a disposition and determination to make this year the best in the history of the council.

Among those taking part in the discussions at the recent meeting were Rev. H. C. Smith, presiding elder; Mrs. E. D. Weathers, district director of children's work; and Mr. L. L. Gobbel, executive secretary.

The opening worship service was conducted by Rev. C. T. Thrift, pastor of Branson church. At the conclusion of the meeting refreshments were served by the children's workers of Branson church.

### PROFESSOR SPENCE AT CHAPEL HILL

An address by Prof. H. E. Spence featured the workers' council meeting of Chapel Hill Sunday school Wednesday evening, February 1. "Some Lessons for Christian Education from the Notebook of Technocracy" was his subject. Rev. Albea Godbold, the pastor, introduced the speaker. Other features of the council session were excellent reports from the departments and divisions of the school, and the awarding of certificates to persons earning credit in the recent standard training class conducted in Chapel Hill. H. F. Comer, the general superintendent, presided.

### CHILDREN'S WORK EMPHASES

The district directors of children's work of the North Carolina conference met at Goldsboro on January 17 with Miss Mary E. Skinner, director of children's work of the general board. The purpose of the meeting was to make plans concerning (1) what to promote and (2) how it may be done in each district.

The following points of emphasis were decided upon, according to Mrs. Dwight L. Fouts, reporting for the group:

1. Encourage proper grouping of children.

2. Assist in the wise use of available space.

3. Interpret the missionary element in our whole program.

4. Aid in the promotion of vacation schools where there is proper interest and available space.

5. Acquaint workers with our literature—proper kind and use that may be made of it.

6. Advise that there be a children's worker on every local board of Christian education.

7. Increase interest in trained leadership.

### Young People's Division

#### DISTRICT MEETINGS ATTENDED

The attendance of young people upon our district and sub-district meetings just conducted was most gratifying. Approximately 275 young people and workers with young people attended these meetings, and the enthusiasm and interest which they showed was most inspiring. While the goals set in each district varied in certain details, the major objectives named for our young people's program throughout the conference this year included the following emphases:

1. Every group of young people organized according to the plan of the young people's division, and every department chartered.

2. Special prohibition meetings held in unions, sub-district rallies, and local departments.

3. Spring rally of young people and workers with young people held in each district.

4. Promotion of our summer assemblies.

5. Special emphasis on mission special during month of February, securing new pledges as well as payments on pledges already made.

6. Observance of Young People's Day and proper remittance of offering to John Evans, Raleigh.

7. Quarterly reports to be made regularly to district director.

8. Promotion of unions wherever practicable.

9. Organization of local church boards of Christian education to be encouraged and the young people's program to be more closely related to the total program of the church.

10. More widespread use of Advocate page to promote young people's work, thus encouraging a wider circulation of the Advocate.

### DUKE MEMORIAL INTERMEDIATES

On Friday night, January 20, the intermediate department of Duke Memorial church held a parents' meeting, with the purpose of presenting the work of the department to the mothers and fathers and enlisting their interest and co-operation in carrying on their program. A devotional service was conducted by the president, Joyce Sneeden, in which Mr. Earl W. Brian sang a solo and Rachel Cole played a piano solo.

Reports were made concerning the work being done and planned for in the department by the officers and committee chairmen, after a brief explanation of the general plan by the president. An open discussion was conducted by the counselor, Miss Reba Cousins, in which the parents were given an opportunity to ask any questions or make comments or suggestions as to the work of the department.

Following the meeting a delightful social and fellowship hour was passed, during which time tea and cookies were served by members of the department.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### GREENSBORO AND MT. AIRY DISTRICTS PLAN INSTITUTES

Under the leadership of their presiding elders, acting as district directors of Christian education, the workers in two districts are planning a series of Christian education institutes for rural charges. Brothers Newell and Poovey, together with other members of their district staffs and with members of the conference staff, will conduct these institutes. The schedule for these institutes follows.

#### Greensboro District, February 17-25

Friday, Feb. 17—Liberty, 7:30 p. m.

Saturday, Feb. 18—Franklinville, 3 p. m. (for Coleridge, Cedar Falls, and Ramseur-Franklinville charges).

Monday, Feb. 20—Pleasant Garden, 7:30 p. m. (for West Greensboro and Pleasant Garden charges).

Tuesday, Feb. 21—Stokesdale, 7:30 p. m.

Wednesday, Feb. 22—Mt. Carmel church, 7:30 p. m. (for Reidsville circuit and Ruffin circuit).

Thursday, Feb. 23—Pisgah church, 7 p. m. (for Mt. Pleasant, summerfield, Battleground, and Guilford charges).

Friday, Feb. 24—Trinity, 7 p. m.

Saturday, Feb. 25—Farmer, 11 a. m. (for Asheboro, New Hope, and Farmer circuits).

#### Mt. Airy District, March 5-12

Sunday, March 5—Todd, Blackburn's, 11 a. m.; Warrenville, Smithport, 3 p. m.; West Jefferson, night.

Monday, March 6—Todd, Calvary, 11 a. m.; Jefferson, night.

Tuesday, March 7—Jefferson, Bethany, 11 a. m.

Wednesday, March 8—Laurel Springs, Chestnut Hill or Zion, 11 a. m.

Thursday, March 9—Helson, Grassy Creek, 11 a. m.; Sparta, Potato Creek, night.

Friday, March 10—Sparta, Cox's Chapel, 11 a. m.; Sparta, night.

Saturday, March 11—Sparta, Shiloh, 11 a. m.; Warrensville, night.

Sunday, March 12—Creston, Sutherland, 11 a. m.; Watauga, Mabel, 3 p. m.

### GRANITE QUARRY CHARGE USES FIFTH SUNDAY

Sunday, January 29, was used by the people and pastor of Granite Quarry charge for a booster program. Held at old Providence church, which has returned to Granite Quarry this year after being on another circuit for several years, this charge-wide meeting was featured by thoughtful consideration of one question, "How can we make better use of what we have?" With Rev. J. O. Cox, faithful pastor, as the leader it was noted that many important resources were possessed by this charge. These are being used now and may be used

with even greater results later. Throughout the day, in all the programs, this encouraging thought appeared—"we have much, and we can do more with it."

Present with the Granite Quarry workers and leaders were Miss Corinne Little and Rev. W. A. Kale of the conference staff. These visitors spoke morning and afternoon, sharing their thought and experience about the various phases of educational work, but both confessed that they learned as much or more than they gave out. One outstanding thing they learned was how to equip a beginner room with inexpensive "chairs" for the children. The Providence workers, inspired by Miss Stella Agner, had made chairs from small tree trunks. These were sawed to the proper height and covered and padded. They were most attractive and useful.

Under the leadership of Supt. Joe Agner the Providence people were delightful hosts.

At night Miss Little and Mr. Kale met with the people of Shiloh at Granite Quarry at both the young people's meeting and the evening worship service.

### MONROE STANDARD CLASS

During the week of January 29-February 3 Mr. Kirk taught the standard course, "Administration of Christian Education in the Local Church," at Central church, Monroe. This was another good class. The church shows improvement in educational work during the past two years and if the enthusiasm of this year's training class carries on the improvement will continue.

The standard classes are making an appeal to our people. They are so practical. Not being under the obligation to fulfill certain necessary requirements of a school the class can deal with the local conditions as they are. Our people like to attend such classes. They like "to get results."

### Young People's Division

NOW  
IS THE TIME TO PLAN  
FOR  
YOUNG PEOPLE'S DAY  
SUNDAY,  
MARCH 26, 1933

### YOUNG PEOPLE'S DAY

Every church in Southern Methodism is expected to observe this day with a special program given at the regular

worship service for the whole congregation. A splendid and easily given dramatic program for this service has been prepared for you and may be secured from Whitmore and Smith at 15 cents a copy; 75 cents a half dozen; \$1.25 a dozen.

The offering taken at this service is for young people's work, mainly in this conference. It should be sent to Mr. J. Everette Neese, Greensboro, N. C.

If you have not completed the organization of your young people's division as called for in the 1930 Discipline, proceed with this at once and apply for charter to enable you to report to the church on Young People's Day that you are regularly chartered by the General Board of Christian Education.

### ASHEBORO UNION HOLDS BANQUET

The annual banquet of the Asheboro Young People's Union of the Methodist church was held in Franklinville on Friday evening, January 20, at 7:30 o'clock. Franklinville M. E. church sponsored the banquet. A delightful three-course meal was served. Rev. A. C. Tippett was toastmaster and the program was as follows:

Address of welcome, Miss Myrtle Hudson; response, Miss Evelyn Hughes, president of the Asheboro union; toast to the girls, Joe Ausley; response, Miss Sarah Matthews; toast to the boys, Miss Eva Katherine Williams. Miss Esther Moon of Franklinville school faculty delighted the audience with several readings of a humorous nature. The principal speaker of the evening was Rev. W. A. Kale of Greensboro. Mr. Kale delivered a splendid address on the subject of finding the real values of life. Several piano selections were rendered by Miss Pearl Spence, music teacher in the Franklinville school.

The young people were assisted in preparing and serving the meal by several ladies of the woman's missionary society of the Methodist church. There were approximately 60 young people present. The banquets are held each year and are greatly enjoyed by those who attend.

Madge Craven.

The state of Connecticut has devised a novel way of restocking its lakes and streams with yellow perch. When the Connecticut river rises in early spring flood, the perch lay their eggs on submerged trees and bushes along the river banks. As soon as the water level goes down a little, men go out in small boats and rescue thousands and thousands of the egg masses from the trees before the water becomes even lower and the eggs dry up. The eggs are than incubated under the supervision of the Connecticut State Board of Fisheries and Game. This year 90,300,000 yellow perch have been distributed in the lakes and ponds of the state.

The largest air vehicle in the world is the I-RELI, the sister ship of the DO-X. This was also built in Germany and is an almost exact copy of the DO-X.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

After all, we cannot turn God out of his universe, neither can we legitimately conclude that he is no longer the Lord and Master of the human spirit and seeking ever its strengthening in all that is noblest and best. The worst atheism in the world is the kind that does not believe in the power of good over evil, the power of a loving God to make over the hearts and lives of men more nearly to his liking. And when we say the last word we can say about the inviolability of the human will and stress to the limit the fact that man is the maker of his own destiny, we can never get away from the truth that God is still in his world and that his purposes for man are high and holy past any thought of ours to conceive and that his patience and his skill are past all human thinking. The man who is working for a better world has behind him the unending purpose of a God of infinite love and a grace that cannot for ever fail of its purpose.—The New Outlook.

### AN IMPORTANT ANNOUNCEMENT

Bishop Edwin D. Mouzon is calling conferences on missions and spiritual life to meet at the following places:

Fayetteville and Wilmington districts, at Fayetteville, Tuesday, February 14.

Raleigh and Durham districts, at Raleigh, Wednesday, February 15.

Elizabeth City, New Bern and Rocky Mount districts, at Greenville, Thursday, February 16.

All presidents of auxiliaries and leaders in Christian interests are urged to attend these meetings. All others interested in deepening the spiritual life of our people are welcomed at these services.

### GOOD NEWS FROM RICHLANDS

Mrs. Nettie De Ford sends a note of good cheer from the Hannah Koonce auxiliary. Inspired by the achievements of 1932, she sends greetings from her own auxiliary to all sister auxiliaries for the year 1933. Among the many blessings of the past year, they rejoice that their circle of membership numbering 23 was unbroken; and in spite of the depression they handled some money, sending to conference treasurer \$296.71, raising for local work \$99.57 and \$69 for our orphanage. Mrs. Zannie Hatch has been treasurer for 26 years and from this report it is evident that she understands her duties. Mrs. C. W. Sutton is now president of the auxiliary.

Mrs. W. W. Webster of Rowland writes: "The negro missionary society has 16 regular members, 20 young people, 18 juniors and 16 Bright Jewels. They co-operate splendidly. Just now they are completing a payment on a

piano for the church. They have made 32 garments so that some destitute children might attend school. In visiting their school we learned there were 322 pupils on roll, average attendance 276. They conduct chapel. They have bought many new books for the library, have a splendid campus and are planning to plant more new shrubbery. Baseball is the leading form of exercise. Regular physical exercises for the development of the body are given. We always find our interest toward the negro welcomed and much appreciated."

Miss Florine Robertson is meeting zone leaders and other executive women on her district in Hillsboro on February 8.

A meeting of the executive committee of conference officers was held in Fayetteville on February 9.

### FREMONT MAKES STANDARD OF EFFICIENCY IN CHRISTIAN SOCIAL RELATIONS

Miss Elizabeth C. Pippin writes: "I have striven toward the standard of efficiency and think we have made it. This is the first year since I've been a member of the missionary society that the social service committee has been at all active toward this goal. But Mrs. Gates' speech in Wilson spurred me on so that I have tried very hard to do better and make my office more than a figurehead. We have met the requirements of the first four rules to the letter. Our whole committee attended every meeting of the home mission class, and in rule No. 5 we have studied packets of literature on child labor and world peace. These along with the hand book have been presented to the auxiliary by members of our committee."

### MARY HAMBRICK MISSIONARY SOCIETY MAKES HONOR ROLL

Despite the depression we, the women of Mary Hambrick Missionary Society of Long Memorial church, feel highly gratified as to the result of our year's work ending January 1, 1933.

It was the first year in which our society was divided into circles, but the arrangement proved very satisfactory indeed. Harmony prevailed throughout the year, each member gladly assuming her share of the responsibility.

We had a most wonderful outdoor meeting with the Oak Grove society in August. These meetings are helpful and inspiring, and are an established custom of our society.

Our last quarter's report for 1932 is as follows:

Sent Conf. Treas. for last three	
mos. of 1932 .....	\$238.73
Amt. spent on parsonage .....	12.05
Amt. spent on social service .....	92.24

Value box sent to Raleigh Orphanage .....	15.00
Total .....	\$358.02

This is the twelfth year our society has been on conference honor roll.

We are hoping and praying for greater things in 1933. Supt. Publicity.

### WOMEN AND THE LAYMAN'S REPORT

The Layman's Report in its chapter on Woman's Missionary Organizations in the Orient recognizes the fact that, but for the woman's work for women and the woman's organization, the women of the Orient would not have been so quickly nor so effectively reached as they have been. This is due largely to the traditional seclusion of women in the Orient which made it necessary for women to reach them, if they were reached at all. In Dr. Fisher's criticism of the woman's organizations as written in the Christian Century, he seems not to have taken note of this fact.

This excerpt from the Layman's Report in its chapter on woman's organizations indicates their estimate of the missionary society in its contact with Oriental women: "In this forward movement of Eastern women, Christian missions have played a significant role, a fact without reserve by leaders of the Orient." Mrs. J. C. Handy, Chm. Com. on Status of Women.

### CHRISTIAN SOCIAL RELATIONS REPORT, CARTHAGE AUXILIARY

This committee has been well organized with a sub-committee in each of the five circles of our auxiliary. Much work has been done along the lines of social service, such as visiting the sick and shut-ins and strangers, visiting the jail, county home and county hospitals, distribution of flowers, magazines and religious literature, furnishing clothing and provisions for the needy, and in every possible way has tried to meet the needs of the church and community in this time of emergency and unusual need.

The social service literature has been studied and social service topics were used during the first quarter at each of our general meetings.

The committee has co-operated in every possible way with all public agencies, such as the provision of hot lunches for school children, the Milk-for-Health Campaign, and canning demonstrations for colored girls. One member distributed free garden seed sufficient to plant 46 acres, another helped to register the unemployed of the community. The committee has also been in charge of the Octagon soap coupon campaign for the benefit of the Methodist Orphanage at Raleigh, and is meeting with encouraging results. Bess M. Stuart, Chm. Christian Social Relations.

When the new year at Ewha College, Seoul, Chosen (Korea), opened in April, about fifty girls were denied entrance. "Where shall we go?" they asked. "There is no other college in Korea. Our future is all gone."



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### THE COUNCIL BULLETIN

The Council Bulletin will carry full proceedings of the Council meeting to be held at Louisville, Ky., March 8-14, 1933. It will reach subscribers within ten days after the session closes, and the price is 25 cents. If you wish an interesting and detailed report of this meeting of our Southern Methodist women, most attractively gotten out, send in your order to Literature Headquarters, 706 Church Street, Nashville, Tenn.

### HABAKKUK, 1933 VERSION

"Though all my profits be swept away, and I be left without a credit balance; though all my dividends be passed; and though the value of all my securities disappears in the economic blizzard, yet will I rejoice in God and joy that I am living! The world has lost nothing until it has lost God!"—Rev. J. Stuart Holden (London).

### IMPORTANT NOTICE TO DISTRICT SECRETARIES!

The entertainment committee for our annual meeting which is to be held at Waynesville, April 18-20, has for its chairman, Mrs. J. M. Long of Waynesville, N. C., and a personal letter from the Waynesville society ask us to announce that the district secretaries, as soon as they have received the names of the delegates, will send them to Mrs. Long. Note her address, Mrs. J. M. Long, Waynesville, N. C.

### TRIBUTE OF LOVE

The Woman's Missionary Society of Central church, Shelby, has lost one of its most valuable and much loved members, Mrs. W. H. Thompson, and as an expression of the love and esteem in which she was held by her circle, the Fannie Thompson circle, through its chairman, Mrs. C. S. Young, sends the following tribute:

"Mrs. W. H. Thompson, one of the oldest and most highly esteemed members of the Woman's Missionary Society of Central church, Shelby, passed into eternal life Sunday morning, January 15, 1933, and we as members hereby express our sincere appreciation of her life and work.

"She was a life long member of our missionary society, vitally interested in every phase of its work, and for many years was one of that 'Circle of Thirty,' recalled by older members of our conference, as a group, each pledging \$25 a year to make available a fund sufficient to support a missionary.

"Twenty-five dollars at that time was considered a magnanimous gift and Mrs. Thompson made her pledge by faith and prayer which never failed her.

"We feel indebted to her for our

growth in giving, in praying and in missionary zeal.

"One of our circles has the proud distinction of bearing her name, but the memory of her consecrated life and faithful service will be cherished by all of us."

### A MEMORIAL MEETING AT THOMASVILLE

Mrs. Robert Williams.

With the new president, Mrs. E. J. Poe, in the chair, and a large number of members present, including two new members and two visitors, the woman's auxiliary of Main Street church, Thomasville, held its January meeting in the hut on Randolph street.

Frances Ridley Havergal's beautiful hymn, "Lord, Speak to Me," was used as the opening selection and was followed by the regular routine of business. After the announcement of several committees, the attendance count and the extracts from the Bulletin by the superintendent of publicity, Mrs. Robert Rapp, president of the auxiliary, turned the meeting over to Mrs. R. M. Cooksey, chairman of circle one, program leader for the afternoon.

The mission topic was presented in an interesting manner by Mrs. Cooksey and was followed by the devotional conducted by Mrs. J. E. Holden and concluded by a vocal solo, "Give of Your Best," by Mrs. W. L. Hutchins. The inspirational remarks by the president preceded the taking of the pledges and following was a memorial service for two deceased members, Mrs. C. M. Griffith and Mrs. J. W. Lambeth, with Mrs. W. L. Hutchins presiding. Mrs. Hutchins called attention to the similarity of this service with one held in 1932 for Mrs. Mollie Lines, one of the oldest and most beloved members, and Mrs. John R. Myers, who was one of the younger women and a devoted and faithful member. She said that the passing of Mrs. Griffith and Mrs. Lambeth was an exemplification of the fact that death is no respecter of persons, having again claimed one of the older and one of the younger, both faithful and loyal to the missionary cause.

Mrs. F. S. Lambeth read a well prepared paper in which she paid tribute for the beautiful life of Mrs. Griffith, and Mrs. C. G. Millis spoke feelingly of her love and appreciation of both Mrs. Lambeth and Mrs. Griffith as her friends. "Mrs. Lambeth as a Member of the Missionary Society" was the subject of a talk by Miss Lillian Yow, who likened her life to a chain of pearls, a rosary—with each pearl a part, yet bound together with the links of kindness, loyalty, optimism, meekness, efficiency, thoughtfulness, patience, gentleness, faith and love. Mrs. R. W. Crews played softly a piano solo, "When the Golden

Bells Shall Ring for You and Me." Mrs. J. G. Green read a selection from Corinthians 4th, and Mrs. J. E. Crowell gave the poem, "Somewhere."

In this inspiring service the presence of the departed members was felt and it was unanimously voiced that Mrs. Lambeth would continue to speak to the members at each meeting, through the tones of the lovely piano which she had presented to the auxiliary.

The meeting closed with a trio, "Somewhere the Sun Is Shining," sung by Mrs. R. M. Cooksey, Mrs. Ira T. Johnson and Mrs. Willie May, followed by prayer by Mrs. W. L. Hutchins.

### ZONE MEETING IN ASHEVILLE

A zone meeting of more than ordinary interest was held in Hillside Street church, Asheville, on Thursday when the representatives of the missionary societies in the northern part of the Asheville district came together to enjoy the program arranged for the day. Mrs. C. H. Trowbridge, chairman of the zone, presided. The meeting opened with a hymn, "Nearer My God to Thee," after which Mrs. W. G. Catlin of Weaverville gave a most impressive devotional on "Growth," using as her spiritual foundation the Biblical quotations, "And Jesus increased in wisdom, in stature and in favor with God and man" and "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

A beautiful vocal solo, "This Is My Task," was rendered by Mrs. J. G. Huglin of Asbury Memorial church. After the reading of minutes of preceding zone meeting, Mrs. Weimar Janes was chosen as secretary for the new year.

The crowd then assembled in various parts of the church for group meetings, each with a leader, discussing the duties of the officers of the society, and after 30 minutes of helpful discussion came into the main part of the church that the findings of these groups might be brought before the entire body for discussion. A solo—a sacred song adapted to the music of the Rosary—was sweetly sung by Mrs. Frank Reagan of Weaverville. Two playlets were then presented. The first, "Overworked Members," by eight members of the woman's society at Weaverville, was most helpful as it brought out to us most forcibly how our societies so often neglect the helps so necessary for the interest of their monthly programs and the success of their work, stressing especially the World Outlook, leaflets, years books, etc. The second, "What Do You Know?" was most attractively given by three of the young people of Weaverville and showed us how we might become more familiar with our missionary fields and the work being done there through the reading of missionary literature.

Rev. and Mrs. Charles Clay of Hot Springs were special visitors of the day and were introduced to the audience, bringing greetings and words of encouragement.

The meeting closed with prayer and benediction by Mr. Clay.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A SERIOUS SITUATION

Our annual audit, just completed, shows that during 1932 our income was \$13,196.30 less than that of 1931. Nearly \$8,000 of this shortage came from decreased fifth Sunday offerings and ten per cent apportionment collections. This shrinkage comes at a time when the Children's Home is caring for 93 more resident children and 100 more mothers' aid children than were being cared for a little over two years ago.

Anticipating reduced receipts and in line with good management we have reduced our salary budget to the extent of \$18,126.07 per year. We have also put into effect a number of other economies in order to balance our budget. Indications are that receipts this year will be even less than they were last year, unless an additional number of our friends become vitally interested. If the Children's Home is to live within its income the only alternative we have is to increase our receipts or send some of our children away. It would be a shame to deny a Methodist orphan a chance here at the Children's Home, so long as our Western North Carolina conference membership is paying, all told, only 30 cents per capita per year to the support of their fatherless and motherless children. Surely 152,000 Methodists can care for 433 orphans.

### GETTING AT IT

"I have asked my leaguers to help me raise our ten per cent apportionment here at Erlanger for the Children's Home and they seem willing, but hardly know how to get at it. We will be looking to you for help. It looks as if we are going to have to pull every string possible if we get the money, but we aim to make an honest effort."—Rev. D. R. Proffitt.

### HIGHFILL AND HAYWOOD

Rev. T. G. Highfill, pastor of the Haywood circuit, way over beyond the Blue Ridge, recently brought 80 cans of choice fruit to the Children's Home as a present from his good people. He filled up his car on returning to Haywood with empty jars to be filled next summer for the use of our children. Only those who can see our children eat can appreciate the value of good canned fruit during these winter months. To Brother Highfill and his good people we extend cordial and sincere thanks.

### TALKED ABOUT CHILDREN

"At the call of Mr. O. V. Woosley of the Children's Home, Winston-Salem, a committee of orphanage men met at

Greensboro to make plans for the meeting of the Tri-State Conference, which comes this year to North Carolina and meets with Rev. A. S. Barnes of the Methodist Orphanage, Raleigh. It was a meeting of rare and sympathetic fellowship. It did not take long to arrange the program for the coming meeting and set a tentative date. One singular thing was noted after the four hours' meeting and that was that the subject of money, or lack of it, did not come up at all. After the business of the day was attended to the men talked about children, and children alone. Those attending the meeting were Superintendents A. S. Barnes, Methodist Orphanage, Raleigh; O. V. Woosley, Children's Home, Winston-Salem; Rev. C. K. Proctor, Oxford Orphanage, Oxford; J. B. Johnston, Barium Springs Orphans Home; I. G. Grier, Mills Home, Thomasville, and Rev. J. A. McMillan, Mills Home, Thomasville."—Charity and Children.

cure a kodak picture of Billy for several months, but every time we would get ready Billy would get sick. Billy is mighty proud of his good friends down in Mecklenburg county.

### AN APPEAL

"Please let me have \$50. I have a position offered me in the Federal Reserve Bank at Jacksonville, Florida, but not a single cent to get there on. Please wire funds." Such was the message received at the Children's Home from one of our girls who left here about three years ago and who has been trying to prepare herself for worth while work, she having graduated from Brevard Institute and then enrolled at Weaver College. Of course, the funds were provided and the necessary faith in the girl assured. The Children's Home cannot forget its family, even for along time after they have passed the 18-year-old mark and have gone out to partially shift for themselves.

### INTERESTING FRIENDS

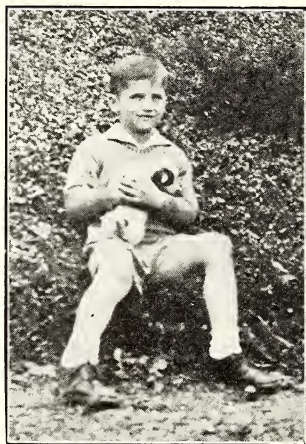
The Children's Home could not begin to get along without its friends. They are an ever present help in time of need. Kindly read the following quotations from several of our choicest friends:

"Please tell me have \$50. I have a position offered me in the Federal Reserve Bank at Jacksonville, Florida, but not a single cent to get there on. Please wire funds." Such was the message received at the Children's Home from one of our girls who left here about three years ago and who has been trying to prepare herself for worth while work, she having graduated from Brevard Institute and then enrolled at Weaver College. Of course, the funds were provided and the necessary faith in the girl assured. The Children's Home cannot forget its family, even for along time after they have passed the 18-year-old mark and have gone out to partially shift for themselves.

"Our Wesley Elder Bible Class has been sewing for the Red Cross and Associated Charities. Since we do not have sufficient material to keep us busy in this work we would like to sew for the Children's Home. We hope to make a number of garments for your children. Mr. Plumer Stewart is our teacher and he is a spliced one."—Mrs. G. M. Lupo, Charlotte..

"Your calls come regularly, consistently, persistently, urgently and in a Christian way. They come for a great Christian cause, all of which I personally appreciate. Whether or not Cherryville has been observing the fifth Sunday in the past, it was done yesterday and in a few days you will receive quite a nice offering from our school. We have made an interested start at Cherryville and have hopes of coming out with a good report at the close of the conference year. We are looking for a visit with your singing class some time this year."—Rev. E. L. Kirk.

"I am sending you a small check which is to be applied on the ten per cent apportionment for First church, Morganton. I wish I could make it several times this amount, for I know of no place where gifts can be more worthily bestowed. You may be interested to know that one of your former charges, Dorothy Mull, is doing nicely here at the school for the deaf. I see her most every day. Her speech is coming along nicely."—Mrs. J. R. Clodfelter.



Billy is well again

### MARBLES

Our boys are now having great times playing marbles. Rings are drawn all about over our level ground, in which are dropped marbles by those who are in the game. Each boy's skill is shown by the way he can shoot them out of the ring. Various types of games are played, but in each instance marbles of various colors are giving our smaller boys lots of opportunity for skillful playing and fair comradeship. While our larger boys and girls are playing basketball our "frying size" boys are marbling. It is very interesting to note their straight aim and effective shooting.

### BILLY BEAN

The picture this week is that of Billy Bean, a member of the Anna Hanes cottage family. Billy is claimed and clothed by the children's department at Harrison Sunday school, Pineville circuit, so ably superintended by Mrs. E. W. Russell. We have been trying to se-



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

We are making preparations for our spring and summer garden. Last fall we planted turnips, collards, spinach, kale, onions and broccoli. Recently we have planted English peas, mustard, lettuce, radishes, beets and Irish potatoes. More attention will be given to raising everything possible for the consumption of our children. It will help our scanty pocketbook and it will make for health and vigor of our boys and girls.

\* \* \* \*

Every week our pastors are sending in part of their Orphanage apportionment. What has come in thus far has kept us from having to go to the banks for a loan to pay our operating expenses. By others following the example of these pastors, we can continue to pay our monthly bills. Here is hoping that those who have not sent us anything yet will do so at an early date. We are facing a serious situation. It is the sincere desire on the part of the trustees not to send adrift any of the children now in the home. Unless conditions improve we shall be forced to let a large number go or go hopelessly in debt. Now is the time to rally to the support of our home so as to prevent serious consequences.

\* \* \* \*

The large congregations heard the sacred concert of our singing class last Sunday, January 29. The young people were at Centenary church, New Bern, at the 11 o'clock hour and at Morehead City for the evening hour. Those who heard the sacred concert were highly pleased with the services. I was happy to be present at each of the services and to take some part in them. Brothers Hobbs and Watkins, pastors of these respective churches, are endeavoring to raise their orphanage apportionment the first of the conference year. They are doing this for two reasons. In the first place the Orphanage is badly in need of the money to meet its operating expenses. In the next place by securing the Orphanage assessment, it gets just that much of their financial obligations out of the way for the balance of the conference year. The members of these two churches are backing Brothers Watkins and Hobbs in making this undertaking a success. This fine, sacrificial spirit upon the part of the churches is greatly appreciated by everybody at the Methodist Orphanage.

After a brief address at the beginning of the sacred concert at Morehead City, I drove over to Beaufort, where I spoke to the congregation of Ann Street Methodist church. Brother Munns had conducted the opening part of the service by the time I reached Beaufort. It was a great privilege to preach in the church where I held my last pastorate before I came to the Methodist Orphanage 18 years ago. Brother Munns was very cordial in welcoming me to his church. While visiting Beaufort I spent the night with my good friends, Mr. and Mrs. Will Potter. I regretted that pressing business at the Orphanage made it necessary that I leave their hospitable home early Monday morning. Professor and Mrs. H. B. Smith invited me to dine with them Sunday after service at Centenary church. Professor Smith is the superintendent of the city schools in New Bern. When I preached on the Clinton charge



Dorothy Morrison, Methodist Orphanage

I was the pastor of his wife. It was a real joy to be in their home. Last Sunday afternoon I drove over to Morehead City and was the guest of Rev. and Mrs. W. P. Watkins. Here I found delightful fellowship in the parsonage. Brother Watkins has made a fine beginning at Morehead City and he is confidently expecting a fruitful pastorate in this wide awake church. On my way home Monday morning I dropped in at the district parsonage to see my friend, the Rev. T. M. Grant, presiding elder of the New Bern district. I heard fine reports about his work on the district.

A prim maiden lady who had spent all her years in the Bostonian atmosphere went to see some relatives who lived in a nearby state. Shortly after the train pulled out of the station she noticed a slab of granite beside the track which read, "I'm from Boston."

The lady, thinking it was a tombstone that read, "I'm from Boston," added to herself, "How very simple and yet how sufficient."—Pathfinder.

## GOOD HEALTH MEANS CHARM AND HAPPINESS

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## Sunday School Lesson

FEBRUARY 12

By F. B. Stockdale.

### Faithful Christian Living (Mark 4:1-20)

Golden Text—Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. (John 15:8.)

The parable is the best way of defining; it shows the thought, in the place of saying. It speaks through the eye instead of through the ear. It is quite likely that we learn more, and more readily, through the eyes than through the ears. Hearing, you have to listen; it takes the effort of the mind to help the servant of the mind; it calls for attention as well as intention. When the appeal is through the eye the mind needs deal with nothing save the picture brought; attention is claimed rather than exercised. We see at once instead of hearing in pieces. Sight puts together and presents completely. Words are detached bringing their little at a time; what they bring the mind must put together.

It is a thing devoutly to be wished that the good side of life should capture the moving picture. That which enables us to see a flower grow would be a mighty help in the spread of desirable knowledge. Its uses are yet in infancy. What it will bring to us we can scarce overdream. It is quite likely that it will enable us to watch the process of assimilation. Many of the secrets of our organism will yield to its wondrous eye. No movement in the material world will escape its wondrous ken.

#### Basic Fact

The core of our lesson is the fact that reception decides results. How the seed is received decides the harvest. The ground does not decide what shall be sown; it decides how it shall grow. How the mind receives is the deciding factor in the use made of what is received. The sowing is the same; the same sower the same seed, but what a different result! The result is the child of the ground. There is no danger in overemphasizing this fact. One grows tired of hearing the preacher blamed because the Word of God does not grow. His business is to sow the Word. It is up to the hearers to do the growing. The teachers meet the same complaint; they are criticized because the scholar does not learn. You might as well condemn the multiplication table because the child has not learned. In the public school you have the same books, the same teachers, but you get differing scholars. One will come out of the school well prepared for the duties of a citizen; another might as well never have gone to school. The fault is neither with the teacher nor the book. The trouble is with the attitude of the student.

#### Four Kinds

This classification is general; each class might be subdivided a great number of times. It is quite likely that to one of these four classes we belong.

Wayside hearing: We have before called attention to the fact that the wayside was good soil trampled hard. The fact is the soil was all the same kind. The parable sets forth differing conditions of the same thing. Human is human, but there are many conditions of human, and we have the feeling that in our day there are more downtrodden than there ought to be. The hardness in life is not all self-caused. The field had been plowed, and to save a few steps folk walked across the soil that untrampled would have been fruitful. The parable does not discuss how the path across the field was made; it points out what happens when the soil is trodden down. Moral capacities are injured by the thoughtless use of human feet. The treader down is out of sight, but the result of downtrodden is not escaped.

Shallow hearers: This is not a soil that has stones in it; it is soil that has stone under it. "No depth." Here is the mind in the making. The hard rock of the earth's crust is barely covered with soil. This is not a result of careless feet; it is a natural condition. The parable is not a discussion of responsibility; it is a picture of things as we find them, as He found them. It may not be complimentary to the race, but it seems to be a fact that there are many shallow-minded people in the world; they have mind only on the surface. If it was only mentality that was discussed, the picture would not be so serious. The fact set forth is that there are many who are incapable of giving any good thing a lasting abode; they receive with avidity and starve what is received as a certainty.

#### Mixed Interests

There is such a thing as trying to grow too many things at one time in the same soil. This is not the idea of rotated crops, but of the impossibility of growing things together. The good seed fell where the bad seed already was, and the good has a poor chance when the bad is already there. If the good had first been in possession the thorns would have had a poor chance. It bodes ill when thorns and thistles are already sprouting before the worth-while arrives.

In explaining this part of the parable, Jesus said, "The cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful." The "lust of other things" is a long list. "The deceitfulness of riches" is careful not to state that it is riches that makes the Word unfruitful. One does not have to be possessed of riches to come under this order; one only needs to want them for what they promise. Many a man has riches who is not fooled by their deceitfulness. Many who never have been rich are captivated by its deceitfulness.

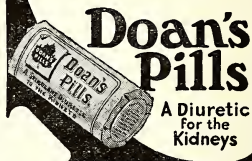
Good is a condition and an absence. Depth is a quality of good. Good gives a

## Have to Get Up at Night?



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chance downward, allows things to get a grip underneath. We have not yet learned to harness the depth of the earth for the growing of our crops. Our plows turn over but the surface of the soil and put a subpolish on the soil underneath and thus forbid its help to those who plow. In this parable good and deep are synonymous. Deep soil is good soil, and good soil is deep. In the estimation of mind, deep is as necessary as ready of wit. Not how quickly will it move, but how deeply will it hold.

#### Questions for Discussion

1. What are the advantages of the parable?
2. What is the basic fact of our lesson?
3. Who are wayside hearers?
4. What are the dangers of shallowness?
5. What two qualities of good does this parable show?
6. Are there more than four kinds of hearers?

—Christian Advocate (Kansas City.)

#### THE PREACHER WHO HAD A DEGREE

By C. F. Weigle.

I know of a preacher who came  
With a D.D. back of his name.  
He tried to look wise  
Through bespectacled eyes,  
But his preaching was dreadfully tame.

He spake of philosophy much,  
And carried his notes for a crutch.  
Some things that he said  
Came out of his head,  
But he learned them, I'm sure, from the Dutch.

His heart was as cold as could be,  
For his soul had no passion, you see.  
He never was stirred  
By the truth in God's Word,  
He was dead, but he had a degree.

He wrote out his name with D.D.  
And was proud of it as he could be;  
He made people tired,  
He should have been fired,  
But he carried a college degree.

He preached but one sermon a week,  
And the strain of that made him so sick,  
He purchased a ball—  
A little golf ball—  
And chased it around with a stick.

No time for revivals had he,  
But a ball game would fill him with glee.  
With no time to pray,  
He took time to play—  
This man with a college degree.

This preacher never could see  
How miracles ever could be,  
For they taught him in school  
That law was the rule—  
The school where he got his degree.

Thus he lived his life day after day,  
Then died, and they laid him away.  
In the Great Judgment Day  
Just what will he say—  
This man with a college degree?

—Selected.

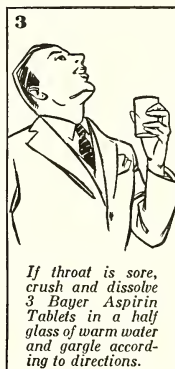
## HERE'S THAT QUICK WAY TO STOP A COLD



Take Bayer Aspirin according to directions in package.



Drink Full Glass of Water.



If throat is sore, crush and dissolve 3 Bayer Aspirin Tablets in a half glass of warm water and gargle according to directions.

### Almost Instant Relief In This Way

The simple method pictured above is the way doctors throughout the world now treat colds.

It is recognized as the QUICK-EST, safest, surest way. For it will check an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, see that you get the real BAYER Aspirin Tablets. They dissolve almost instantly. And thus work almost instantly when you take them. And for a gargle, Gen-

uine Bayer Aspirin Tablets dissolve with speed and completeness, leaving no irritating particles or grittiness. Get a box of 12 or bottle of 24 or 100 at any drug store.



Ask your druggist about the recent price reduction on the 100 tablet size Bayer Aspirin.

NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

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IN THESE TIMES



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Through the centuries no one knows how many disheartened people it has given new strength to "carry on." Today many are turning to it for the first time in years, discovering with amazement that it has not lost one whit of its power.

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Specimen of Type  
**THE LORD is my shepherd  
I want not want.  
2 He maketh me to lie d  
green pastures: he leadeth m  
the still waters.**

— Order from —

NORTH CAROLINA CHRISTIAN ADVOCATE

P. O. Box 328

Greensboro, N. C.

## A Mother's Fight For Prohibition

I am writing for the benefit of those who have not seen the days of the open saloon. I am not dead with old age myself, but I certainly do remember the curse of the open saloon. I was a small girl when prohibition was passed, but the picture of a thankful expression in my mother's face is still vivid. Let me say right here, I had a Christian mother, and that liquor sent her to an early grave. So I have authority "from God," from experience, and from observation to write this article.

I know what it means to see a father reeling home drunk from the open saloons. I know what it means to see a precious mother abused, because of the open saloon, and to see a home go without the necessities of life because of open saloons.

I know what it means to see an angel mother die for the lack of the necessities of life. Have I not enough to cause me to fight for prohibition? Oh, that I could sear it on the minds and hearts of this younger generation!

Right here I want to show you a picture caused by light wines and beer. A few years ago I was living in New York state, where they allowed beer to be sold, and this scene was on the Sabbath day. I had been there but a few days and had not as yet found a Methodist church. I was sitting upstairs in my apartment looking out the window at the snow falling, enjoying the beautiful picture of falling snow (For I was reared in the south). Now, listen, friends. Entering this beautiful picture, there came two old white-headed women, not from the snow but from years, staggering along trying to hold each other up. They came from the beer saloon. I put my hand over my mouth to keep from screaming as I said to myself, "Oh God, I am thankful they are not my mother." As they staggered down the sidewalk a man passed them. One of the women tried to get him to help her get the other home. Did he? Well, no; he passed them up as if they were animals.

There you are, girls. You may think it smart to be one of the crowd and drink with your boy friends, but let him be sober and meet you drunk, or be with a girl that will not drink, and see if he doesn't pass you up.

The younger generation drinks for thrills, to be one of the crowd, to drown some minor trouble, or for want of nerve enough to do things that they know full well that they should not do.

Now to you who are seeking thrills I have a few words to say to you. I was once a young girl, and a girl that was vividly alive, seeking thrills. Of course the things girls do now were a horror to me then; but anyway, we were seeking thrills in our way just as you are, in your way. But none of them satisfied me; neither does yours either. If you want the thrilling experience of your life, one that truly satisfies, seek and find "true and undefiled religion." It

won't take a drink of liquor to have that experience.

Let me tell you my experience. I married at 14 to get out of a drunkard's home; was a mother at 15, a child mother. Liquor again; and when I was 18 I had two precious sons. At this particular time we lived about two miles from town, and in town a protracted meeting was going on in a tent—Wesleyan Methodist. I started attending this meeting; I walked the two miles and pulled my babies in a little express wagon. We had no car or buggy at the time. At these services people were shouting and seemed so happy, I wanted the experience too. I really and truly wanted to be a Christian. So I went to the altar several times without any change. So on this particular night, while walking down the road pulling my babies, I was thinking and couldn't understand why I did not feel as the others testified they felt. So I decided I would go to the altar that night and stay there until I found God. As I knelt there the altar was full. After a while they had all left the altar but me. The preacher talked with me, then my aunt came and knelt down beside me, and she said, "What's wrong, Annie, can't you give up?" And I said, "Give up what?" "The world," she said. "Yes," I said, "I can give up anything." "Well," she said, "you know you believe in Jesus Christ?" "Yes," I said, "I think I have always believed in him." "Well, do you repent of your sins?" "Yes," I said, "all to Jesus I surrender, all to him I freely give." Then I said, "Lord, I surrender all; I lay it at thy feet. Now that is all I can do." Then, Oh, if I could tell it, at that moment the Lord came into my heart, swept it clean, lifted the heaviness, and I experienced the most thrilling experience of my life. I got up and testified that I knew in whom I believed. I sang all the way home. The babies were not a bit heavy to pull. I got up next morning—the air seemed so sweet, the birds never sang so beautiful before. There was no one there to talk to but my babies; my husband was at work in town and mother in another city. My nearest neighbor was a quarter of a mile away. So I just sang and cried and hugged my babies. I suppose they thought their mother had lost her senses. She had—her worldly senses. He has never left me; he came in to stay that night. I still have thrills, girls, wonderful thrills; but liquor doesn't give them to me.

I could write a volume of my thrilling spiritual experiences, but try it for yourselves. Then, and only then, will you understand.

I have gone through some trying times, times that I felt as if I could not go on, but I never thought of trying liquor as a trouble-drowner. I could not have gone on alone; I had help from One who is ready and willing to help.

Liquor is a murderer, a robber, and a curse to humanity in any form. Any in-

## How CARDUI Helped Weak, Nervous Woman

"I was nervous and weak and my back hurt," writes Mrs. Emma Nichols, of Murfreesboro, Tenn. "I could hardly rest. I had a nervous, weak trembling in the lower part of my body, and a bearing-down feeling. I had read of Cardui and decided to take it. After my first bottle, I felt better and kept taking it. It helped me. I took three bottles, and by then I was much improved and rid of the nervousness, so much so that I have recommended Cardui to my daughters and friends. I think it is a splendid medicine to build up the whole system."

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SEND FOR SPECIAL CATALOGUE

The Southern Desk Company  
HICKORY, N. C.



toxicating drink, used in any way, does more harm than good. I for one will fight for prohibition as long as I have life, and in all my prayers I ask God to help us to eliminate liquor and wars from the whole world. He is able.

#### A DEAR LITTLE GIRL PASSES FROM EARTH

In the death of our dear little girl, Rachel Mae, we have passed through a sorrow, the weight of which can be fully understood only by those who have experienced it. Coming so suddenly as it did, we were unprepared from the standpoint of expecting it, except for an hour or two before she passed away. She attended school on Wednesday, played in the afternoon, and attended prayer service Wednesday evening. Thursday morning she arose intending to go to school, but her mother noticed she was not well and kept her out of school that day. We thought she had developed a cold or flu. The doctor prescribed for her on Friday afternoon, and did not seem to be alarmed about her condition. She did not appear to be very sick until Friday afternoon. Saturday morning the doctor told us he did not know what the trouble was, and he had another doctor come in and examine her. We had a nurse with her beginning Saturday night, but in a little while we noticed she was growing worse very rapidly. Three doctors and a nurse were with her just before she died. The doctor informed us about 30 minutes before she died that she had a very rapidly developed case of pneumonia. She passed away about 11 o'clock Saturday night, January 14. She would have been nine years old on February 7, 1933.

It is only natural for parents to feel that their children are unusual in some respect. But this may be said about Rachel. She joined the church before she entered school. She insisted that she wanted to join. She came up into the pulpit just before the service on the night that she joined to inform me of her intention. She had of course talked with us about it and we had left the matter to her discretion after trying to instruct her. She was a most faithful little church member, attending regularly and looking after her own financial obligations to the church. She had a good influence in getting other children to attend church. She attended the preaching service, Junior League, Sunday school and prayer service. She was always ready and anxious to go with me when I was going away from home to preach. Last summer I assisted in several revivals, and she accompanied me a number of times, spending several nights with little new-made friends. She possessed the ability to make friends, and to play with other children without the usual children's differences. She knew how to live peaceably with all.

Her little body was buried in the local cemetery on Monday afternoon, January 16, after funeral services had been conducted in our church here, of which she was a member. Brother L. B. Jones, pre-

siding elder, conducted the service and was assisted by Revs. D. M. Sharpe, E. H. McWhorter, E. C. Maness, W. C. Wilson, and G. W. Perry. Fifteen of our Methodist ministers were present at the funeral. Something like 100 letters and telegrams have been received from preachers and laymen over the conference, conveying their sympathy and assuring us of their prayers. For all these fine expressions we are profoundly grateful. A number of little girls from her class at school (third grade) acted as flower bearers, while six other girls acted as pallbearers. The school children and Sunday school children came to view the body as it rested in the little white casket, seemingly almost ready to break into a smile.

To say we miss her is only to speak the truth, but God and our good friends have been wonderful to us in our distress, and since we know she is resting peacefully, our chief concern is to live so close to Him that we may be accorded the privilege of being reunited with her in the heavenly home.

"She is not dead—the child of our affection—

But gone unto that school

Where she no longer needs our poor protection,

And Christ himself doth rule.

In that great cloister's stillness and seclusion,

By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

Day after day we think what she is doing

In those bright realms of air;  
Year after year her tender steps pursuing,  
Behold her grown more fair.

Thus do we walk with her and keep unbroken

The bond which nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives.

We will be patient, and assuage the feeling

We may not wholly stay;  
By silence sanctifying, not concealing,  
The grief that must have way."

S. J. Starnes.

#### UNCONSCIOUS HUMOR

One day, when Mark Twain was very busy writing in his study, his little daughter asked where daddy was, and was told she must be quiet and not disturb daddy, because he was upstairs writing an anecdote.

Not long after, the door-bell rang and the little girl ran to answer it. The caller asked if Mr. Clemens was in, to which the little miss proudly replied, "Yes, sir, he's in, but you can't see him, 'cause he's upstairs ring a nanny goat."—Our Dumb Animals.

## BEWARE HALF-CURED COLDS!

*They Expose You to a Weakened System and to the Dangers of Serious Complications!*

**D**ON'T temporize with a cold. Don't take remedies that merely allay the cold instead of getting it thoroughly out of the system. A half-cured cold is a cold never cured and a constant source of danger.

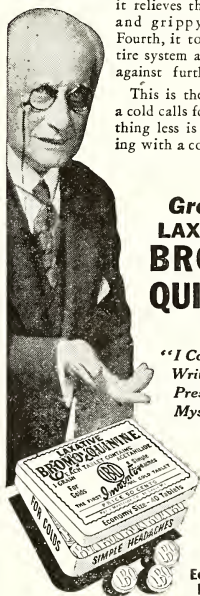
Attack a cold from the inside and attack it with a remedy that does the four things necessary for complete relief.

#### The Four Things Necessary

Grove's Laxative Bromo Quinine knocks a cold and knocks it quickly because it does the four things required

First of all, it opens the bowels gently but thoroughly, the first step in expelling a cold. Second, it kills the cold germs in the system and reduces the fever. Third, it relieves the headache and grippy feeling. Fourth, it tones the entire system and fortifies against further attack.

This is the treatment a cold calls for and anything less is only playing with a cold.



**Grove's  
LAXATIVE  
BROMO  
QUININE**

*"I Couldn't  
Write a Better  
Prescription  
Myself!"*

New  
Economy Size  
Pocket Tin

In addition to the regular box of 20 tablets for 30c, Grove's Laxative Bromo Quinine is now packed and sold in convenient pocket-size tins containing 40 tablets for 50c. 20 per cent more value for your money.

**SORES BOILS  
CUTS, BURNS  
CARBUNCLES**  
Are Healed Promptly By  
**GRAY'S OINTMENT**  
Used Since 1820 25c at Drug Stores

# Children's



# Storyland

## "I NEVER THOUGHT ABOUT THAT"

By Lima L. Henderson.

Mary Lou came running in from play. "Oh, mother," she cried breathlessly, "I've caught my sweater on a nail and made a great run in it. But it doesn't matter, does it, for I can give it to Jane Holmes. You said it was getting too small for me, you know, so you can give it to Mrs. Holmes on Friday. It is really all worn out anyway."

And, like a hummingbird, Mary Lou had darted back through the door and was roller-skating down the walk.

Now Friday was the day that Mrs. Holmes came to help Mary Lou's mother with the weekly cleaning. Mrs. Holmes was poor, and she had several children. Little Jane Holmes was younger and smaller than Mary Lou, and so Mary Lou's outgrown garments often found their way into Jane's wardrobe. Mrs. Holmes was glad to have the dresses and coats, and Mary Lou's mother took pains to have them mended and in good shape, so that Jane would not be unhappy wearing Mary Lou's old clothes.

But now Mary Lou's mother was frowning as she picked up the discarded sweater. It had a long run where it had met the nail, there was a spot on the pocket, and most of the buttons were off.

Without a word, she hung it back in Mary Lou's clothespress.

That night, when Mary Lou had finished dinner and was curled up reading a story-book, her mother came into her room.

"Here, Mary Lou," she called, carelessly, tossing to the little girl a flowered silk dress, "is a dress that Josephine sent over. Just hang it in your clothespress, will you?"

Mary Lou jumped up and exclaimed with pleasure at the pretty silk pattern. Josephine was her big cousin, and often she handed down her outgrown dresses to Mary Lou. Mary Lou's mother had ripped them up and cut them over, and Mary Lou knew they were just as pretty as dresses right from the store. Mary Lou didn't mind a bit wearing Josephine's remade dresses.

So now she cried, "When are you going to fix it for me, mother?"

"Oh, it is all right as it is," answered mother lightly. "Just hang it away. You can wear it like that."

Mary Lou was astounded.

"Well, Mother Smith," she cried indignantly, "here is a spot right on the front of it, and it is miles too big for me. You know I couldn't wear it like this, anyway."

"Oh, that is all right," answered Mrs. Smith vaguely. "I am really too busy

## MY PLACE

By Eleanor Scott Sharples.

Father, where shall I work today?

And my love flowed warm and free.

Then he pointed me out a tiny spot

And said, "Tend that for me."

I answered quickly, "Oh, no, not there;

Why, no one could ever see,

No matter how well my work was done;

Not that little place for me!

And the word he spoke, it was not stern;

He answered me tenderly,

"Ah, little one, search that heart of thine;

Art thou working for them or me?

Nazareth was a little place,

And so was Galilee."

to fuss with it. Hang it in your clothespress, dear; I think it will do nicely."

Mary Lou opened her mouth for more protests, but her mother had left the room. So Mary Lou snatched up the dress and opened the clothespress door to put it away.

And there, right before her eyes, hung the little sweater.

"I wonder—I wonder," thought Mary Lou, looking at the little sweater, "if this is how Jane feels when she gets my things. I know her mother is too busy to make things over for her. I never thought about that," said Mary Lou.

Down came the sweater, and Mary Lou carried it down to her mother's sewing cabinet. Rummaging through the drawer, she found a little roll of yarn to match, and set about mending the run. Mary Lou could sew beautiful clothes for her doll, and now she ran her needle in and out carefully. Still the darn showed quite a bit.

With linen thread Mary Lou sewed on buttons, and then surveyed her work. Right on the front, the ugly spot stood out.

Mary Lou took it to her mother. "I thought I would mend Jane's sweater, mother," she explained, and her mother nodded and examined the darn.

"It is done nicely," she agreed.

"But, mother," suggested Mary Lou, "the darn still shows, and it has a spot. Couldn't I wash it, mother?"

"I think it would be fine," again agreed mother. "And you know how—with warm water and soap-suds."

But Mary Lou still lingered. "I wondered, mother," she hesitated, "if you would let me take ten cents out of my bank and get a package of dye at the

drug store. I thought it would help to hide the darn. The sweater is pink now, and I could make it red, and red would look nice on Jane, and no one would know it had been mine then."

So that is just what Mary Lou did, and mother helped her hang the little sweater behind the stove in a warm place to dry when it had been colored.

How proud Mary Lou was when she saw the gay sweater, almost as good as new! How pleased Mrs. Holmes was to carry it home to Jane. And how happy Jane was when she buttoned it on and wore it to school.

And the queerest thing of all was that when Mary Lou came home from school that day, there sat mother on the front porch, ripping up the dress Josephine had sent over. Somewhere mother had found time to make it over for Mary Lou.—Junior World.

## TRY THIS GAME

"Aunt," said Harry one evening, "do you know any more number games? You taught us one a long time ago, you know."

"Did I? I do not remember. What was it?"

"Why, to think of a number and double it. Then you gave us some number to add to it. We divided by two, and then took away the number we thought of, and the remainder was always half of the number you gave us to add. I've puzzled lots of boys with it."

"Oh, yes!" said Aunt Louise, "I do remember, and I know another. Think of a number."

"All right," said the children.

Harry thought of eight, Helen of three, and Louise of six.

"Multiply by three,"

"Nine," thought Helen.

"Add one to what you have now."

"Ten," thought Helen.

"Multiply that by three."

"Thirty," said Helen, but so softly that no one heard her.

"Now add the first number that you thought of."

Harry had eighty-three, Louise sixty-three, and Helen thirty-three.

"How many figures are there in the number you have now?" asked Aunt Louise.

"Two," said all the children together.

"The last one is three, and the first is the number you thought of."

"So it is," said all the children, Louise adding, "There is some magic about you, aunty."

"No," said Aunt Louise; "it is the magic of figures. I do not quite see myself why it works out that way, but it always does. If you had thought of one



thousand you would have had one thousand at the last."—Kate Lawrence, in Picture Story Paper.

## PAPER HOUSES

(By Grandpa)

"O grandpa, we saw a balloon hanging on a limb of the old apple tree as we came home from school." "Well, well, that seems a little strange," said grandpa. "Were there any ropes, or a basket hanging to the bottom of it?" "No, not a basket, but the bottom of it looked like a funnel, and the top was fastened to the limb." "About how big was it, Bob?" "O, it was as big as a barrel, grandpa." "No, grandpa, it was not any bigger than mama's clothes basket," said Ruth. "Are you sure that it was a balloon, Ruth?" said grandpa. "Well, it looked just like the picture of a balloon in my new book, and I think it must be one." "Get my cane Bob, and we will go and have a look at it."

Pretty soon they came to the old apple tree, and sure enough, high up on a big limb was the new wonder that Bob and Ruth has discovered. "Well," said grandpa, "that does look a little like a balloon, but it is something more wonderful than a balloon. It is a paper house." "A paper house," they both cried out, "how could anybody build a house with paper?" "Yes, it is a paper house, and there are people living in it too. Now look at the lower end of it when I throw this stick at the limb and see if some one does not come out." When the stick struck the limb grandpa asked what they saw. "There were some big black bees came out and buzzed around like they were mad as hornets and then went back into the house," said Bob. "I guess they were as mad as hornets," said grandpa, "for hornets have had tempers, and get awfully mad when they are disturbed at their work, for they are great workers, and don't like to be disturbed." "Well, nobody likes to be bothered when you are doing your sums," said Ruth, "I don't, anyhow."

"Tell us about how these hornets make their houses, and, where they get the paper, and all about them," said Bob. "Don't your teacher tell you stories about birds and animals, and insects?" "Yes, she tells us about how bees make honey and put it away for winter just like squirrels put nuts away, and ants put their winter food away, but she never told us anything about hornets, or paper houses." "Let us go back home where we can sit down, and I will tell you more about it."

When grandpa was seated in his easy chair, and the children were gathered around him, Ruth said, "Tell us first where the hornets get the paper with which they build their houses." "Why, they make it, of course," said grandpa. "Hornets can't make paper," said Nelson, who had joined the others, when he heard that grandpa was going to tell them a story. "O yes, they can, and they were the very first people to make it too. In fact, men learned how to make paper by watching the hornets make it."

"Is that where the Chinese learned how to make paper? I read about the Chinese being the first people to make paper, but it said they invented it," said Eleanor. "Yes, yes, I know they have the credit for being the first paper makers, but they got their ideas about how to make it from the hornets."

"One day a wise old Chinaman was out in the field and he saw a hornet building his house, so he sat down and watched him working. The hornet was chewing like a man chewing tobacco, but instead of spitting on the ground, he was putting something along on the edge of his house that looked like thick gravy. Then he flew away in the direction of a fence, and was gone for some minutes when he came back and began to put more stuff along the edge of the house. The old Chinaman went near to the fence to see if he could find where the hornet got his stuff that he was putting on the edge of his house. In a little while the hornet came to the fence, and lit on the side of a rail and began to chew the soft fuzz that the rain had loosened on the wood. When he had gathered all that he could carry he flew back to his house again and put more stuff on the edge where he had been working before."

"Ah!" said the wise old Chinaman, "you are a smart little fellow, I will see what kind of stuff you are making out of that fuzz that you get off the wood." So he took the hornet's house down and tore it in pieces and examined it very carefully, and he discovered that it was thin and tough, and he could make a mark on it with the end of a burnt stick. Then he said, "why can't I make that stuff?" So he began to experiment. First he scraped the fuzz off a rail, then he moistened it with water and pounded it until it was soft like thin dough. This he spread on a piece of board and rolled it as thin as possible, like mama rolls pie crust. When it was dry he examined it and found it was tough and smooth so that he could write upon it and wrap it around his fingers like a piece of cloth. He had learned from the hornet how to make paper."

"Is all of the paper made from wood?" asked Eleanor. "O no, some of the finest is made from cotton rags, and some from linen rags, the brown wrapping paper is made from straw. But the newspaper and magazine paper is made from pine wood, and it takes thousands of pine trees every year to supply the demand for newspaper print."

"I didn't know that hornets and bees and animals could teach things to people," said Ruth. "O yes, some of the greatest lessons that man has ever learned were taught to him by some animal, or bird, or little insect." "Well, dumb animals are not so dumb after all," said Bob.—The Methodist Protestant Recorder.

Boy—Pa, can you write your name with your eyes shut?

Pa—Sure.

Boy—Well, shut your eyes and sign my report card.—Exchange.

To make Children

# EAT

Don't force children to eat! The girl or boy who has no appetite has *stasis*—which means the child is sluggish. But cathartics have caused more constipation than they ever cured! The "California treatment" is best—just pure syrup of figs. Try this for a few days, then see how eagerly your youngster will eat.

Stimulate the colon and that child with a finicky appetite will devour everything set before him. Here's the simple treatment that does more for babies or older children than all the diets fad foods, or tonics.

Nature has provided the "medicine" you'll need to stir your child's colon muscles into proper action. California syrup of figs. Pure, delicious, harmless. It acts on the lower colon—where the trouble is. *It has no ill effects on the intestines.*

Begin tonight, with this marvelous "California treatment." Any drugist has California syrup of figs, all bottled, with directions. Use enough the first time to cleanse the clogged colon of every bit of poison and hard waste. Then just a little twice a week until the child's appetite, color, weight and spirits tell you the stasis is gone. Whenever a cold or other upset clogs the system again, use this natural vegetable-laxative instead of drastic drugs.

**WARNING:** *There are dealers who practice substitution. Be sure to protect your child by looking for the name CALIFORNIA on the bottle.*

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**CHILL TONIC**

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**MALARIA, CHILLS and FEVER**  
for over

**60 Years**

A Reliable General Strengthening Tonic  
AT ALL DRUGGISTS  
Wintersmith Chemical Co., Inc., Louisville, Ky.

## Build Up Strength and Energy

Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

**YERKES**  
PALATABLE EXTRACT  
COD LIVER OIL

**WEAK EYES** refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

## North Carolina Christian Advocate

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By Methodist Publishing Company, Inc.

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M. T. PLYLER

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FIRST ROUND—IN PART

	February
Behama, 11	12
Mt. Tirzah, 3	13
Pittsboro, 11	19
Duke's Chapel, 7:30	19
Durham Ct., McManis, 11	26
West Durham, 7:30	26
	March
Stem, Calvary, 11	5
Carr, 7:30	5
Orange-Carboro, 11	12
Hillsboro, New Sharon, 5	12
Calvary, 7:30	12
Front Street, 7:30	15
Massey Andrews, Massie, 11	19
Cedar Grove, Walnut Grove, 3	19
Lakesood, 7:30	19
Branson, 7:30	22
Pender, Oak Grove, 11	26
Rocgemont, Union, 7:30	26
Roxboro, 3:30	26
	April
Burlington Ct., 11	2
Swaponville, Phillips, 3	2
Metane, 7:30	2
Duke Memorial, 7:30	4
Faneville, E. Hill, 11	9
Milton, Senora, 11	9
Leasburg, Hebron, 3	9

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

### FIRST ROUND—IN PART

	February
Curtis-Clark-Hay Hawk, Ebenezer, 11 and 1	10
North Gates, Savage, 11 and 1	11
Washington, 11	12
Bath, Ashbury, 3	12
Paneto-Behaven, 7:30	12
Fairfield, 7:30	13
Stumpy Point, 7:30	14
Mattamoras, Amity, 11	15
Swan Quarter, Reddens, 7:30	15
Gates, Gatesville, 11 and 1	18
Gates, Gatesville, 11	19
Murfreesboro, 7:30	19
Ashokoe, Powellsville, 11 and 1	26
Ashokoe, Powellsville, 11	26
Aulander, Aulander, 7:30	26

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FIRST ROUND

	February
Red Springs, p.m.	12
Roland, a.m.	12
Goldston, a.m.	18
Carthage, a.m.	19
Linden, Cool Spring, p.m.	19
Piedmont, a.m.	26
Robards, Ledbetters, 3 p.m.	26
Rockingham, p.m.	26
	March
Hamel, a.m.	5
St. Johns-Gibson, St. John's, p.m.	5

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND—IN PART

	February
Grimesland, 11	12
Vanceboro, 7:30	12
Mt. Olive, 7:30	12
Mt. Olive Ct., 11	18
Fremont, Eureka, 11	19
Pinelville-Elin St., Mt. Carmel, 3	19
Wenport, 3	26
Beaufort, 7:30	24

Seven Springs, Beeton, 11	25
Grifton, 11	26
Aydin, 7:30	26

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FIRST ROUND

	February
Youngville, Youngsville, 11	12
Garner, Ebenezer, 3	12
Ballay, 11	19
Edenton Street, 7:30	19
Erwin, 11	26
Fuquay, Holly Springs, 7:30	26

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
FIRST ROUND

	February
Warren, Providence, 11	12
Warrenton, 7:30	12
Weldon, 7:30	15

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
FIRST ROUND

	February
Lumberton, Chestnut Street, 11	12
Fairmont, Bethesda, 3	12
Carver's Creek, Bolton, 11	12
Halboro, Wanasah, Q. C. 3 and 7:30	19
Swansboro, Midway, 11	26
Jacksonville-Richlands, Jacksonville, 3	26
Mayville, Mayville, 7:30	26

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
SECOND ROUND

	February
Great Missionary Conference	10
Weaverfield, 11	12
Laurel, 5	12
Blittmore, night	12
Fletcher-Mills River, Mills River, 11	19
Swannanoa, Azalia, 3	19
Eik Mountain, night	26
Brevard, 11	26
Flat Rock, Moores, 3	26
Saluda-Trion, night	26
	March
Marshall, 11	5
Holt Springs, Fairview, 3	5
Hillside, night	5
Rosman, 11	12
Sylsland, Horsehoe, 3	12
Central, 11	19
Weaverfield Ct., 3	19
Haywood Street, night	19
West Asheville, 11	26
Fairview, 3	26
Oakley, night	26
	April
Candler, 11	2
Acton, Asbury, 11	2
Leicester, Grace, night	2
Delegates for district conference will be elected.	2

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

	February
Pinelville, Pinelville, 11	12
Brevard Street, 7:30	12
Chadwick, 11	12
Wesley Heights, 7:30	19
Dilworth, 11	26
Bethel, Boger's Chapel, 2:30	26
Calvary, 7:30	26
	March
Waxhaw, Mineral Springs, 11	5
Unionville, Mill Grove, 3	5
Hawthorne Lane, 7:30	5
Ansonville, Wightman, 11	12
Peachland, Harmony, 3	12
Myers Park, 7:30	12
Matthews-Indian Trail, Indian Trail, 11	19
Prospect, Midway, 11	19
Thrift-Moore's, Thrift, 7	19
Morven, Pleasant Hill, 11	26
Marshallville, Smyrna, 3	26
Hornstead-Duncan, Duncan, 7:30	26
	April
Wadesboro, 11	2
Poikton, Poplar Hill, 3	2
Balmont Park, 7:30	2
Hickory Grove, 11	2
Weddington, Bond's Grove, 3	9
Trinity-Derita, Derita, 7:30	9
Lilesville, Olivet, 11	16
New Hope-Bethel, Union, 3	16
Spencer Memorial, 7:30	16
Monroe, Central, 11	23
Stanfield, Mt. Moriah, 3	23
Wesley Heights, 7:30	23
First Church, 11	26
Monroe Ct., Bethel, 3	26
Big Springs, 7:30	26

	May
Brevard Street, 11	7
Pinelville, Marvin, 3	7
Chadwick, 7:30	7
S. Special at day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Let every pastor and leader in the district attend the great meeting at First church, Charlotte, Monday, February 13. Do not miss this!	18

### GASTONIA DISTRICT

	February
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
SECOND ROUND	
Trinity, 11	12

## MAKES WOMEN LOSE FAT

Miss Res M. Holmes of Dayton, Ohio, writes: "I weighed 180 so started to take Kruschen. I never was so surprised as when I weighed myself the first week—I lost 7 pounds. I just bought my 3rd jar and am down to 145—am still taking them and never felt better in my life." (June 17, 1932).

To take off fat—take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—one bottle that lasts 4 weeks costs but a few cents—get it at any drug store in America. If this first bottle fails to convince you this is the SAFE and harmless way to lose fat—your money gladly returned.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

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### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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Maylo, 7	12
Central, King's Mountain, 7:30	15
Polkville, Polkville, 11	18-19
Belwood, Double Sheds, 3	19
Park-Grace, King's Mountain, 7	19
Cramerton, 7	22
Lowsville, Snow Hill, 3 and 11	25-26
Mcadenville, 7	26
March	
Bradley Memorial, 7	1
Lincoln Ct., Asbury, 11	4-5
Bessmer City, Concord, 3	5
First Street-Belmont, Ebenezer, 7	5
Mouth Holy, 7	8
Crouse, Laboratory, 11	12
Stanley, Iron, 7	12
West End, 7	15
Rock Springs, Bethel, 11	18-19
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, First, 11	26
Goodsonville, 3	26
Cherryville, 7	26
April	
East End, 7	2
South Fork, Ebenezer, 3	2
Main Street, Gastonia, 7:30	5
Main Street, Belmont, 11	9
Staura, 7	9
Shelby Ct., El Bethel, 11	15-16
Cherryville Ct., St. Paul's, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23

## GREENSBORO DISTRICT W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Century, Century, 11	12
Calvary, Calvary, 11	19
Main Street, Main Street, night	19
Wesley Memorial, Wesley Memorial, night	19
College Place, College Place, 11	26
West Greensboro, Friendship, 3	26
Glenwood, Glenwood, night	26
March	
Proximity, Proximity, 11	5
Pleasant Garden, Rehoboth, 3	5
Highland, Highland, night	5

On Sunday afternoon, February 12, a great Methodist mass meeting will be held at Wesley Memorial church in High Point. The subjects for discussion are Missions and Evangelism. Bishop Paul Kern will be present and will make the principal address. We urge every pastor in the district to be present and to bring a goodly number of his people with him. Urge the Methodist people to hear this great Christian statesman.

## MOUNT AIRY DISTRICT W. E. Poovey, P.E., Mt. Airy, N. C. SECOND ROUND

Mt. Airy, Rockford Street, 7:30	February
Elkin, 11	19
Mt. Airy, Central, 5	19
Moravian Falls, Lebanon, 11	26
Wilkesboro, Union, 3	26
North Wilkesboro, 7:30	26
March	
Todd, Blackburn's, 11	5
Warrenville, Shenplot, 3	5
Jefferson, West Jefferson, 7:30	5
Sparta, Shiloh (Saturday), 11 and 2	11
Creston, Suberland, 11	12
Watauga, Mabel, 3	12
Boone, 7:30	12
Jonesville, Maple Springs, 2:30	13
Mt. Airy Ct., Zion, 11	19
Aranst, Hunter's, 3	19
Helson, Grassy Creek, 11	26
Laurel Springs, Bethel, 3	26
April	
Rural Hall, Rural Hall, 11	3
Pilot Mountain, Fairview, 3	3
Siloam (protracted meeting), 7:30	9
Dobson, Silcan (Q. C. and dedication), 11	9
Yadkinville, Booneville, 3 and 7:30	9
Danbury, Danbury, 11	23
Sandy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	23
Madison, Dan Valley, 3	23
Stoneville-Mayodan, Stoneville, 7:30	23

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

## SALISBURY DISTRICT C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C. SECOND ROUND

Albemarle, Central, 11	February
Lands, Lands, night	12
Westford, 11	19
Kingsapolis, night	19
Norwood Ct., Green, 11 and 3	25-26
Norwood Station, 11	26
Cornum Memorial, night	26
March	
Concord, Central, 11	5
East Spencer, East Spencer, night	5
China Grove, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Rowan Mills, night	19
Granite Quarry, Mt. Tabor	19
New London, Richmond, night	19
Denton, Ct., Bethany, 11 and 2	19
Eadin-Tabernacle, Tabernacle, 11	26
Albemarle, First Street, night	26

All our people are urged to attend the conference on Missions and Spiritual Life. First church, 10:30, February 13. There will be sessions morning, afternoon and night, and all our Methodist people should go.

## STATESVILLE DISTRICT J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Hickory, First, 11	February
Bethel-Fair Grove, Bethel, 3	12
Maiden, 11	19
Newton, night	19
Statesville Ct., Shiloh, 11	19
Troutman-St. John's, 3	26
Stony Point, night	26
March	
Hickory, Westview, 11	5
Highland-Rhodium, Highland, night	5
Mt. Zion, 11	12
Davidson-Fairview, 3	12
Shelby-Jones Memorial, night	12
Granite Falls, 11	19
Dudley Shoals, 2:30	19
Hudson-Collins, night	19
April	
Hickory, First, 11	5
Lenoir, First, 11	9
Winthelm, Mt. Zion, 2:30	9
Lenoir Ct., Littlejohns, night	9
Hiddente, Rocky Springs, 11	15
Mooreville, Central, 11	16
Mooreville Ct., Williamson, 2:30	16
Statesville Ct., Shiloh, 3	19
Ball's Creek, Center, 11	23
Catawba, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	30
Olin-Turnersburg, 3	30
Statesville, Broad, night	30
May	
Cool Springs, Clarksburg, 11	7
Olin-Turnersburg, 3	7
Taylorsville-Carson's Chapel, 11	14
District conference, Central church, Mooreville, May 9-10	

## WAYNESVILLE DISTRICT Leonidas B. Hayes, P.E., Waynesville, N. C. FIRST ROUND

Pines, Spring Creek, 11	February
Highlands, Cashiers, 11	12
Glenville, 7:30	19
Bryson City, 11	26
Robbinsville, 7:30	26
March	
Whittier, Shoal Creek, 11	7
Canton, 7:30	7
Sylva, 11	12
Waynesville, 7:30	12
Wendler, Love's Chapel, 11	19
Clyde, 7:30	19
Delwood, 11	26

## WINSTON-SALEM DISTRICT Loy D. Thompson, P.E., Winston-Salem, N. C. SECOND ROUND

Hanes-Clemmons, Clemmons, 7:30	February
Advance, 11	12
Coolmeade, 7:30	19
Kirkson, Mt. Olivet, 11	26
Seize Garden, 7:30	26
March	
Davis, Salem, 11	4
Thomasville, 11	5
Clarkburg, 3	5
Trinity-Bethel, Bethel, 7:30	5
Thomasville, Pine Wood, 11	11
Elizabethtown, 11	12
Walcott, Center, 7:30	12
Centenary, 11	19
Osgurn, Oak Summit, 7:30	19
Kernersville, 11	26
Forsyth, Pine Grove, 7:30	26
April	
Walkerston, 11	2
Bethel, 7:30	2
Farmington, 11	2
Lewisville, Doubt, 3	9
Denton, Silcan, 11	19
Linwood, Macedonia, 3	19
Lexington, 11	26
Grace, 7:30	23
Mooresville, 11	30
Hiatt, 7:30	30
May	
Mooresville, 11	7
Central Terrace, 7:30	7

## Man Wins Battle With Kidney Acids

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MANY women are troubled with monthly bearing-down pains, weakening drains, backache or sideache and nervousness. They should take Dr. Pierce's Favorite Prescription. Mrs. Mary Lemons of 19 Vine St., Proximity Sta., Greensboro, N. C., said: "I had pains in my back, was so nervous I couldn't sleep, felt all rundown, had no appetite, food soured and caused a distressed feeling, also gas. I felt miserable all the time. It was necessary for me to get the but one bottle of Dr. Pierce's Favorite Prescription when my trouble was completely cleared up. It not only relieved me of the nervousness but I also gained in weight and strength."

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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## ✠ IN MEMORIAM ✠

**RIPPLE**—Joseph L. Ripple, son of Mr. and Mrs. J. C. Ripple, a churchman and prominent business man of Whiteville, N. C., passed away May 23, 1931. He was an honored citizen, a member of the Methodist church, and a member of the Junior Order United American Mechanics.

He was born in Davidson county June 27, 1885. March 29, 1916, he was married to Miss Edna Honeycutt of Winston-Salem.

Surviving are his wife and three children, Edna Elizabeth, J. L. Jr., and Charles Ripple; his parents, Mr. and Mrs. J. C. Ripple of Welcome; four brothers, I. C. and A. M. Ripple of Welcome; and S. C. and Hoyle Ripple of Winston-Salem.

Funeral services were conducted from the home and interment was in the Whiteville cemetery. J. A. Martin.

**INGRAM**—Thomas Wilborn Ingram was born February 3, 1852, and departed this life November 8, 1932. He lived 80 years, nine months and five days. He was married to Miss Francis Williams August 3, 1883, who survives him. And to this union were born nine children, of whom eight are living. They are: Mrs. T. N. Newsum, Salisbury; Mrs. J. W. Snider, Denton; Byron P. Ingram, Lillington; Mrs. E. C. Lynden, Atlanta, Ga.; Mrs. A. F. Morris, Salisbury; Mrs. A. G. Bingham, Thomasville; Van B. Ingram, Charlotte, and Robert N. Ingram, Denton.

Brother Ingram was a native of Randolph county, moving to Denton about 18 years ago. He was a member of the M. E. Church, South, in which he was very active, and which he supported very loyally. He loved his church, and his church loved him. He always played an important part in the affairs of the community in which he lived. Was county commissioner and on the board of education for a number of years. He taught school for about 50 years. Was justice of peace for years and judge of recorder's court, and served both with honor. Was always ready to advise and help his clients to settle their difficulties amicably.

He was indeed a good man and true friend, and leaves a host of friends to mourn his passing. B. A. Sisk, P. C.

**EXUM**—On October 20, 1932, the sweet spirit of Mrs. Ida J. Exum passed to its reward. She had been in failing health for several months, though not even her nearest relatives knew of the seriousness of her condition. She bore her affliction so quietly and uncomplainingly that the dreaded disease had taken too great a hold before medical aid was sought.

On October 11 she was taken to Memorial General Hospital at Kinston, where it was found that there was no hope for her recovery. She was then taken to the home of her sister, Mrs. Emma F. Jones, where after a few days of intense suffering she passed quietly away.

Mrs. Exum was born July 24, 1865; joined the Methodist Episcopal Church at the age of 11 and lived and died in the faith. At the age of 34 she was married to Mr. John A. Exum of Snow Hill, who preceded her to the spirit land three years and nine months. To this union were born three children: Lewis Arthur, Joseph Maxwell, and Lucy Dail, all of whom died in infancy.

A large portion of her life was a life of sacrifice. In her young womanhood, after the death of her father and mar-

riage of all the sisters, she was left with her only brother, for whom she spent years of untiring devotion.

During her married life she was ever ready to perform the duties of mother to her step-children as well as to her own little ones. After the death of her husband she still clung to the old home, though urged by relatives to give up the loneliness and make her home with them. Alone with the exception of a family who occupied a portion of the house she spent the greater part of her last years.

She was so unselfish and considerate of the feelings of others that she would sacrifice her own pleasure to administer to the comfort of others.

She leaves four sisters, Mrs. Pattie Dail, Mrs. Mary V. Case, Mrs. P. L. Carr and Mrs. Emma F. Jones, daughters of the late Edwin Pridgen. She died near the home of her birth, having spent her entire life in Greene county.

She was buried in St. Barnabas cemetery by the side of her husband. Funeral services were conducted by her pastor, Rev. E. B. Craven. The pallbearers were Messrs. Robert E., Joseph E., Moses M. and McEarl Jones, and Paul and B. T. Dail, all nephews of the deceased.

The floral offerings were many and beautiful, attesting the love and esteem in which she was held by those who knew her.

We mourn not as those who have no hope. Sister.

**MAHAN**—Joseph Wilson Mahan was born April 10, 1866, near Chatham, Pittsylvania county, Virginia, and departed this life January 21, 1933. He was married on May 12, 1896, to Miss Grace Lee Oakes. To this union four children were born, three of which died in infancy. He is survived by his wife, one daughter, Miss Janie Mahan, and one sister, Mrs. Sallie Hundley of Acton, Va. At about 20 years of age Brother Mahan was converted and became a member of the Methodist Episcopal Church, South, holding his membership for a while at Siloam Methodist church. Later he moved his membership to Chapel Methodist church, where for a number of years he was a steward and superintendent of the Sunday school. In March, 1919, he moved with his family to North Carolina, settling in the Shady Grove section of Caswell county. He transferred his church membership to Shady Grove Methodist church, where he remained a faithful member and church official until the end of the journey. On Sunday, January 22, his earthly remains were laid to rest in Shady Grove Methodist church cemetery, the services being conducted by his pastor. We commend the sorrowing wife, daughter, and sister to our heavenly Father's tender care. Ivey T. Poole, Pastor.

### RESOLUTIONS OF RESPECT

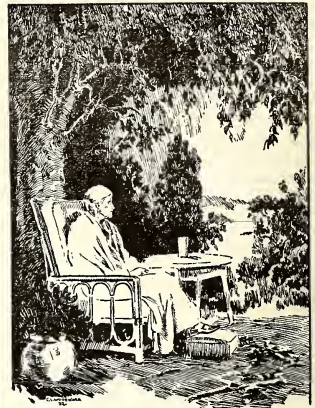
We, the members of the Woman's Missionary Society of Center church, feel keenly the loss of our dear sister, Mrs. J. E. Bolton. She was known by her friends as a very devoted mother, wife and neighbor. Her character was full of beautiful traits and she was always striving to drop a beautiful thought among others. She will be greatly missed by the many friends which she had gained since she came here from England in 1925. Therefore be it resolved:

First, That we have lost one of our most loyal members.

Second, That we send our heartfelt sympathy to the father and children.

Third, That her life has been a blessing to all those with whom she has been associated.

Mrs. L. A. Walker, Jr.,  
Mrs. D. W. Clayton,  
Miss Virgil Hooper,  
Committee.



*“The Leaves of Life  
Keep Falling—  
one by one”*

**E**ACH leaf that flourishes on the tree of life falls to the earth at its appointed hour, mingling its dust with the dust from which it sprang and leaving a void that nothing else can fill.

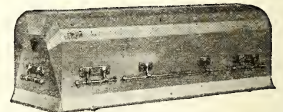
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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 16, 1933

Number 7

## TWO PICTURES

**D**ID you ever study the details of the first picture in the Bible? A beautiful garden, with two human beings in it. In the center of the garden two magical trees. The fruit of one gives knowledge, the fruit of the other eternal life. One day the human beings violates God's command and eat the fruit of the first tree. God discovered what has happened, and is enraged and alarmed. What if these rebels should eat the fruit of the other tree as well? They have already gained knowledge. Then they would have immortality too. So in anger and fear "God drove Adam out of Eden, and at the east of the garden set a cherubim with flaming swords to guard the tree of life." This is the scene with which the Bible opens. The tree of life is closely guarded. God is keeping immortality for himself.

What is the final picture in the Bible? A celestial city, with a crystal stream flowing through it. That stream is the river of the water of life. Anyone who drinks will be immortal. On either side of the stream magical trees are growing. They are trees of life, and their fruit gives immortality. Within the city is a great company, gathered from every tongue and tribe and kindred. Is God barring those people from the trees of life and the waters of life? Quite the contrary. Throughout the celestial city his voice sounds. "The Spirit of the bride say, come. And let him who is athirst come. And whosoever will, let him take the water of life freely." Why is there such a difference between the two pictures? Why does Genesis say that God drove Adam away from the tree of life, while Revelation says that to it he invites ten thousand times ten thousand? Because a long interval elapsed between the writing of these two books, and because during that period the conception changed profoundly. Men came to see that he is not selfish and he is not jealous. They realize that he is loving and helpful, that he can be trusted to share immortality with his children. Thus the basic idea of Genesis gave place to those of Revelation. The flaming swords vanished from the tree of life, and the tree was planted in the very center of the celestial city.

—James Gordon Gilkey, in *Voices of Living Prophets*.

## This Is for the Eyes of our Subscribers Only.

1. Some of our subscribers have been worrying over the hard time they have had to pay their subscriptions. We sincerely thank all such for the small remittances they keep sending us.
2. The editors and managers have been worrying also; they worry about those able to pay who do not notice the statements we send them. How do they expect us to keep going?
3. We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.
4. If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.
5. The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.
6. Lists of subscribers have gone out recently to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### THREE CHEERS FOR WADESBORO

Forty-nine dollars, which is for 16 renewals and four new subscribers, is something to make a man in a newspaper office offer more than three cheers. Furthermore, there is assurance of additional subscribers a bit later.

We let Brother George B. Clemmer, the pastor, tell the story in his own words as follows:

"We observed a recent Sunday as 'Good Literature Day' in our church here at Wadesboro. Among other things we recognized and recommended the North Carolina Christian Advocate as profitable reading matter. Also we appointed a committee to look after renewals and get some new subscribers. 'Believe it or not,' said committee has been at work, and its members are too modest to have their names mentioned. Enclosed you will please find check for \$46, most of which is for renewals. We expect to send you a list of new subscribers at an early date.

"P. S.—Since writing the above we have gotten one new and another renewal. The check has been changed and these names have been added to the bottom of the list."

Rev. David R. Proffitt

Brother Proffitt, pastor at Erlanger, sent in some time ago 12 new subscribers, but by oversight due note has not been made in this column. We hasten to correct this oversight and to thank Brother Proffitt for his good work. But he never fails to do fine work wherever he goes. It looks like all the presiding elders would be striving to get him.

### Rev. E. L. Kirk

Cherryville is heard from through E. L. Kirk, the pastor, who never fails to do fine work for the Advocate. He sends 20 new subscriptions. Most of these are for a full year at \$2.00 each. Several of them are 50 cent trial subscribers which have been delayed in getting to this office. We thank Brother Kirk for his successful work and for the assurance that he is not done yet. The fact is Kirk never gets done; he keeps it up all the year.

J. F. Armstrong

Rev. J. F. Armstrong sends seven new subscribers and one renewal from Rutherfordton. That is a good report from this young man. As the years go by he grows younger and more effective. That is the way every man should behave.

Rev. J. C. Williams

J. C. Williams, Fuquay Springs, sends us six renewals and three new subscribers. We are glad to get both new and renewals and we rejoice that some of the pastors are looking after renewals as well as the new. J. C. Williams is one of those pastors who wins victories wherever he goes, not in one department of work but in all. There is no flourish of trumpets, but he delivers the goods.

Reidsville

Mr. W. L. Trotter sends us 10 new subscribers from Central church, Reidsville. The Advocate has never failed to have a fine list of subscribers in Reidsville and we are glad that additions are being made. We thank Brother Trotter and Dr. Barnhardt, too, for these new names that are added to the list of Reidsville readers.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

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Number 7

James H. Pou, Raleigh attorney, is reported to have said, "Stop saying, 'Get the money where the money is,' and adopt the following, 'Cut expenses where the expenses are.'" Mr. Pou gives the legislature sound advice but those law makers will not take it. Certainly not when it applies to their own salaries.

Stop expecting ease. Quit planning how to escape toil. Hard work is the only road to real success. Quit looking for short cuts to prosperity. Learn how to practice thrift and how not to spend a dollar before you have earned it. A hard job may be considered undesirable, but it is better than no job at all. Learn to be afraid of debts; they are hard to pay.

Watch the lawyers who are at Raleigh striving to liberalize our divorce laws, and see how many have a client to profit thereby; if not, see if they are not lawyers of limited practice who hope to add thereto by loose divorce laws. There is some ulterior motive, for the good people of North Carolina are not demanding any change. Let the lawyers who are men worthy of their noble profession see that our divorce laws remain as they are.

Among the things that we should quit is self-pity, because we are poor; especially when in good health, and able to ride in an automobile. Also we should take our ears from the ground. The politicians have listened to the tramp of the multitudes till they have lost all power of vision. But some preachers, teachers, and business men in this respect are like the politicians. Take your ear from the ground and fix your eyes upon the stars. Furthermore, dig into your ribs and learn what you have inside your chest. The measure of every man is found within. His true riches are the hidden riches of the heart. Our poverty is not in the realm of dollars and cents but in the realm of the unseen, even within one's self. We repeat, dig into your ribs.

"He hath set me in a large place," declared the ancient psalmist. Invariably the man led of God dwells in a large place. Like the philosopher's garden the place may be short and narrow, but it is very high. There is abundant room in which to dream and to think. Paul in jail wrote some of his best letters. John Bunyan in prison gave to the world his Pilgrim's Progress. Jesus never got beyond the borders of Palestine, yet this little hill country which on an average sized world map is no larger than a postage stamp, was large enough for the redemptive work of the world's Saviour.

Have you heard how affairs are going in New York? The Brooklyn bridge has been suspended, the subway is in a hole, the Empire State building is up in the air, and the elevated roads daily run over thousands of people. This state of affairs is being attributed to the 18th Amendment and naturally the cry is for repeal and for beer. With beer and repeal this New York panic will end quickly. And when North Carolina gets wine and beer for which the solons at Raleigh are planning we may expect prosperity and happiness in the Tar Heel state. It seems a pity that we have been so slow in finding a remedy for all our ills.

In his interesting story of "The Beginnings of Methodism from the Branches of the Yadkin—and Beyond," W. E. Poovey quotes from the old papers of Miles Foy, a North Carolina Methodist preacher who died in 1894, as follows: "My grandmother was a first cousin of Elizabeth, Queen of England." In the same quotation he says that his grandfather was a first cousin of Louis XIV of France. We are not entering into the Louis XIV kinship, but we would like to know how his grandmother became a first cousin of Queen Elizabeth who was born in 1533, almost three centuries before the birth of Miles Foy in 1811. For three generations to stretch across three centuries puts a strain on our credulity.

### The Day for Spiritual Adventure

SOME Christians stress the infallible Book, others stress the infallible Church, still others stress the infallible Conscience. Whatever the chief place may be that is given to either of these, most thoughtful men and women will agree that all three of these have a place in religious life, it matters not which one may be given the first place. Then, too, the external and the miraculous in religion is more and more giving place to the inner life—to the experiences that are mystical in their origin. These become more and more while dogmas, creeds and forms count for less and less.

Methodism has always put stress upon the mystical experience by which the soul makes immediate approach to God—by which it gains an experience of the Eternal. But this has not been all of Methodism. The authority of the Book and the social demands of men about them have never been ignored. The Methodists of the Holy Club at Oxford stuck close to the Greek Testament and they visited the needy, the sick and the imprisoned, but they won few victories until after the revolutionary inner experience that moved them to daring spiritual adventures.

At present we have a marvelous institutional life, we exalt the written Word and never did we put so much emphasis on the social gospel. Along with all this we have filled the land with credits received for work done in the educational process. Still something is wanting. Do we not need a more vivid and ever present mystical experience that was the very warp and woof of the life of Jesus? Something of the altered face and changed form and glorified figure and inner radiance of him who insisted, "I and the Father are one." All who know by experience the truth, "Lo I am with you always," will enjoy a fresh daring in the advances for conquest.

Wesley and his early followers, with the glowing heart, never winked at the vices, the sins, the political corruption and social injustice of that vicious day.

In sermons and pamphlets Wesley severely denounced the evils of liquor. Wesley was in advance of his day in denouncing the slave trade, then a growing industry in England and America. The English Church never opened its mouth; not so was it with Wesley. He thundered against slavery and the slave trade. Wesley was against war when his country was making great conquests by war. The same is

true as to the political inequalities of Wesley's day. Wesley bitterly attacked the other vices of England such as disrespect of the Sabbath, swearing and dueling. He was opposed to all that was a menace to religion, to justice, to morality, and to the national welfare.

Had we more of the mystical experience of the power and the presence of God in our souls a new day of spiritual adventure would be found all across the land and around the world. What a stir then would be in the pulpit and the pew!



### Sunday, February 19, a Day of Prayer

THE request made of ministers of every creed and condition to observe next Sunday as a day of prayer for the blessings of God upon our state and nation should get attention of all who wish well the cause of humanity and still cherish faith in the God of nations. That God may guide us and give us strength as a nation is the earnest cry of many these wavering and eventful days.

Surely the ministers of religion in every church of all communions must feel that the obligation is theirs to guide the restless and uncertain multitudes in the present flux and flow of material things into a finer and a more intimate fellowship with the Unseen. In this hour of transition nothing else will hold.

The conviction spreads that we are in the midst of a revolution, at present peaceable, with no one who is able to lead us out of the spiritual, moral and material depths into which we have fallen. Our ordinary church life, efforts in legislation and undertakings in business have failed us. It is time to get a new hold on God, that he may enable us to distinguish between that which is good and that which is bad, and assist us to cleave to that which is good. Our father's God only can save us and our children from the nemesis that threatens us—and the whole wide world.



### Roosevelt, The "Old Lion"

DR. W. L. STIDGER has been telling in Zion's Herald of his visit to Harvard's new church with its memorial room. A Frenchman stood by him as he read the words: "Quentin Roosevelt, 1919." "And as we talked we remembered that sacred, silent moment when the 'Old Lion,' as his sons called him, heard the news of Quentin's fall from the skies to his death. The reporters asked Mr. Roosevelt what he had to



say. He turned away for a moment, then wheeled around again in characteristic fashion replied, 'You can't bring up boys to be eagles and expect them to act like sparrows!' Then we recalled how that 'Old Lion' had walked away from the reporters, and had gone, alone, back to the Oyster Bay barn, down under the grapevines into the barn, back to the last stall, where Quentin's pony stood, and of how he had buried his face in the pony's mane and wept alone. We talked of how that scene had been described to the world by the old negro servant of Theodore Roosevelt."



### Methodist Loyalty Week

**M**ETHODIST Loyalty Week was fixed by the conferences for February 19-25. A fine beginning of this week will be for all churches to observe Sunday, February 19, as a day of prayer in keeping with the request made by the spiritual life conferences which have been held for the past week in North Carolina.

What could be made more interesting and profitable than the themes suggested for discussion?

These subjects are: (1) Loyalty to Methodist doctrine; (2) Loyalty to Methodist emphasis upon Christian experience; (3) Loyalty to Methodist way of living as laid down by the General Rules; (4) Loyalty to our educational program; (5) Loyalty to our missionary program; (6) Loyalty to the church; and (7) Loyalty to Jesus Christ.

Too often we bewail the want of loyalty on the part of people without making any serious effort to remedy the situation. Observance of a week such as this suggested in the present provision will prove to be profitable for years to come. We can tolerate almost anything else better than a spirit of disloyalty. Loyalty to the flag is one of the first essentials in national life; loyalty to the marriage vows is fundamental to the home; loyalty to Christ is basal in our Christianity. Disloyalty is sin.

Let Sunday, February 19, be a day in which earnest prayer is made for the state, and the nation, and then a good beginning will be made for the observance of loyalty week in our churches. Nothing could be finer and more helpful for making fruitful this effort now begun in these recent spiritual life and missionary conferences just closed. That God may have his way in us and be able to use each of us in a great spiritual and missionary advance should be the eager guest of every earnest and anxious heart.

### New York As Viewed by a Western Editor

**T**HE Pentecostal Herald, a paper that with its other fine qualities knows how to be interesting carried last week an account of New York City as it appeared to a man who obviously had his wits about him. Here is the story:

New York was described by a western editor as a "Wart on the nose of civilization; its architecture, like its confusion of tongues, has the Tower of Babel backed off the map. The Jews own it, the Irish run it and the Americans visit it in rubberneck wagons." It is said when Cardinal Mercier of Belgium visited New York after the war that a wag pointed to one of the most conspicuous of skyscrapers in those days and told him it was the spire of the "Church of St. Woolworth." Dr. Newton says, "New York is polyglot cosmopolitanism in congestion; one can walk hours and never hear the English language, even when one does hear English it is spoken with such an accent as hideous as the cockney accent in London. . . . It is neither English nor American, Esperanto nor Eskimo," and he adds the following story: "A second-hand dealer moved to Brooklyn and built a new home which he called the Cloisters. When asked by his partner why he called it such a name his answer was: 'I calls it The Cloisters because I gotta be cloise to the movie palace, cloise to the trolley line and cloise to the theayter.'"



### Henderson's Night

**T**HE Chapel Hill Weekly last week carried an informing and extended story of a community tribute to Dr. Archibald Henderson for his monumental biography of Bernard Shaw. While a community affair, the whole world of letters seemed to be represented as the first paragraph of the Weekly's story makes clear in the following:

"Famous men and women all over the world joined the Chapel Hill community last Sunday evening in acclaiming Archibald Henderson for his monumental biography of George Bernard Shaw. Their letters and telegrams of felicitation—all except one—were read by Frederick H. Koch to a company that filled the Playmakers Theatre. The letter from Albert Einstein, discoverer of Relativity, was read by Mr. Henderson, first in the original German and then in an English translation. It came by air mail from California and reached Chapel Hill just before the meeting."



# People and Things



The Southern Methodist Press Association last week in annual session at Augusta, Ga., elected M. E. Lazenby, Birmingham, Ala., president, A. F. Smith, Nashville, Tenn., vice president, and A. W. Plyler, Greensboro, N. C., secretary-treasurer.

The Catholic prisoners in Sing Sing prison outnumber those of all Protestant and Jewish sects combined, according to the chaplain of the prison. He gives the following figures: Catholics, 855; Protestants, 518; Jews, 177; Christian Scientists, 20.

The third week of January is a notable one for the South. General Robert E. Lee and Edgar Allen Poe were born on January 19; General Stonewall Jackson on January 21. Matthew Fountaine Maury, "The pathfinder of the seas," was born the same week.

Our church at Southport is again bereft, this time by Mrs. Mary L. Price Week's death the 6th instant, when her three devoted daughters were about her. This virtuous woman kept her home well, and spent many of her 82 years in the faithful membership of the M. E. Church, South.

"The South Camden circuit in the Elizabeth City' district has recently suffered the loss of one of its most devout Christian members, Mrs. Delia Barco, who died January 3, 1933. She leaves her daughter, Miss Alice Barco, who has the sincere sympathy of her friends."—Forrest D. Hedden.

"March 7 and 8 Tuesday and Wednesday), 1:30 to 5:30 p. m., 7:15 to 9:30 p. m., are to be parsonage days and hours on Pittsboro charge. Some members do not know where the parsonage is. We shall expect members from all sections of Chatham county. Come, register at the door and learn more about the parsonage home."—Pastor.

Ebenezer church on the Dudley Shoals charge was destroyed by fire February 5. The church—valued at \$4500—which had been rebuilt recently, was dedicated last summer. There was some insurance, but we are not advised as to the amount. It is expected to rebuild at once. This is the fourth church in the Statesville district to be burned in the last three years.

Deaths and injuries to trespassers on the property of the Southern Railway System reached tragic proportions in 1932, 192 having been killed and 227 injured as against 146 killed and 201 injured in 1931, according to figures in a bulletin just issued by the Southern's Safety Bureau. This was an increase of 31.5 per cent in deaths and of 13 per cent in injuries over 1931 and sets a new high record for both deaths and injuries.

North Carolina should be the objective of thousands of tourists annually, lured by the history, drama, romance, poetry and tragedy of Roanoke Island. Just a few miles across the waters of Roanoke Sound from Roanoke Island stand the Kill Devil Hills where the brothers Orville and Wilbur Wright flew the first heavier-than-air flying machine flown by man, under its own power. On the highest of the Kill Devil Hills, Congress has created one of the most beautiful, most enduring and most inspiring monuments in America, commemorative of that first Wright flight. The beams from the beacon of the Wright Memorial sweep the shores of Roanoke Island and the site of old Fort Raleigh.

Rev. John R. Church was in the Advocate office yesterday, having come to bring some new subscriptions which will be reported next week. He has just returned from Asbury College, where he reports the greatest meeting that he was ever in. The services were in the Methodist church and were for both town people and the students. Congregations of 1200 attended when the mercury was below zero last week in Wilmore, Ky. There were hundreds of conversions. It is good to hear Church tell of that meeting.

"It has been quite a while since we have had anything to say from McDowell charge. Our work is moving along very nicely this year. We have Bro. T. B. Huneycutt as our pastor for the second year. We consider ourselves exceedingly lucky to have Brother Huneycutt. I don't think we have ever had a preacher that comes as near pleasing everybody as he does. His messages are always inspirational and uplifting. He never seems to become discouraged, although the way seems hard sometimes. We feel sure we can say as much about our presiding elder, Brother Fox. He is a great old man and loved by everybody. We regret very much to think of this year finishing up his fourth year in Marion district. He has taken a great interest in us. We will surely miss him. May God richly bless him wherever he goes. Pray for us on McDowell charge."—Charge Lay Leader.

"The work of the Master in Draper is progressing nicely this year. It seems to be the best for many days. Attendance upon the services is on the increase. The Sunday school is about the biggest in the history of Draper Methodism. We have received several members on profession of faith and several by letter. These people here have been good to us. Some of them discovered that my Ford was idle, and after finding out its trouble they sent to the nearest place and secured license plates, and the only trouble now is gas and oil. Also many came along and brought enough groceries to last several months. We appreciate all the good things that the people have done for us. There are some good disciples here. We are praying for a bountiful harvest of souls during our revival, which will be some time in the late spring. We will keep the subject of the Advocate also before the people."—G. E. White, P. C.

During the months of April, May and June the Adult Student will carry an elective course for adult classes in the Sunday school dealing with the educational task of the local church. This course has been prepared with the needs of local church workers especially in mind. It is popular in language and practical in point of view. Any class of adults should find it easy to handle. If the teacher of this course will follow carefully the directions given in the April, May and June issues of the Church School Magazine the course will be easier to teach and much more valuable to the class. In some situations it might be valuable for the pastor to conduct a discussion group on Wednesday evenings or at some other time during the week, using "The Church Teaches" as a basis for discussion. In this way the teachers and officers of the Sunday school, as well as the stewards and other church officials, might participate. Every local church should make plans to use this elective course. For further information, write to Dr. C. A. Brown, 810 Broadway, Nashville, Tenn.



Certainly, in the long run, the persecution in Soviet Russia, for example, can only result in a better and more social interpretation of the gospel, but, on the other hand, the conventional friend of Christianity who interprets it merely as a way of escape from the troublesome world, or merely as a personal comfort or salvation, robs it of that which makes it the leaven of civilization. For it is only as its influence reaches through individuals into social systems that it fulfills the purpose of its founder.—Bishop Cameron J. Davis.

During the next three months the Anti-Saloon League of America will hold approximately five hundred rallies in a campaign of opposition to modification or repeal. Hundreds of additional meetings will be held during this same period by the various state Anti-Saloon League organizations. Following the convention in St. Petersburg Anti-Saloon League speakers will go to selected states from coast to coast in an intensive three months speaking campaign. Sergeant York will come from Florida to New Jersey for a ten-day tour, and will leave immediately thereafter for a month of meetings in California. Bishop Cannon is scheduled for the leading cities in Pennsylvania. Bishop Edwin H. Hughes of Washington will address thirteen meetings in New York. William E. (Pussyfoot) Johnson will be routed to the Pacific coast and back, traveling through Wisconsin, Minnesota, North Dakota, South Dakota, Colorado, Montana, Washington and Oregon.

Modern English literature has lost one of its outstanding lights in the death of John Galsworthy, novelist and dramatist, which occurred in London on the last day of January after several weeks' illness with anemia that followed a severe cold. Galsworthy was born in 1867 of a very old Devonshire family. His father was a successful lawyer in London, and he himself was admitted to the bar at the age of twenty-three, after his graduation from Oxford. He soon left the profession, however, and turned to writing. He spent most of his life thereafter examining and chronicling by means of fiction the traditional characteristics, the conservatism and cult of property, of the upper middle class of England to which he himself belonged. Of his novels, perhaps the best known are those composing the Forsyte series. In his dramas, as in his novels, he turned his scrutinizing eye upon the complexities of his time, discussing such subjects as the administration of justice, the relations of capital and labor, and politics and social principles. In January, 1918, Galsworthy declined an offer of knighthood. Last November he was awarded the 1932 Nobel prize for literature.—Zion's Herald.

#### A BIG SUNDAY AFTERNOON MEETING IN WESLEY MEMORIAL CHURCH, HIGH POINT

Last Sunday afternoon the missionary and spiritual life conference was held in Wesley Memorial church, High Point. Each available inch of the big church both upstairs and down was crowded before the hour of opening at 3 o'clock. The congregation packed the adjoining rooms and overflowed into the assembly room of the Sunday school department where a loud speaker brought the waiting congregation a full report of the services. People were there from Salisbury to Reidsville and Ashboro to Winston-Salem. That afternoon congregation with its bishops, pastors, presiding elders, leading laymen and the overflowing church had every appearance of a Sunday morning service at an annual conference. The services

began at 3 o'clock and continued till five and the people did not seem to grow weary. Bishop Mouzon presided and spoke briefly before Bishop Paul Kern delivered the principal address and A. W. Plyler followed Bishop Kern. The prayer was by Rev. L. D. Thompson, presiding elder of the Winston-Salem district, the Wesley Memorial choir furnished good music and the occasion was a real triumph.

#### GREENSBORO COLLEGE CAMPUS NEWS

The second semester's work is well under way at Greensboro College with little change in the personnel of the student body. Three seniors, Miss Vera Falls of King's Mountain, Miss Edith Gray Wade of Dunn, and Miss Annie John Williams of Reidsville, completed the work for the A.B. degree. They are now at their respective homes and will return to participate in the commencement exercises. The total enrollment has been maintained by the entrance of three new students and the return of two former students who have been successfully pursuing work elsewhere during the first semester. The new girls on the campus entering the freshman class for the spring term are Miss Jane Isenhour of Sanford, Miss Juanita Piekard and Miss Carolyn Welch of Greensboro. The two students returning to be with their classmates are Miss Imogene Boyles of Thomasville, and Miss Minnie Weaver of Rich Square. Miss Boyles has been studying at the Emerson School of Oratory in Boston, while Miss Weaver attended Duke University.

On Saturday, February 12, Miss Mary Fowler of Pilot Mountain and Miss Blanche Hoover of Denton met one of the requirements of the department of spoken English, when they presented two plays, which they had selected, cast, rehearsed and staged, before an audience in the Odell Memorial Auditorium.

On Sunday evening, February 12, a very impressive candlelight service, marking the rededication of the lives of the students to the service of Christ, was conducted by the Y. W. C. A. in the college chapel. This service grew out of the inspirational meetings conducted at the college last week by Rev. J. Shenton Lodge of Hickory, Va.

#### Dean Justin Miller Selected for Finals Address

Dean Justin Miller of the school of law of Duke University will make the commencement address at Greensboro College on the occasion of the next commencement, according to an announcement made by Dr. S. B. Turrentine.

Dean Miller's address will be delivered on the morning of Tuesday, May 30, in Odell Memorial Auditorium as the final event of the commencement season.

Born in Crescent City, California, on November 17, 1888, Dean Miller received his bachelor's degree from Stanford University in 1911, and the degree of Doctor of Laws in 1914. Dr. Justin Miller has had a wide and varied experience as a teacher, having taught English, economics, history and law in a number of the country's outstanding institutions. At different times in his career Dr. Miller has served as professor of law at the University of Montana, University of Oregon, University of Minnesota, Stanford University, and the University of California. He served as editor in chief of the Oregon Law Review, 1921-23, and associate editor of the Minnesota Law Review, 1923-26. Before coming to the school of law of Duke University Dr. Miller was dean of the school of law, University of Southern California. He has been dean of the school of law of Duke University since 1930.

## General Missionary Council and Paine College Jubilee Celebration in Augusta, Ga.

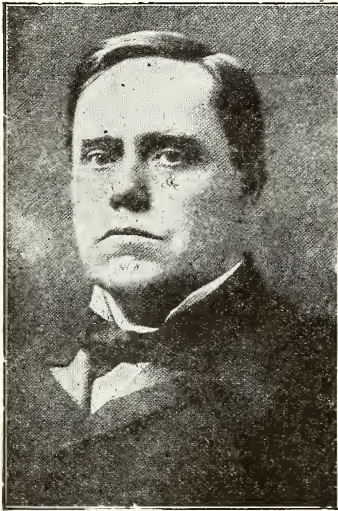
The General Missionary Council met last week in Augusta, Georgia, where at the same time Paine College celebrated its Golden Jubilee. To join the two events proved a fine arrangement. The exercises began Tuesday and continued through Thursday.

The attendance was large and the exercises both interesting and instructive. The following bishops were there:

day evening for the benefit of the Augusta people, as the crowds could not all be accommodated at one time.

The Paine College Jubilee Singers were the bright particular stars of the occasion. Whenever they appeared thunderous applause greeted them.

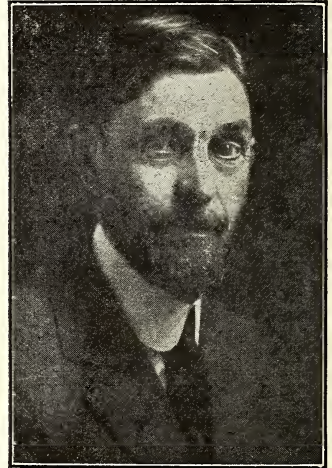
All meetings were in St. John's church, except the pageant on Wednesday evening, and the Paine College



Bishop Warren A. Candler, Atlanta, Ga., honorary Chairman, Paine College Jubilee Commission, first Secretary Board of Trustees.



Bishop S. R. Hay, San Antonio, Texas, President of the General Board of Missions.



President W. P. Few, Durham, N. C., a principal speaker at Jubilee Celebration of Paine College.

Bishop Warren A. Candler, Atlanta; Bishop Edwin D. Mouzon, Charlotte, N. C.; Bishop H. M. Dobbs, Shreveport, La.; Bishop W. F. McMurtry, Fayette, Mo.; Bishop Collins Denny, Richmond, Va.; Bishop H. M. DuBose, Nashville, Tenn.; Bishop James Cannon, Jr., Washington, D. C.; Bishop Paul B. Kern, Shanghai, China; and Bishop Hay.

Other leaders from all sections of the church were in attendance. The greater number of these came from active ranks of the missionary forces of our Methodism, led by Dr. W. G. Cram and other executives of the board of missions at Nashville, Tenn., and the secretaries of the annual conferences' boards of missions.

There was quite a group of visitors who had no official connection with the Council, but interested in its work.

Among the prominent speakers that appeared upon the program were Bishop Warren A. Candler, Dr. Bruce R. Payne, president of the George Peabody College, Nashville, Tenn., President W. P. Few of Duke University, Dr. W. W. Alexander, secretary Commission on Interracial Relations. Many other bishops, educational and missionary leaders rendered valuable service on the program.

A feature of the jubilee celebration was a "Pageant, 'Marching On,' Depicting the Rise of the Negro Race." This was given by the Paine College school of music. It was presented Wednesday evening and repeated Fri-

Jubilee Commission meeting on Wednesday afternoon, which were in the auditorium of Paine College.

### High Lights About Paine College

It is the only institution for colored people conducted by the Methodist Episcopal Church, South.

It is the only college in the country operated jointly by Southern white people and Southern colored people.

The budget of Paine College is about \$75,000 per year. The board of missions gives approximately \$35,000, the balance coming from student fees and other sources.

Practically all the money that has ever gone into Paine College came from Southern sources. The general education board has given \$13,346. The Jeanes-Slater Fund has given \$9,800. The Colored Methodist Episcopal Church has given \$65,834. The Methodist Episcopal Church, South, has given more than \$1,250,000.

Paine College is a member of the Southern Association of Colleges and Secondary Schools.

While Paine College alumni are found in various parts of the world, eighty per cent of them are living and working in the South.

In the fifty years during which Southern white people and Southern colored people have been working together in Paine College, there has never been a jar or a misunderstanding.

Some of the leading Southern Methodists of the past have been active in behalf of the Negro people, among



them being such persons as Bishop William Capers, Bishop Atticus G. Haygood, Bishop Warren A. Candler, Bishop Charles B. Galloway, Dr. George William Walker, Dr. J. D. Hammond, Miss Belle H. Bennett, and Mrs. Luke Johnson.

The present president of Paine College is Edmund Clark Peters, formerly treasurer of the China Mission and secretary in charge of the Y. M. C. A. work in Russia and Siberia.

At one time the annual conferences in the Southern States appointed 327 white preachers to minister exclusively to Negro congregations. When the War Between the States broke out, the Methodist Episcopal Church, South, had nearly a quarter of a million colored members.

The president of Paine College has always been a Southern white man, the dean a Southern colored man. White and colored Southern people compose the faculty and trustees.

### HOW NATURE STORES HER SEEDS

By Prof. Harvey Furbay, Ph.D.

Nature has many interesting ways of keeping her great gardens filled with living things. Many plants live but one season and die. Before they die, they produce seeds which Nature carefully protects until they can grow into new plants. Other plants which live many years may produce countless numbers of seeds each year.

Since there are many dangers which imperil the seeds Nature has provided numerous methods of protecting them. In size, they range from almost dust in some tropical orchids, up to coconuts the size of a man's head. Their shapes may be long and slender, round, flat, or irregular. Often hooks or plumes are attached to aid in the scattering of the seeds. The color may be bright or dull. The majority of seeds are brown or grey, and this seems to make them less conspicuous.

Bulbs and perennial plants remain in the ground over winter in cold storage. The bulbs of the common jack-in-the-pulpit sleep quietly in the soil only a few inches deep. The frost does not hurt them, but they need protection from rabbits and squirrels, so they are provided with a very bitter, stinging taste which insures safety from these animals.

Some aquatic plants, such as the wild rice which the Indians used much for food, drop their seeds into the water as they ripen. These seeds remain quiet all winter, and in the spring send up their green blades. Many of these seeds are devoured during the winter by water birds, but there always remains enough to start the new plants in the spring.

Many trees and shrubs keep their seeds attached to themselves over winter and let them fall to the ground in the spring. The honey-loust tree, the coffee-bean tree and others keep their seeds in pods or capsules where they are kept as dry as in a farmer's granary.

Seeds are produced in far greater numbers than is necessary for the new crop. They may fall to the ground or blow about in the wind till they lodge somewhere. Frost does not harm most of them; neither does drought or flood. Birds feed upon them and devour great quantities, and this is one way that "Nature's balance" is maintained. There are plenty of seeds left, which have escaped the birds, when spring arrives.

Thoreau wrote in his diary on January 16, 1860, that he had seen a flock of tree sparrows picking something from the surface of the snow amid some bushes. On closer

examination he found that they were feeding on the fine seeds of the "panicked andromeda." The sparrows would fly up and alight on one of the patches of hard berries, then give the berries a vigorous shaking and beating with their claws, wings and bills, sending down a shower of seeds to the snow beneath. Frequently when deep snows have covered up the ordinary food of many birds, a high wind will scatter the seeds of pines, hemlocks, birches and elders far and wide over the surface of the snow for them to eat.

The length of life shown by various seeds is interesting. Some must sprout the following summer, or they die. A few, as the elm, willow, and poplar, must sprout and start growing the same summer they are formed. Most seeds will survive for one, two or three years and still grow. Tests have shown that a few seeds will grow after being kept in a dry place for more than fifty years. The seeds of Indian lotus are reported to have sprouted when more than one hundred years old. Accounts of seeds that grew after being taken from Egyptian tombs thousands of years old are probably false.

What is it that Nature so carefully protects in these seeds? Every seed contains a tiny unborn plant, along with a supply of food for it to live on until it is sprouted. All this is enclosed within a thick, hard, outer covering. The baby plant "sleeps" inside this case, much as the frog does at the bottom of the pond. It breathes very little, and grows only slightly. The thickness of the case or outer covering partly determines how long the seed can be kept before being "planted" and still grow.

Christ, who was a keen observer of nature, told his disciples that "some seeds fell by the wayside, and the fowls came and devoured them up"; "some fell upon stony places" and died for lack of moisture; "some fell among thorns" which choked them out; and "some fell on good ground, and brought forth fruit, some an hundredfold." He also likened the Kingdom of Heaven unto "a grain of mustard seed which a man took and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it."

It would be hard to find a living thing which gives less signs of life than a dry seed. Yet we have only to give it the right conditions, such as every farmer and gardener does, in order for that seed to show signs of life and to produce a new plant like its parents. The seed is Nature's provision for a new generation.—The New Outlook.

### AND YET THIS SECTION SUFFERS MOST FROM WAR DEBTS

Opposition to reconsideration of the inter-governmental debt problem comes chiefly from the agricultural districts of the South and West. . . . The annual burden to which the citizens of these 32 states would be subjected, even by a complete cancellation of the debts, would be about 78 cents per capita. . . . The 32 states mentioned produced 63 per cent of the nation's meat products, 73 per cent of exportable grains, all of our cotton, practically all of our copper, and 95 per cent of our petroleum. Obviously, with a restoration of world trade these states which would bear but a small part of the burden of debt revision, would be outstanding beneficiaries.—C. T. Revere.

Let every loyal supporter aid by sending a remittance to the Advocate.

## THE SPIRITUAL LIFE CONFERENCES START COLD WITHOUT BUT WARM WITHIN

Bishop Mouzon and those associated with him gave time and effort and some money in making preparation for the seven conferences running February 10-16 at points within comparatively easy reach of the entire state. This is a venture of vast possibilities. It should tell for years and years to come in marshaling the forces for a steady advance.

### Asheville, a Mount of Vision

Last Friday morning in Central church, Asheville, assembled more than three hundred men and women from the Asheville, Marion and Waynesville districts to join in the spiritual life and missionary conference called for that day. The mercury hovered around zero, but no one seemed to care. Some had driven more than a hundred miles over mountain roads down through the celebrated Nantahala Gorge, hastening on to the metropolis of the mountains. By 11 o'clock more than three hundred preachers and laymen were in Central church, with Bishop Edwin D. Mouzon in charge.

The opening devotions were led by Dr. C. N. Clark of Canton. He spoke most effectively and sounded the note that was dominant during the day.

Rev. L. B. Hayes, presiding elder of the Waynesville district, led the mind and touched the heart as he vividly presented the things that really count in life and in religion.

Bishop Edwin D. Mouzon gave the main message of the morning. He stuck close to the heart of the gospel, putting the stress on that which is spiritual. This was an hour that gave guarantee of the success of the coming series of conferences at which the inner life and missions were to be the chief topics discussed.

### A Call for a Day of Prayer

Following the address of Bishop Mouzon, M. T. Plyler offered a resolution signed by Edwin D. Mouzon, L. B. Hayes, D. M. Litaker, Zeb F. Curtis, M. T. Plyler and others.

The first paragraph reads thus:

"We ministers and laymen assembled in Asheville, N. C., on February 10, 1933, in a spiritual life and missionary conference do suggest that Sunday, February 19, 1933, be set apart as a day of prayer for the blessings of God upon our state and nation. We do request ministers of every creed and condition, at some hour on this day in their churches or in community meetings that may be arranged, to call the people to engage in earnest prayer and supplications that God may guide us and grant us wisdom in these crucial days."

In the afternoon M. T. Plyler spoke of the unchanging Christ in this world of change.

The missionary secretary, Rev. Walter West, dealt with the practical side of the work of the conference. He was followed by Bishop Paul Kern, who gave glimpses of the work in the Orient. Bishop Kern delivered his main address at night.

At the close of the discussions of the afternoon each one of the presiding elders met with the group from his district to plan the work that is to follow.

This brief statement will indicate in merest outline the work of the day. No one can put into cold type the warmth and enthusiasm of the occasion. There was no zero weather in the hearts of these Methodists of the mountains.

Bishop Mouzon and other leaders had every reason to rejoice in the success of this first day.

The fine way in which the ladies of Central church cared for more than 300 about the tables added much to the pleasure and the success of this event.

Dr. W. A. Lambeth sustained his reputation for courtesy and princely consideration of every one.

Dr. and Mrs. Lambeth made Bishops Mouzon and Kern, elders Hayes and Litaker and editor Plyler their debtors for many moons. To gather about their dinner table was a gracious privilege—to get from Bishop Kern first hand information of conditions in China added to the occasion. Not often is an itinerant group so highly favored.

### Icebound at Statesville

On the day following the Asheville conference, the world in all this region lay wrapped in ice. The night before the streets of Asheville were slick as soap and conditions Saturday morning at Statesville were no better. Some said "call off the meeting," for the preachers were on the long distance saying they could not come. With delegates due from beyond the Ridge, the prospect was by no means pleasing. But many did not hesitate to try the roads. Elder Poovey of Mount Airy did not hesitate to make the trip even without chains on his car. Before 11 o'clock fully 100 had come and the meeting was in full swing, with Bishop Mouzon in the chair.

Rev. J. T. Mangum of Mount Airy spoke first on the unchanging Christ. Then came Bishop Paul Kern to tell of the victories in the East and the present urgent demands. This filled full the morning.

Following the lunch hour Rev. Walter West presented with clearness, and in detail, the present plans now being stressed.

Bishop Mouzon gave the closing address.

The discussions of the day followed rather closely those at Asheville, and the spirit manifest was much akin to that of the wonderful success in the mountain metropolis. But the most surprising feature to many was the attendance on such a day of ice and its perils.

Those who are reading W. E. Poovey's historic address now running in the Advocate know that he who has so much of the spirit of the men on horseback would not waver before an ice covered highway. Then there is the dashing Joe Hiatt, who leads the van on the Statesville district. With such leaders as these we naturally expect others to follow. This meeting of last Saturday should result in big reports for the year. Joe Hiatt's chief regret is that the more than four hundred counted on could not be present.

In working with ministers I am constantly being impressed with the enormous load most of them carry. And this does not mean merely a multiplicity of things to do; it does mean that harassment which is almost beyond belief. The troubles and difficulties of the parish break the heart of the true minister. Hourly he is called upon to bring forth from his own inner resources those powers which are needed to assist those who call upon him for inspiration, counsel, wisdom and direction.—Irvin E. Deer, Secretary Kansas City Council of Churches.

In 1930, forty-three per cent of the students in the University of Shanghai, China, were Christians. In 1931, about forty-six per cent were Christians with church affiliations.



## THE PRESIDENT HONORED BY THE KING

Only second to the president's distinguished services to his church are his services to the King and nation. Every great church leader, indeed, renders valuable service to his country. But Dr. Lidgett during his long ministerial career has given himself to that side of church service which is nearest to social and political life. For many years he led the Progressive Party in the London County Council, giving special attention to national education and social reform, and he has just completed his term of office as vice chancellor of London University. He has a statesman's mind and a zealot's activity. Few have done as much as he to advance the cause of Christian unity. As honorary secretary of the National Council of Evangelical Free Churches he has become a kind of embodiment of the Free Churches. It has been generally anticipated that the King would use the occasion of the achievement of Methodist Union, when Dr. Lidgett is first president of the United Church, to bestow on him some mark of royal recognition of his services. In the New Year's List of Honors his name appears as one of two to receive the high distinction of Companion of Honor. Having regard to his unique position among the Free Churches some, thinking of service to come, had hoped that he might be accorded a seat in the House of Lords. No doubt he would have adorned such a position. The News-Chronicle voices the opinion of a large number that a fitting opportunity for advance along a fresh line has been missed. But it certainly may be said that the addition of his name will add distinction to the roll of Companions of Honor.

To the above news note in the Methodist Recorder (London) this further observation is made in the Recorder:

During the last years Dr. Scott Lidgett has had honors of a rare distinction conferred upon him—London University made him her vice chancellor, the University of Oxford gave him her degree of Doctor of Divinity, the Methodist Conference made him her president, and now His Majesty the King has crowned these by making him a Companion of Honor. Every member of the Methodist Church, and men far beyond her borders, are glad that such recognition has been given to one who has won an esteem and an admiration that fall to so few. If we may indulge our pride, he will be a brilliant ornament to the Order, as he will bear the distinction with that modesty which is one of his finest characteristics. For many years Dr. Lidgett has been an outstanding figure in the social and religious life of Great Britain, a man of fine taste, keen insight, practical power, and withal a passionate enthusiasm for all causes that are sacred and for the good of all. His soul has always been open to the fine breath of the Spirit, and his will has been inflexible in its allegiance to that which is good. Every one who knows anything of his unbounded activities in the redemption of the worst, and for the enrichment of lives that have been under the confining restraints of painful disabilities, will feel that this honor has been most worthily bestowed. By the width and depth of his learning, as well as by the elevation and distinction of his character, he has become a great religious leader, acknowledged by every branch of the church, and intimate in all her counsels. Absolutely free of the snare of self-seeking, his soul has moved in the ordered liberty of sacrifice; and while he has filled his mind with the thoughts of God, he has filled both his hands with redemptive service for men. With persistent courage and splendid devotion he has stood in the front rank of those noble souls whose high aim is to build Jerusalem in England's green and pleasant land. And if to fulfill this high purpose it be necessary to work and to live in Barmesley, there he will work out his destiny in joy and hope. While we all rejoice in his honor, we pray that he may long be spared to be among us that of which the distinction is after all but the symbol.

## FROM GOLDSBORO TO FOUR OAKS

A little more than two months ago we bade farewell to our friends of the Goldsboro circuit and came to Four Oaks to make new friends and to carry on the Lord's work. Four years of close contact with a great and good people produces a tie that calls for real suffering when it has to be broken, even in a measure, and so we suffered.

The change brought about in our life by our transfer to this place has been greater, in some respects, than any we have experienced for a long time, and therefore quite interesting. We have rapidly become adjusted to it and are really enjoying ourselves in our new surroundings.

We find here, as we have found on each former charge, some of God's chosen people. These have rallied to our side and the work has started off in fine shape. We are having good congregations all over the work and our mid-week service here at Four Oaks is really a joy.

The stewards came together one night to fix our salary and to apportion the claims of the church, and when their meeting was over and we all came over to the parsonage I found forty odd people from over the charge each one intent upon pounding the poor little preacher, and they did it so well swelling soon set in and he has not swayed down yet.

Our quarterly conference has been held, at which time Brother Love preached us a really great sermon. The people showed no signs of down-heartedness or discouragement, but of hopefulness. So we are happy in our work and looking forward to a good and happy year.

W. H. Brown.

## A CALL FOR A DAY OF PRAYER

Ministers and laymen assembled in Asheville, N. C., on February 10, 1933, in a spiritual life and missionary conference do suggest that Sunday, February 19, 1933, be set apart as a day of prayer for the blessings of God upon our state and nation. We do request ministers of every creed and condition, at some hour on this day in their churches or in community meetings that may be arranged, to call their people to engage in earnest prayer and supplication that God may guide us and grant us wisdom in these crucial days.

The conviction spreads that we are in the midst of a revolution, at present peaceable, with no one who is able to lead us out of the spiritual, moral, and material depths into which we have fallen. Our ordinary church life, efforts in legislation and undertakings in business have failed us. It is time to get a new hold on God, that he may enable us to distinguish between that which is good and that which is bad and assist us to cleave to that which is good. Our father's God only can save us and our children from the nemesis that threatens us—and the whole wide world.

Edwin D. Mouzon, L. B. Hayes, W. A. Lambeth,  
O. J. Chandler, D. M. Litaker, Zeb F. Curtis,  
E. W. Fox, Mrs. H. A. Durham, M. T. Plyler.

## WASHINGTON COLLEGE OF COMMERCE TO AWARD SCHOLARSHIP TO DESERVING BOY, VALUE \$180

The Washington College of Commerce, Blackstone, Va., will award a scholarship waiving tuition charges for a period equivalent to a full year of professional training to the high school graduate who is selected. The winner will commence classes March 20.

The applicant must be a graduate of an accredited high school or one who has had some college work who has been unable to finish the regular course. He must be sponsored by some one familiar with his scholastic activities, who will vouch for his ability and eagerness to go forward in the business world. This scholarship entitles the winner to free tuition for three quarters the spring quarter beginning March 20, the summer quarter and the fall quarter. In the event the winner does not choose to attend the summer quarter he may supplement for the winter quarter.

## GOLDEN RULE CONTEST FOR TRIBUTE TO MOTHER: \$50 PRIZE

Looking forward to this year's Golden Rule observance of Mother's Day, The Golden Rule Foundation, Lincoln Building, New York City, announces a prize of \$50 to the high school boy or girl who will prepare and submit in poetry, prose or song, the best tribute to mother. This prize is offered by Mrs. Frank Presbrey, a member of the Foundation's National Women's Committee. Suitable certificates of merit will also be awarded to the best entry received from each state and county.

Any high school student may participate in the contest. All entries submitted must represent the individual and original work of the contestant. All entrants must be in the hands of the committee by April 1. The prize and certificates will be awarded not later than April 15, 1933, and the prize winning tributes will be released for publication in magazines, the daily press and over the radio in connection with Mother's Day exercises, Sunday, May 14, 1933.

## WEDDING OF MAIDEN GIRL AND DUKE MAN IS SOLEMNIZED BY FATHER OF GROOM

Of interest to a wide circle of friends was the marriage of Miss Billie Kathryn Hodges, daughter of Dr. and Mrs. J. E. Hodges of Maiden, and Everett Lamont Ervin of the Duke University school of religion, which was solemnized Sunday afternoon, February 12, in the Maiden Methodist church.

Rev. J. O. Ervin, pastor of Thrift Methodist church, Charlotte, and father of the bridegroom, performed the ceremony before a large audience of friends and relatives of the contracting parties. A musical program was rendered before the ceremony for which the church was beautifully decorated. Miss Evelyn Ervin, sister of the bridegroom, rendered suitable musical selections, and Miss Bernice Heffner sang "I Love You Truly" and "Love's Old Sweet Story." She was accompanied by the piano by Miss Gladys Heffner.

The bride and bridegroom left for a short trip after the wedding. They will be at home after February 20 at Duke University.

## GASTONIA DISTRICT MISSIONARY AND SPIRITUAL LIFE CONFERENCE

The Gastonia district missionary and spiritual life conference will be held at Cherryville, Tuesday, February 28, at 1:30 p. m. Bishop Edwin D. Mouzon and others will speak. All pastors, lay leaders, stewards, Sunday school officers and teachers, officers and members of women's missionary societies and others interested in the work of the church are invited to attend.

R. M. Courtney, Presiding Elder.

# The Beginnings of Methodism on the Branches of the Yadkin—and Beyond

By REV. W. E. POOVEY

## Chapter V.

John Easter was one of the giants of those early days. It was under his fruitful ministry that Enoch George was led to Christ. It was also under the spell of his spirit-filled life that William McKendree at the mature age of 30 made full surrender of a life that was worthy to continue the work which the sainted Asbury laid down in 1816. Robert Treat Paine, a product of the Yadkin Country, has preserved for our Methodist posterity a glimpse of the toilsome travels of this Joshua of Methodism in America. I give this excerpt from Paine's *Life of McKendree* (Vol. II, page 23):

### McKendree Crosses the Yadkin

(*Life of McKendree*, Vol. II, p. 23)

"Our company consisted of Bishop McKendree in his Barouche, or folding top buggy, drawn by two small but excellent horses; Mr. and Mrs. Thos. L. Douglas on horseback—neither of them weighing less than 200 pounds—their faithful colored servant, leading a pack horse; and the writer (Robert Treat Paine) on horseback. Sometimes the bishop would ride my horse a little, when the road became difficult, or endangered an upset, but usually kept his seat in the carriage while I drove.

We struck out along a very rugged road—the old trail of the emigrants to the western country; crossed the Cumberlandlands. We found the road exceedingly broken and rough. To add to our troubles torrents of rain poured upon us. The unbridged streams were swollen so as to endanger our safety. Houses were few and comforts scanty.

Beyond Jonesboro we encountered the Alleghany Mountains. Our tour across these mountains was, if possible, more disagreeable than over the Cumberlandlands; but at last it was accomplished, and just at nightfall, near the foot of the Blue Ridge, we found quarters at a miserable little hut. It was our only chance. It was getting dark, no other house for several miles, and the bishop was sick and in great pain. Indeed, he was so utterly exhausted that we carried him into the hut, and laid him half dead upon a miserable bed in a dirty room which served as a parlor, bed room, dining room, and kitchen. After supper, of which none of our party except the negro servant partook, the writer fed the jaded horses, washing and plentifully greasing their mud-caked legs. Then returning to the hut through a drenching rain, he found that he must share with the sick bishop a very narrow bed, or sleep in his blanket upon the puncheon floor. He chose the latter.

Next morning was Sunday. It had rained all night, and every little mountain brook brawled and roared as it rushed headlong toward the valley. The bishop had neither eaten nor slept—he was feverish, nervous and profoundly silent, lying on his wretched bed with closed eyes. Brother Douglas and the writer held a consultation. To stay where we were, even on Sunday, was out of the question.

We learned that the Yadkin river was nine miles ahead. It was a fearful mountain torrent when swollen

with heavy rains. If not crossed that morning, it might detain us for several days, as there was no ferry boat. Finally, there was not a white man's house on the north side of the river where we might spend the night.

Upon arriving at the Yadkin it was found already past fording, and continuing to rise so rapidly that it would soon be from hill to hill.

How to cross the river was a question. Learning from a crowd of negro slaves, who had assembled to watch the river, that there was a large but unwieldy canoe, or dug-out, made from a huge tree, lying a mile or two above, we persuaded them to assist us in getting it afloat and bringing it down the river. We soon transported all our baggage across, and left Mrs. Douglas to keep 'watch and ward' over it. Then the horses, swimming beside the cumbersome craft, were towed across; and finally the carriage was placed astride the boat. This was a difficult and hazardous affair. As the canoe left the bank, and headed up stream so as to make the landing on the other side, all the carriage wheels, impelled by the force of the swift current, spun round till the dusky spectators, some of whom had seen service on the Mississippi, began to shout 'Steamboat!' Soon all were safely across, and delightful quarters were found at Wilkesboro, where the bishop had a clean bed, enjoyed a sweet, sound night's sleep, and, next morning, was ready to resume his wearisome journey.

Our party left Wilkesboro on Monday morning, the 29th day of March, 1824, after an eloquent sermon on Sunday night before a large audience by Mr. Douglas. That night we stayed at Jonesville with Dr. Parks, an old friend, who was like to die.

The next night we spent in Huntsville, and on the 31st we came on to Salem, the seat of the famous Moravian Female School. The town seemed orderly and prosperous, and the whole is owned by a German colony. There were no idlers or drunkards there.

In the afternoon we were conducted by the superintendent of the Sisters' Home, where 115 young ladies were students in the school; thence to the church, where we heard the grand old German organ; thence to the cemetery, the Potter's House and the garden, all neatly and beautifully arranged."

### James Douthit

James Douthit was born in the Yadkin valley. He was admitted on trial in 1792. The following letter written by him ten years later reveals something of the spirit of the great revival that went sweeping westward at the beginning of the nineteenth century:

November 13th, 1802.

I am now at the quarterly meeting in the Yadkin. Brother McKendree is with us. The Lord has been powerfully present this day, and we are looking for greater times tomorrow and next day (Sunday). The Lord is doing wonders throughout the district. The Holy Flame has caught, and is going on very considerably on all the circuits. I suppose at the several quarterly meetings the



second time I went round the district, not less than 500 souls professed to find the Lord. Let us praise him!

James Douthit, P. E.

#### Peter Doub

Peter Doub was a nobleman both by nature and by grace. He dated his conversion as of 1817. Ten years later he was presiding elder of the Yadkin district. The district then embraced the following counties: Granville, Orange, Person, Chatham, Alamance, Caswell, Rockingham, Guilford, Stokes, Forsyth, Surry, Yadkin, Wilkes, Alexander, Iredell, Rowan, Davie, Davidson, Randolph, Montgomery, Warren, all in North Carolina; and in Virginia, Patrick, Henry, Franklin, Halifax, and Pittsylvania—26 in all. And during the quadrennium 1827-30 over this tremendous district Peter Doub made five rounds each year, holding a dozen or more camp meetings every summer. One year he personally conducted 16 such meetings, and preached each day for 16 weeks. No wonder that this evangelistic presiding elder could report at the end of the quadrennium that he had had 7000 conversions on his district. His sermons were not all as long, but in 1830 he preached at Lowe's in Rockingham county and his sermon was four hours and fifteen minutes in length, but it resulted in 50 conversions.

#### Miles Foy

From a faded, penciled manuscript found among his papers, the writer reproduces the following interesting facts from the life of Miles Foy, who died in 1894:

"I was born in Jones county, March 21, 1811. My grandfather, James Foy, was one of three brothers who, though they were cousins to Louis XIV, King of France, were forced to save their lives and their property, during the Huguenot persecution, by fleeing to America. Enoch Foy, the second son, was my father.

My grandmother, before her marriage, was Elizabeth Ward, a first cousin of Elizabeth, Queen of England.

In 1825 my father moved to New Bern from the East Bend of Trent river for the purpose of educating his children. I attended the academy at New Bern under the tuition of Mr. Manuel and Mr. Moore until my health failed, when I was permitted to return to the farm. My health continued bad, I became serious and began to study the Scriptures; from which I learned of my fallen condition, and was led by prayer to seek the favor of my heavenly Father in the pardon of my sins, which I realized on the night of the 16th of July, 1826, in the town of Trenton, after Rev. Henry Howard, the presiding elder, had preached. The 1st of January, 1829, I was licensed to preach.

With a heart full of sorrow at parting with my kindred at home, but with a firm conviction that it was my duty to go, I felt cheered with the prospect that at the early age of 17 I might become a useful man, and persuade thousands to repent of their sins. With these reflections, I mounted my horse and rode off for Lynchburg, where the Virginia Conference was meeting for the year 1829. I was there received on trial in the class with David S. Doggett and 13 others, by that good and venerable man, Bishop McKendree.

I was sent to the Salisbury circuit, including at that time a part of seven counties. The work commenced at Mt. Olive near Mocksville, and continued on to Mt. Vernon near Salem, on to Greensboro, and on until it embraced 28 appointments. I suppose the distance I traveled each monthly round was near three hundred miles.

In 1931 I was sent to Bedford circuit, Va. We had four camp meetings on this circuit, and there were over a hundred conversions. Bishop Early was converted this year at New London camp ground.

In 1838 I became a member of the North Carolina conference at its organization in Greensboro. Here I witnessed the greatest missionary meeting I have ever seen. From a congregation of about 600 the contributions amounted to \$1300. We had Bishop Early to take up the collection, and Brother John Hanks, one of the sweet singers, to sing 'From Greenland's Icy Mountains.'

Some of the poor preachers in tears gave away every cent they had. Brother Purvis rose and said that he had but five dollars in the world, and that he had to buy a horse and saddle before he could go to his circuit, but he felt like he wanted to give all, and he walked up and laid it on the table. But as he was returning to his seat some one handed him another five dollars, and others made up and bought a horse and saddle for him. It was a great and good time, indicating the fine missionary spirit of the new conference.

From this conference I was sent to the Surry circuit, and on the first Sabbath morning was accompanied by Brother S. D. Moore to old Lebanon church, one mile north of the village of Mt. Airy."

(The reference above to the organization of the North Carolina conference leads me to call attention to the fact that more than 25 annual conference sessions had been held within the bounds of the state before there was a North Carolina conference. And even since the organization of the North Carolina conference in 1838, the South Carolina conference has been held in Charlotte three times—1842, 1857 and 1865, only withdrawing from North Carolina territory in 1870; while as late as 1882 the Holston conference met in Asheville, before withdrawing from the state when the Western North Carolina conference was organized in 1890).

#### Robert Sheffey and James H. Weaver

Robert Sheffey was a local preacher. History has hardly credited these men in the local ranks of our early Methodist ministry with their dues. On many a circuit the first sermon was preached, the first society was organized, and often the first log church was erected by a local preacher; and later these local ministers were the right hand men of circuit rider and presiding elder in supplying vacancies, and especially assisting in revival work.

Bob Sheffey was born in the New River section where the early circuit riders from the Yadkin Country scattered the first seed. It was on the 4th of July of the year that Bishop Asbury died. His ministry was confined principally to three mountain counties. Traditions of his intercessory triumphs are still treasured in the territory over which he tramped. The people came to have a kind of superstitious confidence in the unerring answer to his intercessory prayers, which were models of directness and simplicity.

One day in the late autumn he was accompanying his pastor to quarterly meeting, when the question of a winter suit came up. Sheffey assured the pastor that when the same question arose that morning in his talk with the Lord, he had promised that his servant should have a winter suit that very day. As they were passing a cross-roads store run by a good Methodist layman, the eccentric local preacher was invited in and fitted up, gratis, with a bran new homespun suit. He came out of the

place shouting, and went on his way praising the Lord for answering prayer.

Eighty years ago, while Sheffey was holding a protracted meeting on Big Helton, the Sunday night service was disturbed by the disorderly conduct of several rowdies who had imbibed too freely of the products of a still house that stood at the head of a cove a couple of miles away. Monday night as he knelt for the opening prayer at the church, in simple language he described the location of the still house to the Lord, told him it was a nuisance, and asked him to remove it at once. Next afternoon a cloudburst poured out its watery deluge at the head of that particular cove. A landslide was sluiced down that ravine, removing every log and stone of that structure, carrying equipage and all a quarter of a mile down to the mouth of the gulch, and covering it with mud to a depth of 20 feet. The writer recently stood upon that mound into which no one had dared to dig for three-quarters of a century, either for salvaging the equipment or through curiosity. He climbed to where he could look down into that ragged crater, like a hole from which God had spewed forth his wrath in answer to prayer, and in which giant trees had grown up. He also heard the story of that avalanche from the lips of a little silver haired lady who as a six-year-old child had passed along the mouth of that ravine just ten minutes before the deluge broke loose. And he was convinced of the plausibility of the providential occurrence.

In a certain home in Washington county, Va., where he was frequently entertained, Sheffey had spent the night. Next morning their devotions were interrupted by the persistent knocking of an early caller. The stranger was asked to step inside for the conclusion of the prayer. The eccentric local preacher looked him over from his bare, shuffling feet to his shaggy, unkempt hair, and closed his prayer thus: "Now, sweet Lord! we would not forget to pray for the stranger within the gate. He has just come in. We know not his name, nor his business. We cannot tell thee whither he goeth; nor do we know whence he cometh; but from his looks, O Lord, we opine he hails from No'th Ca'liny."

Sheffey was never known to be late at an appointment but one time; and that time he dismounted to dip, from an almost-dry mud puddle, a colony of tadpoles, which he compassionately transferred to larger living quarters in another nearby puddle.

### Two Vows, a Church, and a Conference

At the age of 17, during the Civil War, William Young, one afternoon, knelt in a cluster of young chestnuts not far from Little Helton Creek in Ashe county. Next morning he was going away to the war. He made solemn vow before God that, if he would protect him from the bullets and bring him safe to his father's house again, he would build him a house on that identical spot. In the battle of Gettysburg a dozen bullets tore through his cap, coat and trousers, but his body was not touched. Returning after the Surrender, he kept his vow, and was the prime mover in the building of Greenwood church on the spot where he had prayed.

Not far from this church, and not many years after it was erected, there lived a young farmer, the son of a local preacher, who taught school in winter in the neighborhood. This young farmer had felt the call to preach, but had fought against it. He had a wife and a little boy baby, and had become strongly attached to his little

mountain home. For weeks his life had been slowly ebbing away with a lingering fever, and for his recovery there seemed little hope. He, too, made a solemn vow, that if the Lord would let him live, he would lay farm, family and life upon the altar. Immediately he began to mend. He preached his first sermon in the new neighborhood church; traveled seven years on large circuits; served on seven presiding elder's districts; was sent seven times as a delegate to General Conference; and had more to do with the setting off, and setting up, of the W. N. C. conference than any other man. From his last religious service on a mid-winter Wednesday night in 1917, he walked home with God. But between that first sermon at Greenwood, and that last service at West Market Street, Greensboro, James Harvey Weaver gave forty fruitful years to the Methodist ministry.

Heroes of faith were these, and an unmentioned multitude of the hardy, gospel-ranging pioneers, who helped to plant Methodism on the Branches of the Yadkin—and Beyond.

### I KNOW WHOM

By N. H. D. Wilson.

"Our people die well," said Mr. Wesley; and so I found it in many years of pastoral service. I saw faith the victor in many death chambers. I saw the saint go shouting home to glory, and I saw him meet the death angel with the calm of an all-conquering confidence. But I think that my own mother's death impressed me more than any other. Of course this was in part because she was my mother, but there were other reasons. One because of the absence of everything which might have been called enthusiasm and the other because I knew that almost to the very hour she was haunted by fear.

Only a month before her death she lost her daughter, Mrs. C. M. Parks. Called from my work at Franklinton to the funeral, I stayed for some days that I might attend to certain matters for my mother. During those days she and I talked much about life and about death. Again and again, while assuring me that she had no doubt about her acceptance with God, she expressed a fear of death, or rather a fear lest she be afraid when she came to die. When not a month later I was called to her bedside she was already gone. Hope had been given up; and as any rash movement on her part might hasten the end, they had told her of her condition. For hours she lay quiet and calm. Then passed into what we thought her last sleep. But when her pastor, Brother Hilliard, of whom she was very fond, and Dr. Frank L. Reid, who was as a son to her, came to see her, my brother knowing that if possible she would want to speak to them, called her. She opened her eyes, saw them, and said: "I am a poor old woman and I am fast nearing the bourn from which no traveler returns. But I am not afraid. 'I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.'" Closing her eyes she fell asleep never to open them again on this side.

Aye, that is the secret. "I know whom." Not because I have been wise or faithful or good. Not because I have held this creed or believed that doctrine. But because I know whom. Faith in a person. Confidence in Christ. Reliance on the Master. "I know whom."

"Let me die the death of the righteous and let my last end be like his."



# The Sesqui-Centennial of American Methodism

## EARLY METHODISM AT WORK

### Chapter II.

#### Reid Wall.

#### The Schools, Churches, and Clergy of Wesley's Day

The schools and churches of the eighteenth century enjoyed an immunity from public investigation and reform that proved their stagnation. How did this come about?

James II (1685-1689) had illegally attacked a number of vested interests like the church and universities. The Revolution, placing William of Orange and Mary on the throne 1689, opposed these encroachments. These vested interests became symbols of British freedom. This precedent was afterward appealed to by the lawyers to prevent any reform or investigation. Holders of endowments for schools, churches, or charities had no fear of enquiry or reform. Schoolmasters could draw their salaries without teaching school. Universities could sell degrees without examinations, and priests could draw a living from parishes they never visited.

#### What Was the Condition of the Universities?

There were only two universities to serve all England and Wales. In 1750 Oxford matriculated 190 and Cambridge 127 freshmen. When Lord Eldon graduated from Oxford in 1770 he was asked only two questions by way of examination for his degree: "What is the Hebrew for the place of a skull?" and "Who founded University College?" By replying "Golgotha" and "King Alfred" he satisfied the examiners in Hebrew and history.

#### Were the Common People Educated?

"Popular education of even the lowest grade was unknown in eighteenth century England. The majority of the lower classes could neither read nor write; for only in charity schools was instruction given to the poor. Education for the masses was considered a bad policy, since it might cause them to despise their place in life instead of remaining content as servants of the higher classes."

#### How Well Did the Churches Minister to the English People?

The two leading defects of the Established Church in the eighteenth century was its discouragement of all forms of zeal and its neglect of the poor, especially in the great towns, the collieries and the industrial districts. The old parish divisions of a rural England did not reach the thousands of workers who were crowding into the cities.

#### What Had Happened to the Preaching?

Every historian of the church pictures it as unfit for its task. It had been drained of hundreds of its best men when they refused to give allegiance to King William (1689). There was a dearth of brains and a chill of heart among the clergy. Gladstone wrote, "That the preaching of the Gospel a hundred years since had disappeared, not by denial but by lapse, from the majority of Anglican pulpits is, I fear, in large measure an historical truth."

One man could get the living from a parish he seldom visited; or he could hold several pastorates, draw the salary, and hire underlings for a fraction of what he received.

#### What Was the Character of the Preachers?

While many of the clergy lived pure lives they tolerated many ministers whose conduct scandalized the profession. Two of the most indecent writers of the age were clergymen. Bate, a chaplain in a calvary regiment, was killed in a duel. There was a "bruising parson," always ready to fight. Dodd, a fast liver, was executed for forgery. These cases were not alone. It is sufficient to reproduce the testimony of a clergyman of that time, quoted by Dr. Stoughton: "The public have long remarked with indignation that some of the most distinguished coxcombs, drunkards, debauchers, and gamblers who figure at the watering places, and all places of public resort, are young men of the sacerdotal order."

#### What Happened When the Methodists Came to Town?

The faithful of the parish priests were content to inculcate morality with little stress on doctrine and none on enthusiasm. When Wesley or his lay preachers came through preaching a definite experience of regeneration that gave assurance of salvation and drew hearers by the thousands, they were alarmed and angered. The church was losing its position of dominance. After Methodism was forced out of the established body it gained so many adherents as to give the Dissenters more members than the Anglicans. More than one mob that attacked Wesley or his followers was incited by the parish clergyman.

#### What Were the Puritans, Baptists, and Quakers Doing?

Their early leaders were dead, so "the dissenting bodies of the Bunyan tradition still served the needs of the poor in some districts, but even they were becoming more 'respectable,' less 'enthusiastic,' and more bourgeois. The Presbyterian body had become largely Unitarian. The Quakers, ceasing to be popular revivalists, became spiritually 'quiet' and economically prosperous."

#### How Soon Did Wesley Find Church Doors Closed to Him?

He returned to London from his Georgia mission February 1, 1738. A week later he met Peter Bohler, a pious young German who was on his way to America. He was with him constantly, and through him was growing in spiritual understanding. A few days after meeting Bohler he preached at St. Andrews, Holburn, February 12, and at the end of the sermon he remarks, "Here too, it seems, I am to preach no more." During the early days of the memorable month of May he preached with "strong words" in many churches and was told never to return. As his zeal increased, the churches closed their doors; but, the jails, the streets, the open fields were calling him.

Next week: Methodism Goes to the Out-of-Doors.

## COUNTRY CHURCH COMMENT

J. M. Ormond.

"Truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain, but if it dies, it bears rich fruit." John 12:24. Jesus took this natural law with which all country people are familiar and applied it to the spiritual realm. If in an effort to preserve my own life I fence it off from my neighbors and refuse to give personal attention to those who are hungry, suffering, sick, or sinful, according to the teaching of Jesus, instead of saving my life I am losing it. Self-realization, then, is achieved by way of self-abandonment in the interest of others. It seems to be a universal principle, equally applicable to the realms of nature and the spirit. The only way to permanently preserve and to multiply my own life is to share it with some one else.

"We could build a new church, pay our preacher a good salary, and so anything else that our congregation ought to do if all the members would do their part," said a solid steward's estimate of the supporting part of his church is not out of line with hundreds of rural churches. The vast dead areas of the church! How tragic! The individualistic-unsocial, non-co-operative—people and churches have no place in the Christian order. Is there not regenerating, multiplying power in this principle of Jesus?

## TINKERS AND TAILORS

The Rev. Devereaux Jarrett was an Episcopal rector in Virginia who welcomed the Methodist pioneers. But he frowned an aristocratic frown on Bishop Coke's project for a school—Cokesbury College. He wrote to a friend, after the burning of the first college building at Abingdon, Md.:

"I have heard of the fall and destruction of Cokesbury; but as I am not a prophet nor the son of a prophet, I will not tell you what I said to the little doctor, when he first opened to me his design of building that great house. However, like Micah, I gave him no mighty encouragement—nor have matters there turned out much better than I expected. When men, like those on Shinar's plains, have determined to build, that they might get themselves a name, the Lord has frequently blasted their designs. However, I was sorry when I heard of the catastrophe. I felt for Mr. Asbury—though I never expected any great things or good purposes would result from the erection of that vast pile. Indeed, I see not, how any considerate man could expect any great things from a seminary of learning, while under the supreme direction and control of tinkers and tailors, weavers, shoemakers and country mechanics of all kinds—or in other words, of men illiterate and wholly unacquainted with colleges and their contents."

The Richmond Christian Advocate would like to conduct this patronizing prophet over the grounds and through the buildings of Duke, and Emory and Randolph-Macon, to show him what the "tinkers and tailors" have done. When Mr. Jarrett's Southern jaunt is over we would shift him on the magic carpet to Wesleyan and Syracuse and Boston and Northwestern and Ohio Wesleyan and Southern California, and many another campus where Methodist brains and Methodist money have made their contribution to American education, a contribution which will stand up when placed alongside the educational product of any other branch of the Christian church.—Christian Advocate (N. Y.)

# Lawless Lawmakers: The Wet Rebellion Against the Constitution

The Board of Temperance and Social Service of the Methodist Episcopal Church, South, issued a few days ago the following statement:

From a careful survey conducted by our board, it now seems evident that the 18th Amendment will not be repealed at any early date, and probably not at all as the people become more thoroughly aroused as to the dire social results of such repeal.

But apparently because of a realization of the remoteness of such repeal, the country now faces a situation unprecedented in history, namely, a "wet rebellion" in the Congress of the United States against the constitution from which Congress derives its very existence.

The law-makers of the highest legislative body in the land, in these perilous times of unrest, discontent, bold hold-ups, robberies and murders, have themselves become open law breakers, simply to gratify the clamor of certain elements of the population for actually intoxicating and, therefore, unconstitutional beer, and to secure a comparatively small amount of revenue to be taken from the wives and children of working men.

By adopting the Collier Beer Bill in the face of indisputable testimony that it attempted to legalize intoxicating beer, congressmen voting therefor violated their oaths of office to support and to uphold the constitution of the United States, which explicitly forbids traffic in intoxicating liquor.

Moreover, in the face of statements from Attorney General Mitchell and Commissioner Woodcock, the House of Representatives reduced the already shamefully inadequate appropriation and so restricted its users as to make it exceedingly difficult to secure conviction of violation of the prohibition law, thus emphasizing their open repudiation of the constitution by their added policy of nullification.

And, now, following the lawless lead of the House, the Judiciary and Finance committee of the Senate of the United States have reported favorably the Collier-Blaine Bill, after reshaping its provisions under the leadership of the fanatically "wet" "Lame Duck" Senator Blaine of Wisconsin, the pre-prohibition beer state of the country.

As now drafted, the bill deliberately dodges the question of permitted alcoholic content of legalized beer, but prohibits the government from prosecuting the traffickers in beer of 3.05 per cent or less in weight or practically four per cent in volume, which beer is intoxicating by testimony of foreign and American experts, by court decisions, and by personal experience and observation. The evident special purpose exultantly declared by some of the advocates is to make it as difficult as possible to secure conviction of traffickers in this admittedly intoxicating beer, and to prevent, if possible, the question of the constitutionality of this law coming before the Supreme Court of the United States for review and decision.

In short, the House of Representatives and the Judiciary and Finance committees of the Senate have put themselves officially on record as a band of lawless lawmakers in open rebellion against the constitution of the United States. In so doing, they have openly allied them-

selves with the Duponts, Sabins, all Smiths and Mr. Rockefeller's so-called "best citizens," the "froth" at the top and the lowest elements of the underworld, and the bootleggers the "dregs" at the bottom of society, all of whom are alike, open nullifiers of the constitution of the United States.

Representing, as we believe, the great mass of law-abiding citizens of our country, we denounce this "wet rebellion" of the lawless lawmakers against the constitution and the orderly processes for amending the same, as an example of lawlessness in high places, which is not only a disgrace to our country but which will inevitably stimulate and encourage the spirit of lawlessness already existing among certain classes of citizens.

We believe that this attempted nullification of the constitution will ultimately be condemned by the country at large, excepting certain centers of population where unblushing, shameless graft, corruption and lawlessness dominate the political life.

In the name of the constituency which we represent, we most earnestly appeal to the Senate of the United States not to pass the Collier-Blaine Beer Bill, and thus to defeat the "wet rebellion" against the constitution of the United States. We also urge all opponents of this unconstitutional beer bill to notify their senators promptly of their opposition to its passage.

## THE PROTECTIVE AMENDMENT AND THE PUBLIC SCHOOLS

In response to the many requests for information about its activities on behalf of law observance, Secretary J. W. Crabtree of the National Education Association, issued the following statement on February 17: "At the request of President Hoover's Commission on Law Observance and Enforcement the National Education Association arranged to co-operate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed, but enough reports have come in to show that conditions in the high schools are much better than in 1920 with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any other country or in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the people of this country and is to be congratulated upon its efforts to get the facts. —From Journal of the National Education Association.

Aliens from all parts of the United States who are deported to their native lands from New York City are given Scriptures by the New York Bible Society.





The First Methodist Church, Charlotte, N. C. The Western North Carolina Conference will hold its next session in this church

### THE MANY WAYS OF MEETING LIFE

There are many ways of meeting life, and many things to be made of it. As a matter of fact the way we meet life determines what we make of it.

1. We can meet life like a grasshopper, and "leg it": (Fear).
2. We can meet life like a horse, and give it the "laugh": (Farce).
3. We can meet life like a crocodile, and shed tears over it: (Disappointment).
4. We can meet life like a pig, and "hog it": (Selfishness).
5. We can meet life like a mole, and close our eyes to it: (Evasion).
6. We can meet life like a clam, and withdraw from it: (Rank Individualism).
7. We can meet life like a buzzard, and live on waste and refuse: (Immorality).
8. We can meet life like a kitten, and purr over it: (Indolence—Ease).
9. We can meet life like an owl, and look wise: (Sophistication—Know All).
10. We can meet life like a turkey gobbler, and strut: (Vanity—Pride).
11. We can meet life like a rooster, and crow over it: (Braggadocio).
12. We can meet life like a winded hound, and lie down: (Cowardice).
13. We can meet life like a leach, and just "fasten on": (Parasitism).
14. We can meet life like a monkey, and mimic everybody: (Imitation).
15. We can meet life like a love bird, and "bill and coo": (Sentimentalism).
16. We can meet life like a crow, and "squawk" all the time: (Fault-finding).
17. We can meet life like a cattle tick, and "dig in": (Self-advantage).
18. We can meet life like a butterfly, and "flit" around: (Restlessness).
19. We can meet life like a flea, and never "stay put": (Aimless activity).
20. We can meet life like a porcupine, and bristle up: (Fractious—Touchy).
21. We can meet life like a toad, and "swell": (Egotism).
22. We can meet life like a sheep, and always follow: (Instability).
23. We can meet life like a temperamental mule, and balk: (Stubbornness).
24. We can meet life like some folk, and be capable of any one or all the foregoing traits in human character: (Filure).
25. We can meet life like real men and women—to master and master it: (Success).

Carleton Wilson.

### SOME SENSE ABOUT POLITICAL MINORITIES

We have found a far better way—a way to nominate and elect Republicans and Democrats who will stand with their constituents every time against the party organizations. The parties are still there, but they have no power whatever over the so-called "organized minorities" that have come to take their place.

What are these organized minorities? They have been denounced by all the political and economic leaders of big business.

But what are they after? They are the organized farmers, organized labor, the Anti-Saloon League, the colored vote, the foreign-born vote, and so forth. These organized minorities include 90 per cent of the American people.

Government mainly by organized minorities instead of government mainly by political parties is natural, inevitable, effective, and in every way desirable.

The only social group in the entire community that profits by the antiquated, inefficient, corrupt and anti-democratic system of party government is big business. And big business is also an organized minority.—William English-Walling.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OUR YOUNG PEOPLE

In a most gratifying way the young people of our conference are going forward in their work. They are working toward worth while ends and achieving results. Due to the fact that reports of sub-district meetings and other items of a general nature have consumed most of the space on this page recently, we are giving over most of these columns this week to the young people's division.

### AT DUNN FOR A DAY

It was a privilege of the executive secretary to spend Sunday, February 5, with Rev. C. B. Culbreth and his people at Dunn, speaking at 11 o'clock to an attentive congregation, meeting for two hours in the afternoon with members of the local church board of Christian education and teachers of the Sunday school, and giving an illustrated lecture in the evening on the Home and Foreign Missionary Enterprise. Dunn is making progress under the guidance of the pastor, and the general superintendent, H. W. Prince, and promises to make still greater progress in the months immediately ahead.

### NEW YEAR OPENING PROGRAM

A "New Year Opening Program," attended by a large congregation of members and guests, was conducted at West Durham church Sunday evening, January 29. Instead of the usual evening service in the main auditorium, this service was held in the big basement room, which, recently re-furnished and decorated, is to become a center of social, recreational, and other group meetings. Many took part in the program, the features of which were the naming of the room "Fellowship Hall" and the service of consecration. Among those on the program were C. E. Phillips, E. M. Holt, Henry Woods, Mrs. J. C. Dailey, C. C. Durham, Mrs. T. W. Young, Mrs. H. E. Myers, G. W. Carrington, Rev. G. W. Starling, and Rev. J. M. Culbreth, the pastor.

### NEW FREE LEAFLETS

The following is a list of new or revised leaflets issued during November and December, which may be secured free from our office or from the Service Department, 810 Broadway, Nashville, Tenn.

#### General

(89-B) Outline of the Organization and Program of Christian Education in the Local Church. (Reprinted with revised list of leaflets for local church workers in the back).

#### Missionary Materials

"Children of the Household." A set

of teaching pictures for use with children's groups.

(684-B) To the Young People of Southern Methodism.

(460-B) A Challenge to Adults.

#### Training Work

The Cokesbury Training Course (Revised).

Secure these helps for yourself and your associates. We owe it to ourselves, to our children, and to our church to keep informed.

### Young People's Division

#### ASSEMBLY DATES FIXED

The Young People's Summer Assembly (for young people between the ages of 16 to 23) will be held at Louisburg College July 3-7. The program committee for the assembly met last Thursday and made rather definite plans for this year's activities at Louisburg. Announcement of the faculty, courses, and other features of the program will be made at a later date, but in the meantime it is not too early for each group of young people to begin making plans to have at least one or two representatives, or more, at this assembly. Watch the Advocate page for more information concerning our assembly program!

#### OUR ALAMANCE UNIONS

Both the Alamance young people's union and the Alamance intermediate union met at Front Street church Friday evening, January 20. There were 80 present at the young people's union meeting, and 53 at the intermediate union meeting. The programs of both meetings were musical programs, dealing largely with the great hymns and hymnwriters of our church. Miss Netta Cook Robertson is president of the young people's union and Neal Thompson of the intermediate union.

#### CONCORD STUDY CLASS

Approximately thirty-five young people and a few visitors spent last Sunday afternoon and evening in a study class held at Concord church, on the Person circuit. The class was under the direction of the president, Miss Emily Stephens. Mrs. Brian was glad to be present and to take part in the presentation of the book used, "Jesus' Teachings on the Use of Money." Following the afternoon session a delicious supper was served at the church, the evening session being devoted to a study of the second half of the book.

The young people of Concord are to be commended not only for their interest in this particular study, but for their splendid work along many other lines. They have recently put electric

lights in their church, thus making possible its more effective use at night. They have also paid half of the amount pledged to the young people's mission special. They are making plans now to observe Young People's Day on March 26.

### "THE ON-LOOKER"

Have you seen "The On-Looker," a bi-weekly newspaper published by the young people's department of Edenton Street church, Raleigh? Fred Dixon, one of the most enthusiastic and active members of the department, is the editor, and he is doing an excellent job for it. Not only does this paper carry news concerning all phases of the young people's program at Edenton Street, but it also carries interesting items concerning other phases of Edenton Street's activities. We congratulate the members of the department on this splendid project and hope they will place us on their permanent mailing list.

### ASSEMBLY ALUMNI MEET

Trinity church, Wilmington, was host last week-end to more than 40 Louisburg Assembly alumni, 15 of this number coming from various parts of the district. At the banquet on Saturday night the following persons took part in the program: Rev. L. M. Hall, T. J. Allen, Bevbie Gilbert, Rev. L. C. Larkin, and Robert Biggs. On feature of this program was the introduction of the following district officers: President, Julian Lentz; vice president, Elizabeth Johnson; secretary, Elizabeth Clarke; treasurer, Joe Newton. At eight o'clock an inspirational meeting was held in the church auditorium, at which time Mr. B. F. Sutherland made a most inspiring and encouraging talk. This was followed by a social hour. On Sunday morning the young people sat together in the church and Rev. L. C. Larkin preached a most excellent sermon, urging the young people to keep on steadily in the race of life.

### OXFORD CIRCUIT BUSY

"Twenty-eight young people met Monday for the organization meeting of the young people's division at Shady Grove church. They were most enthusiastic in their efforts to bring about the organization. You may expect to hear of great things being done by this group of fine young people. The following officers were elected: President, Annie Maye Mangum; vice president, Robert Daniel; secretary, Frances Crews; treasurer, J. T. Averette; agent, Felix Wilson.

In this connection is called to the excellent work being done by the recently organized division at Herman church. The attendance at their evening meetings is splendid, and the programs which are given from Sunday to Sunday are worthy of much commendation. Miss Alma Sadler is president of this division.

Keep your ships in service—worship, friendship, stewardship.



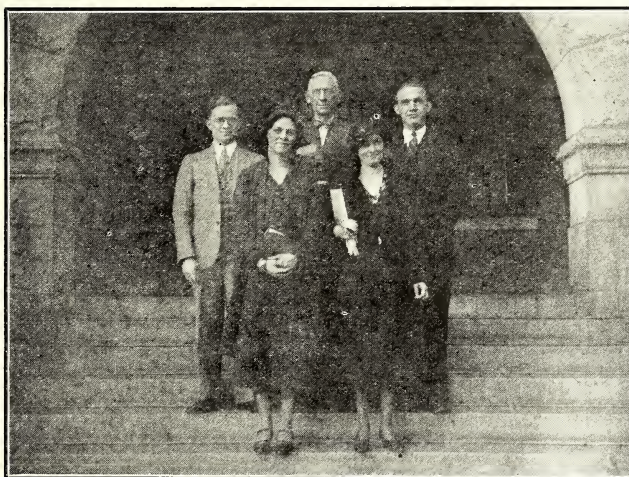
## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### PARENT EDUCATION IN THE CHURCH

More and more are the churches of this conference facing up to their opportunity in giving parents some help in carrying their important responsibilities of parenthood. The religious training of children and youth demands that parent training no less than teacher training be provided, and the growing emphasis upon parent education through the church school is deemed both timely and full of promise.

Marvin—Miss Madge Cline.  
Greensboro District  
College Place—Mrs. W. T. Wright.  
Bessemer—Mrs. R. C. Kirk.  
Muir's Chapel—Mrs. R. L. Edwards.  
Wesley Memorial—Mr. Liston Pope.  
Marion District  
Rutherforddon—Miss Viola Cowen.  
Mt. Airy District  
Draper—Mrs. H. C. Burnett.  
Siloam—Miss Stella Matthews.  
Salisbury District  
Gold Hill—Mrs. G. G. Adams.



The Greensboro District Staff. Back row: Reid Wall, W. A. Newell, Frank Jordan; front, Mrs. O. D. Nelson, Miss Gladys Grubb

From February 17-25 this staff is conducting a series of Institutes throughout the Greensboro District, in co-operation with Miss Little and Mr. Kale of the conference staff.

No special effort has been made to ascertain just how many churches are engaged in this enterprise or to what extent the work has progressed in this conference, though incidentally we find through reports given of the observance of Childhood and Youth Week last fall that churches of every size and type are including, in some way, parent training as a part of the year's program.

Reports on Childhood and Youth Week observance mentioned parent education as a part of the ongoing plans in the churches named below. We also give the name of the person reporting same.

#### Asheville District

Asbury Memorial—Rev. J. G. Huggin.

#### Charlotte District

Wesley Heights—Mrs. J. B. Parker.

Morven—Mrs. R. B. Hardison.

Harrison—Mrs. E. W. Russell.

#### Gastonia District

Main Street—Mrs. F. H. Cunningham.

Lincoln Ct., McKendree—Mrs. Frank Shrumm.

New London—Miss Grace Crowell.  
China Grove—Mrs. Lamonte Stirewalt.

#### Statesville District

Lenoir—Mrs. C. E. Rozzelle.

Newton—Mrs. M. B. Woosley.

Cool Springs—Mrs. J. L. Holmes.

#### Winston-Salem District

Centenary—Dr. Raymond A. Smith.

Some of the churches are offering parent teacher training for the first time, using the material given in our regular Sunday school periodicals. Some meet on "non-preaching" Sundays or Sunday nights; weekly for one quarter, or for entire year; monthly, or for definite period agreed upon.

Perhaps the plan that suits most churches is the elective course in parent education given at the regular Sunday school hour for one quarter of the year. An abundance of material is available.

The pamphlet, "Parent Education in the Local Church," free from this office, gives plans and a list of free and inex-

pensive materials for the leader of the child study groups.

### PAINE COLLEGE JUBILEE CELEBRATION

At the recent Paine College Jubilee celebration, held in Augusta, Georgia, in conjunction with the General Missionary Council, our staff was represented by Mr. and Mrs. W. A. Kale. In reporting this celebration Mr. Kale says:

"The Paine College celebration was the most impressive meeting I have attended lately. The story of co-operation between our church and the C. M. E. Church and the visible results on the Paine campus prompted thoughts and feelings which will linger with me for life.

"All the addresses were good. Bishop Warren A. Candler told us many interesting stories of the beginnings of Paine College fifty years ago. Bishop R. A. Carter of the South today. Dr. Channing Tobias, graduate of Paine and international secretary in charge of negro work of the Y. M. C. A., paid tribute to the South and to the two churches which have co-operated in the founding and development of Paine College and indicated certain desirable goals for the future. Dr. W. W. Alexander, secretary of the Interracial Commission, made a stirring appeal for the white race to co-operate further with the negroes. Others who spoke were: Dr. Bruce R. Payne, president of Peabody College, Dr. J. W. Perry, Col. John E. Edgerton, Dr. W. F. Quillian, and Mrs. J. W. Downs.

"More impressive than all the addresses was the pageant, 'Marching On,' presented by the students and faculty of Paine on the evening of February 8. This pageant told of the rise of the negro race from its primitive days in Africa to the present time. To witness the pageant and listen to Mr. Bell, Dr. Tobias, and Bishop Carter, and then to associate with the students and faculty of Paine, not only kindled my pride in the negro and his development under hardships, but made me want to 'march on' with him and help if I can."

### CHADWICK TRAINING CLASS

Mr. Kirk spent the week of February 5-10 with Rev. Edgar Neese and his co-workers of Chadwick church, Charlotte, in a standard training class, offering the course, "Administration of Christian Education." Nothing but praise comes from his lips concerning this class. With more than forty (40) enrolled and with thirty (30) credits earned the study was truly worth while. Among other interesting facts about this church is the purpose to send at least twenty-five (25) young people to the summer assembly at Lake Junaluska in July. This church needs no praise from us; their accomplishments speak for themselves.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### ANNOUNCEMENT OF ZONE MEETINGS

The Central zone of the Raleigh district will meet at Cary, February 24, at 11 o'clock.

The Northern zone will meet at Louisville, March 1, at 11 o'clock.

Interesting and instructive programs have been arranged for both these meetings and our women should plan to attend.

What about mission study in your auxiliary? Are you securing a large class of your women to co-operate with your pastor in studying "Christ and the Coming Kingdom"? If not, the text book recommended is "Facing the Future in Indian Missions" by Mireman and Hinman. Mr. Everett says: "This book promises greater possibilities for most interesting and class and project work than any we have had in recent years, and I hope you will all study it and enjoy it tremendously."

If you want to know anything about study work, use the leaflet Mrs. Everett has distributed. If any study superintendent hasn't received one, let her send her address to Mrs. J. LeGrand Everett, Rockingham, N. C.

For a limited time, during February and March, you may subscribe to The World Outlook for 85 cents a year. Agents and other missionary leaders can do nothing finer in cultivation than to secure new subscribers. Only new subscribers have the advantage of this reduced rate. Secure all subscribers possible in your respective congregations. After that use some of your local funds to place this most excellent periodical in the homes of our people who need such a magazine to stimulate an interest in the unredeemed.

The Council will be held at Louisville, Ky., March 8-14. Mrs. A. M. Gates and Mrs. W. C. Chadwick will represent the North Carolina conference. But all may have a detailed report of this meeting by sending 25 cents for the Council Bulletin. Order from Literature headquarters, 706 Church Street, Nashville, Tenn.

Elect delegates to the annual meeting at Edenton Street church, Raleigh. By a special ruling, all delegates will forward \$1.00 for mid-day luncheons instead of \$1.50 as heretofore. April 18-21 is the date.

### MISS FLORINE ROBERTSON MEETS DISTRICT LEADERS AT HILLSBORO

Mrs. Gupton greeted 23 missionary leaders at the parsonage in Hillsboro on Wednesday afternoon, February 8.

Miss Robertson had much to say about the achievements of the past year and

the goals set for 1933, but in the midst of it all she kept giving a slap at the corresponding secretaries. She said emphatically: "I am fretted with the corresponding secretaries of the Durham district because they will not send reports—they have embarrassed me so many times, for I can not keep my record unless they report to me promptly."

Perhaps some other conference officers feel the same way about their correspondent auxiliary officers, and had they been present there might have been a lively chorus on "Not Reporting."

Mrs. J. M. Dimmette, district leader of children's work, made an earnest plea for the cultivation of the children. She reported 49 divisions, including 15 new divisions, and \$519.06 sent to conference treasurer.

Mrs. N. A. Edwards gave an inspiring account of the young woman's group at Roxboro and suggested how any locality might capture the resources of the younger women for this work.

Mrs. B. H. Black, district study leader, discussed mission and Bible study and gave the status of this department for the past year and outlined recommendations of Mrs. LeGrand Everett for this year.

Miss Robertson expects her district to raise \$800 for 1933 for work on the mission fields. The Durham district is supporting Miss Blanche Briant, registered nurse at Sanatorio Palmore Chihuahua, Mexico, and also Miss Mary Freeman at the Virginia K. Johnson Home, Dallas, Texas.

The leaders were urged to have all auxiliaries to send delegates to the annual meeting at Raleigh, April 18-21.

After the close of the meeting the ladies of the Hillsboro auxiliary assisted Mrs. Gupton in serving delicious sandwiches, coffee and mints.

### BIBLE CLASS PROJECT, CARR CHURCH, DURHAM

Beginning with a small group of little boys and girls in a Bible study class, we took for our motto, "Be ye doers of the Word."

We met three mornings each week for about six weeks for an hour of Bible study. For our activity work we decided to build a park for little children; so we went out in an oak grove which was all grown up with weeds, briars and grass. The children were very enthusiastic and worked early and late; interest grew until between 70 and 80 children had joined our group. What good times we had building Indian tents, making costumes, reading Indian legends, studying different kinds of homes, modes of cooking, cooking out-of-doors and getting up outdoor programs. I am sure some 15 or 20 books were taken from the libra-

ry for reading and reference. The beautiful poem of Hiawatha was studied and a pageant was given from scenes of this poem.

Through the hearty co-operation of men and women from all of our churches—Methodist, Baptist, Episcopal and Presbyterian (children enrolled from all these churches)—we built on this park a 12 foot chimney with big open fireplace, a big sand box, several swings, a 50-foot table for picnics, and a big woodland stage.

During the months of July and August several Sunday afternoon programs of sacred string music, community singing and devotional programs were given, thereby bringing together all churches of our community in a friendly spirit of fellowship and good will.

We named our park Woodland Park and hope what was begun was only a small beginning of what we wish to do toward building a united community of better citizenship.

We are greatly indebted to the Borden Brick and Tile Co. for giving bricks for our chimney, to Mr. Thomas for sand and cement, to Mr. Griffin and many other men of our own church who gave their services gladly in the interest of our children. Mrs. Grace May.

### MRS. WEBSTER REPORTS FROM ROWLAND

This closes our 1932 year's work. It has in some ways been hard on us people; but in other ways it has been one of the happiest years. We have learned that money is such a small item. Of course it takes money to carry on, but Christian social work puts us to service—go do, help others, and make life worth while.

Rowland is only a small village—less than a thousand inhabitants. We live by farming mostly. We have three denominations—Baptist, Methodist, and Presbyterian. (Being quite Scotch and having more Presbyterians).

In church affairs we work together, all our auxiliaries meeting on the same third Monday of each month, all circles on second Monday, P. T. A. on first Monday, etc. We use every fifth Sunday as union. In this way our work is carried on pleasantly.

We have only the negro race to work with; they, too, have three denominations—Methodist, Baptist, and Presbyterian. Something of their work appeared in the Advocate recently.

This month we start furnishing milk, soup, and sandwiches to undernourished. We hope to continue this work this year as pleasantly as in 1932.

Mrs. W. W. Webster.

About thirty thousand copies of The Kingdom of God Weekly are published every week. This is one of the achievements of the Kingdom of God campaign in Japan.

Their departed brother was so conceited that the lodge voted to erect a brass monument to him.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### A NEW LEAF

He came to my desk with quivering lip,  
The lesson was done.

"Have you a new leaf for me, dear  
Teacher,

I have spoiled this one?"

I took his leaf all soiled and blotted  
And gave him a new one all unspotted,  
Then into his tired heart I smiled:  
"Do better now, my child."

I went to the throne with trembling  
heart,

The year was done.

"Have you a New Year for me, dear  
Master?

O, I have spoiled this one!"

He took my year all soiled and blotted  
And gave me a new one, all unspotted,  
Then into my tired heart He smiled:  
"Do better, now, my Child!"

—Unknown Author.

### A PRAYER FOR TRUST

Thou, God, who created us for thy joy,  
teach us to know ourselves held in the  
hollow of thine hand; help us to know  
that as thou hast breathed into us the  
breath of life, so thou wilt sustain us ac-  
cording to thy pleasure. Help us to ac-  
cept what comes to us as that which  
thou hast chosen for our development,  
and the expression of an eternal will and  
wisdom. So with courage and with trust,  
help us to grow, to love and to accept  
thy creation and all our fellow-creatures  
until we, too, become loving co-workers  
in the great field of preparation. Cleanse  
us, O God, of fear, of self-will, of childish  
desires. Open our minds and hearts, so  
that in such measure as we are able, we  
may comprehend and trust the working  
of thy goodness in us. Amen.—Louise  
Collier Willcox, Norfolk, Va.

### DEATH OF MRS. E. B. CHAPPELL

A letter from Mrs. J. W. Perry, presi-  
dent of Woman's Missionary Council, un-  
der date of January 24, brings us the  
sad news of the death of another of our  
most loyal and consecrated missionary  
women—Mrs. E. B. Chappell, who passed  
to her reward on Thursday, January  
19, in Atlanta.

Mrs. Perry says: "Dr. and Mrs. Chap-  
pell were spending the winter in Atlanta  
with their children, Dr. and Mrs. Aiken  
Smart and Dr. and Mrs. Goodrich White  
of Emory University. When she was  
here in November at the mid-year execu-  
tive meeting she was not well and had  
not been for months. About the middle  
of December she had an operation which  
seemed to give her some relief, but later  
her strength failed and the physician  
gave little hope of a recovery. For some  
time she rested quietly, apparently suf-  
fering no pain, when there were lucid  
moments she was always deeply inter-

ested in her family and our missionary  
work. Her last words were 'everything  
is so beautiful.' Her funeral was con-  
ducted in the Wightman Chapel at Scar-  
ritt by her pastor, Dr. Hamlet, assisted  
by Drs. F. S. Parker and E. P. Anderson.  
Beautiful flowers were tributes of love  
from a host of friends. Mrs. Chappell  
was one of the "old guard," having been  
a member of the woman's board of fore-  
ign missions before the Council came  
into existence. Through all these years  
the missionary work has been a vital  
part of her life, and no one among us  
carried it more earnestly upon her  
heart."

Many friends in our conference will  
join in sympathy to Dr. Chappell and  
other members of her family.

"Precious in the sight of the Lord is  
the death of his saints."

### THIRTIETH ANNIVERSARY OBSERVED

A letter from Miss Kate Hackney of  
our conference, who is in charge of the  
kindergarten work in Laura Haygood  
Normal School, under date of January  
3, gives a most interesting account of  
the celebration of the 30th anniversary  
of the school, which proved to be a most  
inspiring and delightful occasion, lasting  
through the entire day. Dr. Wu, presi-  
dent of Ginling College, was the chief  
speaker and gave a splendid talk during  
the morning service. After the morning  
meeting a grand feast, or luncheon, was  
enjoyed by all the teachers, guests and  
students together. There were stunts  
and speeches by faculty, guests and stu-  
dents and a nice social time in general.

At night a program was given from  
seven to ten, every class taking part on  
the program, even the nursery children  
who were heard in a little chorus at the  
beginning of the program. There was an  
English play and a very famous Chinese  
play given, interspersed with music by  
the primary school band and the splen-  
doid normal school chorus.

Miss Kwe Yulin Kiang, who is princi-  
pal of the school, is now at Teachers'  
College in New York for special courses,  
and her place is being supplied by Miss  
Zui Bao Yang, who is carrying the work  
along in a most efficient manner. The  
school has had visits recently from Bish-  
op Paul Kern and Dr. Stanley Jones,  
missionary to India, who held a meeting  
for the students. From this meeting Miss  
Hackney says all took on new life spiri-  
tually. Nineteen students and one  
teacher signed cards expressing a de-  
sire to become Christians. Six weeks  
later eight girls joined the church. An-  
other thing of great interest in the  
church is the organization of three mis-  
sionary societies, which promise to be  
most successful organizations."

### GOOD NEWS FROM CONCORD SO- CIETY, STATESVILLE DISTRICT

From Mrs. G. S. York comes the fol-  
lowing of interest about one of the so-  
cieties on the Statesville district:

"The Woman's Missionary Society of  
Concord church, Catawba charge, held  
the February meeting at the home of  
Mrs. R. G. Pope and was a most helpful  
and interesting occasion. A feature of  
the meeting was a playlet on Scarritt  
College, given in a most efficient man-  
ner. Special visitors were Rev. W. G.  
Clay, pastor of the church, and Mrs.  
Clay.

"This society is one of the most ac-  
tive auxiliaries on the charge, as is  
proven by the fact that it is always do-  
ing something. Among the local activi-  
ties planned at this time is the building  
of a log cabin for the church. The soci-  
ety recently had an oyster supper, at  
which time an enjoyable musical pro-  
gram was given by the local string band  
and quartet. Delicious food was served,  
and apart from the social enjoyment of  
the evening a neat sum was realized by  
the ladies for their missionary work.

### 1933 ANNUAL MEETING

Almost before we realize it, the time  
for the annual meeting, April 18-20, will  
be here, and we want to ask all our so-  
cieties to begin to lay their plans now  
to be represented at that meeting in  
Waynesville. We are asked by the con-  
ference executive committee to elect our  
delegates at the March meeting and send  
the names to district secretary as early  
after they are elected as possible. Through  
the kindness of Mrs. S. H. Isler, con-  
ference recording secretary, each dis-  
trict secretary has been supplied with  
type-written blanks for names of dele-  
gates, these have been distributed by the  
secretaries to the auxiliaries and now  
will not each society fill out this blank  
and return to proper person, as desig-  
nated on the blank? The Waynesville  
people are going to open their hearts  
and homes to us, and do everything in  
their power for our pleasure and com-  
fort while in their midst, and will we not  
assist them by sending in the names of  
delegates when requested? We regret  
to have to call attention to this so often,  
but in the past years so many societies  
have been negligent about the matter,  
and this year we want to break our re-  
cord and have every name of every dele-  
gate who expects to go to Waynesville  
to the district secretaries on time, and  
they will see that they reach the chair-  
man of entertainment committee in  
good time. Let us look well after this  
matter.

The Methodist Episcopal Church,  
South, is carrying on an important and  
growing work in Belgium. A few months  
ago a reproduction of the Bible in use at  
the time of William Tyndale was put on  
display in the shop window of the Flem-  
ish Methodist church in Antwerp. This  
has resulted in the sale of many new edi-  
tions of the Bible and New Testament.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### ORPHANAGE WORKERS

The superintendents, agents and other workers from 16 Southern Methodist orphanages and child caring institutions met with Supt. C. R. Shannon of the Florida Methodist Orphanage, at Benson Springs, Florida, February 7, 8 and 9, in the fourteenth annual session of the Southern Methodist Orphans' Workers conference. The entertainment of the delegates to this conference and the holding of its meetings were amply provided for in the spacious rooms of the historic Benson Springs Inn. This hotel was in service before the war between the states and boasts of entertaining General Grant, Joseph Jefferson, Grover Cleveland and other notables. The meeting was a decided success in every way.

### TAR HEELS

Among those attending the conference from North Carolina were Rev. and Mrs. A. S. Barnes of the Methodist Orphanage at Raleigh, and Mr. and Mrs. O. V. Woosley, Mrs. H. H. Ballou and Miss Sara Richardson of the Children's Home. Superintendent Barnes discussed the topic, "Some Defects in Institutional Care," and others of our delegation appeared on the program in various ways. North Carolina Methodism leads the entire connection in the institutional care of children. The next meeting will be held at the seat of the General Conference.

### FACTS AND FIGURES

Southern Methodist orphanage plants are valued at over \$5,000,000. Nearly 50,000 acres are cultivated in providing for nearly 5,000 children enrolled in the institutions owned and controlled by Methodist annual conferences. The first Methodist orphanage was founded in Kentucky. Soon thereafter another was founded in St. Louis. Both are over 60 years old. The Children's Home registers the most valuable plant and vies with the Texas Methodist Orphanage in the care of the most children.

### HOME TALK

Editor D. B. Sweat of the Orphan's Friend, official organ of the Florida Methodist Orphanage, has the following to say in the last issue of this paper:

"The Children's Home was organized at Winston-Salem in 1911. At present they have 333 resident children and 120 in mothers' aid department, making 453 being provided for. They have 44 employees and 650 acres of land. They have 15 brick buildings and about the same

number of wooden ones. The Home is supported by an endowment, at ten per cent apportionment of pastors' salaries, fifth Sunday offerings and other gifts. The value of the property is \$1,300,000.

"We have 15 of our youngsters in college, eight in training for becoming nurses, and a number of others who are not only serving themselves but others," declares the superintendent in a happy note."

### THE IRELANDS

These notes are being written at Melbourne, Florida, the present home of Mrs. Chas. H. Ireland, who with Mrs. Laura T. Spencer, Mr. Ireland's niece, and for several years a most valued member of the Children's Home staff of workers, are caring for the Ireland grandchildren and looking after certain



A little mountain girl and her doll

other interests left to them by Mr. Ireland. Pictures and photographs in the Ireland home here carry one back to North Carolina and serve to remind him of the great contribution rendered by Mr. Ireland to all good causes with which he had to do, the Children's Home being included. I am pleased to report that Mrs. Ireland's health is good and that she still keeps in touch with the doings of Carolina Methodism. She is a close reader of the Advocate.

### KANNAPOLIS

The Children's Home singing class has a standing engagement to meet with our Kannapolis congregation each first Sunday in February, at which time these good people raise their ten per cent apportionment, and then some. While there last Sunday we were greeted with a congregation that filled all seats, aisles and standing room. Rev. J. P. Hipps and his good associates gave us a good time and we were delighted to be with them again. Mrs. Hipps is kept in bed with heart trouble, but still smiles with her friends and keeps her communication contacts with her heavenly Father in good working order. It is confidently ex-

pected that careful rest will eventually restore this good mother to her interest-family. The Kannapolis people are mighty good to her. They love her and her husband.

### MAIN STREET, GASTONIA

After the morning engagement at Kannapolis we hurried over to Gastonia to be with Rev. J. B. Craven and his good people at Main Street at five o'clock, this being the time of the second Sunday service at this church is held. Our program closed in exactly one hour and then we mingled with choice friends, these Gastonia people being some of the very best in the whole country. The young people's division of the church school prepared delightful refreshments for our party and after Bro. Chas. W. Weaver had tucked the last little youngster in the bus we were on our way home. Brother Craven is in his fourth fruitful year at Main Street and is held in high esteem by his congregation and all of Gastonia's citizenship.

### FANNIE AND HER DOLL

The picture this week presents the likeness of Fannie Freeman and her doll. This little girl came to us last fall from over in Swain county and all her associates have learned to love her. She is claimed and clothed by Mrs. J. B. Steele, Miss Jennie Todd and her sister, three fine Boone women. What would the Children's Home do without its good women friends? We need them every day and every hour.

### AN OPPORTUNITY

The present management of the Children's Home has never asked anyone to finance the clothing cost of any child at the Home. Yet there are about one-third of our children thus provided for, this third including most of our smaller children. Some of our Methodist child caring institutions boast of the fact that all their children are clothed by contributing friends. We have never urged this but certainly have never objected. In fact we could not now get along without this help. We figure that it will cost from twenty to fifty dollars the year to clothe a child, this depending on the age and size of the child.

### DO YOU UNDERSTAND?

The Children's Home is now facing a very severe financial crisis. All receipts are off very considerably over last year. We are continuing our process of curtailment of expenses and still a deficit is to be made up. One wonders if enough of our people really appreciate the work the Children's Home is doing to share with it in a liberal way. Certainly some do. Let the number increase.

Caller (to host's little daughter)—And how do you know it is the first of the month?

Wee Joan—"Cause all daddy's letters have little windows in them.—Boston Transcript.



THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Christian Conference. Make all checks payable to A. S. Barnes, Sup-  
erintendent.

FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

The Octagon soap campaign is going nicely. It is not our desire to bring any undue influence to bear upon our people to get them busy collecting coupons. All that is necessary is to remind them of the fine opportunity that presents itself to raise several thousand dollars for our beloved Orphanage which is so badly in need along this line. The beauty about this undertaking is that it does not cost any money upon the part of those who lend a helping hand.

\* \* \* \* \*

If any of our business men need a good stenographer, or if they know of some one in need of such help, I want to recommend some of our Orphanage girls who have finished high school and who have completed a business course. We have young ladies who are available. Any one knowing of a vacancy will confer a great favor upon our Orphanage girls by communicating with me at once. These fine orphanage girls, trained in our own Methodist Orphanage, are efficient and dependable.

\* \* \* \* \*

By special arrangements with most of the elders the Methodist Orphanage will give a short program at the approaching district conferences. This consideration of our Orphanage by our elders is sincerely appreciated. I am of the opinion that this fact will attract more delegates and will add greater interest to the district conferences. One elder has asked that we take the night service of his conference. The orphanage superintendent has always been considerate and has not taken much time on such occasions. The time has come when the Orphanage must occupy a more prominent place at all our gatherings.

\* \* \* \* \*

I am suggesting a few ways for making money for the Orphanage. Our farmer friends could plant a small money crop, such as a cotton patch, tobacco patch, Irish potato patch and give the proceeds from these crops to the Orphanage. Some of the good women could set a hen and raise the chickens and sell them and give us the money received from sale. In the villages, towns and cities thousands of friends could gather up hundreds of thousands of Octagon soap coupons and mail them to the Methodist Orphanage. There are numerous ways by which a little money may be raised for our fatherless children.

Nearly everybody is beginning to realize more fully our need of funds with which to carry on this noble Christian work. Let's all get busy and not let the depression do its deadly work among innocent orphan children who are the least prepared to protect themselves!

WINTER STREAMS  
By Bliss Carman.

Now the little rivers go  
Muffled safely under snow.  
And the winding meadow-streams  
Murmur in their wintry dreams.  
While a tinkling music wells  
Faintly from their icy bells.  
Telling how their hearts are bold  
Though the very sun be cold.  
Ah, but wait until the rain  
Comes a-sighing once again.  
Sweeping softly from the sound  
Over ridge and meadow ground!  
Then the little streams will hear  
April calling far and near,—  
Slip their snowy bands and run  
Sparkling in the welcome sun.

IF YOUR BABY IS A BOTTLE BABY

Mothers everywhere will be interested in the results of tests made in New York in a world famous hospital. Two baby specialists recently tried to determine just what kind of diet builds a 100 per cent baby.

They chose fifty average babies for this test. Into those babies' bottles, month after month they put a milk formula that has raised three generations of healthy babies. That was all those babies had to eat, except orange juice and codliver oil—supplementary foods that all babies get nowadays, even breast fed babies.

The doctors watched these babies develop. They weighed and measured them, took blood counts and X-rays of their bones, checked them for alertness and strength. They compared them with other groups of babies fed on other foods. And the proven facts showed that this simple diet of condensed milk was fully capable of building 100 per cent babies.

Your baby can have this same splendid food—for it was Eagle Brand Condensed Milk which those doctors decided to use. It is wonderful to know that this rigid scientific test proves beyond all question the value of this food which has raised millions of babies in the last seventy-five years.

The secret of Eagle Brand's success is that it is the best digestible form of milk that is known other than mother's milk. Your baby can assimilate and use every bit of the fine nourishment in it. The formula is the simplest for mothers to prepare. All you have to do is to add boiled water in the correct proportion. Directions are right on the label, and there is no need to buy expensive other ingredients when you use Eagle Brand.

Doctors advise that you nurse your baby if you can. But if for any reason it seems best to feed your baby from the bottle, you will find that Borden's Eagle Brand Condensed Milk is the safest and best. This milk has saved more lives and made more babies strong and beautiful than any other infant food as shown by records.

Mothers will find many very helpful facts contained in the booklet "Baby's Welfare" No. JRP, which will be sent free on request by The Borden Company, 359 Madison Ave., New York, N. Y.

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's does the needed things. Swallowed slowly it clings to the throat, soothes inflamed tissues, and loosens the mucus. Working internally Piso's destroys the cold germs and breaks up infection. Contains no opiates. Safe for children. 35¢ and 60¢ sizes, all druggists.

PISO'S For Coughs and Colds

WOMAN LOST 10 LBS. IN A WEEK

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drugstore in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

WHEN YOU WANT A LAXATIVE, YOU WANT Results 10c 25c A TRUE LAXATIVE RESULTS are different; gentle, non-gripping, non-habit forming, but always certain and effective. Ask your druggist, or write Van Dyke Chem. Co., Philadelphia, Pa.

Visit!!! Washington

INAUGURATION DAY  
Saturday, March 4th

Round trip fare .....\$11.40

Special 1-cent per mile for party of 25 or more persons traveling together going trip. Returning individually if desired.

Round trip each—\$5.70  
Coining—March 1-2-3  
Return limit March 10th

REDUCED FULLMAN FARES

Join your friends for the Inauguration party on these low round trip fares.

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## Sunday School Lesson

FEBRUARY 19

By F. B. Stockdale.

### The Spread of Christianity (Mark 4:21-34)

Golden Text—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9b.

#### Purpose

We begin our lesson with a profound implication. The illustration used, for setting the implication forth, is a simple thing: the lighting of a candle. Why do we light candles? Not for the purpose of burning the candle away. To use up the candle is not the purpose of its lighting. Neither do we light it in order to hide the light it gives; we never think of putting it under a bushel, or thrusting it under a bed; these are reasons for which we do not light it; these but emphasize the use for which we lit the candle. We light it and put it on a stand, the most advantageous place for its shedding light. The reason for its lighting and the place of its placing is that it might give light to all that are in the house. The object is to reveal the room to those who may come in.

The candle is lit to illuminate the house; the purpose of illumination is that people who live in the house may be able to see. So far as the candle is concerned, there is no room for argument. Remember that this parable is related to what follows. "The kingdom of God" does not fall below the wisdom displayed in lighting a candle. If the candle is lit for a purpose, surely the "kingdom of God" is not without intention. If we have a reason for striking a match, God surely has a reason for starting his kingdom.

The divine activities are neither haphazard nor without reason. God is not senseless. The actions of every rational creature have a reason behind them, and God is not an exception. That Jesus should use a candle or a lamp, the source of light, is more than suggestive. The purpose of setting up the kingdom of God upon earth is that all may see what is in the house by the light of the kingdom of God. Everything in the house is to be illuminated by the light of his kingdom. Our earthly home would be a dark blank without the light of his kingdom.

#### Revealing

Our King James' version makes Jesus say, "There is nothing hid which shall not be manifested." Remember he is in the house. The idea here is not that every noisome thing shall be dragged into the blazing light of God; that may be true, but it is not the thing the parable brings us. This is not a threat; it is a promise. The light of God is brought into the house, and there is nothing the house contains which that light will not

reveal; all things it contains shall be made known. It rather points to wonderful discoveries than to disappointing revelations. The emphasis is rather on the light brought into the house than on something dragged from its hiding; it is not a hunt for the skeleton in the closet so much as a declaration that everybody in the house will see all the house contains in the light of the kingdom of God. Nothing that is worth the knowing shall be permanently hidden; the good will all be discovered.

#### Knowing Without Knowing How

The kingdom of God is like a great many things, though nothing else is like the kingdom of God. "So is the kingdom of God, as if a man should cast seed into the ground." The kingdom of God is one of those things that is not native to where it is found. It is something from somewhere else, and was in faith and good intent cast into the place where you find it. It did not even plant itself; it is not self-operative. It was cast into the ground by some one who wanted it to be where he cast it. Not only so, but after its casting he went about his daily business, sleeping and waking. He had faith in what he had done, and it did spring and grow up without the Sower knowing how. The kingdom of God is like a thing you know without knowing much about it. You know it is there; no intelligent person would deny its presence. It can be seen; green and promising it spring at your feet.

How did it come? Two things are clear: First it was cast there. It did not bring itself, and it was not always where you now see it. There is a cause outside itself for the presence of the kingdom of God among men. Then it grew where it was planted. Grew! How did it grow? Nobody knows. There is an unknowable side to most of the great facts of life. There is a side to the kingdom of God that no one can explain because no one understands. Many things you can see are not to be explained. The man who would deny the presence of and the growth of grain because he did not understand the growth would be foolish. He might have a wonderful mind, but he would be making a strange use thereof.

#### Little Only Once

"Whereunto shall we liken the kingdom of God?" How can we bring the wonders of that spiritual world within the confines of human speech? How can its marvels be brought within the reach of the human mind? Just accept the fact that it never will be done. Jesus did not exhaust the kingdom of God. To him it was like many things, but he never got all its likenesses into other forms than itself. There are many things about the kingdom of God that have not yet been uttered; for its unknown parts no similitudes have as yet been discovered.

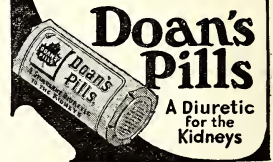
We are to note that Jesus recognizes the smallness of its beginnings, and we shall also notice that, with him, it is small at no other time. It may be the smallest of all seeds, but when it grows

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it exceeds the bounds of its kind and comes near to climbing into another realm than its own. Jesus never thought of the kingdom of God getting less, or going backward. The idea of rooting it up or casting it out never seems to have entered his mind. I do not recall any place where he spoke of its going backward. The kingdom of God necessarily contains the power of God. Its surety is in the realm of its mystery, but its progress is as certain as the sun.

#### Questions for Discussion

1. Are the divine actions void of purpose?
  2. Does intelligence presuppose purpose?
  3. Did Jesus mean all dark things will be dragged into the light?
  4. Or did he mean all things in the house will be looked at in the light of the kingdom of God?
  5. What can be known of the kingdom of God?
  6. Shall we ever know it all?
- Christian Advocate (Kansas City).

#### YOUNG PEOPLE HAVE BANQUET

Thursday evening, February 9, the young people's division of Queen Street Methodist church, Kinston, was entertained at a banquet supper served by the Mamie Webb auxiliary of the church under the direction of Mrs. Floyd Wooten. The affair was held in the basement of the Sunday school building. The invocation was by Rev. R. E. Brown.

The program consisted of several interesting features, the most important being a talk by Rev. J. B. Phillips of Hookerton on "Directing One's Course of Living." Miss L. C. Herring gave an interesting reading on Jonah and the Whale. Miss Katherine Shute, representing Kate Smith, sang "That's All That Matters to Me," accompanied by Miss Doris Whitfield.

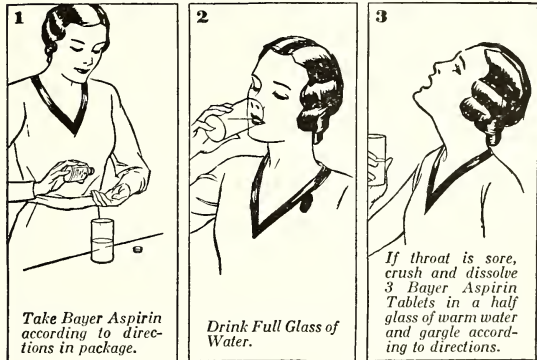
A number of toasts were given, after which a "Mills Brothers" song was sung by Francis Rasberry, Frank Dixon, Woodrow Pittman and Graham Fort. Later Frank Dixon imitated "Bing Crosby" by singing "In the Valley" and "Please." Misses Nellie Spencer and Hannah Turnage, Mrs. Joe Temple and Mrs. E. Y. Speed gave an imitation of the "Boswell Sisters" by singing "We Want to Be Friends of Yours." A number of other songs were enjoyed. Microphones were placed about the hall to carry this "big broadcast" to friends.

The table was attractively decorated in the valentine motif and centered with jonquils, spirea and smilax. About 100 were present. After singing "Good Night, Ladies," and hearing Rev. Robert E. Brown imitating Eddie Cantor, sing "I Like to Spend This Hour With you," the "YPD" station broadcast the correct Eastern Standard time and signed off for the evening.

Smith—"Hope is really a wonderful thing."

Jones—"True. One little nibble keeps a man fishing all day."

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(Adv.)

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## THE MINISTRY'S RELATION TO THE HOME

The apparent impotency of the Christian church in the present world crisis is the most deplorable factor in the situation. Pulpit and pew are criticised and condemned, sometimes by each other; sometimes by the skeptical and unbelieving. I think it would be quite generally acknowledged by all groups, however, that the church and the home are still the twin pillars of civilization.

I am convinced that the spiritual impoverishment of the church is in no small measure due to a changed relationship of the ministry to the home. This statement I can best explain from personal experiences. Through boyhood and youth I had the same pastor for 19 years (an unusual record, even for our sister church in the North), who made it a practice to have prayer with his members on his pastoral calls. I can not recall that he ever failed in this during his long and fruitful ministry, and the memory of those visits, with each member of the household kneeling with him, while he prayed the blessings of heaven upon the home, is still a very vivid one. Contrast this record with a later experience. I transferred my membership to the Methodist church of a small town in Western North Carolina. Four pastors served the charge during a ten year period. Not once in all these years did one of these pastors read a passage of Scripture or offer a prayer on their ministerial visits, although not infrequently called to the home because of illness.

Does this testimony support my conviction that the spiritual impoverishment of the church is attributable in some measure to the failure of the Christian ministry in the home? If the most notable of our Lord's recorded conversations were with individuals—as, for example, with Nicodemus and the woman at the well of Samaria—and some of his loftiest teachings before small groups—as, for example, before his apostles and the inner circle—why should practically all prayer, all Scripture reading, all exhortation, all admonition, all encouragement, and all sympathy be reserved solely for declaration from the pulpit? Has modern scholarship decided that the methods of Jesus in his approach to individuals and groups are no longer worthy of imitation?

We often comment on the naturalness of Christ in the home, whether the home were that of friend or foe, saint or sinner. He always left with his host a gem of divine truth or the fragrance of a loving deed. External appearances did not obscure issues; nor was he influenced by social position or ecclesiastical rating. There was nothing perfunctory about his ministrations in the home. Neither should there be anything perfunctory in the service of his ministers today if the love of Christ constrains them and the joy of the Lord is their strength. If the Christian ministry has lost its grip on the rank and file of church members, and it is no longer held in the high esteem formerly accorded it,

I believe it is because of this lack (for I fear my recent experience is a common one) of spiritual contact between it and the home. Confining spiritual offices almost wholly to the pulpit must impart to the man in the pew the feeling that when he attends the services of the church he is being preached "at." Our Lord's ministry to the sick in body and to the distressed and troubled in spirit was never of a morbid type; neither was it of the back-slapping, Pollyanna sort. But it brought peace and joy and forgiveness and healing and rest. It was the outflowing of a heart of infinite love.

We are inclined to forget, in this mechanized age, that the church of Jesus Christ is successful in the exact ratio of her dependence upon the honoring of his earthly representative—the third Person of the Trinity. If pastoral visitation is to be fruitful, it must contain the same spiritual elements required in every other form of kingdom activities. Incalculable rewards assuredly await universal adoption by the Christian ministry of the practice of prayer and Scripture reading on their pastoral calls, for has He not declared "the words that I speak unto you, they are spirit, and they are life"? Certainly this strife-worn, weary old world needs the healing touch of the Saviour as never before. A. D. Closson.

## DEATH CLAIMS H. D. SCARBORO

H. D. Scarboro, 80, son of Houston D. and Eliza Kimball Scarboro, of Montgomery county, his mother being a daughter of Joel Kimball of Iredell county, North Carolina, died suddenly Thursday morning, February 2, at the home of his daughter, Mrs. W. A. Coffin, in Asheboro, where he had made his home since October. Although Mr. Scarboro had been in declining health for some time, his death came unexpectedly and was a severe shock to his relatives and many friends.

He was born in Montgomery county near Mt. Gilead, and after attending the public schools he graduated from Rutherford College. Forty-five years ago he located in Randolph county, and for some time was prominently identified with the textile mill at Randleman, later moving to Worthville, where he was associated in the mercantile business for about 35 years.

Several years ago Mr. Scarboro because of ill health moved to the country, about one and a half miles southwest of Asheboro, where he had resided for the past 12 years.

He was active in religious and civic activities. Although prominent in the business circles of his community, he was never too busy to devote a part of his time to church work and movements for the welfare of the community. His gentle and cheerful disposition won for him many loyal friends, and in his passing this section realizes a great loss.

He was a faithful member of the Methodist Episcopal Church, South, having joined West Bend church near his home.

Mr. Scarboro was twice married, the first time to Miss Amelia Birkhead, who

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From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

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## Now You Can Wear FALSE TEETH With Real Comfort

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HICKORY, N. C.



died a number of years ago. To this union were born two children, who survive. His second marriage was to Miss Carolina Bayne of Person county, who also survives.

In addition to his second wife he is survived by two children, Mrs. W. A. Coffin, and Jesse M. Scarboro, both of Asheboro; a sister, Mrs. H. T. Bolton of Troy; a brother, J. J. Scarboro of Sherman, Texas; and two grandchildren, Harris and William Coffin of Asheboro.

Funeral services were conducted Friday afternoon at 2 o'clock from the home of Mrs. Coffin by Dr. R. S. Truesdale, pastor of the local M. E. church, and Dr. C. G. Smith, pastor of the local Presbyterian church. The body was laid to rest in the Asheboro cemetery.—Randolph Tribune.

### "BACKWARD! TURN BACKWARD!" (2Peter 2:20-22)

Backward! Turn backward, O Time,  
in thy flight!  
Bring back the saloon again! Bring it  
tonight!  
O bring back the bum, with his torpor  
and filth;  
The pompous proprietor, rolling in  
wealth;  
The rum-politician; the unfiltered talk;  
The row of "dead" beer-kegs that clut-  
tered the walk!  
O bring back the jugs and the bottles to  
drain!  
Give us our bed in the gutter agai-in!

Backward! Turn backward! Restore us  
again  
The dreary, dark hovel that stood in the  
lane!  
O fill up the yard with old bottles and  
bags,  
And break out the windows and stuff  
them with rags!  
O bring back the nakedness! Bring back  
the fright  
That once took the place of the chil-  
dren's "Good night!"  
The wood-box make empty! The cup-  
board make bare!  
Hooray for the misery! What do we care  
For the heart-broken mother, the wife in  
despair;  
The son in the jail and the daughter in  
—worse?  
Backward, O Time! Bring back the old  
cu-rse!

Backward! Turn backward! What care  
we for light!  
Away with the sunshine, and bring in  
the night!  
Away with the Hope and the Sabbath  
school song!  
Away with the Right: O give us the  
wrong!  
O bring back the whiskey, the beer and  
the gin;  
Kids "rushing the gowler," and learning  
to sin!  
Backward! Backward! O bring, we im-  
plore,  
The old-time saloon, with its horrors,  
once mo-o-re!  
—A. T. Shearer in The National Voice.

### YOUNG PEOPLE HOLD ENTHUSIAS- TIC TEMPERANCE SERVICE

At the young people's service at the First Methodist church, Washington, N. C., Sunday enthusiastic resolutions on the much discussed subject of temperance and prohibition were adopted by the large congregation attending the service.

After a stirring sermon by the pastor, the Rev. Edward J. Rees, on the subject, "Is Modern Youth Hardboiled?" the large group of young people saw fit to challenge the "average girl" statement of Mrs. Franklin D. Roosevelt in the adoption of ringing resolutions on the question of "gin, liquor and whiskey."

The resolutions were presented by Miss Mildred Paul, chairman of the student council of the local high school body, and were recommended for adoption by Miss Ruth Gailey, secretary of the council.

Following the adoption of the resolutions the adults present were asked to lend their support to the measure. The congregation rose in hearty support demonstrating their willingness to co-operate.

A copy of the resolutions adopted has been forwarded both to the News and Observer, the Washington News and to Mrs. Roosevelt. The resolution reads as follows:

"We, a group of young people gathered for Youth's Night Service in the First Methodist church, Washington, N. C., feeling that some false impressions have been conceived relative to certain social practices of American youth, and that false statements have been thus made by adults who are incorrectly informed about our habits;

"Whereas, it has been stated by Mrs. Franklin D. Roosevelt, in a recent radio address that 'the average girl' of America is giving much of her time and thought to the question of deciding what kind of gin and intoxicating liquors she may drink, and in what quantities;

"Whereas, we do not only take this to be a rank insinuation, but a false statement;

"Whereas, we young people do believe in the sanity, soberness and temperance of our friends;

"Whereas, we express our belief that this statement is not representative of 'the average girl' of our land, and especially of the Southland;

"Be it resolved that we do pledge ourselves continuously to a sober, clean, wholesome life; and furthermore, place ourselves on record as being wholly in favor of the present federal laws which control the manufacture, sale and distribution of intoxicating beverage; and we beg to affirm that these laws receive our approval and shall continue to do so until the nation shall have reached a better method of enforcement.

"Be it resolved that a copy of this statement be sent to Mrs. F. D. Roosevelt, and another to the editors of the Washington Daily News and the News and Observer.—The Washington Daily News.

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"You said it! That pain won't keep me awake now. It feels better already!"*

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# Children's



# Storyland

## JEANNE AND THE WHALER

By May Whiting.

Just at break of day one spring morning many years ago a tousled-haired little girl was running down the narrow, cobbled streets of St. Helena, chasing a small yellow dog. No one was stirring at that hour, but the dog seemed to know where he was going, for he dodged down a steep lane to the water front, then to a dingy wharf. There he looked about, bewildered, but seeing his pursuer upon him, he jumped over the low rail of a vessel moored alongside, and from the deck looked back at her triumphantly.

The girl, Jeanne-Louise, could read the name of the ship, "Delight of Nantucket!" Nantucket! Island of dreams to her. All her life she had heard of its cool streets, its sand dunes, its wet grass, and clean white houses, and it was more than she could endure to think that perhaps her dog might see all this while she could never visit its shores, so, with a hasty glance to be sure no one was watching, she clambered on board, calling softly, "Spider, come Spider." But instead, the dog ran forward and down the stairs that led to the hold, dim and smelly, and half filled with barrels and heaps of ropes.

There he stopped, and allowed himself to be caught easily. Jeanne tied an old ribbon about his neck for a collar, and, one hand in that, started up the stairs. But almost above her head some one began to sing in a quavering voice, and, taking a few cautious steps, she could see an old man seated on an overturned barrel, whistling. Evidently he intended to be there some time, so Jeanne went back and sat down to wait. But she began to feel drowsy and soon dozed.

A little whimper of the dog aroused her. Her bed was rocking, and a swirling sound was all about her. She had led too haphazard a life to be really frightened, yet, as she explained to Spider, the situation was serious.

"It's an awful scrape," she said, "and I don't see the way out. You shouldn't have run away when I wanted to love you so much. And now who knows where we are? Listen! It's a whale."

Faintly the lookout's cry came to her, "Tha-ar she blows," and she could hear hurrying feet, and then the scraping against the sides as the boats were lowered for the chase. Jeanne knew that the vessel would not proceed until the whale was in, and, because she was very tired and felt a bit queer besides, she decided to rest a few moments. The heap of cordage was not comfortable, but Jeanne was not used to a comfortable bed, and the tousled head had barely

## TWO KITTENS

I found a little cat one day  
And kept it for a pet,  
And 'cause I learned to care for it  
I've got that kitty yet.

He has to have his three square meals  
The same as I have mine,  
And for a water dish that's full  
He does not have to pine.

I brush him and comb him, too,  
And he will purr and purr,  
As if he tried his thanks to say,  
When I smooth out his fur.

Now, Betty Mae, across the street,  
Once had a kitten, too;  
His meals were half forgot,  
Although he'd meow and meow.

An empty box on windy porch  
Was all the bed he had;  
Dry drinking-dish and unbrushed fur,  
All helped to make him sad.

Then Betty cried when kitty died,  
Her helpless little pet,  
But if she'd learned to care for it  
She'd have her kitten yet.

—Lula B. McAllister, in *Our Dumb Animals*.

touched the pile of rope when the blue eyes closed in sleep.

It was a long time before she awoke. The odor of frying came to her, and a noise of laughter from the deck. Without giving herself a chance to delay she started up the stairs. The whale had evidently been caught, for a fire was burning in the try works, and a kettle of oil boiling as the blubber was frying out. The cook had rolled a barrel of flour on deck and was cutting doughnuts while a man beside him turned them as they browned in the hissing fat, and the crew hunched about expectantly. This scene cheered Spider and he ran forward excitedly. Shouts of surprise greeted him, and, when he darted aft, every one but the cook went in pursuit. This seemed to Jeanne a good time to introduce herself, so she went forward and said politely,

"I'll turn them for you."

The cook whirled about. It was to be expected that he would be startled, but his hair actually stood on end, and he raised his rolling-pin in such a gesture of terror that Jeanne retreated. Just "that the waves washed him and me up der, over the fright, in their midst.

"Well, boys," said the cook, putting down his rolling-pin, "I ain't never going to fry any more doughnuts. I've had a warning."

"Warning my eye," exclaimed one, "not on doughnuts! Last week you saw the moon come down on deck and it was Seth's tin dinner pall he was shining up."

"This is serious, boys. A little gal stood right beside me."

"A girl! You must be crazy," and they laughed heartily.

"A gal with shiny eyes. And she says, says she, 'I'll fry them for you,' and before I could answer she vanished. It's a warning."

"We'll call the dog Cook's Warning," said one, "because no one knows where he comes from."

"His name is Spider," said Jeanne, stepping forward. "The sailor who gave him to me said so. He must have been homesick for a ship, for he ran away and I followed him here and we went to sleep. When you all went off I told the cook I'd turn the doughnuts and I will."

The sailors were so much surprised they could only stare, but the old man who had been whistling went off and soon returned with the captain. He was a tall, severe man, and it took a good deal of courage to answer his questions plainly.

"What's your name and where do you come from and what will your parents think about your being a stowaway?" he asked.

"My name's Jeanne-Louise Gardner, and I live in St. Helena. My father used to be a captain, too. His ship was wrecked on a reef the year I was born, and my mother and every one else was drowned. He came from Nantucket and used to tell me all about it, but he died last spring, and now I haven't anybody but old Christie and she has too many young ones of her own, and that's why I wanted the dog so bad."

"Gardner. Your daddy wasn't Ezra Gardner, was he?" asked the cook.

Jeanne nodded. "Yes, and he felt so bad because his boat was wrecked he'd never live with his own people. We always kept away from the village. He taught me lessons and I can read and figure some."

"Ezra Gardner married my cousin Jane," said the cook, "and seems to me I can see her looks about you, or could if your hair was slicked up. Jane was a good-looking gal."

"We're bound for Nantucket," said the captain. "We've been gone two years but will be back by Christmas. If you haven't any folks on the island of St. Helena you're better off with us. I've heard tales of Ezra's being queer since



he lost his ship, and he alive and all the sailors drowned."

"It wasn't his fault," replied Jeanne, "that the waves washed him and me up on the reef alive. I wished he would go back to Nantucket. It must be a lovely place."

"You'll see it all right," said the cook. "And won't my wife be tickled when I bring her back a youngster! Our only gal has gone to sea with her husband. You'll have cousins around there, too."

"A family," said Jeanne. "I always thought it would be wonderful to have a family."

"Here's one member right here," agreed the cook, glaring around, "and I want you lads to remember it. No teasing of her, now, and half of what I've got is hers if I go down in Davy Jones' locked. But this is going to be a good-luck trip for all hands. She'll bring it to us."

"You're right," said the captain, "but what brings good luck is being a friend to the friendless. That's the best sign for any man or ship."—Zion's Herald.

#### AUNT CLARA'S PICTURE

"Oh, what is this lovely picture, Aunt Clara?" asked Fred. "I never say it before."

"Neither did I," said Bess. "It is an etching, isn't it?"

"No, it can't be an etching. They are made on white backgrounds, aren't they? This is white on a dark background. Why, it's awfully queer. How was it done, Aunt Clara?" asked Fred.

"That is for you to guess," replied Aunt Clara. "It is the work of a great master, of course. You can see that."

She took down the picture and placed it in Fred's hands. It was oblong in shape, with a black passe-partout frame over the glass. The background was a beautiful olive-brown color, shading here and there to lighter tints. The subject, a landscape with delicately traced lines, represented a winter scene, with icy trees against a hillside. A house-top, half hidden by the slope of the hill, could be seen through the white branches of the trees.

"Well, that beats me," said Fred. "It looks like sea moss, only there is too much of it for that; and besides, it is too delicately drawn. No, it isn't that, I know. What can it be?"

"I thought it would puzzle you," laughed Aunt Clara. "Can you guess, Bess?"

"It looks something like those skeleton leaves that you showed us once. But these are not shaped like leaves at all. Only there is the network of veins, like those leaves that you showed us," said Bess.

"You couldn't have painted it with thick white paint, could you? No, you couldn't do that, of course," said Fred.

"No, Bess was growing a trifle warmer, perhaps. But you will never guess, so I will tell you. It is mold! Just plain mold!"

"Mold! Why, Aunt Clara! Does mold make a design like that!"

"Yes. Everything in nature takes some beautiful form, it seems. Look at rock crystals, frost crystals, snow flakes—and mold. I found this out in the garden when I was taking in my plants. Two boards had lain upside down, one over the other. They had become saturated with dampness, and were left untouched for a long time. I lifted the board, and there was this wonderful mold picture! Many an artist would be proud of having painted it."

"Nature is a pretty good artist, I think," said Fred.

"Well, I am glad you found it, Aunt Clara," said Bess. "Most people would not have stopped to see that there was a picture there. But you are always looking for beautiful things, aren't you?"

"I do not have to look far," answered Aunt Clara. "Beauty is all around me. All I have to do is to keep my eyes open."—The Christian Science Monitor.

#### THE ROMANCE OF INK

By Chester W. Colburn.

If you were asked what was the greatest traveler on earth, what would you say? You might say the steamships, or the railway trains. But, no; the greatest traveler of all is ink. At first you think ink is a very common thing. It is, but that is why there is so much romance about it. Ink is the greatest traveler on earth. It goes everywhere, into all countries. Let's see some of its travels.

After it is made in the factory it is packed in boxes, and shipped to the stores where it is sold. It goes by railways, trucks, and automobiles to the stores in the country. And in this day it is shipped by airplane to many places. It is shipped by steamships to other countries, and from there it rides again to the stores. Many boxes of ink ride on a camel's back over the desert, or on an elephant's back for miles in some strange country. In some places it is carried by the natives to the stores. In South America the llama, a sheep-like animal, carries the ink over the mountains to the people who use it.

This is not all the journeys it gets. The one who buys this ink carries it to his home. Then it goes in letters to the mailman, and to long journeys over the sea and on the land, wherever the sender wishes it to go.

Ink goes on every long exploration to far-away places, and records the trip. It went to the North Pole in the big balloon-airship, and even down to the South Pole with Commander Byrd.

When we use a bottle of ink it travels thousands of miles for us, unless we spill it on our clothes, or on the floor! —Junior Weekly.

"Our mamma is very kind to us. Every time we drink our cod-liver oil without crying, we get sixpence each."

"And what do you do with the money?"

"Mamma buys more oil with it."—Selected.

## Do this for Your Child in TWO WEEKS

How to rid any boy or girl of sluggishness or constipation and build a big appetite.

The trouble with children who will not eat is usually *stasis*. The symptoms are a tongue that's always coated, bad breath, poor color, dull eyes that are often a bilious yellow. No appetite, no ambition—even for play. Hard to get to sleep, hard to wake in the morning.

There's an absolute remedy for this condition. It gives listless youngsters the appetite and energies of a young animal! They eat! They gain! They keep well!

It's not the stomach, but the bowel condition that keeps children from eating. But the trouble is in the lower bowel—the colon. California syrup of figs is the only "medicine" that is needed to stimulate the colon muscles. The very next day, your child is eating better and feeling better. Keep on with the syrup of figs a few days and you will see amazing improvement in appetite, color, weight and spirits.

Any drug store has the real California syrup of figs, all bottled, with directions. Nature never made a nicer acting or nicer tasting laxative. (It is purely vegetable.) Remember California syrup of figs when sickness, a cold or any upset has clogged a child's bowels.

**WARNING:** Even when it's something to give children, some stores will try to substitute. So be sure the bottle says CALIFORNIA Syrup of Figs

## ARE YOU Nervous, Weak?



WHEN nervous and rundown and in need of a blood tonic, when you're anemic, feel tired out and weak, take Dr. Pierce's "CMD" to restore your strength. Read this: "I had become in a terribly weakened condition, too nervous to sleep at night, no appetite to enjoy my meals, was so lacking in strength and vitality that I could not even do my housework properly," said Mrs. Mamie Hartgrove of Louise Mill, Charlotte, N. C. "A friend told me to take Dr. Pierce's Golden Medical Discovery. My appetite and nerves soon became normal, I was able to enjoy my meals and sleep was restored." Sold by all druggists.

Write Dr. Pierce's Clinic, Buffalo, N. Y.

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**TAKE** Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics, 10c, 20c and 60c bottles at drug stores.

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

February  
Pittsboro, 11 .....19  
Duke's Chapel, 7:30 .....19  
Durham Ct., McManis, 11 .....26  
West Durham, 7:30 .....26

March  
Stem, Calvary, 11 .....5  
Carr, 7:30 .....5

Orange-Carboro, 11 .....12  
Hillsboro, New Sharon, .....12  
Calvary, 7:30 .....12

Front Street, 7:30 .....15  
Massey-Andrews, Massey, 11 .....19

Cedar Grove, Walnut Grove, 3 .....19  
Lakewood, 7:30 .....19

Braunson, 7:30 .....22  
Person, Oak Grove, 11 .....26

Rosemont, Union, 7:30 .....26  
Roxboro, 3:30 .....26

April  
Burlington Ct., 11 .....2  
Srepsionville, Phillips, 3 .....2

Mebane, 7:30 .....2  
Duke Memorial, 7:30 .....4

Yanceyville, L. Hill, 11 .....8  
Milton, Senora, .....9

Leasburg, Hebron, 3 .....9  
Longhurst, 11 .....16

Brookside, 7:30 .....16

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

### FIRST ROUND—IN PART

February  
Gates, Gatesville, 11 and 1 .....18

Gates, Gatesville, 11 .....19

Marbleboro, 7:30 .....19

Ashoke, Powellsville, 11 and 1 .....25

Ashoke, Powellsville, 11 .....26

Aulander, Aulander, 7:30 .....26

March  
Columbia, 11 .....5

Hertford, 7:30 .....5

Chowan, Anderson, 11 and 2 .....11

Chowan, Anderson, 11 .....12

Elizabeth City, First, 7:30 .....12

South Mills, McBride's, 11 and 2 .....18

South Mills, McBride's, 11 .....19

Passapatan, Mt. Herman, .....19

Morock, Memorial, 7:30 .....26

City Road, 7:30 .....26

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FIRST ROUND

February  
Goldston, a.m. ....18

Carthage, a.m. ....19

Linden, Cool Spring, p.m. ....19

Piedmont, a.m. ....26

Robertson, Ledbetter, 3 p.m. ....26

Rockingham, p.m. ....26

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND—IN PART

February  
Mt. Olive, 7:30 .....17

Mt. Olive Ct., 11 .....18

Freemont, Eureka, 11 .....19

Pikeville-Elim St., Mt. Carmel, 3 .....19

Newport, 3 .....24

Beaufort, 7:30 .....24

Seven Springs, Beeton, 11 .....26

Grifton, 11 .....26

Avdon, 7:30 .....26

### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FIRST ROUND

February  
Bailey, 11 .....19

Eden Street, 7:30 .....19

Erwin, 11 .....26

Fuquay, Holly Springs, 7:30 .....26

March  
Pridemont, Fellowship, 11 .....5

Central, 7:30 .....5

Manbers, Mt. Ariel, 11 .....11

Lillington, Pleasant Plains, 11 .....11

Epworth, 7:30 .....12

Midbush, Raleigh, 11 .....12

Smithfield, 11 .....19

Four Oaks, Antioch, 3 .....19

Jonkins Memorial, 7:30 .....19

Oxford Ct., 11 .....19

April  
Edenton Street, 11 .....2

Selma, 7:30 .....5

Newton Grove, Weigh, 11 .....19

Benson, Elevation, 11 .....9

Dunn, 7:30 .....9

Oxford, 7:30 .....12

Midleburg, Shalom, 11 .....16

City Road, 7:30 .....16

Henderson, 7:30 .....19

Kittrell, Trinity, 11 .....23

Louisburg, 7:30 .....23

Cary-Apost, Macedonia, 11 .....23

Clayton, 7:30 .....30

### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FIRST ROUND

February  
Carver's Creek, Bolton, 11 .....19

Hillsboro, Wamash, Q. C. 3 and 7:30 .....19

Swansboro, Midway, 11 .....26

Jacksonville-Richlands, Jacksonville, 3 .....26

Maysville, Maysville, 7:30 .....26

March  
Fletcher-Miller River, Mills River, 11 .....19

Swannanoa, Asht, 3 .....19

Elk Mountain, night .....19

Brevard, 11 .....26

Flat Rock, Moores, 3 .....26

Saluda-Tryon, night .....26

March  
Marshall, 11 .....5

Hot Springs, Fairview, 3 .....5

Hillside, night .....5

Roman, 11 .....12

Skyland, Horseshoe, 3 .....12

Central, 11 .....26

Weaverille Ct., 3 .....19

Haywood Street, night .....19

West Asheville, 11 .....26

Fairview, 3 .....26

Oakley, night .....26

April  
Candler, 11 .....1

Acton, Asbury, 11 .....2

Leicester, Grace, night .....2

Delegates for district conference will be elected.

### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

February  
Chadwick, 11 .....19

Wesley Heights, 7:30 .....19

Dilworth, 11 .....26

Rebel, Hope, 7:30 .....26

Calvary, 7:30 .....26

March  
Waxhaw, Mineral Springs, 11 .....5

Unionville, Mill Grove, 3 .....5

Hawthorne Lane, 7:30 .....5

Ansonville, Wightman, 11 .....12

Poehlhand, Harmony, 3 .....12

Myers Park, 7:30 .....19

Matthews-Indian Trail, Indian Trail, 11 .....19

Prospect, Midway, 3 .....19

Thrift-Moore's, Thrift, 7 .....19

Norven, Pleasant Hill, 11 .....26

Marshville, Smyrna, 3 .....26

Homestead-Duncan, Duncan, 7:30 .....26

April  
Wadesboro, 11 .....2

Polkton, Poplar Hill, 3 .....2

Belmont Park, 7:30 .....2

Hickory Grove, 11 .....9

Weddington, Bond's Grove, 3 .....9

Trinity-Derita, Derita, 7:30 .....9

Monroe, Central, 11 .....23

Stanfield, Mt. Moriah, 3 .....23

Wesley Heights, 7:30 .....26

Special all day meeting at Prospect church March 18,  
and at Union, Weddington charge, April 8. Let every  
pastor and leader in the district attend the great meet-  
ing at First church, Charlotte, Monday, February 13.  
Do not miss this!

### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
SECOND ROUND

February  
Polkville, Polkville, 11 .....18-19

Leewood, Double Shoals, 3 .....19

Park-Grace, King's Mountain, .....19

Cramerton, 7 .....22

Lowesville, Snow Hill, 3 and 11 .....25-26

McAdenville, 7 .....26

March  
Bradley Memorial, 7 .....1

## TIRED AND IRRITABLE?

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Vegetable Compound

It steadies the nerves and helps  
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ter . . . sleep better . . . look bet-  
ter. Life will seem worth living  
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let form, as you prefer.

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oke, Va. "I had it in severe form until I  
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left me. That was two years ago, and I  
have had no sign of asthma."

Find out how thousands have found  
lasting relief. Their letters and other  
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Bldg., Indianapolis, Ind.

## Gray Hair

Best Remedy is Made  
At Home

To half pint of water add one  
ounce by rum, a small box of Barbo  
Compound and one-fourth ounce of  
glycerine. Any druggist can put this  
up or you can mix it at home at  
very little cost. Apply to the hair  
twice a week until the desired shade  
is obtained. It imparts color to  
streaked, faded or gray hair and  
makes it soft and glossy. Barbo will  
not color the scalp, is not sticky or  
greasy and does not rub off.

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Lincoln Ct., Asbury, 11	4-5
Bessemer City, Concord, 3	5
Park Street-Belmont, Ebenezer, 7	5
Mount Holly, 7	5
Crouse, Laboratory, 11	5
Stanley, Iron, 7	12
West End, 7	12
Rock Springs, Bethel, 11	18-19
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, First, 11	26
Goodhope, 3	26
Cherryville, 7	26
April	
East Paul, 11	2
South Fork, Ebenezer, 3	2
Main Street, Gastonia, 7:30	5
Main Street, Belmont, 11	9
Shore, 7	9
Shelby Ct., El Bethel, 11	9
Cherryville Ct., St. Paul's, 9	16
Lafayette Street, Shelby, 11	26
Central, Shelby, 7:30	23

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
SECOND ROUND

Calvary, Calvary, 11	February
Main Street, Main Street, night	19
Wesley Memorial, Wesley Memorial, night	20
College Place, College Place, 11	26
West Greensboro, Friendship, 3	26
Glenwood, Glenwood, night	26
March	
Proximity, Proximity, 11	5
Pleasant Garden, Bethel, 3	5
Highland, Highland, night	5
Gibsonville, Gibsonville, 11	12
Mount Pleasant, Mount Pleasant, 3	12
Proximity, Proximity, night	12
Wesley Memorial, Wesley Memorial, 11	19
Highland, Highland, 11	19
Jamestown, Oakdale, night	19
Guilford, Pugh, 11	3
Summerfield, Morehead, 2	26
Carraway Memorial, Carraway Memorial, night	26
April	
Ruffin, Feltam, 11	2
Battle Ground, Gettsenane, 3	2
Ward Street-Archdale, Archdale, night	2
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Central Falls, Central Falls, night	9
Farm, Concord, 11	16
New Hope, Center, 3	16
Friendship, Franklinville, night	16
Coderidge, Concord, 11	23

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Forest City, 11	February
Mission and Spiritual Life Conference for Rutherford and Polk counties at Rutherford, 2 p. m.	26
Burke, Bolinger Chapel, 11	26
Mission and Spiritual Life Conference for Burke and McDowell counties at Glen Alpine, 2 p. m.	26
Marion, First church, night	26
Elk Park, Newland, 11	12
Mission and Spiritual Life Conference for Avery, Macon and Yancey counties at Spruce Pine, 2 p.m.	12
Old Fort, 11	12
North Forest, Oak Forest, night	19
Micaville, Martin's Chapel, 11	26
Criss Mill, Carson Chapel, 3	26
April	
Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avonale, Avonale, night	2
Wassonville College, 11	9
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilkey, Gilkey, 11	12
Broad River, Wesley's Chapel, 11	13
Bostu, Hopewell, 11	13
Henrietta, Henrietta, night	16
Avery, Pine Grove, 11	20
Wase, Alpine, 11	23
Table Rock, Linville, 11	23
Morganton Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30
May	
Morganton, First Church, night	5
Burnsville, 11	7
Spruce Pine-Bakersville, Penland, 3	7
Wassonville, 11	7
Marion Ct., Glenwood, 3:30	14

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Elkin, 11	February
Mt. Airy, Central, 5	19
Moravian Falls, Lebanon, 11	19
Watkins, Ulen, 11	26
North Wilkesboro, 7:30	26
March	
Todd, Blackburn's, 11	5
Warminster, Summit, 3	5
Jefferson, West Jefferson, 7:30	5
Spota, Shiloh (Saturday), 11 and 2	11
Creston, Sutherland, 11	12
Watkins, Habel, 3	12
Boone, 7:30	12
Jonestown, Maple Springs, 2:30	13
Mt. Airy Ct., Zion, 11	19
Wassonville, 11	19
Hellon, Grassy Creek, 11	26
Laurel Springs, Bethel, 3	26
April	
Rural Hall, Rural Hall, 11	2

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

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One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Plot Mountain, Fairview, 3	2
Siloam (protracted meeting), 7:30	2
Dobson, Siloam (Q. C. and dedication), 11	2
Yadkinville, Booneville, 3 and 7:30	9
Danbury, Danbury, 11	23
Sandy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	30
Madison, Dan Valley, 3	30
Stoneville-Mayodan, Stoneville, 7:30	30
Leaksville, 11	May
Draper, 3	7
Spray, 7:30	7

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Westford, 11	February
Kannapolis, night	19
Norwood Ct., Green Memorial, 11 and 3	25-26
Norwood Station, 11	26
Coburn Memorial, night	26
March	
Concord, Central, 11	5
East Spencer, East Spencer, night	5
China Grove, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Rowan Mills, Main Street, 11	19
Granite Quarry, Mt. Taber	19
New London, Richfield, night	19
Albemarle Ct., Bethany, 11 and 2	25
Baldin-Tabernacle, Tabernacle, 11	26
Albemarle, First Street, night	26
Albemarle-Central, night	26
April	
Hamonv, 11	2
Concord Ct., Mt. Carmel, 3	2
River, night	2
Spencer-Central, night	5
Forest Hill, 11	9
Epworth, night	9
Salisbury, Park Avenue, 11	13
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	23
Salom, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	25

STATEVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Stateville, N. C.  
SECOND ROUND

Malden, 11	February
Newton, night	19
Stateville, Race Street, 11	26
Trouman-St. John's, 3	26
Stony Point, night	26
March	
Hickory, Westview, 11	5
Highland-Rhoddis, Highland, night	5
Mt. Zion, 11	12
Davidson-Fairview, 3	12
Sherrard's Memorial, night	12
Granite Falls, 11	19
Dudley Shoals, 2:30	19
Hudson-Colliers, night	19
April	
Hickory, First, 11	5
Lenoir, First, 11	5
Whitwell, Mt. Zion, 2:30	5
Lenoir Ct., Littlejohn, night	9
Hiddeette, Rocky Springs, 11	15
Moorestville, Central, 11	16
Moorestville Ct., Williamson, 2:30	16
Moorestville, Rocky Springs, night	19
Ball's Creek, Center, 11	23
Catawba, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	30
Stateville Ct., Shiloh, 3	30
Stateville, Broad, night	30
May	
Cool Springs, Clarkbury, 11	7
Old-Turnersburg, 3	7

Taylorville-Carson's Chapel, 11	14
District conference, Central church, Mooresville, May 9-10.	

WAYNESVILLE DISTRICT

Leonnias B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Highlands, Cashiers, 11	February
Glenville, 7:30	19
Bryson City, 11	19
Robbinsville, 7:30	26
March	
Whittier, Shoal Creek, 11	5
Canton, 7:30	5
Sylva, 11	12
Waynesville, 7:30	12
Webster, Love's Chapel, 11	19
Clyde, 7:30	19
Delwood, 11	26

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Advance, 11	February
Coolmeade, 7:30	19
Davidson, Mt. Olivet, 11	19
Sedge Garden, 7:30	26
March	
Davie, Salem, 11	4
Thomasville, 11	5
Clarkbury, 3	5
Trinity-Bethel, Bethel, 7:30	5
Thomasville, Pine Wood, 11	11
Erleranger, 11	19
Welcome, Center, 7:30	12
Centenary, 11	19
Oghara, Oak Summit, 7:30	19
Kennersville, 11	26
Forest, Pine Grove, 7:30	26
April	
Walkertown, 11	2
Burkhead, 7:30	2
Farmington, 11	9
Leedsville, Doubs, 3	9
Denton, Siloam, 11	16
Lawson, Macedonia, 11	16
Lexington, 11	23
Grace, 7:30	23
Mocksville, 11	30
Hiatt, 7:30	30
May	
Mocksville, 11	7
Central Terrace, 7:30	7

## STOP Your Rupture Worries!

Why worry, suffer with that ruptured hernia? Learn about my perfected invention. It has automatic air remedies which bind and hold the broken parts together as you would a broken limb. No obnoxious springs or pads. No salves or plasters. Sent on trial to prove it. Hundreds of imitations. Never sold in stores. Write today for full information sent free in plain, sealed envelope.

H. C. BROOKS, 762F State St., Marshall, Mich.

## QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of itch. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 5c to Reaves Laboratories, Asheville, N. C. Your money back if it fails.

## WANTED

You to get our prices before buying that cemetery ware. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co. Salisbury, N. C.

## ✦ IN MEMORIAM ✦

**PATTISHALL**—Baldie Pattishall was born in Lee county, near Sanford, February 1, 1933. He is survived by his wife and four children. He had been in declining health for a year previous to his death. He joined Jones Chapel M. E. church when a small boy and remained a faithful member until the end, having served as superintendent of Sunday school and on the board of stewards for a number of years. His friends and loved ones miss him. A. M. Williams.

**WICKER**—Frederick Doyle Wicker was born in Lee county, near Sanford, November 18, 1886, and died January 10, 1933. He was married to Lizzie Gunter August, 1908, who preceded him to the grave some 20 years. To this union was born one child, Lida Virginia Wicker, who survives. He also leaves an aged father, two sisters and one brother. He had been a consistent member of Jones Chapel M. E. church since his boyhood days. He will be missed in the home and the community. A. M. Williams.

**ADAMS**—Mrs. Malinda Adams, wife of R. J. O. Adams of Currituck county, died January 30, 1933, at her old home with her daughter, Mrs. Wm. Forbes. Mrs. Adams was the oldest member of Perkins M. E. church, was 85 years old, and had been a great sufferer for years. She leaves six children, 16 grandchildren and nine great-grandchildren. Rev. J. A. Tharpe conducted her funeral, interment being in the family burying ground beside her husband, who has been gone almost 20 years. I have known her all my life. A Friend.

**ALLISON**—Samuel F. Allison, son of Ervin and Callie Allison, died December 20, 1932, after an illness lasting more than a year. He was a steward in Haywood Street church, Asheville. Brother Allison was one of those quiet men who live on in the lives of their friends. A good man has gone from us at a rather early age, for he was only 37 when the Lord called him. We shall remember him as one who looked after every need of his widowed mother. Home meant much to him and there he was known best. We would not call him back to earth, but heaven has been made more attractive to many people because they have evidence that Brother Allison is there. May God richly bless that mother, two brothers, the sister, and little Bobby, the son, who are left on this side. W. A. Rollins.

**FORD**—Mrs. Carrie Gorrell Marshall Ford was born on June 22, 1832, the daughter of J. Matt and Sallie Haizlip Marshall of Salem Chapel, Forsyth county. She departed this life on December 22, 1932, at Hot Springs, Ark., after an illness of seven days.

She was married to W. T. Ford, November 23, 1912, and since that time they have made their home in Winston-Salem. Mrs. Ford is survived by her husband; one sister, Miss Jones Marshall of Winston-Salem; four brothers, W. M., J. V., J. A., and A. F. Marshall, all of Walnut Cove, and a host of relatives. Mrs. Ford joined Salem Chapel Christian church at the age of 14 years, and she always loved her church. She was active in her church as long as she lived in the community, and as a non-resident member she always supported its causes.

Funeral services were conducted from the home in Winston-Salem and at Salem Chapel Christian church Monday, December 26, and she was laid to rest

in the Salem Chapel cemetery under a cover of beautiful flowers. The services were conducted by Rev. Wm. T. Scott, Rev. R. M. Hauss, and Rev. G. A. Baldwin.

**HAWKINS**—The Rev. Joseph McConnell Hawkins was born November 8, 1848, and died October 12, 1932. The greater part of his life was spent in the Acton community where he was born. His is an old pioneer family.

During the last few years of his life he had suffered much pain, but he was always calm and patient, awaiting joyfully his Master's permission to lay down his burden.

His life of religious service began during the Civil War when, as a mere boy, he conducted prayer meetings in the homes of the community. For 65 years he was a Methodist minister, having been licensed to preach in the Holston conference at the age of 18 years. In 1876 he was granted a license as a local preacher in the Southern Methodist Church. In 1878 he served as supply pastor in the Edneyville mission; ordained deacon in 1880 by Bishop McTyeire. After this time his work was carried on in his home circuit, on which charge he filled three monthly appointments until age and ill health forced him to retire from active service. He attended and worked in Sunday school and in his home church until his last illness.

As a local deacon, Joseph M. Hawkins preached the gospel to his neighbors without thought of fee or reward. He was always ready to go to the homes of white or colored in times of trouble. His ministry was a quest for souls and he has stars in the crown which he has received yonder in that eternal city.

On April 8, 1875, he was married to Miss Martha Adella Nelson. She was indeed a comrade, counselor and true helpmate. For 57 years the family altar was a scene from which rose the incense of prayer and praise to heaven. Besides his widow there is a family of two sons and five daughters and 13 grandchildren, who in the three months since he received his celestial inheritance have begun to realize our loss and the benefits of the Christian home which they have always had. Grandmother, a truly wonderful woman, carries on.

His chief delight was to sit and read his Bible and the North Carolina Christian Advocate and the Nashville Advocate, to which he was always a subscriber. Daily he grew in wisdom and knowledge of God and his fellowman. He stood four-square for honesty and the upbuilding of a Christian community. He was always eager to talk with anyone on subjects of spiritual importance. Many Biblical students have been surprised at his remarkable knowledge and his closer walk with God.

Katherine Hawkins.

### RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Amity Methodist church, wish to pay our tribute of respect to one of our charter members, Mrs. Martha Gibbs, who passed to her heavenly reward on November 28, 1932. She was a faithful and loyal worker in the society as long as her health permitted her to serve. Therefore he it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we hereby extend our sympathy to the family and friends who mourn her passing.

Third, That we send a copy of these resolutions to the family, one to the North Carolina Christian Advocate, and that a copy be kept on the minutes of the Ladies' Aid Society.

Mrs. L. J. Weston,  
Mrs. H. B. Credle,  
Mrs. Blount A. Credle.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Wingate Methodist church, wish to pay tender tribute to one of our beloved members, Mrs. Hugh McWhirter, who passed to her heavenly reward on December 14, 1932; therefore we resolve:

First, That by her faithful adherence to duty and her loyalty to the missionary society she has left for us an example we should strive to emulate.

Second, That we are grateful for her long and useful Christian life, which will rest like a benediction upon her friends, her church, and her town, inspiring them to greater loyalty and service.

Third, That we hereby extend our heartfelt sympathy to the bereaved family and friends, and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the county papers, and a copy be spread upon the minutes of the missionary society.

Mrs. Wade M. Jenkins,  
Mrs. W. Hefner,  
Mrs. H. K. Helms,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst Sister Carrie N. Stubbins, wife of Brother C. S. Stubbins, a former member of our class, therefore be it resolved:

First, That we bow in submission to His will.

Second, That we assure Brother Stubbins and his family of our sympathy in their affliction and pray our heavenly Father to comfort and support them in their sorrow.

Third, That a copy of these resolutions be sent to Brother Stubbins and his family.

Fourth, That a copy be included in our class records.

Fifth, That a copy be given the North Carolina Christian Advocate for publication.

Wm. C. C. Vanneman,  
S. T. Wyrick,  
J. Robert Christmon.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from us our beloved member and co-worker, Mrs. J. R. Rives; therefore be it resolved by the Woman's Wesley Bible Class No. 1:

First, That we bow in humble submission to His divine will.

Second, That in her passing we have lost one of our most loyal and devoted members.

Third, That we extend our heartfelt sympathy to the bereaved family, and pray that God's richest blessing abide and comfort them.

Fourth, That a copy of these resolutions be recorded in our minutes, a copy sent to the family, and a copy to the North Carolina Advocate for publication.

Mrs. L. C. Isenhour,  
Miss Ella Nickels,  
Mrs. D. D. Hinson.

### RESOLUTIONS OF RESPECT

As it has pleased God to take from us one of our most loyal members, Mrs. W. C. Moton, we, as members of the missionary society of Center church, do hereby resolve:

First, That she lived a very beautiful life.

Second, That she was a joy to her friends and neighbors.

Third, That she will be greatly missed by the entire community.

Mrs. L. A. Walker, Jr.,  
Mrs. D. W. Clayton,  
Miss Virgil Hooper.

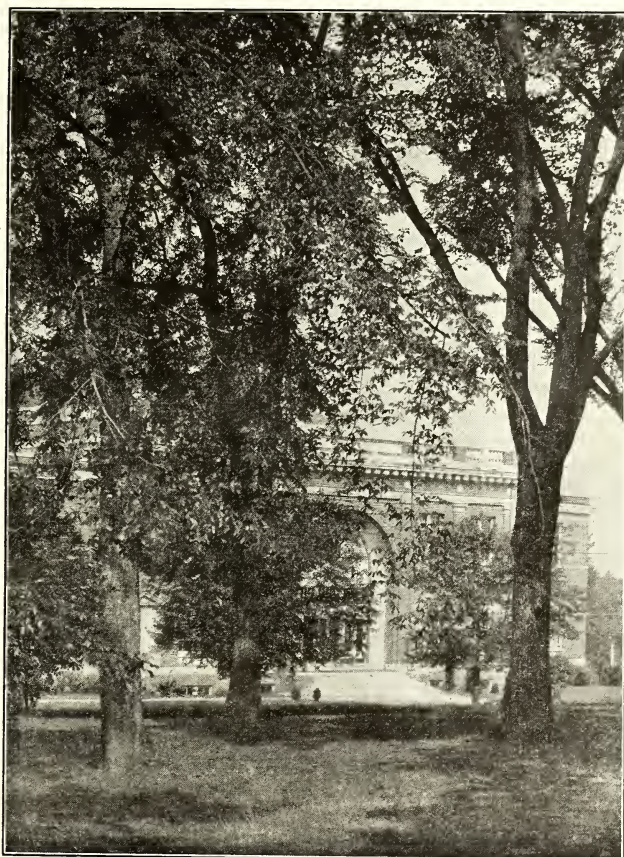


# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 23, 1933

Number 8



*Across Greensboro College Campus to Odell Memorial*

## Look at the Label on Your Paper

We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.

If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.

The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Lists of subscribers have gone out recently to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### PERSONALS CONNECTED WITH ADVOCATE CAMPAIGN

#### Walter West

This busy pastor has been giving time to the work of the board of missions, but he has some of his good parishioners on the job for the Advocate. Miss Mary Herne has sent in 11 renewals and we are just as glad to get renewals as new subscribers. We thank Miss Hearne and Brother West for this good work.

#### G. G. Adams

Brother G. G. Adams, who has been looking after the Advocate at Cramerton, sends 12 new subscribers. These are annual subscribers except five of them, which are trial subscribers for 16 weeks. This pastor has done fine work at Cramerton, where he is also looking after renewals. We thank him for his loyalty to his church paper.

#### John R. Church

Seven new yearly subscribers and 12 renewals is John R. Church's record as we have it of his recent work for the Advocate. This is admirable and we thank Brother Church for his good work. This alert evangelistic pastor has a great field this year and he is cultivating it as he is accustomed to do. He had some debts, but these have been paid, and every department of the church is moving forward. Yet he has time to help his brother pastors in revival meetings.

#### C. C. Herbert

This capable pastor continues his work for the Advocate at Wesley Heights, Charlotte. His total now stands at 17 new subscribers. This is a good place to tell a story. When at the press convention recently in Augusta, Ga., this writer was telling Dr. Watson, editor of the Southern Christian Advocate, about the fine young men that we had received from South Carolina: C. C. Herbert, J. F. Herbert, J. J. Huggins, Jr., and Paul Hardin, Jr., being among the number. What do you suppose Watson said? This was his reply: "These are fine, outstanding young men with you, but if they were down among us they would

in comparison with the rest be only mediocre." It seems to us when in the presence of Editor Watson that North Carolina is still "a vale of humility by a mountain of conceit."

#### Cherryville

The work for the Advocate at Cherryville goes right ahead. At this writing E. L. Kirk has sent in 25 new subscribers and five renewals, and the work continues.

#### A. C. Waggoner

A. C. Waggoner has sent in five renewals and three new subscribers from Randolph circuit. This number will be increased, doubtless, before the next issue of the Advocate.

#### China Grove

J. W. Groce, who never forgets the Advocate, has now to his credit seven renewals and three new subscribers. He will be adding to these as the days go by if he lives up to his record. We thank you.

### GEORGIA MAKES SHORT WORK OF BEER AND WINE BILL

The following despatch from Atlanta should be an example for the Raleigh lawmakers to follow. Here is what Georgia did:

"A proposal to allow the manufacture and sale of beer in Georgia, if the Volstead act is modified by Congress, was given short shrift by the house of representatives Monday afternoon. A bill to that effect was tabled by a vote of 106 to 23 immediately after its author, Representative Cartledge of Richmond county had concluded his speech advocating the measure.

"His was the only speech on the bill and he had hardly taken his seat when Representative Rawlins of Telfair made his motion to table. Mr. Cartledge sought vainly to get a roll call, but the required one-fifth of those voting failed to agree with him in this request and the voting was merely by a show of hands."

The Georgia measure was similar to the Bowie-Murphy bill offered in the North Carolina General Assembly.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, FEBRUARY 23, 1933

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"He is a good man" has become a common, if not a commonplace expression. The British Weekly says that of such a man the world has a right to ask two questions. First, what is he good for? Second, whom is he good to? In other words, what does he do, and how does he treat people?

"The last delegation of 'Gold Star mothers,' says the United Presbyterian, "will soon sail for France. This recalls the beautiful tribute with which Ambassador Dawes introduced a delegation of these women in London: 'They brought no social introduction. The credentials which each carried were but the photograph of a son, and a few withered flowers from a garden at home to lay on a grave in France.'"

Those familiar with the theology of the Middle Ages will remember that there were seven deadly sins against which all were warned. These were pride, envy, anger, covetousness, gluttony, lust, and sloth. Canon Donaldson of Westminster Abbey has given us seven modern sins. They are: 1. Politics without principles; 2. Wealth without work; 3. Pleasure without conscience; 4. Knowledge without character; 5. Commerce and industry without morality; 6. Science without humanity; 7. Worship without sacrifice.

We will now modify the dear old song that "made me a child again for tonight," and we will be saying something like this:

Backward! Turn backward, O Time in your flight!

Bring back the saloon again! Bring it tonight!  
O Bring back the bum, with his torpor and filth;  
The pompous proprietor, rolling in wealth;  
The rum-politician; the unfiltered talk;  
The row of "dead" beer kegs that cluttered the walk!

O bring back the jugs and bottles to drain!  
Give us our bed in the gutter again!

The first railroad in this country—a crude affair, six miles long and used in hauling stone and coal—was built in 1827, one hundred and five years ago. Three years later the first road for carrying passengers was built. It was fourteen miles long. The wise conservatives declared that if the train could be started it could not be stopped. An eminent jurist of New York insisted that if they did get an engine to run 15 miles an hour over the earth none would risk his life at such a terrific speed. But a hundred years have wrought changes so familiar that no mention need be made of them in this connection. The question that arises with some of us is, will aviation see such undreamed of progress in the first hundred years of its history? It has done very well in these first years, even more than the railroads did in the first three decades of their operations. We may at no distant day leave London at noon and arrive in New York at noon of the same day.

"Our Heavenly Father," said George Stuart in his inimitable style, "put the table in the home, and he permitted us to bring our families around it three times a day, and there we sit with our children, and we eat with our children, and we have fellowship with our children, and there the home life is cemented. When the table goes, the home goes. Mother's doing club work, father eats at a restaurant, children get something to eat where they can. How many homes are there where father and the mother and the children gather three times a day for eating and fellowship and where the blessing of the Lord is asked over the meal, and where the whole family gather morning and evening for the reading of God's Word, and for prayer and worship? Mother, that is what we need. Father, that is what we need? Mother, we want a home, and that is where you belong. God gives the table into woman's hands. And when we have a table, it is mother's table! O! My mother's table. My mother's tablecloth, so snowy white. Mother's table and the happy times we had around it!"

### Ask, Seek, Knock

THE present situation is so desperate, the antagonisms are so many, the sense of helplessness is so persistent and the hopelessness of many is so pronounced that all who would achieve feel the need of a force not of themselves to aid in winning victory. The aged are filled with despair; youth stands perplexed. But we are not the first victims of such a situation. Jesus met the despair in his day. A hopeless fatalism had settled down upon all the Oriental world. Now it seems that our own land, "the heir of all the ages," here in this western world is to suffer the same fate. Would that we might in a startlingly real way make the words of Jesus our own, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Many fail to receive because they ask amiss; others fail to find because of the nature of the objects sought and the manner of seeking; and still others fail because of the door at which they knock—they are not primarily concerned about the door that opens on God. With all such the door that opens upon selfish advantage and worldly aims is of first concern. The things sought and the objects asked for are often foreign to the things that the heavenly Father knoweth that we have need of—we ask amiss. This holds true with the individual and with the group. How seldom do we earnestly and wisely and unselfishly ask, seek and knock!

The representatives of the nations met at Geneva to strive to make possible a better world, free from the ravages and horrors of war. A thousand and one considerations entered into that conclave. But most of these were selfish and worldly rather than heavenly and for the good of mankind. There was but little asking and seeking and knocking in the sense in which Jesus, without reserve, made his promise to men. Leading men of the land are called together at Washington to devise ways and means by which a people may escape the desperation of this hour. Partisan politics, selfish advantage, human greed, depraved appetites and other elements essentially earthly and devilish play a part rather than the asking for the highest and seeking the best and knocking at the door that opens upon God. That which makes for the welfare of all his children has not the first place in their plans. The church girds itself for a daring advance. What do we do? We call another conference,

or set up another organization or provide a new program—at times all three of these follow—and then we set out to get the money. Too often money is the measure of success.

If peace for the nations is secured and righteousness and justice and mercy enthroned in America and the church wins the world to Christ, the asking and seeking and knocking of his followers must accord with the spirit and passion of Jesus when, sitting on the Mount of Olives and gazing through his tears at the holy city, he cried, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." Forty years later not one stone was upon another and men drove the plough across the waste field where stood the holy temple. It was a field of desolation and not one stone was left upon another.

Some men are saying that the judgments of God have fallen upon America and that before forty years more our house will be left unto us desolate. Yet we choose lies and hate and lust and drunkenness and profiteering rather than to crusade for the righteousness of the kingdom of God and obedience to the laws of God.

Obedience to the pronouncements of the old Book, submission to the demands of Christ and knocking at the door that opens upon God would be effective in saving this new age of which we boast so loudly. Are the ministers of religion able to lead the people to ask, to seek and to knock that redemption may be theirs?



### A Most Gratifying Success

THE series of spiritual life and missionary conferences which closed Thursday of last week went beyond the fondest expectation of every one. Four features were especially notable.

1. The attendance increased with the progress of the series. Speaking literally, they came from Murphy to Manteo. It is safe to say that not one of the hundred counties of the state was without representation. The pastors with but few exceptions were there, backed up by men and women interested in the cause. In the last service at Greenville, Thursday night, Bishop Kern spoke to more than nine hundred.

2. A deep and abiding interest was mani-



fest at all times. These men and women were not out on a lark or away for a holiday. They came early and stayed late, sitting long hours during the discussions. Eager interest was manifest from the first song to the last benediction. There was variety, but through all the discussions one spirit was dominant. The songs and prayers and discussions stirred latent aspirations and enabled some to get visions of a better world.

3. The program of each conference was wonderfully well sustained—Bishops Mouzon and Kern were the headliners—and they met every expectation in leading the people out and up—but others made most valuable contributions at each place. Very rarely indeed is such a series kept at such a high level from day to day. Men and women got new views of the Orient in these days of ferment and unrest, and not a few were brought to the bar of conscience and made to answer before God.

4. The plans laid by the presiding elders and other leaders in the group meetings will doubtless make for fine spiritual and financial results in the end. We shall be greatly disappointed if every church in North Carolina does not profit by the efforts to follow up these meetings.

The church should be most grateful for two such leaders as Bishops Mouzon and Kern who gave themselves without stint to the glory of God and the welfare of mankind. And every delinquent and sluggish Methodist should gain fresh courage from the loyal and devoted men and women who are still to be found in our churches.



### Stand and Be Counted

NOT in a lifetime have the conditions been such as to make imperative the demand for men able to take their stand on the issues of the day. The social and industrial order is breaking up and moral standards are awry. Politicians run to cover and moral leaders hesitate. Men are not eager to stand and be counted.

The uncertainty as to what we may expect of the men at Raleigh and at Washington fill many with dismay. In the ancient times wisdom and righteousness was the stability of the times and the effects of righteousness quietness and assurance forever. Would that we in this day might know this same remedy. Above all else we need men who will take their stand in this hour of our national peril.

### Halleluiah! We Are on the Glory Road

HALLELUIAH! We are now on the glory road, for old "booze" is coming back. We are going to drink ourselves rich. Europe is out of debt and England is on the highway of national prosperity. How did all this come about? They drank themselves rich. Why cannot we, too, drink ourselves rich?

We have learned our lesson and we are going to pay our debts like the old countries paid theirs. Furthermore, when a man gets all the liquor he can drink there is no trouble about getting a job. The business world is always on the lookout for a drinking man. We have been slow to learn, but we are now on the glory road.

When we take the milk bottle out of baby's mouth and put the liquor bottle in daddy's mouth there are going to be happy families all over North Carolina. When we pull down a hundred cotton mills in Gaston county and put instead a hundred still houses, as it was in the days of liquor, prosperity will begin to dawn in the Tar Heel state. Won't the solons in Raleigh help speed the day when songs of joy will abound from Murphy to Manteo?

But cheer up, sad hearts, for we will soon be on the glory road.



### How Ministers Should Preach

MR. CHAS. E. JEFFERSON for almost a third of a century occupied one pulpit in the very heart of Manhattan, admittedly the most difficult field on the American continent. For a minister in the center of New York City to get a hearing for so many years is a very remarkable record and what he says about preaching should be accepted as words of authority.

Listen, therefore, to what this eminent minister says:

People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the higher things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years.



# People and Things



"There's a baby boy at my house whose name is Thomas Adams. The stork came on February 14. My name is Ronald. My father and mother are Rev. and Mrs. W. A. Kerr. Weight, ten pounds."

Dr. Edwin Holt Hughes, senior bishop of the Methodist Episcopal Church, has just announced that the spring meeting of the Methodist bishops will not be held this year. This decision has been reached "as a measure of economy."

Mrs. Mary J. Brown of Mocksville, mother of the late Rev. D. W. Brown, died suddenly Sunday morning while sitting in the chair by the fire. Funeral services were held Monday at three o'clock at Center Methodist church by her pastor, Rev. R. C. Goforth.

"We experienced a fine service on the Sparta charge Sunday. Together with thousands of other churches prayer day was observed. Earnest prayers were offered to God for leaders to lead us out of the moral, spiritual and material mire in which we discover ourselves."—C. W. R.

"We have just finished six Sunday school rooms for Concord church, Lewisville charge, and have begun a Sunday school building at New Home church. This building is 35x38 feet with eight class rooms and a social hall 28x35 feet. The people of these communities are doing practically all work themselves."—G. W. Fink.

It is requested that all girls who have attended either the Pineland School for Girls, or Pineland College, Salemburg, N. C., send their names, addresses, and personal activities to Mr. and Mrs. W. J. Jones, Salemburg, N. C. This information can easily be placed on a postal card. This request is made in order that the files of the student body may be complete.

"Congress voted to barter the public health and safety, disregarding their oath of office and party platforms while the millionaires and distillers in the galleries looked on gleefully; but they are reckoning without their hosts, for the thinking women who have been betrayed will rise up in every state in the Union and prevent repeal."—Mrs. Jessie W. Nicholson.

"The pastor and the Stanfield charge express their sincere appreciation and heartfelt gratitude to the ladies' missionary societies of the First Methodist, Hawthorne Lane, Dilworth, and Calvary churches, Charlotte, N. C., and others who contributed, for the many good things bestowed upon them. Due to your thoughtfulness and unselfishness the parsonage has been equipped with many household necessities. Your cheerful giving has been a blessing to us."—Lindsey F. Strader, Pastor.

"Things are moving along fine at Burkhead, Winston-Salem. We have from 475 to 565 at Sunday school every Sunday, from 50 to 100 and more sometimes at prayer meeting, and a good crowd at church service both morning and evening. They gave the parsonage a complete working over when we came—papered it throughout, cleaned and waxed the floors, put up new shades and curtains and have given us a glad hand on all occasions. We feel that the lines have fallen unto us in pleasant places. Come to see us and preach for a good and appreciative people, a people who know what real preaching is."—G. A. Stamper.

During the next three months the Anti-Saloon League of America will hold approximately 500 rallies in a campaign of opposition to modification or repeal. Hundreds of additional meetings will be held during this period by the various state organizations. The campaign began at St. Petersburg, Fla., February 19. Among the speakers for the Florida meetings are F. Scott McBride, W. B. Riley, E. H. Cherrington, Bishop Cannon, Bishop Ainsworth and M. P. Boynton.

"Ball's Creek circuit is much alive. Friendship church has purchased a bus, and 30 or 40 every Sunday are brought to church services. These good people do not have any way of getting to church other than walk; some live as far as four miles from the church. We are proud of this new project and hope our movement will be the means of blazing the trail for others to follow. We will send the Advocate a cut of the bus in a few weeks. We have a bill introduced at Raleigh asking for a license tag on same basis as public school buses. We are to observe 'loyalty week services' at Pisgah for the circuit. Mrs. A. B. Abernethy of Granite Falls is to be the main speaker. Sunday, March 5, is the day set apart."—J. Max Brandon.

Bishop Francis J. McConnell of New York, president of the board of foreign missions, will be the speaker at the world-wide "Methodist Broadcast" (Station KDKA, Pittsburgh, Pa.) on Saturday, February 25, at 11:20 p. m., Eastern Standard Time. He will address missionaries and nations throughout the world. Messages to individual missionaries from friends and relatives in the homeland will be broadcast at this time. Methodists and their friends in America are invited to tune in. Future broadcasts will be by Secretary E. D. Kohlstedt of the board of home missions and church extension, March 25; Dr. E. Stanley Jones of India, April 22; and Dr. Ralph E. Diffendorfer of the board of foreign missions, May 27. This "Methodist Broadcast" is given from Radio Station KDKA and short wave unit W8XK, Pittsburgh, on the fourth Saturday night of each month, beginning at 11:20, Eastern Standard Time.

"Much ado is made that the beer tax will bring to the U. S. Treasury 200 or 300 million dollars. Liquor advocates have not told of the army of political employees that will cost all, and probably more, of the tax collected to supervise and enforce the new law. So where the benefit, save to give liquor dealers legal status for the purpose of profit and to further debauch boyhood, girlhood, motherhood and manhood? Liquor interests never obeyed the laws prior to prohibition, have not obeyed them during prohibition, and can hardly be expected to obey any new laws legalizing the outlaw liquor. Less than 500 million dollars were collected from all liquor and beer tax prior to prohibition, and the amount collected by any new tax on beer will probably be less than one-third of all tax collected prior to prohibition, and most of that or more paid to political liquor employees. With senators setting the example of looting the treasury of funds wrung from the tax burdened public for shaves, mineral water for chasers, aspirin tablets, chauffeurs' gloves and other things of a personal nature, it can hardly be expected that liquor dealers whose product debauches and destroys manhood and womanhood would obey any laws of control."—N. Buckner.



## LET US MAKE IT UNANIMOUS

By Bishop Edwin D. Mouzon.

One of America's wisest men says somewhere, "As great as the power of the understanding is supposed to be, the power of the misunderstanding is greater still." My reason for writing the above sentence may be seen in the following quotation from a letter just received. My correspondent writes: "Our presiding elder has said that all contributions made on Easter Sunday can be counted on the general benevolences. I can't see how the Kingdom Extension is to be benefited, if all collections taken are to be credited on pledges made on the benevolences." Well, all I have to say about that is that somebody has misunderstood somebody.

Let it be said again that on Easter Sunday (or on circuits, on a Sunday near thereto) in every church in North Carolina we are going to lay a sacrificial cash offering on the altar of the Lord, and that half of this cash offering is to be sent at once to Nashville, Tenn., to be credited on Kingdom Extension (seventy-five per cent of which goes to missions) and the other one-half is to be sent at once to the annual conference treasurer to be credited to the church that sends it on the regular collections for benevolences that the church is expected to raise.

Now, let us all keep step and march together. No matter what other plans we may have, let us adjust them to this plan, or add this plan to them—that on Easter Sunday, at the close of Passion Week, we shall lay this offering on God's altar. The board of missions will have no other source of income for the spring and summer months. Not until fall will money from any other direction be coming to missions. If we fail in the Easter offering, tragedy faces our missions and our missionaries. Last year only one-third of our churches gave anything for kingdom extension. This year let us make it unanimous, and every congregation see to it that they bring an Easter offering into the treasury of the Lord.

## PITTSBORO IN CHATHAM

I never go through the county of Chatham without the words, "William Pitt, Earl of Chatham," recurring again and again. Eton and Oxford are evermore associated with this notable son of a country gentleman of old England. Honored indeed are the good, substantial yeomanry of central Carolina in having their county bearing the name of Chatham and the county town harkening back to William Pitt.

Last Sunday, in company with presiding elder H. C. Smith, I had the rare pleasure of attending the quarterly conference of the Pittsboro circuit at the county seat. Brother Smith preached a most appropriate and effective sermon on the sovereignty of God. In the afternoon the first quarterly conference was held. Brothers M. C. Ellerbe and A. M. Williams, junior preacher, gave a good account of the work in this fine field. There was not a discordant or a dismal note sounded. The attendance was good and the financial report \$100 ahead of last year at this time.

Brother Smith gave me an opportunity to tell about the success of the spiritual life and missionary conferences held in the state. A great year in Chatham is the assurance at this time, with Ellerbe and Williams to lead, unless I have sadly misread the signs of the times. These are fine and devoted people.

M. T. P.

## SPIRITUAL LIFE AND MISSIONARY CONFERENCES FOR ELIZABETH CITY DISTRICT

The spiritual life and missionary conferences in Elizabeth City district will be held in groups at the following places and dates:

1. Manteo—Tuesday, February 28, at 10:30. This group is composed of Wanchese, Hatteras, Stumpy Point, Dare, Kennekeet, Kitty Hawk.
2. Elizabeth City—Wednesday, March 1, at 10:30. This group is composed of City Road, South Camden, Pasquotank, Perquimans, Hertford, South Mills, Moyock and Memorial, Edenton, Chowan, Currituck.
3. Winton—Thursday, March 2, at 10:30. This group is composed of Ahoskie, Aulander, Gates, North Gates, Murfreesboro.
4. Plymouth—Friday, March 3, at 10:30. This group is composed of Columbia, Roper, Williamston, Windsor.
5. Belhaven—Friday, March 3, at 10:30. This group is composed of Bath, Fairfield, Washington, Mattamuskeet, Swan Quarter.

J. H. McCracken.

## NEWS FROM MOCKSVILLE

Since conference we have been improving our church property. Church and Sunday school rooms painted inside, pews and furnishings refinished, roof and outside wood work repainted, a new furnace bought, front lawn graded and set in shrubbery. A two-story brick veneer addition has been erected containing a well arranged and furnished ladies' parlor, a kitchenette and a large social room with big rock fireplace. Around the fireplace the Scouts hold their meeting and many fine socials are held by the classes and different organizations. Recently all the officials of the church and their wives, and officers and teachers of the Sunday school had as their guest at a turkey dinner Rev. and Mrs. L. D. Thompson.

We are indebted to individuals for time, materials and money given, to classes for contributions, but more especially to our Ladies' Aid Society, which opened its treasury and gave all from years of saving. Without their help the work could not have been done. Mr. P. J. Johnson, the Sunday school superintendent, has been tireless in his labors during the work. This pastor has enjoyed helping in it all. When a little more money can be secured the entire project will be completed for the benefit of this loyal and deserving congregation.

R. C. Goforth, Pastor.

## A WEEK AT BAILEY

The pastor is calling together the five churches of Bailey for five services, beginning Sunday, February 19. This is an effort on the part of the pastor to bring our connective work before our people.

Rev. F. S. Love, our presiding elder, will preach for us Sunday morning. Sunday will be a great day at Bailey.

The quarterly conference will be held immediately following the sermon. Let every member of the quarterly conference answer the roll call.

Monday night Mrs. G. P. Hood and Mrs. F. S. Love of Raleigh will have charge.

Tuesday night Mr. L. L. Gobbel will lead. After his address he will put on some very impressive pictures.

Wednesday night Rev. A. S. Barnes will be with us. We all know and love Brother Barnes.

Thursday night Dr. M. T. Plyler will talk to us about the condition and needs of the moral and spiritual world. Brother Plyler is one of the greatest men in Methodism.

Let every woman come Monday night.

Your services and co-operation will be proof of your love and loyalty to Christ.

Our annual revival will begin the first Sunday night in March. This of course is for Bailey. Hope all members will find themselves friendly with God before the revival begins.—Church Bulletin.

## THE METHODISTS MEET IN DURHAM

Last Monday evening the officials and pastors of the seven churches of Durham came together 150 strong at Trinity church for a supper and a time of good fellowship. Rev. H. C. Smith presided and Dr. W. P. Few delivered the principal address. Each pastor made a report of his church and had his delegation to stand, indicating the number present.

J. A. Russell reported for Carr; O. I. Hinson for Calvary; M. W. Warren for Lakewood; C. T. Thrift for Branson; G. R. Combs for Trinity; W. A. Stanbury for Duke Memorial, and J. M. Culbreth for West Durham. So well pleased were the people with this "get together" that a motion was passed requesting the presiding elder to arrange for a similar meeting in the early autumn.

On motion of Rev. C. T. Thrift, seconded by Dr. W. P. Few, instruction was given to send a delegation to the hearing on the beer and wine bill at Raleigh the next day. This delegation, headed by presiding elder Rev. H. C. Smith, reported on time at Raleigh.

# Excerpts From Address Delivered by L. B. Hayes at Asheville, February 10

Subject: "Sources of Inward Strength"

The subject implies at least two things: that we are too weak for these great days and that there is a source of supply for all our needs.

It requires no special talent to make out the case and sustain the indictment of weakness. The enemy has been located within and our foes are of our own household. As evidence consider our excited irritability shown in our homicide rate. Ours is 24 times that of Holland, 36 times that of Switzerland and nine times that of England? We are a violent, desperate nation, without self-control. Also, our suicide rate has increased about 300 per cent in the last two years—100 in the millionaire class left life by the back door during 1931. This cowardly quitting of life indicates that our riches are only outside and that we are poverty-stricken within. More alarming still is the amazing increase of insanity—75,000 new patients are admitted to our institutions each year. There are more hospital beds devoted to this and other forms of nervous diseases than all other causes combined. In New York state one out of 20 in the total population over 15 years of age will be admitted to an asylum for the mentally sick. Harvey M. Robinson declares that if the ratio keeps up that in 75 years one-half of the population will be insane and the other half will labor hard to support them. Also among those of us who think we are sane there is a strange nervousness that shows up in this age. I sometimes call it the coffee-coca-cola-cigarette type of mind. All symptomatic of a strained unnatural way of living, which means we have no peace and no depth and no dignity to sustain us.

With things in the saddle riding us to distraction we should remember that Isaiah knew the remedy—"thou wilt keep him in perfect peace whose mind is stayed on thee." There is a relation between religion and health which existed long before it became a cult or Mrs. Eddy had produced her "science." Religion and philosophy on the inside make one stand up when external life breaks down.

## Rebuilding the Inner Life

Every great collapse of the outward order has been followed by some kind of revival. "When Greece lost her external glory under the vicious assaults of Sparta, Plato produced his ideal republic; when Rome was overrun with Visgoths and the city was in flames Augustine pointed the people to the impregnable battlements of the city of God; when England became corrupt and so immoral that she was unendurable to good men Sir Thomas Moore wrote his Utopia; when Titus had hammered down the walls of the Holy City, St. John saw the New Jerusalem coming down from God out of heaven." And now following the wreck of the Three Horsemen—the red horseman of war and revolution, the black horseman of famine and pestilence, and the pale horseman of wholesale death—there should be another riding on the white horse whose name is Faithful and True, whose sword is in his hand and written on his vesture is King of Kings and Lord of Lords. He has come to lead the white robed hosts of heaven to new conquests in the Kingdom of God.

To meet the inner needs of the day and hour I suggest these exercises of the soul: First a courageous spirit. I will not be intimidated by the issues of my age. With Rupert Brooke I prefer to say, "Now God be thanked who has matched us with his hour," rather than whine with Hamlet, "The times are out of joint, O cursed spite that ever I was born to set them right."

I want a discriminating mind and I will give attention to reading. Clear convictions based on studious habits keeps life from being at the mercy of capriciousness and renders the citadel of self more invulnerable against the conflicts of our strenuous day. Likewise we must pray for grace with which to carry on. Prayer has always been the key which unlocks the storehouse of spiritual power.

"Lean on thyself until thy strength is tried,

Then ask God's help, it will not be denied;

Use thine own sight to see the way to go,

When darkness falls, ask God the way to show;

Think for thyself and reason out thy plan,

God has his work and thou hast thine;

Exert thy will and use it for control,

God gave thee jurisdiction of thy soul;

All thy immortal powers bring into play,

Think, act, reason, strive, then look up and pray."

To these forces let us add the ability to cultivate our faith. People and nations grow out of their first ideas and creeds. This is followed often by periods of investigation which may result in negation. Analysis should be followed by synthesis and this means that we will form for ourselves new foundations beneath our feet. Like another "perplexed in faith but pure in deed at last we must beat our music out." We must fight our doubts and gather strength and come at last to have a larger faith our own. In this age when both science and religion bid us believe one cannot injure his soul nor slight God worse than to be light of faith. And, since we are not to be overcome with evil but overcome the evil with action, we must be willing to give devoted service. Mary Lyon trying to found Mt. Holyoke College said, "Sometimes I feel like there is a fire burning in my bones. Had I a thousand lives I would give them all for this cause.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith—that ye might be filled with all the fullness of God."

At a mid-west "pep" meeting last week I kept wondering what the youth of Russia and of China would have thought of it. It was lots of fun, and seemed tremendously important, too. I would like to have taken a group of young soviet or Chinese nationalist leaders into the meeting and I would also like to have taken a group of the Iowa college young folks over into a soviet or Chinese nationalist youth meeting. Both groups might have learned something.—Otis Moore.



## THE PASTOR WILL HAVE TO DO IT, IF DONE

By C. W. Hunt.

It was my privilege to sit through all the Charlotte zone meeting and hear all the speakers there, and all of them brought heartening messages, and the plans they have set forth look and sound well when spoken like it could be done; but it must be plain to all that only those who are considered leaders have had it first hand and that the average church member is as cold as he or she was last December, and these warning and warning messages are not going to have responses unless the pastor can and will carry it back home, and his carrying it back will depend upon his own zeal in the matter and the sacrifice he is willing to make in order that the matter of saving the mission field may be properly presented.

The old saying, "You cannot get blood out of a turnip," still holds good and the first thing the pastor or lay worker runs up against is the fact that the country church member has not the wherewith, yet many of such can do something and will do something if the matter is properly presented; so it resolves itself into: preaching it from every pulpit as it is and going from house to house. Did any one who reads this read that article in the Advocate of 9th from W. C. Huckabee, Reynolds, Ga., telling of making 55 calls and getting a contribution from 45 of those visited? Then read on from him and learn how he turns eggs and such into cash. Small, but small things make great things when added and multiplied.

If you, as a pastor, are afraid to mention this dire condition of the mission board, for fear it will take something from your own church plan, then God pity you, for you have denied the faith. If saying that is treason, then make the most of it!

If any reader of this doubts there are selfish officials and pastors, let him pick up the minutes and read the financial tables and note how many charges paid the preacher and elder and placed every cent of the shortage on the benevolences. It is known that some pastors did not get enough to pay their living expenses, and this has no reference to these, but to the man who got enough to have a fine surplus for self.

Consider the fact that the Western North Carolina conference is forcing preachers into the superannuate relation away beyond the financial ability of the conference to care for, while the fund for caring for such and for missions and other benevolences is MADE THE GOAT for all shortages! It cannot last!

The boast is made that the church is in better financial condition than any other institution. But is it? Any institution that can default at will with paying its pastors and benevolent institutions can go on in a way, while dealing with those inside, but when it comes to maintaining missionaries and superannuates and orphans, where a dollar promised has to have a dollar paid IS NOT PROSPEROUS IN ANY SENSE, and such an assertion becomes next to mockery, if these are not given a wage that keeps alive, and save them from men who threaten these with complaint to the authorities.

If this offering is a success in any way, it is up to the pastor to make it the first thing from now until Easter.

The German poet, William Frederick Faber, must have seen and felt such as our church is now facing when he wrote:

"O it is hard to work for God,  
To rise and take his part

Upon the battle fields of earth  
And not sometimes lose heart!

But right is right since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin!"

## CLASSES IN EVANGELISM

Reports from different sections of the church indicate that members of groups are engaged this winter in the study of evangelism. Numerous adult classes are using the elective course "Winning People for Christ," now appearing in the Adult Student with teachers' helps in the Church School Magazine.

One pastor in Alabama says he is using this elective on Wednesday evening to supplement Dr. Chappell's text, "Evangelism in the Sunday School," and that several of his people will take credit for the standard course on evangelism. Other pastors are also taking advantage of this period of evangelistic emphasis to lead their workers in the study of this task of the church.

Gradually people are coming to think of the total program of the church as evangelism. Whatever helps people grow in their religious experience and helps them to have the mind of Christ in their relations to others belongs to evangelism. The pastor who will lead his workers to an enlarged vision of their work in these terms will make an investment that will bring returns through the years.

Why not make use of the standard training course in a study class? The text, Chappell's "Evangelism in the Sunday School," now sells for 65 cents. A number of free leaflets are available upon request from the Service Department, 810 Broadway, Nashville, Tenn. Those who may want to take the examination for credit may do so. Write the Division of Leadership Training, 810 Broadway, for questions before you begin the class. Some excellent reference materials for the leader and the class are "Winning People for Christ," now appearing in the Adult Student and the Church School Magazine; "The Harvest and the Reapers," North; "Motives and Methods in Modern Evangelism," Goodell; "When You Enlist," Slattery; "New Youth Evangelism," Cowan; "When We Join the Church," Ryan; "Education in the Christian Religion," Shackford; "Building the Kingdom," Chappell. J. Fisher Simpson.

## WADESBORO AND ANSON

Just a word from Wadesboro and Anson county. Anson county, as most everybody knows, used to be a prosperous province in the realm of "King Cotton." Things are not what they once were in this neck of the woods. King Cotton is a mighty sick monarch, and his subjects are walking softly and speaking in tones approaching a whisper. The county has had some unfavorable and unfortunate publicity in regard to the number receiving help through the R. F. C. Conditions here are somewhat discouraging. Many of our people are in poverty. On the other hand many just have a poverty complex.

Conditions could be a whole lot worse. Our schools and churches are still open and at work. Most of our business houses in Wadesboro are occupied, and there are no empty residences to speak of. There have been no bank failures in this good town in so long that the citizens have forgotten that they ever had one.

We are grateful for a most cordial reception tendered us by our own Methodist people, and also by all the churches and the community generally. Paint and other things have brightened the parsonage and made it more comfortable and liveable. Some improvements have been made at the church. Congregations are large and inspiring. We have as much, or more, of everything we ever had except money. We are going to do our best down here this year. George Clemmer.

## A Grand Climax At Greenville

The seven conferences, beginning at Asheville and closing at Greenville (February 10-16), so far this year are the features for North Carolina Methodism. All the pastors and many laymen from Cherokee to Currituck were assembled in some one of these gatherings. Bishops Mouzon and Kern attended and spoke at all of these, and editor M. T. Plyler attended all and spoke at Asheville, Charlotte, Fayetteville and Greenville. Missionary Secretary Walter West was at all in the Western North Carolina conference and Missionary Secretary F. S. Love was at all in the North Carolina conference. Other speakers had a place on the program at different times, giving variety to the discussions on the entire circuit.

Last week mention was made of the success attending the efforts at Asheville, Statesville and High Point. The story this week can do nothing more than note a few incidents along the way.

### Monday at Charlotte

Sunday had been a full and busy day for the more than a hundred pastors and the two bishops gathered that day in First church. They might all have claimed "blue Monday," but there was nothing blue about this assembly of Methodists. That fine group of more than 500 men and women indicated the vast possibilities of the Gastonia, Salisbury and Charlotte districts. Rev. J. B. Craven of Gastonia and Dr. W. W. Peele of First church prepared most effectively the way for the sermon of Bishop Mouzon. On this high level moved the work of the day, closing with Bishop Kern's address at night. This gathering must tell mightily on all that region in and about Charlotte. It was indeed a busy time for all.

The next day dawned early for the group turned toward Fayetteville, more than 150 miles to the eastward. Both the bishops were up by 5:30 and making ready to report by ten o'clock at the good old town on the upper Cape Fear. Reverends J. C. Wooten and D. A. Clark had reported at the Charlotte meeting prepared to transport all, bag and baggage, to the Fayetteville meeting.

Fog and dense darkness covered the land as we—Mouzon, Kern, Wooten, Clark and Plyler—crowded in with the luggage, left behind the Queen City. With Clark at the wheel we had nothing to fear. He was at his best and that is saying much. But this story would be too long to tell of the incidents by the way. Sufficient is it to say that as we ran alongside of the church.

### At Fayetteville

Dr. Walter Patten was in the midst of the devotional address, he being followed by Rev. H. B. Porter, who spoke also at Raleigh the next day. By the time Bishop Mouzon began his sermon the house was filled with devoted and loyal Methodists gathered from all that vast territory covered by the big Wilmington and Fayetteville districts that stretch more than 200 miles along the South Carolina border and as far inland as Aberdeen and Mt. Olive. How faithfully did they stick to the work of the day, though many had long drives to make on the return home!

If one is to rely on the expressions heard again and again, the sermons and the addresses of the day and the spirit manifest amply justified the outlay made.

Rev. and Mrs. J. C. Wooten and Rev. and Mrs. Walter Patten disclosed to the visiting celebrities something of the hospitality for which eastern Carolina has been noted through all the years. The noon hour with the Wootens and the evening hour with the Pattens will long be remembered by the more than half a dozen guests so fortunate as to gather about these hospitable boards. The bishop to the manor born in Virginia and the one native of South Carolina were reminded of the best traditions of their own people.

### In the Capital City

Raleigh is one of the most difficult places in the state to secure a large and attentive church gathering. So many things enter to distract the attention that concentration is not easy. Not often have we seen such a gathering as that last Tuesday in Edenton Street church. What an outpouring from the Durham and Raleigh districts!

Dr. W. A. Stanbury led the devotions and Rev. H. B. Porter spoke on the inner resources of life and religion before the sermon by Bishop Mouzon.

In the afternoon Dr. W. P. Few was the special guest speaker. Bishop Kern spoke at night, having delivered an address in the morning at Duke University.

A resolution offered by Mr. Junius Wrenn of Siler City, and adopted by a unanimous vote, urged the General Assembly not to pass the pending bill to make legal the sale of wine and beer. A similar resolution was adopted at Greenville by the more than 900 in attendance from the 26 counties represented.

Special mention should be made of the fine group of young people from Siler City. For some of these this will be an epochal day. We are firmly convinced that not enough attention is given to get the young people into such gatherings. We Methodists are in grave danger of failing to gather the rank and file in our conferences which are so largely delegated bodies. The smaller group meetings will miss the mark unless they do this. The women certainly are succeeding wonderfully with the county zone meetings and all such. They are about to run rings around all the rest of us. Why not profit by their successes?

### Greenville on the Tar

When F. S. Love drove his Buick, with its Raleigh cargo, in front of the Jarvis Memorial church at 10:30 the Methodists were singing, with Rev. H. I. Glass in charge of the devotions. Rev. G. B. Perry prepared the way for Bishop Kern to tell us why we should keep missionaries in the Orient.

What a crowd! Except on Sunday the annual conference has failed to attract so many as did this occasion. They came from the 26 counties covered by the Elizabeth City, New Bern and Rocky Mount districts. Until late in the evening; this full house that overflowed by the hundreds into the Sunday school room sat the day through. At the evening hour in the college auditorium more than 900 came to hear Bishop Kern in his closing address. This proved to be a fine climax to the six full and inspiring days begun in Asheville.

Were all our leaders to give themselves to real leadership such as that given by Bishops Mouzon and Kern in North Carolina our church would soon be lifted to higher



levels and new visions of the world's need would stir the pulpit and pew. Leaders that really lead are sure to get a following, as songs of victory ring across the land. But all this costs much. Weariness and heroic endeavor belong to such crusades as that in which these two bishops are engaged. Bishop Kern won many hearts and made us his debtors.

But the best is yet to be. The real results will follow the prayers and efforts of these 17 presiding elders and the hundreds of pastors and laymen who are willing to keep going until the last little church as well as the big unwieldy churches know that a new spirit is abroad which leads us to go deeper so that we may go farther.

## GREENSBORO COLLEGE CAMPUS NEWS

### Wake County Alumnae Luncheon

The students of Greensboro College are just as interested in the activities of the various units of Greensboro College alumnae as the alumnae are in the activities of the students, so they read with interest the account in the Raleigh News and Observer of the meeting on February 15 of the Wake county unit of the alumnae association. Dr. S. B. Turrentine was guest of honor at the luncheon meeting and made an address on the work of the college.

Dr. Turrentine was accompanied by Mrs. Turrentine and Miss Nannie Lee Smith of Greensboro, both alumnae of the college. Miss Smith spoke a few words of greeting to the group.

The meeting was presided over by Mrs. U. B. Blalock, president of the unit and the invocation was given by Mrs. Robert Ruark. Alumnae were present representing every administration from that of Dr. T. M. Jones to the present.

### Inter-Society Reception

The Emerson and Erving literary societies held their annual reception on the evening of February 18. The decorations were as beautiful as ever before and the girls—well, words are inadequate to express their beauty and charm. Everybody had a delightful time. Annual affairs should come oftener.

### Commencement Program Completed

Rev. H. Grady Hardin, pastor of West Market Street Methodist church, has accepted the invitation of the senior class to preach the baccalaureate sermon on Sunday, May 28, at 11 o'clock.

Mr. Hardin is a native of Batesburg, S. C., was graduated from Wofford College, Spartanburg, S. C., in 1911, and in the fall of that year joined the South Carolina conference of the Methodist Episcopal Church, South. He was transferred in 1920 to the Western North Carolina conference, since which time he has held pastorates in Charlotte, Monroe, Gastonia and Greensboro. Rev. H. Grady Hardin came to Greensboro about the time that the present seniors entered college and they are delighted that he has accepted the invitation to deliver the sermon on the occasion of their commencement.

Commencement exercises begin the afternoon of Saturday, May 27, with a business meeting of the alumnae association, at which the alumnae will welcome this year's graduates into their ranks. At six o'clock the same evening the annual alumnae-student banquet will be held, and at 8:30 o'clock the Greensboro College Players will present their annual dramatic performance.

On Sunday, in addition to the baccalaureate sermon, there will be observance by the college Y. W. C. A. of its anniversary, for which Rev. Mr. Hardin will also be speaker.

Monday afternoon class day exercises will be held at five o'clock on the front campus, and in the evening there will be a grand concert given by the college glee club and organ and piano students. Graduation exercises and Dean Miller's address are scheduled for Tuesday morning, the program to start at 10 o'clock.

## ANTI-LIQUOR HEARING AT RALEIGH

Last Tuesday morning the hearing at Raleigh on the beer and wine bill was a startling revelation to many. The crowd that overflowed into the galleries and put standing room at a premium in lobbies and aisles of the hall of the House was composed of men and women from all walks of life in various sections of the state. This calm and thoughtful group, representative of the best citizenship of the state, disclosed the spirit that is abroad in North Carolina. Every one present who can sense the spirit of a crowd realized that the people of this commonwealth expect to be heard on this present issue.

More than this. The issue is becoming clear. We are called upon to choose prohibition or the saloon. Leaders and politicians of both parties have said the saloon must never return. No one defends liquor or is a friend of the saloon. Still this is the one issue that awaits us. This is the fight that is coming in every community in the state. Men and women without regard to party or creed or condition are going to be called upon to take their stand. Party politics aside; it is the saloon or prohibition. To repeal the 18th amendment means ultimately the open saloon.

"It does not matter on what ground it is proposed to restore the saloon, we are going to fight it in the name of our state, our God and our children," said Dr. Poteat. "If you submit it to the state I pledge you my word as a prophet that North Carolina will not submit to the saloon."

Dr. W. L. Poteat was in charge of the hearing before the committee. John A. Oates, lawyer of Fayetteville, who led the campaign for prohibition in 1908, and R. N. Simms, attorney of Raleigh, spoke most effectively. Dr. John B. Wright, president of the N. C. Medical Association; Mrs. Lillie M. Mebane of Rockingham, only woman in the General Assembly; Dr. A. J. Barton, chairman of the Social Service Commission of the Southern Baptist Convention; Dr. M. T. Plyler, editor of the North Carolina Christian Advocate; Dr. J. A. Cambell, president of Cambell College; Dr. W. A. Stanbury, pastor of Duke Memorial church, and Honorable Josephus Daniels were heard. Many other delegations were anxious to be heard but time did not permit.

Resolutions were presented in behalf of a number of groups, clubs, church organizations, conventions, Sunday schools, and colleges. One of these was by N. N. Fleming of Mebane, representing the Grange, a farm organization, being chairman of the Grange's state convention committee on law observance.

Delegations were present from many towns and cities of the state, among the larger delegations being those from Charlotte, Wilmington, Durham, Greensboro, Henderson, Buies Creek, Washington, Fayetteville, Roanoke Rapids, Mebane, numerous sections of Wake county, and Raleigh.

# Several Essential Characteristics of the Christian Ministry

By REV. J. O. ERVIN

First, the Christian minister is called of God.

It is often true that men have innate tendencies and abilities, powers and potentialities that fit them for some specific task, vocation or profession for a life career. And, in that sense we may say, they are fitted or called by Providence to that work. To such argument both the logic of history and experience agree.

But from the teachings of history, human experience, and from the teaching of ancient and holy scriptures more is claimed for the Christian ministry. The minister does not deliberately choose a profession. For the ministry is not simply a profession. But he thoughtfully and prayerfully enters a calling. He too has his powers and potentialities, his gifts and his graces. But he does not rush out on his choosing alone as an ambassador of heaven. He does not go un-sent to bear the Good News of the Kingdom.

He is not drafted nor called by parents or friends. No church conference, association or synod has authority to put one into this holy calling. These and many human agencies are good and often quite helpful in helping men find their way, but they can only accept and encourage that which takes place between the called man and his God.

You ask me, young man, to tell you how God calls his ministers? That is a task quite too great for your speaker. And yet we may venture one or more suggestions: God is speaking to us, one and all, by a thousand sights and sounds. He would impress us in ways without number. Therefore, we should keep our spiritual ears attentive, and the windows of our souls ever open for the "heavenly vision." We should be ready to say with young Samuel: "Speak, Lord, thy servant is listening."

May we further say that we do not have to be ever and always looking for something mysterious or miraculous to happen or transpire. For God, as we have already said, may speak by one or many of a thousand ways. Possibly in the still small voice, as unto Elijah on Horeb. Or by some scarcely defined gentle impression on mind and heart through the days and years of one experience.

In pictorial oriental fashion He is represented as calling Abraham, Samuel, Saul of Tarsus and many others by name. Again in this wonderful oriental thought he calls his servant Isaiah. The prophet speaks of his being called in the mind of God even before he was born, as is noted in the first verse and forty-ninth chapter of his prophecy. But in his sixth chapter we hear him describing his call.

Yes, the Christian minister is, according to the hearing of his ears, by the sight of his own eyes, by the movements of his own mind, by the stirrings of his own struggling spirit, in some one or more of a thousand ways, called of God!

The former contentions being accepted, it naturally follows that the Christian minister is spokesman for God. There are multitudes of things to attract his attention, and volumes of information in which he may, with his

fellows, be interested. But in all and above all he is God's messenger.

As for himself, he has "no axe to grind." He is not out to exalt himself. He is not working for self-aggrandizement. It is not his business to entertain or to amuse the populace. He is not even obligated to please and to satisfy those to whom he may be sent to minister. Of course, he will often entertain, amuse, please, and satisfy his hearers, but these are not primary. He is speaking God's message and history shows that even the prophets of old and the apostles and Jesus of Nazareth were not chiefly amusers and men pleasers. They were not out to gain popularity, nor did they attain it with the great majority of their fellows.

The Christian minister is not responsible for the effect or the final results of the message. For he delivers not his but God's message!

He can afford to be true to the truth, as he is asking no patronage or special favors. He is asking for no man's vote or for his commendation or compliments. He hopes first of all to have such approval of Him by whom he was called and sent.

Not only is the Christian minister a bearer of the great and eternal verities of faith, and hope, and love, with all the strength and comfort which these bring; but he, in it all, is sustained by a great God-given courage, which makes him too brave to dodge or to camouflage the truth which he proclaims.

And this truth which he proclaims is all inclusive. It goes deep as hell, reaches high as heaven and is as broad as the universe. So that saints rejoice and sinners tremble as God's messenger continues to proclaim the message of the Eternal. He tells of God's infinite love and of the Father's care. But he is also called to lift up his voice and to cry aloud against all the diabolical forces and evils of this day and generation. He is not silent when great moral standards are imperiled. Nor is he at all excited when a feeble saint or a crippled sinner cries out: "O brother, get back to the 'simple gospel,' and be careful to keep out of politics!" No, the Christian minister does not back down nor make any cowardly retreat. But like Elijah, the Tishbite, when confronted by that wicked king, Ahab: "And it came to pass when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And Elijah (the preacher) answered unto him, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." (God give unto us some fiery Elijahs to shake a correcting finger in the faces of the godless leaders and to hurl the cleansing acids of truth into the ears of the ruling authorities of our land in this fearful age).

The Christian minister is in position to live the larger life; he has his natural habitat in the Life Abundant. He knows life's bigness and its everlasting worthwhileness. He may drink from any or all the fountains of truth known to mortals. History, science, philosophy and all the realms of literature are his pasture lands. All this, and yet he finds his most enthralling interest in the study



of the human hearts and minds of his struggling fellow-men to whom he is sent to minister.

He sees life ordered by the mercy, wisdom and goodness of a great God, who is Christ-like. He does not find life drab and colorless as did Macbeth on the death of the queen:

"Tomorrow, and tomorrow, and tomorrow creeps this petty pace from day to day until the last syllable of recorded time. All our yesterdays were spent in lighting fools to dusty death."

"Out, out, brief candle, life is but a walking shadow; a poor player that struts and frets his hour upon the stage and then is heard no more.

"'Tis but a tale told by an idiot full of sound and fury signifying nothing!"

No, the Christian minister does not see life like that. But rather with George Matheson does he sing: "O love that will not let me go; I rest my weary soul on thee. I give thee back the life I owe that in thine ocean depth its flow may richer be."

And, finally, the Christian minister is a worker in God's vineyard. Not only is he privileged to speak the message of the Eternal, but he also, as a co-laborer with God, must work until his day is done. He does not clamor for higher wages and shorter hours. But gladly and willingly he proceeds to the holy task of helping God make a better world in which for men to live.

St. Paul put it wonderfully well when he said: "I have finished my course." And Jesus when he said: "I have finished the work which thou gavest me to do."

Kipling put it strikingly and beautifully in these lines:

"When earth's last picture is painted,  
And the tubes are twisted and dried;  
When the oldest colors have faded,  
And the youngest critic has died,  
We shall rest;  
And faith—we shall need it,  
Lie down for an aeon or two,  
Till the master of all good workmen,  
Shall set us to work anew.

"And they that are good shall be happy,  
They shall sit in a golden chair,  
And splash at a ten league canvass  
With brushes of comet's hair.  
And they shall have great saints to form  
Magdalene, Peter and Paul;  
They shall work for an age at a sitting;  
And never grow tired at all.

"And no man shall work for money,  
And no man shall work for fame,  
But each for the joy of the working,  
And each in his separate star  
Shall draw the thing as he sees it,  
For the God of things,  
As they are."

My young friends, if God in his own best way should lay his hand upon you for the high calling, take great care that you do not be "disobedient to the heavenly vision."

Excerpts from address delivered to 300 teen-age youngsters of the Paw Creek high school, Mecklenburg county, N. C. This was one of a series of addresses on vocational guidance provided by Professor Barnett for the benefit of his students.

## ON LOSING A FRIEND

By O. L. Robinson.

Losing a friend, one loses something very sweet and precious. For there is something there in that bright and living personality that cannot be duplicated the wide world over. It has gone out of the life forever. It is an indefinite something, a gentle perfume, a bit of beauty, a something which is elusive yet very real. It intrigues one by its mystery, intoxicates one with its subtle joy and brightness, saddens one in the loss of a thing so indefinitely dear and precious. Ah, who can replace a friend? It is in such losses that tragedy consists—the tragedies that tear at the heart and prostrate the soul.

But it is frequently through such losses that the heart is made better, more tender and sympathetic. The heart is bowed with grief at the loss that is irreparable, but one longs out of just such bitter tears, out of just such sweet sadness to be more worthy of the friendship given. He goes as never before to be a brother to the suffering and heartbroken. He sees a new vision of glorified humanity redeemed from sin, the capacities that lie dormant in in every creature that God has made human. The world has a new claim upon his heart, and he goes forth in more self-forgetful service.

One's consolation lies in the consciousness that all that is good, all that is beautiful, all that is fine and noble has its source in the One and unchangeable God. All of these friendships that are so beautiful, like jewels on bits of broken loveliness, are kept from wasting by the all seeing One till that day when we shall gather them anew to our hearts. God is not unkind. The path of separation from friends, whether for a little while, or in that long, last parting, is God's pain. He sanctifies it to the beautifying of our own lives until that day when our friends and we have each other once again in a fuller and more perfect friendship.

## ENGLISH AND CANADIAN OPINION OF THE OXFORD GROUP MOVEMENT

I perceive that you in Canada have had the same difficulty as we have had in England in coming to a united judgment upon the Oxford Group Movement. The movement continues to arouse intense interest here, and there is no doubt that it continues to spread, especially in Scotland and among Church of England people in England; English Free Churchmen are not impressed to the same degree. Mr. A. J. Russell's enthusiastic account of the movement, "For Sinners Only," continues to sell widely, but something like a counter-attack has been made by Rev. B. C. Plowright, a very able Congregationalist, in a little book called "For Groupers Only" (Independent Press, 25 cents). Mr. Plowright does not say much about "sharing," the mutual confessional which some admire greatly and others dislike intensely. His chief concern is lest the "one hundred per cent surrender," which the Groups insist upon, shall turn out to be, in reality, "a one hundred per cent surrender to a fifty per cent Christ." In other words, he suspects a tendency in the Groups to rest contented with an emotional personal experience unlinked with a true intellectual search for the will of God in social and economic affairs. "Radicance" is not enough. Christian discipleship has its hard and painful aspects.—Ernest H. Jeffs, in London Letter to New Outlook.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond

"Ye are the light of the world," Matt. 5:14. For 150 years Christians in the Methodist Church of the rural areas of North Carolina have been lights by which many thousands of storm-tossed voyagers have guided their barks toward social, educational, and religious progress in our state. All over the countryside small congregations have kept the lower lights burning. It may be that not all these lights were as bright as they should have been, and perchance some of them went out completely. But no man can measure the value of the multitudinous beacons stretched across the state on hill and plain from Manteo to Murphy during the past one and a half centuries.

At no time in the past has there been greater need for strong and elevated spiritual lighthouses all over our countryside than in this present year of 1933. Farmers and others everywhere are battling against heavy seas and perilous shoals. Let the lights of the country church congregations burn with increasing brilliance during these stormy times of much darkness and grave danger!

It is not the red light we need. Red is the symbol of sin and danger. Immorality in the church will make its light red. Certainly country churches should not permit their lights to become green because of hatred in the heart. Blue signifies discouragement. We can see blue lights almost everywhere we turn. Is the light of the church to become blue? Grey is symbolic of death. Too much inertia and indifference in the church will give it a grey light. White is the symbol of purity. May the church be pure so that its light will be bright and free from all color. Then its rays will extend to all who are in need of light, whether they be near or far away. "Ye are the light of the world."

### Chapter III.

## EARLY METHODISM AT WORK

Reid Wall

### The Boy Wesley

At the center of every great movement is a great person. Learn of him if you would understand the fruits of his labors. The Methodist revival grew out of the personality of John Wesley. He was born June 17, 1703, in the parsonage of the country parish of Epworth, the eleventh of the nineteen children of Samuel and Susanna Wesley.

#### Who Were the Wesleys' Forebears?

John and Charles never boasted of their aristocratic ancestors, though if Charles had gone to live with a relative who offered to adopt him he would have entered the peerage. They were proud that their father, grandfathers, and great-grandfathers had been honor graduates of Oxford and ministers, both of the Anglican Church and the dissenting bodies. Bartholomew Wesley, their great-grandfather, was ejected from his parish in 1662. His body now rests in the churchyard of Lyme Regis, within sight of the dell by the sea where he and his persecuted parishioners used to worship. His son John, grandfather of the famous brothers, followed him in the ranks of the non-conformist ministers.

Dr. Annesley, their mother's father, was also a free thinking minister and honor graduate of Oxford. He was ejected from Cripple Gate church and was minister of a meeting house in Little St. Helen's when his twenty-fifth child Susanna was born. One of his daughters married Daniel Defoe of Robinson Crusoe fame. Susanna at the age of thirteen decided to enter the Church of England. Later she married a young London rector, Samuel Wesley. In 1696 they went to Epworth, where they served thirty-eight years.

#### Samuel Wesley, Father

The father of the Wesleys was a man of heroic mold. His parishioners did not like him. He was frank in denouncing their sins. One night after an election in which he took the unpopular side the men assembled under his windows and complimented him all night long with drums and guns. Three cows were stabbed one night. The house dog had his leg almost chopped off by an unknown hand. Twice the house was burnt. In the year John was born the entire growth of flax was burnt. Yet the doughty minister and his wife did not ask for a friendlier parish. He stayed on the job and won the respect of the countryside.

One day while dining in a London coffee house, a Guards officer strolled in, ordered a drink, and favored the company with a succession of choice oaths. Wesley sent for a glass of water, then in a clear voice ordered the waiter to "carry it to

that gentleman in the red coat; and desire him to wash his mouth after his oaths." So neat was the rebuke that the colonel was baffled. A few years later, Wesley was accosted in St. James Park by a stranger, none other than the colonel of the Guards. "Since that time, sir," said the colonel, I thank God I have feared an oath, and everything that is offensive to the Divine Majesty." The colonel's conversion was probably less due to godliness than to the gallantry and the wit of Wesley's rebuke.

He was a minor poet and wrote books, some of which were published. Pope called him a learned man. His sense of humor shines out of the following grace said at the table of a miser who invited him to dinner once and once only:

"Thanks for this feast; for 'tis no less  
Than eating manna in the wilderness.  
Here meager famine bears controllers away,  
And ever drives each fainting wretch away;  
Yet here—O how beyond a saint's belief!  
We've got the glories of a chine of beef:  
Here chimneys smoke which never smoked before,  
And we have dined where we shall dine no more."

The old miser nodded his approval at the last line and remarked with gloomy conviction, "No, gentlemen; for it is sadly too expensive."

Though his parishioners had treated him shamefully, when he drew to the end of his life he urged his son, John Wesley, to apply for Epworth lest a fox-hunting parson come there.

As he was dying he said to his son John, "The inward witness, son, the inward witness—this is the proof, the strongest proof, of Christianity"; and laying his hand on the head of Charles, he exclaimed, "Be steady! The Christian faith will surely revive in this kingdom; you shall see it, though I shall not."

#### Susanna Wesley, Mother

John was peculiarly his mother's son. She was a natural Methodist. From her he received his executive gifts, his methodical genius for making the best of poor material. She had little of humor, much of irony. Once when Samuel was absent some weeks in London, he left the parish in charge of a poor preacher and indifferent pastor. Mrs. Wesley organized the services in the vicarage, read a sermon, and said the prayers. The curate scented danger in this feminine diarchy and appealed to the absent vicar. Samuel supported the curate, and Mrs. Wesley replied in defense of her action:

"If you do after all think fit to dissolve the assembly, do not tell me that you desire me to do it, for that would not satisfy my conscience. Send me your positive command in such full and express terms as may absolve me from the guilt and punishment of neglecting the opportunity of doing good when you and I shall appear before the great and awful Tribunal of our Lord Jesus Christ."

The "positive command" was withheld and her services continued until Samuel Wesley returned.

When her two scholarly sons were at the height of their career they found her a wise counselor and brought her their most intricate questions.

#### Why Did John Wesley Call Himself a "Brand Plucked From the Burning"?

It was midnight, February 9, 1709. The inhabitants of the rectory were asleep when flames began to creep, then roar through the thatched roof. Samuel bundled his wife and daughter downstairs, hurried to the nursery to arouse the five children, and then found the door locked. The children tumbled through the windows, but Mrs. Wesley, being pregnant, had to wade through fire to the out-of-doors.

When the family reassembled outside one was missing. The father dashed back into the house and leaped up the burning staircase. It collapsed beneath him. He threw himself on his knees and in an agony of prayer commended the soul of his child to God.

Meanwhile the child awoke and saw tongues of flame creeping along the ceiling. He jumped out of bed and ran to the door, threw it open, and looked out on an inferno of blazing walls. He dashed to the window and climbed on a chest. He was seen from the yard below. A man shouted for a ladder. Another, quicker witted, braced himself against the scorching wall, lifted a lighter man to his shoulders, and just as the roof collapsed, the child was delivered from a terrible death. John Wesley liked to describe himself as "a brand plucked from the burning" in later years.

#### What Was John's Temperament?

He seems to have had no moods and no unregulated impulses. Even as a child he seems to have guided his life by reason. "Sweetheart," said Samuel Wesley to his wife, "I



profess I think our boy Jack would not attend to the most pressing necessities of nature unless he could give a reason for it."

#### Picture Life in the Epworth Rectory

Mrs. Wesley briefly summarizes the principles that guided her in bringing up her family.

"When turned a year old (and some before), they were taught to fear the rod, and to cry softly, by means of which they escaped abundance of correction which they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house; but the family usually lived in much quietness as if there had not been a child among them."

#### Mrs. Wesley's School

Children learned to eat simple food and to take their medicine without demur. They were quite formal in addressing one another as brother and sister. At five they were taught to read. Only one day was given for learning the letters. They then spelled out the first chapter of Genesis. Long before they were six they learned to read. School hours were from nine to twelve and from two until five. Thus a mother in a parsonage home, with an income so meager that the husband was sometimes led away to the debtors' prison, ran a school that was destined to give to the eighteenth century two of its notable scholars. There Charles caught his father's sense of rhythm and learned to pen the words that were later to be written into "Jesus, Lover of My Soul," and to be sung in all the churches over all the world. There John learned to think clearly and honestly, and to speak so convincingly as to convict a nation of its sins.

#### John Wesley in Preparatory School

When ten and a half years old he went away to Charterhouse school. Life was rough for the small boy. He often ate bread only after his meat was snatched from him. He was quite a normal boy and later wrote that he hoped for salvation because he was "not as bad as other people, had a kindness for religion, read his Bible, and went to church."

When seventeen years of age John left Charterhouse and entered Christ church, Oxford, in June, 1720. His brother Charles came up to the same school six years later. There they found a congenial group and were first called Methodists.

Next week: From Oxford to Georgia.

### NOT A SQUABBLE OF MONKS

When Martin Luther at the beginning of the Protestant Reformation in Germany nailed his ninety-five theses upon the church door in Wittenburg and asked that these propositions become subjects of debate—which they did very promptly—men with a sneer said, that is only another squabble of the monks. But it turned out to be a movement that shook the very foundations of Christendom.

Last Tuesday morning when the beer and wine hearing was on in Raleigh a gentleman came to the door of the crowded house and with a sneer asked if he could get through that crowd of preachers. He might deceive himself and soothe his own injured feelings by saying it was just a squabble of preachers, but he should better inform himself. In fact there were comparatively few ministers of the gospel present in that great concourse of men and women who had gathered to protest against the return of legalized liquor to North Carolina.

Lawyers, business men, teachers and all classes of citizens were represented in that impressive assembly. And the man who thinks that the approaching liquor fight is going to be a squabble of preachers and nothing more will before the campaign goes far learn his lesson.

That gathering Tuesday with a silence that was ominous, and firm expressions of convictions that mark the moral crusader, indicates one of the greatest campaigns in behalf of temperance and law observance that has ever been waged in North Carolina.

The host of men seeking aid from the Salvation Army is almost entirely free from the effects of alcoholic drink, according to the officer in charge of the Salvation forces at Chicago, who backs up his opinion by the experience of his organization with more than a million cases.

### TO THE RELIGIOUS PRESS

Dear Editor:

Will you insert the following statement which I am anxious to have before the church women as quickly as possible? Mrs. Henry W. Peabody, Chairman,

The Woman's Nat. Com. for Law Enforcement.

The action of the Senate of the United States, which voted by a great majority to repeal the Eighteenth Amendment, with no provision against the return of the saloon, is the greatest blow our government has met. At the instigation of the underworld the old liquor traffic leaders, and a small group of capitalists, the Eighteenth Amendment is to be thrown out of the constitution where it was placed by forty-six out of forty-eight states. Drys who compromised in the campaign have been the worst opponents.

The scene in the Senate was deplorable. The redeeming feature was the splendid fight by the little group of twenty-three, among whom was the one woman, the senator from Arkansas. Men who have hitherto stood by the constitution would not listen to Senator Glass, Senator Borah, Senator Robinson of Indiana, and others, who fought to the last for the law, telling what would happen through its repeal.

The vote for repeal goes again before the House on Monday. We can only pray that they will defeat it as they did before, but our hope in men has been greatly lessened by the events of the past week. The presence of the brewers in the galleries and the glee with which they received the decision, made clear the influences that have worked, and will work while many of our church people have not lifted their voice or their hand to prevent return of the saloon, which Senator Glass called "the greatest crime-breeding place of this nation." This vote guarantees that return unless the states prevent.

The propaganda of the press has misled people who do no thinking for themselves and will not secure the facts.

Certain groups state "the church must not deal with politics." Then the church had better stop praying "Lead us not into temptation, but deliver us from evil." Genuine prayer means genuine effort.

The women of this nation, who must protect the children when men fail, will stand. They are coming to a convention in Washington, April 12 to 14. Full information will be given from our office, 104 Kellogg Building. Much depends upon this convention. The new administration will probably be in action. Plans for defeating the ratification of this repeal will be presented. It is possible to do it, even though everything seems against us. We can win overwhelmingly if the women will stand together when the question comes to the people of the states. The men in Congress will reap what they sow, but unfortunately the women and children will also reap, and for the sake of the children no normal woman will refuse to enter into this contest.

The "wets" show the hypocrisy of their statement, "never the saloon." They never fought it. They have moved every evil power to bring it back and are prepared to restore old evils at the earliest possible moment. They now assume all responsibility for whatever happens. Will you leave it with them? Then you are responsible.

Thirty years ago a seminary was organized in Italy for training Italian young men for the gospel ministry. Today all but 11 of the active Baptist pastors in Italy have been trained in the seminary.

## TOWARD SIMPLER LIVING

By Frank B. McAllister.

It is related that some companions once took Diogenes, the Cynic, on a tour of the gay bazaars of Athens. Having displayed the riches of the shops they demanded, "What does Diogenes think of all this?" Whereat the man of the tub replied, "I am reflecting how many things there are in the world that a wise man does not need."

Who of us if in philosophic mood, can pass through a modern department store without some such thought? Here are tons of gewgaws and gadgets that may minister in some degree, to be sure, to man's pleasure, to his love of ease or of display—but in most instances hardly at all to any essential need. Certainly three-quarters of the material goods we have accepted as a necessary part of our civilized existence might be sunk in the sea with no real hurt to human welfare.

A few simple, elemental satisfactions we must have in order to live. Long ago Emerson named some items of the modest list: "Wealth begins in a tight roof that keeps rain and wind out; in a good pump that yields you plenty of sweet water; in two suits of clothes, so as to change your dress when you are wet; in dry sticks to burn; in a good double-wick lamp, and three meals." Perhaps an even more persuasive apostle of the simple life (who also unhesitatingly practiced it) was Emerson's fellow townsman, that strange genius, Henry D. Thoreau. When one drops a stone on the cairn marking the site of Thoreau's hut at Walden Pond, he honors a prophet who steadfastly refused to be cumbered with the trappings of civilization. We know how gallantly and happily the man lived, notwithstanding, and that about him there was ever a kind of regal independence.

In view of our unprecedented financial dearth, one hears it debated whether or not the so-called "American standard of living" must be lowered. Certain economists seem to think this to be inevitable, while, on the other hand, there is a chorus of horrified protests. Let us venture to recommend that the standard of our living be not lowered at all, but rather lifted far higher. This does not involve, however, more goods for us to try to pay for—richer food, finer houses, faster automobiles, etc. Such things do not necessarily enrich life. As a matter of fact, most of the luxuries, and even many of the so-called comforts of life are not at all indispensable. They may, indeed, be positive hindrances to the welfare of mankind.

Centuries ago Jesus spoke true words to humble dwellers in Galilee, and he speaks them to us too. When shall we realize the profound significance of the Master's declaration, "A man's life does not consist of the abundance of the things which he possesseth"? Perhaps the very stress of the times will teach us to appreciate anew the elemental simplicities in which life actually does consist—domestic joys, sights and sounds of nature, good books, loyal friendships, quiet conversation, the glory of faith, and of hope, and of love. Such great gifts are not dependent on money. But as we gain them we may be astonished to find they are so many and so splendidly satisfying.

17 Edgewood Road, Lexington, Mass.

## IT'S THE RACE THAT COUNTS

Love of home and the desire for fine children have been strong among all the great civilized peoples of history. Even young folks are deeply moved by these powerful ideals. Alcohol strikes at the very foundation of

racial advance. Laboratory experiments have taught us that even small doses of alcohol attack the most highly developed cells of the body—the brain, the nerves, the racial cells of procreation. These creative cells in alcoholic parents—if not completely destroyed—are degenerated and the child suffers the fatal consequences even before birth. The children of drinking parents show a strong tendency toward weakened mentality—there are more idiots and inferior individuals among them. It is even probable that the germ plasm itself—that vital spark which continues on through countless centuries is so affected by alcohol that the children for generations to come suffer from the sins of the fathers. It is the race that counts and alcohol is an enemy of its advance.—Dr. K. Herman Bouman, noted Dutch scientist and psychiatrist, University of Amsterdam, Holland.

## WHEREIN THE WESTERN NORTH CAROLINA CONFERENCE LEADS ALL THE REST

The Methodist Year Book of the Methodist Church, South, which is just from the press, in making a record of the things in which each annual conference leads says:

"The Western North Carolina conference has a record to be proud of: The largest number of young preachers admitted into full connection, the largest number of ordinations, the largest amount paid for Christian education, bishops' fund, voluntary kingdom extension offering, missions, Federal Council, and the general work of the church. It leads in the largest number of Sunday schools and Sunday school scholars. It reports the largest number of houses of worship, the highest valuation thereon and also the heaviest indebtedness. It reports the highest valuation of its parsonages and the heaviest indebtedness thereon. It reported the largest number of ordinations, charges, societies (churches), infants baptized, traveling preachers, and young preachers admitted on trial. Best of all, it reported the largest number of members received on profession of faith."

## REAL RELIGION GROUNDED IN THE GROUP, NOT THE INDIVIDUAL

We need a new religion. The elder faiths have followed the economic secular trend downward. The system called capitalism, for all its sprinkling with holy water in the nineteenth century, is at heart irreligious, without internal unity or public spirit, "often a mere congeries of possessors and pursuers." When it adopted as its basic principles the competition of tooth and claw and the supreme duty of selfishness, all the holy water in the cosmos could not disinfect it.

Great religious movements have usually been grounded in collectivism, in the brotherhood of man, leaving *laissez-faire*, in the last analysis, a cold and ferocious anti-Christ. Capitalism, though officially blessed by Christian priests, has all but killed Christianity. Western mankind is thirsty for something in which to believe again. Red revolution is a creed, dramatic, idealistic, and, in the long run, conservative. It will not do to underestimate, in the decades before us, its appeal to lost and harmless souls.—Stuart Chase.

A canvass of religious preferences of students at the University of Wisconsin showed that eighty per cent of the eight thousand enrolled were either members of churches or had denominational preferences.



## RECOLLECTIONS OF SOME FORMER PREACHERS

By A. C. Sherrill.

I. Rev. G. W. Ivey

Rev. J. W. Puett served four years on the Rock Spring circuit, closing in 1876. He was followed by Rev. Geo. W. Ivey, who also finished a quadrennium. He had been pastor of Lincoln circuit in '61 and '62 when Rock Spring belonged to the charge. This circuit was cut off from Lincoln in 1865, with Rev. John Finger as the first preacher.

Conference was usually held in December and preachers generally moved before Christmas. I will remember when Mr. Ivey first preached at our church, Rehobeth. It was a rainy afternoon, the third Sunday in January. There were eight appointments, and each church got a morning service once a month and a p. m. service the next. Besides he preached on Wednesday or Thursday at each place, about midway between the Sunday appointments.

My father took me and my two cousins, Claud and Frank Gordon, to hear the new preacher. He was the first I ever saw to wear glasses that were called nose pinchers. This with his peculiar voice and strange lectures excited the curiosity of us small boys. The Lordons almost snickered out at some odd expression from the preacher. His subject was Prayer. One thought I remember—"No prayer is heard and answered unless it is offered in faith."

My home was one mile from the church and my father was a steward, so Brother Ivey often visited us. I was charmed with his peculiar tone and striking, common sense philosophy. I soon learned to imitate his manner of speech and report his odd sayings which always gripped his hearers. My uncle, E. L. Sherrill, often had me amuse him by quoting Uncle Ivey. Little did he then think that later two of this preacher's sons would be his own sons-in-law.

It has been told that soon after this preacher moved to Rock Spring he was cutting wood near the camp ground. A stranger came along and inquired the way to a still house, not knowing he was talking to the new preacher. "Well, brother, I have never yet showed a man the way to hell, and I don't expect to now!"

One winter the quarterly meeting was held at Marvin, three miles from the parsonage at Denver. Both pastor and presiding elder were present Saturday for preaching and the conference. The elder spent the night about one mile from the Sunday service if weather and roads permitted. A heavy rain started that night and continued Sunday. The preacher saddled Charlie and started to Marvin. About half way he came to Forney's creek, which he could not ford. Leaving his horse at Captain Forney's, he crossed on a foot log and tramped through the mud to the church. There he found a few men, but the elder was not there. The pastor preached and refused invitations to dinner near by and went to the home where the elder spent the night. The presiding elder was much surprised to see Brother Ivey out on such a day and inquired where he had been. "O, I have been to preaching." "Did you preach?" "Yes." "Did you have any hearers?" "Yes, we had a few of the very best."

Once he chanced to be riding on the road with Mr. D. S., who was no church member. Charlie shied at some object and made a considerable jump. Mr. S. remarked, "It seems strange that your horse would be so wild after hearing so much preaching." "O, he's like some folks; hear preaching all their lives, but does not seem to do much good."

The second year he was on Rock Spring he conducted a remarkable revival at Rehobeth. There was a Sunday school picnic on Saturday before the third Sunday in September. The pastor announced that Brother W. L. C. Killian, a young local preacher, would preach that night. After a stirring sermon the preacher called for penitents. Some six or eight young men came to the altar, and I think some of these were converted at this service. The meeting continued through the fourth Sunday and closed Wednesday night following. There were sixty odd professions and reclamations. On the first Wednesday of the meeting this scribe was converted at the altar and gave his name for membership. Sunday following 38 persons were received. This was the first revival I ever attended. The whole community was stirred. Many attended the week days and at night the church was full. Dr. J. A. Sherrill and Brother Killian were the only ministers to assist the pastor. Among the active laymen were Thomas Beatty, O. C. Fleming, A. J. Caldwell, G. M. Beatty and J. F. Brown. Among the converts was Capt. W. A. Day, a Confederate veteran, now nearing his 89th birthday. He was Sunday school superintendent for many years. Another was my Aunt Adline Beatty, mother of eight children. Three weeks later she took diphtheria and died a triumphant death. One of her grandsons is a member of the conference—H. R. Cornelius of Hayesville. A great-grandson has been licensed to preach, and two other descendants are ministerial students.

When Brother Ivey was on the circuit, Rehobeth was generally called "Grassy Branch," possibly the original name, or a nickname. An enthusiastic old lady who had not thoroughly understood the name is said to have used this astonishing exclamation: "Old Jehovy (Rehobeth) has been polluted a long

time, but now you bet!" This expression was spoken during the revival.

Brother Ivey, a native of Stanley county, joined the South Carolina conference in 1850. Western North Carolina was in this conference then. He served for 52 years and would have no charge but a circuit. Caldwell circuit was his last charge. He died at Granite Falls in November, 1902. His memory is cherished by thousands whom he served so faithfully, and his influence for his Lord is still going on. He was succeeded in 1881 at Rock Spring by Rev. M. V. Sherrill; later the preacher was Jesse H. Page. We hope to give a sketch of these in a future issue.

## MRS. FRANCES HOYLE THOMPSON

Mrs. Frances Thompson, the wife of the late Mr. Horace Thompson, a many-sided character of great loveliness, passed over the 15th of January after a long, and in some respects, a successful life.

Mrs. Thompson's funeral was conducted by Dr. McLarty, pastor of the First Methodist church, Shelby, N. C. Her grandsons were pallbearers. Many friends attended and many out-of-town friends from Newton, Blacksburg, Salisbury and Charlotte.

She was a daughter of Noah Hoyle, who had spent his life in the Belwood section of Cleveland county. Mr. Thompson's mother was Elizabeth Shuford of the German pioneer family. Mrs. Thompson's maternal grandmother was Elizabeth Ramsey, a daughter of the Jacob Ramsey on whose plantation in Lincolnton the battle of the Ramsey's Mill of the Revolutionary War, was fought. Through her paternal grandmother she was descended from the Summeys and Weldners. From these sturdy, thrifty, honest, intelligent, honorable land-loving ancestors she inherited many noble qualities. Her grandfather Jacob Hoyle was a minister. Rev. Jacob Hoyle had two brothers who were ministers. Rev. Jacob Hoyle also had a son who was a minister, the Rev. Abel Hoyle, grandfather of Messrs. Robert, Frank and George Hoyle of Shelby.

Mrs. Thompson also had a brother who was a minister for 40 years, the late Rev. Max H. Hoyle of Charlotte; a nephew, Rev. John Hoyle, and a great-nephew, Rev. John Hoyle II, assistant secretary of the W. N. C. conference.

Mrs. Thompson belonged to the Methodist Episcopal Church, South. She loved her church and supported its institutions most loyally and most cheerfully, and took a tremendous interest in her niece and husband who are missionaries in Kobe, Japan—Rev. and Mrs. N. S. Ogburn.

Mrs. Thompson was a woman of culture and refinement, an omnivorous reader of good literature and a woman of very unusually fine memory, helping her niece prepare a history of the Hoyle family from the time when as Protestant refugees in 1689 they left Wiesbaden, Hessian-Nassau, Germany, and later came to America in 1738.

Mrs. Thompson and her twin sister, Mrs. Robert Porter, nee Martha Hoyle, both reared large and unusual families. Wherever you find their children you will find men and women striving to follow in His footsteps. Mrs. Porter, who had not been as fortunate as her twin sister in retaining her health, passed beyond about one year ago. To have reared families like theirs is a big task for any Christian mother and we venerate those who succeed so well.

Mrs. Thompson, having spent her life in Cleveland county and having known personally four generations of her family with their friends and neighbors, was a local historian of no little importance.

Mrs. Thompson and Mrs. Porter, like their ancestors, threw their influence for education and all of their large families are college people, who in turn are educating their families.

Mrs. Thompson was peculiarly fond of her clan, and at the Hoyle reunions held annually for the past forty consecutive years at the Kadesh home church, which will be 100 years old this year, she was always present unless ill. She and Mrs. Porter, though quite feeble, always attended and they will be sorely missed. Our hearts bleed to think of meeting without them.

Of Mrs. Thompson's father's family there is only one living representative, Mr. A. John R. Hoyle of Lawndale, a man who reveres God and loves his fellowman, a knightly Christian gentleman.

Recently Mrs. Thompson speaking of the many blessings God had showered on her—after speaking of her children, all eight of whom survive her: Mrs. A. C. Durham of Bellingham, Wash., with five children; Mr. Zol Thompson and seven sons of Shelby; Dr. Chavis Thompson of Tugo, Okla., with one daughter; Mr. Karl Thompson with three daughters of Shelby; Mr. Emmet Thompson; Mrs. Zula Austin with one son of Bellingham, Wash.; Mr. Rush Thompson and three daughters of Shelby; Mrs. A. C. Snyder and two daughters of Shelby—of her grandchildren of whom she was justly proud said: "God gave me four such lovely daughters-in-law," and added, "I love them as my very own." Then after a slight pause she said, "And Teddy (Mr. Snyder) he has been so very good to me."

Love begets love and so between the lines we read of her daily consecrated life and say: "She is not, for God hath need of her."

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### CHURCH SCHOOL CALENDAR

A number of superintendents have asked us to furnish them with a calendar of important items calling for special attention during the year. The following calendar contains only such days and occasions as are ordered by the general conference and by the North Carolina conference. This calendar, clipped and posted at a conspicuous place, should remind pastors, superintendents, and chairmen of local church boards of these matters of special importance and enable them to look ahead, prepare in advance, and give faithful and wholehearted support to the program of the church.

#### The Calendar for 1933

##### Once Each Month:

1. Hold meeting of board of Christian education.
2. Observe missionary day on fourth Sunday; remit the offering on Monday to Rev. C. K. Proctor, Treas., Oxford, N. C.

##### Once Each Quarter:

1. Hold meeting of workers' council.
2. Make out order for Sunday school literature; order all that is required, but check to see that none is wasted.
3. Place emphasis on schools and colleges in young people's and adult divisions.

##### Once This Year:

1. Make evangelistic emphasis culminating in Decision Day at near Easter.
2. Observe Young People's Day at regular church hour Sunday, March 26; send offering to John O. Evans, Treas., Raleigh, N. C.
3. Observe Sunday School Day at regular church hour, preferably Sunday, May 7, or some other day if preferred; order programs now from L. L. Gobbel, Durham, N. C. Send the offering to Rev. C. K. Proctor, Treas., Oxford, N. C.
4. Observe College Day, Sunday, June 4.
5. Encourage your pastor to attend pastors' school June 12-23.
6. Send representatives to Young People's Assembly, Louisburg College, July 3-7; send intermediates to Christian Adventure Assembly, Louisburg College, July 7-11, or White Lake, July 24-28.
7. Elect and confirm all officers and teachers at September meeting of local church board of Christian education.
8. Observe Promotion Day, Sunday, September 24.
9. Install officers and teachers October 1.
10. Observe Childhood and Youth Week, October 15-22.
11. Observe World Temperance Sunday, October 29.

#### Special Emphasis for the Year

1. Setting up of the local church boards of Christian education and the

three age-group divisions of the church school.

2. Discovering and training officers and teachers, encouraging them to attend workers' councils, sub-district institutes, local training classes, Cokesbury or standard training schools, and leadership schools at Lake Junaluska.

3. Making missionary education a vital and integral part of the total program of Christian education.

4. Discovering and serving neglected peoples and areas, using surveys and follow-up plans.

### NEW SCHOOL ORGANIZED

To Rev. I. S. Richmond, Grifton charge, New Bern district, belongs the distinction of being the first to report the organization of a new Sunday school this year. At Edwards' Chapel, which for five years has not had a school, was organized a Sunday school on January 29, with 60 members, and N. C. Chauncey as superintendent and Miss Nelle Coyt, secretary-treasurer. Already the members have grown to 75, this number being present Sunday, February 12.

Last year 15 new schools were organized—new in the sense that these places had not had Sunday schools in operation in from one to 13 years.

According to our records, there are still over 40 congregations in the North Carolina conference not maintaining a Sunday school. Our purpose should be to begin Sunday schools in each of these places if we hope to maintain churches and meet the needs of the people. A church cannot live long, to say nothing of serving well, without a Sunday school.

Our policy still is to furnish free a supply of literature free for the first quarter, thanks to the co-operation of our publishing house.

Let us reoccupy the field and serve those who are looking to the Methodist Church for guidance and growth in Christian character.

### PERSON-CASWELL SURVEYS

Definite arrangements are being worked out for county-wide surveys in both Person and Caldwell counties, Rev. S. F. Nicks, president of the Person County Ministerial Association and pastor of Brooksdale circuit, heading up the Person county survey, and Rev. I. T. Poole, pastor of Yanceyville charge, leading the movement in Caswell county. They report hearty co-operation on the part of the other pastors. Through these surveys they hope to discover neglected peoples and areas and to follow up this discovery with efforts to bring into the membership and fellowship of the church those not now being served by the Sunday school or church.

### SUB-DISTRICT INSTITUTES

Rev. W. C. Martin and his district staff have arranged a series of sub-district Christian education institutes for the Wilmington district in March. There will be five such meetings beginning at Lumberton March 13 and ending at Jacksonville March 17. The schedule in full is as follows: Lumberton, March 13; Elizabethtown, Tuesday, March 14; Clinton, Wednesday, March 15; Wilmington, Thursday, March 16; Jacksonville, Friday, March 17.

The sessions will begin in the afternoon at 3:30 and run until 9 o'clock in the evening. Those attending will bring picnic baskets and have picnic supper together at 6:30.

In addition to members of the district and conference staffs Miss Sadie Mai Wilson, of the general board staff at Nashville, will assist in these meetings.

### Young People's Division

#### INSTITUTE HELPFUL

The following sentences taken from a letter written by one of our young people concerning a sub-district institute recently held are worthy of being printed, indicating as they do the type of service rendered by such a meeting:

"May I tell you how very much I enjoyed our meeting last week? After a session like that I get so enthusiastic I believe most anything could be done.... It's a big help to talk about the things you are working on with other people whose problems are so very similar. . . . Our union is going to try to reach those objects we set 100 per cent."

#### YOUNG PEOPLE'S DAY

Although Young People's Day is more than a month off now, it is not too early to begin making plans for its observance. Here are a few suggestions that may be helpful:

1. Consult your pastor concerning the best time for this observance. Remember that the program is to be given at a regular church service, either morning or evening, as near March 26 as possible.
2. Examine the program given in the March Highroad. If you do not wish to give the program as printed, perhaps you might like to use it as a guide in making out your own program.
3. If you are interested in giving a play, order "World Builders," price 15 cents, from Whitmore and Smith, Richmond, Va.
4. Be sure to use as many young people as possible in your program. One of the chief purposes of this observance is to give the members of the church an opportunity to see what is actually being done in our young people's program.
5. Report your observance of the day, and send the offering taken on this occasion to Mr. John O. Evans, Raleigh.

We fall into serious error when we take ourselves too seriously.

Blaming God for our own studdity is proof of our stupidity.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### FIVE LARGE SCHOOLS

Next Sunday afternoon at three o'clock the thirteenth annual session of the Greensboro standard training school opens at West Market Street church. This school is one of a circuit of three to be held during the three weeks of February 26-March 17, to run on successive two night periods. The school at Greensboro will be conducted on each Sunday afternoon at three o'clock and on each Monday evening at seven-thirty o'clock for three weeks.

The ninth annual school at High Point begins on Tuesday evening February 28, at seven-thirty o'clock at Wesley Memorial church. The sessions of this school will be held Tuesday and Wednesday evenings at seven-thirty for the three-week period.

The eleventh annual school for Winston-Salem will open on Thursday evening, March 2, at Centenary church, and will be conducted on Thursday and Friday evenings at seven-thirty o'clock for the three week period.

The school at Greensboro offers six general courses and five specialization courses. At High Point we are offering five general courses and two specialization courses. In Winston-Salem there will be four general courses and three specialization courses.

Greensboro and High Point have already had experience in alternating sessions, running through a period of two weeks, and each has found it so desirable as to request a similar arrangement for this year. Winston-Salem also requests that it be included in the circuit and so this year instead of alternating schools between Greensboro and High Point we have the circuit plan of two evenings each week for three weeks.

Reports from the enrollment committees indicate a large attendance in all these schools. Below we give a summary of the courses to be offered at each place:

#### The Greensboro School General Courses

The Fourth Gospel—Dean Elbert Russell.

Evangelism—Rev. J. H. Armbrust.

Survey of the Old Testament—Dr. E. E. Ayers.

Missionary Education in the Local Church—Rev. C. C. Herbert, Jr.

Principles of Teaching—Prof. G. B. Phillips.

Administration of Christian Education in the Local Church—Rev. John F. Kirk.

#### Specialization Courses

Building the Program for Seniors and Young People—Mrs. John F. Kirk.

A Study of Early Adolescence—Prof. B. G. Childs.

Training Juniors in Worship—Mrs. H. M. Wade.

Training Primaries in Worship—Miss Corinne Little.

Training Beginners in Worship—Miss Corinne Little.

Training Beginners in Worship—Mrs. O. V. Woosley.

#### The High Point School General Courses

Amos and Hosea—Dr. Gilbert T. Rowe.  
Principles of Teaching—Prof. B. G. Childs.

Evangelism—Dr. J. H. Barnhardt.

Administration of Christian Education in the Local Church—Rev. John F. Kirk.

Teaching Children—Mrs. H. M. Wade and Miss Corinne Little.

#### Specialization Courses

Worship in the Young People's Division—Rev. Carl H. Kirk.

Building the Program for Seniors and Young People—Mrs. John F. Kirk.

#### The Winston-Salem School General Courses

Amos and Hosea—Dr. Gilbert T. Rowe.  
Missionary Education in the Local Church—Rev. C. C. Herbert, Jr.

Administration of Christian Education in the Local Church—Rev. John F. Kirk.

Teaching Children—Miss Corinne Little.

#### Specialization Courses

Building the Program for Seniors and Young People—Mrs. John F. Kirk.

A Study of Early Adolescence—Prof. B. G. Childs.

A Study of Later Childhood—Mrs. H. M. Wade.

#### The Thirteenth Year at Charlotte

The Charlotte school is to be held immediately following the close of the three-circuit schools at Greensboro, High Point, and Winston-Salem. The first sessions will be held at First Methodist church at three o'clock on March 19. This is the thirteenth year of our standard schools at Charlotte. We are offering six general courses and three specializations courses.

It will be noted that we have scheduled two classes in "Teaching Children": One by Miss Mary Skinner, to be taught at the regular sessions of the school at seven-thirty, the other to be taught by Miss Corinne Little at three o'clock in the afternoon. We have scheduled these courses for the convenience of those who may prefer afternoon to night sessions. Students who enroll in one of these courses will be expected to attend the sessions of that particular class and not to switch back and forth from one to the other. We list below the courses to be offered:

#### General Courses

Teaching Children—Miss Mary Skinner.

Teaching Children—Miss Corinne Little (afternoon session).

The Fourth Gospel—Rev. C. M. Pickens.

Administration of Christian Education in Local Church—Rev. John F. Kirk.

Missionary Education in the Local Church—Rev. C. C. Herbert, Jr.

Lesson Materials in Christian Education—Rev. H. C. Sprinkle, Jr.

#### Specialization Courses

Administration of Adult Division—Rev. M. Leo Rippy.

Worship in the Young People's Division—Rev. Carl H. Kirk.

#### Asheville's Fourteenth

For fourteen years now Asheville has been holding regular annual sessions of the standard training school. This year there were four general courses and two specialization courses requested by the set-up committee. This school will follow immediately upon the close of the Charlotte school and will open at three o'clock on Sunday afternoon, March 26, at Central Methodist church. Doctor Lambeth writes that he is expecting a large enrollment. We list below the courses to be offered:

#### General Courses

Amos and Hosea—Dr. Gilbert T. Rowe.  
Administration of Christian Education in Local Church—Rev. John F. Kirk.

Missionary Education in the Local Church—Rev. W. A. Kale.

Teaching Children—Miss Corinne Little.

#### Specialization Courses

Building the Program for Seniors and Young People—Mrs. John F. Kirk.

The Pre-School Child—Mrs. H. D. Guerrant.

#### Arrangements for Textbooks

Every effort has been made this year to have the printed programs and the textbooks for the various courses sent on in ample time that adequate publicity be given in order that the pre-enrollment may be made to the chairman of the enrollment committee in each locality by Sunday morning prior to the opening of the school. It is also desired that those who are enrolling for the various courses should do as much of the required reading beforehand as possible. Textbooks for the schools at Greensboro, High Point and Winston-Salem were in the hands of the textbook chairman by Monday, February 13. Those for Charlotte were in hand by the same date and for Asheville by February 16. This will give from two to five weeks in which the books are available for a pre-reading of the course. This arrangement will allow two or more persons to combine on the purchase of one book and still have ample time to do the reading.

#### Important

We are urging pre-enrollment, the advance purchase of textbooks, and the reading of the text prior to the opening of the schools at the various places. Blank enrollment cards are in the hands of the various enrollment committees.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### LAURINBURG CELEBRATES FIFTY-THIRD ANNIVERSARY

Monday afternoon, February 6, the hostesses of the three afternoon circles of the Laurinburg Methodist church entertained at the home of Mrs. G. Y. Jones, celebrating the fifty-third birthday of the missionary society of the church.

The circles held their business meetings in separate rooms, then the doors were opened and an interesting program and social hour was enjoyed by all.

Mrs. Jones read minutes from the old records of the society and told several interesting incidents of people and activities of the society. Mrs. W. N. Robertson read clippings about the active work in the society of Mrs. Macy Bundy, who was the first president, serving in this office for about ten years. Mrs. Bundy was the mother of Mrs. Claud Cooper, one of the society's active members.

Mrs. T. J. Gill, Sr., and Mrs. N. Hammond are the only living charter members of the society which was organized by Mrs. Gill's father, the late Dr. J. W. North, while he was pastor of the church at Laurinburg. Mrs. Gill is a sister of the late Dr. Harry North.

Mrs. Hammond after her marriage transferred her membership to the Baptist church.

Last Christmas, as a token of love, Mrs. Gill was made a life member of the auxiliary, and presented with the life membership certificate and pin. These with several old relics were shown the guests during the afternoon.

Another member of prominence present was Mrs. R. D. Phillips, who was secretary for a number of years during the early days of the society.

During the social hour an interesting play was presented, depicting certain events in the beginning and development of organized missions in the Methodist Episcopal Church, South.

The first act pictured the scene of the first missionary meeting in McKenzie church, Nashville, Tenn., 1873. The scene of the second act was in a country church four years later, 1877.

Those taking part in the play were Rev. M. Y. Self, Miss Lizzie Dowdy, Mrs. M. Y. Self, Mrs. T. J. Gill, Sr., Mrs. Roy Sutherland, Mrs. Paige Everette, Mrs. T. J. Gill, Jr., Mrs. T. E. Bunn, Mrs. Marvin Beverly, Mrs. C. A. Trollinger, Mrs. Lamar Smith.

The ladies in the play wore dresses depicting styles of 50 years ago. A musical program, arranged by Mrs. T. T. Covington, Jr., with Mrs. Luther Gibson at the piano, and Mr. Thomas Gibson, violinist, was given after the play.

Mrs. W. S. Dunbar, wearing the beautiful wedding dress of her grandmother,

sang two selections, "Long, Long Ago," and "In the Gloaming." Mrs. Covington sang "That Old Fashioned Mother of Mine," and Miss Sarah Prince Blue with Mr. Jenkins White in colonial costumes rendered several selections, including "Memories," and "In an Old Fashioned Garden."

Pound cake and fruit salad were served, and then the guests were invited to the dining room for coffee, where the only decorations for the lace covered table was a beautiful birthday cake with 53 yellow candles and surrounded with daffodils.

The ladies pouring coffee were Mrs. T. J. Gill, Sr., Mrs. R. D. Phillips, Mrs. J. G. Johnson, Miss Lizzie Dowdy. About 75 guests were present.

Mrs. T. E. Bunn.

### NOTICE

The southern zone of the Raleigh district will hold its zone meeting at Selma, March 8, beginning at 11 o'clock. An interesting and instructive program has been arranged and we hope there will be a good attendance.

Mrs. Gurney P. Hood, Dis. Sec.

Thou Everlasting Mercy, Fountain of all blessings, we bring to thee the pathos of our human need; the old who see the end of life, the young who know not its trials, those in mid-years who feel its burden and care; the lonely, the heavy-laden, and those bowed down with sorrow; the prisoner in his cell; those bereft of the kindly light of reason; for all who need thee, as we need thee, we lift our hearts in prayer, asking thy plenteous grace; beseeching thee to gather us under the shadow of thy wing, that the dim, aspiring good in us may become real and clear, revealing the purpose of our struggle and the prophecy of our life; through Jesus Christ our Lord. Amen.—Newton.

### GREENVILLE IS ENTHUSIASTIC

The woman's auxiliary of Jarvis Memorial church at Greenville is beginning the new year with real consecration and ardent enthusiasm. At the first meeting of the year following a beautiful installation service by Rev. E. L. Hillman, pastor of the church, the new president of the society, Mrs. J. B. Kittrell, made a short but inspiring talk, establishing study as the keynote of the year's work.

Mrs. Kittrell based her remarks on 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed," emphasizing the thought that from study we acquire knowledge, that knowledge leads to enthusiasm of spirit and that the outgrowth of the spirit is power to do. In conclusion Mrs. Kittrell quoted Matt.

7:20, "Wherefore by their fruits ye shall know them."

Among the hundred or more members present were some from a new group beginning their W. M. S. work this year for the first time. Under the leadership of Mrs. Geo. Hadley as circle chairman this group drawn from the younger women of the church promises to be a vital part of the society, sharing in all the regular activities and inspiring with their youth those who have been long in the service.

### ELIZA FULLER AUXILIARY

The Eliza Fuller Missionary Society of Chestnut Street Methodist church of Lumberton had a splendid January meeting and its election of officers for the new year with its president, Miss Hettie Kate Aiken, and Miss Nita Parker as hostesses on Thursday evening, January 5. Mrs. H. A. Oliver was in charge of the program on the topic, "What Shall I Render to the Lord?" Mrs. A. L. Stonebanks and Miss Hallie Mary Prather offered the opening and closing prayers.

Officers were elected as follows: Miss Hettie Kate Aiken, president; Mrs. Colin Phillips, vice president; Miss Aileen Ramsauer, secretary; Miss Hallie Mary Prather, treasurer; Miss Mary Elizabeth Adams, corresponding secretary; Mrs. A. L. Stonebanks, Supt. social service; Mrs. H. A. Oliver, Supt. mission study; Mrs. L. W. Wicker, Supt. supplies. Miss Ann Courtney Sharpe, Supt. publicity. All officers except the secretary were re-elected. The nominating committee was composed of Mrs. G. S. Hargrave, chairman, Misses Nita Parker and Erma Whitfield. Miss Ann Courtney Sharpe, Supt. Publicity.

### FUQUAY SPRINGS

The January meeting of the Woman's Missionary Society of Fuquay Springs church was held in the home of our new president, Mrs. R. E. Prince. We feel that Mrs. Prince is going to lead us on to greater things with her interest, energy and efficiency.

A noticeable feature of this meeting was the fact that each one present, save one, had a part in the program and interest was held until the closing prayer.

Mrs. Prince has organized the young girls of the church into a circle and we are proud and hopeful of the good that this band will do in the future.

Under the able leadership of Mrs. W. H. H. Proctor we are studying "Christ and the Coming Kingdom" and we are going to bend every effort to make the honor roll during 1933.

Our society was organized in 1914 by Mrs. J. K. Sessoms and she has been our dear leader most of the time. Mrs. Sessoms has been so faithful, missing only one meeting during about 15 years of service as president. Mrs. H. P. Jones was president one year and last year our pastor's wife, Mrs. J. L. Midgett, served. These were faithful, too, and we appreciate their service.

Supt. Publicity.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### THE GATE OF PRAYER

"The morning is the gate of day,  
But ere you enter there,  
See that you set to guard it well  
The sentinel of prayer.

So shall God's grace your steps attend,  
But nothing else pass' through  
Save what can give the countersign,  
The Father's will for you.

When you have reached the end of day  
Where night and sleep await,  
Set there the sentinel again,  
To guard the evening gate.

So shall no fear disturb your rest,  
No danger and no care;  
For only peace and pardon pass  
The watchful guard of prayer."

—From "The Open Gate of Prayer."—  
Thurston.

### THE NEED JUST NOW

From Bishop Paul B. Kern's new sheet published for friendly helpers in the 1933 campaign for benevolences we quote the following:

"The church was never more needed than now. The problems and disturbances of the day do not discredit the church. They demand it. In times like these the people called Methodists will not fail cheerfully and generously to support the entire denominational program. Times are too hard for the church to fail. Let us not grieve for days that are gone, but, pulling our belts up another notch, live, for the day that is just being born."—Bishop Arthur J. Moore.

### 1933 ANNUAL MEETING

The 1933 annual meeting of the Woman's Missionary Society, Western North Carolina Conference, will be held in Waynesville church, April 18-20, beginning with an evening session on the 18th.

The hostess church will be assisted in the entertainment of the conference by the churches of Canton, Clyde, Junaluska and Sylva. Mrs. J. M. Long of Waynesville is the chairman of the homes committee and asks that the district secretaries send all names of delegates to her.

The foregoing announcement comes from the entertainment committee of our coming annual conference and we are urging again that all societies elect their delegates early in March and send names at once to district secretaries, so that they may send them in to Mrs. Long, chairman of committee.

### RESIGNATION OF MRS. LYNN R. HUNT

It was with great regret that the executive committee of our woman's conference was forced recently to accept the resignation of Mrs. Lynn R. Hunt

as district secretary of the Greensboro district, but owing to ill health Mrs. Hunt found it necessary to give up the work, which she has so faithfully and acceptably done during the past year. She was elected to this position in April of last year as successor to Mrs. A. L. Thompson, who was chosen as conference superintendent of literature and publicity. She has made a most excellent officer and we regret to lose her from the district work. We are glad to announce that Mrs. M. R. Banner, 762 Chestnut Street, Greensboro, N. C., was chosen as Mrs. Hunt's successor to take up the district work, and we are sure that she will give to it the same painstaking and efficient service that has characterized Mrs. Hunt's term of office. We commend her to her co-workers on the Greensboro district and ask for their hearty co-operation in keeping up the present splendid standing of the district.

### PASSING OF WILLIAM BURKE

Mrs. T. E. Stough sends us the following announcement for our woman's page:

"Friends of Mrs. J. W. Burke of Gibsonville, N. C., treasurer and publicity chairman of the Gibsonville Woman's Society, will sympathize with her in the great sorrow that has come to her in the recent passing of her son, William, who died January 12. We miss his genial and friendly spirit, for we knew him as a friend to all. Our tenderest sympathies are with his loved ones."

### MRS. V. L. STONE GIVES UP HER DISTRICT WORK

Another resignation received at the executive meeting and which brought sorrow to the hearts of her co-workers was that of Mrs. V. L. Stone as district secretary of the Asheville district, her resignation to become effective at the close of the first quarter of this year. It is also because of ill health that Mrs. Stone relinquishes her work, and we sincerely hope that both she and Mrs. Hunt may be speedily restored to their usual health.

For 20 years Mrs. Stone has been the leader of the Asheville district, having been chosen for the work in 1913, the first year after the union of the home and foreign missionary societies in our conference. She has made a most enviable record as district leader and her withdrawal from the work will be heard with genuine regret from the hosts of her friends who have served with her in the work. She has been an inspiration to all of us and we shall miss her from her place of leadership.

Miss Amy B. Hackney, 221-2 Bearden avenue, has been selected as Mrs.

Stone's successor, her election to be confirmed at the annual meeting in Waynesville. Miss Hackney is an active missionary worker and for 15 years was the leader of the children's work in our conference. We feel sure she will carry on to success the work which Mrs. Stone is giving into her hands, and we welcome her into her new position.

### LET'S SING OUR WAY TO VICTORY

(Items from "The Kingdom Call." Bishop Paul B. Kern, Editor).

Our people do not seem to sing missionary hymns as they once did. In missionary meetings often not a missionary hymn is sung. Do our people not know or great hymns? We cannot win the cause of Christ without the lifting power of song. Are our preachers to blame for not announcing the great missionary hymns of the church? I suggest that you go back to your hymnal and during the next three months start your people to singing such hymns as the following from "The Methodist Hymnal": No. 633, "From All the Dark Places"; No. 635, "Christ for the World we Sing"; No. 639, "Fling Out the Banner, Let It Float"; No. 653, "The Morning Light is Breaking," and No. 654, "O Zion, Haste."

### DEPENDS ON YOUR POINT OF VIEW

How much depends on one's point of view in looking at any set of facts! There were two buckets once which lived in a well—perhaps the same well where the "Old Oaken Bucket" lived so long. They were suspended from the two ends of a long chain, for the well was deep. They passed each other on their journeys up and down and they often exchanged greetings. One of them was a pessimist and he said to the other, "What a dreary world this is, no matter how full of water I go up, I always go down empty." "Why," said the other, "I was just thinking what a glorious place this is! No matter how empty I go down, I always come up again, filled to the brim with clear, cold water to slake some one's thirst!" There are many adversaries in the way of Christian effort, but there is set before us a great and effectual door of opportunity opened wide.

### BIG DRY MEETING OF WOMEN AT RALEIGH

To Mrs. C. C. Weaver, Mrs. W. R. Harris, Mrs. L. E. Brown, and District Secretaries.

The meeting in Raleigh, in defence of the 18th Amendment of which we spoke at our executive committee meetings has been set for Tuesday, February 28, at 11 o'clock in the morning at the United church (near the capitol). Mrs. Henry W. Peabody, chairman of the Woman's National Committee for Law Enforcement, will address the mass meeting, after which an organization will be formed, with temporary officers to be followed later by permanent officers. The objective of this organization will be the prevention of ratification of re-

(Continued from page 27)

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### OUR CHILDREN

With the exception of colds and a few minor ailments our children are now well and are in good shape to be about their work and their play. Three hundred and thirty-three children, together with their supervising directors, are being given three nourishing meals each day. Warm homes, ample clothing and protective medical care are provided. Good school sessions are held each day in which learning processes are consistently carried on. When evening comes our children gather in family groups to give grateful thanks for their friends and for a heavenly Father who love and care for them. The children at the Children's Home work during the days and sleep through the nights in blessed assurance.

### TWO PROBLEMS

There are two big problems ever and always in the minds of those who conduct affairs at the Children's Home. The first is that of the proper growth and development of the big family here. It requires quite a good deal of foresight and resourcefulness to properly direct a big family of children, some of whom have come from very poor environment and seem to have inherited some harmful tendencies. The problems thus afforded are quite challenging, and while sometimes very annoying and discouraging are more easily handled than the second problem. We think we are really getting somewhere in the rearing of our family here at the Children's Home. Many instances of fine behavior and wholesome conduct on the part of our children bring joy to the children and to their directors.

The other big problem is that of financing the Home designed to give these youngsters a chance at life. An appeal to our children is quickly responded to. They are close by and look to us for guidance. An appeal for funds from our friends does not show the same results.

### A BIG LOSS

The Children's Home is now facing a financial crisis, the like of which has not come during the life of the present management. During 1932 our cash income was \$14,196.30 less than that of 1931. This loss was distributed as follows:

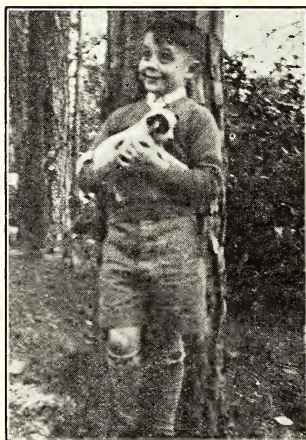
Ten per cent apportionment.....	\$3,774.10
Fifth Sunday offerings .....	3,136.94
Bequests and contributions .....	1,561.65
Endowment income .....	5,723.61

From the foregoing it will be seen that our cash loss from the field during

last year amounted to \$8,472.69 as compared with the income for 1931. Since the endowment loss will likely be sustained again this year our only hope is that our contributing friends rally to the needs of our children a little more liberally this year than last.

### LEST WE FORGET

The Children's Home is now caring for 453 children, 333 being resident children and 120 mothers' aid children. This means that the Home is providing for 93 more resident children and 100 more mothers' aid children than when our income was some \$15,000 per year more than it now is. Our annual audit, just completed, shows that we lived last year on a balanced budget.



Joe is a loveable boy

### A COMPARISON

At the present time the endowment from two good friends of little children, who have died and now live in "Gloryland," is quite a little bit more than all the gifts of all the Methodists who live in the Western North Carolina conference. When we have added our total ten per cent apportionment receipts, fifth Sunday offerings, individual contributions, donated food and clothing and everything else contributed to the Children's Home, the sum total does not amount to as much as is received from the bequests of two friends who used to live with us and love our children. Let our living friends be more mindful of their foster children while they live. They will then be more likely to be mindful of them after they are dead.

### JOE BERRYHILL

The picture this week presents the likeness of a fine little blue-eyed Mecklenburg county boy, who answers to the name of Joe Berryhill. Joe is eight years of age and is one of three brothers here at the Home. This fine little youngster is claimed and clothed by the young men's class of Dilworth Sunday school,

Charlotte. We like both Joe and his contributing friends.

### ENCOURAGING PARAGRAPHS

"The Salisbury district will not forget you. We appreciate the economies you have instituted in the management of the Home. When you take care of more children with a smaller income, as you have done, it gives our people confidence in your administration. I am glad you let the people see and hear the children sing and recite. Churches in this district look forward to your visits to them as red-letter days."—Rev. C. S. Kirkpatrick, Salisbury.

"Enclosed please find check for \$180 covering total of Randolph circuit's ten per cent apportionment for the Children's Home for this year. Our pastor, Rev. A. C. Waggoner, and the folks of the Randolph circuit are wholehearted for our Children's Home. We are glad to pay our apportionment early in the year."—Miss Virginia Johnson, Trinity.

"Don't want to let another week get by without sending our fifth Sunday offering, so here it is. I am also sending a quilt made by Mrs. Ola Willis. This quilt represents the widow's mite. Her total resources amount to only \$6 per month."—A. C. Tainter, Penland.

"For the past few months we beginners at West Market Street, Greensboro, have been having a hard time with flu, whooping cough, and the like and our attendance at Sunday school has been very poor. However, our hearts are still with you. We talk about our little friends at the Children's Home quite often and want to do all we can for them. Am enclosing check for \$15. Just wish it were many times larger."—Mrs. H. T. Prosser, Greensboro.

"I am enclosing check for fifth Sunday offerings from three of our Sunday schools. Another, Mt. Tabor, will be sent direct by the treasurer, making our fifth Sunday offerings amount to \$18.61, which I think is a little in advance, for which I am glad. We all enjoyed having your singing class with us last summer and shall expect you to visit us again early in the spring. Kindly give us an early date."—Rev. J. O. Cox, Granite Quarry.

"We had a birthday program yesterday in our junior department at Central Methodist church, Mooresville, and are forwarding you \$2.25. This money comes from 40 children and they desire that it be sent to your junior children. We hope you will receive as much pleasure in using this small amount as we have in sending it to you."—Miss Ruth Evans, Mooresville.

J. R. Smith is the Children's Home booster in Hawthorne Lane Sunday school, Charlotte. And what a booster he is! He and his school "say it with cash." Have you a Children's Home booster in your Sunday school?



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
 Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest).....

Mrs. Daisy Smith, our head matron, has been busy lately sending out lists of clothes needed by the children. The Orphanage is profoundly grateful to our friends for providing clothes for most of our children. The boys and girls are not only happy to receive their clothes, but very appreciative. In a time like this I am counting on everybody to stand by our 335 orphan children.

It is encouraging to know that the churches visited by our singing class are willing to pay for the gas and oil used in making these trips to give the sacred concerts. We do not take special offerings when we visit churches. All feel it just and right that the Orphanage is not put to extra expense in making such trips. We are simply requesting that this be done. If there are churches which cannot meet the traveling expenses of the class we will cheerfully go without expecting such expenses.

For the past few weeks there has been a lull in the contributions coming to the Orphanage. We are absolutely dependent for our current expenses upon the churches and Sunday schools remembering us each month. Last year we received less than \$60 per day from Orphanage assessments for current expenses. It was necessary to raise an average of \$120 in specials in addition to the \$60 that came to the Orphanage from the ten per cent Orphanage apportionment. These facts reveal and emphasize the necessity of raising all the Orphanage assessment and large amounts in specials in order to provide for the hundreds of orphan children being trained in our Methodist Orphanage.

The annual meeting of the Orphanage Conference of Southern Methodism was held in Benson Springs, Florida, 7th, 8th and 9th of February. Superintendents and workers were in attendance from all parts of the connection. Many interesting and valuable addresses were delivered by the leading orphanage superintendents and workers. It is refreshing to know that most of the superintendents of orphanages in Southern Methodism are wide-awake and open minded. From every possible source they are better preparing themselves for the delicate and responsible tasks of properly training the children committed to their hands. It should be of special interest

to know that the two conferences in North Carolina are in the lead of any other state in the number of children being cared for. It has been my privilege to visit every state in the bounds of Southern Methodism, and my sober opinion is that North Carolina leads them all in child welfare work. The wonderful progress made by the Children's Home, Winston-Salem, and the Methodist Orphanage, Raleigh, is a source of great gratification to the friends of the two North Carolina conferences which are fostering these homes. We must not glory over our achievement, but with a deep sense of our responsibility to the orphan children of our state put forth greater efforts in behalf of the hundreds who are today knocking at our door for a chance in life.

\* \* \* \*

Rev. W. A. Cade at Front Street church, Burlington, was ready for our singing class when we arrived Sunday morning. We were glad to see in the large congregation so many familiar faces, Dr. and Mrs. S. B. Turrentine, Mrs. J. N. Taylor and Mr. Wallace Taylor from Greensboro. Dr. Turrentine lead in the opening prayer. We are learning how an audience can inspire the speaker. We were anxious for our class and their success—since four of the children were suffering from colds, but with God's help and the sympathetic listeners, the message was nicely given to the people. Mrs. J. W. Murray entertained me with other friends in her home for dinner. The time for leaving came too soon. The evening service was in Graham. Rev. C. Freeman Heath had a splendid congregation for us. Sunday was a cold day, and we appreciated the more our filled churches. I was pleasantly entertained by Mr. W. B. Green's family for supper. I always enjoy going back to Burlington and Graham. I once lived in these two towns and enjoyed my work with the two churches. I always have a feeling of joy when Mr. Barnes, our superintendent, tells me the class is to have the day with these churches. I find the children of the class have caught the thrill also. Our service Sunday evening was worshipful. Nellie B. Rives.

### A GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

- The summer clothes.
- The winter clothes.
- The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

- A good reputation.
- A man's business.
- A man's friends.
- A happy look from children's faces.
- A prosperous man to a pauper's grave.
- A man from respectable society to the penitentiary.
- A man from the highway of heaven to the road to hell.—The Gideon.

## \$1,200.00 a Year For a Cent a Day

Small Cost for Self-Protection Brings Big Dividends—Steady Income Plan Sent Free.

The Postal Life & Casualty Insurance Co., 159 Dierks Building, Kansas City, Mo., is offering a new accident policy that costs less than one cent a day—\$3.50 a year. According to the terms of this policy as high as \$100 a month will be paid for disability, and \$1,000 for deaths.

104,000 men, women and children already have this protection.

Send no money. Simply send your name, address, age, beneficiary's name (person to whom payable at death), and relationship—and policy will be sent on 10 days' FREE inspection. This offer is open for a limited time only—immediate action is necessary. Write them today.

## Night Coughs

Piso's stops night coughing instantly and effectively because it does the needed things. Swallowed slowly, it clings to the throat, soothes inflamed tissues, and loosens the mucus. Better than a gargle because it reaches the lower throat and chest. Safe for children. 35¢ and 60¢ sizes, all druggists.

**PISO'S** For Coughs and Colds

## Build Up Strength and Energy

Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

**YERKES**  
 PALATABLE EXTRACT  
 COD LIVER OIL

Visit!!!

## Washington

INAUGURATION DAY

Saturday, March 4th

Round trip fare .....\$11.40

Special 1-cent per mile for party of 25 or more persons traveling together going trip. Returning individually if desired.

Round trip each—\$5.70

Going—March 1-2-3

Return limit March 10th

### REDUCED PULLMAN FARES

Join your friends for the Inauguration party on these low round trip fares.

Inquire of Ticket Agent

**Southern Railway System**

G. R. Yarbrough, CPA.

Greensboro, N. C.

## Sunday School Lesson

FEBRUARY 26

By F. B. Stockdale.

### The Power of Jesus in the World Today

(Mark 4:35 to 5:20)

Golden Text—For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1:12b.

#### A Question

Why did Jesus speak parables to the people and explain them to his disciples only? A number of interesting things grow out of this question. At first we seem to have cause for complaint against the writers of the gospels for what they did not tell. We often think we could have got along with fewer parables, in number, if they had given us his explanations of the parables they gave us. Why did they leave out his explanations? Because the explanation is an application to the day and times, and the times and the day change. We are left without his explanation because that would have been tinged with the life of the times and would have tied the parables to the day of their speaking. Literalism would have robbed us of the right to carry the parables into changing times. Omission of interpretation was the only way that made it possible for the parable to be the property of all the days.

The parables are for the ages. The truths they contain are eternal truths. The facts they reveal are for all worlds, all times, and all peoples. The notion that we now live by truths that will be changed when we go to live at the "other side" is foolish. We are living by the same laws by which life will always be governed. The newness of the world to come will be a changed relation to what was always true and will forever remain true. This may be the reason for giving us the parables of Jesus and withholding his interpretation. There may be a vast wisdom in the omissions of the Bible; its silences may be as revealing as its speech.

Then we have a revealing fact in the arrangement that the people hear the parables; the disciples alone understand them. To the outsider the parable is a pleasing thing to the ear and a wonder to the eye. To the disciple the parable is a window opening onto a realm that is more than parable. To the outsider the parable is a casket that he knows not how to open; the parable is all there is to the package. In the friendly realm of discipleship the parable is opened and found to contain a jewel of eternal truth which the outsider never discovers. The difference between hearing and understanding is the difference between dis-

cipleship and nondiscipleship. Everyone may hear the parable, but only the disciple will be made to understand.

We often overlook the fact that discipleship is the only condition on which we can understand Jesus. We go on the assumption that words will reveal his meaning and make him known. At best they can be but wrappings for his thought. Only fellowship can reveal the meaning of his words and make his words and make his spirit known. Understanding Jesus is not a matter of hearing his words alone, but of keeping his company when he leaves the crowd and goes into fellowship with his friends. It is in private that he makes known the meaning of his public speech. This is a law of relationship. Jesus could not change it; we doubt if the Almighty could make it different. Jesus would have shared all he had with all who heard him if hearing him had been enough. He offered his friendship to all so that all might come to understanding him through fellowship. That was the only way he could be revealed. Knowing him is the only way to understanding him. Read the story of the rich young ruler and mark the disappointment of Jesus; he was filled with sorrow when men would not put themselves in position to understand him.

#### Stilling the Stormy Sea

We have the stories of stilling two storms: one the storm of the sea and the other the tempest of a soul. The latter is by far the more wonderful story. Some who have had difficulty with the idea of a human voice affecting the wind and the wave have appealed to the law of coincident and assumed that the voice of the Master and natural forces coincided. Personally we make no such attempt. Having accepted the ununderstandable Jesus we do not expect to know how in all he does. It is not for us to rewrite the stories of the gospel, but to take them as they are and find what help we can when the storm is around us.

The title of the lesson is, "Jesus Shows His Power." These stories show more than power; they reveal its source. Look at what was behind the exhibition of his power in stilling the tempest. He was the only one that slept. We often find him where he seems to be the only one awake; here he is the only one that sleeps. When one sleeps during such storm it reveals two things: he is tired and he is not afraid. The absence of fear in times of storm and stress is one of the conditions of having power for their overcoming. Had he been afraid he would neither have slept nor commanded the winds and waves. Fear of anything that came in the providence of God never made Jesus afraid.

The story reveals that the faith of Jesus was equal to what he commanded. Who am I that I should measure the faith of Jesus? By what rule am I to make the lack of faith the measure of his? I have to believe and fight the storm; he believes and quiets it. He

## Kidneys bother you?

Heed promptly bladder irregularities, getting up at night and nagging backache. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



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Because we are located right here in North Carolina we can sell you the finest range at the lowest possible price. Our manufacturing cost is less, our investment is less, our freight is less, our selling expense is less; and we pass all of the savings on to you by giving you more for your money. Ask your dealer to show you Glascock Ranges, Cook Stoves and Heating Stoves, or write us for illustrated catalog and prices.



GLASCOCK STOVE & MFG. CO.  
Greensboro, N. C.



**MALARIA**

**WINTERSMITH'S GILL TONIC**

a most successful remedy for  
**MALARIA, CHILLS and FEVER**  
for over

**60 Years**

A Reliable General Strengthening Tonic  
AT ALL DRUGGISTS  
Wintersmith Chemical Co., Inc., Louisville, Ky.

**BOILS SORES CUTS, BURNS CARBUNCLES**

Are Healed Quickly By

**GRAY'S OINTMENT**

Used Since 1820 25c at Drug Stores

**EYES TIRED?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.



asserts that the power would be mine if I had the faith.

#### The Tempest of a Soul

The second story reveals relationships that underlie having power over men. Jesus had ways of looking at things that never changed. In his way of thinking, two thousand pigs were not to be mentioned beside a human being. A maniac was of more value than all the stock that grazed on the plain. Had this not been true, he could have had no power with the man. It was interested value that he revealed. Others had tried to bind the man; they were the folks that failed. He came to release the man. He succeeded. His purpose was the source of his power.

#### Questions for Discussion

1. Why did Jesus speak in parables?
2. Why are we without his exposition of them?
3. What is the condition of understanding the words of Jesus?
4. What underlies the stilling of the sea?
5. What gave him power over the man?

—Christian Advocate (Kansas City.)

#### A CHRISTIAN HOME

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we need most. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator to mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be gotten in this world.—Baltimore Sun.

#### "LEST WE FORGET"

If we have word of love and commendation

Let's say them now,  
Lest the ears that should hear—be sealed.

If we have songs of praises to sing  
Let's sing them now,  
Lest our lips be dumb.

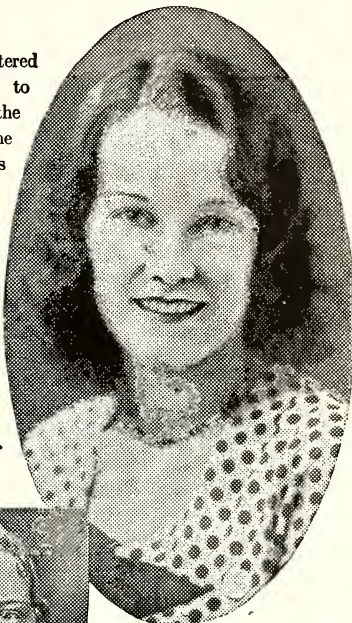
If we have flowers to give  
Let's give them now,  
Lest they wither in our hands.

—Mrs. O. L. McKnight.

**:: 98 out of 100 women report benefit ::**

"When I first entered womanhood I seemed to be in bed most of the time. Mother gave me Lydia E. Pinkham's Vegetable Compound in the Tablet form and it regulated me. I am now twenty-one and married. I am taking the Compound again to build up my strength."

Mrs. C. W. HOWARD  
443 West Gage St.  
Los Angeles, Calif.



You can depend upon a medicine which is endorsed by half a million American women.

## When Your Daughter Comes to Womanhood

**M**OST GIRLS in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this critical time. When she is a happy, healthy wife and mother she will thank you.

"My daughter Virginia was troubled with painful periods. A friend of ours told us what a good medicine Lydia E. Pinkham's Vegetable Compound was for girls and women so I got some for Virginia. It has relieved all her troubles. She has good color, good appetite, sleeps well and is able to attend school every day now."

Mrs. ROSE JOHNSON, 6122 Commonwealth Ave., Detroit, Michigan

**Lydia E. Pinkham's Vegetable Compound**

**Advocate Standard Collection Envelope**

Carried in stock for immediate shipment

\$2.50 PER 1,000, POSTPAID

NORTH CAROLINA CHRISTIAN ADVOCATE

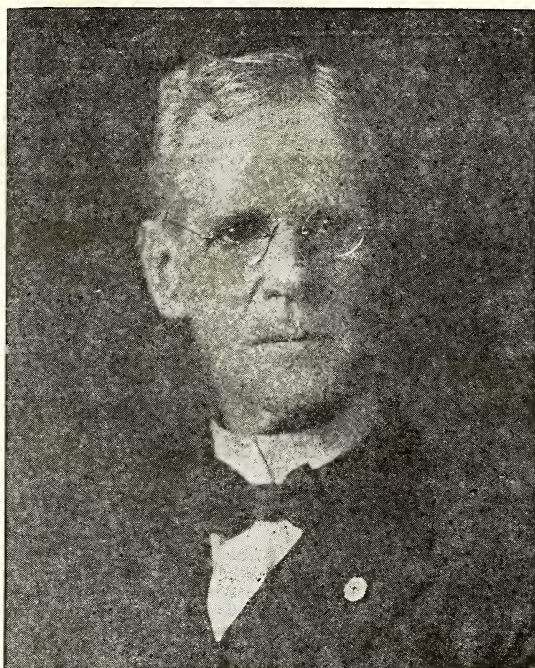
# ROYALTY—ROYALTY OF SERVICE— BELONGS TO THE TUTTLES

At our request Brother D. H. Tuttle furnishes the following facts:

Benedict Marcus Tuttle of Caldwell county, N. C., and Mary Elizabeth Cochran of Catawba county, N. C., were married August 30, 1855. Eleven children were born to this union. Two of these died in infancy. One daughter, Frances

officers in the Woman's Missionary Society.

Father and mother set up the family altar in our home on the evening of the first day in their home after their marriage. Thank God not one of us can remember when we first heard our father read the Bible and lead the family prayer. My first conscious knowledge of God was when I was about seven years of



Rev. D. H. Tuttle, fifty years a minister in the North Carolina Conference

Caroline, married Henry Quarles of Alabama in 1891, and died July 3, 1893, leaving an only daughter, now Mrs. Willis Boyd, Charlotte, N. C. The other children are:

Daniel Herndon Tuttle, N. C. conference, age 76 years.

Mrs. Lou Tuttle Goforth, Lenoir, N. C., age 74 years.

Mrs. Mary Tuttle Sigmon, Lenoir, N. C., Rt. 5, age 70 years.

Mrs. Eola Tuttle Corpening, Lenoir, N. C., Rt. 5, aged 67 years.

John Marcus Tuttle, Lenoir, N. C., age 65 years.

Robert Gamewell Tuttle, W. N. C. conference, age 61 years.

George Anson Tuttle, Lenoir, N. C., Rt. 5, age 59 years.

Lelia Judson Tuttle, Soochow, China, age 55 years.

Total ages, 527 years; 65 7-8 average age, or 31-2 score years.

Two ministers who have served, one 50 years, the other 38 years; one a missionary in China 24 years.

The remaining five are either now or have served the church as S. S. superintendents, teachers, stewards, trustees, or

age—was kneeling at mother's side. He was asking God to forgive a bad deed I had done so that I might be ready for the judgment day. From boyhood I've known by heart hymn No. 600 in our hymnal. Every child should know it as I do.

D. H. Tuttle.

## REV. D. H. TUTTLE A USEFUL CITIZEN

If a vote of the people of Smithfield and vicinity should be taken to decide who deserves to be honored as our best and most useful citizen, it is a safe guess that none would run ahead of Rev. D. H. Tuttle, who is a superannuated Methodist minister. He won the complete confidence and the love of the people of this section while serving as pastor of the Smithfield Methodist church before his superannuation. Now that he has been retired and relieved of his regular pastoral duties, his services are so much in demand that he is never out of a job.

If the pastor of a church is sick, or from any cause is absent from his church, Rev. D. H. Tuttle is the man usually called upon to fill the vacancy.

# A medicine that brightens people's lives

Fortunately for most of us, a state of happy health does not depend on strength. But like any other piece of machinery, the human machine must be properly regulated to run right.

There is a simple means of regulating the system. It makes an amazing difference in the way your organs function and the way you feel.

It pays most men and women to try this regulation. You may consider yourself in fairly good health today, and after only two weeks' regulating realize you were only half alive.

This means of stimulating the system to new life is a prescription, and it is known as Dr. Caldwell's Syrup Pepsin. It's derived from fresh herbs, active senna, and pure pepsin. Every druggist keeps it on hand. Get some today, and take some tonight. One spoonful drives away a bilious headache. A larger dose relieves any constipated condition. A little now and then keeps an older person protected from auto-intoxication. And it may be given any time to sluggish children.

Whole households have blessed this family doctor's prescription. It has saved old and young from sluggish spells—and from downright sickness. It's the only tonic you may need; the only laxative you need. It is the most likeable and remarkable medicine you ever tasted.

Try one bottle of Dr. Caldwell's Syrup Pepsin and compare your condition with how you felt before!

## Colds that Hang On

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion. (adv.)

# 666

LIQUID - TABLETS - SALVE

Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

666 SALVE for HEAD COLDS.  
Most Speedy Remedies Known.

**CHURCH and SUNDAY  
SCHOOL FURNITURE**

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company

HICKORY, N. C.



When there is need of a preacher, whether it be to preach a sermon, marry a couple, conduct a funeral, visit the sick or minister to the poor and needy, his services are in demand, and he is always found ready and willing to labor in the Lord's vineyard and to use his means to advance the cause of Christianity. When not otherwise engaged he writes comforting letters and sends out religious literature to those who are sick or bereaved.

Although he is not pastor of any church, he averages preaching or teaching a Bible class once every Sunday. With no sheep to shepherd, he does about as much pastoral visiting as any of his brethren. In his visiting he distributes a great number of religious tracts and portions of the gospel. During the year, his fiftieth year, he has distributed the following: 2078 tracts, 124 Testaments, 31 Bibles, 591 Gospel portions, 200 religious books, 214 religious booklets, 695 pieces of Sunday school literature, and 209 copies of the Advocate and Missionary Voice.—Smithfield Herald.

#### W. N. C. WOMEN

(Continued from page 21)

peal of the 18th Amendment in North Carolina. There may be a hearing before the legislature, but there will probably not be the march to the capitol. That will be determined later.

Every county in the state should be represented and county chairmen appointed to work through the county. These chairmen with the state officers will form an executive committee. I quote Mrs. Peabody's letter received yesterday, and from earlier information:

"Women can hold the balance of power if they choose, but not until organized and informed. They must put the constitution of the United States and the welfare of the people, including women and children before any party platform, in which women certainly have no part and are not consulted by either major party.

When women are on their feet politically, and understand the situation, they will be able to co-operate with men on an equal basis. If women as individuals, not as organizations, act according to the plans as other states have done and are doing, we can hold the line against the wets. . . . There is no use in getting up appeals and petitions. The only thing that counts is organization for political action. . . . God is leading us, and I believe he will lead us to victory, but there must be no surrender, no compromise and no defeat. The women are included in his plan and we must pray and work. In some states where the situation seemed hopeless the women were amazed at the effect of the plan. One governor pledged his veto. In all states the women have been enthusiastic over the effect of the plan.

"Miss Scahaffle's report from North Carolina was very hopeful. She met the women and talked with them and secured leadership for this meeting." (Miss

Scahaffle came in advance to prepare the way).

I wish I could give you more from the letters of this splendid woman whose leadership is so sound and who stands so high in the councils of the church and of missions. But now must come the practical word. Can you and will you, district secretaries, get word quickly to your women, especially to leading women, using telephone, long distance, if need be, letters, urging them to make up auto parties for the trip to Raleigh, sharing gas costs, that we may pack the United church and get the inspiration and the practical methods for work? I called Mrs. C. G. Doak in Raleigh last night and she told me that Miss Herring of the N. C. conference is working with them, that the Baptist leaders and W. C. T. U. are getting word out as I am trying to do through you. So we have hopes for widespread interest. Mrs. Lipscomb has asked me to take responsibility for using our missionary society channels for this purpose; but when we act it is not as a missionary organization, but as individuals, working through an independent organization for women.

You know that the Senate yesterday voted repeal. It is now before the House; then it will come to the states, to be voted on in special conventions. The coming months will be crucial. This is our time to act. Political measures must be met by political means. We did not know how to vote last November. Now we do. A generation has come to voting age in our state that never knew saloons. They have been fooled by the lies of wet propaganda, by a wet press inspired by the liquor interests. They have seen bootlegging and hip flasks and lay the evil at the door of prohibition. They cannot imagine what the saloon did that bootlegging does not accomplish. We know.

Do you know what the reputation of our Methodist women is for thinking and acting rightly and directly on such questions? Let us make good now?

Mrs. W. A. Newell.

#### LOYALTY

From hands of baby, tender, warm  
Through old age to the grave,  
Extends the lilt of loyalty charm,  
Allegiance deftly suave.

It bound the clansman to his clan,  
And soldier to his flag,  
The thrall to master, as he ran  
The race and did not lag.

The door to loyalty itself  
Depends on what we are;  
In either poverty or wealth  
We set that door ajar.

Thus loyalty to God and man,

Our loyalty to church  
Must not be brought about by ban,  
Nor yet by inward lurch.

It's what one does and says that counts  
And sets him on his way;  
And as to higher realms he mounts  
He views a brighter day.

—James Herbert Smith.

## Wife Wins Fight With Kidney Acids

Sleeps Fine, Feels 10 Years Younger—  
Uses Guaranteed Cystex Test.



Thousands of women and men sufferers from poorly functioning Kidneys and Bladder have discovered a simple, easy way to sleep fine and feel years younger by combating Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting and Acidity, due to poor Kidney functions, by using a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at druggists.

## So Tired and Nervous She Couldn't Sleep Well

"I was in a very nervous condition," writes Mrs. J. S. Odum, of Waycross, Ga. "I did not sleep well at night. I would get up in the mornings feeling all tired and worn out. My appetite was poor. My mother-in-law thought Cardui would help me. After I began taking it my appetite increased. I rested better at night. I kept taking Cardui until I felt well and strong. I know it did me a lot of good. It is splendid for nervousness and other troubles that young women have."

Cardui is sold at drug stores here.

» **CARDUI**  
HELPS WOMEN

#### METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership  
And

OFFERS ITS SERVICES TO ALL SOUTHERN  
METHODISTS NEEDING INSURANCE

HELPS EDUCATE YOUR CHILD  
(Garry Endowment to mature when child is 18)  
CREATES AN ESTATE, A HOME FOR WIDOWS  
AND ORPHANS, AND INSURES WHILE  
DOING IT

INSURES YOUR INSURANCE  
HAS CASH AND SURRENDER VALUES  
LOWEST POSSIBLE COST—WAY PAY MORE!

Write for particulars to home office:  
J. H. Shumaker, General Secretary,  
808 Broadway, Nashville, Tennessee.

## PEACE

A JUNIOR COLLEGE FOR WOMEN

(1) College courses for first and second year work; (2) Preparatory courses; (3) Special courses in Art, Music, Home Economics, and Commercial subjects. Intimate home surroundings; Highly trained faculty; Wholesome religious atmosphere. For information, write to William C. Prossly, Pres., Peace, Raleigh, N. C.

## QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Asheville, N. C. Your money back if it fails.

# Children's



# Storyland

## NIPPY FINDS A FRIEND

Nippy was unhappy. Any one could tell it by the dejected lop of his ears, the way he carried his head, and the fact that he didn't wag his short, stubby tail at all.

His master and mistress had gone away on a journey of a few days, but Nippy didn't know but they might have gone for good and all. He hunted and hunted all over the house, but they were nowhere to be found.

The car was gone from the garage. A new maid in the kitchen paid little attention to him besides putting food and water in his basins, but she didn't bother to change the water and give him a fresh cool drink as frequently as his own dear mistress did. Besides, Nippy had no appetite. What was the use of living at all if he had no friends.

Then some people who had moved into the little home on the street just back so that the two gardens met had company arrive to visit them—two boys who were noisy and shot off firecrackers and whooped like wild Indians.

Nippy was almost scared to death at firecrackers. He would tremble all over when one exploded, for he didn't know what it meant. The boys threw a big one right over the fence into Nippy's yard, and that settled it. He made up his mind he would go away. Home was home no longer!

So down the street he trotted in the direction of the big, grassy park. Usually there were plenty of children playing there, and besides he could lie down in the warm sun and be quiet and get a drink of fresh water when he wanted it at the fountain.

Nippy found a quiet place and in spite of his loneliness he fell asleep. He was just dreaming of the good old days when something woke him up with a start. It was a stone and he jumped up and yelped with the pain.

A noisy laugh greeted him, and to the poor little fellow's disgust there were those two very boys who had been plaguing him in the morning. They must have come to the park to amuse themselves and to see what was going on.

"Let's tie a tin can with stones in it to the dog's tail," shouted one, grabbing Nippy by his little, brass-studded harness.

The small dog struggled to get away, but he wouldn't bite a child for the world. He liked children too well, and he had always played with those who were kind and good to him. He couldn't understand what these boys wanted to do, but he was sure they were not friendly. In the tussle his little tag with his name, address and number on it was

## LIFE ARITHMETIC

We have the wisest teacher,  
And she has given us this rule  
That helps us in our lessons—  
You can use it in your school.

Always add a smile or two  
When things are going wrong,  
Subtract the frowns that try to come  
When lessons seem too long.

Then multiply your efforts when  
The figures won't come right,  
Divide your pleasures, day by day,  
With every one in sight.

Now if you always use this rule  
You'll have a happy day,  
For lessons then are easy,  
And the hours fly away.

—M. S. Van Der Veer, in *Youth's Companion*.

lost, but of course Nippy didn't know that.

One boy hunted for a tin can, which he found over the fence, while the other held the dog, and every few minutes he would pull one of Nippy's pretty brown ears.

But he didn't have a chance to do it more than two or three times, for a small fury in the form of a yellow-haired girl pounced upon him and dealt him a sharp blow over the shoulders with a stout stick.

"Aw, say, cut that out, will ye!" he cried out angrily.

"You know now how it feels to have some one hurt you," flamed the slender little girl, who was tanned quite brown from being out in the sun without a hat.

"That dog wasn't doing anything to you. He was asleep. I saw him. Let him alone or you'll wish you had!"

"What are you talking about?" scoffed the boy who had been after the can and was now collecting stones to put in it.

"Don't you dare hit this dog again," went on the girl. "Let me tell you dogs do feel, and a boy who says they don't knows better. He's just plain mean!"

"Who are you?" demanded the lads in the same breath.

The girl looked from one to the other.

"I'm Jane," she said, "and if you don't know who Jane is, find out," and with that she darted forward and grabbed Nippy in her arms.

He knew at once that he had a champion and a friend, for he kissed her neck by way of thanks.

"Throw away that can," she ordered. "We children like to keep this park neat. I never saw you before, but if you are going to live around here you better learn to have better manners," and Jane having delivered herself thus departed with Nippy in her arms.

She was not long reaching her own home, which was just on the outskirts of the small city. Here she lost no time in feeding Nippy and in giving him a nice drink of fresh water. He was nearly starved and very thirsty, and Jane watched him eat and drink with much satisfaction.

She had a feeling that she ought to try to find the owner, for she was sure that he was somebody's pet dog, but neither she nor her hard-working mother who went out cleaning had money for that sort of thing, and so Nippy stayed with his new friends, ran about in the fields and had a wonderful time.

Several days passed and Jane missed the little dog to which she had given the name of Rowdy. She began at once to search for him, and to her amazement found him sleeping comfortably in a beautiful car parked by the roadside, the door of which had been left open while its occupants went into a nearby field to gather armfuls of wild flowers.

Jane promptly ordered Rowdy out of the car, afraid that his presence might offend the owners, but Rowdy would not budge, although he kept wagging his tail as much as to say, "Get right in, too. It's all right."

But Jane didn't quite dare do that, so she sat down on a grassy bank to await the coming of the people who were moving slowly back toward the road. Suddenly she heard someone exclaim:

"Why, John, just look—there's Nippy in the car—our very own Nippy. What does it mean?"

"Oh, please," Jane cried, jumping up and her voice trembling, "his name is Rowdy, and he's my dog. At least, he's been mine since I rescued him from bad boys down in the park."

The lady and gentleman asked Jane a few questions. Then they told her that on their arrival home Nippy was gone and they couldn't find a trace of him. They offered her a shiny new five-dollar gold piece for befriending their pet, and although Jane took it, remembering how much it would mean to her mother, her eyes filled with tears at the thought of parting with her little friend.

The lady and gentleman whispered together, and then the pretty lady came over beside Jane.

"Listen, dear," she said, "you were a friend to our Nippy and we will be friends to you. Tell us where your moth-



er is working today and we will go and see her and ask her if you can come to our house often to see Nippy, for I think you have a sort of a claim on him after this."

And, oh! how Jane enjoyed that fine ride, and it was not long before she began to keep herself clean and neat and to try and be as polite and beautifully mannered as Nippy's mistress.

And when the new maid in the kitchen decided to get married and go away, what do you think happened?

Well, something which pleased both Jane and Nippy very much, for Jane's mother was asked to take the maid's place, and Jane came to live with her. And after that whenever Nippy's master went away they did not need to worry, for their house and garden pets, especially Nippy, were beautifully taken care of, and often Jane and Nippy would go for a walk in the park, but they were never again bothered, because fortunately the boys who had made the trouble in the first place had long since gone home. Jane and Nippy were both glad of it!—Baptist Standard.

#### LINCOLN LOST A WHETSTONE

By Emily P. Bissell.

The story is told of Lincoln that in 1834, when he was a candidate for the Illinois legislature, he went to a certain farmer to ask for his support. The farmer was in the hayfield, and while they were talking, the dinner bell sounded.

Lincoln was invited to stay to dinner, but politely declined. He said, smiling:

"If you will let me have your scythe while you are gone I will mow round the field for you a couple of times."

He was as good as his word. When the farmer came back, Lincoln was gone, but three rows were neatly mowed, and the scythe lay against the gatepost.

Nearly thirty years afterward the farmer and his wife were in Washington while Lincoln was President, and went to the White House to a public reception. They stood waiting in line to shake hands with him, but the farmer had no idea that Lincoln would recognize him, as they had never met since the day in the hayfield.

But Abraham Lincoln's memory was a marvelous one. He recognized the farmer far off in the waiting line, called an aide, and told him to take the old couple into one of the small parlors, where he could see them after the handshaking was over. After a while he came in and greeted them warmly, calling the farmer by name.

"Do you mean to say," the farmer exclaimed, "that you remember me after all these years?"

"I certainly do," replied Lincoln, and went on to recall how he had mowed round the field with the scythe.

"Yes, that's so," said the old man, astonished. "I found the field mowed, and the scythe leaning against the gatepost. But I have always wanted to know one thing."

"What is it?" asked the President.

"I always wanted to ask you, Mr. President, what you did with the whetstone."

Lincoln smoothed back his hair with a characteristic gesture, and bent his brows in thought.

"Yes, I remember now," he said. "I put that whetstone on top of the high gatepost."

When he got back to Illinois the farmer looked on top of the high gatepost. There lay the whetstone, where it had lain for thirty years.—Youth's World.

#### FOR A YOUNG DAUGHTER

You who love all little things,  
A humming-bird with shiny wings,  
A violet, a blade of grass  
Whispering when at dusk you pass;  
You who love each little note  
Lifting from a young bird's throat,  
Who put into the sky at night  
Tiny bits of golden light  
Called stars, and in the sky by day  
Wisps of clouds: to you I pray,  
Watch over her! I would not dare  
Call your attention with this prayer,  
But oh, she is so very small  
You might not notice her at all.  
—Dorothy Belle Flanagan, in New York Times.

#### YOUR JOB

A circumstance, or a golden chance,  
Which is your job today?  
Do you hurry your work, and long to  
shirk,  
And wish for the time to pass?  
Or do you try, as the days go by,  
As a part of God's great plan,  
To live for the best that is in your  
breast,  
And the ultimate good of man?  
—May Louise Pearl.

One day a kind old minister got on the train near Auburn. He had a sweet, Christian face and venerable silver hair. Near him sat five or six ragamuffins—thoughtless rascals, who, to annoy the good old minister, kept scoffing at religion and telling disagreeable stories.

The good old man endured it all, hearing everything without answering, and without being moved. Arriving at his journey's end, he got out, and only remarked:

"We shall meet again, my children."

"Why shall we meet again?" said the leader of the band.

"Because I am a prison chaplain," was the reply.

"Riches," said the teacher, "take unto themselves wings and fly away." Now what kind of riches does the writer mean?"

He stared round the class, but only blank looks met his gaze.

"Surely, some one can answer a question like that. You, John," said the teacher, "what kind of riches did the writer mean?"

John hesitated for a moment; then, "Ostriches, sir," he replied.—Exchange.

## TRY THIS!

### When children won't eat—and won't gain weight—

The youngster who has no appetite, probably has *stasis*. A little syrup of figs will soon correct this condition—then watch the child eat—and gain!

Mothers should never coax a child to eat. Nature knows best. Remove the cause of a youngster's poor appetite—get rid of *stasis*. Children who don't eat are sluggish. Read what the "California treatment" is doing for fast, listless children in every part of the country!

A POUND A WEEK. Your child will eat well from the day and hour you conquer sluggishness. But that girl or boy with furry tongue and a bad breath should not be dosed with salts!

Begin tonight, with enough pure syrup of figs to cleanse the colon thoroughly. Less tomorrow, then every other day, or twice a week, until the appetite, digestion, weight, complexion, tell you the *stasis* is gone. When a cold or other ailment has again clogged the system, syrup of figs will soon set things to right.

When appetite fails, tongue is coated white, eyes are a bilious yellow, California syrup of figs will gently stimulate the colon muscles—and the child you used to coax to eat will fairly devour his food.

The claims made for California Syrup of Figs are true and it will do the same for you—IF you get genuine CALIFORNIA Syrup of Figs. Don't accept any substitute.

## Headache, Nervous



ALL women at some period of their lives need a strengthening tonic like Dr. Pierce's Favorite Prescription. Mrs. J. C. McPherson of 17 Wrigley St., Greenville, S. C., says: "I was very much rundown in health, so nervous I could hardly stand up and the least little noise would bother me. I suffered from headaches and fainting spells, and felt terrible all over. I noticed great improvement after the first bottle of Dr. Pierce's Favorite Prescription. I felt stronger and better in every way."

Write Dr. Pierce's Clinic, Buffalo, N. Y.

## Relief From Aches And Grippy Colds

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics.

Sold at drug stores in single dose or 10c, 30c, 60c sizes.

**CAPUDINE--Liquid**

## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT	
H. C. Smith, P.E., Durham, N. C.	
SECOND ROUND—IN PART	
	February
Durham Ct., McManis, 11	26
West Durham, 7:30	26
	March
Steu, Calvary, 11	5
Carr, 7:30	5
Orange-Carboro, 11	12
Hillsboro, New Sharon, 3	12
Calvary, 7:30	12
Front Street, 7:30	15
Massey-Andrews, Massey, 11	19
Cedar Grove, Walnut Grove, 3	19
Lakewood, 7:30	19
Branson, 7:30	22
Person, Oak Grove, 11	26
Rosemont, Union, 7:30	26
Roseboro, 7:30	26

ELIZABETH CITY DISTRICT	
J. H. McCracken, P.E., 715 W. Church Street.	
FIRST ROUND—IN PART	
	February
Ahoke, Powellsville, 11 and 1	25
Ahoke, Powellsville, 11	26
Aulander, Aulander, 7:30	26
	March
Columbia, 11	5
Jefford, 7:30	5
Chowan, Anderson, 11 and 2	11
Chowan, Anderson, 11	12
Elizabeth City, First, 7:30	12
South Mills, McBride's, 11 and 2	19
South Mills, McBride's, 11	19
Pasquotank, Mt. Herman, 3	19
Moyleck, Memorial, 11	26
City Road, 7:30	26

FAYETTEVILLE DISTRICT	
J. C. Wooten, P.E., Fayetteville, N. C.	
FIRST ROUND	
	February
Piedmont, a.m.	26
Robelard, Ledbetter, 3 p.m.	26
Rockingham, a.m.	26
	March
Hamlet, a.m.	5
St. John-Gibson, St. John's, p.m.	5

NEW BERN DISTRICT	
T. M. Grant, P.E., New Bern, N. C.	
SECOND ROUND—IN PART	
	February
Newport, 3	26
Beaufort, 7:30	26
Seven Springs, Beeton, 11	25
Grifton, 11	26
Avden, 7:30	26

RALEIGH DISTRICT	
F. S. Love, P.E., Raleigh, N. C.	
FIRST ROUND	
	February

Erwin, 11	26
Fuquay, Holy Springs, 7:30	26
	March
Princeton, Fellowship, 11	5
Central, 7:30	5
Managers, Mt. Ariel, 11	5
Lillington, Pleasant Plains, 11	12
Epworth, 7:30	12
Millbrook, Roleville, 11	18
Smithfield, 11	19
Four Oaks, Antioch, 3	19
Jenkins Memorial, 7:30	19
Oxford Ct., 11	26
	April
Edenton Street, 11	2
Seima, 7:30	2
Newton Grove, Seley's, 11	8
Benson, Elevation, 11	8
Dunn, 7:30	9
Oxford, 7:30	12
Middleburg, Shocco, 11	14
City Road, 7:30	16
Henderson, 7:30	19
Kittrell, Trinity, 11	23
Louisburg, 7:30	23
Carp-Alex, Macedonia, 11	26
Clayton, 7:30	30

ROCKY MOUNT DISTRICT	
L. B. Jones, P.E., Rocky Mount, N. C.	
SECOND ROUND	
	March
Conway, Bethany, 11	5
Enfield-Whit, 5	5
McKinnis, Concord, 11	12
South Rocky Mount, 7:30	12
Garysburg, 11	19
Littleton, Calvary, 3	19
Parmer, 11	26
Tarboro, 7:30	26
Seaboard, Pleasant Grove, 11	26
Rich Square, Woodland, 11	31
	April
Kenly, Micro, 11	2
Clark Street, 7:30	2
Norlina, Jerusalem, 11	6
Parmer, Smith's, 11	9
Seotland Neck, 11	9
Northampton, Lasker, 3	9

Robersonville, Arthurs, 11	16
Spring Hope, White Oak, 11	23
Rocky Mount Ct., Red Oak, 7:30	26
Bethel, 11	30
Nashville, Maple Creek, 3	30

WILMINGTON DISTRICT	
W. C. Martin, P.E., Wilmington, N. C.	
SECOND ROUND	
	February

Swanboro, Midway, 11	26
Jacksonville-Richlands, Jacksonville, 3	26
Maysville, Maysville, 7:30	26
	March
Whiteville, 11	5
Chadburn-Evergreen, 3	5
Trinity, 11	12
Gratland-Epworth, 3	12
Paison-Kenanah, Goshen, 11	12
Burgaw-Herrings, 11	19
Epworth Wesley, Bethany, 3	19
Warsaw-Magnolia, Magnolia, 11	26
Fifth Avenue, 8	26
	April
Shallotte, Andrews, 11	2
Southport, Trinity, 7:30	2
St. Paul, Backers, 11	9
Lamberton Ct., Smith's, 3	9
Scott's Hill, Union, 3	16
Bladen, 11	19
Lamberton, Chestnut Street, 7:30	19
Tabor, Bethany, 11	23
Elizabeth, Union, 3	23
Palmont, Trinity, 7:30	23
Town Creek, Wayman, 11	30
Carver's Creek, Carver's Creek, 3	30
Hallsboro, Peace, 4	30

### Western North Carolina Conference

ASHEVILLE DISTRICT	
D. M. Litaker, P.E., Asheville, N. C.	
SECOND ROUND	
	February

Brevard, 11	26
Flat Rock, Moores, 3	26
Saluda-Tryon, night	26
	March
Marshall, 11	5
Hot Springs, Fairview, 3	5
Hillside, night	5
Roman, 11	12
Skiland, Horsebush, 3	12
Central, 11	19
Weaverline Ct., 3	19
Haywood, Street, night	26
West Asheville, 11	26
Fairview, 3	26
Oakley, night	26
	April
Candler, 11	1
Acton, Asbury, 11	2
Lelocster, Grace, night	2
Delegates for district conference will be elected.	

CHARLOTTE DISTRICT	
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.	
SECOND ROUND	
	February

Dilworth, 11	26
Bethel, Boger's Chapel, 2:30	26
Calvary, 7:30	26
	March
Waxhaw, Mineral Springs, 11	5
Unionville, Mill Grove, 3	5
Hawthorne Lane, 7:30	5
Ansonville, 11	12
Peachland, Harmony, 3	12
Myers Park, 7:30	12
Matthews-Indian Trail, Indian Trail, 11	19
Prospect, Midway, 3	19
Thrift-Moore's, Thrift, 7	19
Big Springs, 7:30	26
	April
Wadesboro, 11	2
Folkston, Poplar Hill, 3	2
Belmont Park, 7:30	2
Hickory Grove, 11	9
Woolfenden, Bond's Grove, 3	9
Trinity-Deer, 7:30	9
New Hope-Bethel, Bethel, 11	16
Lidessville, Olivet, 3	16
Spencer Memorial, 7:30	16
Morse, Central, 11	19
Stanfield, Mt. Moriah, 3	23
All day meeting at Prospect church March 18, and at Union, Wiedingdon charge, April 8. Delegates to district conference elected on this round.	

GASTONIA DISTRICT	
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
SECOND ROUND	
	February

Lowellville, Snow Hill, 3 and 11	25-26
McAdenville, 7	26
	March
Bradley Memorial, 7	1
Lincoln Ct., Asbury, 11	4-5
Bessmer City, Concord, 3	5
Park Street-Belmont, Belmont, 7	8
Mount Holy, 7	8
Crouse, Laboratory, 11	8
Stanley, Iron, 7	12
West End, 7	15
Rock Springs, Bethel, 11	18-19
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, 3	26
Goodsonville, 3	26
Cherryville, 7	26
	April
East End, 11	2
South Fork, Ebouzer, 3	2
Main Street, Gastonia, 7:30	5

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Main Street, Belmont, 11	9
Shelby, 7	13-16
Shelby Ct., El. Bethel, 11	13-16
Cherryville Ct., St. Paul's, 3	13-16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23

## GREENSBORO DISTRICT

W. A. Newell, P.E., 568 Summit Ave., Greensboro, N. C.  
SECOND ROUND

College Place, College Place, 11	25
West Greensboro, Friendship, 3	26
Glenwood, Glenwood, night	26

## March

Proximity, Proximity, 11	5
Pleasant Garden, Rehoboth, 3	5
Highland, Highland, night	5
Olivesville, Olivesville, 11	12
Mount Pleasant, Mount Pleasant, 11	12
Proximity, Proximity, night	12
Wesley Memorial, Wesley Memorial, 11	19
Highland, Highland, 3	19
Jaunesville, Oakdale, night	19
Guliford, Pisgah, 11	26
Summerfield, Morehead, 3	26
Carraway Memorial, Carraway Memorial, night	26

## April

Ruffin, Pelham, 11	2
Battle Ground, Gethsemane, 3	2
Ward Street-Archdale, Archdale, night	2
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Farmer, Concord, 11	16
New Hope, Center, 3	16
Ramsey-Franklinville, Franklinville, night	16
Coleridge, Concord, 11	23

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Forest City, 11	26
Mission and Spiritual Life Conference for Rutherford and Polk counties at Rutherfordton, 2 p. m.	26

## March

Burke, Bollinger Chapel, 11	5
Mission and Spiritual Life Conference for Burke and McDowell counties at Glen Alpine, 2 p. m.	5
Marion, First church, night	5
Mill Spring, New Hope, 11	12
Mission and Spiritual Life Conference for Avery, Mitchell and Yancey counties at Spruce Pine, 2 p. m.	12
Old Fort, 11	19
North Forest, Oak Forest, night	19
Micaville, Martin's Chapel, 11	26
Cross Mill, Carson Chapel, 3	26

## April

Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avonale, Avonale, night	2
Rutherford College, 11	9
McDowell, Bethel, 11	9
Mill Spring, New Hope, 11	11
Gilkey, Gilkey, 11	12
Brook River, Wesley's Chapel, 11	13
Kerr Street, night	13
Henrietta, Henrietta, night	16
Avery, Pine Grove, 11	20
Glen Alpine, 11	23
Table Rock, Linville, 3	23
Morganton Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30

## MOUNT AIRY DISTRICT

W. E. Peovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Moravian Falls, Lebanon, 11	26
Wilkesboro, Union, 3	26
North Wilkesboro, 7:30	26

## March

Todd, Blackburn's, 11	5
Warrentonville, Stoneport, 3	5
Jefferson, West Jefferson, 7:30	5
Sparta, Shiloh (Saturday), 11 and 2	11
Creston, Sutherland, 11	12
Watauga, Maboh, 3	12
Boone, 7:30	12
Jonestville, Maple Springs, 2:30	13
Mt. Airy Ct., Zion, 11	19
Yadkinville, Hunter's, 3	19
Helton, Grassy Creek, 11	26
Laurel Springs, Bethel, 3	26

## April

Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Siloam (protracted meeting), 7:30	2
Dobson, Siloam (Q. C. and dedication), 11	9
Yadkinville, Romeville, 3 and 7:30	9
Danbury, Danbury, 11	23
Sandy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	30
Madison, Dan Valley, 3	30
Stoneville-Mayodan, Stoneville, 7:30	30

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Norwood Ct., Green Memorial, 11 and 3	25-26
Norwood Station, 11	26
Coburn Memorial, night	26

## March

Concord, Central, 11	5
East Spencer, East Spencer, night	5
Chapel Hill, Chapel Hill, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Rowan Mills, Main Street, 11	19
Granite Quarry, Mt. Taber	19
New London, Richfield, night	19

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Ask your druggist about the recent price reduction on the 100 tablet size Bayer Aspirin.

**NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS**

Albamare Ct., Bethany, 11 and 2	25
Badin-Tabernacle, Tabernacle, 11	26
Albamare, First Street, night	26
Albamare-Central, night	26

## April

Harmony, 11	2
Concord Ct., Mt. Carmel, 3	2
Salisbury, First, night	2
Spencer-Central, night	5
Forest Hill, 11	9
Epworth, night	9
Lenoir, 11	12
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	30
Salem, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	25

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## SECOND ROUND

Statesville, Race Street, 11	26
Trouman-St. John's, 3	26
Stony Point, night	26

## March

Hickory, Westview, 11	12
Highland-Rhodias, Highland, night	12
Mt. Zion, 11	12
Davidson-Fairview, 11	12
Shepherd-Jones Memorial, night	12
Granite Falls, 11	19
Dusley Shoals, 2:30	19
Hudson-Colliers, night	19

## April

Hickory, First, 11	5
Lenoir, 11	12
Whitwell, Mt. Zion, 2:30	12
Lenoir Ct., Littlejohns, night	12
District conference, Central church, Mooreville, May 9-10.	19

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Bryson City, 11	26
Robbinsville, 7:30	26
Whittier, Shoal Creek, 11	5
Canton, 7:30	5
Sylva, 11	12
Waynesville, 7:30	12
Weister, Love's Chapel, 11	19
Clyde, 7:30	19
Dellwood, 11	26

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Davidson, Mt. Olive, 11	26
Sedge Garden, 7:30	26

## March

Davis, Salem, 11	4
Thomasville, 11	5
Clarkburg, 3	5
Trinity-Bethel, Bethel, 7:30	5
Thomasville, Pine Wood, 11	11
Erlanger, 11	12
Wakona, Center, 7:30	12
Centenary, 11	19
Ogburn, Oak Summit, 7:30	19
Kernersville, 11	26
Forsyth, Pine Grove, 7:30	26

## April

Walkertown, 11	2
Furkhead, 7:30	2
Farmington, 11	9
Levisville, Doubt, 3	9
Denton, Siloam, 11	16
Linwood, Macedonia, 3	16
Lexington, 11	23

## ✠ IN MEMORIAM ✠

**THOMPSON**—Lewis Edward Thompson, who died December 17, 1932, spent the more than 79 years of his life in Warren, his native county. His second wife, who was Sarah Lena Harris, and their two sons, William Elmer and Alpheus McCullen, survive. Brother Thompson was good at home, in his community, to his church and pastor. God's grace did much for him; he suffered patiently, and his end was peace. A former pastor rejoices to bear this testimony, believing that this faithful friend rests from his labors. R. H. Broom.

**CROCKETT**—In memory of Mrs. Kate Richardson Crockett, who died December 29, 1932, daughter of John and Penelope Richardson; was born January 20, 1852. She was a devoted member of Beech Grove Methodist church for 60 years. An invalid almost the whole of her later years, she spent almost the whole of her time waiting on and doing for others when able to do so. Both white and colored loved her and have lost a sincere friend. So farewell, loved one, till we meet again, when parting will be no more. W. F. Crockett.

**MORGAN**—Timothy Morgan was born January 12, 1860, and died at his home in Hertford, November 26, 1932. Brother Morgan united with the Methodist church in February, 1877, and was for 55 years a faithful member, being the oldest member of the church here. He loved the church, was one of its most liberal supporters and always, rain or shine, was found in his pew. He is survived by his widow, with whom he lived happily for half a century. He is greatly missed in the church and community, where he was loved for his beautiful Christian character.

His pastor, B. P. Robinson.

**McMILLAN**—E. L. McMillan, born July 14, 1883, died January 31, 1933, age 49 years, five months and 17 days. He was the son of the late John L. McMillan and Cornelia McMillan. Sheriff McMillan, as he was known to us, was a man of few words, but when the community wanted to do anything worth while Sheriff could always be counted on to do his full share. He was liberal in his support of all community interests. He never missed an opportunity to speak for the educational interests of our people and gave liberally to the school here at Sparta. He is survived by his widow, Mrs. Lelia Cox McMillan, and seven children. Also four half-brothers and two half-sisters. The funeral service was held at New Hope Baptist church by C. W. Russell, assisted by J. S. Underwood.

**WILKERSON**—Roberta Eleanor Sally was born in Person county May 21, 1866. After a painful illness of more than five years with rheumatism and other complications she quietly and somewhat suddenly fell asleep February 5, 1933.

On May 11, 1890, she became the second wife of Thomas E. Wilkerson. He passed away about 17 years ago and the wife had a hard struggle to care for and educate her children. But by strict economy and industry she did this and gave them all a good start in life. There are four sons and three daughters who grieve the passing of their dear, devoted mother, besides several step-children of the first marriage.

In early life she professed faith in Christ and united with Lea's Chapel Methodist church. About 28 years ago the family moved to their present home

in Person county near Mt. Zion church. She at once placed her membership in this church and remained a loyal, faithful member until the end. She was a good neighbor, a loving mother and kind friend. The funeral was in the home, conducted by the pastor and assisted by Rev. S. F. Nickles.

B. E. Stanfield, P. C.

**WELBORN**—Katie Veach Welborn, daughter of Calvin H. Welborn and Catherine Veach Welborn, both deceased, was born May 6, 1880, and entered into rest August 31, 1932. She made confession of faith in the Saviour in girlhood days, united with Fair Grove Methodist church, and was a member of this church until death. She is survived by two sisters, Misses Maud and Jessie Welborn, of the home, near Thomasville, and by three brothers—Paul Welborn of Houstonia, Mo., Roswell Welborn of Los Angeles, Cal., and Sam Welborn of Thomasville. The funeral service was held in Hopewell Methodist church by her pastor, Rev. John Cline, assisted by a former pastor, Rev. P. E. Parker, and was attended by a large throng of relatives and sympathizing friends. Her body was buried in the Hopewell cemetery to await the glad resurrection morning. She was a faithful sister, friend and neighbor. John Cline.

**MARLOW**—On Friday morning, January 20, Rev. J. M. Marlow moved out of the house that he had lived in for 86 years and went on to claim the mansion which Jesus had gone to prepare for him.

Brother Marlow was one of the pioneer local preachers of our church who had served his church well and faithful. He served several charges, including Millbrook, Carver's Creek, Sneed's Ferry and Shallotte. He was an old Confederate veteran of the Civil War. He was born in Columbus county, June 17, 1846. He lived among his own people, who loved and respected him; his faithful service to God and his fellowman won for him a place in the hearts of all.

He leaves behind his faithful wife, who walked life's pathway with him for more than 60 years, besides four children, B. A. Marlow, Mrs. J. H. McKee, Mrs. G. H. Smith and Mrs. C. W. Best. The funeral services were conducted at Shiloh Methodist church by his pastor, Rev. C. N. Phillips, assisted by Rev. J. A. Martin. His body rests in Shiloh cemetery, where it awaits the call on the resurrection morning.

Charles N. Phillips.

**TAYLOR**—Our hearts go out in sympathy to Mr. and Mrs. F. R. Taylor, parents of little Carolyn Taylor, who left her earthly home on January 29 to live forever in heaven.

Carolyn was a darling child of four years and she was loved by every one. She liked to go to Sunday school and church, even though she didn't feel well every Sunday. She always wanted a song book and would join in the songs in her baby way. We enjoyed her little voice so much and shall miss it.

Again we extend sympathy to the parents and may they take comfort in the lines below:

Dear little Carolyn, we miss you  
More than you can know;  
But the dear Lord hath need of you  
And so we let you go.

You are a little bud, gathered  
Close to the Saviour's breast;  
There you shall bloom forever  
In a haven of perfect rest.

Sleep on little Carolyn, we shall come  
To be with you by and by;  
And then we shall hear your sweet voice  
again

With the angels in Paradise.

Mrs. J. L. Smith.

## RESOLUTIONS OF RESPECT

Whereas, Brother George W. Parsons, one of our beloved and honored members and stewards of City Road Methodist church, has been called of the Father above, we, the stewards of City Road, desire to give expression to some thoughts that are upon our hearts.

Brother Parsons was a charter member of City Road church. He transferred his membership from the First Methodist church in 1902 when this church was established. At that time he was made a steward and served exceedingly well as long as he was physically able. During the last few years of his life he had been unable to serve actively, but his life and work had been such that his deep interest and name were such that he had been elected honorary steward, and was kept in that relation until his death on October 29, 1932. His quiet but constant interest in the work of his Lord and his church has been and will continue to be an inspiration to us. We are confident we express the feeling of the membership of our church, as well as our own, when we say he has helped us to know our heavenly Father better. We wish to express our deepest sympathy to his loved ones. We, too, miss him, but we are glad it has been our privilege to have his life touch ours and we rejoice in hope.

Therefore we resolve to undertake to be more diligent in the work he loved and has now fallen even in a larger sense upon us. We wish these thoughts be sent to the family and to the North Carolina Christian Advocate for publication and be spread upon the minutes of our board.

F. K. Kramer, Chm.

A. P. Alston, Sec.

Elizabeth City, N. C.

## IN MEMORIAM

We, the members of the Sheltering Home Circle, wish to pay our tender tribute to one of the oldest and most beloved members of the King's Daughter's family, Miss Mary Green, affectionately known as "Aunt Bob," who recently passed to her heavenly reward.

Throughout her long life she made and kept a real place in the hearts of her friends. Hers was a cheerful nature, which seemed to sweeten with the ripening of age.

She loved and prized her Bible, which being a gift to her from Trinity church, she bequeathed to the King's Daughters Home.

We miss the presence of her genial and friendly spirit, but believe she is now numbered with the saints above, beckoning us on.

We pray God's blessings may richly abide with her loved ones.

Mrs. John C. Dailey,

Mrs. J. C. Angier,

Mrs. J. S. Mesley,

Committee.

## RESOLUTIONS OF RESPECT

Whereas, God in his wise providence has taken from us our sister and friend, Mrs. W. T. Ford, therefore be it resolved:

First, That we, the board of stewards of Grace Methodist Episcopal Church, South, Winston-Salem, N. C., bow in humble submission to the will of God, feeling assured that our loss is her gain.

Second, That we pray that the Holy Spirit may keep and sustain our brother beloved and fellow laborer, her husband, and her only surviving sister and other sorrowing relatives and friends.

Third, That we request that these resolutions be spread on our minutes and be sent to the North Carolina Christian Advocate for publication.

L. L. Loggins,

L. J. McDowell,

A. S. Poster.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 2, 1933

Number 9

## The Creed of a Country Girl

By JESSIE FIELDS

I AM glad that I live in the country. I love its beauty and its spirit. I rejoice in the things I can do as a country girl for my home and my neighborhood. I believe that I can share in the beauty around me: in the fragrance of the orchards in spring, in the weight of ripe wheat at harvest, in the morning songs of birds, and the glow of the sunset on the far horizon.

I want to express this beauty in my own life as naturally and happily as the wild rose blooms by the roadside.

I believe I can have a part in the courageous spirit of the country. This spirit has entered into the brook in our pasture. The stones placed in its way call forth its strength and add to this strength a song. It dwells in the tender plants as they burst the seed cases that imprison them and push through the earth to light. It sounds in the nestling note of the meadow lark. With this courageous spirit I, too, can face the hard things of life with gladness. I believe there is much I can do in my country home. Through studying the best way to do everyday work I can find joy in common tasks done well. Through loving comradeship I can help bring into my home the happiness and peace that are always so near in God's out-of-door world. Through such a home I can make real to all who pass that way their highest ideal of country life.

I believe that my love and loyalty for my country home should reach out in service to that larger home we call our neighborhood. I would join with the people who live there in true friendliness. I would whole-heartedly give my best to further all that is being done for a better community. I would have all that I say and do and think help to unite country people near and far in that great Kingdom of Love for neighbors which the Master came to establish—the Master who knows and cared for country ways and country folk.

I believe in the country.

—Epworth Herald.

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The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Lists of subscribers have gone out recently to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### THE WOMEN IN MASS MEETING AT RALEIGH

Tuesday of this week in the First Baptist church, Raleigh, a remarkable company of women from many sections of the state assembled to hear Mrs. Henry W. Peabody, chairman of the National Committee of Law Enforcement, speak on prohibition. For an hour she presented facts in such a way as to grip the interest of all. The temper of the meeting was much the same as that at the hearing on the liquor bills in the hall of the House last week. That group was largely men; this was predominantly women. But both groups were united in a common cause. They may be considered a cross section of North Carolina indicative of the temper of our best people. Miss Vera Herring presided and Mrs. J. M. Hobgood, president of the State Federation of Women's Clubs, introduced Mrs. Peabody, who declared in the outset of her fine address that the normal woman does not want the saloon to return. This imminent situation gives the women a new vision of their task. It is time to awake out of sleep.

The brewers have won in Congress. It is for us to see they do not win in the nation. They are all alien in spirit and thus they are one with the alien populations at work to break down our laws.

This demand for repeal is the voice of the machine and not the voice of the people, says Mrs. Peabody. This machine is back of the propaganda against our young people and back of our law makers who by their conduct break down respect for law. This is our peril. The time has come to organize.

Upon conclusion of Mrs. Peabody's address, a special committee drew up resolutions urging the General Assembly to defer action in calling a convention to consider the proposal to repeal the Eighteenth Amendment. It called upon legislators to "consider the needs and prayers of two-thirds of the people of this state, women and children, that you do not act hastily for the return of the saloon, always a crime-breeding influence."

On the committee were Mrs. W. A. Newell and Mrs. E. G. Preyer, both of Greensboro, and Mrs. W. B. Lind-

say of Charlotte, state president of the Women's Christian Temperance Union.

"Dry forces of the nation, led by women, are now rallying to the defense of the prohibition law," Mrs. Peabody said, calling for concerted action to defeat the unceasing efforts of brewers, racketeers, and other wet propagandists. One phase of the propaganda barrage, she asserted, was an attempt to convince the public that women have changed their minds about wanting prohibition.

"Why do people think women have changed their minds about protecting their homes?" she asked. "The great masses of women, normal women have not."

The resolutions follow:

"Therefore, be it resolved, That we respectfully urge that the Legislature of North Carolina defer action by convention, since it threatens infringement of legislative powers for which there is no precedent in the history of American government, and since it involved the needless expenditure of large sums of money in this time of economic stress;

"And be it resolved further, That we protest hasty action by the Legislature in calling a convention, since seven years is allowed for ratification, and that you consider the needs and prayers of two-thirds of the people of this state, women and children, that you do not act hastily for the return of the saloon, always a crime-breeding influence."

### WE SAY "AMEN" TO THIS PRAYER

Bishop Sam R. Hay tells of a negro preacher near Houston who prayed thus: "O Lord, we need grace and we need knowledge; but we shore do want money." That is exactly our prayer right now. The Lord will supply us grace, and there are a thousand folks who are willing to give us knowledge—but what we would rather have from our earthly friends just now is money. We need money right now in order that we might keep this paper square with the world. Please look at your label. If you cannot send the full amount send all you can. Please let us hear from you.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

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GREENSBORO, N. C., THURSDAY, MARCH 2, 1933

Number 9

It is good to hear of the meetings being held in the interest of spiritual life and missions all over the state. These next forty days should be great occasions in every district and charge. All who make the most of these weeks will doubtless have a great Easter occasion.

Some observant citizen who evidently attends church says that when there is "brass" in the pulpit, "ivory" in the pews, and "coppers" in the basket, then it is that the devil gets his dues. Which is to say that brass goes further than brains in the popular estimate and that brass is esteemed above gold by the short sighted in their ignorance of true values, and the devil as a result comes into his own.

The mass meeting on prohibition for young people at Rainbow church in Green county announced by Mr. J. G. Phillips in this paper should be noted in every section of the state. Young people (and their parents) from La Grange, Pink Hill, Queen Street, Dover, Hookerton, Trenton and Snow Hill are invited. Judge J. Paul Frizzelle is to make the address. Could anything be finer for the young people than to have such a man to speak to them on this living issue? Let scores of such meetings be held.

When Apollo, next to Zeus the greatest of the deities that dwelt upon Olympus, turned over his chariot to men they headed straight for destruction. Only a myth, you say. Yes, but much more than a myth. It is a myth that teaches eternal truth. It tells us just what would happen if the Eternal Father should turn the world over to men. They would head straight for destruction. But God is in charge. The Atheists of the French Revolution resolved that there was no God, but he did not abdicate. God is still in charge. An atheist's club of school boys or of old gray heads reminds us of a lot of sandfiddlers in a marsh, when the tide has gone out, singing, "there shall be no more sea."

Mrs. Peabody speaking in Raleigh Tuesday of this week declared: "Women and children first" is the rule around the world, but the senators and representatives from North Carolina at Washington in the vote for repeal reversed this. With them, "the breweries were first—women and children last."

In our climate many look to the first of April to take a new start for the year. Many Sunday schools have fallen into this habit. Why not run this up to the first of March? With the change that has come in these last years in ease of transportation and the more comfort that is possible for the average person, we should welcome the swelling of the buds and the song of the birds in a way our fathers never knew. Make the most of these coming weeks.

The relief fund for North Carolina from the government totals more than two million dollars for the months of March and April, some of the larger counties such as Guilford and Mecklenburg receiving more than a hundred thousand dollars each. Even with the utmost diligence in the distribution of this inequalities will result and deception will be practiced. Such sums handed out from the government seems strange here in this good old state of plenty. We all recall how a few years ago when the cantonment camps were being built and the soldier boys were being equipped for overseas we poured out money like water. Then we were making the world safe for democracy. Now it is about the most unsafe place possible and we are so taken up with feeding the hungry that we do not have money to keep the schools going to train the children of the present generation. Some in all seriousness are suggesting that we cut the schools one-half. The folly of our humanity passes comprehension in relying on the destructive forces to save the world. War is a cure for nothing. We are now reaping the sowing of our reckless prodigality.

### Not as Poor as We Think We Are

**F**IVE years ago we heard it said on every hand that the United States is the richest country on the face of the earth, and the more enthusiastic took in even more territory and declared that it is the richest country in the entire history of the human race. But we have stopped our mouths on that line of talk. Our boastings have been turned into bitter complaints. We now cry for bread and beer.

Why this difference? The same friendly skies bend over the earth. The sun, moon and stars are still in their places. We still are blessed with the summer rains and the winter snows. Seed time and harvest have not failed to make their seasonal visits. The mountains have not been carried into the sea, and the rivers as usual seek their ocean home. Our storehouses and barns are full. Some complain that they are too full. In 1933 we have as many churches, school houses, colleges, universities, dwelling houses, store houses and highways as we had in 1928. Fire and sword hath not laid waste our fields and cities, neither has pestilence walked in darkness nor destruction wasted at noon day. In a word we have in 1933 about everything of a material sort that we had five years ago, even to our debts.

It is most emphatically true that our inflated values are gone and if our debts were deflated to the same extent that the market values of real estate, stocks, bonds, and everything of a material sort have been deflated most of us would be on easy street and about as rich as we formerly were, except on paper.

The foregoing does not purport to be a discussion of the present muddled condition of the business world. We offer these few suggestions to indicate that we are not much worse off than we were when we boasted about being the richest people on earth.



### Is Sunday a Holy Day Or a Holiday?

**H**OW do we deport ourselves on Sunday? Do we behave as become followers of Jesus Christ? Is Sunday a day of worship? Do we make it a day of Bible study when we come to understand more perfectly the will of God? Do we teach others, both by precept and example, what we have learned?

Do we make it a day when we visit the sick and lonely, and when we scatter sunshine wherever we go? Or do we make Sunday a day of physical recreation without regard to moral and spiritual values and thereby deport

ourselves altogether out of accord with the purposes of the day? In a word, do we as Christians have a care to make the Sabbath a holy day rather than a holiday? The Lord's day should be holy and his people should "Remember the Sabbath day to keep it holy." If some lawmakers who are zealous for Sunday baseball and open picture houses had enough gumption to study the forces that make for state and national greatness, they would see what folly clings about their conduct as lawmakers of the good state of North Carolina.



### Shall We Sound a Retreat?

**I**S this the time for the church of God to sound a retreat just because we cannot get our hands upon as much money as we did a few years ago? Did you know that the miracle working days of the church were when the disciples could say, "Silver and gold have I none," but gave freely what they had. The history of the Christian church proves that money has hurt more than it helped the cause of Christ. Why then put your trust in silver and gold? Napoleon said that when in doubt he ordered a charge. If in doubt, brother, order a charge. We like the lines of Chas. Sumner Hoyt that follow:

Is this the time, O Church of Christ, to sound retreat?  
To arm with weapon cheap and blunt  
The men and women who have the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our church, never wont  
To play the laggard, when God's will was found.  
No! Rather, strengthen stake and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!



### Putting Darkness for Light

**T**HROUGH all the centuries the judgments of God have rested upon those who put darkness for light—those who would make the people believe darkness is light. These are the false deceivers in the cause of righteousness. Surely never before in this our own land has there been such a wide extended and persistent effort to mislead the people as in this present attack on our prohibition laws. No one comes out openly for liquor and the open saloon. They are all opposed to both of these.

The usual demand made is for real temperance and the successful regulation of the traffic. All who are honest and know how essentially lawless is the business are aware that



this plea is to mislead the people. They know that darkness is being put for light and that the present nation-wide effort is to restore liquor and the open saloon. This fact is becoming more and more evident as the weeks go by. If the XVIII Amendment goes, the saloon returns. The alternative is before the people. They can take their choice. The fight is to be on this one issue. And the liquor folks also know that the talk about protecting dry territory is pure camouflage. This issue is to be fought out in the open, though the wets are doing their best to put darkness for light and thereby befool the people.



### Trees and Birds and Flowers

THE country made a constant appeal unto Jesus. Men from the out-of-doors were the first visitors to his cradle. The flocks and the lambs of the flocks became objects of his special care. His interest was in the speck of a seed which grew into a tree and in the birds that are fed without storehouses or barns. He talked of figs and grapes and of reeds along the ditches. The lilies in their beauty and the grass which is green today and tomorrow is cast in the oven became his theme. The fish in the meshes of the net, the fox with his cunning and the hen with outspread wings of protection were all employed by the Great Teacher to emphasize his truth. Jesus with his interest in and love for all things rural must have loved greatly the springtime when nature is at her best and shows forth her resurrection glories.



### Where Are Our Heroes?

WHEN another presents an idea as well or better than we can say it, we are delighted to adopt such an utterance as our own. The foregoing applies to the following from The Watchman-Examiner:

Daniel said, The people that do know their God shall be strong and do exploits.' The knowledge of God is the secret of spiritual heroism, and those of us who know God ought to be doing battle-royal for him. But when one looks at the church nowadays is one reminded of an army? Do we find much of the spirit of Wyclif, Huss, Luther, Melancthon, Zwingli, Knox, Latimer, Ridley, Bunyan, Baxter, the Waldenses, the Huguenots, the Lollards, 'who bound persecution like a wreath about their brow, and were ennobled by the accolade of suffering to the peerage of the skies'? We do

not begin to believe that the giants are all dead, and that the church has degenerated into a vast company of pigmies. Yet there are enough pigmies among us to make pertinent a study of Daniel's words: 'The people that do know their God shall be strong and do exploits.'"



### John's Ax Handle

JOHN THE BAPTIST laid the ax to the root of the tree, but when he went to chopping down the trees of sin he did not have an ax handle a thousand miles long. Jesus looked the Scribes and Pharisees in the face and told them plainly that they were hypocrites. Why should a preacher thunder against the Mormons beyond the Rocky Mountains, or the Roman Catholics a thousand miles away, when bootleggers, adulterers, Sabbath breakers, and men who worship mammon are easily within reach of his voice? The reader has heard of the man who preached against the sin of dancing to a little bunch of old maids and a lame Confederate soldier and about the evils of theatre-going to a congregation of rustics who never saw a theatre. But these are not the only two instances when the gospel messenger has missed the mark.



### A Picture of Jesus as Money-Maker

FRANK W. BOREHAM has given us an unusual picture of Jesus when he worked for pay, that is, for pay in money. Jesus said many things about money, but nothing in regard to that aspect of the subject which the gifted and inimitable Boreham presents. Listen to the utterances of the Australian essayist:

"It is a pleasure to think that Jesus handled money, and handled it as one who loved it and was proud of having earned it. And it is pleasant to think that, later on, he bought tools and timber, sold wagons and yokes and furniture, and built cottages for the villagers of Nazareth. And, all the while, we are expressly told, he grew in favor there. Grew in favor! Was, that is to say, a general favorite! Everybody—young and old, rich and poor—felt a little thrill of gladness when the young carpenter turned aside to talk with them. They all thought well of him. Those who paid him money felt that he had given them their full money's worth and it was a pleasure to hand him his just reward. And those who took his money felt that they were being adequately and promptly paid; so that, with both classes of people, he was honored and trusted and popular. He had monetary transactions with everybody; but the way in which he charged and the way in which he paid, the way in which he worked and the way in which he rewarded the labor rendered to him, endeared him to all the peasant-folk around him."



# People and Things



Rev. and Mrs. A. W. Lynch announce the arrival of Sara Ruth, February 14, 1933.

"Please announce the arrival of Ruth Iva, a new daughter, to Rev. and Mrs. C. F. Tate, on Friday morning, February 24, 1933. Weight, eight pounds."—C. F. Tate.

"If some little bird has not already told you, we'd like you to know that Elizabeth, a little bundle of sweetness, arrived at our home on February 16, and weighs seven pounds."—Rev. and Mrs. G. C. Ervin.

"In a church (Spray) which has made no offering for benevolences in two years, a public appeal by an every member canvass Sunday resulted in pledges amounting to \$300. Is the depression lifting?"—W. H. Wilis.

"Our church in Smithfield which was partially destroyed by fire the first Sunday in January will be ready for use by the middle of March. A hot air conditioned heating plant is being installed by the Holland Furnace Company of Raleigh. Services are being held in the court house during the interim of repairing."—B. T. Hurley.

"On the first Sunday night parties unknown to me opened my car and proceeded to leave a nice pounding. Man! but it tasted mighty good for days thereafter. Our hearts go out in gratitude for this loving kindness. We have a fine people at Bunn who are ever doing some nice thing for the pastor. Our Woman's Missionary Society there is pushing ahead and seems to be wide awake. This all occurred in Bunn while service was going on in the church."—A. J. Parker.

"Having been superannuated at our last conference, not on account of my disability, but I suppose on account of age or something else I do not know just what—my health is as good as it has been for the last 20 years—I am anxious to do some evangelistic work among the brethren of the North Carolina conference. I am still located at Aulander, N. C. If any of the preachers need my assistance in revivals this year, I shall be pleased to serve them. As to compensation I will be satisfied with voluntary contributions. Praying God's richest blessings on the North Carolina conference, and doing my best to prevent the repeal of the Eighteenth Amendment, for having lived in the days of the bar-rooms and the prohibition times I know the difference."—R. F. Taylor.

"Our work at Lake Junaluska is going fine. Right now we are building a stone and brick parsonage alongside our beautiful church. This parsonage is being constructed by the practical application of the love and loyalty of our people. Though the work is well advanced we have not paid out one cent for wages, and much of the materials are being donated. It will be a seven-room house with provisions for a bath upstairs and down. We hope to be all settled in this new home by the middle of April. Surely no preacher has ever been blessed with such a loyal congregation. The ladies of the church are doing much to advance this good work. They are 'taking in quiltings' to make money to furnish the home when completed. This work is being done in the dining room of the church, and at the same time piping hot diners are being prepared and served to all the workers, both men and women. We are having a sort of holiday of the serious business of providing a home for the preacher."—F. O. Dryman.

Two well-known American photoplays, one dealing with gangsters and the other depicting some of the lurid features of newspaper life, were banned recently by the Board of Film Censors of Trinidad, an island in the West Indies. They were too morbid and included too much bloodshed.

"The program of missionary cultivation calls for an exchange of pulpits in all our churches. The plan is under the direction of Bishop Paul B. Kern and the presiding elders. That we may secure the full value of the plan I am suggesting that the exchange be made in our conference on the 19th of March. If every congregation can hear a new voice on that day speaking passionately in the interest of our purpose to carry the Christ to all the world the result will be a new interest in every church."—F. S. Love, Conf. Miss. Sec.

Rev. J. J. Bonn is the hustling and efficient pastor of Bailey charge. He set apart last week for a varied program that might minister to all his churches. Presiding Elder F. S. Love began on Sunday. Monday night the missionary women were in charge; Tuesday night was given to Christian education; Wednesday night the orphanage work had right of way; Thursday night we had the pleasure of stressing the moral and spiritual life. The revival begins with the first Sunday in March. A week's services such as this has fine possibilities for the man who is not afraid to work. Bailey is to be congratulated on having such a pastor.

"We closed a great revival in the West Asheville Methodist Episcopal Church, South, Sunday night, February 19. Dr. Luther B. Bridgers of Gainesville, Ga., one of our general evangelists, did the preaching and led in the singing. The people of West Asheville say it was the greatest meeting ever held in the West Asheville Methodist church. The preaching was of a high order. The people came in great numbers, and during the last services of the meeting the large auditorium of the church was not only filled, but even the gallery and chairs in the aisles. Our church has been greatly revived. It was a revival within the church. Practically the entire church membership reconsecrated their lives anew to God for service. God was with us in convicting and converting power. There will be quite a number of accessions to the church."—Carlock Hawk.

Dr. J. M. Culbreth demonstrated the workings of our annual conference to his people at West Durham by holding last Sunday night a brief session of the North Carolina conference. Presiding Elder H. C. Smith acted as bishop; young men of the Duke school of religion acted as elders and pastors, and members of the church composed the lay delegates. The reports by the presiding elders and pastors were those made to the last session of the North Carolina conference. Men were received on trial and advanced to the classes. Committees reported and J. M. Ormond spoke for missions, Mrs. A. M. Gates for the women, W. P. Few for the laymen, H. E. Spence for Christian education and M. T. Plyler for the Advocate. The young preachers did their parts well, carrying out the details of a conference session. This was an evening out of the ordinary and greatly enjoyed by the big crowd. Dr. Culbreth is making a fine start at West Durham.



**How we do esteem those who love and appreciate the Advocate to such an extent as to make their remittances at great sacrifice.**

To the commandment, "Thou shalt love thy neighbor as thyself," the present situation demands the adding of another commandment, phrased by Ernest Fremont Tittle—"Thou shalt build an economic system and a social order in which it shall be possible for people to love their neighbors as themselves."

The twenty-seventh conference, commemorating the 96th anniversary of the birth of its founder, D. L. Moody, was held at the Moody Bible Institute, Chicago, Ill., February 5 to 9, during a severe blizzard, with the coldest weather reported by the Chicago bureau in thirty-four years. Great interest was indicated by the fact that registered visitors numbered 1,800, and the large audiences were prompt and eager, attesting the power that rested upon the sessions. The interdenominational character of the conference marked the program of the first session, Sunday afternoon, when stirring messages were spoken by four eminent evangelical pastors of the Chicago area. Visitors and speakers were of many communions, having as a common interest the advancement of the kingdom of God, and the proclamation of the historic evangelical faith.

"Our church at West Burlington several weeks ago raised her total orphanage apportionment for the year of \$110. The Graham church has raised all but \$33 of her \$110 apportionment for the orphanage and we are hoping to complete this offering this week. Both churches will co-operate in the fourth Sunday missionary offering from the Sunday school. We are delighted with our prayer meeting attendance at the West Burlington church. We began with an attendance of 12 and have gradually increased this attendance to 63 on last Wednesday night. Plans are already completed for the study of 'Christ and the Coming Kingdom' and for the 'Sacrifice Offering' for kingdom extension on Easter Sunday. We also assure our editors that we are going to work hard for renewals and new subscriptions to the best journal of our Methodism, the North Carolina Christian Advocate. We are having good congregations and we are happy in our new work."—Pastor.

"Flowers, food and furniture! Who sent them? God sent them by good people. There was a time when he had to send an angel to feed a preacher and send bread from heaven to feed his people. But now God has a plenty of good people who are helping him to feed millions of sick and hungry people. Yes, the good people of Welcome charge and those of the Dudley Shoals charge, and now of the Bessemer City-Concord charge, have all been so good to us. Many helpful cards and letters have been received by us from laymen and preachers. We are taking advantage of this method to say to each one that we certainly appreciate every kind thought, word and deed expressed for us during these trying days. Our elder, Rev. J. S. Hiatt, has been even more than a big brother to us. We are trying to obey the orders of our elder and our doctor, with the hope of being lots better and maybe well again by the time of the next annual conference. We are living in Bessemer City on the corner of Maryland avenue at 14th street, opposite the Bessemer City high school. Come to see us. We ask a continued interest in the prayers of all the good people and especially those to whom we have preached and with whom we have prayed."—E. P. Stabler.

Eighteen-year-old Paul Clough, who found his first lesson in flying a hundred per cent easier than his first in spelling, now has the distinction of being the youngest licensed transport pilot in the United States. To his credit he has more than two hundred and fifty hours in the air as a pilot and many more as a passenger, including a memorable hour with Colonel Charles A. Lindbergh.

We congratulate our friends of Queen Street Methodist church upon the most worthy accomplishment yesterday when provision was made for the payment of an installment note of \$1,140 due on March 1. In ordinary times this would not occasion any particular comment. But at a time when debtors pretty generally, both private and public, are forced to ask for extensions or default in their payments, it is refreshing and encouraging that our church friends find it possible to do the task. The pastor of the Queen Street church, Rev. Robert E. Brown, told The Free Press that it was a great relief to be in a position to take care of the note, for the outlook in that direction had not been very promising and, in fact, he intimated that the payment of the installment had given more concern than any of those due during the past six years. We can well imagine that this was the ease and the realization of the goal is all the more commendable and praiseworthy because of the obstacles presented by the prevailing economic conditions.—Kinston Free Press.

### REV. JOHN R. CHURCH IN KENTUCKY

Our annual revival meeting this year was held on the date of January 29-February 12. The meeting was declared by many who have been in Wilmore and Asbury College for many years to be one of the best ever held in the history of the church and college. There were approximately three hundred definite professions of conversion, reclamation, and entire sanctification. At times the altar was filled, and also front seats and chairs. The response to the altar was spontaneous without extended urging and pleading. One night there were 37 seekers at the altar before three stanzas of a song had been sung.

Rev. John R. Church of the Western North Carolina conference was the engaged evangelist. Brother church early won the admiration, confidence and love of the people of our community and the students of Asbury College. A more popular and well-loved evangelist never came our way. He is a strong gospel preacher, is tender, loving, sympathetic, possesses a pleasing personality, and is a student of the Bible. The Lord gave him a very gracious and fruitful ministry in our midst.

A number of the pastors of our conference in a radius of 35 miles visited the meeting, and were attracted to and profited by the ministry of Brother Church. One or two of the brethren spoke to Brother Church relative to assisting them in meetings. Kentucky Methodism wishes to express its appreciation to North Carolina Methodism for producing and permitting to come our way this young man of such unusual gifts and graces.

Warner P. Davis, Pastor.

### YOUNG PEOPLE AND PROHIBITION

At the Rainbow church in Greene county there will be a mass meeting on prohibition for young people on Friday, March 10, at 7:30 p. m. The young people (and their parents) are invited to attend from the LaGrange, Pink Hill, Queen Street, Dover, Hookerton, Trenton, and Snow Hill charges. Judge J. Paul Frizzelle is to make the address and a great meeting is anticipated. Rainbow is nine miles north of Kinston on highway No. 12. J. G. Phillips.

New Bern Dis. Director Y. P. Work.

### SALISBURY DISTRICT NOTICE

All our Methodist people of Cabarrus county are invited to a county conference on missions and spiritual life Sunday, March 5, at 2 p. m., in Central church, Concord. All the pastors are urged to be present and bring all their people who can come. Please do not miss this meeting.

C. S. Kirkpatrick, P. E.

### EXECUTIVE COMMITTEE MEETING

The executive committee of the North Carolina Conference Board of Church Extension will meet in Smithfield on March 13 at 11 o'clock. Only applications to the general board will be considered.

M. Y. Self, Secretary.

# Christ's Challenge

By REV. FLETCHER NELSON

Text: "The day following Jesus would go forth into Galilee and findeth Phillip, and saith unto him, 'Follow me.'"—John 1:43.

Jesus is always seeking after men. Men follow Jesus because he first follows them. It was true in the case of Matthew. Jesus sought him at the receipt of customs and so prevailed upon him that the entire course of his life was changed. So profound was the transformation that Matthew immediately gave a feast to commemorate the event. And it is to Matthew that we owe many insights into the life of our Master that possibly we would not otherwise have had. For instance, how poor we would have been without the account of the Sermon on the Mount.

It was true in the case of Paul. Riding toward Damascus was he with a heart of hatred for all Christians, thinking all the while that he was doing the will of his God. Jesus followed him on that memorable ride. A new epoch began when Jesus saluted him at the gates of the city.

During the 16th century Jesus needed another man. Jesus sought out Martin Luther when the world was stilted in ceremony and liturgy. Form, pretense, and corruption had eaten the heart from Christianity. So powerful was the transformation in that life that Luther soon began the tides of the Reformation which even today are continuing to sweep the world.

In the 18th century there came another time when Jesus was in need of a man. He "strangely warmed" the heart of John Wesley, and John Wesley revived the fires of evangelistic religion until the conflagration swept to the shores of the new world.

And then on the shores of the new world when the religious fervor began to die, Jesus went quietly into the city of Boston. And there behind a shoe counter Jesus sought out Dwight L. Moody, who in turn swept over our land and others, speaking to people about their personal religion.

One of the most profound miracles of all history is the power of the Holy Ghost to transform a man and after the transformation to keep him at the highest expression of himself through all trials and temptations. This is in fulfillment of the promise that he would send the Comforter by whom all things should be revealed.

Yes, Jesus is always seeking after men and men follow him because he first seeks them. And we come to our present age. You will observe that each man mentioned served God during some imminent crisis in history. Under the leadership of Christ he becomes the exponent and symbol of his age.

It is one of the marvels of history, as it records the forward movements of the race, that when some great advance is to be made Christ has already marked his man and through ways that we cannot understand has prepared him for leadership. Without these men no progress is possible. Our own day marks such a period in history. Through courses clear and obscure the world has come to the end of an age and the dawn of a new day calls for a new leadership. It is doubtful if the world has ever before seen the foundations of every institution crumble beneath the pressure of change.

Is the world today not approaching a crisis, one not unlike others in kind and one greatly surpassing others

in the degree of seriousness and possible consequence? Jesus is today calling for men. He is today seeking out men, quietly following them, gently speaking to them, "Follow me."

## I. The Signs of the Times

Jesus in this program of righteousness, of mercy, of love, of justice is in need of men. Even the most casual observer can appreciate some of the significance of the signs of the times. Righteousness and unrighteousness are in battle array. The hosts of each are being gathered. If you doubt the fight that is waging today you have never looked over the newspapers of our land nor placed your ear to the ground and listened to the subterranean fires of the underworld seethe and hiss beneath the thin crust of our civilization.

### (a) A Cloudy Horizon, Unless—

That such is the case I need but refer you to some of the general spheres of strife which threaten our existence. I shall not comment upon them. The fact that we are aware of the inherent dangers is sufficient ground for the assumption that something must be done. There is capital and labor almost to the stage of precipitating a class war. The problem of race relations, nationally and internationally, looms as a jagged edged cliff on the horizon. And what are we going to do about war, increased armaments, all of which brings up the questions of taxes and national policy of dealing with our neighbor nations. Relief to the farmer and the question of prohibition come in for their share of right thinking and right acting. And then the problem of our own life, individually and socially. Great sores dripping deadly poison make the sight ghastly as well as serious.

These questions contain life or death. They deal with the basic structure of our civilization. To bring order out of this chaotic state men are needed. Christian men. Theories spun from the brain of human philosophers and politicians have proven insufficient. Christian statesmanship has not been tried. Jesus is calling for Christian men to devote themselves wholeheartedly to righteousness and justice and love as all share in the task of creating an order based upon the only principles that will insure its stability—Christian principles.

### (b) A Bright Horizon, If—

In addition, we are being told that the world is at the dawn of a great evangelical awakening. Certainly the world needs it. That is not pessimism. It is facing the facts. Through this one medium is the world to be saved. If the vantage ground is to be taken, men following Jesus must take it. Religion is a way of life. The present need is the right emphasis. The future need will care for itself. The time is passed when we may stand by and show people the way to live. We must take them by the hand and live with them. Christianity has not failed. There is a lack of vital Christianity.

## II. Christ Is Challenging Men

So Jesus is calling for men to help solve the problems of our age. Jesus is calling for men to lead in the evangelical awakening. The world is raking the earth with



a fine comb looking for men. Men of ability, of initiative, of consecration. Jesus is passing by daily calling to you, "Follow me."

The sad part about this vein of thought, if there is a sad side to it, is found in the fact that many who hear the call and heed the call subsequently barter it for some pleasure of the world. Our national structure did not go smash for lack of brains nor of wealth nor of organization. It went smash because men were not good enough to do that which should have been done and were not good enough to leave undone that which should never have been done. And too, many of these men were members of our churches. They were men who bartered the call. Did it ever occur to you that Judas just as truly had a call as did Phillip or Matthew? The only difference between the best man in your community and the worst man is that the former was not willing to barter the call.

### III. The Conditions of Acceptance

We realize that men are the only instruments with which Jesus can work. We face the problems and opportunities of our generation. We hear the call of Jesus. And there is a great lesson in this seeking out of Philip by Jesus. It teaches us that we must give ourselves. Our time, or money, or resources, as valuable as they are, are not enough. God must be Lord of all or he will not be Lord at all. In brief, there is something about our personality that no other persons possesses. There is something characteristically ours. We must give that. We must surrender all if we would follow Jesus. In surrendering all—personality and individuality—to the will of Jesus we gain all. Through "give" we "gain."

We recognize this law in all life. No speaker ever moves you unless he gives his all in his speech. The most talented and best trained soloist in the world could not affect you unless her technique was swallowed in her personality. No worker for Jesus who is partially consecrated can move with power among men. The record of Philip as we read it in the Book of the Acts indicated that he gave all. We, too, would go and do likewise if future generations are to profit by our having lived.

Giving ourselves means service. When Jesus announced the principle that he who would be greatest must be servant, he defined a natural law. The sun is the greatest planet of the world and the greatest servant of the world. When it rises it seems that an unseen hand is pushing a molten pot of gold over the hill and when it gets up it spills and floods the universe. Astronomers say that the sun is gradually dying in sacrificial giving. We are children of the sun and each day we demand so much of it. On Mother's Day we wear a white flower symbolical of purity. It is a child of the sun and is pure because it gives to the world all the rays which it receives from the sun. And in the giving it dies. To give ourselves unreservedly means sacrificial service. It means death. Yet, it means life.

In Philadelphia a promising young lawyer of the city met a visitor from Kentucky. The friendship developed into love and then came the announcement of the engagement. On one day the lawyer boarded one of Pennsylvania's fastest trains. To Kentucky he went. Prior to the marriage the couple strolled through the waving blue grass and through the orchard listening to the feathered choir. After the marriage they returned to Philadelphia. He practiced law. She made a loveable home. Then suddenly came the news to his office that his wife was sick.

He hurried home. He called the doctors. They told him that the wife was in no danger, but that some kind of derangement had appeared which caused her to scream at intermittent times. The screams became annoying to the neighbors. He moved to the edge of the city. After several months there, finding that she got no better, he decided to return for a while to the Kentucky home, hoping that the surroundings would prove beneficial. When she failed to improve he decided to return to his former home in Philadelphia. They were met by their friends at the station. They went to the home. After they had settled themselves he left her in the front room while he went in the rear of the house. On returning she looked up into his face and asked, "Where have you been so long?" He answered, "I have been waiting for you to come to."

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, 'Follow me.'"

### HOW TIMES ARE IN ENGLAND

Mr. Joseph Ranks in a recent speech in Coventry, England, said:

"They are all talking about 'depression.' Well, depression, I was reading the other day, is a period when people have to do without things their parents never had. (Much laughter). I can remember the days when I couldn't afford an overcoat. In fact, I had to go without from the age of fifteen to twenty, and as a result I had to walk faster to keep warm. Fifty or sixty years ago our parents were not as well off as we are today. I am getting ancient, you know, but I can remember when people had only about 15s. a week, and many of them were good Methodists and contributed to the chapel. Why, some people on the dole are better off than some of our parents used to be when they were in work. Look at the price of flour—1s. or 1s. 2d. a stone, and you can buy as much for that amount as will feed six people for a week, when made into bread. Our fathers used to pay as much as 3s. 6d. How they did it I don't know. I once met a man who said all his wages went into flour to feed his family. I am tired of hearing all this about depression.—The Methodist Recorder (London).

### IN THE REALM OF POETRY

Knowing my interest in poetry you will understand why I appreciated the story of the vicar's wife who was visiting the inmates of the workhouse hospital. When she came to the bedside of Mrs. Faulkner the nurse said, "Mrs. Faulkner is so fond of poetry." "Indeed," said the vicar's lady. "I am interested to hear that. Now I think I have some simple books of poetry at home. Shall I send you some, Mrs. Faulkner?" "Thank ye, mum," said the old lady in the bed, blinking hard, "but when I wants poetry, I makes it!" I wish I had some of her verses to repeat to you, but today I have only a quatrain from that delightful poet, Anon, with which to charm you, and it is worth repeating for the excellence of its advice. Why not do it in poker-work and hang it where your husband can see it daily. It runs:

"When you are discouraged,  
Don't let your courage fade.  
When you get a lemon  
Just make some lemonade!"

—Ezra, in The Methodist Recorder.

## GREENSBORO COLLEGE CAMPUS NEWS

### Seniors Pay Tribute to Mrs. Lucy H. Robertson

The bulletin of West Market Street church for February 26 was sponsored by the senior class of Greensboro College as a memorial to Mrs. Lucy H. Robertson. It was a fitting tribute from these young ladies, who were members of the last class to have a full year of instruction in Old Testament History from this beloved teacher. Each girl of the class of 1933 treasures the memory of the gracious lady whose life and teaching held before them the highest ideals of loyalty to church and Christian education. May these traits be reproduced in the life of each member of this class.

### Honor Roll Announced

Miss Letha Brock, registrar, has announced the list of those students making an average of 90 per cent or over on the work of the fall semester. Those achieving this honor are: Sara Andrews, Mount Gilead; Alice Barrow, Elizabeth City; Dorothy Barrow, Zebulon; Mary Davis Bivens, Marshville; Virginia Booze, Winston-Salem; Elizabeth Burke, Burlington; Mary Elizabeth Campen, Zebulon; Dorothy Clay, Winston-Salem; Marie Cobb, Elm City; Emily Cole, Charlotte; Lala Colettrane, Greensboro; Edna Dowdy, Greensboro; Louise Efrid, Albemarle; Susan Exum, Snow Hill; Vera Falls, King's Mountain; Mary Little Fletcher, Gibson; Camilla Foreman, Elizabeth City; Emi Hinohara, Hiroshima, Japan; Ida Hollowell, Greensboro; Mary Lee Hunt, Troutman; Elizabeth Jessup, Cedar Creek; Mary Scott Jones, Greensboro; Nina Jones, Granite Falls; Inez Kelly, Mount Holly; Rebekah Lowe, Greensboro; Martha Lytch, Laurinburg; Grace Martin, Greensboro; Ruth Martin, Dawson; Agnes Oliver, Marietta; Letha Osborne, Southmont; Emma Saleeby, Lebanon, Syria; Margaret Scarborough, Mount Gilead; Fannie House Seoggin, Warrenton; Cora Scott, Polkton; Edith Sherrill, Statesville; Mary Sink, North Wilkesboro; Frances Smoak, Atlanta, Ga.; Ethel Stout, Guilford; Katie Sue Taylor, Winston-Salem; Margaret Ward, Rowland; Emma Blanche Warren, Snow Hill; Bailey Webb, Oxford; Annie John Williams, Reidsville; Annie May Williams, Oak Ridge; Elizabeth Williams, Greensboro; Maragret Williams, Forest City; Elizabeth Winn, Washington, N. C.; and Madeline Winn, Washington, D. C.

### Student Elections Held

February 27 was election day at Greensboro College, at which time officers were elected to head the three important student organizations during the next year. Miss Kathleen Craven of Mocksville was elected president of the students' association; Miss Eva Mae Lassiter of Spring Hope will head the athletic association, and Miss Mary King Fountain of Fountain will lead the Young Women's Christian Association. Miss Lala Colettrane of Greensboro was elected president of the day students' association.

### Dr. S. B. Turrentine Speaks Before Schoolmasters

President S. B. Turrentine delivered an address before the Schoolmasters' Club of Orange county at their regular monthly meeting Monday, February 27. The meeting was held at Efland.

### Students Attending Training School

Eighty students are attending the training school now being conducted at West Market Street church. The majority of these are taking the specialization courses. These

students should be eminently qualified to take an active part in the work of the churches of their local communities when they return to their homes. Greensboro College strives to train efficient Christian leaders.

## PRESIDENT ROOSEVELT'S CABINET

That the Roosevelt cabinet, as announced from New York, is a pretty good cross-section of American life persons conversant with all sections of the country concede. Ultra-enthusiastic Democrats would have preferred an all-party official family. They would have left out Messrs, Woodin, Wallace and Ickes, who came over from the Republican camp, but, it is argued, they and their supporters helped to elect the President-elect.

All sections, except New England and the Pacific Coast, are represented.

Miss Frances Perkins, the first woman to be a member of a cabinet of a President of the United States, votes in New York but was born in Boston, Mass. One of the Southerners, named Daniel C. Roper, was born in South Carolina, but has spent nearly 40 years in Washington, where he has held positions of distinction.

The new cabinet will be predominantly liberal. Its average age is close to 60. James A. Farley, selected for Postmaster General, is the baby at 43, and Thomas J. Walsh, to be Attorney General, the grandfather, at 74. Mr. Hull, to be Secretary of State, is 62; Woodin, Secretary of the Treasury, 65; Dern, Secretary of War, 64; Swanson, Secretary of the Navy, 71; Ickes, Secretary of the Interior, 59; Roper, Secretary of Commerce, 65; Miss Perkins, Secretary of Labor, 51, and Wallace, Secretary of Agriculture, 45.

Messrs. Walsh, Hull, Roper and Swanson were leaders of the prohibition movement, but now stand erect on the Democratic platform. They will follow the lead of the President.

Catholics and Protestants are represented in the cabinet.—E. C. Bryant, in News and Observer.

## MRS. DAVID H. ANDERSON

Mrs. Sarah Spencer Anderson, widow of the late David H. Anderson of Charlotte, passed to her eternal reward on January 25, 1933, after a brief illness.

She was born in Troy, N. C., May 17, 1863, and moved with her parents, Mr. and Mrs. J. S. Spencer, from Rockingham to Charlotte about 1875, when she was twelve years old. Her father became an influential business man of Charlotte and long time steward in Tryon Street Methodist church, of which Mrs. Anderson had been a member from childhood, until it was merged into the new First church.

She was happily married in 1885 to Mr. David H. Anderson, a noble gentleman, an active church official, and also trustee for many years of the Y. M. C. A., until his death some time ago. Theirs was a model Christian home, where the high standards of our holy religion were honored, and their devotion to the church was constant and enthusiastic.

She was for a long time active in church work and an officer in the Woman's Missionary Society. Mrs. Anderson was held in high regard by a wide circle of friends and with warm affection by those who knew her best.

She lived wisely and well, believing that "to do justly, and to love mercy, and to walk humbly before God," was the fulfillment of all duty.

She was absolutely open and honest in every relation, charitable in speech, generous to the needy, and worthily magnified the beautiful grace of humility.

A devout Christian, a constant friend, a gentle and affectionate wife and mother, she had been faithful to every task and duty, so when the end came there was no fear, but a holy calm as she passed into the glorious beyond.

She left to her daughters, Mrs. Paul H. Allen and Mrs. J. J. Akers, the rich heritage of a life well spent in unselfish service for her Lord, her home and her friends.

The funeral service was conducted by her pastor, Dr. W. W. Peele, assisted by Bishop Mouzon and Rev. R. Dwight Ware. "Blessed be the dead which die in the Lord."

William L. Sherrill.



## AN UNPRECEDENTED ALLY

"Revolutions do not go backward," we are told. They bring with them changes which can never be wholly undone. Possibly the moral revolution which outlawed the liquor traffic and destroyed the legalized saloon will fulfill that adage. For prohibition wrought far-reaching changes. Though it has been far from perfect in its workings—largely because of the lawlessness of those citizens who have the greatest stake in inculcating respect for law—it has wrought changes that cannot be reversed without a tremendous struggle. Those who oppose the return of the saloon on moral grounds suddenly find themselves fighting shoulder to shoulder with powerful allies from an unexpected quarter. The screen, it seems, will view the saloon as its deadly foe. The cinema, which gathered in most of the nickels and dimes that used to go for beer, sees the bartender reaching out for those precious coins. Carl Laemmle, president of Universal Pictures, warns the industry of its coming rival:

### Saloon Would Wreck the Movies

A large part of the money which will go to saloons for beer, and beer taxation, will come out of the movie business.

Unless I miss my guess, the major part of it will come out of us, and my objection bringing it up now is to arouse you to the fact that, for business reasons if for not other, you and I have got to fight the return of the saloon as we would a pestilence.

The movie business never took such a spurt as it did when saloons were closed when prohibition was first enacted as a law and before it got to be an old story and became a joke.

The millions of nickels that used to slide over the bar for a seidel of beer and the millions of dimes which used to be spent in rushing the growler, began to pour into movie theatres. The man who earned a living by the sweat of his brow then began to take his family to the movies instead of soaking up the brew of the nation.

The saloon will not create one single new dollar of money. It will simply mean that the dollar which has been spent on the movies and on semi-luxuries and even on necessities will be, in part, spent somewhere else. That part of it will be lost to you and me.

Whatever good this does to the country at large, it will do us bitter harm if this beer is sold in saloons. The competition of the saloon would be a calamity.

While I have always opposed the use of the screen for propaganda, I think you are perfectly justified in using it to protect your business. You haven't any more business than you need even now, but you will have less if the saloon comes back.

Speaking of business, I am a movie man—not a wet nor a dry nor a Democrat nor a Republican—but a movie man interested in guarding my business and yours from a menace that is terribly real. I assume you feel the same way. If you do, tell your congressman and senator and tell them in plain language that if the saloon comes back they won't go back to office at the next election!

I now suggest to the trailer companies that they make trailers for you to use to combat the return of the saloon. They should sell these to you at a reasonable profit, because what's good for you is good for the trailer companies. Arouse the women of this country to the dangers attendant upon the return of the saloon—just accomplish that much, and you'll never have the saloons to worry about.

The most powerful medium through which to do this is your screen!"

Some newspapers, greedy for a share in the plunder of brewery advertising, are weakening in their opposition to the return of the saloons. But their betrayal of the public interest gain will be more than offset if Mr. Laemmle succeeds in rallying his friends, who control the moving picture screen, to fight the saloon. Whatever their motive, we welcome them to the ranks of the anti-saloon army.—New York Advocate.

## NEW UNDER THE SUN IN NEW BERN DISTRICT

What seems to be something new under the sun has been undertaken in the New Bern district this year. To bring the preachers together frequently for the purpose of fellowship, inspiration, and planning the church program, Rev. Thomas McM. Grant, the new presiding elder, has divided the district into five groups of about six pastoral charges each. Leaders are O. W. Dowd of the Goldsboro group; R. E. Brown, Kinston group; A. J. Hobbs, Jr., New Bern group; R. F. Munns, Beaufort group; and E. L. Hillman, Greenville group. These were called to gather at the district parsonage early in the conference year, and the presiding elder outlined his plans for the groups. This group meeting idea is enabling the ministers of the district, with little expense, to come together frequently to study seriously methods and problems in connection with the work of the church.

A word about the activities of the New Bern group, which embraces Centenary, Riverside-Bridgeton, Aurora, Vanceboro, Pamlico, and Oriental, will give some idea as to the value of the plan. At the first meeting, which registered 100 per cent attendance, definite goals were set for a large representation of the Greenville missionary and spiritual life conference to be held February 16. Although some charges in the group are 70 miles from Greenville, we planned for a delegation of at

least 50 persons. Here are the attendance results: Aurora 44, Centenary 42, Vanceboro 12, Riverside-Bridgeton 7, Pamlico 4, Oriental 4, or a total of 113. At the second gathering of the group, February 21, the rotation idea was begun, and the meeting was held with Rev. J. C. Humble at the parsonage in Oriental (shad and oysters were plentiful when we sat down to dinner at Breeze Inn). Here a careful study was made as to the most effective means of interpreting to the local congregations the spirit and purpose of the Greenville conference and the use of the self-denial envelopes for the Easter offering. The Day of Prayer, Loyalty Week, Evangelism, Decision Day, Young People's Day were other subjects considered.

At future meetings, to be held bi-monthly, evangelism and general benevolences will have a large place in the discussions, along with other matters of vital importance. Each meeting is reported in detail to the presiding elder.

A. J. Hobbs, Jr.

## LETTER FROM JAPAN

You certainly are giving us a good Advocate. Have just finished reading the issue of January 5. You see it takes almost a month for the paper to reach us in Japan. I admire your courage in your fight against the return of the liquor traffic. May the good Lord have mercy upon America if she lets even beer come back. We have beer in this country. It is sold everywhere—on trains, on the boats, in grocery stores, in drug stores, in hotels, and in restaurants. Not only beer either. Sake, the national drink which contains much more alcohol than beer, is also to be had anywhere. I think that there is not as much drinking now as formerly, but there is plenty. Only this week in this city of Oita two murders have been committed as a result of strong drink. In one case a son killed his father.

Again, I like the good short sermons and articles that you publish in the Advocate. The recent sermon by Bishop Mouzon gave me some good ideas that I am putting into a Japanese sermon. I give him the credit. Perhaps when he preached that sermon he did not realize that some of the ideas in it would be carried to remote sections of the island of Kyushu, Japan. In all of my Japanese preaching during the past two or three years I have endeavored more and more to put Christ at the center. I am so happy to have the privilege of exalting Christ here in Japan.

Last year was another good year with us in Japan despite the depression and the Manchurian trouble. Within my charge there were 64 baptisms, 40 additions to the church, and an enrollment of 203 probationers. The present year is filled with challenging opportunities.

Blessings on you.

I. L. Shaver.

## NEWS FROM FRANKLIN CIRCUIT

Things are coming along well on the Franklin circuit. First emphasis is being given to spiritual life. We are stressing missions, prayer, Christian literature and other vital necessities for a full and fruitful Christian life.

Plans are on foot for remodeling and reclaiming Riverview church, formerly abandoned. One day's solicitation resulted in enough labor and half enough cost to put it over. We are now in position to put a heating system in Clark's Chapel, which we hope to have in a few days without any strain on anyone and without going in debt.

The kingdom extension is being well taken care of. Some new things have been added to the parsonage. Our charge lay leader is at work, planning, moving quietly along. He has set himself to the every-member canvass, which means it will be completed in due time and order.

The following men are to aid in evangelistic work on the charge: Rev. L. B. George, Pickens, S. C.; Rev. G. A. Hovis, Highlands; Rev. L. B. Hayes, Waynesville; Rev. F. W. Kiker, Cabarrus. Others will assist, including a Duke pastor's assistant, who will be with me for the summer in revivals and Cokesbury work.

Snow Hill church is planning to install electric lights soon.

G. N. Dulin.

## GENERAL MINUTES AND YEAR BOOK FOR

1932-1933

This invaluable Year Book of the Methodist Episcopal Church, South, is just off the press and up to the usual high standard. Nothing can take its place. The Southern Methodist Year Book as edited by Dr. Curtis B. Haley is a veritable gold mine of valuable information. The facts and figures seem to be without limit, and there are numerous pages filled with human interest and personal information. For example, what preachers worked at before they entered the ministry, favorite hymns and texts, favorite books, favorite pastimes, kinsmen in the ministry, records of those married over 50 years, and scores of other kindred items.

The General Minutes tell all one cares to know, and that, too, without consulting all the conference journals of the church.

Order from Publishing House, Nashville, Tenn., or Richmond, Va.

# Musings of an Old Country House

By REV. LEWIS FREES, Justus, Ohio

Twenty-two years ago today I was dying. I had weathered a good many storms. I had been "the house by the side of the road" to a good many men. Now left alone, having lived for nearly a century, it seemed to me that my life was complete. But this was not to be.

One cold day in March as I stood groaning among the trees, there suddenly loomed over a little hill a surrey drawn by two horses. It was filled with an old lady, a younger man and woman, and four little folks, one a tiny baby. Instead of passing quickly by as hundreds of people did, these drove into my yard and under the shelter of the friendly trees around me and dismounted. Soon they had opened one of my doors and entered. The mother, who seemed very tired from having ridden a long way, sat down in an old chair that had been left in one of my rooms. The three children ran everywhere shouting, "Mother, is this really where we are going to live?" and "Ruth, come and see this room," or "Oh, grandma, see what I have found." In a few minutes a wagon heaped high with furniture was driven to my doorstep by a man whom I learned to know as my master. He and the children's uncle, who had come ahead with the surrey, quickly unloaded a stove and started a fire.

Then began for me what I consider the happiest days of my life, also some of the most anxious. My new master and mistress were hard-working people, yet though very busy, they would take time at the dawn of each new day to thank God for his watchful care, to ask of him his divine help, and to read to the children a passage from the Good Book. This always made me feel good for I knew of God's care, having been once in the great forest where we see his power. I am sure he helped this family who was now under my roof.

Two years went by which were filled with excitement for me. These children at times fairly rocked my foundation in their romps of fun. Then one morning there was a hush about the house. Another child, a boy, had come to us during the night and the mother was very sick. We nearly lost her for she had not been able to get the proper rest while taking care of her family. However, she lived and again resumed her busy life. We were very glad for she was such a happy person in rainy weather or fair. We simply couldn't have gotten along without her.

The older children were growing out of their childhood now. The older girls began to have school chums who came and played with them and the boys to have boy friends. They had a big horse whose name was Maude which they began to drive and to ride now also. This horse, I understand, had been one of the first possessions of my master and mistress when they were married. My, how they fondled and petted that horse. I guess it was right that they should, for by its faithful labor my master was enabled to buy me.

One of the favorite sports of the children in summer was swimming. They would all go down to the hole in old dresses and overalls and splash and play for hours, coming home dripping wet but happy. In the winter they would skate and slide on good days. At other times they would romp in the house. My mistress never seemed to care how much they would play in the house as long as they were not quarreling.

One winter when the baby had been with us for five or six years he took sick with pneumonia. I found out then that the mother was a trained nurse. They said that she had been one of the first deaconess nurses to travel in Cleveland. She was really the doctor, I believe, who saved the little boy's life. That was along in December. In January, the grandmother took pneumonia and had not been in bed a week when her sister came to see her and had to go to bed in the same room, also with pneumonia. What a winter that was. To make matters worse the children all got the whooping cough. I guess it was a little my fault for I was unable any longer to keep the wind from whistling through cracks and crevices.

We were all thankful to see spring come round again with everyone living. My good mistress had fainting spells for a good while after that because of the hard work she had done taking care of the sick family and because of the long vigils she had kept.

In 1922 the oldest girl was sent to college. We surely did miss her. She had been big help there at home. The little children had gone to her for help when their mother was busy. They called her Big Sister. But they were all glad she could go to school, for they realized what it meant to her to enter college. How eagerly we would watch the mail that year for letters from her. One of the professors told us that she would make a fine pianist if she could keep on with her schooling now. But the next year she had to take a job teaching. The money supply had run out at home.

The next one to try college was the older boy who was fortunate in getting work. He got a job in a foundry in the college town where he worked his way through school. From college he went to a seminary from which he graduated. They say he has had to work very hard, but that is good for people I believe. While he was in school a lot of things happened. The oldest girl was able to work her way on through college. Next came the second girl to work her way through a training school. Then the third girl worked her way through college and they say that now the baby, who was born under my roof, is nearly through college by his own efforts.

One day in the fall of 1929 I overheard bad news—the family that had been so happy with me and that I had learned to love, were going to have to leave me. My master had lost heavily in finances and could not keep me any longer. We were all sad. The next to the oldest girl was especially so for she was sailing for Africa as a missionary the day before they were to move and she knew that she could not remember the folks as they were at home. But they were all brave. They said that they were thankful for the blessings of the past. I am told now that the oldest and youngest girls are teaching music in schools, that both of the boys are preaching and that the second girl is still working faithfully in Africa.

Also, that my former mistress is back at her old work of nursing. This time for the country people around me who idolize her. My former master is still bravely trying to do a man's work although his years are telling on him now.

Well, what's ahead of me? One never knows. I wish that some day "my" family could come back. I've heard



the children say, as they have stopped to gaze at me that they want to buy me back. I hope they can for we love each other.

But whatever happens I have lived over 100 years and have done my bit as a home.—Religious Telescope.

### "BOB" SHULER IS OFF THE AIR

The second refusal of the United States Supreme Court to review the decisions of the federal radio commission and the lower court whereby the license of station KGEF, in Los Angeles, was not renewed, apparently ends the career of that station. Its owner, the Rev. Robert P. Shuler, is off the air. He has been put off by the United States government. And a precedence of enormous importance has been established by that action. The Christian Century has not only conceded but emphasized the difficulties inherent in radio, where the limited number of channels available for broadcasting makes a sort of censorship inevitable in the very process of assigning those channels for use. It has also conceded that Mr. Shuler's programs were not, at times, marked by those canons of good taste which it would prefer to see obtain throughout radio. (Though as to what constitutes good taste, in the face of the sort of "selling talk" that fills the ether, we confess it would be hard to decide). The whole story of the way in which, after a report in favor of the renewal of the license by its own chief examiner, the radio commission muzzled Mr. Shuler has been told in these pages in detail. (See issues for December 16, 1931, and January 27, 1932). We do not need to go over that ground again. Neither is there need to decide between the belief of the daily press that it was because of attacks on the Roman Catholic Church that the license was not renewed and Mr. Shuler's own belief that the real powers "behind the scenes" were Mr. Henry J. Robinson, Los Angeles banker and close friend of President Hoover, and Mr. Louis B. Mayer, motion picture magnate and intimate friend of William Randolph Hearst. Aside from all other considerations, the precedent has now been established that the federal radio commission can, for unexplained reasons and in response to unrecorded and unspecified charges, exclude from the air. A more vicious and danger-fraught basis for censorship could not be set up. If there are any genuine believers in American tradition in the next Congress, they will see that the radio laws are amended at once to make a repetition of the Shuler case impossible.—Christian Century.

### A NEW LEG IN HEAVEN

Tom Hunt had also suffered the amputation of a leg. He lived in a Worcestershire village, and the leg that deputized for the departed member was one of the old-fashioned dot-and-carry-one type. He was a regular attendant at his chapel, where he used to occupy the front pew, because that was the only place where he could dispose of the artificial member comfortably. One day he went to hear the popular young preacher, Campbell Morgan, and had a great time. The preacher's subject that day was "Heaven," and he pointed out how largely the happiness of that dear abode would consist in the absence of things that hurt and trouble and annoy down here. In heaven there would be no tears, no pain, no sorrow, no lack. All would be perfect, and all would be joy. Then Tom, whose delight in the discourse had been evident from his frequent ejaculations of "Glory!" and

"Hallelujah!" suddenly amazed the preacher by unstrapping his wooden leg, holding it aloft before him, and apostrophising it by saying: "Ah! peggy, you'll never go to heaven! Glory be to God! A new leg for me up there!" And then, having finished addressing his stump, he laid it down on the seat beside him, and, looking up at the preacher, said, "Go on lad. Let's have some more! "Glory!" And, with some difficulty, the preacher did as he had been adjured, and proceeded with his discourse.—Methodist Recorder (London).

### A BEAUTIFUL TRIBUTE

We have been reading again Ian Maclaren's tribute to Henry Drummond. We have never read anything more beautiful. These eminent men were fellow-students and boon companions. They remained close friends until Drummond went home, and now the friends are together again. How blessed the thought that some day we are going to be again with our loved ones who have gone before. We give the closing paragraph of this noble tribute to Drummond:

"As Fra Angelico could paint the holy angels because he had seen them, but made poor work of the devils because to him they were strange creatures, so this man could make holiness so lovely that all men wished to be Christians; but his hand lost its cunning at the mention of sin, for he had never played the fool. From youth up he had kept the commandments and was such a man as the Master would have loved. We take for granted that each human has his besetting sin, and we could name that of our friends, but Drummond was no exception to this rule. After a life-time's intimacy I do not remember my friend's failing. Without pride, without envy, without selfishness, without vanity, moved only by good will and spiritual ambitions, responsive ever to the touch of God and every noble impulse, faithful, fearless, magnanimous, Henry Drummond was the most perfect Christian I have ever known or ever expect to see this side the grave."

—The Watchman-Examiner.

### TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the Beloved Disciple to put his arm around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.—Selected.

New members have taken the vows at the altars of Bethel-Grace churches, Greensboro, every Sunday since the first of December. To date 41 have been received, 32 of them by profession of faith. Eight families, formerly non-churched, have been reached. In a material way the churches are keeping pace with their spiritual growth. Bethel has landscaped the grounds to provide a suitable setting for its new church. Grace is building a modern church school plant of 12 rooms.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond

One of the most encouraging signs of these days is the desire expressed by many Christians in spiritual retreats. The worshipping instinct seems to be universal. But how easy it is for most of us to crowd out this means of grace and growth by full programs of work and pleasure. With unusual force at this time does the weight of personal burdens and social problems challenge all of us to prayer and praise.

Would it not be well for congregations in all our country churches to set aside some mid-week hour at night or in the afternoon for the cultivation of spiritual life? Inasmuch as every individual has his own cares and troubles the worship service should be conducted so that every one can participate. If the congregation is too large and widely scattered over the countryside, smaller units can be formed and some home used for a place of meeting.

If the people of the country churches of North Carolina Methodism will begin to join together in songs and prayers of worship a new spiritual day will dawn for our commonwealth and for the nation. Discouraged souls will be filled with new hope; a song of victory will burst forth from hearts that were defeated; divine power will be released for undreamed of victory over vice and crime and suffering among us.

### Chapter IV.

## EARLY METHODISM AT WORK

Reid Wall

### FROM OXFORD TO GEORGIA

No man ever set out to conquer a kingdom with more balanced training than did John Wesley. He went from the libraries and halls of Oxford to the prisons and the homes of the destitute. He lectured in Lincoln College and preached in the secluded parish of Wroote. He communed in the cathedral at Oxford and learned to raise a hymn under the great live oaks of Frederica and to read prayers as the sun rose over the wide green marshes of the Georgia coast.

He went to Christ church, Oxford, when 17 years old, June, 1720.

#### What Were the Oxford Standards in Wesley's Day?

One does not wish to paint a one-sided picture. Oxford produced Gibbons, Whitefield, the Wesleys, and other notable leaders. Yet the fact that a band of students dedicated to serious living were butts of popular derision is incriminating. They were called Bible Bigots, the Sacramentarians, Bible Moths, and Methodists. A magazine (1721) described examinations thus:

"Most candidates get leave to choose their own examiners, who never fail to be their cronies and toping companions. It is also well known to be the customs of the candidates either to present their examiners with a piece of gold, or to give them a handsome entertainment, and make them drunk, which they commonly do the night before examination, and sometimes keep them till morning, and so adjourn, cheek by jowl from the drinking room to the school where they are to be examined."

#### How Did This Suit Wesley?

In a sermon at Oxford he said: "Know ye not then so much as this, you that are called moral men, that all idleness is immorality; that there is no greater dishonesty than sloth; that every voluntary block head is a knave? He defrauds his benefactors, his parents, and the world; and robs both God, and his own soul." This is undoubtedly the spirit with which he went through college. He once wrote to his mother, "Leisure and I have parted company." In 1726 he was elected a Fellow of Lincoln College, an appointment to be held for a quarter of a century.

#### Where Was His First Pastorate?

He left Oxford in August, 1727, to help his father, who had not only the parish of Epworth but also the neighboring parish of Wroote. Wroote lies in a dismal country surrounded by bogs. Many months of the year it was accessible only by boat. His sister Hetty pictured his new parishoners in two stinging lines:

"High birth and virtue equally they scorn  
As asses dull, on dunghills born."

At Wroote he was not conspicuously successful. It was probably with relief that he received orders to report back to Oxford.

#### Who Founded the Holy Club?

Charles Wesley, five years John's junior, had come to Oxford in 1726. While John was away at Wroote, he began to

take his religion with a new seriousness. He attended the sacraments weekly and induced two or three companions to follow his example. This little group was called "Methodist."

#### Why Were They Called Methodists?

Charles explains that the name was given because he and a few of his friends "agreed together to observe with strict formality the method of study and practice laid down in the Statutes of the University." They were precise and regular—methodical—in their conduct and in disposing of their time.

#### Why Did John Join Them?

When he returned to take up his duties as Fellow of Lincoln College, he received a warm welcome from the members of the Holy Club. His temperament fitted him perfectly to be their leader. During his country retirement he had learned that he could not save his soul alone but must seek companions. The religious hermit became the holy comrade. The last recruit of the club was George Whitefield.

#### What Charitable Work Did the Club Do?

In 1730 Morgan visited a man condemned to death for killing his wife. He was impressed by the terrible condition of the prisoners. The Wesleys and others of the club joined him in regular jail work.

Next the Holy Club set up a school for poor children. They paid the teacher and clothed the children. They began to visit the slums of the town. Oxford began laughing at the Club, but their amusement turned to alarm. Those who lift the oppressed often worry the privileged.

#### Why Did Wesley Go to Georgia?

James Edward Oglethorpe took his father's seat in Parliament in 1722. In 1728 he visited a friend in debtor's prison and was filled with indignation at the treatment of the prisoners. Due to his activities the prison wardens were prosecuted and many prisoners released. He determined to provide for them a settlement in America. He did not want his colony to be made up of failures only, so he invited the persecuted Salzburger of Germany. They promptly accepted.

Oglethorpe founded his colony in 1732 and then returned to England. He was looking for some young man to serve as parson to the English community and missionary to the Indians. He met John Wesley and offered him the chaplaincy. John left the decision to his mother. She replied, "If I had twenty sons, I should rejoice that they were all so employed, though I never saw them more." Wesley's own reasons for going were not as sacrificial as his mother's. "My chief motive is the hope of saving my own soul—I cannot hope to attain the same degree of holiness here which I may there." Charles went along as secretary to General Oglethorpe.

#### What Did the Moravians Mean to Wesley?

On the way to Georgia John came in contact with a new religious influence. Twenty-six Moravians were on board the ship bound for Georgia. He saw them perform humble services for fellow passengers. Insult and injury did not anger them. During a storm when English passengers were shrieking, Wesley heard the Moravians singing. "Were not your women and children afraid?" he asked afterwards. "No, we are not afraid to die," was the answer. Wesley was deeply impressed. He studied German to talk with them. This opened to him their doctrine of experience, of assurance, and of faith. He longed to share the richness and assurance of their faith. He was in constant communion with them in Georgia. Young Peter Boehler led him to the Aldersgate experience, and he visited the Moravian communities in Europe after that.

#### Did He Succeed in Reaching the Indians?

He found the Indians wary from the beginning. They were not the simple children of the forest he had expected. Toma Chachi told him, "I am glad you are come. When I was in England I desired that some one would speak the great Word to me; and my nation then desired to hear it; but now we are all in confusion—we would not be made Christians as the Spaniards make Christians; we would be taught, before we are baptized. . . . Those are Christians at Frederica, those are Christians at Savannah. Christians lie, Christians steal, Christians beat men, me no Christian."

Before he left Georgia, he confessed that he had never heard of an Indian who wanted to learn of Christianity.

#### How Did He Fare as Chaplain to the English?

He attempted to enforce the formality of Oxford on the backwoodsman. He had them out for prayers early in the morning. He was punctual to a fault in observing petty details of law. He laid down stern Sabbath laws. Soon he was



the most unpopular man in the colony. Oglethorpe's friendship served to protect him. Some meddlesome women at Frederica caused him much trouble.

#### What Were His Admirable Qualities?

His unpopularity was due chiefly to his lack of capacity for understanding others. He was certainly not lacking in devotion to his task. He often visited his bitterest enemies when they needed him. He was untiring in seeking converts. As a woodsman he was hardy. He learned to hike through the woods, sleep in the open, and endure heat, frost, or rain. He traveled the length of the Georgia coast by boat and overland trail many times.

#### Why Is He Called the Holy Lover?

Wesley's love story is told in his journal. There was in Savannah a beautiful young girl, Sophia Christina Hopkey. She studied French every day with her priest. When Wesley was in Frederica, Sophia's uncle decided she should visit the island. When Wesley returned, Oglethorpe decided the girl should travel with him. There were the usual boat's crew, but they were the only passengers. They camped at nights, and John came dangerously near proposing. When they arrived at her home, she told him she could not bear to live at her uncle's. He suggested that she live with the Moravians. As one reads the journal, he becomes increasingly convinced that the Oxford Fellow was strangely lacking in an understanding of women. He finally decided by lot not to marry.

When the time came for Sophy to marry another man, she went to her rector, John Wesley, to see if he had any objections. He passed up his last chance.

#### How Did He Leave Georgia?

But as the weeks passed Wesley suffered in every fiber of his being. He followed Sophy down the street one day, abusing her. On August 7th he repelled her from the communion table. He was indicted before the grand jury and demanded an immediate trial. The court kept putting him off. On Friday, December 2, 1737, after evening prayers he shook the dust off his feet and left Georgia "after having preached the gospel (not as I ought, but as I was able) one year and nearly nine months."

Next week: The Birth of Methodist Assurance.

### THE WORLD NEEDS A NEW START

By Luther B. Weigle.

The world needs a new start. If men had begun back in the days of Moses to throw money into the sea at the rate of one dollar in each second, sixty dollars a minute, and that process of waste had been kept up continuously for twenty-four hours a day and for three hundred and sixty-five days in each year up to the present moment, there would have been thrown away less than one-half of the direct cost of the World War of 1914-1918. We could go on throwing away money at that rate for three thousand, five hundred years longer before the total waste would equal that cost. Beneath all issues concerning capitalistic institutions, technological unemployment and the equating of production and distribution there abides as the primary reason for the world's present desperate plight the colossal waste of its resources in the World War. It is an open question whether mankind can endure; it seems certain that it cannot survive another such catastrophe.

Yet everywhere the nations are persisting in the old diplomacy of retaliation—eye for eye, tooth for tooth, pound for pound, dollar for dollar. Everywhere new tariff barriers are rising which prevent the interchange of goods and threaten the peace of the world. Everywhere rulers and legislative assemblies loudly proclaim their devotion to peace yet are preparing for war on a scale greater than ever before contemplated. The representatives of the nations meet for conference on the reduction of armaments in a spirit of mutual suspicion, propose minor adjustments with a great show of concessions, and part with nothing accomplished.

We shall never get a new start until one of the great nations has courage enough, intelligence enough, and good will enough to break the vicious circle of distrust, rivalry, fear, and mounting armaments in which the peoples of

the world are now caught. Many of us have hoped that that nation might be America. Can we not, strong as we are in resources and in position, fair-minded and generous as we wish to be, cease basing our relations with other nations upon the principle of retaliation? Can we not deal with other peoples as we would have them deal with us? If mankind is to escape the ruin that threatens it, the diplomacy of today and tomorrow must take more seriously the principles of the Sermon on the Mount.

### STANLEY JONES COMING HOME

Stanley Jones is coming home after some months on the China road. In Foochow, where five years ago they were burning mission buildings and expelling missionaries, "the crowds were wonderful" that came to hear his gospel. He found "Shanghai a city of smouldering hate." He found that the student throngs were "most interested in the Sermon on the Mount—would it work?" Canton was once the seat of the anti-Christian agitation. Doctor Jones had to repeat his addresses in order to reach the people who wanted to hear. In this hot-bed of radicalism 1,000 signed cards, and came around the next night for a special inquirers' meeting. Nowhere did students heckle the speaker. But they did want to know what he thought. For themselves it was either Communism or Christianity. At a Nanking round table conference a leading Chinese said to Doctor Jones:

"I am not a Christian, but I would say that Christianity is now on trial in China. Its hour has come. If it can do anything to save the country now is the time for it to exert itself. If it can do anything to save the situation we will all follow."

Three thousand cards were signed in Doctor Jones' meetings, and 12,000 copies of his books (in Chinese) were sold at cost. In a letter to the Indian Witness of January 12 Doctor Jones says:

"It has been the most fruitful period of my life and I am grateful to those who helped through prayer. I simply could not have carried on sometimes without your prayer-help. My interpreter broke in the midst of it and went to bed. That I did not do the same was because new resources were tapped just in the hour of need."—Christian Advocate (N. Y.)

### FERNS OF THE SOUL

There are ferns in the garden of the soul, as well as flowers. The flowers grow best in the sunshine, the ferns grow best in the shade.

There is the fern of Patience, and the fern of Long Suffering, and the fern of Meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction in the garish day.

And so He takes us into the shade—the shade of disappointment, or the shade of sorrow, or the shade of sickness and pain. But it is the shadow of the Almighty. And here the ferns flourish and the cloudy day makes the garden beautiful.—J. H. Jowett.

### BEER

We come to the question of beer. They tell us that we are going to have beer and wine because it will restore the police rights of the states, because it will put money into the treasury, because it will relieve the unemployment problem, because it will take an embarrassing problem out of politics, because it will help turn the wheels of industry, and because it will break up racketeering and bootlegging. One minor reason, usually omitted, why the country wants the restoration of wine, beer and whiskey, is to drink.—From Life.

# Hitch-Hiking For Heaven

By REV. W. E. BIEDERWOLF, D.D.

"Work out your own salvation with fear and trembling."—Phil. 2:12.

"Let George do it." Did you ever hear that expression? It refers to a class of people who are always willing for others to pay the bills and do the work while they come in for a share of the benefits. Hitch-hiking along the road of life. It's an unusual drive these days that doesn't encounter a dozen or more of Thumb-artists begging a lift along the way—men and boys, and sometimes women, with their thumbs up in the air and an interrogation mark on their face. I took one in the other day going south. Frankly, I advise against it. Lawsuits, bodily injury, and sometimes death is what one gets now and then for his kindness. I asked this young man what he was doing. He said he was in the boxing game. I asked him how much he got a box. I thought he was a fruit packer. Then I learned he was a prize-fighter, but God being merciful to me I am still able to preach.

Having read an editorial in *The Christian Standard* on the subject I had my sermon by the time I got back to Palm Beach. There is a vast number of these hitch-hikers—no one knows how many—made up of all sorts of people who are going from one end of our country to the other by piecing together borrowed rides—going somewhere with as little effort as possible for themselves.

And just so we have our hitch-hikers along the highway of life trying to get to heaven at a minimum of effort to themselves and oftentimes at another's expense. This is true in almost every respect on the part of some who have named the Name of the Lord. They have only a "Come to Jesus for tomorrow you may die" religion, and, that being the case, they have as little religion as possible without being destitute of it altogether. The possibility and worth of high spiritual attainment; the privilege of serving this present age; the glory of God and the blessing to humanity through the hastening of his divine kingdom—these things do not move them; they are seemingly as nothing compared with the comfort of their own convenience. And so they are traveling—hitch-hiking—at the cheapest and easiest rate possible—on their way to what they hope is the best the eternal future can possibly hold for any one.

Look for a moment at the matter of giving. Our hearts are stirred and our hopes are quickened and we have a certain justifiable sense of pride in our fellowmen as we think of the men who are pouring whole fortunes at the feet of God for the uplift of humanity and the on-swinging betterment of the world. Only a few of the highly privileged can do that, but after all George Eliot was right when she said, "One must be poor to know the luxury of giving." But we have altogether too many in the church who are like Deacon Horner, what sat in a corner, as the collection plate passed by, and who put in a cent, heaved a sigh of content, and said, What a good Christian am I. Furthermore, if you have any sense of propriety and of the eternal fitness of things and want a surprise of the most painful sort, you can get it by scrutinizing the church records as to the number of regular contributors as compared with the membership and the amazingly small amounts contributed.

Some people object to the tithe. They say they are not under law but under grace and they want to give ac-

cording to the New Testament plan. Well, what is the New Testament plan? Paul says, "I call your attention to the grace of God that was given to the churches of Macedonia, because they gave more than they were able," and then he goes on to say, "For ye know the grace of our Lord Jesus Christ who, when he was rich, for our sakes became poor, that we through his poverty might become rich." That, my friends, is the plan if you are living under grace, the New Testament plan, if you please.

Some wit has said the nickel is more religious than the dollar because it goes to church oftener. Just a bit of truthful humor; but how can you furnish yourself with every comfort, then pay the price of a movie and indulge in other pleasures and oftentimes luxury, and then drop a five-cent piece on the offering plate for the Lord on Sabbath morning? Would you lay it there if the Lord Christ reached out his nail-pierced hand to receive it? But, oh, the thousands who are hitch-hiking here! Men and women, called by the Name of Christ, content to stand in the presence of a crying need and of the high privilege of a great partisanship with God and lie back while others assume the responsibility and become rich with the blessing that God, who "loveth a cheerful giver" always has in store for the generous soul.

There is yet one other place where hitch-hiking in the kingdom of God is all too prevalent. It is at the place of service. If the cause for which the church has been set in the world is to prosper it means sacrificial service, and no small degree of it, on the part of every Christian worthy of the Name he has taken upon himself. If the chariot of God is to roll on it needs your shoulder and mine pushing at the wheel. If the world is to be won for Christ the responsibility for doing it must not be shifted to the evangelist and the minister.

But to the kind of a Christian we have been talking about this means but very little, indeed, if anything at all. For him the words of his Master, "Son, go work today in my vineyard," have no appeal. He is quite satisfied to let the happiness that comes from personal service such as this go to another, for he hopes to be happy anyway when he gets to heaven, and hitch-hiking for him is the road of least resistance.

Oh, my people, what does it mean to be a Christian anyway? Listen! We used to sing,

"Could we but climb where Moses stood,  
And view the landscape o'er;  
Not Jordan's wave nor death's cold stream  
Could fright us from that shore."

But I can tell you something better than that. Better than climbing the heights to sigh for another world, is to stand down here on God's level earth, and with an eye to see the goings of God, and a mind to understand his purpose concerning you and your part in the coming transformation, and then give yourself in heroic, self-sacrificial devotion to bring it about. Never mind about the "sweet by and by"; your job is with the "needy now and now." "Work out your own salvation with fear and trembling." No one can do for you what God would have you do for yourself. No one can live for you the Chris-



tian life here is calling you to live. To fail here is to fail altogether, for every neglected service in Christ's Name means a hurt to character that even eternity cannot heal. If you are hitch-hiking for heaven, let me warn you that it is dangerous business, for you are quite likely to get on a conveyance that does not go there.

There will be sunshine and rain this year. For some of us there may be clouds and storm; there may be joy and much to make glad the heart, but there may be trouble, sickness, and maybe death. But you will never know, my friend, the real sweetness of life, nor the real thrill of an unquestioning hope for the life to come until by a real dedication of yourself to the will of God you begin to "Work out your own salvation with fear and trembling." And by the memory of past failures, by all that is noblest and best in the life that is now yours, and by all the unrevealed glories of God's better life to come, I beseech you to begin today that sort of a Christian life that will bring gladness to yourself, blessing to others and satisfaction to the heart of God.

### STANDING AT THE PROW

By Frank B. McAllister.

Ocean travelers often love to stand at the ship's stern and study the wake. There is a fascination in that broad swirl of receding white water gradually fading out in the distance. But a certain important official in brass buttons and with gold stripes on his sleeves is never found at the stern, and spends none of his time looking backward. The commander of the whole expedition is on the bridge well toward the prow, and he is eagerly looking forward. His only concern is with the leagues of water ahead.

We are not always as wise as the captain. How prone people are to fall into a habit of unhappy retrospection! They gaze backward and reflect sadly on the mistakes they have made, on the opportunities they have fumbled. "If I had only known two years ago what I know now, I might not be envying my chauffeur," bewailed a rather prominent man of affairs whose fortunes had tumbled in a heap. That sort of plaint rings down the years, from every race and clime. We humans are always holding post-mortems over accomplished events. Generally the air is heavy with regrets. If we had only acted differently, or if circumstances had only been more favorable! "Lord," said Mary of that bereaved household in Bethany, "if thou hadst been here, my brother had not died."

"Of all sad words of tongue or pen,

The saddest are these—It might have been."

Now all of us in our saner moments know that brooding regret is as useless as anything could be. It represents sheer waste of nervous energy. The events of yesterday, whether glad or sad are left behind forever, past recall. Even when the failure can be charged directly to our own folly or inefficiency, it does less than no good to be always dragging the matter back into remorseful consciousness. Old Omar, the Tentmaker, put the fact bluntly, but pointedly, when he said,

"The Moving Finger writes, and having writ,  
Moves on; nor all your Piety nor wit  
Shall lure it back to cancel half a Line.  
Nor all your Tears wash out a word of it."

But, surely, no one need rest passively in such a melancholy conclusion. The past binds no man nor nation unwilling to be bound. That great soul named the Apos-

tle Paul sends the necessary challenge to all disposed merely to add their salt tears to the watery wake of the ship of life—"Forgetting the things that are behind, and reaching forward to the things that are before, I press on." Perhaps there never was a time, certainly not in the lifetime of the present generation, when such counsel was more needed. For multitudes are inclined hopelessly to mourn a prosperity and happiness that have seemed clean gone forever. A kind of paralysis of the will seems to afflict multitudes who cannot see how a new civilization can ever be built over the wreckage of old forms. Even the wisest man has no complete program for the good time coming. But, at least, that saving plan will be discerned, if at all, from where the Captain stands at the prow, as we look forward, and not back. How certainly the future waits on men and women of courage, and faith, and imagination, and initiative! The Southern poet, Sidney Lanier, is a true prophet for our perplexed and perplexing generation, as he sings,

"Old past, let go, and drop i' the sea,  
Till fathoms of waters cover thee!  
For I am living, but thou art dead;  
Thou drawest back, I strive ahead  
The day to find.  
Thy shells unbind; Night comes behind,  
I needs must hurry with the wind,  
And trim me best for sailing."

### "BISHOP AINSWORTH ON THE STUMP"

Writing under the caption, "Bishop Ainsworth on the Stump," the Montgomery Advertiser seems quite displeased with the recent prohibition address delivered in Montgomery by Bishop W. N. Ainsworth. Not having heard the address, we are not in a position to deny the Advertiser's charges that the bishop was "surly," "silly," "discourteous"; that he was not gracious nor was he "always a just and charitable opponent." If the bishop was "ungracious" it is the first time we have ever heard of his being so, for, with whatever faults he may have—and neither he nor his friends claim that he is faultless—being "discourteous" and "ungracious" is not among them. Nor have we ever known before of his being "silly." The truth is, everybody who knows Bishop Ainsworth knows that none of the terms, "surly," "silly," "discourteous," "not just," etc., apply to him. If the charge that "Bishop Ainsworth is on the stump" is true, it follows that the First Baptist church of Montgomery is a "stump," for it was in this great temple, dedicated to the glory of God, that Bishop Ainsworth delivered the address.

No, the one great charge that the Advertiser can bring against the bishop is that he is going around over the country delivering such telling blows against the rum-demon that it is getting under the skin of these wets, and they, not being able to answer his irrefutable argument, reply with unkind and unwarranted epithets. Abuse can never take the place of argument in any controversy. Dr. L. L. Gwaltney, editor of the Alabama Baptist, heard the bishop's address in Montgomery, and says that it was a powerful one. We suspect that, from the standpoint of the wets, it was a little too powerful, and that's "what's eatin' on 'em."—Alabama Christian Advocate.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### NEW BERN INSTITUTES

Rev. Thomas McM. Grant, assisted by members of his district staff and by conference and general boards of Christian education workers, will conduct a series of sub-district Christian Education institutes for the New Bern district March 18-22, as follows:

Beaufort, Saturday, March 18.  
New Bern, Monday, March 20.  
Kinston, Tuesday, March 21.  
Goldsboro, Wednesday, March 22.

All these institutes will begin at 3:30 in the afternoon and continue until nine o'clock, with a picnic supper at 3:30.

In writing the pastors concerning these meetings, the presiding elder said: "As a minimum number from each church, it is expected that (1) the pastor, (2) the chairman of the local church board of Christian education, (3) the general (Sunday school) superintendent, and (4) at least one representative from each of the three age-group divisions, viz., children's, young people's, and adult divisions, and a lot of young people, will attend. With the above as a minimum, urge as many others to attend as possible."

### FAYETTEVILLE INSTITUTES

Rev. J. C. Wooten is this week, through a letter to each pastor, announcing sub-district Christian education institutes in the four corners of the Fayetteville district, as follows:

Fayetteville, Tuesday, March 28.  
Laurinburg, Wednesday, March 29.  
Mt. Gilead, Thursday, March 30.  
Sanford, Friday, March 31.

The hour of beginning is 3:30, with a picnic supper at 6:30 and adjournment at 9 o'clock.

All pastors, chairmen of local church boards, superintendents, teachers and other workers with children, young people, and adults, and young people themselves are being asked to attend one or the other of these meetings.

### IN THE OTHER DISTRICTS

Christian education institutes are to be held in the Rocky Mount and Elizabeth City districts in May. Rev. L. B. Jones and Rev. J. H. McCracken, the presiding elders, and their staffs having planned them early in the year, the Rocky Mount district meetings being scheduled for May 23-26 and the Elizabeth City district meetings May 29 to June 2.

Rev. W. C. Martin's institutes in the Wilmington district, as announced on this page last week, begin March 13 and end March 17.

The Raleigh and Durham district institutes were conducted in January, with hundreds in attendance.

### MRS. FARRAR GETS DIPLOMA

Mrs. George W. Farrar of Apex holds the distinction of having earned the diploma of the Cokesbury training course. She not only attended every training school she could, but also took courses by correspondence, earning four units of credit, and the joy of a new appreciation of teaching by the latter method. A few people may earn certificates and diplomas as ends in themselves; but Mrs. Farrar got more than a diploma from her work. She is a better teacher now; and the pupils know it.

### BOONE BUILDING AT BAILEY

Rev. J. J. Boone is promoting what seems to be a constructive program on the Bailey charge. He is organizing his forces, interpreting the various interests of Methodism, and apparently is gaining the attention and interest of the people. At any rate, there was a church full of people on Tuesday night of last week to hear the discussion of the program of Christian education. It was good to be in such a meeting, planned for all the five churches of the charge, and to cooperate with the pastor in his plans. A new church building was constructed at Bailey three or four years ago; emphasis is now being placed upon a worth while program of church activities and service.

### Young People's Division

#### YOUNG PEOPLE'S DAY

March is here, and March 26 is not very far distant! Have you made your plans for the observance of Young People's Day on that date? If not, begin now to make your plans. Talk with your pastor and ask him to give you one of the church services on March 26 or some other date that will be convenient for him. Examine the program for this occasion given in the March Epworth Highway, and if it is suitable for your church, use it for your service. If you would like to give a play, write to Whitmore and Smith, Richmond, Va., for "World Builders," price 15 cents.

Let every young people's division in our conference observe this day and report to John O. Evans, Raleigh, sending to him the offering taken on this occasion!

#### THEASURER'S REPORT

The report of the treasurer for the month of January shows a total of \$146.10 paid on the young people's mission special by the following groups:

Macon .....	\$ 2.00
Boaz (Currituck-Kitty Hawk) ...	3.00
Oak Grove (Perquimans) .....	4.60
Front Street, Burlington .....	6.00
Elm Street, Pikeville .....	5.00

Severn .....	5.00
Garland .....	1.00
Hay Street, Fayetteville .....	6.00
Whiteville .....	1.75
Graham .....	3.00
Warrenton .....	6.25
Ayden .....	7.00
Scotland Neck .....	5.00
Duke Memorial .....	10.00
Williamston .....	3.00
Stumpy Point .....	4.00
Moycok .....	2.10
Murfreesboro .....	4.00
Wendell .....	2.00
Wesley Memorial, Wilmington ...	3.25
Fifth Avenue, Wilmington .....	10.00
Aurora .....	2.15
Edenton Street .....	50.00

### WEST DURHAM PAYS PLEDGE

The West Durham young people's division has the distinction of being one of the first divisions in our conference to pay its pledge to the young people's mission special for this year. The full amount of \$40 has been sent to our conference treasurer, John O. Evans, Raleigh. We would like to add the names of a number of other divisions to this honor roll. Now is a good time to send in a payment on that pledge to the mission special, even if the entire amount of the pledge cannot be paid now.

### ROUEMONT COUNCIL

A most interesting meeting of the council of the Rougemont young people's division was held last Friday night at the home of the pastor and his wife, Mr. and Mrs. Lineberger. The meeting was presided over by the president, Ennis Tilley, and a number of interesting projects were planned. Among these were the beautifying of the church grounds, the mimeographing of a church bulletin, and the observance of Young People's Day. Mrs. Brian appreciated the privilege of being present and taking part in the discussion of the work of the various committees. Mr. and Mrs. Lineberger are doing a very fine work in their leadership of and co-operation with this division, the officers of which are: President, Ennis Tilley; vice president, Alex Roberson; secretary-treasurer, Inez Tilley; publicity superintendent, Price Bowen; counselor, Miss Mabel Parker; committee chairmen: Madeline Tilley, Juanita Thacker, and Jack Currin.

### LEADS JUNIOR CONGREGATION

The officers of our local young people's departments not only render effective service in their own departments but also in many other phases of the total church program. One of the finest services rendered along this line is that rendered by Jay Phillips, president of the young people's department of Duke Memorial church. In addition to his splendid work as president of the department, he is now serving as assistant pastor in charge of the junior congregation. He is leading these boys and girls in a fine way, as is evidenced by the fact that there is a steady growth in attendance and interest.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### HOME AND FOREIGN MISSIONARY ENTERPRISE FOURTH SUNDAY OFFERINGS, FEBRUARY 1-23

Asheville District	
West Asheville .....	\$ 10.00
Haywood Street .....	8.94
Asbury Memorial .....	5.21
Total .....	24.15
Charlotte District	
First Church .....	50.00
Myers Park .....	11.98
Central, Monroe .....	11.55
Harrison .....	2.15
Total .....	75.68
Gastonia District	
Polkville .....	2.77
Fallston .....	2.00
Kadesh .....	1.25
Total .....	6.02
Greensboro District	
College Place .....	14.27
Gethsemane .....	2.16
Archdale .....	2.05
Morehead .....	.43
Total .....	18.91
Marion District	
Marion .....	14.46
Bethel, Morganton Ct. ....	2.90
Bethlehem .....	2.18
Rutherford College .....	1.85
Connelly Springs .....	1.49
Total .....	22.88
Mt. Airy District	
Draper .....	2.74
Rockford Street .....	2.39
Mariah Chapel .....	1.81
Total .....	6.94
Salisbury District	
Central, Albemarle .....	16.16
Liberty .....	3.61
Salem .....	2.29
Badin .....	2.00
Azalea .....	1.00
Total .....	25.06
Statesville District	
Vanderburg .....	2.20
Stony Point .....	2.15
Newton .....	2.00
New Salem .....	1.95
Hudson .....	1.90
Rose Chapel .....	1.81
Centenary .....	1.03
Total .....	13.04
Waynesville District	
Long's Chapel .....	2.47
Winston-Salem District	
Centenary .....	40.03
Midway .....	10.30
Mocksville .....	4.09
Mt. Tabor .....	4.00
Farmington .....	3.04
Brookstown .....	2.31
Oak Ridge .....	.70
Total .....	64.47
District totals .....	259.62
Previous district totals .....	738.83
District grand total .....	998.45

### YOUNG PEOPLE'S DIVISIONS

Asheville District	
Asbury Memorial .....	1.00
Charlotte District	
Belmont Park .....	4.00
Gastonia District	
Lowell .....	2.50
Goodsonville .....	2.20
Kadesh .....	1.05
Palm Tree .....	1.00
Total .....	6.75
Greensboro District	
Main Street, High Point .....	8.00
Ramseur .....	5.00
Total .....	13.00
Mt. Airy District	
Central .....	9.48
Salisbury District	
Central, Concord .....	5.50
Cabarrus County Union .....	5.00
Mt. Olivet .....	5.00
Total .....	15.50
Statesville District	
Broad Street, Statesville .....	3.71
Mt. Zion .....	2.50
Rose Chapel .....	1.00
Total .....	7.21
Waynesville District	
Bryson City .....	5.03
Winston-Salem District	
Centenary—Young People .....	2.00
Hi-S. .....	6.53
Oak Summit .....	4.00
Unity .....	2.50
Cotton Grove .....	2.00
Mocksville .....	1.35
Total .....	18.38
Y. P. Totals .....	80.35
Previous Y. P. Total .....	216.17
Y. P. grand total .....	296.52
Grand total for year .....	1294.97

### STANDARD CLASS AT NEWTON

It was an unusual group that assembled at First church, Newton, Sunday afternoon to begin a study of "Teaching Children." Unusual in that there was enrolled not only teachers of children and interested parents, but also these officers: The district director of children's work, Mrs. A. D. Abernethy of Granite Falls, the pastors, Rev. M. B. Woosley, the general superintendent, Dr. J. A. Young, the superintendent of the adult division, chairman of the board of Christian education, and of course the superintendents of the four departments in the children's division. In spite of the fog, rain or sleet which continued throughout the week the class kept up its fine spirit. The five coming from Granite Falls found the 35-mile drive in such weather too arduous, but they, with their pastor, Mr. Tuttle, asked for this course in the Granite Falls church the first week can give them.

Miss Little reports a marked interest and very evident progress in the church

school program in Newton; especially is this noted in the children's division.

Mr. Woosley, the pastor, is the first preacher in this conference to receive credit in this new course, "Teaching Children."

### LOOK AT YOUR CALENDAR

March is here. Some of the public schools are closing in April. Vacation church schools being held two weeks later will come in May this year in many communities.

Four things to be decided in March that will increase the degree of success of your vacation school are: Shall we have a vacation school? What date shall we set? Who will teach? What materials shall we use?

Having answered these four questions the teachers may have their text books in hand several weeks in advance to plan definitely what they will do each day.

However, the most important and most difficult question for these teachers is not what they will do, but how they can make all of these things they do rich in Christian values for the children.

In order to offer some guidance in these difficult matters, Miss Little, our director of the children's division, is offering to meet with any group of teachers desiring assistance in planning for the school. April 2-16 has been reserved for this particular work by Miss Little. Send her a card at once asking her to give you a date as she makes up her itinerary for these days, April 2-16.

### YOUNG PEOPLE NOTE!

The Young People's Divisions desiring a program for Anniversary Day please write Whitmore and Smith, Nashville, Tenn., for "World Builders." Other suggestions for a program appear in the March Epworth Highroad.

### YOUNG PEOPLE—READ!

Reid Wall is giving us something to read. His series of articles on "Early Methodism at Work" are quite interesting. The young people of the conference are especially asked to read them. The rest of us will like them, too.

### COKESBURY CLASS AT SHARON, SHELBY CIRCUIT

The extension secretary reports fine things about the people of Sharon church on Shelby circuit, where he recently taught the Cokesbury unit, Educational Work of the Small Church. With Rev. J. N. Randall, pastor, giving fine leadership and Mrs. W. B. Dodd, superintendent, ably directing the educational work this church is outstanding among country churches in this conference. The young people's division is one of the best to be found in any church regardless of size or location. Nineteen persons earned certificates of credit in the Sharon class.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

This is to remind our readers of the twenty-third annual meeting of our Council at Louisville, Ky., March 8-14. The meeting will open with a vesper service Wednesday at five o'clock, at which time the Holy Communion will be celebrated with the presiding elder, Dr. A. R. Kasey, in charge. Bishop Kern will deliver the annual sermon Sunday morning. Mr. Fletcher Brockman will deliver an address Thursday evening and Dr. John McDowell will deliver an address on home missions Sunday evening. Dr. Brockman, Dr. McDowell and Bishop Kern will each participate in the noon Bible hour period. Bishop McMurtry will consecrate the candidates.

We are glad to furnish our readers with an article from the pen of our own missionary, Miss Alice Green, who is supported by the Fayetteville district. She is spending a part of her furlough at Scarritt College.

### EVERY AUXILIARY CAN NOW FUNCTION IN THE DEPARTMENT OF SUPPLIES

In this issue you will find an appeal from Mrs. W. L. Knight, superintendent of supplies, for a piano to be used in Miss Josephine Dameron's department at Ewha College.

Naturally there is a peculiar interest that gathers about the work of our North Carolina women in foreign lands. Those who have given their lives to be spent among the underprivileged of the nations have a claim upon our resources, both material and spiritual.

Frequently the auxiliaries are not certain as to the best way to function through the department of supplies; but to be a standard auxiliary and to be listed on the honor roll of the conference society it is necessary to make a distinct contribution in each and every department. There is a great need for a piano at Ewha College and the women of the North Carolina conference can meet this need without interfering with other activities.

At a meeting of the executive committee this project was especially commended. Let all auxiliaries take up this matter and forward a liberal contribution to Mrs. Knight.

### EWHA COLLEGE, KOREA, NEEDS PIANO

Miss Josephine Dameron of our mission work in Korea is at her home in Warrenton, N. C., until August 1. Miss Dameron teaches music in Ewha College. She reports that her department is badly in need of a piano and that one sufficient for the present may be had for about \$400. This matter is called to the attention of our societies in the hope that

sufficient contributions may be made to equip Miss Dameron in her missionary work among these musically inclined people. Local and district officers will please bring this matter to the attention of their organizations. Contributions for this purpose should be received not later than July 1. Mrs. Wm. L. Knight, Supt. Supplies.

### NEWS FROM MARY PESCU D GROUP

The Mary Pescud Missionary Society of Edenton Street, Raleigh, held their first meeting of the year January 8.

The financial report of the year 1932 was not as good as we wanted it to be, but progress along some other lines was very gratifying.

The society held some splendid meetings during the year and had several outstanding speakers on our programs.

The officers for the coming year were installed at this meeting and they are starting the year's work very earnestly and prayerfully. Special emphasis is being laid on strengthening the spiritual life and the distribution of missionary literature.

Throughout the meeting there was a deep spiritual feeling and the signing of the pledge cards was especially impressive. Every member present pledged their support of the Master's work through their gifts and prayer.

With this feeling among the members of the society we hope the year 1933 will be the best in the history of "The Mary Pescuds." Mrs. A. W. Hoffman, Supt. Publicity.

### WHAT DISTINCTIVE MESSAGE HAS OUR RELIGION FOR CHINA?

When one knows of the religious background of the Chinese people with the Confucian code of ethics, so near akin to the teachings of Jesus, the loyal family life and the beautiful things which have grown out of that, with the contributions that other religions have made, and then look at young China today with her lack of religion, but with a definite urge to find something which will link her up to the best in life, we may well ask the question, "What distinctive contribution has our religion for China?"

First, we have a warm, pulsating life to offer—our living Christ, the Son of God, who came to reveal to the world the Father's love. All phases of our religion find their source in this one personality, who is the Redeemer of the world.

The thing that most attracts the Chinese to Jesus is his love. It is so different from anything with which they have come in touch. The unselfish, suffering, perfect love, a love that is forgiving—that loves even imperfect man.

It is a great marvel and comfort to

those who are in sorrow or distress of any kind to know that there is one who understands, sympathizes and loves them.

A strange young woman came into our mother's club one day. She got in just in time for the opening devotions. We could tell from her face of her deep interest. She became a wonderful Christian, one who had power to bring others to know Jesus. Some time ago I said to her, "Mrs. Fal, what was it that influenced you to want to know Jesus?" She replied, "That day when I first came to the mother's club, a picture of Jesus who loves like that."

Yes, it is the tenderness and gentleness of his love that wins.

This love brings man into direct vital fellowship with the Father through Jesus Christ. A fellowship that transforms the individual and makes of him a new man. It was a man who had the divine touch, and an urge within to become a real friend with whom young Mr. Sung met. Mr. Sung, a bright, educated man, had gone to the depth in opium smoking and immorality, but he found there was hope even for him. He was led through this friend to know Jesus, and life was completely changed for him.

Mr. Sung is a member of our China conference and it is an inspiration to visit him in his work and see what he, in fellowship with Jesus, has been able to accomplish in rural districts. See the villages that have taken on new life, because the people have come in touch with this dynamic life.

There are many Chinese bearing their crosses with joy because of the realization of the presence of Christ. The message of prayer as seen in the life and teachings of Jesus has been a real force in China. Those who have most influence in leading individuals to know the Christ are those who have deep prayer lives.

The message we have to bring to China today is a vitalizing, transforming force—a living person, Jesus Christ.

Alice Green.

### RESOLUTIONS OF RESPECT

We, the members of the Berean Wesley Bible class of the Methodist Sunday school of Fuquay Springs, feel keenly the loss of Mrs. R. E. Davis. Among those who knew her best she was regarded as peculiarly devoted and loyal to her family and friends, and she would make large demands on her time to do a favor for a loved one or for those less fortunate than herself. She will be greatly missed. Therefore be it resolved:

First, That we have lost a dear friend, neighbor and a most loyal member.

Second, That we extend to her husband, little daughter and family our heartfelt sympathy and love, and we grieve with them at her untimely passing.

Third, That we shall miss her interest, love and co-operation.

Mrs. K. S. Farabow, Teacher.

Mrs. L. H. Aiken, Secretary.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### BLANCHE HAUSER SOCIETY IN INTERESTING MEETING

The February meeting of the Blanche Hauser Missionary Society of Mt. Olivet church, Davidson charge, held at the home of Mrs. Carl Motsinger proved a most helpful and interesting occasion. The special feature of the meeting was a playlet on "Scarritt College" which was given in a most pleasing manner.

After the program a "towel shower" was given for Mrs. A. M. Zimmerman, a recent bride, the first member of the society to "embark on the sea of matrimony" since it was organized over a year ago.

The society is just beginning its second year's work and it is most gratifying to know that everything looks to another successful year. Every member is interested in the work and with the hearty co-operation of the pastor and his wife, Rev. and Mrs. John R. Church, we feel sure that the work will go forward in a most satisfactory manner.

### FIRST MEETING OF WINSTON-SALEM DISTRICT ZONE

The first zone meeting of 1933 for the Winston-Salem district was held at Centenary church, Friday, February 17, with Mrs. T. B. Holcombe, zone chairman, presiding, and Mrs. K. M. Yokeley acting as secretary.

The meeting opened with a song, "O Worship the King," and was followed with spoken meditation by Mrs. C. C. Weaver. Mrs. Parker Holmes was in charge of the devotionals, using as her theme, "We would see Jesus." As the roll was called and the representatives stood, it was found that Centenary had the largest number present.

A brief message on "The World Outlook" was given by Miss Blanche Gluck and was followed by a beautiful vocal solo, "Peace on Earth, Good Will to Men," by Harry E. Parker. Mrs. J. G. Sterling, district secretary, was heard with closest interest as she gave her splendid report of the past year's work, in which she explained the pledge and love offering, week of prayer offering, and harvest day, which the societies observe each year, and also urged a greater performance of duty during 1933, giving in conclusion an appropriate poem, "A New Leaf."

Mrs. C. C. Weaver, conference president, made an exceptionally interesting talk, in which she stressed the necessity for the organization of spiritual life groups and urged an increase in the number of readers of the North Carolina Christian Advocate. Of unusual interest was the opening of a question box by Mrs. T. H. Redmon, which contained many questions pertaining to many phases of missionary work, and

much valuable information relative to these questions was obtained through the answers given by Mrs. Redmon.

The playlet, "Life at Scarritt," was admirably presented by the Ardmore Society and depicted in a most interesting manner life at the college and pointed out many opportunities for service of missionary women.

Following the playlet the meeting was closed with benediction by Rev. C. C. Weaver, D.D.

### MESSAGE FROM CONFERENCE PRESIDENT

My Dear Co-Workers:

I am sending this letter to thank each one of you for your faithful performance of duty during the past year. While we fell far short of what we expected to do in a financial way, yet I know many auxiliaries worked faithfully to meet their pledges, and deserve much credit for their good work. I also want to welcome each new worker and member into our great missionary family, and to tell you of some of the things we hope to accomplish during the first quarter of the new year.

1. Since you have already held your January meeting, which was your pledge service, I hope you will see that every member has an opportunity to sign a pledge card, signifying that at some time during the year she will give a love offering to missions through her auxiliary. If every woman could realize just what her offering would mean to our work, I am sure she would make it just as large as possible.

Not long ago I had a letter from Miss Armstrong, one of our workers in Africa, in which she said, "It would most break our hearts to see our African work closed. Salaries have been cut and appropriations greatly reduced, but we are not discouraged. If all of our funds were cut off we would want to stay as long as we could. Surely the future will be much brighter. God always has taken care of us, and it is all his work." Another letter has come from Miss Louise Avett, our own Western North Carolina girl, who went to China last August. She says: "Please give the women of my conference my thanks for the privilege of being out here. China needs the religion of Jesus more than anything in the world. My heart aches as I see evidences on all sides of superstition, selfishness, disease, etc." Would you cast your vote to bring these missionaries home by refusing to give a love offering to missions? I am sure you would not.

2. On Tuesday, February 28, at 11 o'clock a. m. at the United church (near the capitol) at Raleigh, there will be held a mass meeting looking to the pre-

vention of ratification of repeal of the 18th Amendment in North Carolina. Mrs. Henry Peabody, chairman of the Woman's National Committee for Law Enforcement will address the mass meeting. We are hoping that just as many of our women as can possibly do so will attend this meeting, and lend their influence on this most important question at this crucial time. Of course, we will not go as a missionary organization, but as individuals working through an independent organization of women. I trust many of our women can and will go. I would suggest that those who are near enough will fill their cars, share the gas bills, and help fill the church for this important meeting.

3. Some of the auxiliaries have neglected sending in the average age of their society to their district secretary. Please attend to this matter right away in order that the district secretaries may report to the conference secretary so she may know which district wins the \$10. This prize will be awarded at our annual meeting in April.

4. I want to urge your agents for The World Outlook and the North Carolina Christian Advocate to be very active during this quarter, for the special campaigns for new subscribers closes the last of March. Let us see how many new names we can add to our list. We can hardly carry on our missionary work, especially through the circles, without The World Outlook, and if we are good Methodists we certainly want our own N. C. Christian Advocate. It is worth the price to missionary women to keep in touch with "Our Page."

5. As perhaps you have already seen on "Our Page" in the Advocate, our annual meeting is to be held at Waynesville, N. C., April 18-20, 1933. Be sure and elect your delegate at your March meeting. If you have a children's division you are entitled to a delegate from that division, preferably the superintendent or her assistant, if possible. Then send these names to your district secretary, so that she in turn may send all names from her district to the hostess church. This is most important. Please see that this is done on time in order to save confusion. Watch "Our Page" for announcements in regard to our missionaries and speakers for this meeting. Let us begin now to pray that as we turn our faces toward the mountain city and "lift our eyes unto the hills" that help and strength "will come from the Lord which made heaven and earth" and that God's blessings will be poured out abundantly on our meeting.

6. After your March meeting, remember that your reports must be in the hands of "Uncle Sam" by April 1, in order to start on their way to the respective conference officers on time. I trust it will be your pleasure to try and carry out every suggestion I have offered.

Thanking you very much for your part in this great work, and looking forward to seeing your representative in April, I am, with best wishes,

Sincerely, Mrs. C. C. Weaver.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### CHILDREN'S PROBLEMS

This, the Advocate note writing day, is almost passed and the weekly letter to our Advocate friends has not been written. If our friends are to hear of our anxieties and our joys this week something must be done right away. This entire day has been given to the handling of problems of our children, the directing of their behavior and the boosting of their morale. The work has been taxing and one finds himself at the close of the day pretty well spent. No meetings have been attended, no speeches made, no organizations set up, no great program attempted, but one has found plenty to do in directing the thinking and the acting of boys and girls. Theories fly higher than a kite on a windy March day as the problems of practical living surround us.

### WHAT WOULD YOU SAY?

If, kind reader, you were the foster dad at the Children's Home what would you say when such questions as these are propounded to you? "What are we seniors going to do after our high school graduation in June?" "May we seniors have our pictures taken for the high school annual?" "May we high school students who are members of clubs have our pictures taken for the annual?" "May we go over town to the picture show this afternoon?" "May we boys plan to enlist for the Fort Bragg Citizen's Military Training Camp?" "May we girls have 'dates' next Sunday night?" "May we use lipstick and rouge like the rest of our high school?" "May we go with our high school home room on a picnic?" "When may we have another weiner roast?" "May we boys date our girl friends over in town?" "May I have the pretty dress I saw over in town?" "When may we boys have new suits?"

### AN INSPIRING MEETING

The young people's department of Centenary Methodist church, about half of which is composed of Children's Home young people, had charge of the evening service at Centenary last Sunday night and well did they render their program. The proceeding centered around the theme, "Love, the Law of Life." The music, under the direction of E. R. Clapp, was especially pleasing and the rest of the program was fittingly directed by Billy Womble, the talented son of Mr. and Mrs. B. S. Womble. Centenary makes no distinction Children's Home youngsters and other fine young people of the church.

### CAN YOU HEAR?

Funds for financing the Children's Home are greatly needed now. The returns from the January fifth Sunday offering have amounted to less than \$2,000 and very little of ten per cent apportionment money is coming in. Doubtless our friends expect to do something for their foster children some time during the present year. It is earnestly hoped that they will not exhaust themselves in financing other meritorious enterprises. The Children's Home has only the call of little children to challenge our friends to their best efforts. Can you hear these calls?



We have more like him

### ROTARY BOY

The Winston-Salem Rotary Club entertains four outstanding students during each month while the Richard J. Reynolds high school is in session, these boys being selected by the high school faculty. It is very unusual for any boy under the junior year to be selected. A Children's Home boy, a sophomore, has been selected as one of the March Rotary boys. In this connection Mr. J. Watson Moore, principal of the high school, writes as follows:

"I am writing to congratulate you and to express pleasure that Richard Goolsby has been selected by our committee, at the request of the Rotary Club, to represent the high school at the club luncheons during the month of March. We are very proud of the group of boys who have been chosen so far and we hope that you will also consider it a very signal distinction for Richard to be selected. He has taken a splendid stand in school and is highly respected by both faculty and students."

### A YOUNG PREACHER?

The picture this week presents the likeness of Billy Bush, a little six-year-old member of the Anna Hanes cottage family. Billy is one of three brothers who came to the Children's Home a little over a year ago from Lenoir. On the

way down Billy confided in Mrs. Woosley and me to the extent that some day he wanted to be a preacher. We certainly shall give Billy every chance to not only be a preacher, but a good preacher. This fine lad is claimed and clothed by the Woman's Missionary Society of South Lenoir.

### FIFTY BOYS

Fifty of our fine youngsters, members of last fall's football teams and of this winter's basketball teams, gathered in our new ground last Saturday night for a weiner roast and a general good get-together meeting. At the conclusion of the weiner eating Coach Bill Murray presented 17 letters to boys who had distinguished themselves in athletics during the past seasons. No finer bunch of boys can be selected anywhere than those who gathered around Mr. Murray and sang the Children's Home song, rooted for their coach and determined to make good in life.

### WHAT A PITY!

A good woman, a friend of long standing, writes as follows:

"My interest in you and your work is as much a live as ever. I read every word of your page in the Advocate and enjoy the Chronicle. How I wish all our members would keep informed through these mediums. My particular object in writing is to suggest your sending copies of the February Chronicle to several of our stewards. For the past few years we have been very careless about taking fifth Sunday collections and I am greatly troubled over the fact that many of our stewards have not subscribed to the Advocate in over four years. I am ashamed of it. They lose much, for Mr. Plyler gives us a fine paper. They do not see your weekly message, so are not informed."

### MOTHER'S AID

The Mother's Aid department of the Children's Home now serves 25 mothers who direct 122 children. A check goes out each month from the Children's Home to these mothers, enabling them to keep body and soul together as they assemble their children from time to time around their humble firesides. We wish the checks sent out could be much larger than they are, but they do in a supplementary way provide food and clothing for promising boys and girls as they continue to have the joy of living with their mothers. We think our Mother's Aid department serves in a very decided way and shall want to increase its value as soon as conditions will permit.

### ONE OUT OF MANY

A Mother's Aid mother, with eight children, writes as follows: "We thank you so much for our check. It is the only money I get. I have killed my hog and we will have some meat for our children. Hope you can continue to help us until we can get in better shape. We sure do appreciate the help you give us."



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
 Make all checks payable to A. S. Barnes, Sup.

## FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

Were it not for the tremendous pressure under which the Orphanage is operating, I would not ask our preachers and church members to send us money in times like these through which we are passing. I realize more fully than ever that all the money which finds its way to the Methodist Orphanage represents a real sacrifice. For this reason we are operating the Orphanage on a very small budget considering the large number of children being fed, clothed, educated and trained. It would be a crime for us to spend money extravagantly any time and especially when there is so much need and suffering in the world. Let me assure all that their checks and gifts are sincerely appreciated to the fullest extent.

\* \* \* \*

Our friends are going to continue to collect all the Octagon soap coupons they can gather up throughout the conference. At our meeting of orphanage superintendents of Southern Methodism, the superintendent of the Methodist Orphanage in Jackson, Mississippi, stated that they had collected about \$18,000 for their orphanage from Octagon soap coupons campaign. There are wonderful possibilities wrapped up in this undertaking if all will get solidly and enthusiastically behind the plan. We must do some necessary repairing on our cottages and replace some furniture that is worn out and can't be used longer. Now as the spring is approaching our friends can bestir themselves more and more for this worthy undertaking.

\* \* \* \*

The Rev. J. J. Boone is to be commended for his efforts to give his members a larger conception of the various interests of our Methodism. In order to create and stimulate more interest in all the activities of our church, he invited several representatives to bring special messages to the members of his charge. Among the courses discussed Missions, Christian Education, Christian Literature and the Methodist Orphanage. I was happy to address members from each of his churches that gathered at Bailey on Wednesday night, February 22. The congregation gave me a good hearing. Friends on the Bailey charge will continue to give the Methodist Orphanage their loyal and generous support. Brother Boone is a hustler and is laying the foundation for a most helpful and successful pastorate.

The Methodist Orphanage is looking forward with much pleasure to the assembling of the woman's missionary conference in Raleigh about the middle of April. We want to extend a most cordial welcome to every member and visitor of the conference to visit the Methodist Orphanage while in the city. Plans are being made to give a short sacred concert in the orphanage chapel at five o'clock one afternoon during the session of the conference. If agreeable with the women of Edenton Street church, we shall be delighted to have all delegates and visitors to take supper with us immediately following the sacred concert. The cost of the meal will be the same as if furnished elsewhere. During the session of the annual conference in Raleigh several years ago the Methodist Orphanage entertained the conference at a concert and furnished the Duke Alumni dinner. In the dining room there were 490 plates set for the Duke Alumni dinner. We can easily accommodate from 450 to 500 in our dining room at a meal. If this plan can be worked out, we shall be more than glad to have this body of representative women as our guests.

\* \* \* \*

We had a beautiful Sunday for the class to visit Norlina and Henderson. Rev. and Mrs. B. C. Thompson were cordial in their greetings to the class. Mr. and Mrs. Sam Tudor entertained the writer in their home. It was pleasant to visit these people again.

We drove over to Henderson for the evening worship, where the people were ready to receive us. I was in the lovely home of Mr. and Mrs. P. H. Rose. We gathered at the splendid new church for the evening service. The children found it so easy to speak in this church, the acoustics being very fine, so our program was nicely rendered. Rev. D. E. Earnhardt makes a fine host. Having this jovial, pleasing personality makes one feel welcome and happy. We were pleased to find that our superintendent, Mr. Barnes, had given us a surprise by being with us for the evening worship. We think often of how much we need the young people of our country to be blossoming into lives that are growing toward God. This seems to be one of Mr. Barnes' high ambitions.

Nellie B. Rives.

It was New Year's Eve, and the old chapel was well filled with a very mixed gathering. There were the regulars, the annuals, and the "drunks," with many other grades.

The lay preacher spoke on the Prodigal Son, and the minister endeavored to drive home the loneliness of prodigality.

"What would you have done?" pleaded the preacher, "had you been in this poor prodigal's shoes? No home, no friends, no food. The pigs were better off than you would be. I ask you, what would you have done?"

The answer came quick and pointed from a man in the center of the church.

"Mister, a' wad a' killed a pig!"—Methodist Recorder (London).

# QUIVERING NERVES

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It will give you just the extra energy you need. Life will seem worth living again.

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## Sunday School Lesson

MARCH 5

By F. B. Stockdale.

### Christianity and Suffering

Mark 5:21-43.

Golden Text—The Lord hath done great things for us, whereof we are glad.—Psalms 126:3.

The title of our lesson is dual: "Life and Health." The verses given us for study refer to "Life Giving," and omit the question of "Giving Health." The two stories, however, are related, and we shall leave you to figure out what the interpretation of the woman meant to Jairus.

#### Place Is Never Enough

We know little of Jairus. The story informs us he was ruler of the synagogue. Whether it was a rich synagogue or poor, we do not know; we are informed that he was at the fore in influence and power therein. I have known people who greatly magnified a place in the church. I have nothing against the man who is proud of the fact that he is "the leader in such or such a church." Why a man should be proud to be the "district leader" of a political party and think lightly of a position in the church, is more than I can make out. To be a "doorkeeper in the church is better, in itself, than any other place the community can offer. The position of ruler of the synagogue is of sufficient importance to be recorded by an inspired hand, and it is not belittled by the fact that it was associated with Jesus and his power. Never belittle any place in the house of worship. Be proud of the fact that the church thought enough of you to elect you trustee, or appoint you to the board of stewards. The place of sexton is not little. There are no small places in the house of worship.

The thing to notice is that now he has come to a place where his place in the synagogue will not help him. There are no places that will make us independent of Jesus. Experiences come to kings that shows them the impotence of kingship. To be a head of an empire means little when sickness comes in and death waits at the door. At such times, what can any place mean? To have a friend, and especially if Jesus be that friend, is worth more than an empire. No place in life can be a substitute for the presence of Jesus when the real tests of life overtake us. When we come to grips with life's realities, it is not what place do we fill, but whom do we know, to whom can we go, that counts. We shall all find times when no place can be a substitute for the presence of Jesus. Position means little when death draws near.

"And besought him greatly" does not mean that Jesus needed greatly be-

seeing. This is rather a picture of the man's earnestness and sorrow than the reaction of Jesus to the need of Jairus. While Jesus could not be indifferent to the condition of the petitioner, the thing that moved him was the man's need rather than the way in which that need was expressed. Jairus was in sorrow and need, and that was enough to move Jesus; so we read: "And Jesus went with him." That is a habit he has not yet changed. No soul in grief seeks his help and then leaves his presence alone. In sorrow we may go into his presence lonely or alone, but we never come away in that condition; he always comes along.

#### Limiting Jesus

"Come and lay thine hands on her, that she may be healed; and she shall live." We need not wonder that Jesus went with him rather than speak the word that would be sufficient. In this case it is not the ability of Jesus that decides his actions, but the faith of the petitioner. Had Jairus asked Jesus to "say the word and my daughter shall be well," it is quite likely Jesus would have used this method, but Jairus asked that he would come, and at once he started.

He is not the last needy soul that has bounded Jesus and his power by his physical presence. It is amazing the number of us who have difficulty in getting any idea of the ability of Jesus divorced from his physical presence. Vast numbers cannot think of his reigning in the world apart from a second physical coming. It is not doing violence to our story to say that much of the suffering of Jairus that day grew out of his limited faith in Jesus. Jesus acted by the faith of Jairus, and so Jairus had to meet all that came between finding Jesus and reaching home.

#### A Message From Home

"Thy daughter is dead, why trouble the Master further?" We think first, of course, of what this message meant to Jairus. Who is going to weigh the lead it brought to the father's heart? If that woman had not detained him, we should have been in time. How could he help such a thought coming to his mind? It is likely that he thought of her as Esau thought of Jacob: she has stolen my blessing.

The other meaning is far more weighty: "He is too late. We do not need him now." This gives the servant's idea of Jesus; possibly of the household. Do we need Jesus only when we are sick? Is he too late to do anything for us when the dead are in our homes? "Why trouble him?"

He has quick ears. The heart-breaking message did not fall on Jairus alone. Jesus heard and said, "Be not afraid, only believe." When sickness ripens unto death, be not afraid. When the worst you feared has overtaken you, be not afraid. When he is with us we need not to be afraid. "Only believe!" Believe what? I confess I do not know. What was there for the man to believe? It is not now what? but whom? To be-

## A new feeling for men past fifty

If you've let yourself grow systematically old, here is a way to stimulate yourself without the slightest harm, and, in fact, with effects beneficial to the entire body.

This method of stimulating a sluggish system to new life is a doctor's discovery, so no one need hesitate to try it or believe in it. It is a sane, sensible way to keep keenly alive.

The only medicine you take is a most likeable and remarkable syrup made with fresh herbs, active senna, and pure pepsin. The benefits are many, and far-reaching. Its immediate effect on the lower bowel gets rid of lingering poisons better than a powerful laxative. In fact, you will need no other laxative if you take an occasional spoonful of Dr. Caldwell's Syrup Pepsin.

If you regard yourself in fairly good health now, you might still find after a week or two of this gentle stimulation that you were only in a state of half-health before. It makes an amazing difference in the way one feels, especially at an age when one inclines toward auto-intoxication. (Daily headaches, failing appetite and tiring too easily are apt to be symptoms of a toxic condition.)

Women, too, get decided benefit from a few weeks' regulation with this simple prescription that can be had at all times at any drugstore. Mothers give this same syrup to children, and raise their families without a day's worry over chronic constipation, or even the sluggishness so common in childhood. The bowels move like clockwork.

Dr. Caldwell's Syrup Pepsin is perfectly safe for anyone of any age.

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live in him is more than all else beside.

When he came to the house he was master of the situation. He ordered the hired mourners to be quiet; out of the house, nay, "He put them all out." When he comes into the house of death he takes charge of everything. He seeks to put them right as to what has occurred, and they "laugh him to scorn." They will not have his interpretation, and so he puts them out.

What a room the room of death becomes through him! At his word she that slept awakes; even death is at his service. What a revelation to Peter, James, and John. What a blessing to Jairus and his wife. Jesus is the master even of death!

#### Questions for Discussion

1. What did the woman's coming mean to Jairus?
2. Is place ever enough for human needs?
3. Did Jesus need urging?
4. Is it wise to limit Jesus by the flesh?
5. What was the meaning of the message from home?
6. What happened when Jesus took charge?

—Christian Advocate (N. Y.)

#### HITCH-HIKER OR HOBO?

Should all who stand by our highways asking for a lift be styled as hoboes or common beggars? I answer, no.

Speaking from my own experience and observation, I find as good class of people among the boys and men who stand by our highways asking for help in rides as I find in places of business or in other places as I come in contact with them.

For instance, I have traveled in North Carolina, South Carolina, Virginia, Tennessee, and Kentucky in my car and have let people ride in all these states. I would not be exaggerating to say I have let more than 100 different people ride as they would ask for a lift, and in every case they have treated me well and showed appreciation. I felt I was doing my fellowman a favor.

What I have is not mine but the Lord's. I am his steward. I am the Lord's. The car is his. There by the highway is one of God's creatures needing help. Why not God's steward driving the Lord's car take on one of his creatures that is in need? "He that saveth his life shall lose it," etc.

A young man living in Mt. Airy who drives a truck told me that he had let 500 people ride in accommodating them, and not in a single case had they tried to take advantage of him.

I feel that riding in my car and there by my side sits one of these hitch-hikers, perhaps a college boy on his way to see mother for a week-end or holiday; that my money I may chance to have in my pocket is as safe as money in some of the banks. Why do I say this? Here it is: In all the men I have let ride they have showed no notion of trying to get

my money or rob me. On the other hand, I have in my life deposited money in ten banks as I have moved from place to place. Out of these ten banks two of them have been closed, for those who were trusted to handle the money of the people were tried and convicted for stealing the money. I lost money in these two cases, small amount of course, but others lost heavily. How many bankers have been indicted and convicted for misuse of money in our country in the last two years? I say ten to every hitch-hiker that has taken advantage, tried to rob or hurt the man that had given him a lift. The banker is employed, paid well and trusted. The hitch-hiker is politely asking for a ride. This dishonest banker deceives. The hitch-hiker is not a deceiver. We know he does not expect to pay for his ride.

I came from Winston-Salem last week in my car. I picked up two young men and brought them to Mt. Airy. One of these young men had been working at a furniture factory in High Point. His job had given out. He was trying to get to Mt. Airy, looking for another job. He needed help. The other was a handsome young fellow from Duke—a ministerial student in the school of religion. He had a few days between semesters and was on his way to see his mother in West Virginia. I took these two young men to be anything else but hoboes or common beggars.

I suppose there are professional hoboes and deadbeats on the highways, and I wish we could pass laws to stop them. But I hope our legislature will not pass a law that will prohibit our fine school boys from getting free rides home and back to school again, or that will keep the poor fellow looking for honest labor or a job from getting a lift. The fellows who own the good cars and are able to buy gas can help these needy men and boys, and they ought to do it. It will be selfish not to do it.

So when these fine boys struggling for an education from Wake Forest, Duke, Carolina, and Wofford, standing by the highway with labeled traveling bag and that jolly smile on his face, can get a ride with me every time I pass him and there is a vacant seat in my car.

R. E. Ward.

#### A LITTLE WORD

A little word in kindness spoken,  
A motion or a tear,  
Has often sealed the heart that's broken  
And made a friend sincere.

A word—a look—has crushed to earth  
Full many a budding flower,  
Which had a smile but owned its birth,  
Would bless life's darkest hour.

Then deem it not an idle thing  
A pleasant word to speak;  
The face you wear—the thoughts you bring  
The heart may heal or break.

—Littell's Living Age.

## A COLD PASSES THRU 3 STAGES

*And It is Far Easier Relieved in  
the First than in the Second  
or Third Stages!*

A COLD ordinarily progresses through three stages: The Dry Stage, the first 24 hours; the Watery Secretion Stage, from 1 to 3 days; and the Mucous Secretion Stage. Once a cold gets beyond the first stage it is far more difficult to relieve.

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The wise thing to do when you feel a cold coming on is to take Grove's Laxative Bromo Quinine.

Grove's Laxative Bromo Quinine stops a cold quickly because it does the four necessary things. It opens the bowels. It kills the cold germs and fever in the system. It relieves the headache and grippy feeling. It tones the entire system and fortifies against further attack. That is the treatment you want—complete, thorough and effective. Anything less is toying with a cold.

Grove's Laxative Bromo Quinine is absolutely safe to take. It contains no narcotics and produces no bad after-effects. Every drug store in America sells Grove's

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In addition to the regular box of 20 tablets for 30c, Grove's Laxative Bromo Quinine is now packed and sold in convenient pocket-size tins containing 40 tablets for 50c. 20 per cent more value for your money.

### "JUNE OF THE HILLS"

(The Jonathan Price Novel)

By DAVID ENGLISH CAMAK

Was recommended by Intermediary, Senior and Young People's Groups in the Sunday Schools of Southern Methodism as one of the ten "Good Books" out of more than two hundred. Price \$1.50, Postpaid.

MAUDE McCULLOCH, Sales Manager,  
517 East Capitol Street, Washington, D. C.

## Tobacco and the Church

Should a church member drink intoxicating liquors? Certainly not.

Should a church member use tobacco? Does the use of tobacco hinder a church member from rendering the service he owes to his church and to God? We believe it does, and the following are some of the reasons why we think that a church member should not use it in any way.

In the first place, it is a waste of money. The writer used to be a slave to the extravagant, filthy habit, and being a poor man with a large family to support, I was not able to give very much to the support of my church. So one day something said to me, "Why do you spend from twenty-five to thirty dollars per year for that filthy tobacco which is injurious to your health when you should lay it aside and have that money to give to your church?" I will never forget that day, which was over five years ago, for I have had the joy from that day to this of giving this money which I had been wasting to the cause of my Christ. During these days of depression poor people especially have to deprive themselves of all of the luxuries of life if they are able to contribute much, if anything, to the support of the church. It is surprising to find how many of our church members who are real fine people in many ways, who will tell you that times are so hard that they can scarcely keep food for themselves, therefore cannot pay anything to the support of the church, and yet they have not cut down their tobacco bill any at all. It's first in their lives because they have become a slave to that poisonous nicotine and think that they cannot get along without it. Once a member of a certain church was approached for money for the pastor. He replied, "I don't have but fifteen cents to save my life, and I am just bound to buy me a plug of tobacco with it." Another member said that he had no job to make money to pay the preacher, and when asked how he managed to buy his cigarettes, said that he bought them on a credit. Why not buy a few groceries on a credit and take them around to the parsonage?

If there were no reason other than the above why a church member should not use tobacco it seems to me that they should be convincing enough, but according to statistics there are many greater reasons than those already mentioned. Eight or ten years ago the writer was talking with the superintendent of our high school, who at that time had been teaching for forty years. On being asked what had been his experience with pupils who had the cigarette habit, he stated that he had noticed the boys very carefully (at that time the girls had not stepped down that low), and he could not recall a single instance where the boy who had contracted the cigarette habit while a small child had ever been able to complete high school. He said that you could take a bright-minded,

honest boy and let him take up the cigarette habit at the ages of seven to ten or twelve, and his mind would be dulled to the extent that he would soon begin to fall behind the other pupils in his classes, and would resort to cheating and lying to try to get by, and finally would become discouraged and quit before he finished high school.

It is said that this poison has as much effect upon the mind and nervous system of a woman as it does a child, and that more than one-half of the children borne of mothers who smoke cigarettes die before they reach the age of two years, and that those who live inherit a weak resistance to all kinds of diseases and immorals. If all these statements are true and I have had physicians to verify them, it seems to me that it is high time that we wake up and do all that we possibly can to check this evil.

While attending the annual conference last November I was surprised and shocked to see so many of our Methodist preachers smoking the filthy weed, and some even going so far as to smoke the cigarette. Preachers, how are we going to keep our boys and girls from taking up this habit if our pastors smoke before them? I love and admire our Methodist preachers, but I do not think they should use tobacco, for we expect them to come into our homes with a cigarette in their mouth. Don't you think that it is high time that we should take St. Paul's advice and be willing to lay aside every weight that so easily beset us and put on the whole armor of God? If we are really willing to do this I think certainly that we will have to lay aside the tobacco habit.

This friendly letter of criticism is not intended to offend anyone, but on the contrary, I sincerely trust that it may be the means of leading many of us not only to give up the tobacco habit, but everything else that will hinder us from serving our Lord and Master in a way that will be pleasing to him."

J. P. Matheson.

### THE GRAPEFRUIT

It is not a native of Florida as many people suppose, nor is it a cross between an orange and a lemon. The grapefruit known as the pomola was grown and eaten in China many years ago and was brought to Florida by a sea captain by the name of Shaddock. This seafaring man had eaten and enjoyed the fruit in China and was the first to grow it successfully in America.

Grapefruit was exhibited at the Centennial Exposition in Philadelphia in 1876. But at first the people hesitated to eat it just as in former years they shunned the tomato. It was not until the twentieth century that the demand for grapefruit became wide-spread among the American people.—The Pine Cone.

## Mothers, Mix This at Home for a Bad Cough

Saves \$2. So Easy! No Cooking!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made costs no more than a small bottle of ready-made medicine, yet it is the most effective remedy that money can buy. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.



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## WHICH IS YOUR CLASS?

Do you belong to the jawbone class, the class of folks who talk  
About the many things they'll do, the paths of fame they'll walk,  
Who boast about their conquered worlds and deeds right nobly done,  
While yet their efforts end with words, no task is e'er begun?

Do you belong to the wishbone class, the class of folks who long  
That wealth and fame might flow to them for just a little song,  
Who wish that ease would be their lot and praise their fortune, too,  
While all the while they nod and smile and naught but nothing do?

Do you belong to the backbone class, the class of folks who work  
From early morn till late at night and never duty shirk,  
Who dig right in and fight their way towards the grand success  
That waits ahead for folks who give and always do their best?  
—R. Rhodes, in The Watchword.

## TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett.

## Why Is a Democrat?

Theodore Roosevelt used to tell a story on himself about a political speech he made in a hot campaign in Maine, in a neighborhood where Democrats were as scarce as hen's teeth. After he got going and well in his speech, he paused and said, "I wonder if there is a Democrat in all this big crowd?" A big fellow stood up in the rear. "And so you are a Democrat!" said Mr. Roosevelt. "Yes-sir!" "My friend, may I ask why you are a Democrat?" "Well, sir, my grandfather was a Democrat, and my father was a Democrat, and I am a Democrat." "I suppose," said Mr. Roosevelt, "that if your grandfather had been a horsethief and your father a horsethief that you would have been a horsethief." "No," said the sovereign, "in that case I would have been a Republican."

## Our Moolies

Our well informed advisors are telling us that the cow is to be our salvation in Dixie, where cotton seems destined to go the way of indigo and rice, each the crop at one time with a golden crown on its brow.

Thanks be, along with this new movement we are getting in more and more improved stock. So mote it be. General Washington's experience has been that of the southern farmer too long. Father George said he had a hundred cows and yet had to buy butter for his family.

But the days of the runt and rangy herd are passing, though too many of them are still seen in the turpentine veldts of South Georgia and amid the dwarf palmetros of Florida, poor bundles of sun burned sinews, fighting flies and ticks, and grinding away on a cud of briars, wiry grass and palm leaf fans. Those old times were the days when the adolescent youth found that the cows did not give any milk. He had to take it

away from them. My South Carolina friend had a cow last year that he was trying to sell. Of course, the purchaser asked the main question, "How much milk does she give?" And the answer was, "I don't know whether she has any milk or not, but she's a good cow and if she's got any milk, she'll give it to you."

## Golf

Golf is not a game. It's a disease. Sandy met Jamie (both devotees of the tees). "Heh, Jamie, I'll go round the links with you in the morning." "In the morning?" "Yis, in the morning." "In the morning?" "Yis. Yis. In the morning. What about it, mon?" A long silence of thought and no reply, and finally, "Weel, I was thinking of getting married in the morning, but, but I'll go round wi ye."

Now, ladies, what about it? Why not marry him and go to the links with him?

## AN ANCIENT QUOTATION APPLIED

"The Devil was sick, the Devil a monk would be;  
The Devil was well, the Devil a monk was he."

Possibly written in anticipation of the new Oxford movement according to the confessions of its proponents.

And who are they? Mostly sons of clergy, reared for the church, graduates of universities, theological seminaries, filling great churches, succeeding every way excepting in helping others, when out of the pulpit, drinking, gambling, licentious, going the limit, women the same.

"We come not to call sinners but the righteous to repentance, to show that practical benevolence is wrapped in silk as well as rags."

A high Oxford scholar told "of having been an ardent devotee of parties at which she largely wasted her time gambling and drinking."

Coming to show what Christianity is—absolute honesty, truth, love. Wesley fasted to feed the hungry, was stoned, hid to escape assassination. These are welcomed by the world.

Persons with social position, honor, power, riches, are usually content. Jesus said, Blessed are the poor in spirit, meek, pure, theirs is the kingdom. The hunger-bitten, distressed, sorrowful, come to me, I will rest you.

The Oxford folks parade their former scandals; no noise, have an easy seat, doze, wake up in heaven. No collection; flush of money are we. Where it comes from we are not told. From Russia, Japan, Geneva, Mussolini?

Seeing America under favorable conditions, stopping at swell hotels. No speaker claimed birth in a Methodist parsonage. Stripped of camouflage this is the new Oxford Movement.

A glass of fresh water, please. Thanks.  
Robah F. Bumpas.

The Salvation Army, which says a man may be down but he's never out, apparently has never made an every-member canvass.

RUPTURE  
discomfort ended!

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# Children's



# Storyland

## BETTY AND THE LADYBUG

By Frances Ann Fiske.

Dinner was over. Betty helped mother carry the dishes out to the kitchen. Then, very carefully, she brushed the crumbs from the tablecloth. She liked this tablecloth best of all. The center was white. It was the yellow border that made it so attractive to Betty.

"It looks like yellow sunshine and daffodils, and the yellow stripes on my kitten," she said to mother.

Mother smiled. "You and your kitten may go out into the sunshine for a while," she said. "I will frost the cakes before I wash the dishes. When I am ready I will call you and you may wipe the knives and forks and spoons for me again."

So Betty and the kitten went out on the lawn. Betty tied a small stick to a string. This she drew across the ground and the kitten ran after her, trying to catch it, until they were both tired. Then Betty sat down under the apple tree and laughed at the kitten's surprise to find the stick had disappeared. Then she tossed the string to the kitten and because she was warm and sleepy, she stretched her arm out on the smooth grass and laid her head upon it.

It was restless to lie there in the shade of the tree and listen to a pair of young birds chirping to each other in a nearby tree.

Presently a ladybug flew on to Betty's hand. She was a pretty ladybug, too. She wore a red robe with black dots on it. Betty sang softly:

"Ladybug, ladybug,  
Fly away home,  
Your house is on fire,  
Your children are gone."

Betty did not wish to frighten the ladybug away, so she kept very still and watched it crawl about on her hand. It tickled her some and she laughed, trying not to mind it. Probably the ladybug would fly away soon to look for its children. The warm sun made Betty feel very sleepy.

Next thing Betty knew, she was in front of her mother's rose-bush.

The ladybug was on the rose-bush, but Betty did not brush it away. She looked at it more closely than she had ever done before. She saw that it had two shiny black eyes. Between the eyes two feelers grew. She counted the dots on its back. There were just seven. She counted its legs. There were just six. There were dots on the legs too.

"Look," said the ladybug, in a tiny, proud voice, and she waved one of her six legs.

## COOKIE THOUGHTS

By Annie M. Halladay.

When we eat a cookie, let's  
Think what cookies mean,  
Wheatfields waving in the wind,  
Nodding heads of green,  
Sugar cane in tall stiff rows,  
Grapes from swinging vine,  
Dried to make the raisin sweet,  
In your bite and mine,  
Spices brought in giant ships,  
Far across the sea,  
Eggs from off the hayloft high,  
Laid for you and me,  
In the milk sweet clover scent,  
Helps to all remind,  
That the gentle bossy cow,  
Does not lag behind,  
All this in the cookie bite  
That we at for tea,  
Many things that bite could tell,  
To you, my dear, and me.

—The Evangelical Messenger.

Betty looked closely. There on the rose-bush lay twenty queer little balls all stuck together.

"What are those, Ladybug?" Betty asked.

"Why," replied Ladybug, "those are my eggs. You sang to me that my children were all gone, which reminded me that I did not have any, anyway, so I thought I would do something about it."

"But what have those queer things to do with children?" Betty wanted to know.

"Gracious!" laughed Ladybug, "don't you even know that my eggs will soon turn to grub, and that after a month each grub will turn into a chrysalis?"

"What's a chrysalis?" questioned Betty.

"Oh, a chrysalis looks something like a caterpillar," explained Ladybug patiently, and, deciding that Betty did not seem to know much about ladybug anyway, she continued, "After a while my children will have wings and look like me. Perhaps then they will fly away, but before they get ready to do that they will feed on the little green insects that would destroy your mother's roses if left on the bush."

"W-h-y!" exclaimed Betty. "How do they do that, Ladybug?"

"Easy enough," said Ladybug proudly. "Just use them as food to grow big and strong on, just as you use potatoes and carrots and oranges and milk."

"Oh!" Betty clapped her hands eagerly. "Now I know who you are. You are

one of the helpful bugs that mother read to me about the other day. I hope you have a great big family, so that there won't be a single naughty green insect left to spoil mother's lovely roses."

"I hope so too," said Ladybug.

Betty heard some one calling. She tried to run. Then she woke up. She had fallen asleep under the apple tree.

When Betty told her mother what had happened, her mother smiled.

"In your sleep you remembered what I read to you about the helpful bugs, didn't you, dear?"

"Yes," agreed Betty. "And it seemed so real that now I shall always remember to protect the helpful little ladybugs."—Zion Herald.

## MARY MARGARET LEARNS HOW TO HELP

Mary Margaret sat on the front steps kicking her heels, a naughty frown on her sweet little face. She was very cross, and for no other reason than that she had to help her mother wash and dry the lunch dishes. Now, if there was one thing in the world that Mary Margaret disliked more than another it was to dry dishes, and since that happened to be one of the duties about the house that fell to her share, she frowned quite frequently.

Mary Margaret lived with her mother and father in a pretty white cottage in a town where her father was a professor in a college. She was "going on seven," she said, and her mother thought it about time for her to begin to learn just how to keep house.

The sun shone brightly on the front steps. After awhile, Mary Margaret tired of kicking her heels; so she got up and slowly walked down over the lawn to a small tree at the side of the house. This was her own particular tree, and she spent many happy hours playing beneath it.

But now she did not feel like playing. She was still thinking about those dishes and feeling more hurt and upset every minute because she had to help.

As she sat there she noticed a number of ants running around a pile of dirt.

"I wonder why they are doing that," thought Mary Margaret, as she watched them curiously. Then she saw what was the trouble. When she had crossed the lawn she stepped on an ant house, knocking the sand in all directions.

All the ants were helping to build that house again. They had left their own work, and were carrying sand to rebuild the house.

Mary Margaret was so interested in the ants that she was quite startled



when several birds began to chatter on the other side of the tree. She looked around cautiously. There she saw a bird with a broken wing, trying to fly. The poor little thing could hardly raise itself from the ground, although several birds fluttered about, trying to help.

After Mary Margaret had watched them for some minutes she suddenly spoke out loud.

"Why, even the birds and the ants are helping one another. Oh, I am so sorry that I was cross to my mother when she wanted me to help this morning."

And as Mary Margaret ran across the lawn again she made up her mind that she could be as kind as birds and ants. Never again would she be naughty when her mother asked her to do anything for her.—Bertha Altbayer, in *The Sunbeam*.

#### THE UNEXPECTED STORY

By Emma Florence Bush.

"Mother," asked Phil Turnbull, "don't you think you could have a little party for me? Just a little one!"

"Oh, Phil, I don't see how I can. I know you have been to a number of parties and we ought to give one for you, but with father's sickness and having to hire so much extra help for the farm, I do not think we can afford it. You will have to wait until spring, when perhaps we can give you a nice one."

Phil was only nine years old, but he knew how hard it was sometimes for mother and daddy to make the worn-out old farm pay, so he tried not to show his disappointment and said cheerfully, "Well, perhaps spring will be a better time for a party."

The very next Saturday Phil had been working hard all the morning, helping daddy, who was now able to work around a few hours each day. It was just after dinner and he was sitting on the piazza waiting for daddy to wake from his nap, when he saw an automobile standing some distance down the street, and a boy coming up toward the house. As the boy came nearer he cried out in surprise, "Why, Phil Turnbull, do you live here?"

It was Harold Selby, one of Phil's schoolmates. "Father was taking a crowd of us over to the game in Sherborn," he said, "and the car broke down. Father can't fix it and he wanted me to telephone the garage man from here."

Phil led the way to the telephone, then he went with Harold back to the car. "Hello, Phil!" cried the boys as he came within sight. "We didn't know you lived here."

Phil was glad to see them and at his suggestion the boys came back to the house while Harold's father waited for the garage man. What a good time they had! Just eight of them, including Phil, went all over the farm. They looked in the hay in the barn and saw the old cat with the kittens, they each had a turn around the pasture on the back of the old farm horse, then they helped Phil hunt eggs in the woodshed and the barn.

When they came back to the house they found the garage man still working on the car, and he said it would take

several hours to fix it. Then Phil suggested that they go to the chestnut pasture for nuts, and gave each of the boys an old burlap bag to gather them in. Harold's father went with them and helped boost them up the trees and gather the nuts they shook down.

At last the bags were full and they went back to see if the car was ready. Then there was a surprise for Phil. His mother had set the table on the piazza with dishes, on which were large squares of gingerbread, dozens of toothsome cookies, great pitchers of milk, and piles of rosy-cheeked apples. The hungry boys gave a shout of joy, and all began to eat.

"It has been a regular party," said Harold as the garage man announced the car was ready. "It's too late now for the game, but daddy says he will take us next Saturday and we will stop for you."

"Why, I had a party after all!" exclaimed Phil, as he watched them drive away.—*Zion's Herald*.

#### THIS IS YOUTH

A thirteen-year-old girl of Coral Gables, Florida, entered the poetry competition of the Joseph Brown Foundation of New York, the reward being a year's scholarship at Wellesley College. The contest was open to high school pupils of the United States. First and second prizes both fell to her. The subjects set were "My Future" and "Dreams." The following gained the first prize:

#### MY FUTURE

By Charlotte Robson.

A rose unblown, a flight unfown;  
A garden with its blooms to come;  
A song unsung, a knell unrun;  
A picture, shadowy—yet unhung.  
A home, maybe in foreign clime;  
I can not know the plan Divine.  
A wondrous pageant, unrevealed;  
A jewel case with wealth concealed.  
Thus doth my future on me wait,  
With each tomorrow's opening gate.

—From the *Literary Digest*.

A noted Presbyterian, preaching one Sunday in a Western town, was asked by the soprano for his subject, so that she could select an appropriate solo to follow the sermon.

When he hesitated, she said: "Never mind; I'll listen carefully and before you get through I'll have something selected."

The sermon ended, then came the selection, "Sometime, somewhere, we'll understand!"

The honeymooners were driving through the country when they met a farmer leading a mule. Just as they were about to pass, the animal turned towards the motor car and brayed vociferously.

The bridegroom in a teasing way turned to his wife and remarked: "Relative of yours?"

"Yes," she said sweetly, "by marriage."—*Christian Science Monitor*.

## TO MOTHERS whose children won't EAT

Nature knows best. Never coax a child to eat! Remove the cause of a youngster's poor appetite. When appetite fails, tongue is coated white, eyes are a bilious yellow, don't give small children a constipating cathartic that drains the system. California syrup of figs is all the "medicine" they require.

Specialists will tell you that a sluggish appetite almost always means the child has a sluggish colon. Correct this condition called *stasis*, and see how quickly a listless, drooping boy or girl begins to eat—and gain! The only "medicine" such children seem to need is pure, unadulterated fig syrup.

Children who get syrup of figs, now and then, soon have the appetite and energy of young animals! They keep well and avoid colds and sluggish spells.

Nature never made a finer laxative for children; and they all love the wholesome, fruity flavor of the real California syrup of figs. It's purely vegetable, but every druggist has it all bottled, with directions. Begin with it at once. The very next day, your child will be eating better and feeling better. Keep on with the syrup of figs a few days and see amazing improvement in appetite, color, weight, and spirits.

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**TAKE** Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics, 10c, 20c and 50c bottles at drug stores.

**CAPUDINE--Liquid**

## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

March		
Steen, Calvary, 11	5	5
Carr, 7:30	5	5
Orange-Carboro, 11	12	12
Hillsboro, New Sharon, 3	12	12
Calvary, 7:30	12	12
Front Street, 7:30	15	15
Massey-Andrews, Massey, 11	19	19
Cedar Grove, Walnut Grove, 3	19	19
Lakewood, 7:30	19	19
Branson, 7:30	22	22
Person, Oak Grove, 11	26	26
Rotgenmont, Union, 7:30	26	26
Rochboro, 3:30	26	26

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

March		
Columbia, 11	5	5
Herdford, 7:30	5	5
Chowan, Anderson, 11 and 2	11	11
Chowan, Anderson, 11	12	12
Elizabeth City, First, 7:30	12	12
South Mills, McBride's, 11 and 2	19	19
South Mills, McBride's, 11	19	19
Pasquotank, Mt. Herman, 3	19	19
Myopack, Memorial, 11	26	26
City Road, 7:30	26	26

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

March		
Hamlet, a.m.	5	5
St. Johns-Gabriel, St. John's, p.m.	5	5
Hamlet Street and Calvary, Calvary, a.m.	5	5
Hay Street, p.m.	12	12
Laurel Hill, Snead's Grove, a.m.	19	19
Caladenia, p.m.	19	19
Hot Springs, a.m.	26	26
Racford, 7:30	26	26
April		
Ricee, Candor, a.m.	2	2
West End, Pleasant Hill, afternoon	2	2
Abertown-Vass, Vass, p.m.	2	2
Elberle, Jones Spring, a.m.	9	9
Hamlet, p.m.	9	9

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

March		
Jones, 11	5	5
Riverside-Bridgeton, Heech Grove, 7:30	5	5
Greenville, 11	12	12
Dover, Lanes, 3	12	12
Ocracoke, 7:30	15	15
Atlantic, Wilkison, 3	16	16
Straits-Harlowe, Merrimon, 11	17	17
Kinston, 11	19	19
Pink Hill, 3	19	19
Morehead City, 11	26	26
Centenary, 8	26	26
April		
LaGrange, 11	2	2
Vanceboro, Epworth, 11	9	9
Vanceboro, 7:30	9	9
Oriental, Kershaw, 11	16	16
Pamlico, Alliance, 3	16	16

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FIRST ROUND

March		
Princeton, Fellowship, 11	5	5
Centers, 7:30	5	5
Managers, Mt. Ariel, 11	11	11
Lillington, Pleasant Plains, 11	12	12
Epworth, 7:30	12	12
Millbrook, Roleville, 11	18	18
Smithfield, 11	19	19
Farmington, 7:30	19	19
Jenkins Memorial, 7:30	19	19
Oxford Ct., 11	26	26
April		
Edenton Street, 11	2	2
Selma, 7:30	5	5
Newton Grove, Wesley's, 11	8	8
Benson, Elevation, 11	9	9
Dunn, 7:30	9	9
Oxford, 7:30	12	12
Middleburg, Shisco, 11	16	16
City Road, 7:30	16	16
Stanley, 7:30	19	19
Kitrell, Trinity, 11	23	23
Louisburg, 7:30	23	23
Cary-Apex, Macedonia, 11	30	30
Clayton, 7:30	30	30

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

March		
Conway, Bethany, 11	5	5
Enfield-Whit, 11	5	5
McKinnis, Concord, 11	12	12
South Rocky Mount, 7:30	12	12
Garysburg, 11	19	19
Littleton, Calvary, 3	19	19
Farmington, 11	26	26
Tarboro, 7:30	26	26

Seaboard, Pleasant Grove, 11	30	30
Rich Square, Woodland, 11	31	31
Kemly, Micro, 11	2	2
Clark Street, 7:30	2	2
Norlina, Jerusalem, 11	6	6
Rosemary, Smith's, 11	7	7
Scotland Neck, 11	9	9
Northampton, LaSker, 3	9	9
Robersonville, Arthurs, 11	16	16
Spring Hope, White Oak, 11	23	23
Rocky Mount Ct., Red Oak, 7:30	23	23
Bethel, 11	30	30
Nashville, Maple Creek, 3	30	30

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

March		
Whiteville, 11	5	5
Chadbourne-Evergreen, 3	5	5
Timiny, 11	12	12
Garland-Edwards, Godwin, 11	18	18
Falson-Kennanville, Godwin, 11	18	18
Burgaw-Herrings, 11	19	19
Epworth Wesley, Bethany, 3	19	19
Warsaw-Magnolia, Magnolia, 11	26	26
Fifth Avenue, 5	26	26
April		
Shallotte, Andrews, 11	2	2
Soupport, Timiny, 7:30	9	9
St. Paul, Barker's, 11	9	9
Lumberton Ct., Smith's, 3	9	9
Scott's Hill, Union, 3	16	16
Bladen, 11	19	19
Lumberton, Chestnut Street, 7:30	19	19
Tabor, Bethany, 11	23	23
Elizabeth, Union, 3	23	23
Gairmont, Timiny, 7:50	23	23
Town Creek, Wayman, 1	30	30
Carver's Creek, Carver's Creek, 2	30	30
Hallsboro, Peace, 4	30	30

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
SECOND ROUND

March		
Marshall, 11	5	5
Hot Springs, Fairview, 3	5	5
Hillside, night	5	5
Rusman, 11	12	12
Skyland, Horehose, 3	12	12
Central, 11	19	19
Weaver's Ct., 3	19	19
Haywood Street, night	19	19
West Asheville, 11	26	26
Fairview, 3	26	26
Oakley, night	26	26
April		
Candler, 11	1	1
Acton, Asbury, 11	2	2
Leicester, Grace, night	2	2

Delegates for district conference will be elected.

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

March		
Waxhaw, Mineral Springs, 11	5	5
Unionville, Mill Grove, 3	5	5
Hawthorne Lane, 7:30	5	5
Ansonville, Wightman, 11	12	12
Peachland, Harmony, 3	12	12
Myers Park, 7:30	12	12
Matthews-Indian Trail, Indian Trail, 11	19	19
Prospect, Midway, 3	19	19
Thrift-Moore's, Thrift, 7	19	19
Big Springs, 7:30	26	26
April		
Wadesboro, 11	2	2
Polkton, Poplar Hill, 3	2	2
Belmont Park, 7:30	2	2
Hickory Grove, 11	9	9
Weddington, Bond's Grove, 3	9	9
Trinity-Doria, 7:30	9	9
New Hope-Bethel, Bethel, 11	16	16
Lilesville, Olivet, 3	16	16
Spencer Memorial, 7:30	16	16
Monroe, Central, 11	23	23
Stanfield, Mt. Moriah, 3	23	23

All day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Delegates to district conference elected on this round.

GASTONIA DISTRICT  
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
SECOND ROUND

March		
Bradley Memorial, 7	1	1
Lincoln Ct., Asbury, 11	4-5	4-5
Bessemer City, Concord, 3	5	5
Park Street-Belmont, Ebenezer, 7	5	5
Mount Holly, 7	5	5
Crouse, Laboratory, 11	12	12
Stanley, Iron, 7	12	12
West End, 7	15	15
Rock Springs, Bethel, 11	18-19	18-19
Lovell, Bethesda, 3	19	19
Dallas, High School, 7	19	19
Lincolnton, First, 11	26	26
Goodsonville, 3	26	26
Cherryville, 7	26	26
April		
East End, 11	2	2
South Fork, Ebenezer, 3	2	2
Main Street, Gastonia, 7:30	5	5
Main Street, Belmont, 11	9	9
Shelby Ct., El Bethel, 11	15-16	15-16
Cherryville Ct., St. Paul's, 3	16	16
Lafayette Street, Shelby, 11	16	16
Central, Shelby, 7:30	23	23

## THIS WOMAN LOST 35 LBS. OF FAT

Miss M. Katner of Brooklyn, N. Y., writes: "Have used Kruschen for the past 4 months and have not only lost 35 pounds but feel so much better in every way. Even for people who don't care to reduce, Kruschen is wonderful to keep the system healthy. I believe a nurse should know for I've tried so many things but only Kruschen answered all purposes." (May 12, 1932).

TO lose fat SAFELY and HARMLESSLY, take a half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—don't miss a morning—a bottle that last 4 weeks costs but a trifle—but don't take chances—be sure it's Kruschen—your health comes first—get it at any drugstore in America. If not joyfully satisfied after the first bottle—money back.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. APPLY to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



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# GREENSBORO DISTRICT

W. A. Newell, P.E., 568 Summit Ave., Greensboro, N. C.  
SECOND ROUND

Proximity, Proximity, 11	5
Pleasant Garden, Raboth, 3	5
Highland, Highland, night	5
Gibsonville, Gibsonville, 11	5
Mount Pleasant, Mount Pleasant, 3	12
Proximity, Proximity, night	12
Wesley Memorial, Wesley Memorial, 11	13
Highland, Highland, 3	13
Jamestown, Oakdale, night	19
Guilford, Pisgah, 11	26
Summerfield, Morehead, 3	26
Caraway Memorial, Caraway Memorial, night	26
Ruffin, Pelham, 11	2
Battle Ground, Gethsemane, 3	2
Ward Street-Archdale, Archdale, night	5
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Farmer, Concord, 11	16
New Hope, Center, 3	16
Ramsey-Franklinville, Franklinville, night	16
Coleridge, Concord, 11	23

# MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Burke, Boiling Chapel, 11	5
Mission and Spiritual Life Conference for Burke and McDowell counties at Glen Alpine, 2 p. m.	5
Marion, First church, night	5
Elk Park, Newland, 11	12
Mission and Spiritual Life Conference for Avery, Mitchell and Yancey counties at Spruce Pine, 2 p. m.	12
Old Fort, 11	19
North Forest, Oak Forest, night	19
Micaville, Martin's Chapel, 11	26
Cross Mill, Carson Chapel, 3	26
Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avondale, Avondale, night	2
Rutherford College, 11	2
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilkey, Gilkey, 11	12
Broad River, Wesley's Chapel, 11	12
Bostic, Hopewell, 11	16
Henrietta, Henrietta, night	16
Avery, Pine Grove, 11	23
Glen Alpine, 11	23
Table Rock, Linville, 3	26
Morganston Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30

# MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Todd, Blackburn's, 11	5
Warrensville, Smithport, 3	5
Jefferson, West Jefferson, 7:30	5
Sparta, Siloh (Saturday), 11 and 2	11
Canton, Sutherland, 11	12
Watagua, Mabel, 3	12
Boone, 7:30	12
Jonesville, Maple Springs, 2:30	13
Mt. Airy Ct., Zion, 11	19
Ararat, Hunter's, 3	19
Helton, Goose Creek, 11	26
Laurel Springs, Bethel, 3	26
Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Silva (protracted meeting), 7:30	2
Debus, Siloh (Q. and dedication), 11	9
Yadkinville, Booneville, 3 and 7:30	9

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

# SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Concord, Central, 11	5
East Spencer, East Spencer, night	5
Pine Grove, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Roman Mills, Main Street, 11	19
Granite Quarry, Mt. Tabor	19
New London, Richmond, night	19
Albemarle Ct., Bethany, 11 and 3	26
Badin-Tabernacle, Tabernacle, 11	26
Albemarle, First Street, night	26
Albemarle-Central, night	26
Harmony, 11	2
Concord Ct., Mt. Carmel, 3	2
Kent Street, night	2
Spencer-Central, night	5
Forest Hill, 11	9
Epworth, night	9
Salisbury, First, night	13
Park Avenue, 11	13
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	30
Salon, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	30

# STATESVILLE DISTRICT

J. S. Hiatt, P.E., Walnut St., Statesville, N. C.  
SECOND ROUND

Hickory, Westview, 11	5
High-Rhodius, High-Rhodius, night	5
Mt. Zion, 11	5
Davidson-Fairview, 3	12
Shepherd-Jesus Memorial, night	12
Granite Falls, 11	19

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

# A Notable New Hymn Book

## 98 CHURCH CLASSICS & GOSPEL HYMNS



Standard Evangelical Classics—Tested Gospel Hymns—Young People's Hymns—Solo, Duet and Chorus Selections—Eight new tunes known to American Radio Audiences, hitherto unpublished, including: "The Touch of a Friendly Hand," "Amazed," "God of the Sunrise," "Satisfied with Thee," "Do Not Turn Away From Jesus," "Only Jesus Satisfies," "God's Tomorrow" and other favorites such as "The Old Rugged Cross," "Lay Your Burden Down At The Cross." For use in churches, Young People's Meetings and Evangelistic Services.

MUSIC EDITION  
One copy, postpaid 15c. 25 or more at 10c delivery extra, 1c each U. S.  
Order from publishers ONWARD PRESS, Dept. 4  
RICHMOND, VA. or TEXARKANA, ARK.-TEX.

Dudley Shoals, 2:30	19
Hudson-Colliers, night	19
Hickory, First, 11	5
Lenoir, First, 11	9
Whitwell, Mt. Zion, 2:30	9
Lenoir Ct., Littlejohns, night	9
District conference, Central church, Mooresville, May 9-10.	

# WAYNESVILLE DISTRICT

Leonidas D. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Whittier, Shoal Creek, 11	5
Canton, 7:30	5
Silva, 11	12
Waynesville, Pine Wood, 11	12
Webster, Love's Chapel, 11	19
Clyde, 7:30	19
Delwood, 11	26

# WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Davidson, Mt. Olivet, 11	26
Sedge Garden, 7:30	26

David, Salem, 11	4
Thomasville, 11	5
Clarksburg, 3	5
Trinity-Bethel, Bethel, 7:30	5
Thomasville, Pine Wood, 11	12
Eranger, 11	12
Welcome, Center, 7:30	12
Centenary, 11	19
Ogden, Oak Summit, 7:30	19
Kernesville, 11	26
Forsyth, Pine Grove, 7:30	26

Walkertown, 11	2
Burhead, 7:30	2
Farmington, 11	9
Levisville, Doubt, 3	9

# ONE CENT A DAY PAYS UP TO \$100 A MONTH

The Postal Life & Casualty Insurance Co., 189 Diarks Bldg., Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for 24 months for disability and up to \$1,000 for deaths—costs less than 1c a day—\$3.50 a year. 150,000 have bought this policy. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. Write them today.

# Asthma Vanished No Trouble Since

"After 16 years of intense suffering from asthma," says Mrs. R. H. Wilson, 64 Metcalf St., New Bern, N. C., "having tried all kinds of medicine, I finally started taking Nacor in July, 1927. My asthma promptly began to decrease, and soon disappeared. I thought it might come back during the winter, but it didn't. I have not had a sign of it since."

Find out how thousands have found lasting relief. Their letters and other vital information will be sent free. Write to Nacor Medicine Co., 584 State Life Bldg., Indianapolis, Ind.

# FALSE TEETH Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little Fastesth on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get Fastesth at any good drug store.

# QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Ashboro, N. C. Your money back if it fails.

**WANTED** You to get our prices before buying that cheaper work Satisfaction guaranteed. Name men wanted in uncovered territories Salisbury Marble & Granite Co., Salisbury, N. C.

## IN MEMORIAM

**JARROTT**—After a very brief illness Mrs. J. F. Jarrott was called to her eternal home Friday, December 30, 1932. Mrs. Jarrott was a faithful member of Trinity Methodist church, Wilmington. She was a most devoted wife and mother and will be remembered as a woman of beautiful Christian character. She is survived by her mother, father, three brothers, three sisters, her husband and two children, Mildred and Joseph, Jr. The heartfelt sympathy of their many friends in the church and community is extended to the bereaved family.

L. C. Larkin.

**COOPER**—William Edward Cooper was born March 5, 1856, and died January 6, 1933. He was married to Lydia C. Young March 29, 1877. She preceded him in death August 10, 1930. To this union were born eight children. Sarah Ellen died in infancy. The others are Rev. W. F., G. V., G. T., C. A., M. R., Mrs. Worth Ray, and Mrs. Wiley Cox. He joined the Methodist church after reaching middle life and was a faithful and honored member of the Grassy Creek church until his death. He made his home at Daughton but had extensive business connections in Elkin. He was laid to rest amid a large company of friends.

Pastor.

**BRYANT**—Mary Ellen Bryant, daughter of Mr. and Mrs. J. R. Bryant of Ronda, was born December 21, 1904, and died December 24, 1932. She is survived by her parents and two sisters, Mrs. Rosamond Hill of Preston, Va., and Miss Grace Bryant of Ronda. Miss Bryant joined the Maple Springs M. E. Church, South, at the age of 13 and was a very devoted member until her death. For several years she took a prominent part in the affairs of her church and was director of Golden Cross. She was a teacher in the public schools of the community and was beloved by her pupils. Many friends mourn her going.

Pastor.

**GIBSON**—Henry W. Gibson died December 22, 1932. He made his home with his daughter, Mrs. Will N. Ramsey since the death of his wife several years ago. Brother Gibson had long been a member of Carson's Chapel M. E. Church, South. He was loyal and faithful in his love and devotion to his church and his Lord. He was for many years superintendent of the Sunday school. He was born August 25, 1852. He is survived by one daughter, Mrs. W. N. Ramsey, and two sons, Ed B. of Marion, N. C., and M. A. Gibson of Chase City, Va. He died strong in the faith that Jesus saves, and is resting in the hope of a glorious resurrection.

J. A. Howell.

**SWAIM**—Delia Swaim, formerly Delia Morris, passed to her eternal reward Sunday, February 12, at the age of 32 years, two months and 27 days. She is survived by her husband, William H. of Thomasville; two children, Billy and Margaret Swaim, and one sister, Mrs. Bunn Bowden of High Point. She had been a patient sufferer for a year, much of that time in the state tuberculosis sanatorium. The funeral service was conducted by her pastor, assisted by her former pastor, D. R. Proffitt of Lexington, and was held in Unity Methodist church, Thomasville, of which she was a loyal member, Tuesday, February 14. She was a good, faithful wife, mother, and friend, and will be held in loving memory by many.

John Cline, Pastor.

**HEPLER**—Cornelius Fillmore Hepler passed from earth February 11, 1928, at the age of 71 years, nine months and 25 days. He is survived by his widow, who was Mollie Louisa Pierce, and seven of his 12 children—Mrs. J. W. Jones and Mrs. James Cox of High Point; Mrs. R. M. Loflin of Denton; Ollie Rea Hepler of the home; George E. Hepler of High Point; Robert T. Hepler of Thomasville, Route 3; and Carl V. Hepler of the home, Thomasville, Route 3. He had been in declining health for a year. The funeral service was held at Pleasant Hill church, of which he was a member, Sunday afternoon, February 12, and was attended by a large gathering of friends. He was a good man, much beloved.

John Cline, Pastor.

**MCGINSEY**—In the evening of January 21, 1933, the spirit of Mrs. Susan Anne McGinsey, wife of the late Andrew Hunter McGinsey, and mother of A. P. McGinsey, a faithful and beloved Sunday school superintendent at Mount Grove, Table Rock charge, passed to eternal rest. She was a faithful and consistent member of the Methodist church, which she joined in early childhood. Aunt Sue was a loyal wife, a tender and loving mother and a kind and helpful neighbor. Hers was a gentle and beautiful spirit that lived as she died—happy in the faith. She leaves four sons, two sisters, six grandchildren and a host of friends to mourn her loss. May we, like her, be able when our summons comes to say, "Tell them I am dying happy."

Mrs. Sylvester Kincaid.

**ROBERTS**—E. P. Roberts was born January 31, 1853, in this state. He married Frances Forsythe in 1872. There were born to this union 13 children—Mary N. Roberts, wife of I. A. Reed, who preceded her father in death; Dr. Patree, died May 5, 1887; J. P. Roberts, died April 27, 1924; Vassar Roberts, died October 20, 1918; Dema Allard Roberts, died March 10, 1896; Mrs. A. Z. Veasey of Stem; Mrs. S. H. Veasey of Stem; Mr. J. B. Roberts; Mr. L. S. Roberts; Mrs. Ralph Jones of Stem; H. I. Roberts of Durham; M. I. Roberts of Wendell; J. E. Roberts of Durham. His wife, Mrs. Frances Roberts, died May 6, 1906. He married Miss Ziba Cash July 28, 1909. She died April 11, 1930. Brother Roberts joined the Moore's Methodist church in 1872. For 37 years he was superintendent of the Sunday school. This good man passed to his reward on September 27, 1932, and was buried by his pastor, Rev. C. H. Kelley, in the family burial ground near his home.

C. H. Kelley.

**HALL**—Miss Ethel Hall was the daughter of the late B. W. Hall and Mrs. Martha Benham Hall. She was a graduate of Roper Hospital at Charleston, S. C., of the class of 1918. After having received her training as a nurse, Miss Hall began the practice of her profession in Haywood county, N. C. She was for some time superintendent of the Waynesville Hospital. Miss Ethel was very loyal to her profession, giving all that she had to relieve the suffering of others. But while nursing others to health she fell under the hand of disease and for several years suffered untold agony of mind. She was very patient in her suffering, giving evidence of being a Christian lady. She was a faithful member of the M. E. Church, South, at Harmony Grove. On January 27, 1933, Ethel was relieved from all physical affliction and peacefully passed on to be with God and receive her eternal reward. She told her pastor when he was visiting her just about a week before her death that her greatest comfort was the presence of God to help her bear the affliction.

"Blessed are the dead who die in the Lord."

H. C. Freeman, Pastor.

## RESOLUTIONS OF RESPECT

Whereas, the Maker of all life has seen fit to remove from our midst our friend, brother and co-laborer, Dr. N. P. Boddie; and

Whereas, he has been a faithful and consecrated member of Duke Memorial church for 43 years, served as a steward of the church for 40 years, and as trustee for 23 years; and

Whereas, his unselfish life and devoted labors in our community as a physician and public citizen have been an inspiration and a blessing not only to this church but to all people who knew him; and

Whereas, his great interest and diligence in all the plans and labors of the church, his loyalty to its institutions and his devotion to the worship of its altars, have set before us a high and shining light;

Therefore, be it resolved, that this board express to his bereaved family its deepest sympathy in their hour of distress and pray that the blessing and comfort of Almighty God, whom he served and revered, may abide with them in this hour of their loss and grief.

Resolved further, that a copy of these resolutions be forwarded to his family, a copy spread upon the minutes of the board of trustees, and a copy forwarded to the North Carolina Christian Advocate for publication.

Board of Stewards Duke Mem. Church.

D. W. Newsom,  
E. S. Yarborough,  
Dollan Harris,  
Geo. T. McCracken,  
Marshall T. Spears.

## RESOLUTIONS OF RESPECT

We, the members of our Bible class and Sunday school, do sincerely pay tribute and express our deep loss and sorrow for one of our oldest and most beloved members, Mr. J. Malon Davis, who passed to his reward January 22, 1933.

Brother Davis was a member of Prospect M. E. church and for many years a steward, but since moving to East Bend he was a regular attendant of our Methodist church and Sunday school here. His interest, his example of love and devotion to our Sunday school and church will ever be an inspiration to us to do our best.

Therefore be it resolved:

First, That our class and Sunday school has sustained a great loss.

Second, That we express our deep appreciation of his life and faithfulness among us.

Third, That a copy of these resolutions be sent to his children, to his sisters and brothers, and to the N. C. Advocate for publication.

Mrs. E. H. Wade, Teacher,  
Mrs. Nora Ward, Supt.

## IN MEMORIAM

In the passing of Mrs. B. N. Mann to her heavenly home the community and church life of Greensboro, N. C., has suffered a distinct loss. Over a long period of years she was an inspiring leader and teacher in educational and religious circles. Her Christian influence and teachings will live far beyond the space of her life.

As a member and assistant teacher of the Susannah Wesley Bible class of West Market Street church she was faithful, loyal and efficient in all her services in every department, giving herself with radiant enthusiasm and superior intelligence. Our hearts will ever be warmed by memories of her firm convictions of character, her mental vigor and her friendly personality.

Her spirit is still with us cheering and inspiring us to nobler efforts.

Mrs. A. W. Plyler,  
Mrs. Conrad Whittington,  
Mrs. James P. Buchanan.

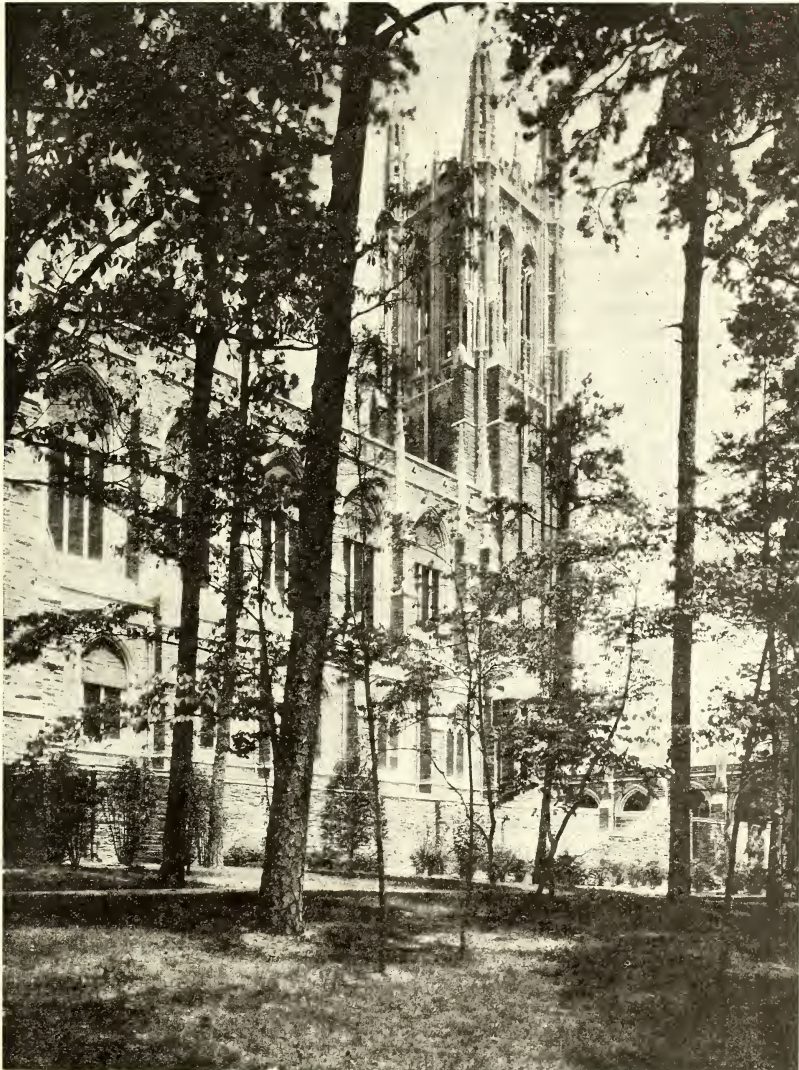


# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 9, 1911

Number 10



THIS SHOWS SIDE OF DUKE UNIVERSITY CHAPEL AS SEEN FROM THE GROVE WHERE HUNDREDS GATHER DURING THE SUMMER CARILLON RECITALS. IN THE LOWER AISLE WINDOWS RICH STAINED GLASS DEPICTS EPISODES IN THE LIFE OF CHRIST. THE UPPER, OR CLERESTORY, WINDOWS ARE THE SOURCE OF MOST OF THE CHAPEL'S LIGHT.

## Look at the Label on Your Paper

We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.

If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.

The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Lists of subscribers have gone out recently to all pastors. Your pastor is now prepared to do some good work for the paper; stand by him in this.

### CASH AND POSTOFFICE ORDERS DOUBLY WELCOMED

Checks are always appreciated; cash and postoffice money orders are received with acclaim just now. These enable us to pay our printers so they can buy bread and meat. This is to thank all who are helping us in this way just now.

Rev. J. H. Shore sent this week from Hamlet a postoffice money order for \$25 and Mrs. W. F. Cauble sent from Salisbury an order for \$10. These were for new and renewal subscribers. Others enclosed the long green. Our highest and best to all.

Many of our subscribers are the most loyal possible. They are ready to share with us of their limited cash to keep the paper going. Some are just as ready to divide with us as they are willing to have one of the editors to sit down at their table and share a meal with them. Such friends at this time enable us to keep going with great gladness of heart.

Will each one who reads this note, if possible, send us a \$1 or \$2 to be credited on his subscription? Send cash or money order, or, if more convenient, send check.

This personal word of appreciation goes to each of our subscribers in this hour when "a friend in need is a friend indeed."

### PERSONALS CONNECTED WITH ADVOCATE CAMPAIGN

#### Park Avenue, Salisbury

Yesterday Mrs. W. F. Cauble from Park Avenue church, Salisbury, Rev. S. M. Needham, pastor, sent us a postoffice money order for \$10, which paid for three renewals and two new subscribers. We thank Mrs. Cauble and Brother Needham for this report from their church.

#### Hamlet

Mrs. J. H. Shore, wife of the pastor, sends us a postoffice money order for \$25 in payment for 11 renewals and two new subscribers. With a wife like Brother Shore has it is not surprising that he continues his great record

as a pastor. He is keeping up to his high standard at Hamlet. We thank Mrs. Shore for her remittance.

#### Marion-Cross Mills

Rev. J. A. Howell sends us three new subscribers and a renewal from Marion-Cross Mills. This good man has our thanks for new subscribers do not come tumbling in amid the stress and strain of the times. But we expect to carry on and things will grow better further on.

#### Newton

Three new subscribers and one renewal is Rev. M. B. Woosley's latest report from Newton. We thank this steady worker for the Advocate.

#### Sparta

Rev. C. W. Russell sends us five new subscribers and one renewal from Sparta. That is truly a manifestation of the Spartan spirit that characterized the ancient Greeks when a Spartan mother said to her boy going into battle, "Son, come home with your shield or come home on it." American people are just now in need of the Spartan spirit.

#### Forsyth Circuit

Rev. T. B. Johnson, an active member (with emphasis upon "active"), of the class of 1892, sends us when the banks are taking holiday—but Johnson is not—seven new subscribers and two renewals. That is remarkably fine work. This cash helps us at a time checks cannot be cashed. Thank you, Brother Johnson.

The work in the Advocate office never stops. We keep at it day in and day out. The same should be true in the field if we are going to carry on these days that so test the stuff of which we are made. Let us all keep at it and make the Advocate a still larger force in every church and home.

Even if the banks are taking holiday, send us checks if you do not care to send money in your letter. Thousands send the cash in letters and none of them have failed to arrive in due time. Postoffice money orders are always good.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 9, 1933

Number 10

By a vote of 75 to 19 the House last Monday night killed the liquor bill that would allow the sale of liquor on prescription of a doctor. Only praise for those 75 members of the House who would have none of it. In all the methods of handling liquor in North Carolina none has been so great a nuisance as liquor in drug stores.

The blow struck at our divorce laws by the present legislature and the efforts to discount Sabbath observance and other traditional observances of our people indicate the moral depths into which we have fallen. But the more serious symptom of our moral collapse is the spirit of resentment manifest against those who would bring men to the bar of conscience and make them answer to the laws of God. Let the pulpit stress the Ten Commandments and cry aloud against the sins of those who fill the pews—let the ministers of God rebuke and chasten as did the prophets and apostles of old—if we would know the temper of this age. Some who have acted thus are accounted as being unduly alarmed and are urged to be “wise and harmless.” We are truly in the times of testing.

That John Wesley preached in a Methodist church still standing in Randolph county, N. C., is the gist of a story that some correspondent sent last Sunday's Greensboro Daily News. We used to think that all fairy tales began “once upon a time,” but this one is specifically dated. The facts are that John Wesley made a visit to America when a young man. He returned to England in 1737. This was before he began the Methodist movement in England. The American Methodist Church was organized in 1784 and there was certainly no Methodist church in Randolph county before 1784, which was 47 years after John Wesley departed from America. So this fairy tale is not one that begins as they do in child story books with the conventional “once upon a time.”

In the political, economic, business, commercial and financial world we need confidence the same as in the spiritual. Our trouble just now is the collapse of confidence. Christ incarnated in our lives will do more than all else to restore in us the confidence so much needed.

The hour calls for a spiritual revival. Every true minister of Jesus Christ will give himself in an unusual way to this end. Often and with renewed dedication the people should be called together for special prayer and renewed courage in this trying hour. Surely the ministers will prove themselves to be the spiritual leaders of the people that God may guide us in the days to come. More than usual rounds of religious services should be our present lot.

The drug store liquor bill was laid low in the House at Raleigh this week. The reporter for the Greensboro Daily News says:

The moral majesty of the House might never have been made known had Representative Van Watson of Nash, regarded the finest brandy county in the state, not called for the ayes and noes and by motion exposed the morally stunted to the full view of the good people. There never was a chance for it after Mr. Watson got his way.

Such conduct destroys faith in representative government and discounts men in public life. God pity a people whose representatives have to be watched and whose actions must be bolstered by the public records.

President Franklin D. Roosevelt has made a good start and the people are enthusiastically behind him in his expressed determination to bring in a better state of affairs in the fields of industry and finance. At the very outset it has become clear that the old banking system is already on the scrap heap. The people have decided to risk no more money in this which is little better than a system of robbery. Why should not the United States of America have as stable and secure system of banking as England, Canada or France? Let the new President see that this is done and the American people will owe him a debt of gratitude.

### Carry On We Must

**T**HIS is the day of the moratorium. Moratoriums of all sorts are talked—some of which are already ordered. This means delay of one kind and another. Delay too long extended also means death. For activity is the law of life. This, too, is the one demand of all who would carry on. Moratoriums in a limited way are good, but the finest wisdom is demanded to prevent the hurt that comes from delay that is overdue. Any one of us who stops breathing for five minutes has reached the fatal end. We must continue to carry on. Such are the processes of life and the course of the world.

The farmer must continue to sow and to reap. The banker and the merchant must continue to do business. Homes and schools and churches are essential to developing childhood and youth and the on coming generations that pass across the stage of action. Life knows no prolonged moratoriums; these belong to the narrow house and the long sleep. It is well for us all to adhere to the fundamental law of our being and to cleave to the processes of the universe.

Discouragements are many and failures overtake us until the heart grows faint and courage to go forward fails us. Then we throw up our hands and are ready to quit. Such is the lot of many just now in every line of life. They have not the ambition left to take a new start, determined to be found in the conflict to the end. In home and business and church people are calling for a moratorium until times get better. Somehow they feel that delay is the cure for present ills—forgetful that such means starvation and death.

We are told that the world never has more than six months food supply on hand at any one time. So we live on the verge of starvation all the time. Old mother earth keeps producing food for her children. There can be no permanent moratoriums in the big sweep and the wide reaches of Him who sends his rain on the just and on the unjust.

Our sorrows crowd upon us and the reserves of life overtake us, leaving us stripped bare. In the midst of destitution and the darkness that encompasses us we are not even able to lift lame hands of faith. With never a ray of light about us we collapse. But there is a power not of ourselves that lifts the cross and dispels the darkness. With him, beyond the garden and the cross, lay the open grave and

the dawn of a new age. The faithful remnant that survived was to go forward with full assurance of ultimate victory.

Could our present fears give place to faith and our sore misgivings know the constraining power of love in the midst of the present collapse, a heroic advance would supplant the present insistent desire for a moratorium until times improve. We must carry on; we must go forward; we must dare to undertake great things for God and for humanity. In the field, in the shop, in the mart, in the school, in the church there can be no delay. The harder the times and the more vicious the enemies of all good, the more heroic, daring and god-fearing must be the men of faith and hope and love. These heroes are the ultimate victors.



### The Simplicity of World Transformation

**T**HREE men—two fishermen and a carpenter—common men, whom none would notice in a crowd, meeting casually, striking up a friendship, and starting out together on a walk. As simple an incident as history records. Yet it was pregnant with world transformation. For when Jesus said to Simon and Andrew, 'Come ye after me,' he founded the Christian Church. In that moment, when Simon and Andrew followed Jesus, and before the three met James and John and gathered them into their company, the church was born.

"When he said to them, 'I will make you fishers of men,' he founded the Christian ministry. With no ceremonies of ordination, in no temple made with hands, but beneath the open sky, with no incense save the fragrance of the fresh country air, the mightiest priesthood of the ages came then into being. The King of Kings, the great High Priest, clad in workmen's clothes, had made these two laborers—though little did they guess it—Princes of the Kingdom and Rulers of his Church, and the gates of hell should not prevail against them."

In the foregoing paragraphs Russell Henry Stafford indicates the two elements in the Christian conquest. First, there is the personal fellowship with Jesus and, second, there is the personal search for others. Follow him; then go where the fish are to be found. This is all so simple that we hesitate to gather the full significance of it all in our present complex life.

This personal fellowship with him and purpose to be like unto the Man of Galilee qualifies the members of the church to win others—



makes them to become fishers of men. This makes a living church, bringing life more abundant to the world, and equips a ministry to win in any age.

Were we to put into practice these two simple declarations of Jesus a new transformation would result. The church would become a new force in the world and the multitudes would be brought into personal fellowship with Jesus. Instead, we rely on institutional religion as we continue our sedentary Christian lives and allow the people, rich and poor, well and sick, bright and dull, decent and depraved, to go their way. A fisherman goes where the fish are to be found.

"Come ye after me; I will make you fishers of men."



### Don't Call Me Reverend

**I**T MUST grate on the nerves of most clergymen, and of all others who know better, to hear the term "reverend" improperly used. At any rate, it grates on the nerves of the Rev. Henry M. Hurst, pastor of the Methodist Episcopal Church, South, of Jacksonville, Ala., who sends to this paper the following clever presentation on the subject:

#### "REVEREND"

There is a certain title  
That makes me want to burst:  
Some people always greet me  
With "Howdy, Reverend Hurst."

As just a common "Mister,"  
I'd acknowledge him who durst;  
But I would like to punch the man  
Who calls me "Reverend Hurst."

If two things make bad syntax,  
Well, this one is the first,  
When someone introduces me  
With "This is Reverend Hurst."

I don't object to "Doctor"  
(Though I am not so versed)  
But twist the "snoot" of that galoot  
Who calls me "Reverend Hurst."

I like the term of "Brother,"  
But save me from the worst,  
When either saint or sinner  
Says "Hello, Reverend Hurst."

Mr. Hurst no doubt voices the resentment of thousands of clergymen who have been long-suffering on this score. Yet laymen are not the only ones who are guilty of the misuse of "reverend," or, as it is usually abbreviated in writing, "Rev." Many men of the cloth themselves commit the error. Presumably, some

clergymen are just as ignorant of the proper use of "Rev." as are the laymen who misuse it.

Actually, "reverend" is not a title. It is a term of respect, and should be followed by either the full name or initials or the title "Mister" or "Doctor."

No minister should be addressed as "Rev. Jones." It should be simply "Mr. Jones," or, if he is a doctor of divinity, "Dr. Jones."

In most newspaper offices strict rules are laid down for the proper use of "Rev." Some papers, unfortunately, are guilty of misusing the term.

The News is glad to help Mr. Hurst launch a campaign of education in the use of "Rev." and hopes that it will succeed in impressing the rules not only on laymen who have known no better, but on clergymen who have contributed to its wide misuses by employing the term incorrectly themselves. — Editorial borrowed from the Birmingham News.



### Adversity

**M**OST people some time or other become acquainted with misfortune, calamity, affliction, trouble, trial. No man covets any of these. If left to our own preference we would escape each and every one of them. But such is not the lot of the average man. What then are the benefits of adversity; that is, if there be any? William Shakespeare said:

"Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head."

Some unknown author has written: "Adversity like the iron smith shapes as it smites." Lord Bacon declared: "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor."

"Adversity," says Bishop Hall, "is the only furnace of friendship. If love will not abide both fire and anvil it is but counterfeit; so, in our love of God, we do but crack and vaunt in vain, if we cannot be willing to suffer for him."

A proverb, and what is a proverb but an accepted truth of the common people, says: "Adversity is a grindstone that puts an edge on us."

If poets, philosophers and the common run of men can praise the uses of adversity, why should any of us be rebellious when forced into the fellowship of life's adversities?



# People and Things



The preachers of the Salisbury district will meet in First Street church, Albemarle, Monday, March 13, at 1:45 p. m. C. S. Kirkpatrick, P. E.

"The pastors of the Salisbury district will meet in their regular monthly session next Monday at 1:30 o'clock, Main Street church, Albemarle, N. C. This date will be March 13."—J. P. Morris, Sec.

"Mrs. Hawk has had a very bad attack of flu, and has developed serious sinus trouble. The doctors have ordered that I take her to Florida at once. My board of stewards raised a purse for me and voted me a vacation; therefore, I am taking Mrs. Hawk to St. Petersburg, Fla., leaving tomorrow morning."—Carlock Hawk.

The executive committee of the Board of Church Extension for Western North Carolina conference will meet at Winston-Salem, N. C., March 20, 11 a. m., 1933, at Centenary church. All applications to the annual meeting of the general board must be passed by the executive committee before they are sent to Louisville. M. B. Woosley, Secretary.

Davenport College will reopen this fall, according to a press report from Lenoir, N. C., which says: "Reopening of Davenport College as a co-educational junior college next fall is virtually assured by chamber of commerce leaders who have named a committee headed by A. G. Foard to work out details for presentation to the college's executive board. A meeting of the chamber of commerce board is to be held later this week, at which time the proposal for community operation of the 77-year-old school, recently divorced from the Methodist conference, will be announced."

"On Thursday evening, March 2, we closed a glorious revival meeting at Hillside Street Methodist church, Asheville. It was not just another 'evangelistic effort'; it was a genuine revival—the best that I have ever witnessed. Throughout the meeting there was a steady, sustained response to the call for genuine repentance and for surrender to God. In addition to a number of others, several mature men committed their lives to Christ in the meeting—proof in itself that God's Spirit moved on deep levels of human hearts. Rev. Herman F. Duncan did the preaching in the meeting, and his splendid messages made a profound impression upon the minds and hearts of all who heard him. Because his heart was aflame with God's love, our hearts were ignited also. We at Hillside Street are now determined not only to 'maintain the spiritual glow,' but to brighten and intensify that glow through the coming days and years."—G. Clifton Ervin, Pastor.

In the same issue of the daily papers which carried the news of the banking holiday appeared another important news item. It was to the effect that the new Speaker of the House, Representative Rainey, promises to give the country beer in the near future. Isn't it a wonderful thing that amid the widespread financial distress that has almost paralyzed the country there still may be heard one prophetic voice of a super-patriot who has kept his head in this confusion to such an extent that he has not lost sight of the paramount issue? Representative Rainey knows that it is not economic or moral troubles that constitute the great question of today, but the lack of beer. Give us beer and see how quickly these minor troubles

sink into insignificance or disappear altogether! That man's devotion to his duty and the highest interests of the people is enough to move one to tears. Hooray for Representative Rainey!

"On Tuesday evening, February 28, Rev. John Marvin Rast, pastor of Trinity Methodist church, Spartanburg, brought three of his good laymen and brotherhood members to a supper in the Tryon Methodist church and helped us to organize a Wesley Brotherhood. The organization was completed last night in the naming of committees by the executive committee. The following officers of the brotherhood were elected: R. L. McNeely, president; B. Glover, vice president; Walter Edwards, secretary and treasurer. The church is not expecting this organization to bring in the millennium immediately, but it does feel that the action taken is timely and fills a strongly felt need. For the men of the Tryon Methodist church want something to do, and this organization will help them to find their place in the work of the church. Already it may be said that there are no finer workers in Methodism than the men of our Tryon Methodist church—unless it is the women of this church."—O. L. Robinson.

During loyalty week at Brevard church services were held each night, with the pastor or different departments of the church conducting the meetings. The first Sunday night service was in charge of the pastor on the subject, Loyalty to Methodist Doctrine; Monday night's service was in charge of the Daughters of Wesley adult class on the subject, Loyalty to Methodist Emphasis on Christian Experience; Tuesday night the men's Bible class discussed the subject, Loyalty to Methodist Way of Living According to General Rules; Wednesday night lady faculty members of Brevard Institute spoke on different phases of the subject, Loyalty to Our Educational Institutions; Thursday night, Loyalty to Our Missionary Program, in charge of the Woman's Missionary Society; Friday night the board of stewards conducted the service on the subject, Loyalty to the Church; and the final service Sunday night in charge of the pastor on Loyalty to Christ. During the month of March a special campaign is being launched by the pastor for increased church attendance. In furtherance of this movement the slogan has been adopted, "March to Church in March."

Speaking at the annual luncheon of the national association of book publishers, Hendrik Van Loon, famous author, said that the practical people, big business men and efficiency experts have failed to put order into the affairs of the world and the affairs of our nation, and that "the world must now listen to its prophets and dreamers, enthusiasts and idealists . . . who, by the instinctive rightness of their judgment, can point the way for even industry to proceed."

Maine has refused to remove the prohibition clause from its constitution. That action many years ago which prohibited the manufacture and sale of alcoholic liquors within its borders marked Maine the pioneer prohibition commonwealth of the United States. Now the legislature refuses to repeal it. This means, we take it, that Maine will refuse to vote for the repeal of the 18th Amendment. And there will be more than 12 other states.



## REVEREND AND MRS. W. E. BROWN PASS SUDDENLY

These two good people left us within less than a month of each other. While in the itinerancy they lived in many sections of eastern North Carolina and were well known. In later years they have been settled in Durham. Through an oversight no notice of their death has appeared in the Advocate. Dr. W. A. Stanbury of Durham sends the following note:

"It has been called to my attention that no notice has appeared in the Advocate of the death of Reverend and Mrs. W. E. Brown. Brother Brown died suddenly of heart failure November 30, 1932, at the age of 64, and was buried in Durham. He was a member of the North Carolina conference for twenty years, having joined in 1901 and been located at his own request at the conference of 1921. The last charge he served with the conference was Bridgeton. Following his location, he moved with his family to Durham and lived here until the time of his death.

Just three weeks after his death, on December 21, 1932, Mrs. Brown died also suddenly at the age of 57 years. Her body was laid beside his in Maplewood cemetery, Durham.

Brother Brown was a graduate of Trinity College of the class of 1901 and was always a loyal alumnus. Mrs. Brown taught for several years prior to her marriage at Littleton College and hence was well known among a large circle of devoted Christian women throughout North Carolina. Two children were born to them and survive: William E., Jr., and Ruth, Mrs. J. E. Kennedy, both of Durham.

## MR. JOHN T. HUNT PASSES

Mr. John Townsend Hunt, formerly one of the official board of West Market Street church, Greensboro, died at the residence, 401 South Edgeworth street, Monday morning after an illness of more than three years, and for 15 months had been confined to his room. He was 70 years of age and a contractor and builder by trade and had built many substantial buildings in this city. The beautiful paneled and carved wood work in West Market Street church was done by his own hands. He is survived by his wife, who was Miss Margaret D. Stockton of Kernersville, and two daughters, Mrs. Percy Groome and Mrs. W. J. Hunter, Greensboro, and two grandchildren; also one full brother, C. W. Hunt, Charlotte, and four half-brothers and two half-sisters: W. B. Hunt, Pleasant Garden, Rev. R. E. Hunt, Troutman, J. M. and H. W. Hunt and Misses Jennie and Lila Hunt, Greensboro, and a large number of nephews and nieces. He was the third son of the late Rev. Moses J. Hunt of the North Carolina conference.

The funeral services were conducted from the home Tuesday afternoon by his pastor, Rev. H. G. Hardin, and interment made in the family plot in Green Hill cemetery, Greensboro.

## ANTON BRES AT DUKE THIS SUMMER

Good news for the thousands who enjoyed the "music of the bells" will be the announcement that Anton Brees, the celebrated corillonneur of Mountain Lake, Fla., will be at Duke again this summer. Twice a week last year he delighted tens of thousands from all sections of the state and beyond.

## BISHOP MOUZON TO CONDUCT REVIVAL MEETING IN STATESVILLE

Bishop Mouzon will conduct revival services in Broad Street church for the Statesville area, March 26 to April 2, both inclusive.

This will be a union meeting of the Methodist churches in Statesville and all surrounding territory within driving distance. Bishop Mouzon will preach throughout the series.

Brother Ralph E. Johnson of Nashville, Tenn., will direct the music. He is a worker with young people and a musician of long experience and of wide and favorable reputation.

The spiritual fervor, the logic and the eloquence of Bishop Mouzon's preaching is too well known and too universally appreciated to require comment.

Let all within reach make arrangement to attend as many of the services as may be possible.

A schedule of the hours of service will be published later.

M. T. Smathers.

## PULPIT EXCHANGES

Bishop Paul B. Kern, director of our benevolent campaign, has arranged a plan whereby several hundred preachers will exchange pulpits between this date and Easter. Schedules of the suggested changes have been sent out to all pastors and presiding elders.

Bishop Kern requests that cases of adjustment should be settled between the pastors involved themselves and not referred to his office in Nashville, since the matter is too complicated for all suggested changes to be made by his office.

If, therefore, any pastor cannot open his pulpit or cannot go to the place assigned to him, he should take the matter up with the pastor or pastors involved and work it out satisfactorily instead of reporting the fact to Bishop Kern's office and asking the bishop to make the adjustments.

## A NOTABLE NEW HYMN BOOK

People interested in hymn books, and a multitude are deeply interested, should not overlook "Evangelistic and Worship Hymns," published by the Onward Press, Richmond, Va.

An epitome of the contents of this remarkable book follows:

Standard Evangelical Classics—Tested Gospel Hymns—Young People's Hymns—Solo, Duets and Chorus Selections—Eight new titles known to American Radio Audiences, hitherto unpublished, including: The Touch of a Friendly Hand, Amazed, God of the Sunrise, Satisfied with Thee, Do Not Turn Away From Jesus, Only Jesus Satisfies, God's Tomorrow, and other favorites such as The Old Rugged Cross, Lay Your Burden Down at the Cross. For use in churches, young people's meetings and evangelistic services.

Music Edition, one copy, postpaid 15c; 25 or more at 12c delivery extra, 1c each in U. S.

## RALEIGH DISTRICT PREACHERS PLAN

At the call of Rev. F. S. Love, the presiding elder, the preachers of the Raleigh district met in Edenton Street Methodist church Monday, February 27, 1933, at 10 o'clock a. m.

Rev. T. G. Vickers conducted the devotional program.

The following preachers were present: Henry G. Ruark, D. E. Earnhardt, J. H. Miller, B. T. Hurley, W. H. Brown, E. C. Few, J. L. Midgette, C. L. Read, W. L. Loy, J. C. Williams, J. J. Boone, E. M. Hall, E. R. Shuller, P. H. Fields, J. F. Starnes, J. B. Hough, T. G. Vickers, C. B. Culbreth, W. C. Merritt, O. W. Hathaway, John Guice, Robert Bradshaw, A. J. Parker, R. E. Pittman, L. T. Singleton, A. S. Parker, and C. W. Robbins.

Motion passed asking the presiding elder to appoint two others to act with himself as a committee to select books on missions and other vital subjects, and send this list to the preachers of the district. That this committee get volunteers to report on some book read at our district preachers' meeting.

Brother Vickers gave the information that any book desired could be secured free of all cost from the Zion Research Library, 69 Leicester Street, Brookline, Mass.

Plans were considered for making the second quarterly conference a local charge institute on Christian education. The presiding elder requests that every pastor make an effort to get all officers and teachers of the charge to be present at the conference.

The district is in the process of making a religious survey. Fuquay, Smithfield, and Youngsville reported the survey completed. The others are continuing their efforts to complete the survey.

The following indicated their desire for Cokesbury schools this summer: J. F. Starnes, J. H. Miller, Henry G. Ruark, J. J. Boone, P. H. Fields, J. B. Hough, C. W. Robbins.

The following desired the Duke evangelistic team for one or more meetings: C. L. Read, J. C. Williams, Henry G. Ruark, A. J. Parker, and R. E. Pittman.

D. E. Earnhardt presented the matter of revivals.

Robert Bradshaw dismissed the meeting by reading a passage of scripture and leading in prayer.

A. S. Parker, Secretary.

# Some Observations and Meditations of a Parson at Sea

By A. C. GIBBS

(Written three days out from land, on board the S. S. "Statendam" of the Holland American Line, sailing on its twelfth annual cruise to the Mediterranean.)

When, on the evening of February 9, at six o'clock, the S. S. "Statendam" pushed her way out of the harbor of New York and bent her nose to the track of the Mediterranean, I was not standing on her fore deck gazing toward the east, thinking of advancing horizons and wonders to be; but was as far a-baft as railing and deck would allow me, straining my eyes toward the west, hungrily watching the receding horizon. The shore line, with its ragged piers, fishing smacks, freighters and jumble of filth dropped from sight; but the giant buildings, the skyscrapers of the great city reared their light crowned heads as if to defy distance before disappearing. Last of all, the Statue of Liberty waved her torch in farewell and—well, I was alone. The icy wind which my absorption had intimidated for the time being, suddenly found me out and drove me below.

It does one good to get out and away from the routine of life, if for no other reason than to be able to look back and see things in their proper proportions. Life is simpler than most of us imagine—essential life, elemental life. Most of us have an exaggerated idea of our own importance. We stagger around in a sort of sea sickness induced by our own motion, imagining ourselves to be the captain when we would not be good deck hands. Life consisteth not in the abundance of things possessed, nor in the multiplicity of the things we may do. In crucial moments, at least, life's incentives may be focussed down to one point of vital interest. I well remember the time when my wife lay near the gate of death. While her life hung in the balance, for me there was no other interest. All I had thought so important suddenly became of no importance at all. Even my life itself would I have gladly cast into the scales for her life. In the daily routine of family existence—shelter, clothing, food, education—many of the finer, more worthy things may be neglected. Our heavenly Father "knoweth that we have need of all these things"; but why bury ourselves in them? It is better to live than to be forever planning to live. A little appreciation now is worth more than a ton of regret. Out here in mid-ocean on E deck in room 915, as I write, I'm not thinking so much of the halcyon days I shall soon be spending in the mystical land of the Mediterranean, as of the little parsonage home back in Hickory. Nor am I greatly concerned about the little daily, almost hourly, irritations incident to normal family life: "give me a nickel, daddy," "we have to have a tablet and pencil," "sister sprained her ankle," "brother bumped his nose," and so on ad infinitum. No, I'm thinking of those finer things that rightly belongeth to every family worthy the name: common interest, mutual understanding, sympathy, loyalty, trust, love. What skyscrapers these are on the horizon! In the presence of these the little worries, the ragged edges against which we all rub, seem to slink from sight in sheer shame. Why, right now I should give—well, I should give almost anything to hear one of my children say, "Give me a nickel, daddy." And I'd give it.

Today is Sunday, February 12, my first Sunday at sea

since I landed from a European cruise five years ago. But as fate, or let us trust, as God would have it, I was not allowed to rest from my ministerial labors. To my surprise, there being so many dignitaries of the church on board, and very much to my consternation the captain requested me to conduct divine worship for the Protestants. This I did to the best of my ability. The service began promptly at 11 o'clock mid-ocean time, about two hours earlier than at home, the ship's clock being moved forward one hour each day. The large lounge on C deck was comfortably filled with serious minded worshippers. The embarrassment under which I at first suffered soon passed away as I looked into the earnest faces before me. Our closing number was Charles Wesley's grand old hymn, "Jesus, Lover of My Soul." When we came to the words, "Other refuge have I none," there were tears in many eyes. At the close of the service I met people from many sections of mine own country and from other lands. All told, it was for me a new and thrilling experience and, I believe, a gracious service for all who took part.

This service which I conducted just a short while ago has stirred my soul up into a positive—well, almost a frenzy of home-sickness. Just about this hour, one o'clock here, noting the difference in time, Brother Joe Hiatt is, in all probability, preaching to my congregation—and his. Did I not love him so much and appreciate his ability to feed the flock out of the richness of his vast experience and profound knowledge more worthily than is with-in my power, I could find it in my heart to envy him. What a lovely congregation! I can see them in their places, each with a story written on his face. For three and one-half years I have lived among them and for them, sharing their joys and sorrows and, thank God, their confidence. Whether I have always been able to "lead them out" I know not, but I do "know them by name" and love them. I also know their labor, their patience, and their sacrifice. It is my sincere desire, as a result of this temporary absence, to return to them a stronger and better man. May there not be one missing face.

(This will be mailed from Funchal, Madeira, the first stop in an itinerary that will touch many points in the Mediterranean country, of which I shall write later as opportunity presents itself.)

## In the Mediterranean Land—Madeira

The itinerary of a Mediterranean cruise is subject to some variation of route and length of time occupied at the port of call; but generally speaking, the track followed leads first to lovely Madeira—land of vines and of a thousand blossoms, with a quaint, peaceful population—and ours was not an exception. After a seven days' journey across the sea, we arrived at Madeira Thursday, February 16, at 9 a. m. Though land was sighted in passing the Azores, anchor was cast for the first time in the Bay of Funchal.

The Madeira group consists of four islands embracing 314 square miles, the best known of which is Madeira, 30 miles long and 12 miles wide. It is said that Madeira was known to the roving Phoenician mariners, but it has been in the possession of Portugal for nearly, if not quite, 600



years. These islands are merely the peaks of mountains, rising from the great submerged plateau of the North Atlantic, and are among the last remains of the fabled sunken continent of Atlantis, which gives the western ocean its name.

Though comparatively little is heard of Madeira, it is one of the most intriguingly beautiful spots on which I have looked. With due allowance to the natural joy with which one greets land after many days on water all has not been said. I used the word "intriguingly" advisedly. An island, at first sight barren, uninviting, and almost forbidding, on closer view becomes one of the most captivating places imaginable. Long before Funchal, the chief city, is reached the constantly changing scenes along the rugged shore delight the eye. Little white villages nestle in secluded coves, or struggle up mountain sides to cling as if in exhaustion and desperation, while they gaze on more distant peaks towering thousands of feet still above them. Little square, terraced gardens make the hillsides look like grandmother's patch quilt. The rocky formation of the island makes it necessary to expend a vast amount of labor in retaining the cultivable land. Walls and terraces are noticed everywhere, and irrigation is extensive. The soil, however, seems to be extremely rich, and every known sub-tropical plant is grown in profusion with little effort. As I stood on deck of our steamer in the harbor, my eye easily passed from scenes of waving palms to wind dwarfed pines and snow-capped peaks.

The harbor of Funchal, while poor, is exceedingly artistic. Our steamer, the S. S. "Statendam," anchored about a half mile off shore, and we were taken to the landing place in small, fast launches. There our party, known as "Clark's Tourists," was met by automobiles, largely of American make—Buicks, Fords, Nashes—and was conveyed up narrow, pebble-paved streets, bordered by roses and flower flaming vines, to near the historic Mount Church overlooking the town. The last lap of the ascent to the church being too steep for cars, those who preferred were carried in hammocks by the natives; others walked the remaining distance, which was short but steep. From Mount Church we walked to Hotel Monte Palace, situated on an eminence some 2000 feet above sea level, where we had lunch. Fine Madeira wine was served free to all the guests. To allay all possible question of my attitude toward wine, I will say right here that I was courteous enough to allow my neighbor to drink my portion. And, by the way, this neighbor happened to be a charming young widow, with whom Brother George Hutchison, my traveling companion, has struck up quite a—well, friendship. If he had any trouble getting her back to the boat I did not hear of it. From Hotel Monte Palace we took the celebrated two mile slide down the mountain on a sled guided by two natives. This sled, or toboggan, is a wicker chair large enough for two, placed on wooden runners which guide easily on the smooth, black, basaltic stones forming the roadway. From the foot of the mountain we rode in ox-sleds to the Square where the main shops are situated. The low seats are cushioned, and over and above the sledge is a canopy as a protection against wind or rain. The driver runs alongside, prodding the bullocks with a stick, or calling out in a loud raucous voice to those obstructing the way. Our slow but easy progress gave the swarming urchins a chance of which they availed themselves to follow us, throwing pretty little bouquets in our laps, and expecting

a small coin in exchange. They are very persistent, and their irresistible smile usually wins the reward. These ox-sleds do very well as a means of getting about, for there is no need of rapid transit in this land of placid, easy-going existence.

During the few remaining hours on land we busied ourselves buying souvenirs for friends at home. We had no trouble making ourselves understood. While Portuguese is the native tongue most of the trades people understand and speak English.

On our return to the ship in the late afternoon we found a multitude of diving boys and men swarming about in small boats. These dive for money thrown into the sea from deck. They never fail to bring up, in their mouths or between their fingers and toes, the coins which are thrown to them from the deck. For a dollar, one of them will go to the top deck of a steamer, dive to the bottom of the hull and come up on the other side, a feat which requires considerable skill as a swimmer.

As we sailed, or rather steamed, out of the harbor of Funchal I looked back upon the strange and beautiful land with many regrets, knowing that in all probability I was seeing it for the last time. But small as it is, and remote as it seems, its history is strangely linked to the history of my own land. Columbus came to Madeira about 20 years before his discovery of America. Here he married Menina Perestrello, the daughter of a mariner, and it was from his father-in-law that he got his first knowledge of a sailor's life; from the charts which he studied, and some papers left with him by a shipwrecked crew of a vessel which drifted ashore at Funchal, he secured his ideas of an unknown land across the seas. My back is now turned upon the land where Columbus' great idea was born; but my face is toward the place of its execution, for I land at Palos, Spain, tomorrow morning.

### TALKING AND WORKING

We once heard a story of a notoriously lazy man who publicly prayed as follows: "Use me, O Lord, use me in an advisory capacity." The story is good enough to be true, whether it is or not. The church is full of people who are anxious to be of service to God and the world if it does not involve work and sacrifice. Never a movement is inaugurated but that there is not at once a host of people willing to advise what should be done and how to do it. There is a certain satisfaction in talking about the job that others are doing. It not only saves blisters on the hands and aches in the back, but it also is a salve for the prickings of a conscience. A boy had trained his dog to work in harness. One morning he had harnessed him to the lawn mower. A passer-by noticed that every little while the dog would stop and bark vociferously. "What's the matter with your dog? What's he barking at?" "Nothing," was the reply, "he has just found out that he can't draw the mower and bark at the same time, and he'd rather bark." That dog was perfectly willing to make the welkin ring with his loudly voiced opinions of matters and things in general, but he was not so willing to settle down to the hard work of dragging that heavy lawn mower up and down the lawn. Hence the barking. It is a proclivity that is not strictly confined to members of the canine race.—The Watchman-Examiner.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

## GREENSBORO COLLEGE CAMPUS NEWS

### Uncle Remus Still Attracting Attention

The presentation of "Uncle Remus Creeturs" by the Greensboro College Players has received national notice. A recent issue of the Saturday Review of Literature, edited by Henry Seidel Canby, carried the following notice in its column, "News from the States": "Another item of at least local interest is a first dramatization of the popular Joel Chandler Harris stories by Dr. J. Roddey Miller, a native Southerner on the faculty of Greensboro College, Greensboro, N. C. The manuscript was reviewed and permission for production granted by Mrs. Esther LaRose Harris, widow of Joel Chandler Harris, and a presentation given recently by the college players with Dr. Miller playing the role of Uncle Remus. Pink-eared Brer Rabbit projecking in the moonlight, Mis' Meadows and the gals and the creeturs dancing the Virginia Reel in Mis' Meadows fire-lit cabin delighted children young and old who attended."

### Student Officers Installed

The installation of Y. W. C. A. officers took place at a twilight ceremonial Sunday evening, March 5, at which time the following students assumed office: Miss Mary King Fountain of Fountain, president; Miss Elizabeth Winn of Washington, D. C., vice president; Miss Elizabeth Strong of Sanford, secretary; Miss Mary Davis Bivens of Marshville, Tenn.

On Monday night, March 6, the campus bell rang out an old order and rang in the new when recently elected officers of the Students' Association were formally installed. The officials taking the oath of office were as follows: Miss Kathleen Craven of Mocksville, president; Miss Camilla Foreman, Elizabeth City, first vice president; Miss Annabel Vester, Spring Hope, second vice president; Miss Alice Hill Reeves, Ivanhoe, recording secretary; Miss Dorothy Barrow, Zebulon, corresponding secretary; Miss Mary O. Relfe, Hertford, treasurer; Miss Katherine Killian, Newton, budget collector.

### Mr. Edward Molitore in Recital

Mr. Edward Molitore, professor of voice and director of the glee club, gave a recital in Dubuque, Iowa, under the auspices of the Civic Music Association on March 2. Before returning to the college Mr. Molitore will give a recital in Cincinnati on March 10.

### Glee Club to Appear at Duke and Winston-Salem

Arrangements are being completed for the glee club under the direction of Mr. Molitore to appear at Duke on March 21 and Winston-Salem on March 29. Members of the club are looking forward to being greeted by a large number of alumnae at each of these appearances.

## AN EDITOR GOES SOUTH

Editor O. W. Fifer of the Western Edition of the Advocate Family, a National Weekly, had a real experience in visiting one of our colored conferences where they have wit as well as grace:

### The Editor's Report

Annual conferences are given to harmless, lightning-like flashes of piercing wit. One brother, who has been equipped by nature with plenty of longitude and latitude, and with solid substance of 250 pounds, reported that he had received only \$90 in cash for the year. "But, brother," said the bishop, "judging by appearances you have

done quite well in living." "Oh," replied the brother, "you should see my wife. She sort of balances up the situation. She weighs only 90 pounds. You see, I live on the charge, and she lives on the salary!"

Another brother told of the fate of the one hundred potatoes he had received, of which eighty-three belonged to him, ten to the district superintendent, two to the bishop, and five to the retired preachers. But the potatoes were "across the creek." The flood came, and now "there is a great gulf fixed between the potatoes and me and the others."

Another told of the colored brother who preached his golf sermon to cure depression by four "puts." These were to put your faith in God; to put your auto in the garage; to put your wife to work; to put your money on the collection plate! These represented religion, economy, employment, and generosity.

Another brother, in requesting the retired relation after forty-two years of work, declared that when converted "he got salvation, and since then he had not cared so much for religion." Another gave a keen comment upon those types of folks who always join a "big meeting," but do not unite with or support the church. "They flopped, crowded, and cackled more than they scratched," he said.

Another told how he had been ill and a physician made some blood tests. In some sections "peas" are the last word in scanty fare, and such food constantly is one degree from starvation. This brother had been serving evidently in such a region and living on such food. The physician's report on the blood test, he said, was "sixty per cent pea juice."—Michigan Christian Advocate.

## ROBESON COUNTY METHODIST MINISTERS' ASSOCIATION

This is a sort of introduction to a recent program on books and reading by the Robeson County Methodist Ministers' Association. D. B. Critcher led the discussion on "The Needs of the Preacher's Devotional Reading to Enrich His Own Heart and Deepen His Own Spiritual Life"; R. G. L. Edwards led the discussion on "The Scope of a Preacher's Reading for Effective Leadership of His People and Community"; W. L. Clegg led the discussion on "The Book Sermon."

This association was formed at the beginning of the year by the eight Methodist preachers in Robeson county—J. W. Bradley, R. G. L. Edwards, J. C. Wheabee, W. L. Clegg, D. B. Critcher, R. R. Grant, C. H. Caviness, and B. B. Slaughter. We meet monthly the Monday after the first Sunday in each month. We have had a hundred per cent attendance so far. Our object is good fellowship, the exchange of current or good books to read, mutual helpfulness in evangelistic work and the general program of the church. At our meeting today J. W. Bradley led the discussion on "How Best to Put Across Our Church's Great Program," culminating at Easter. Our next meeting will be featured by a discussion of evangelism—the revival, educational evangelism, and visitation evangelism, led by three of the brethren.

We think it greatly worth while and get a great deal out of the meetings and thought the idea worth passing on.

Officers of the association are: B. B. Slaughter, president; J. W. Bradley, vice president; W. L. Clegg, secretary.

B. B. Slaughter.

Even Bruce Craven gets wobbly at times. Hear him: "I try not to get cynical in my old age, and believe my sense of humor keeps me from it, but I know our office-holders, congressmen and senators and the rest, and while there may be one among them who really lives up to the theory of a public office being a public trust, I do not know it. I have always kept my regular standing in the organization, but unless some good comes from it in the very near future, I am going to admit and say so, that no good can come from the existing political system in America."



# Duke School of Religion

Dr. Paul N. Garber Furnishes These Interesting Facts of the Founding and Development of the School

In the indenture of Mr. James B. Duke, providing for the establishment of Duke University, it was stated that the purpose of the university is to be the "training of preachers, teachers, lawyers, and physicians." The organization of the school of religion, the first of the professional schools to start its work, is the carrying out of the first part of Mr. Duke's intention.



Dean Elbert Russell

The work of the school of religion began with the academic year of 1926-27. The formal opening exercises of the institution were held November 9, 1926. The first student to register in the school was Rev. E. H. Nease, now pastor of Chadwick Methodist church, Charlotte, N. C.

During the first school year eighteen students registered for the first semester and twenty-five for the second semester. The year of 1927-28 brought a large increase. That year thirty-eight registered the first semester and fifty the second. In 1928-29, the enrollment almost doubled. There were seventy-one registered the first semester and eighty-six the second. 1929-30 saw ninety-eight register the first semester and one hundred and twelve the second semester. Steadily increasing, the school had an enrollment of 135 for the first semester, and 143 for the second semester, in 1930-31. A slight increase occurred in 1931-32, with 143 the first semester and 150 the second semester. This year the enrollment is practically the same for each as last year.

Two degrees of Bachelor of Divinity were granted the first year of the school's history. The first of these was

granted to Rev. W. C. Ball, now pastor of the Methodist church at Aberdeen, N. C. Since that time seventy-nine other students have received the degree of Bachelor of Divinity from the institution. It is estimated that forty will receive this degree in June, 1933.

Of the eighty-one graduates of the school of religion, fifty-six are serving as pastors in the Methodist Episcopal Church, South; four are serving as pastors in Baptist churches; two are Methodist Protestant preachers; one is a Christian preacher; one is a minister in the church of the Disciples of Christ; two are pastors in the Methodist Episcopal Church; one is a missionary in Japan; one is a missionary in China; two are instructors in departments of religion in other educational institutions; two are extension secretaries of conference educational boards; two are directors of religious education in local churches; four are continuing their education leading to the degree of Ph.D.; and three are local preachers. Such figures show that the graduates of the school are serving the church—are going back into regular service after completing their theological education.

Duke University retains the same close relationship which Trinity College always held to the conferences in North Carolina of the Methodist Episcopal Church, South. This legal relationship has always been broadly interpreted. Members of all other Christian denominations, as well as Methodists, are made to feel welcome in the school of religion. The basis on which the work is conducted is broadly catholic and not narrowly denominational. The catholic spirit of the school is shown in the number of denominations represented in its enrollment. Members of eight different denominations are enrolled this academic year. These include the Methodist Episcopal Church, South, the Southern Baptist, the Christian, the Methodist Protestant, the Presbyterian, the Disciples of Christ, the Reformed Church, and the Hebrew Congregation.

Seventeen states and three foreign countries are represented in the enrollment this year.



THE ABOVE PHOTOGRAPH SHOWS THE GRAY BUILDING AND THE SCHOOL OF RELIGION BUILDING, THE LATTER ON THE EXTREME RIGHT OF THE PICTURE. IT HAS ITS OWN LIBRARY WITH STACKS FOR FORTY THOUSAND VOLUMES AND A SMALL CHAPEL FOR SPECIAL SERVICES, KNOWN AS YORK CHAPEL.

# The Challenge

Abstract of Address by Dr. William Louis Poteat to the Central Association at Wakefield

The gauntlet has been thrown at our feet with a sort of gay defiance. We pick it up. The issue is joined. It is quite clear. We must fight, we are advised to go back to teaching temperance in the Sunday school, but we must fight now to preserve what generations of such teaching have won for us. Politicians themselves have dragged this moral issue into politics and now complain that Christian people in the active support of the Eighteenth Amendment are out of their sphere, and, grown suddenly solicitous for the credit of Christian ministers, they warn them against soiling their sacred robes by too close contact with the world of practical politics. Let them attend to their proper business of poulticing up the humble and ticketing them through to the many mansions in the skies. A thin disguise of intimidation.

For who is it that makes this challenge? Whose gauntlet is this? It is, first and foremost, the challenge of the men who want the money which the liquor traffic yields directly to the manufacturers and dealers, indirectly to men in other lines of manufacture by relieving them of taxes. A senator tears his hair and blubbers in tears when he remembers that prohibition has thrown a billion and a half dollars of revenue out of the window. On such an estimate consumers of liquor would pay for it at least five billion dollars, which would be lost to other lines of business and correspondingly deepen the depression. It would be taken from food and clothes and coal and rent, besides incapacitating and brutalizing many workers, who in their turn would break the hearts and backs of women and terrorize and starve little children. Fight them? Bring me my sword and spear! O clouds unfold! Bring me my chariot of fire! These idolators who sacrifice all human values on the altar of Mammon—shall we withdraw and allow them to cut down our social standard, dictate our national policy, and trample all the pleasant gardens of our hope? Never, never!

Another group joining in this challenge is the drinkers of beverage alcohol. There are, on the one hand, the elegant tipplers who want their cocktails before and after, and are at a loss to entertain without them, together with the intellectuals who want release for the full flowering of their art. Sometimes their convivial parties lose all elegance in indecency, and release serves grosser purposes than those of art. And these elegant gentlemen command the organs of opinion, in which they have been very free with caricature and offensive epithets for the ignorant unwashed who dare to differ with them. A distinguished historian has lately announced his deep resentment that a section of this country, which he considers bigoted and narrow-minded and sometimes mercenary, should dictate what he must drink and how he must entertain.

And there are the drinkers of coarser fibre, the poor devils whose pay check and sorrows dissolves in liquor, the bored and resourceless men who know no other means of amusement, and the soaked gangsters who live by crime.

And what do these drinkers and business men who make merchandise of human souls demand of us? Let me specify.

First, that our destiny be yet more completely committed to them; that the reins of government be put in their hands; that law breakers be law makers. In which case, we should be dumped again into the foul morass out of which we climbed in 1920, and the political corruption which shamed and defeated our national life in the old saloon days will come again. A second demand is that we surrender the achievements of these twelve years of national prohibition. What are these achievements? They include the reduction of liquors consumed by 60 per cent in the country at large and in wide rural areas by 90 per cent, and the money so saved has been turned into the channels of legitimate business. If prohibition had done nothing but close the saloon, we should thank God forever. And yet men of integrity and repute continue to say that the prohibition law is not enforced and is unenforceable. They are neither liars nor fools. They are only fooled, fooled by designing men with unlimited millions for precisely that purpose.

Yet again these precious guardians of our liberties and our laws demand that we surrender the right of the majority of the community to express in law its intelligence and conscience for the guidance of the whole community. They propose that we settle a national problem by local legislation. Let the states do it. Thirty-three of them tried the experiment and failed. That was exactly the reason for the national law. Have gentlemen forgot? Perhaps they think that we shall not remember. Of course, state lines were found to be not impassable in or out. Frontiers to be policed would be enormously multiplied. And if, as is proposed, the federal government should come to the support of prohibition states against invasion from open liquor states, with what authority and weapons could it make its benevolent intentions effective, when federal control of the liquor traffic had been surrendered?

Resolved to fight, are we? Then it is time to gather munitions. Of all the Mecklenburg Resolves of 1775 I like the last the best. It appoints Col. Thomas Polk and Dr. Joseph Kennedy to purchase 300 pounds of powder, 500 pounds of lead, and 1,000 flints. That resolve authenticated the others. What weapons are available to us?

In the first place, we must institute and press a new campaign of enlightenment on the personal and social evils of beverage alcohol, on the practical results of prohibition wherever tested, on the corrupting operations of the liquor traffic, and on the bald misrepresentation of obvious fact by the heavily financed propaganda against the Eighteenth Amendment. All the organs of Christian public opinion are called to a new firmness of leadership—the press, the platform, the pulpit, high school, college, university.

And there is the ballot. One candidate stands for a change, the other specifies repeal: "from this day the Eighteenth Amendment is doomed." You will do as you like. I will vote for no man, no matter under whose banner he approaches me, who opens any gate by which the old condition may return to disgrace and plague us.—Biblical Recorder.



**"COURAGE THAT PROPELS"**

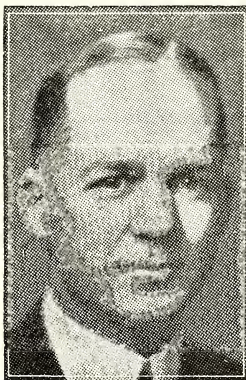
It has been a long time since the early editors of the Edinburgh Review "cultivated literature on a little oatmeal." Not many nowadays take time to do it and those who do should be encouraged.

G. Ray Jordan is young to be the author of four books, the last of which is the best. "Courage That Propels" meets most of my requirements for a friend or a book. He or it must be neat, brief and interesting. As to the first, when if ever have I seen a more perfect job of printing or "book binding." I did not know the Cokesbury Company could do such a work of art. The attractive type, the broad margin and the clean, good grade of paper make up a delightful volume to behold and handle. As to the second, it is one of those blessed books one can take to bed with him, hold in his hand for half an hour and not grow tired. Big books like overstuffed furniture, long sermons and overfed folks are an abomination in the sight of saints. As Artemus Ward said when the 17 Mormon ladies wanted to marry him, "It is too much." This book is about the right size for those of us who are easily overtaken with brain fatigue. But best of all it is a readable book. The real merit is on the inside. Along with most moderns I have developed an impatience with all wordy pretense and stale platitudes. This volume is the most direct and interesting sermonic material I have tasted in some time. Big words, which are said to be the hobby of the half-educated, are conspicuous by their absence. The sentences are short and pithy. The quotations and illustrations are not dragged in but really fit and enforce the message. Admitting, as I would were I face to face with the author, that the use of the exclamation point may be too free, the style is excellent. In fact, it was something of a surprise. As my old cook said when she heard me preach to the negroes: "Rev'unt, you sho preached! I didn't know you could do it." The book is also lucid with streaks of humor—another sign of maturity which makes for what Arnold called "sweetness and light."

These addresses may be said to be somewhat alike in spirit, but fresh and vital from the first "Courage" chapter through the well arranged sequence which culminates in "A Living God" and "Power for Life." They are dealing with an epoch in our life wherein many are faltering for lack of faith (I think the sermon on "Faith" is one of the best I have seen) and each is a ringing call to carry on with a fortitude undismayed. The timeliness of these talks shows the unmistakable sign of a man in touch with the mighty movements of his day and there is Balm of Gilead for distressed souls.

The weakness of much of our preaching seems to be that we can discover the trouble better than we can apply a remedy. Mr. Jordan manages to be something more than a diagnostician. Every sermon has a strong conclusion and it is easy to see why he has so soon become one of our strongest preachers and most popular pastors. Such reading will help make dry bones live and create souls under the ribs of spiritual death. It will save one from what the book calls the "Grasshopper Complex."

L. B. Hayes.



Rev. G. Ray Jordan

**ANOTHER BOOK BY JORDAN**

This new volume is the fourth from the gifted pen of Rev. G. Ray Jordan. To those who have read the preceding three by the same author it will not be necessary to say that it is a good book. This is his best book.

It is both a timely book, and, in as far as a book of this kind can be, a timeless book. Just now when so many of us need courage with which to meet our problems and many more need courage just for the day, that they may meet it without utter collapse, this book will bring new hope and renewed vigor.

Our preachers will read it with great interest. It is full of new illustrations and old illustrations with new application. Our young preachers especially will glean much good preaching material from its pages. Our people need comfort and consolations these trying days and with this they need an undergirded faith that will sustain. "Courage That Propels" is just the book that will help the preacher help his people.

Our people should have the book. Your worried business man will read it. Your young people will read it. Your old people will read it. It is a book that will appeal to every group within your church. It is a book that will be passed around from hand to hand and bring a blessing wherever it goes.

The Cokesbury Press has reason to be proud of the work they have done on this volume. It is handsomely bound and beautifully printed. The price is one dollar.

In his preface Brother Jordan says: "I have tried to write in a plain, straightforward style, with a desire to be helpful in a most practical way. If the messages help to restore confidence, by pointing out the way to a living faith, I shall be happily rewarded." He has attained his goal.

W. A. Newell.

**What They Say**

"It is a stirring and stimulating book, and ought to help many a troubled soul in these gray days."—H. N. Snyder, president of Wofford College.

"I want to congratulate you on writing a book so sensible and so worth while in every day living."—John E. Calfee, president of Asheville Normal and Teachers College.

"Some of the chapter titles are extra fine, as for instance, 'Worry Free,' 'God's Encouragement,' and 'Riches You Cannot Lose'."—Edgar DeWitt Jones, Central Woodward Christian Church, Detroit.

"It is so fine to be able to take the old truths of religion and make them live again in this age of ours, as you so fittingly do."—Harold C. Phillips, Minister of First Baptist Church, Cleveland.

"Good material well illustrated, and the book-making is a joy."—H. H. Tweedy of Yale University.

COURAGE THAT PROPELS. By G. Ray Jordan. 150 pp. Cokesbury Press: Nashville, Richmond. \$1.00.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond

Proclamations by President Roosevelt and Governor J. B. C. Ehringhaus issued yesterday have temporarily closed all banks in the state. Similar conditions obtain throughout the nation. Two very significant facts are revealed in this financial paralysis. One is that even business institutions are built upon faith; the other is that every such organization today is dependent upon others like itself. "Whether one member suffer, all the members suffer with it."

The present condition of the banks of our country is just another evidence of the breakdown of the material power upon which many have relied too completely. But a more serious matter is at the foundation of our trouble. The moral collapse of the social order is far more distressing than that of the financial, though there is no doubt a vital relation between the two. It seems to be natural for men to turn instinctively to God for help when distress, suffering, and death stare them in the face. Just why we wait for such an hour before seeking divine assistance is more than I can understand. We seem to forget that his arm is not shortened nor his ear deafened.

The strong, brave, heroic faith of the Christians in the country churches of this state has helped to bring many a victory out of defeat for our commonwealth. It has been a mighty factor in the solution of tangled, troublesome national problems. I believe an equally virile faith is still regnant in the hearts of the rural church people of North Carolina and that such a faith will be manifested in these trying hours of material and moral struggle. But there is great need for a fresh discovery of God. To the Christians of the countryside of early days God was a refuge and strength, a very present help in trouble. To many of us today the storms are raging and we are in distress in more ways than one. We have waited too long to make a united appeal to him who has the ability and who has never failed to respond when we rely upon him. The winds never rise so high nor the sea become so rough that they will not obey his voice when he speaks, "Be still."

### Chapter V.

## EARLY METHODISM AT WORK

Reid Wall

### THE BIRTH OF METHODIST "ASSURANCE"

All the prophets are bound together by common experience. They speak to one another through the centuries. Jesus spoke to Paul as he neared Damascus. Paul spoke to a young German monk, and Martin Luther led the world to a new spiritual freedom. Then Luther spoke to a young minister in a prayer meeting on Aldersgate Street, May 24, 1738.

Methodism dates its spiritual birth from this Aldersgate experience. But John Wesley's conversion was not unexpected. It was the fruition of a soul's intense search. Seldom are things found without seeking. Wesley changed from an introspective seeker of salvation for himself to the great evangel of salvation for "whosoever believeth."

#### What Was John Wesley's Earliest Idea of Salvation?

As a boy he hoped for salvation because he was "Not so bad as other people, had a kindness for religion, read his Bible, and went to church." He did not rise much above this for years.

Of college days he writes: "I still said my prayers both in public and private, and read with the Scriptures several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness."

#### Was He Selfish in His Desire for Salvation?

When his father was urging him to leave Oxford to be rector of Epworth, John Wesley produced twenty-six methodical reasons for staying at Oxford. At Oxford he was undisturbed by worldly persons and luke warm Christians. He could be most holy at Oxford. His father replied: "It is not dear self, but glory of God, and the different degrees of promoting it.... Supposing you could be more holy yourself at Oxford, how does it follow that you could more promote holiness in others there than elsewhere? Have you found many instances of it after so many years hard pain and labor?"

#### When Did He Begin to Turn to Others?

While at Wroote (1727-1729) a wise person told him, "Sir, you wish to serve God and go to heaven. Remember you cannot serve him alone, you must try to find companions to make

them. The Bible knows nothing of solitary religion." These words became a motto of his life. He began to work actively in the Holy Club upon returning to the university. In the succeeding years his influence widened steadily until he was the best known man in all England.

#### Did He Hope to Save Himself by Going to Georgia?

When Oglethorpe offered him the opportunity to go to Georgia as a missionary he accepted. "My chief motive is the hope of saving my own soul. I cannot hope to attain the same degree of holiness here which I may there." On the way over he met the Moravians, who were "not afraid to die," and he was profoundly impressed.

#### An Old German Preacher Makes Him Look Within

In Georgia Wesley went to Spangenberg, the Moravian pastor, for advice. The German said: "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley knew not what to answer. Seeing his hesitation the pastor asked: "Do you know Jesus Christ?"

Wesley paused and said: "I know he is the Saviour of the world."

"True," said Spangenberg, "but do you know he has saved you?"

Wesley answered, "I hope he has died to save me."

"But do you know yourself?"

Wesley writes: "I said, I do, but I fear they were vain words."

#### His Father's Influence

The conversation revived Wesley's memory of his father's dying words concerning "the inward witness," for we find him quoting them in the first sermon he preached in Savannah. He quoted from his father. He knew no inner radiance of his own to bear witness for. He returned from Georgia a very discouraged man.

#### The Gloomy Return From Georgia

"I went to America," he writes in his journal, "to convert the Indian, who shall convert me? I have a fair summer religion." There was, however, a gleam of hope. "I have no hope but that if I seek I shall find Christ, and be found in him, not having my own righteousness, but that which is through the faith in Christ, the righteousness which is of God by faith."

#### What Was the Influence of Peter Boehler?

Wesley met Peter Boehler, a young Moravian, a week after returning to London. The German was anxious to learn of America whither he was going; but Wesley wanted to learn of the faith which he was convinced he needed. They became fast friends. "By Boehler," he writes, "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved." Boehler advised: "Preach faith until you have it; and then because you have it you will preach faith." Wesley preached it in the churches with such enthusiasm that one after another closed their doors to him.

#### Breaking the Forms

April 1, 1738, John was in a prayer meeting. His heart became so full that he broke into extempore prayer. He resolved to never again be confined within the bounds of formal written prayers.

#### Charles Wesley Leads

May 21, 1738, John and a group of friends held a prayer meeting in the room where Charles lay sick of pleurisy. They sang a "Hymn to the Holy Ghost." John went to church to help administer the sacrament. After the service he heard that his brother had found rest to his soul.

#### John Wesley Is "Born Again"

Wednesday morning, May 24, 1738, John Wesley opened his Greek Testament at the words, "There are given to us exceeding great and precious promises, even that ye should be partakers of the divine nature."

In the afternoon he heard the anthem at St. Paul's Cathedral, "Out of the deep have I called unto Thee, O Lord."

In the evening he went, very unwillingly, to one of the religious societies which met in Aldersgate Street. Some one was reading Luther's Preface to the Epistle to the Romans.

"Faith is an energy in the heart, so efficacious, lively, breathing, powerful as to be incapable of remaining inactive. Faith is a constant trust in the mercy of God toward us, by which we cast ourselves entirely on Christ and commit ourselves entirely to him. . . . It is impossible to separate works from faith, as impossible as to sever light from heat in the fire."

As he listened to these stirring words a flame that had long been smouldering in Wesley's heart broke into radiant warmth. Let him describe it.

(Continued on page 23)



# Woman and Christian Citizenship

By MRS. HENRY W. PEABODY

Chairman Woman's National Committee for Law Enforcement

A man, speaking to a group of children, said:

"Children, in the last fifty years we have gained the telegraph, telephone, automobile, radio, aeroplane, moving pictures. What else have we today that we did not have fifty years ago?"

A small boy on the front seat replied: "US."

In this year of our jubilee we may well consider what women have now that they did not have fifty years ago.

1. We have riches. There was little money after the Civil War. There is really nothing wrong about having money. Certain men and women in this country glorify wealth as St. Francis glorified poverty—a more difficult thing to do.

2. We have territory. A great West and South are developing. We have added Alaska, Porto Rico, the Philippine Islands and the Panama Canal, with new responsibilities.

3. We have a national unity we did not have fifty years ago. A few outlaw states, north and south, would destroy willingly the constitution and the nation for a drink. Aside from this the country is not divided.

4. Education has progressed, especially for women.

5. We are improving our democracy. You have here in the South a great inter-racial experiment which is a training school for internationalism.

6. Women are citizens today. They can vote for their own representatives, and, being one-half the electorate, if they vote, they will hold the balance of power nationally.

7. Women have made up their minds on two points where they must specialize. Richard Cobden, a great British economist, said in 1835: "The two great race-destroyers are liquor and war. The battle against them will be fought out in this new republic unless we become too choked with prosperity."

8. We have become a world power. Commerce and transportation are compelling us to do our part. We are not only American citizens, but citizens of the world. This being the case, women must consider their part.

Men think logically on some subjects. Women biologically. They do this instinctively, as conservators of the race through the child. So women, primitive women, and of course those higher in the scale, must think of these conditions nationally and internationally, with the child in mind.

I wish to speak to you of the two great questions which confront us. The solution may be given by women citizens, and we must look to the women of the churches for the highest intelligence and the best ideals. We can not think of America alone. We must think of this country in its relation to the world. After the Civil War, between '61 and '71, women's foreign missionary societies began the first adventure in Christian internationalism. Since then, women have invested nearly \$150,000,000 and have sent thousands of women teachers, doctors, and social workers into all the world. Christian education in the home and from kindergarten to college has followed. The new freedom for women began through the democracy of Jesus, which indicates the woman and the child. This re-

naissance of womanhood circles the globe. Women speak the same language. The first woman's club in Bombay, India, displayed this poster: "The world was made for women too." Here at home, Susan B. Anthony, and later Mrs. Catt, and your own pioneer, Miss Belle Bennett, were calling to the women that the government was made for women too. If we are to save the world, we must save the women and children through the gospel of Jesus. And we must save our own country from corrupt politicians, who, in both parties, are seeking today to destroy the constitution and to control for evil ends both parties. It is not enough to go on in this critical period with the ordinary missionary meetings which we have held for 50 years. We must add to that program the great international movements, and our great national movement, which must be settled definitely in the coming election.

Let us think of ourselves as a world community, in which we live as racial and national groups. We are mutually dependent, and able to do more through co-operation, and to make great economic saving. We have a common water and lighting system, roads, sanitary plants, protection of property. This is not communistic, bolshevistic or radical. We do it in conservative Beverly, Mass. You do it in your own state. We have to deal with different grades of people. The plan works with certain exceptions, for which we provide laws with courts and police. It is perfectly possible in this way to become a cooperative world.

What part is America to play? She may shirk or delay her responsibility. Politics may enter in, and, in the guise of patriotism, demand isolation. War profiteers will foment disturbance, certain demagogues may arise in great cities, and the government may, without reason, insist on outrageous preparations which the people should repudiate through their representatives.

The great national question confronts us in our present political situation.

## Save America

There is a crisis in our own government today, which, in certain states and cities, amounts to insurrection. Unless America can prove that majorities rule, and that the people still believe in the constitution they have framed, we shall lose our government and our good name. Already the mind of the watching world is moving against democracy as it is shown in these United States.

Twelve years ago an amendment was added to the constitution—the result of generations of drunkenness and the control of the government by liquor interests. Women prayed, and men voted the 18th Amendment into the constitution by a great majority. It was ratified by all but two of the smallest states. It is observed as well as other laws in two-thirds of the states. In one-third of the states active propaganda, heavily financed by friends of alcohol, is helping to nullify the constitution.

A new interest in the Advocate is manifest by the renewals sent to this office. These dollars are fine to keep the presses going. Let them keep coming.

# Quantity or Quality, Which?

By J. W. COMBS

In the sixth and seventh chapters of the book of Judges we have an account of one of the most remarkable battles in history.

On one side was 250,000 Midianites with all the implements of war they need and camels without number.

On the other side was only 300 men, no implements of war at all, only pitchers, torches, and ram's horn trumpets, and yet victory was gained by the three hundred.

We are told first that Israel had sinned and God delivered them into the hands of Midian seven years. After this they cried to God, and God sent a prophet to rebuke them. Next he sent an angel to call and commission Gideon as the leader of God's army.

Gideon feels his weakness and inability, makes an excuse, but it was a good one. He said, "I'm too small for the job."

We notice next that God puts Gideon to the test by sending him out to cut down the groves and break down the idols or image of Baal. Gideon was faithful to God. He cut down the groves and broke down the image.

And now, realizing the awful responsibility resting upon him, he makes bold to challenge the Almighty for a fresh and miraculous sign or token. No bungling here, he must know. Nothing but a miracle would satisfy this man of God. Gideon now does a strange thing. He puts out his fleece, asks God for a sign and waits until he gives it. God answers in a miraculous way. His servant is satisfied. Now listen. We of this modern day have been fed up on modern stuff by the liberal modernistic crowd. We have been taught that the big thing, the sensible thing, is to go out with our programs, teach religion, bring them in on decision day and otherwise; in fact, great numbers of people don't seem to believe that repentance and regeneration are necessary any more.

Moses cried to God, Jeremiah wept and warned the people, Daniel prayed three full weeks, John the Baptist came preaching repentance, and last but not least, Jesus said, except ye repent ye shall all likewise perish and ye must be born again.

Let us read again second Chronicles, seventh chapter, "If my people called by my name will humble themselves and pray and seek my face, and forsake their sins, then will I hear from heaven and will forgive their sins and heal their land." God help us to learn from those gone before us as they followed the Lord.

Gideon now goes forth and calls for volunteers. Thirty-two thousand men respond to his call, a very small number compared to the hosts of Midian, some 150,000 strong.

The Lord now comes on the scene to inspect this little army of Gideon's, and after he had looked each man over and through, he said to the commander-in-chief, "You have too many men." This must have startled the generals. If I give the victory to this number they will vaunt themselves and give not God the glory. But the chief reason why God would not allow them all to go was they could not all be trusted in this great crisis. None but the true and faithful could be trusted now.

We next notice how wisely God acted in dividing and reducing this army. In this little army we find three classes of men as we shall see presently. Sad to say, we have the same three classes or kinds in the church at the

present day and according to the same ratio, and there is our trouble and our tragedy. God said to Gideon, "Say to every man that is afraid, go back." You see, he let each man show what he was by what he did. There were only 32,000 to begin with and now 22,000 go back. Two-thirds turn back in the day of battle. Look at this miserable, cowardly bunch, oppressed, starved and in bondage to the world and the devil, and yet they prefer this rather than go fight the Lord's battle. Say, I believe we have fully that many in the churches of this country today who are doing the same thing.

We are listless, lifeless, flabby, non-militant and non-aggressive. We seem to be at ease in Zion. One has but to look at the results of the last election, the nasty liquor gang in both parties bold, brazenly and defiantly shaking their fists in the face of the people of God. And about the only way we even as preachers want to answer them is to get off in a little corner somewhere and pass a few resolutions. I am wondering if some preachers did not vote straight in order to be regular. God pity if we did.

Gideon now has only 10,000 men left, but again the Lord said, "You have too many men." The second time God had every man set in judgment on himself and showed what he was by what he did.

The army has been on the march. Doubtless they are hungry and thirsty. Before them is a stream of water and it was here that God tried and divided them for the last time. The Lord said to Gideon, watch these men as they cross the brook, and every one that laps up the water like a dog set him to himself and also those who kneel down to drink.

Now the way those men acted here showed plainly who and what they were most interested in. If they stopped, looked for a nice place, took time to kneel down, it showed they were careless, because just in front of them was the enemy. In the second place it showed they were more interested in quenching their thirst and satisfying their own appetites than pushing on and fighting the battle of the Lord.

It seems surprising, but nine thousand seven hundred kneeled down to drink. Only three hundred lapped the water like a dog.

The test showed plainly that out of 32,000 men, only 300 thought more of the Lord and his cause than they thought of their own interest, really their own lives. Here are 9,700 men, not bad men, they are sons of Abraham, but God could not trust them in this awful crisis; so he said, "Send them back home." The army had now been sifted down to 300 and God said, "By the 300 men that lapped will I save Israel and deliver the Midianites into thine hand." We see in the 9,700 a type of a great army of nominal professors of religion. They don't want to go to hell and they would like to go to heaven, but they are not willing to sacrifice the pleasures and treasures of this world. Many have started and refused to make the sacrifice and pay the price so they have gone back. The Master said he that shall lose his life for my sake shall find it. And furthermore, any man that refuses to do this is not worthy of me.

God now takes charge, orders Gideon to procure a few rams' horns, earthen pitchers and torches and to arm



each man with a trumpet, pitcher and torch. Strange weapons indeed with which to fight the mighty Midianitish host.

Now the pitchers are symbols or types of our bodies, torches types of the Holy Spirit within us, and the trumpets a type of our testimony. It is very evident that this battle was not fought scientifically, not by man's wisdom, but by the wisdom and power of God.

We read in chapter seven that every man stood in his place round about the camp and the host ran and cried and fled. Yes, the 300 stood, broke their pitchers, lifted their torches and blew their trumpets while God sent confusion among their enemies, who fell upon each other in the darkness and slaughtered each other, and all that God's faithful soldiers had to do was to shout and let their light shine.

Now this 300 was typical of the family consecrated, spirit filled children of God in the churches today.

The martyrs counted it a glorious privilege to die at the stake if need be. Oh, God of Gideon, and all the saints of the past, help those of us who love thy truth to consecrate our all, tarry for our pentecost, and then go forth to live, pray, preach and work for the salvation of the world. Amen.

### THE RIGHT TO BELIEVE

By Frank B. McAllister.

It is amazing to plain men that certain agnostic leaders of our time should talk so dogmatically, and show such conceit in their own disbeliefs. Bertrand Russell, the English philosopher, for instance, has been telling us that man is a mere accident in a universe that is itself only a soulless mechanism grinding on without rhyme or reason. The whole human race is doomed to perish as completely as though it had never been in the final vast death of the solar system. Then he gravely assures us that "all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy that rejects them can hope to stand."

What supreme arrogance! One ventures to remind Mr. Russell that a philosophy totally denying "all these things" in his confident theory has already stood for many long centuries, and is today held by millions of clear thinking people. Brains quite as keen as the brilliant Englishman's heartily reject his materialistic, hopeless conclusions. One who calls the roll of thinkers who have kept a heart of faith in the presence of modern scientific discoveries need not be ashamed of the names thereon. For a single example, we learn that one of the main errands of Professor Einstein in coming to this country was to confer with Professor Robert Millikan of California, the physicist who has done such wonderful things with atoms. Now it happens that Mr. Millikan is not only a professing Christian, but a convinced and enthusiastic churchman.

One need not, however, merely juggle with distinguished names in order to present his case. The average man may make his own investigations, and arrive at some personal conclusions. He may find, to be sure, that the case for theism falls short of any absolute demonstration. There is, indeed, a "mystery of Godliness" that every generation has been recognizing anew, ever since St. Paul reported that same finding to his young friend, Timothy. But when all the difficulties have been faced, and all the facts are in hand, the mystery of "ungodliness" is seen

to be far the deeper and darker. It may be hard to believe in God, but not to believe in him is harder—and it is also most distinctly drearier. The believer, at least, walks on the sunny side of the street of life. For purposes of cheer and courageous endeavor in this earthly pilgrimage nothing equals the conviction that an intelligent, benevolent Creator is over all his creation, and that righteousness has the pull of the universe on its side. That is the rich bonus of moral satisfaction the religious man enjoys—which the unbeliever must somehow get along without. It is always better to believe the best.

Notwithstanding all that some of our contemporary pundits and some of our terribly clever critics are saying, the modern man has a perfect right to his Christian faith. Sir Oliver Lodge of the University of Birmingham once declared, "I will not believe that it is given to man to have thoughts higher and truer than the real truth of things." On New Year's Day, 1933, just four days before he passed beyond the veil, Calvin Coolidge sat in his study in Northampton and talked familiarly with one of his Amherst College classmates. The former President expressed himself as being deeply concerned over the losses and uncertainties of our troublous times. Then he added, "I tell you, Charlie, there is only one thing that is solid today—and that is religion." Wise men are not going to surrender this mighty defense, this supreme incentive at the behest of confident and casual doubters—for they do not need to.

### DURHAM AND DUKE AGAIN SCORES A POINT

The Duke Institute of International Relations will be held at Duke University, Durham, North Carolina, June 12 to 24, 1933, under the joint auspices of The American Friends Service Committee and Duke University. This is significant. For those interested in promoting world peace this twelve day course on International Relations will be offered at Duke University. Public and private school teachers—ministers, Y. M. C. A. and Y. W. C. A. secretaries, leaders of boys' and girls' clubs, theological seminary students, chairmen and members of international relations committees will be interested.

The faculty will include such eminent authorities in their respective fields as: Sidney B. Fay, professor of history, Harvard University; Kirby Page, editor of *The World Tomorrow*; John Emlyn Williams, Central European correspondent *Christian Science Monitor*; Prof. Josiah Morse of the University of South Carolina; Elbert Russell, dean of the school of religion, Duke University, and others. There will also be a series of evening lectures by outstanding leaders open to the public without charge.

It is interesting to note that three other similar institutes of international relations will be held this year at Haverford College, Haverford, Penn.; Northwestern University, Evanston, Ill.; Wellesley College, Wellesley, Mass.

The Duke Institute of International Relations will be held at the same time and in co-operation with the fifteenth annual North Carolina Pastors' School of the M. E. Church, South. Ministers will have this further inducement to be at Durham in June.

Life is not all sunshine, but there are more sunny than cloudy days, and when the clouds lower we should remember that behind them the sun is still shining.—Forward.





## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### GREENSBORO DISTRICT STAFF DOES GOOD WORK

That the Greensboro district staff is on the job was clearly shown recently in a series of institutes on circuits. Beginning on February 17 and running through February 25 institutes were held for 17 charges. Of course in several instances a number of charges combined into one institute. The leader of this work was Rev. W. A. Newell, presiding elder and district director of Christian education. Others working with him were: Rev. W. A. Kale, conference extension secretary, who is acting as associate director for the Greensboro district; Rev. Frank Jordan, another associate director; Mrs. O. D. Nelson, district director of the children's division; Miss Gladys Grubb, district director of the young people's division; and Miss Corinne Little, conference director of the children's division.

Many phases of Christian education in the small church were discussed in these institutes. Practical matters related to local needs and possibilities furnished subjects for each discussion. No two institutes were alike, since no two charges were alike and it was the purpose of those holding the institutes to approach all matters from the viewpoint of each local situation. One interesting outcome was the deepened convictions concerning the work of the local church board of Christian education. A number of local boards, already set up and functioning, were found. The experience and plans of these boards were discussed. In churches where boards were not already set up plans were made for organizing them. By the close of the present conference year there will be a board in every church in the Greensboro district.

Expressions of appreciation and praise of the work done in these institutes came from pastors, general superintendents, teachers and others who were in attendance.

### MT. AIRY DISTRICT INSTITUTES

This week a series of Christian education institutes is being held in one section of the Mt. Airy district. Rev. W. E. Poovey, presiding elder and district director of Christian education, is in charge. He is being assisted by Rev. W. A. Kale, extension secretary. The following list of dates and places is the schedule for the week:

Sunday, March 5—Todd, Blackburn's, 11 a. m.; Warrensville, Smithport, 3 p. m.; West Jefferson, night.

Monday, March 6—Todd, Calvary, 11; Jefferson, night.

Tuesday, Mar. 7—Jefferson, Bethany, 11. Wednesday, March 8—Laurel Springs (Chestnut Hill or Zion), 11; Holton, Healing Springs, night.

Thursday, March 9—Helton, Grassy Creek, 11; Sparta, Potato Creek, night.

Friday, March 10—Sparta, Cox's Chapel, 11; Sparta, night.

Saturday, March 11—Sparta, Shiloh, 11; Warrensville, night.

Sunday, March 12—Creston, Smithfield, 11; Watauga, Mabel, 3.

Monday, March 13, Jonesville, Maple Springs, 2:30.

### YOUNG PEOPLE'S DIVISIONS

#### SUMMER ASSEMBLY IS PLANNED

The Council of the Young People's Division of Christian Education of the Western North Carolina Conference met at Broad Street church, Statesville, at 11 o'clock, March 2. There were present the following:

Malcolm C. Reese, Hickory, president Young People's Organization.

Miss Ethel Kerr, Charlotte, secretary. J. Everette Neese, Greensboro, treasurer.

George Morris Taylor, Salisbury, publicity superintendent.

Rev. Fletcher Nelson, Greensboro, conference director young people's work.

Rev. G. G. Adams, Cramerton, dean of the assembly.

Rev. W. A. Jenkins, Lenoir, president Davenport College.

Rev. John F. Kirk, Greensboro, executive secretary.

Rev. W. A. Newell, presiding elder Greensboro district.

Rev. M. T. Smathers, Statesville, pastor Broad Street church.

Rev. Carl H. King, Charlotte, pastor Homestead, Charlotte.

Miss Elizabeth Mann, Newton, Statesville district director.

Miss Jeanne Tingle, Charlotte, district representative.

Rev. Fletcher Nelson, Greensboro, presided over the meeting. Miss Elizabeth Mann, Newton, was elected secretary. Rev. G. G. Adams, Cramerton, was elected to succeed himself as dean of the assembly. It was decided that the assembly should open on July 24 and close on the evening of July 29. It is organized on the plan of what is known as a five-day assembly. It is to be conducted in the buildings of the General Board of Christian Education at Lake Junaluska and it is expected that more than 500 young people will be in attendance. The registration fee was fixed at \$1.50, with the proviso that fifty cents be returned to each registrant on condition that 500 or more young people register for and take credit in the assembly. Twenty courses were scheduled and provision made for the invitation of about 12 instructors. Below we give the list of courses with names of the instructors invited by the council to teach:

#### General Courses

1. Round table discussion class, led by Rev. C. S. Kirkpatrick.
3. Personality Development — Rev. Paul Hardin, Jr.
4. World Peace—Rev. Carl H. King.
5. Life Problems—Prof. C. H. Trowbridge.
6. The Stewardship of Life—Rev. W. A. Kale.
7. Introducing Korea—Miss Mabel Cherry.
8. The Prophets and the Problems of Life—Rev. L. B. Hayes.
9. Introducing India—Instructor to be announced.
10. The Christian Use of Leisure Time —Mrs. Onilee R. Brown.

#### Personal Enrichment Courses

1. Planning the Program, led by the representatives of the general board.
2. Organizing the Department — Mrs. John F. Kirk.
3. Using Dramatics—Mrs. Carl H. King.
4. Music in Worship—Instructor to be announced.
5. The Committee on Worship—Rev. John F. Kirk.
6. The Committee on Evangelism and Church Relations—Prof. C. H. Trowbridge.
7. The Committee on Missions and World Friendship—Rev. W. A. Kale.
8. The Committee on Citizenship and Community Service—Rev. Paul Hardin, Jr.
9. The Committee on Recreation and Personal Development—W. R. Brown.
10. The Committee on Leadership Training—Rev. C. S. Kirkpatrick.

#### No Christian Adventure Assembly

After considerable discussion as to the advisability of attempting a Christian Adventure Assembly for the intermediate age group it was finally decided to committee the matter to the best judgment of the conference staff. Since the attendance of the younger group has been falling off for the past two years and since it has never been self-supporting, the council decided it was of doubtful wisdom to attempt to hold this assembly for another year.

Reports were made by the various conference officers that present indications point to the largest attendance in the young people's assembly that we have ever had in the history of the Western North Carolina conference. It was reported that already 40 young people, including the high school band of Mt. Airy, had pledged themselves to attend the assembly this year. North Wilkesboro pledged to equal or surpass the record of Mt. Airy. The congregation at Chadwick, one of the suburban churches of Charlotte, pledged a contingent of 25 young people. Favorable reports were also had from Waxhaw and Monroe, over Gastonia, and from points within the bounds of the conference. It is expected that good delegations will attend from Morganton, Asheville and Waynesville. Cleveland and Anson counties may be depended on to send 25 to 50 young people each. Winston-Salem and Greensboro are expected to give a good account of themselves in this assembly."

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

We are grieved to learn that our dear friend and co-worker, Mrs. Flora Kendall, has been confined to her room for six weeks with an attack of influenza. Though she is no longer in bed, yet she is unable to leave her room or attend to duties which claim her interest. She is slowly gaining her strength, but is impatient in pushing forward the work of her district. The doctor orders her to wait a while.

Wherever Mrs. Julian Midgette goes, immediately there begins a new interest in mission study. She is president of the Apex auxiliary and directed a mission study class during January. Our publicity superintendent, writes: "We feel that Mrs. Midgette is going to lead us on to greater things with her interest, energy and efficiency."

### THE ANNUAL MEETING

All of our readers perhaps know that our next annual meeting is to be held at Edenton Street church, Raleigh, April 18-21. For the accomplishment of the greatest good to ourselves and the cause of missions absolute co-operation is necessary.

Edenton Street church fully demonstrated her ability as hostess when she entertained the woman's council some years ago.

However, the hostess auxiliary has only one part; the guests have the other part in making a meeting that meets the demands and expectations of all. The conference society is an organization for doing the King's business in redeeming mankind; and every individual member has a duty in conducting this business according to his divine will.

It is no small task to provide entertainment for this body. Courtesy demands that the delegates should lighten the load in every way possible. For this reason, every delegates should send her name and the auxiliary she represents, naming her district, to Mrs. Wray White, 127 McDowell St., Raleigh, N. C.

The chairman of the entertainment committee says that they will furnish noon-day lunches for 25 cents each.

The conference president authorizes me to say that by a special ruling for this year, the delegates may send in other names and pay the 75 cents for lunches on their arrival in Raleigh.

However, do not delay to forward your name if you desire entertainment.

E. S. P.

### TO PUBLICITY SUPERINTENDENTS

Your conference superintendent of publicity expects each auxiliary superintendent of publicity to make some contribution to the publicity room at the annual meeting. Make a poster, or send a pendant of some mission field, or give a

demonstration of some activity of your auxiliary. Feature some achievement of your auxiliary during 1933. Forward these to your conference superintendent of publicity, whose address is at the top of this page.

E. S. P.

### CARR AUXILIARY SETS A STANDARD FOR ALL AUXILIARIES

It may be that there is an auxiliary somewhere in our Methodism that is showing greater devotion or more loyalty, but your conference superintendent of publicity hasn't learned of it.

The February meeting was held at the parsonage with 45 members present. Mrs. Avery Morris presided and is proving a strong leader. At this session it was decided to carry out a new project—the making of character dolls, these dolls to represent people of different countries and to be used in its children's work.

In social service work the women have made and donated 92 pieces of clothing for the babies at the Salvation Army Maternity Hospital near Durham. These garments were on display at this meeting. Afterwards, the women met and went in a body to the hospital and presented their gifts.

In mission study Carr church has made the honor roll with an unusual number receiving certificates, and a great interest shown by all.

Five new subscribers have been secured to The World Outlook. Almost every woman of the church has been solicited for a subscription and there are plans made for putting The Outlook into the hands of every Sunday school teacher and every steward in Carr church.

On Sunday evening, February 26, at the regular service the young people presented a missionary pageant entitled, "America's Dream." The offering was put on the pledge.

The March meeting will be held in the church and at this time a play will be presented by 125 children. The purpose of this is to bring the children's work before the women.

The children and young people are organized by Mrs. J. A. Russell under the new plan of work. Three groups are now engaged in study courses. Thirty primary children have written letters to Rev. and Mrs. John Glen Barden of Africa. All groups had Valentine social meetings, there being in attendance 150 in all.

Each Sunday evening there are 125 or more present from these groups at the regular meetings with a gradual increase in membership, attendance and collections.

As their project the young people are making costumes of different nationalities. These belong to the group and are

to be used in pageants, plays and at special services.

In monthly meetings the program literature and the World Outlook is used.

At the conclusion of the March meeting a lovely gift was presented to Mrs. A. M. Gates, in appreciation of her valuable services to Carr church and the conference. There were 36 lovely handkerchiefs in all colors deftly arranged in a pot of white hyacinths. It was a shower of blossoms and delicate tints, complete in its loveliness.

The presentation of this gift was made in a most happy way by the pastor, Rev. J. A. Russell.

A social hour followed, tea and sandwiches being served. Mrs. W. A. Stansbury was the honored guest of the occasion since Mrs. Gates is one of their membership.

All these things and more are being done by our esteemed friends of Carr church, Durham.

E. S. P.

### ZONE MEETING AT CARY

The central zone meeting of the Raleigh district was held in Cary, Friday, February 24.

Mrs. Milton Howell, who succeeded Mrs. H. B. Branch as zone leader, presided. She opened the meeting with a most inspiring message, asking for more consecrated spiritual lives to prevent financial difficulties in our missionary work.

Most encouraging reports were given from all societies represented, showing that the missionary spirit of our women could not be dampened, no matter what conditions exist.

Mrs. F. S. Love conducted the noon hour devotionals. Taking her thought from the feeding of the five thousand, she stressed the fact that Christ took the five loaves and two fishes, small as they were, and fed the five thousand. Every woman present was made to feel that her talents are not too small, but that if brought to Christ he can use them to feed the five thousand. Some of the talents asked for were energy, cheerful dispositions, and persistence.

Mrs. J. L. Midgette gave a detailed and helpful talk on Bible mission study, calling attention to the fact that they must go hand in hand.

Following a delightful luncheon served by the Cary society, a playlet advertising The World Outlook was given by the Cary society.

Classes for presidents, treasurers, and mission study leaders were held, following which the secretary read the minutes and the meeting adjourned with prayer, and a secret resolve by every woman present to give herself and help hold the line in our great work.

Mrs. A. L. La Garde,  
Supt. Publicity Cary Society.

Blessed are they that have eyes to see. They shall find God everywhere. They shall see him where others see stones.

—Oxenham.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### POSTPONEMENT OF COUNCIL MEETING

The following telegram has been received from Mrs. J. W. Perry, president of the Woman's Missionary Council: "Banking situation compels postponement of Council." We feel sure that arrangements will be made as early as conditions will permit for the meeting.

The following poem comes to us from Mrs. E. M. Anderson of Florida, one of the oldest of our contributors and one whose beautiful verses have brought joy, comfort and inspiration to many of our readers. Accompanying this poem was a green geranium leaf, expressing kind thoughts, and a personal note from which we quote:

"I still take the Advocate and would not like to do without it, as I have taken it so long and look upon it as a message from my dear North Carolina. I enjoy your page (thank you, Mrs. Anderson.—Ed.) and also Mrs. Plyler's, and read with interest. I enclose a little poem which I hope may be of help to some one.

#### AIM HIGH

Aim high, my boy, aim high,  
And if thine arrow fall below  
Go shoot again with vigor strong,  
With courage draw thy bow.

Aim high, young man, aim high,  
Let every path lead up and on,  
Step firmly in the upward way  
Nor falter till thy strength be gone.

Aim high, dear girl, aim high,  
Be up and doing, sit not down,  
Go fit thyself to rule and reign  
And some day thou mayest wear a crown.

Aim high, O womanhood, aim high,  
Thy watchword, truth and purity,  
With gentle hand point up and on  
And let thy life unsullied be.

Aim high, O Christian heart, aim high,  
Fight valiantly for truth and right,  
With Shield of Faith, thy Sword the Word,  
With Hope e'er keep thine armor bright.

### A WORD FROM PINE HALL MISSIONARY SOCIETY

We hear through a member of the Pine Hall Missionary Society (Woman's) that the organization in spite of the depression has had a most successful year. The finances were paid in full and the budget for this year was increased. There was a ten per cent increase in membership last year and a record attendance at each meeting, with all the officers co-operating splendidly. Good work has been done by the committee on Christian social relations, and Mrs. Tom Preston, in charge of the Boys'

and Girls' World Club, reports their pledge paid in full and an increase in members. The people at Pine Hall gladly welcome their pastor and wife, Rev. and Mrs. J. B. Needham, and feel that they will be a great addition to their society.

### FEBRUARY MEETING AT RUTHERFORD COLLEGE

The supreme objective was the theme of the devotional conducted at the February meeting of the Woman's Missionary Society of Rutherford College by Mrs. A. T. Abernethy, president of the society.

Several interesting matters of business were discussed, viz: Plans for helping the needy of the community with Mrs. Miriam Hallyburton, Christian social relations superintendent, in charge; the decision to hold two meetings each month, the second of which will be devoted to local work; the reading of committee and officers reports and the payment of the monthly offering. "Life at Scarritt College" was presented by Mrs. H. I. Johnson and the Bulletin of Missionary News was read by Mrs. Clint Johnston. The meeting closed with hymn, "Lead On, O King Eternal," followed by prayer for the faculty and students of Scarritt College, and those who minister in foreign fields, offered by Mrs. Z. E. Barnhardt.

### QUILTING PARTY

The second of these two enjoyable occasions was a quilting party given by the Florence Weaver Missionary Society at the home of Mrs. Fred Huntley, Thursday, from 2 until 10 o'clock p. m. These quilts had been pieced by the society and will be donated to the Brevard Institute at Brevard, N. C., and the Bethlehem House at Winston-Salem, N. C. All denominations entered into the spirit of the occasions and a nice sum was realized from the silver offering received at the door.

### PASSING OF MRS. C. C. BROWN

The Woman's Missionary Society at Weaverville mourns the loss of one of its oldest, most loyal and best loved members, Mrs. C. C. Brown, who passed to her reward Saturday morning, February 25, after an illness of several weeks. Mrs. Brown was one of the charter members of the missionary society, which was one of the first societies organized in 1878, and all these years she has been faithful in attendance and loyal in spirit. She was truly a good woman, and the influence of her pure, gentle, consecrated Christian life will live on and on. She will be sorely missed, not only by the large family of sons and daughters whom she has reared, and by

the devoted companion, to whom she was wedded 58 years ago, but by the community in which she lived, the church where she worshipped and the friends who knew her and loved her. For 30 years Mrs. Brown was the leader of the children's society at Weaverville—the Sarah Brown Society—named for her, and with this work she was eminently successful. She had attended our annual meeting for 30 years, missing the three last ones because of failing health.

The funeral was conducted at the Weaverville church Sunday afternoon with her pastor, Rev. B. M. Cosby, and Rev. O. J. Chandler officiating, and was attended by a congregation of friends that more than filled the auditorium and gallery of the church. The floral offerings were most beautiful and numerous and gave evidence of the great esteem in which she was held.

We shall miss her, but we know that our loss is her gain. May God comfort the hearts of her loved ones.

### TWO INTERESTING OCCASIONS

Phifer Hall in Monroe was the meeting place of the Woman's Missionary Society of Central church of that city, a few days ago, when the program for the afternoon was in charge of the Christian social relations committee, of which Mrs. Charles Iceman is the chairman.

The meeting opened with the singing of the Doxology, followed by the Lord's Prayer in unison. Mrs. Iceman read the Scripture lesson and made some interesting remarks about Scarritt College, which led up to the dramatization of life at Scarritt. The roles of characters were assumed by Mrs. Grady Doster, Mrs. R. D. Crow, Mrs. J. S. Stearns, Mrs. H. F. Taylor, Mrs. Hampton Price and Miss Kathryn Lee, each of whom sustained her part most admirably.

At the close of the playlet prayer was offered by Mrs. Atha Stevens, president of the society, and a business session followed, after which prayer by Mrs. L. N. Presson closed the meeting.

### WHEREVER WE GO

He was a very little fellow, but he wanted to say something comforting as his eyes turned toward the face of his mother, who was sad at leaving the dear old home and hills, the rivers, the woods; she should miss them all. Suddenly the little face pressed against the car window brightened. "Why, mother!" he cried eagerly, "God's sky is over us yet; it's going right along with us!"

The mother smiled. "Sure enough, dear. God's sky is going with us wherever we go, and it will be with us always," she answered.—Forward.

Sir Frederick Bridge, the organist, once went into a little village church in England and, quite unknown, requested permission to play upon the organ. The old verger listened with astonishment. "I never knew," he said, "it was such a good organ."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### DID YOU GO?

Yesterday was a lovely day to attend church services. The air was crisp, but not too cold. The sun shone and enough breeze was stirring to drive away the smoke and the other disagreeable atmospheric conditions. Then, too, there was enough anxiety in the news of the day for all to want to turn their thoughts towards spiritual values and heavenly hopefulness. The person who does not now take time to mingle with his fellows in Christian comradeship is losing a wonderful opportunity to tone up himself and to build a social morale. The Children's Home family went to church, enjoyed the communion service and gave grateful thanks for kind friends and a loving heavenly Father.

### A HOPEFUL DESIRE

During the past few weeks several of our children have asked if they may join the church this spring. On being asked why they wanted to join the church they have replied that they would like to be members of a church which means so much to them. During the first week in April Rev. R. W. Bradshaw, pastor of Jenkins Memorial Methodist church, Raleigh, and a much beloved former member of the Children's Home staff, will conduct our religious emphasis services and train a class for church membership. These fine little youngsters will then doubtless join Centenary Methodist church on Palm Sunday under the direction of Dr. Chas. C. Weaver, pastor. Our children are not only anxious to be members of the church, but are glad to give to its budget, every one of them being a tither and making an annual pledge to the church.

### FARMING OPERATIONS

The Children's Home's farm and truck farm departments will this year have out over 300 acres of growing crops to cultivate. Some 50 acres will be under the truck farm department. It is hoped that during the summer there may be plenty of vegetables for our large family and that there may be quite a surplus to be canned for winter use. Our truck farm is quite an asset to us. At no time during the winter have we been deprived of some green vegetable of our own growing.

The farm department is trying to secure an acre of alfalfa for each cow and to produce sufficient corn for ensilage. As much soy bean hay and other roughage will be produced as facilities will permit. In addition to our own acreage some 75 rented acres will be cultivated.

Every effort is being made towards increasing our farming and truck farming productiveness.

### HE MARBLES WELL

We are this week presenting a cut made from a kodak picture of Gray Todd, who last year won the championship in our marble tournament for the smaller boys. Gray is quite a nice youngster and knows his marbles. He is claimed and clothed by the junior department of First church, Charlotte, the prime mover in this fine enterprise being Mrs. W. W. Hagood.



Gray knows his marbles

### BASKETBALL

Our boys and girls have had a great basketball season. For the first time they have entered into seasons of regular scheduled games. In addition to a number of local practice games they have played 38 games, winning 22 and losing 16. The boys and girls varsity teams played some of the strongest orphanage and high school teams in the surrounding territory. The boys won seven and lost eight games. The girls won five and lost six games. The Junior-Hi team entered into the Winston-Salem Junior-Hi League and was acclaimed champion of this group, winning eight games and losing one. Our midget team played three games, winning two and losing one. The boys and girls are now turning their attention to baseball. The boys will play regulation baseball and the girls indoor baseball.

### HONOR ROLL

In commemoration of their helpfulness and to keep the matter before us the ten per cent honor roll for this conference year is herewith presented. Kindly note the congregations and pastors who have already paid their ten per cent apportionment to the Children's Home.

Grace, Winston-Salem, Rev. J. A. Baldwin.  
Oakley, Asheville, Rev. G. D. Herman.  
Central, Shelby, Dr. E. K. McLarty.

First church, Marion, Rev. H. P. Powell.

Forest Hill, Concord, Rev. Paul Hardin, Jr.

Centenary, Winston-Salem, Dr. C. C. Weaver.

Trinity, Kannapolis, Rev. J. P. Hipps.  
Randolph circuit, Rev. A. C. Waggoner.  
Welcome circuit, Rev. Paul R. Rayle.

### ORPHANAGE ATHLETIC CONFERENCE

Our coach, W. D. Murray, recently attended a meeting of coaches from six leading child caring institutions, held at Mills Home, Thomasville, for the purpose of organizing an athletic conference. It was agreed at this conference that the usual eligibility rules applying to high schools would apply in the orphanage conference. Schedules for baseball, football and basketball were tentatively outlined. The championship in football and baseball will be determined on percentage of games won and lost in the conference. Basketball championship will be determined in a play-off tournament. In order for any team to be eligible for championship honors it must play as many as three other members of the conference. The conference as now organized includes Barium Springs, National Orphans Home, Mills Home, Methodist Orphanage, Oxford Orphanage and The Children's Home.

### 400 TRIPS

The mother bird that built a nest for her little family to live in until they were ready to shift for themselves, and made this nest in a tree on the campus at the Methodist Children's Home made more than 400 trips for material. This fact was disclosed when the Girl Scouts decided to dismantle a nest used last year and which would not be returned to this year. It was a very small one, about three inches or less in diameter, and was very closely woven. Taking this nest apart is one of the many interesting projects the girls have enjoyed during their study of birds and their characteristics and habits.

The material that went into the making of the nest included 327 pieces of straw and string, 69 horse hairs, four human hairs, and a pile of trash lint and feathers too small to classify.

A visitor to the Home these days may at almost any time see individuals or groups out watching the birds, trying to identify them, get a detailed description of them and make a study of their habits.—Winston-Salem Sentinel.

### TESTED COWS

Our dairy herd is now functioning in a most satisfactory way. After sufficient butter fat has been separated for providing ample butter for our family one hundred gallons of good milk are set aside each day for the sustenance of our family. Our cows have been tested for tuberculosis and for contagious abortion and are in the clear. The Children's Home is proud of its dairy.



## THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

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### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

It is a fine spirit of altruism that prompts so many organized classes, Sunday schools, missionary societies and individuals to clothe our boys and girls. In the midst of unusual financial circumstances these friends are standing by us in a most commendable way. The lists have gone out for the spring and summer clothes. I am confidently expecting a box of clothes for each child whose list has been mailed out. Our boys and girls sincerely appreciate the clothes which are given to them by the different organizations.

\*\*\*\*\*  
Octagon soap coupons are very much desired by the Methodist Orphanage. They mean money to us. By all co-operating we can secure thousands of dollars from this source alone. Just a little effort and organization will enable us to go over the top. I wish to urge all the friends of the Orphanage to use their influence to turn hundreds of thousands of coupons our way. By complying with this request we can do some necessary repairing on our cottages and put some new furniture in to take the place of some that is worn out completely.

\*\*\*\*\*  
If all the pastors will send us a part of their Orphanage apportionment this spring we shall be able to see light ahead. Many of the churches have remembered us already. We are yet to hear from the larger number of churches. I hesitate to ask this favor, but I have no other alternative. Since we are dependent upon the churches for our chief support I must look to them for means to carry on this great work of the church. I know that our people are hard pressed for money, but I feel they are willing and glad to share with us part of the meal in the barrel and the oil in the cuse. A prompt response to this urgent appeal will be sincerely appreciated by everybody at the Methodist Orphanage.

\*\*\*\*\*  
Those were large and enthusiastic congregations our singing class faced last Sunday in Greenville and Farmville. The class was at Jarvis Memorial church in the morning and at Farmville at night. At the morning service the church auditorium and Sunday school auditorium were filled to overflowing. It looked like an annual conference Sunday morning congregation. At each service

the audiences were highly pleased with the sacred concert rendered by our young people. It was a source of deep regret that Mrs. Rives was unable to accompany the class. Brothers Hendricks and Hillman certainly gave us a most cordial welcome to their churches. Each of these pastors is doing splendid service in his respective charge. It was my pleasure to take dinner with Mr. and Mrs. Hillman. It is a fellowship of a high order one has when visiting their home. Brother Hillman is in his fifth year at this strong, influential church. He and his highly accomplished wife are qualified to fill any church in Southern Methodism.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

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¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

### THE SESQUI-CENTENNIAL (Continued from page 14)

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified to all there what I now first felt in my heart.

Wesley's journal, after this, contains no more morbid speculations on his own salvation. The pages breathe a note of confident assurance. He knew in whom he believed and wanted all England, all the world, for his parish as he proclaimed the new evangel.

Next week: Whitefield.

## Man Wins Battle With Kidney Acids

Sleeps Like a Baby—Feels Fine—Uses Guaranteed Cystex Test.



Thousands of men and women are getting back on their feet, sleeping fine and feeling younger by discovering how simple it is to combat Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting, Acidity, due to poorly functioning Kidneys and Bladder, with a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up or money back on return of empty package. Cystex is only 75c at druggists.

## Build Up Strength and Energy

Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

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## Sunday School Lesson

MARCH 12

By William G. Chanter.

### Jesus Ministering to Human Need Mark 6:30-44.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

A passage like this tells us more than one thing about the Master. We see the quick penetration of his mind, grasping at once the real nature of the multitude's need. Their lives were restless, troubled by dim but imperious urges that would not let them find peace. But they were so dim, so imperfectly understood, that these poor people were moving hither and thither in an aimless search for the satisfaction which they could not do without, yet which they could not intelligently seek because they did not know quite what it was that they wanted. Like sheep without a shepherd, they were in danger of starvation or of becoming a prey to robbers or wild beasts. In one vivid phrase the Lord Jesus diagnosed the persistent ill of the multitudes through the ages.

We see, too, that his heart was as great as his mind. He could diagnose the essential trouble of these people with matchless skill. But also he could feel for them with all the passion of a great heart. There are and there ever have been those who see in the troubled and fickle wanderings of the crowd something that arouses their ridicule and their contempt. The great unwashed is a phrase that is often on their lips, and perhaps it is always in their minds. Nor can we dismiss them as simply hard of heart; for the truth is that it is anything but an easy task to love a crowd. This multitude which the Lord faced that day was soon to forsake him when they lost hope of a succession of miraculous banquets. A similar multitude stood by and saw him executed. History is full of stories of the betrayal by crowds of the true shepherds, or rejections of Christ for Barabbas. For crowds are so easily captured by false leaders, so easily swayed by catchwords that appeal to the instincts of the herd. There is a touch of truth in that taunting phrase, "the beast with many heads."

But the Lord Jesus, the Great Heart, saw the whole truth about the multitude, saw their humanity struggling to assert itself, struggling to be born. His compassion swelled up in the irresistible tide of love and pity, seeing in the very weakness of the crowd cause only for

sympathy, only another call for help, for true leadership.

In the third place, we see the power of the Lord to put the emphasis in the right place. What the crowd needed was an adequate understanding of life, a really satisfactory insight into its meaning. They needed to understand themselves more than they needed anything else. And to that basic need he addressed himself.

Now, this is not an easy thing to do. In the first place, the crowd has many needs and some of them seem more pressing than an adequate life-plan. Food and shelter, the little comforts that raise human life above the level of the animal that lives from day to day and is satisfied with the bare necessities for physical existence — these things are needed, always needed, by the multitudes. All the material needs of life seem so much more imperative than teaching. But the Lord knew that the material is meaningless and valueless and in the long run harmful without the domination of the spiritual power of the intelligently accepted ideal. He had only a little while to live, but he was never willing to turn stones into bread, always preferring the long way of the teacher.

Send them away . . .

Give ye them to eat . . .

Again we get a glimpse of the Lord Jesus in his attitude to human needs when we contrast it with that of his disciples. They felt no responsibility for the needs of this crowd, this thriftless, heedless mass. Indeed, they had no obligation to them. Let them be sent away while there was still time for them to look after their needs. The dispersion of a hungry crowd with night coming on might be a serious matter, might bring the kingdom into disrepute. Let these people be off while the daylight lasted.

But the Lord took the obligation that was not his and told his disciples to follow him in shouldering it. His courage, his love, his power—all flamed up in the hour of the multitude's need. Milton has pictured for us a great cosmic drama in which the Eternal Son assumes the task of rescuing man from the fate to which his own folly has doomed him. Here in this story we see the incarnate Son taking upon himself the burden of providing for an improvident crowd. In the large and in the little the Spirit of Jesus is the same. "Surely he hath borne our griefs, and carried our sorrows."

He would have his church ruled by the same Spirit. When that church was most worthy of him, it has gone out to feed the multitudes. Mr. Wesley thought that he had not been truly converted until he ceased to care for the salvation of his own soul and began to yearn for the salvation of others. I wonder whether we could stand the application of that test. Certainly our Lord is still saying, "Lovest thou me? . . . Feed my sheep." Dare we say, "Send them away?"

How many loaves have ye? go and see.

Sometimes it seems to me that there was a note of sternness in the words

## THERE MAY BE POISON IN YOUR BOWELS!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure Pepsin and other pure ingredients will clean you up thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system from souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

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TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

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with which Jesus cut short the objections of his disciples. They began to estimate the enormous difficulty of the task that he set before them. He told them rather to accept it as their own and to make an estimate of their own resources. What would he say to his church today with its immense and un-used resources?

And he took the five loaves and the two fishes . . .

And then he took their all—and to their everlasting glory be it remembered that they gave it. They gave it and he used it, and the task was done.

Has it ever failed? St. Paul and St. Augustine, St. Francis and Martin Luther, John Wesley and William Booth, Dwight L. Moody, Wilfred Grenfell—how endless would be the attempt to complete the roll of those who gave their little all and saw multitudes fed at the hands of the Christ! Would it fail today if the church of Christ gave him its all? That challenge comes from this lesson if nothing else does.—Zion's Herald.

#### THE FOOTBALL GAME OF LIFE

"All the world's a football game and we are players in it," declared Coach Alonzo A. Stagg, athletic director of the University of Chicago.

Coach Stagg has arranged what may be called an "allegorical all-star eleven" in the football game of life.

The coach is Discipline and here are the players.

Center—Work.

Quarterback—Dependability.

Fullback—Obedience.

Halfbacks—Self-control and Self-reliance.

Guards—Participation and Co-operation.

Tackles—Honesty and Courage.

Ends—Perseverance and Confidence.

These qualities which are absolutely essential on the gridiron are equally essential in the life of a boy. He must subject himself to discipline; he must be dependable and obedient to the directions which are given him; he must be both self-controlled and self-reliant; he must be ready to participate in the task to which he is assigned to the fullest extent and co-operate with his fellows; honesty must characterize all his dealings and he must be courageous in every difficulty and danger; he must persevere no matter what the obstacles, and even hold a sure confidence that he will win out.—Boy's World.

The Congressman's sister was accustomed to keep an eye on him while at home. On this occasion she called him up at Washington by long distance.

"What have you been doing?" she demanded.

"What do you mean?"

"Don't try to fool me. I read the papers. Yesterday they said the Speaker didn't recognize you."—Christian Observer.



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#### GLADIOLUS COLLECTION NO. 1

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Your selection of any of the following excellent varieties. We know each of these varieties to be prize winners. We will send equal quantities of each variety, or you can make your own assortment.

Golden Dream, Best Yellow  
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Select any of the above fine varieties  
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40 for \$1.00

#### GLADIOLUS COLLECTION NO. 2

20 for \$1.00

These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

Affame, Prize Winner, Giant Size—  
Color, Rose to Flame Red  
Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pfitzers Triumph, Large Salmon  
Orange  
Veilchenblau, Fine Dark Blue  
Marmora, Smoky Lavender  
Any of these Prize Winners, large  
size No. 1 bulbs, 20 for \$1.00

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These are smaller bulbs, but all blooming sizes. Mixed varieties, but all good ones.

#### OTHER VARIETIES

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We have secured from one of our best growers, surplus stock of six good varieties Dahlia Tubers. They are not labeled, as they sell much higher by name.

One each of six varieties—  
the six for \$1.00  
Send for our list of other collections, also our full list of Dahlias that we recommend.

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If you will mention the Advocate, we will include in any of these offers, free, a bulb of a nice variety of Dahlia. These are lost labels, but good varieties.

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## The Minister's Gospel

To many the "Glad Tidings" has lost its gladness, is no longer hailed as "good news." The present world plight is anything but cheering. Each day brings its quota of bad news: illness, accident, depression, disappointment, death. The effect should bring whole communities to church at tap of the bell. When the steamer Vestris sank with loss of more than 100 lives, a lifeboat of passengers, wet, cold, ill, and all but hopeless, sighted a ship; hands lifted to heavenward and with tears of joy they shouted the good news, "Saved." But what has blinded souls to their sinking condition that they welcome not the "glad tidings" of Christ the Rescuer? By what trick has Satan robbed many of desire for salvation, taken away hunger for that which is "sweeter than honey in the comb?" People gladly accept money, food, clothing, things; but though more souls than bodies starve, they strangely ignore the "bread of heaven." The gospel points a

### Way of Escape

The blood bought way. "It is Christ that died," thus canceling the debt of sin, effective in every penitent soul who appropriates it unto himself. The Lindberghs, visiting starving China, said, "We felt the horror of it all, but we had the power of escape." Men on earth have felt the breath of eternal fires before awakening to their alarming state and escaped by this gospel way. A child of Princess Alice dying of fever, she was warned against touching her child lest she contract the disease. But her mother love could not resist; she embraced the child, paying the penalty by her death. Jesus saw the world sinking in disease and sin, and regardless of cost, embraced it in love, for which he yielded up his life. "Ye are bought with a price." Cole Younger, of Quantrell's Band of Raiders, took liking to a prisoner he guarded and who was to be hung as a spy. Younger, at risk of his own life, resolved to befriend him. The two, riding ahead of the band at a road bend, Cole told the prisoner to "put spurs to his horse," which he did, and escaped. He later distinguished himself as a Virginia congressman, but throughout Younger's 26 years' imprisonment never forgot his debt of gratitude to his benefactor. Thus should every soul whom Christ sets free dedicate their lives in gratitude to him whose life their freedom cost.

### Gospel of Triumph

"Yea rather, is risen again." How unbearable the world's grief but for hope through Christ's victory over the grave and the world. How dark the picture before this. For years there hanged in French art halls pictures of France's army defeats, reminders of their war conquerors. These have since been replaced by pictures of French victories. Satan was turning the world into a picture of despair and defeat—"Tears of woe its Baptism: cries of misery its Litany: the

blood of crushed hearts the awful wine of its Sacrament: and groans of the dying the organ dirge of its Worship"—a dark, awful picture. But Christ, Satan's master, is taking down that picture to replace with one of Triumph, turning the dirge of despair into songs of Victory. During the French "Reign of Terror" thousands were guillotined. Monchott kept busy shaving necks for the knife. With fear-blanching faces people kept within barred doors. But brave loyalists rose in their might and crushed forever that bloody scene. Satan instituted a monster world "Reign of Terror," spreading ruin and wretchedness over all the earth. But Christ interrupted his scheme by opening the grave, giving promise of like freedom to all believers who are "risen in him" immortality, eternal life, which more than all else has lifted earth's burdens, inspiring undying hope through a conquering, victorious, risen Saviour.

### Gospel of Intercession

Paul is jubilant over what Jesus is still doing for us. Far from leaving his sheep to wander defenceless in uncertainty, he is now "at the right hand of God, making intercession for us." Some may question, "But why this intercession, aren't we already saved by his sacrifice, what need anything further?" We forgot that having necessitated infinite power in salvation, we are still in process of redemption, of "working out our salvation," and are yet dependent upon the same Infinite One for shepherding, requiring his constant intercession in guiding, restoring, shielding every day of our earthly pilgrimage. We can no more live "approved of God" apart from Jesus' intervention than we can be saved at all without his supernatural power. To be saved we had to yield unconditionally to his plan of salvation; and now a like entire surrender must characterize believers to his leadership for the "perfecting of the saints." Thus is the great "shepherd of the sheep" constantly employed in the glorious service of divine intercession for us, which will end only when traveling days are done. What a gospel is this. "And they shall never perish, nor shall any pluck them out of my hand."

T. Richardson Gray.  
Edgewood, Iowa.

Two men were out shooting when suddenly a policeman popped up and demanded to see their licenses. One immediately took to his heels and the cop rushed off in a pursuit which continued for ten minutes before the man was caught. The latter surprised his captor by fishing a hunting license out of his pocket and presenting it.

"Why the dickens did you bolt when you had a license?" queried the cop.

"Well, you see, officer," was the calm reply, "the other chap hadn't."—Boston Transcript.

## So Fagged Out, Drowsy She Could Hardly Work

"I seemed to be so weak. I would feel so fagged out and drowsy I could hardly do my work," writes Mrs. Lela Adams, of Greenville, Ill. "I was in this condition for some time, till I felt nervous and out of sorts. A friend told me to take Cardui. I did, and began to improve. I felt much stronger and gained in weight. Cardui seemed to help me in every way. I have nothing but praise for Cardui."

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# POUNDED GLORIOUSLY ON BIRTHDAY

"Happy birthday to you" was the tune to which my good people at Lakewood gave Mrs. Warren and me one of the biggest and finest poundings just on the eve of my birthday I have ever seen. Mr. Editor, I would like to tell about how it makes me feel to be remembered in such a substantial way during these times when the "parson's" pantry is just as apt to be empty as any other way.

I never once questioned the motive of the ladies' Sunday school class and a good sized number of men too in arranging a party at the parsonage just on the eve of my birthday—just a coincident, I thought. But when I stepped out to get a bucket of fuel, leaving everybody else playing games and enjoying themselves, one of the biggest surprises of my life greeted me when I came back into the room. The large dining room table was actually covered with good things to eat, as well as some things to wear. It is needless to say that my feelings rose to the occasion as the crowd stood back and sang "Happy birthday to you, happy birthday to you." For my eyes spotted hams, eggs, potatoes, flour, canned vegetables, and some very much needed wearing apparel.

I run short of words when I try to express my appreciation for the kindness of my good people. Mrs. Warren and I both feel a deep sense of gratitude for the pounding at such an appropriate time.

May I say just a few words about the working class of ladies we have at Lakewood? There are approximately 25 ladies in this class, and they are ever on the alert to make something for their church and pastor. They never seem to tire once they start to work on some project, and they are persistently working at something to help the church.

Our missionary society is coming strong. While it hasn't quite the enrollment of the ladies' class of the Sunday school, it is winning new followers and more sympathy from the entire church. I feel immensely happy over the work that is being done already, and the opportunities for greater accomplishments for the future.

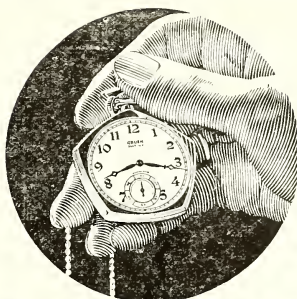
I feel grateful for the wonderful help that the Advocate has been to me. I also feel terribly guilty that I have not done more in return, but I promise that we will have some new subscriptions soon, and renewals, too.

Millard W. Warren.

Jones was at a dinner party. He was shy and nervous, and could never summon up courage to speak because of his inability to say anything neat. All the evening he had been trying to think of something nice to say to his hostess. At last he thought he saw his chance.

"What a small appetite you have, Mr. Jones," said his charming hostess with a smile.

"To sit next to you," he replied gallantly, "would cause any man to lose his appetite."—Watchman-Examiner.



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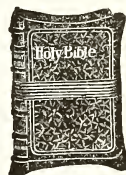


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I will not want.  
He maketh me to lie down  
in green pastures: he leadeth me  
the still waters.

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# Children's



# Storyland

## THE MATSUMOTOS AND THANKSGIVING

By Pearl Holloway.

"Now what, I ask you, does a Jap know about Thanksgiving? Their ancestors didn't come over in the Mayflower!" Bob Brady's eyes flashed and his lips curled scornfully.

"The ship that brought them would hold several 'Mayflowers' without being crowded," his sister Betty laughed. "They may not trace their ancestry back to Plymouth, but they want to be Americans, and I think we should give them a chance."

"Well, I think a Thanksgiving program should be given by folks who know what they're talking about," and Bob raised his head a trifle higher.

"If I remember rightly," Betty mused. "Shika Matsumoto's history grade last month was the highest in the class, and Chinjiro's wasn't far behind, so they must know a few things anyway."

Bob flushed angrily. "Do as you please, of course," he muttered, "but I am going to oppose letting them take part in the Thanksgiving program."

"I suppose that's your idea of a perfect example of the square deal," Betty retorted, gathering up her books. "Well, I am going to do everything in my power to see that they do take part." And with that she was gone.

Bob glared at the closing door and opened his geography with a bang. "It's bad enough to be in the same class," he growled, "without letting them act as if they were real Americans."

"Mother," Betty asked at the breakfast table the next morning, "do you care if I bring Shika Matsumoto home with me for supper tonight?"

"And who, may I ask, is Shika Matsumoto?" father inquired, laying down his paper.

"A little Japanese girl," mother explained. "Her people moved here last summer so the children could have the advantage of good schools."

"And you want to bring her here for supper?" Father turned to Betty quizzically.

"She's awfully sweet," his daughter hastened to assure him, "and I think she's been sort of lonesome."

"She's a common Jap," Bob declared positively, "and hasn't any business running around with American girls."

"This seems to be a problem in interracial relations, doesn't it?" The newspaper rustled to the floor and father didn't even notice it.

"She's just as nice inside as if her skin was white," Betty insisted.

"She's a Jap just the same," Bob repeated, stubbornly.

## WE PRAISE THEE, LORD

For life so full of joys;  
For parents kind and true;  
For happy girls and boys;  
For comforts far from few;  
We praise Thee, Lord.

For beauty, hope and light;  
For freedom and for love;  
For those who stand for right;  
For souls that live above;  
We praise Thee, Lord.

For prayers for friends and foe;  
For one true Book of Light;  
For pardon after woe;  
For life beyond earth's flight;  
We praise Thee, Lord.

Leicester, N. C.

Edith Hayes.

"Have you been to call on the mother?" Mr. Brady asked his wife.

Mrs. Brady colored suddenly. "No-o-o," she answered slowly. "You see—"

"Lookslike the president of the Missionary Society might find something to do right here in Auburn," her husband remarked drily. "Studied Japan a year or so ago, didn't you? Seems to me I remember the place being cluttered up with Japanese decorations for some sort of a meeting."

Betty giggled.

Bob stared at his father in astonishment. "You mean you think we ought to treat them as if they were folks?" he gasped.

"It's one of the big questions of the day, son," his father replied. "Personally, I can't see any hope for the future unless people everywhere conquer their foolish race prejudices."

"Then you are in favor of letting Betty bring the girl home tonight?" Mrs. Brady queried, her eyes troubled.

"Sure thing I am! I'm proud of her for suggesting it."

Betty clapped her hands joyously.

Bob gave his undivided attention to putting cream and sugar on his cereal, and the meal was finished in silence.

"You really want me to come to your home to eat?" Shika Matsumoto asked shyly, her dark eyes sparkling, when Betty extended her invitation.

"I wouldn't invite you if I didn't," was the quick response as a blue-clad arm slipped around the girl's waist.

"Will you stop at my house while I ask my mother?" was the next question.

"Sure I will!" and the two tripped down the walk happily.

Mrs. Matsumoto smiled into the eager faces and gave her consent, adding, "Ever since the dolls came to Japan Shika has been wanting to visit an American home. The dolls were so beautiful and the expressions of friendship so deep, she felt it would be almost like heaven."

"The dolls?" For an instant Betty stared blankly, then exclaimed, "Oh, yes! Did you see them?"

"We were there when the boat came in," Shika answered quickly. "I carried one in my arms at the reception, and Chinjiro carried a flag."

"They felt that coming to America would be coming to friends," the mother commented seriously.

"Oh," and Betty's eyes clouded, "I'm afraid they must have been disappointed when they came to Auburn."

"Not with you for a friend!" Shika rejoiced. "You are just like the spirit of friendship the dolls brought to Japan."

"What do you think?" Betty addressed the family as they assembled about the supper table. "Shika and her brother were in the parade when the dolls arrived in Japan. They must have been in the picture we saw the night the Japanese doll was exhibited here."

"That is interesting," father remarked, pouring thick brown gravy over a mound of mashed potatoes. Then, turning to their guest, "I am wondering if you found America all you imagined it would be."

Shika hesitated, then smiled rapturously. "With Betty for my friend," she informed him frankly, "America is perfect."

"Does your brother find it so, too?" Mr. Brady asked, helping himself to the jam.

Bob squirmed uncomfortably and busied himself with his salad.

Again there was a pause. "Boys," and the girl seemed to be searching for words, "boys are different. Chinjiro misses his old friends. You see, and the dark eyes shone and the cheeks flushed with happiness, "you see, Chinjiro doesn't have a Betty!"

Father chuckled and smiled approvingly at his daughter. A red red crept from Bob's collar to the roots of his hair. Mother rose suddenly to bring in the dessert.

An hour later, when the last dish had been dried and put away, and Shika had been introduced to all of Betty's dolls and pets, Bob appeared in the doorway, Chinjiro at his side. "We're going down to Tom's to see about that Thanksgiving program," he announced briskly. "We're on the trail of an idea that's different."—The Congregationalist.



# WHY BEES WENT TO AUSTRALIA

Every day is a picnic in the big clover field. Here the bees come for their loads of sweets. Here, also come the light-hearted little butterflies in their gay picnic dresses of white, brown and yellow.

Now here comes Mr. Bee to the very clover-blossom on which sits daintily, Miss Butterfly, in his spotless white frock, a tilt in the morning breeze.

Shall she speak first? Oh, yes, he is always too busy to see his butterfly neighbor, much less stop for light chatter with her.

"Pardon me, Mr. Bee, but do you do nothing all day but sip sweets for your honey?"

"Oh, no, little lady," he said, ignoring the impertinence of her inquiry. "Don't you know what an important mission is given us bees aside from honey-making?"

"Do tell me," eagerly asked the seeker for entertainment, as she shifted to a nearer petal of the clover-bloom on which they rested.

"Well, I will tell you a short story that will explain. Once upon a time the big island of Australia had no clover fields. The big country, England, sent clover seeds to the island. A fine, large crop of clover came up. Men gathered the seeds from this crop and planted them. No clover came up. England sent some of her wise men over to the island to see why no clover had come up from the seed of the first crop. And what do you think they found?"

Now little Miss Butterfly couldn't think. She edged a little nearer to Mr. Bee to miss none of the awful secret.

"Well, they found—that there were no bees in Australia."

The pretty white listener tried to look a wise understanding, but Mr. Bee, fastening his searching gaze upon her blank little face, generously explained:

"You know that it takes the bee to carry pollen from one clover blossom to another, to fertilize it so it will bear seed that will produce more blossoms and seeds. So England had to export bees to Australia before the island could raise a crop of clover from her first crop's seed."

Poor dainty Miss Butterfly did not know, nor could she follow either the big words or the wisdom of her informant. If some more wisdom had come into her pretty head, making her want to change some of her ways, in what ways would you have her change?—Presbyterian Advance.

## AFRAID OF THE DARK

A little child lay in its crib and sobbed, because it was afraid. And its father, in the room below, heard the sobs and came up and said, "What ails you, my dearie, and why do you cry?"

And the child said, "O father, I am afraid of the dark. Nurse says I am too big to have a taper; and all the corners are full of dreadful blackness, and I think there are things in them with eyes that would look at me if I looked at them. O father, why is it dark? Why is there such a terrible thing as dark-

ness? Why cannot it be always day?"

The father took the child in his arms and carried it downstairs and out in the night.

"Look up, dear," he said, in his kindly voice, "look up and see God's little lights."

The little one looked up and saw the stars, sparkling in the blue veil of the sky; bright as candles they burned, and yellow as gold.

"O father," cried the little child, "what are these lovely things?"

"Those are stars," said the father.

"God's little lights."

"But why have I never seen them before?"

"Because you are a very little child and have never been out in the night before."

"Can I see the stars only at night, father?"

"Only at night, my child."

"Do they only come then, father?"

"No, they are always there, but we cannot see them when the sun is shining."

"But, father, the darkness is not terrible here! It is beautiful!"

"Yes, dearie, the darkness is always beautiful if we will only look up at the stars, instead of into the dark corners." So with life.—Selected.

## TO MY SON

I often wish that I could spare  
You, son of mine, from every care;  
And yet, the pine tree on the plain,  
Is flayed by hail and washed by rain;  
Upon the winter hill, the tree  
Bends under snow's white mystery;  
And summer sends long days of calm  
With golden suns and sky's blue balm.  
God gives the trees the tree the strength  
to stand  
Until it's gathered by his hand.  
And though the tempest wildly sweep  
Through its green boughs, its roots are  
deep—  
So grow, my son, as grows a tree,  
Staunch through life's adversity.

—Ann Campbell.

A merchant who had the reputation among his employees of being a hard master advertised for a boy. He chose one of the applicants on condition that he could bring a written character. Two days later he met the boy. "Well, have you got your character?" he asked.

"No," said the lad, "but I've got yours and I ain't coming."—Boston Transcript.

The president of the local gas company was making a stirring address.

"Think of the good the gas company has done," he cried. "If I were permitted a pun I should say, 'Honor the Light Brigade.'"

And a customer immediately shouted: "Oh, what a charge they made!"

There was a faith healer of Deal Who said, "Although pain isn't real,

If I sit on a pin,

And it punctures my skin,  
I dislike what I fancy I feel."

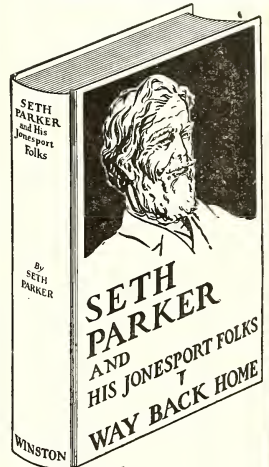
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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

Orange-Carboro, 11	March
Hillsboro, New Sharon, 3	12
Calvary, 7:30	12
Front Street, Walnut	15
Massey-Andrews, Massey, 11	16
Cedar Grove, Walnut Grove, 3	19
Lakewood, 7:30	19
Branson, 7:30	22
Person, Oak Grove, 11	22
Rocky Mount, Union, 7:30	26
Roxboro, 3:30	26

Burlington, Ct., 11	April
Seversonville, Phillips, 3	2
Mebane, 7:30	2
Duke Memorial, 7:30	4
Yanceyville, L. Hill, 11	9
Milton, Semora, 11	9
Leasburg, Hebron, 3	9
Longhurst, 11	16
Brookside, 7:30	16
Bedford, Tabor, 11	23
Mt. Tirzah, 3	23
Chapel Hill, 11	30
Webb Avenue, Holt's Chapel, 7:30	30

Pittsboro, Hickory Mt., 11	May
Duke's Chapel, 7:30	7
Siler City, 7:30	13
Haw River	13
District Conference at Graham	2-3

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

Chowan, Anderson, 11 and 2	March
Chowan, Anderson, 11	12
Elizabeth City, First, 7:30	12
South Mills, McBride's, 11 and 2	18
Caledonia, McBride's, 11	18
Passapatan, Mt. Herman, 3	19
Moyock, Memorial, 11	26
City Road, 7:30	26

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

Person Street and Calvary, Calvary, a.m.	March
Hay Street, p.m.	12
Laurel Hill, Sneed's Grove, a.m.	12
Caledonia, p.m.	19
Red Springs, a.m.	26
Raeford, p.m.	26

Blow, Candor, a.m.	April
West End, Pleasant Hill, afternoon	2
Aberdeen-Vass, Vass, p.m.	2
Ellerbe, Jones Spring, a.m.	9
Hamlet, p.m.	9

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Greenville, 11	March
Dover, Lanes, 3	12
Ocracoke, 7:30	12
Atlantic, Williston, 3	15
Strata-Harlowe, Merrimon, 11	17
Kinston, 11	19
Pink Hill, 3	19
Morehead City, 11	26
Centenary, 8	26

LaGrange, 11	April
Vanceboro, Epworth, 11	2

Vanceboro, 7:30	9
Oriental, Kershaw, 11	16
Pamlico, Alliance, 3	16

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Manethers, Mt. Ariel, 11	March
Lillington, Pleasant Plains, 11	12
Epworth, 7:30	12
Midbrook, Rolefield, 11	18
Smithfield, 11	19
Four Oaks, Antioch, 3	19
Jenkins Memorial, 7:30	19
Oxford, Ct., 11	26

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

McKendree, Conetoe, 11	March
South Rocky Mount, 7:30	12
Garysburg, 11	19
Littleton, Calvary, 3	19
Parnville, 11	19
Taboro, 7:30	26
Seaboard, Pleasant Grove, 11	30
Rich Square, Woodland, 11	31

Kenly, Micro, 11	April
Clark Street, 7:30	2
Norlina, Jerusalem, 11	6
Rosemary, Smith's, 11	6
Scotland Neck, 11	9
Northampton, Lasker, 3	9
Robersonville, Arthur's, 11	16
Spring Hope, White Oak, 11	23
Rocky Mount, Ct., Red Oak, 7:30	23
Bedell, 11	30
Nashville, Maple Creek, 3	30

Halifax, Tabor, 11	May
Rocky Mount, First Church, 7:30	7

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Trinity, 11	March
Carland-Epworth, 3	12
Paison-Kennanville, Goheen, 11	12
Burgaw-Herrings, 11	19
Epworth Wesley, Bethany, 3	19
Warsaw-Magnolia, Magnolia, 11	26
Fifth Avenue, 8	26

Shallotte, Andrews, 11	April
Southport, Trinity, 7:30	2
St. Paul, Barkers, 11	9
Lumberton, Ct. Smith's, 3	9
Scott's Hill, Union, 3	16
Bladen, 11	16
Lumberton, Chestnut Street, 7:30	19
Tabor, Bethany, 11	23
Elizabeth, Union, 3	23
Palmont, Trinity, 7:30	26
Town Creek, Wayman, 1	30
Carver's Creek, Carver's Creek, 2	30
Hallabro, Peace, 4	30

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
SECOND ROUND

Rosman, 11	March
Skyland, Horsehoe, 3	12
Central, 11	19
Waverlyville, Ct., 3	19
Haywood Street, night	19
West Asheville, 11	26
Fairview, 3	26
Oakley, night	26

Candler, 11	April
Acton, 11	1
Leicester, Grace, night	2

Delegates for district conference will be elected.

CHARLOTTE DISTRICT  
John W. Moore, P.E., 215 Central Ave., Charlotte, N. C.  
SECOND ROUND

Ansonville, Wightman, 11	March
Peachland, Hartsmy, 3	12
Myers Park, 7:30	12
Methews-Indian Trail, Indian Trail, 11	19
Prospect, Midway, 3	19
Thrift-Moore's, Thrift, 7	19
Hig Springs, 7:30	26

Wadesboro, 11	April
Folkton, Poplar Hill, 3	2
Belmont, 7:30	2
Hickory Grove, 11	9
Wingfield, Bond's Grove, 3	9
Trinity-Derita, Derita, 7:30	9
New Hope-Bethel, Bethel, 11	16

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GREENSBORO, N. C.



Lileville, Olivet, 3	16
Spencer Memorial, 7:30	16
Monroe, Central, 11	23
Stanfield, Mt. Moriah, 3	23
All day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Delegates to district conference elected on this round.	18-19

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

## SECOND ROUND

Crouse, Laboratory, 11	12
Stanley, Iron, 7	12
West End, 7	15
Rock Springs, Bethel, 11	15
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, First, 11	26
Goodsonville, 3	26
Cherryville, 7	26
East End, 11	2
South Fork, Ebenezer, 3	2
Main Street, Gastonia, 7:30	5
Main Street, Belmont, 11	9
Smore, 7	9
Shelby Ct., El Bethel, 11	15
Cherryville Ct., St. Paul's, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

## SECOND ROUND

Gibsonville, Gibsonville, 11	12
Mount Pleasant, Mount Pleasant, 3	12
Wesley Memorial, Wesley Memorial, 11	19
Jamestown, Oakdale, night	19
Guldford, Pugh, 11	19
Sumnerfield, Morehead, 3	26
Carraway Memorial, Carraway Memorial, night	26
Ruffin, Pelham, 11	2
Battle Ground, Gethsemane, 3	2
Ward Street-Archdale, Archdale, night	2
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Farmer, Concord, 11	16
New Hope, Center, 3	16
Ramsey-Franklinville, Franklinville, night	16
Coleridge, Concord, 11	23

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

## SECOND ROUND

Elk Park, Newland, 11	12
Mission and Spiritual Life Conference for Avery, Michell and Yancey counties at Spruce Pine, 2 p.m. 12	12
Old Fort, 11	19
North Forest, Oak Forest, night	19
Millville, Martin's Chapel, 11	26
Cross Mill, Carson Chapel, 3	26
Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avonale, Avonale, night	2
Rutherford College, 11	9
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilkes, Gilkey, 11	13
Broad River, Wesley's Chapel, 11	13
Bostic, Hopewell, 11	16
Hennietta, Hennietta, night	16
Avery, Pine Grove, 11	26
Glen Alpine, 11	23
Table Rock, Linville, 3	23
Morganon Ct., Bethelton, 11	26
Marion Mills, Clinchfield, night	26

## MOUNT AIRY DISTRICT

W. E. Pound, P.E., Mt. Airy, N. C.

## SECOND ROUND

Sparta, Shiloh (Saturday), 11 and 2	12
Creston, Sutherland, 11	12
Watsuga, Mahel, 3	12
Boone, 7:30	12
Jonestown, Maple Springs, 2:30	13
Mt. Airy Ct., Zion, 11	19
Ararat, Hunter's, 3	19
Helson, Grassy Creek, 11	26
Laurel Springs, Bethel, 3	26
Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Siloam (protracted meeting), 7:30	2
Dobson, Siloam (Q. C. and dedication), 11	9
Yadkinville, Booneville, 3 and 7:30	9

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.

## SECOND ROUND

China Grove, 11	12
Gold Hill, Gold Hill, night	12
Main Street-Rowan Mills, Main Street, 11	19
Granite Quarry, Mt. Taber, 3	19
New London, Richfield, night	19
Albemarle Ct., Bethany, 11 and 2	25
Basin-Tabernacle, Tabernacle, 11	26
Albemarle, Ct. Zion, 3	26
Albemarle-Central, night	29
Harmony, 11	2
Concord Ct., Mt. Airy, 3	2
Kerr Street, night	2
Spencer-Central, night	5
Forest Hill, 11	9

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Epworth, night	9
Salisbury, First, night	13
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	30
Salem, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	25

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## SECOND ROUND

Mt. Zion, 11	12
Davidson-Fairview, 3	12
Shepherd-Jones Memorial, night	12
Granite Falls, 11	19
Dudley Shanks, 2:30	19
Hudson-Colliers, night	19
Hickory, First, 11	5
Lenoir, First, 11	9
Whitnell, Mt. Zion, 2:30	9
Lenoir Ct., Littlejohns, night	9
District conference, Central church, Mooresville, May 9-10.	9-10

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

## FIRST ROUND

Sylva, 11	12
Waynesville, 7:30	12
Winston, Love's Chapel, 11	19
Clyde, 7:30	19
Dellwood, 11	26

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## SECOND ROUND

Thomasville, Pine Wood, 11	11
Erlanger, 11	12
Welcouae, Center, 7:30	12
Centenary, 11	19
Ceburn, Oak Summit, 7:30	19
Kernersville, 11	26
Forsyth, Pine Grove, 7:30	26
Walkertown, 11	2
Burkhead, 7:30	2
Farmington, 11	9
Levisville, Doubt, 3	9

## STOP GETTING UP NIGHTS

## Physic the Bladder With Juniper Oil

Drive out the impurities and excess acids that cause irritation, burning and frequent desire. Juniper oil is pleasant to take in the form of BURETS, the bladder physic, also containing buchu leaves, etc. Works on the bladder similar to castor oil on the bowels. Get a 25c box from any drug store. After four days if not relieved of "getting up nights" go back and get your money. If you are bothered with backache or leg pains caused from bladder disorders you are bound to feel better after this cleansing and you get your regular sleep.

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20 POUNDS  
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Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the most for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

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## Marginal References

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GREENSBORO, N. C.

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## IN MEMORIAM

**BULLARD**—On Saturday, February 11, 1933, the spirit of Brother Thomas Bannerman Bullard returned to God who gave it. He was born August 20, 1850, making him nearly 83 years old. He joined the church in early manhood and ever lived a consistent Christian until he was transferred to the church triumphant. He leaves one brother and three sisters to mourn their loss. Funeral services were conducted from his home by the writer, assisted by Revs. B. D. Critcher, W. L. Clegg and J. W. Bradley. He is not dead, just gone to live with his Lord. We know where to find him.

J. C. Whedbee.

**WHITE**—Sister Mollie White passed from this life February 12, 1933, at her home near Franklinton, N. C. She had been a faithful member of Banks Chapel church since early childhood. The following are left to mourn her loss: Philip White, Zebulon, N. C.; Mrs. Kirkland, Chicago, Ill.; and Philo White, with whom she lived. This brother and sister had a happy home together. She was to Philo more than a sister, for he said, "Mollie was both mother and sister to me." Sister Mollie enjoyed her 71st birthday December 16, 1932. She had completed her day's work and went home to God for a period of rest and eternal happiness. W. L. Loy, Minister.

**RICHARDS**—Mrs. Mary Ann Lane Richards, daughter of the late Jack and Nancy Lane, was born near Danville, Va., October 22, 1837, and departed this life January 16, 1933, thus being in her 96th year. She was married in young womanhood to the late J. H. Richards. Just after the Civil War they moved to Surry county, first making their home near Little Richmond, and later near Round Peak. Since the death of her husband, which occurred about nine years ago, Mrs. Richards had made her home with her son, J. C. Richards of Boonville, N. C. At the time of her death she was a member of Beulah Methodist church of the Mt. Airy circuit, near Round Peak, where her membership had been for many years. While she and her husband lived in this community they were loyal to the church and very active in its work. She leaves some noble sons and daughters who still carry on the work of the church. She is survived by three sons, J. J. Richards of Dobson, W. W. Richards of Round Peak, J. C. Richards of Boonville; four daughters, Mrs. J. L. Woltz of Mt. Airy, Mrs. J. A. Sparger of Mt. Airy, Mrs. J. A. Oakley of Boonville, and Miss Pattie Richards of Round Peak.

Funeral services were held from Beulah church Wednesday, January 18, being conducted by R. E. Ward, pastor, assisted by Rev. W. E. Poovey. Interment was made in the cemetery there.

R. E. Ward, Pastor.

**TURNER**—Mrs. Lula LeMay Turner, born June 30, 1872, died November 11, 1932; daughter of Z. T. and Amelia Sanders LeMay of Johnston county. United with John W. Turner in holy wedlock November 22, 1893. Joined Methodist Church, South, in girlhood, and her entire life was in harmony with the Christ pattern. Read 1 Peter 3:34: "The hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." When an all wise God fixes the character value it is secure forever. The wisdom of this world has no knowledge of dates more important than those that mark the Al-

pha and Omega of a human life. Eternity's destinies of weal or woe are determined by that which we put between those dates; of words fitly spoken, deeds of kindness done to those who are hungry, naked, sick, in prison, or a stranger. These served in Jesus' name will get credit in heaven as if done to Jesus himself. Sister Turner has many items of such service on her Lord's records. Those who make good the space between birth and death need and may have divine guidance. Read Psalm 32:8 with Romans 8:26. Our sister had this, and in the path of life's activities as it led through the home, the church, locally, or in its sweep of universal service. Sacrificed in serving. I feel that our Lord will say, "She hath done what she could." Her life felt a gracious influence upon her children—three sons, Howard Hart Turner, Raleigh; Emmett Weber, Wilbur LeMay, and Mary Louise Turner, all of Smithfield, and Mrs. Amelia Turner Dail of Washington, N. C. She gave one son, Robert L. Turner, a sacrifice upon the bloody altar of the World War, whose grave she visited in 1930. I pray that she being dead will continue to speak through her living sons and daughters.

D. H. Tuttle.

**ROSSER**—A man's life consisteth not in the abundance of things he hath, but in the good done and the service rendered to help others along life's journey. Measured by this rule, the life of Bro. John Alexander Rosser was a great success and not in vain. He was born in Moore county April 2, 1859, and fell on sleep at his home in Broadway, N. C., December 14, 1932.

On December 28, 1887, he was married to Miss Mary Etta Jones. She was a real true helpmeet, a loving wife, devoted mother, and quietly fell asleep many years ago. Of this union there are two sons and two daughters who survive, together with six brothers and four sisters.

In early life Brother Rosser professed religion and joined Poplar Springs Methodist church. He later became a member at Broadway and remained loyal and useful until death. For a number of years he was charge lay leader. Also served as a steward and Sunday school superintendent. At the time of his going he was teacher of the men's Bible class. Thus he was active and filled to the best of his ability these various offices in his church. He was a plain, quiet citizen free from hypocrisy and deceit. When I was his pastor for four years he stood loyally by me and helped me in every way possible. He was my friend. We believe we can truly say, "Servant of God, well done."

May God bless the sorrowing loved ones and give grace to help in this trying dark hour. We shall meet again beyond the river.

B. E. Stanfield,  
Former Pastor.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Providence church, feel keenly the loss of our dear sister, Mrs. B. H. Hall.

She was known by her friends as a very devoted mother, wife and neighbor. Her character was full of beautiful traits and she was always striving to drop a beautiful thought among others. She will be greatly missed by her many friends. Therefore it is resolved:

First, That we mourn the loss of such a faithful member.

Second, That we send our heartfelt sympathy to the husband and children.

Third, That her life has been a blessing to all those with whom she has been associated.

Mrs. R. D. Harris,  
Mrs. R. H. Tunnell,  
Mrs. T. C. Tunnell.

Committee.

To make Children

# EAT

Don't force children to eat! The girl or boy who has no appetite has *stasis*—which means the child is sluggish. But cathartics have caused more constipation than they ever cured! The "California treatment" is best—just pure syrup of figs. Try this for a few days, then see how eagerly your youngster will eat.

Stimulate the colon and that child with a finicky appetite will devour everything set before him. Here's the simple treatment that does more for babies or older children than all the diets fast foods, or tonics.

Nature has provided the "medicine" you'll need to stir your child's colon muscles into proper action. California syrup of figs. Pure, delicious, harmless. It acts on the lower colon—where the trouble is. *It has no ill effects on the intestines.*

Begin tonight, with this marvelous "California treatment." Any druggist has California syrup of figs, all bottled, with directions. Use enough the first time to cleanse the clogged colon of every bit of poison and hard waste. Then just a little twice a week until the child's appetite, color, weight and spirits tell you the stasis is gone. Whenever a cold or other upset clogs the system again, use this natural vegetable laxative instead of drastic drugs.

**WARNING:** *There are dealers who practice substitution. Be sure to protect your child by looking for the name CALIFORNIA on the bottle.*

## BUILD UP THE BLOOD



WHEN run-down, anemic and in need of a blood tonic, or if you're troubled with indigestion, weak stomach—weight below normal—and you feel tired-out and weak, follow the advice of Miss Julia Ballard of 209 Johnson St., Spartanburg, S. C., who said: "I had become very nervous, had no appetite, lost weight and had very little ambition to do anything, but a single bottle of Dr. Pierce's Golden Medical Discovery proved its worth—I was soon feeling normal once more."

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 16, 1933

Number 11

## "The Toy-Strewn House"

"Give me the house where the toys are strewn,  
Where the dolls are asleep in the chairs,  
Where the building blocks and the toy balloon  
And the soldiers guard the stairs;  
Let me sleep in the house where the tiny cart  
With its horses rules the floors,  
And rest comes into my weary heart,  
For I am at home once more.

Give me the house with the toys about,  
With the battered old train of cars,  
The box of paints and the books left out  
And the ship with her broken spars;  
Let me step in a house at the close of day  
That is littered with children's toys,  
And dwell once more in the haunts of play  
With the echoes of bygone noise.

Give me the house where the toys are seen,  
The house where the children romp,  
And I'll be happier than man has been  
'Neath the gilded dome of pomp.  
Let me see the litter of bright-eyed play  
Strewn over the parlor floor,  
And the joys I knew in a far-off day  
Will gladden my heart once more.

Whoever has lived in a toy-strewn house  
Though feeble he be and gray,  
Will yearn, no matter how far he roam,  
For the glorious disaray  
Of the little house with its littered floor  
That was his in the bygone days  
And his heart will throb as it throbbed before  
When he rests where a baby plays."

—Author unknown.

## CHARLOTTE ATTORNEY SAYS POLITICIANS HAVE LOST HEADS

That it would be unwise to call an election within the next two years for the purpose of creating a convention to adopt or reject the amendment to repeal the Eighteenth Amendment is the opinion of E. T. Cansler, an attorney of Charlotte.

There is too much unrest and uncertainty in the air, he thinks, and for that reason consideration of prohibition repeal should await happier times.

Mr. Cansler asserted that the MacLean bill calling for the convention proposition to be voted on and delegates selected at the regular election in November, 1934, was the lesser of two legislative evils now in Senate committee. Another bill, submitted by Senator Capus M. Waynick of Guilford, would have delegates to a convention selected next November.

In discussing repeal in connection with the measures, Mr. Cansler said:

"As between the two bills, I greatly prefer the MacLean bill, because it gives more time for an attempted discussion of the issue involved, before the question shall be submitted to the vote of the people at the general election of 1934, whereas the second bill provides for an election in November of this year, thereby hastening the decision of the question by one year.

### Opposed to Both

"However, I am opposed to both bills, for the reason that they provide that at the same election at which the question of convention or no convention shall be voted on, delegates to the convention proposed to be called shall be elected. It occurs to me that the orderly procedure would be to let the people, at the next general election, pass upon the question of a convention or no convention, and should the majority vote in favor of a convention, then another should be called for the election of delegates to such convention. Otherwise, the anomalous situation may arise where delegates are elected to a convention which may never be called, for the reason that a majority of the people did not vote in favor of the law.

"Furthermore, I am sincerely opposed to calling or holding an election at any time within the next two years, for the manifest reason that the people's minds are in a state of flux—that they are grasping at every straw that may be wafted on the political winds, in the hope that they may get relief from this widespread and disastrous depression. I am therefore of the opinion that thousands of people might vote for a convention in the hope that the repeal of the Eighteenth Amendment would bring about financial relief, whereas, in my opinion, it will do nothing of the kind. When men, women and children all over the country are crying for bread and are being supported by the state and federal governments to keep them from starving, it would appear utterly absurd to suppose that the free distribution of liquor in such states as might desire it could, by any possibility, improve social and economic conditions. If a man is too poor to pay rent, taxes or other public charges without impoverishing his family, it occurs to me that he is entirely too poor to spend the few dimes he is able to pick up here and there at a grog shop. This proposition, to my mind, is so transparent that it does not admit of two arguments. It may be that under normal conditions, the use of light wines and beer in such cities and among such people as are accustomed to use them, if dispensed under strict government surveil-

lance, would be a better solution of the liquor problem than what we now have, but certainly such is not the case under present conditions, or those which may be expected for the next two or more years.

"It is perfectly manifest to my mind that the politicians of the nation and state have lost their heads on this question, and are trying to get on the wet band wagon, whereas, the great masses of the inarticulate people whose voices have not been heard on this subject, have not yet expressed themselves. If the Eighteenth Amendment is repealed, then we will have from now until doom's day the age-old fight in each state, probably every two years, as to whether or not we will have saloons or no saloons, and the great wealthy liquor interests will, as of old, pour their millions into doubtful and dry states to convert them into wet states, and to this end, they will, as they have formerly done, corrupt the electorate and put the control of the political power back in the hands of the saloon interests. This is no mere fear. We have waded through it and have experienced it, and know how many times we have gone down in defeat because of the money and the influence poured into the local elections by the saloons.

"If moderate prosperity returns within the next two years, and the people become again normal, I would have no objection, whatever, to submitting this question of the calling of a convention in North Carolina to a vote of the electorate, as I believe that the majority of the people have the right to rule, whether for weal or woe."—News and Observer.

## TO OUR PRESIDING ELDERS, PASTORS AND PEOPLE

The Commercial National Bank, one of the largest in Washington, in which the General Board of Temperance and Social Service of our church has carried its account for many years, without any warning, went into the hands of a receiver on February 28. All the funds of our board were deposited in this bank. All February bills are unpaid. Nothing will be available for the work of the board for months, and the amount finally paid depositors is uncertain.

The General Conference of 1930 instructed our board "to accomplish the purpose of its declarations," "to enlist our every power to maintain in full force the Eighteenth Amendment." At no time has there been greater need for the active work of the board than now, but it is impossible to carry on any form of activity without money.

We appeal to our presiding elders and pastors to take a cash collection for the work of our board at the earliest possible date and to send the amount contributed, no matter how small, by postal money order (not check) payable to E. L. Crawford, 50 Bliss Building, Washington, D. C.

James Cannon, Jr., President.  
E. L. Crawford, Gen. Sec.

## MEETING OF COMMITTEE ON ENTERTAINMENT SET FOR MARCH 21 POSTPONED

The Committee on Entertainment of the General Conference of the Methodist Episcopal Church, South, for 1934, has unanimously decided to postpone the meeting of the committee heretofore set for March 21, 1933, at Montgomery, Ala., to a date to be hereafter fixed, of which due notice will be given you.

This decision was reached after a conference with a number of conservative Methodists, and after communicating by wire with each member of the committee.

The nation-wide business difficulties, the strong possibility that some of the committee would be unable to attend the meeting, and that some of the inviting cities might be unable to send representatives, made it clear that it was best to postpone the meeting.

## GASTONIA DISTRICT CHRISTIAN EDUCATION CONFERENCE

The pastors, general superintendents and chairmen of local church boards of Christian education of the Gastonia district are called to meet at Central church, King's Mountain, Wednesday, March 22, 10 a. m. to 3 p. m., for a very important meeting. If the superintendent or the chairman of the local church board of Christian education can not attend the pastor is asked to secure the attendance of a substitute.

R. M. Courtney, P. E.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 16, 1933

Number 11

At last beer has become the panacea for our national ills. The beer bottle will help balance the budget for Uncle Sam, though it supplant the milk bottle for Uncle Sam's children of the poor. Then, too, it will help fill the coffers of the brewer. This is the day for the Brewers' Big Horses.

The editorial in this issue urging that we do not cripple our schools was in type before Governor Ehringhaus delivered his address to the General Assembly. We would now with renewed emphasis urge that the people stand by the governor in his effort to preserve the credit of the state and to maintain adequately the schools of North Carolina.

Sorry are we for the minister who is not mightily moved to pray and to preach with a fervor and conviction unknown before. The situation in every circle cannot be met without a new sense of God and a fresh assurance of divine help. Material relief will not be sufficient for this present collapse—the relief must come in the realm of the moral and the spiritual. Beer and a balanced budget will not do the job.

The government is taking over the banks, planning to supervise all forms of transportation, communication and other public utilities, moving for the redistribution of our population, but when it comes to the liquor traffic the federal government is helpless and must play hands off, even though the states are more and more being superseded by the federal government in all that makes for national well being. If the states are so essential in liquor control why do they not stand back of the national government? Instead, the wet states continue to repeal all the existing state laws for the regulation of liquor at this time when the wets would turn its control back to the states.

Somehow God looms larger and gains new proportions in the distant past. In the living present he hides himself so wonderfully that we fail to recognize his presence. Moses like, we recognize God after he has passed. Is not this too largely true? In the dark night of despair and in the fiery furnace of affliction we seem forced to go it alone. One like to the Son of Man was with the three Hebrew children in the fiery furnace, but we do not read that they knew that he was with them. Others saw him; they knew afterwards.

These words of Judge William R. Perkins writing of the work of Mr. James B. Duke need to be repeated over and over again: "Magnificent, marvelous, you exclaim. Yes, all of that; for truly the endowment has a boundless sweep and a surge sublime that blends with the ocean of the years. And yet is it not once more the simple, old, old story of Jesus and his love? 'If I amount to anything in this world,' said Mr. Duke, 'I owe it to my daddy and the Methodist church.' Not by might, nor by power, but by my spirit, saith the Lord of Hosts." His daddy gave due credit to Methodist circuit riders for what he was.

Last Thursday at the opening of the special session of Congress, Mrs. Franklin D. Roosevelt appeared in the gallery of the House as a visitor. And like our grandmothers when they went to spend the day with their neighbors, Mrs. Roosevelt took her knitting and whiled away the time making a sweater. The members of the House of Representatives felt highly flattered that the "First Lady of the Land" should honor them with her presence, and they had reason to appreciate the presence of their distinguished visitors. We wonder if they caught the suggestion that Congress should get down to its knitting. We, also, wonder if it would be possible to get Mrs. Roosevelt to bring her knitting to Raleigh, N. C.

### Do Not Cripple the Schools

**T**O KEEP sound the credit of the state and to hold to a high level the schools for the training of the children are the items of first concern for all the people of North Carolina. A people that conserve the youth and have due regard for their financial obligations can look to the future with assurance. The farmer who grinds up his seed corn and gives no concern to his obligations has little to hope for in the days to come. Surely the state of North Carolina will be careful to conserve the advances made in the last twenty-five years. To cripple our schools at this time would be suicidal. Many enterprises can wait, but growing children cannot wait. Bodies and minds must be nurtured, trained and directed. The homes and the schools can have no moratoriums; they must continue to function from day to day and year to year. We did not build our highways to open up roads that lead away from the school houses. Unless we use these along which to carry children to school they are a snare. Our children are our real wealth and the guarantee of the future.

Let the governor and all who are associated with him in this effort to keep effective the schools have the support of all who cherish the best interests of the people. Let the members of the General Assembly know that we are not willing to handicap our children for the years that are ahead. We are willing that they live on plain food and wear coarse clothes, but we are not willing that the school house doors should be closed in their faces. Our people may have to live hard, but not at the peril of the best interests of our children. Once we heard Charles D. McIver say that he had often opened the little tin bucket carried by the negro children on their way to school and found one piece of dry bread—nothing else. Whenever the white people of North Carolina are as eager for an education as were these negro children, we will not have to plead with our legislators in behalf of our schools. Some of the solons at Raleigh ought to be ashamed of themselves.

We have gone with open eyes all over North Carolina again and again and watched the way our people live; we are thoroughly convinced that there is no need for this present cry against the schools and the persistent effort of some to strike them a blow from which we could not recover for years.

A "luxury" tax for the benefit of this prime necessity of the state would be the part of wis-

dom. The dire necessities of life should not be taxed, but the people who indulge in luxuries should contribute to the necessities of the childhood of the state. No one should object to this as long as we pay a tax on gasoline which has become a necessity with most of us. In all conscience, how can we with the present "new deal" in behalf of the average man shut the door of opportunity against the child of the average man. Many who care nothing for the education of children at public expense use this present depression to discount our school system. They cry aloud against the "educational frills" without a word of censure for the frills and reckless expenditures in other ways of living.

The part of wisdom is to continue an effective school system so that our boys and girls in high school can be well trained for the exacting demands in the trying days of reconstruction just ahead of us. This hour, even at great sacrifice, needs the best schools to train for the hard tasks awaiting the youth of the state.

We have the finest boys and girls in the land; we have teachers tried and capable, our school folks being our finest and most devoted citizens; and we are able to get the money to carry on, if we will. Our appeal to the readers of the Advocate is for each one to see that our schools are not crippled. Take it up personally with your representative. Opening banks is important; keeping the school houses open is just as essential.



### Not in a Day

**L**AST week in a bus station we heard a young man, speaking with fine assurance, tell a group that this bank trouble would all be over in three or four days. The banks would be open and business fine. This was characteristic talk of young America. We are always going to do something at once, forgetful that the time element enters largely in all achievements of permanent worth. The financial institutions of such a country as this cannot be worked over in a day. In this as in all worth while undertakings we must learn to labor and to wait.

We as a people have the weaknesses of youth as well as the strength of youth. Our hopefulness and daring, with a sense of humor and good cheer, are assets to be cherished; the ability to keep going in the face of opposition, assured that we shall win out in the end, fits us for high and heroic daring. These coming months are going to put us all to the test and disclose the fiber of which we are



made. The value of any plan, we would do well to remember, is measured by the effectiveness with which it is executed. The plan for the banks, for economy, for the reconstruction provided by the Congress await the ability of the people to carry on. This, too, will not be the work of a few weeks. Rome was not built in a day.

We should have a care to escape the peril that comes with the delayed achievements that follow the daring of new undertakings. When the expected results do not follow at once, we are apt to react to the hurt of all. Blessed are they who can toil on, sure that the harvest will follow. At this point, most of us will be especially tested during the next twelve months.



### Why Such Needless Waste of the People's Money?

AT THIS writing two bills pending in the General Assembly of North Carolina would call a convention to pass upon the repeal of the 18th Amendment.

These bills propose that there be 120 members of the convention and that each member be paid \$10 a day and five cents a mile each way as traveling expenses. One bill limits the convention to three days, the other does not specify a limit. And this is only one item of expense. There are others, among them the cost of the election.

Who will pay all these bills? The taxpayers, of course, and at a time when men and women are having their homes sold for taxes when unable to pay. Furthermore, who has asked for this additional cost to be put upon the hard pressed citizens of North Carolina?

Has anybody but the liquor folks asked for such a convention to be held? The state Democratic platform did not demand it. On the contrary, that platform asked that the liquor laws of North Carolina remain as they have been. The state Republican platform did not ask it. That platform was bone dry. The Congress of the United States that voted to send the question to the states did not ask a single state to take action, because it had no authority to do so and very properly acted as it did. On this question the state is sovereign and even the federal government has no more authority over North Carolina than has Maine or California.

And it goes without saying that national political conventions have no authority to bind a sovereign state in exercising its constitu-

tional rights separate and apart from the federal government. On repeal the federal government has spoken free and independently of each and every commonwealth and it now remains for the people of the several states to act within their own sovereign rights.

Even if national political conventions might assume to advise it must be kept in mind that both conventions last summer in Chicago assured the people that the saloon must not be allowed to return. Yet in the face of that we are called to vote for the return of the saloon, the very thing that both Chicago conventions declared must not come to pass.

Again, we ask who is demanding that we call a convention to vote for the repeal of the 18th Amendment, which at the same time would mean the repeal of all other anti-liquor statutes upon our law books, because a vote to repeal the 18th Amendment would be at once very properly interpreted as a mandate from the people for the repeal of the Turlington act and all the rest.

Have any petitions reached the members of the legislature asking for a convention? If so who signed them? Let's learn who is clamoring for this needless and hurtful expense to be heaped upon a people that has suffered from unjust taxation.

The members of the legislature who are eager to bring liquor back by this measure should know that the forces of temperance and morality are preparing for such a campaign as has never been known in the Old North State. The good wives and mothers of North Carolina are already lining up their forces for the fray. And we would like to tell the solons at Raleigh that a woman always wins. Some of those bachelors about the state house may not know it, but they will make the discovery if they vote for a constitutional convention. And the preachers will not be hiding out when the battle grows hot.

Gentlemen, we would modestly submit that it would not be wise for you to vote any more taxes on the people to defray the expenses of a liquor convention.



Let every one know that the real fight against liquor has just begun. It might be more accurate to say that it is just about to begin. Some seem to think that the fight has ended and that free and abundant liquor is at hand. Now the open saloon is in sight. We know the old enemy seeks to return.



# People and Things



"The preachers of the Statesville district will meet in Mt. Zion church, Cornelius, Thursday, March 23, at 10 o'clock."—J. S. Hiatt, P. E.

Rev. J. L. Midgette, pastor of Cary-Apex charge, who has been sick for several weeks, continues quite ill. He continued his work as long as possible, but is now confined to bed and suffers much of the time.

"We are celebrating the arrival of Billie Edna, a beautiful little black haired, blue eyed baby girl, weight eight pounds, March 13. Mother and baby doing fine at Presbyterian Hospital. A proud daddy."—E. E. Snow.

The executive committee of the Board of Church Extension for Western North Carolina conference will meet at Winston-Salem, N. C., March 20, 11 a. m., 1933, at Centenary church. All applications to the annual meeting of the general board must be passed by the executive committee before they are sent to Louisville. M. B. Woosley, Secretary.

"Last Wednesday evening we were invited to go to Supply and take supper with Brother Holden, our Sunday school superintendent. After eating of that bountiful meal we sat by the fire, enjoying the fine hospitality of that good family, when others began to come in and deposit everything good to eat on the dining room table. Brother Holden remarked that 'these represent our respect and regard for you.' We accepted these gifts with thanksgiving and shall do our best as pastor of this fine people to hold their confidence, co-operating with them in the work of the kingdom. We pray heaven's blessings upon them. Thanks to every one of you."—O. C. Melton.

"The Methodist church of China Grove with Rev. J. W. Groce as pastor is doing a wonderful work. We are happy to have him with us. Our congregations are growing each Sunday morning and night. The church is being filled to overflowing. Rev. Mr. Groce, with the laymen of the church, have been holding cottage prayer meetings twice each week since the beginning of the year. These meetings have been very successful. The Lord has been with us and is blessing us wonderfully. He is answering our prayers daily and we are having a wonderful time. Beginning March 13 we are having prayer services each night for a week in the church auditorium, preparatory to the revival which begins March 19 and continues ten days or longer. We are praying for the greatest revival in the history of our church."—A Layman.

Sunday night, March 5, at Bishop Mouzon's call for consecration and prayer in the present crisis, not less than 1700 Methodists crowded our great First Methodist church in Charlotte. The presiding elder, the Rev. John W. Moore, presided, prayer was offered by Dr. John W. Shackford, the Ten Commandments were read by the Rev. R. Dwight Ware, the Rev. C. M. Pickens read the concluding paragraphs of the Sermon on the Mount, and the benediction was pronounced by the Rev. G. W. Vick. The pastors whose names follow were present: Dr. W. W. Peele, Dr. J. W. Shackford, Rev. C. M. Pickens, Rev. R. D. Ware, Rev. G. W. Vick, Rev. E. M. Jones, Rev. E. E. Snow, Rev. C. C. Herbert, Jr., Rev. F. C. Smathers, Rev. J. O. Ervin, Rev. C. H. King, Rev. J. E. Yountz, Rev. E. H. Nease. The bishop's sermon appears elsewhere in this issue of the Advocate. Be sure to read every word of this great sermon.

Dr. Frederick W. Norwood, minister of City Temple, London, is to have a year of travel, through the courtesy of an anonymous layman. Starting next July, Dr. Norwood will make a tour of the world, spending six months visiting foreign missions in Africa and the Orient and the other six months in the United States, Canada, New Zealand, and his native Australia. Before leaving London, he hopes to have in hand the necessary funds for the reconstruction of the Temple building.—Zion's Herald.

"There will be a mass meeting of Macon county Methodistism in the church of Franklin next Sunday (March 19) at 2:30 p. m. Let all the Methodists of the county take notice and be present. It is of great importance and of grave concern to everyone. At the close of this conference the elder expects to hold a joint quarterly conference—the second quarterly conference for Franklin, Franklin circuit and Macon circuit. These charges will take notice and have all reports in readiness."—G. N. Dulin.

"We, the members of Buckhorn church, through the courtesy of the Advocate wish to thank The Varina Plant Co. who so generously gave of their goods to our church. Last Thursday our pastor, Rev. J. C. Williams, drove over with his car loaded with nice shrubbery that had been donated by this company. Our pastor was complimented once in the Advocate as being a man that delivered the goods, won victories, and with no flourish of trumpets. So in this case of depression he delivered the shrubbery free of charge. We sincerely thank him and The Varina Plant Co. for their good deed in helping us to beautify our church grounds."—Buckhorn Members.

"Francis Marion Dameron died February 20, aged 65. His home going removes a landmark from our Clinton community and a pillar from our church. For over 50 years he was a faithful member of the Methodist church and for many years a devoted steward. He was one of our few titheers. He was always cheerful and sunny and never critical. He was one of God's truest and noblest gentlemen. He leaves a second wife, Mrs. Cornelia; three daughters, Louise, Lucy Mosley and Miriam of Clinton; a son, Emerson of Chapel Hill; two brothers and two sisters. Well done, thou good and faithful servant, enter thou into the joy of thy Lord."—Daniel Lane.

"The work on the Elizabeth circuit has been moving along for the last three months in spite of the depression and the banking holidays. We closed our first revival on the circuit at Wesley Chapel March 12. The first week was spent in the homes and the second at the church. Large crowds with much interest at all services. We received 26 on profession of faith and have received 12 by letter; others will be received at the next appointment. The folks on the circuit have responded to every call. Each church has showered the parsonage with bed linen, pillows, rugs, curtains and several needed articles. They have kept the pastor in fresh meat for the last three months, hams that are nicely cured and potatoes that are nice and sweet have been placed in the parsonage smokehouse. Salaries are in advance of the last several years. All are entering into the period of self-denial in the interest of the general program of the church. Plans for the remainder of the year have been made and we are happily working toward their accomplishment."—Pastor.



## Judge Frizzelle Strong for Prohibition

The young people gathered chiefly from Lenoir and Green counties assembled last Friday evening at Rainbow church for a prohibition rally. Rev. J. G. Phillips, leader of the young people of that section, arranged for this meeting with Judge Paul Frizzelle as chief speaker. This gathering—one of the regular meetings of the Hookerton charge—was devoted especially to the cause of temperance and prohibition, being especially set against the repeal of the 18th Amendment. Others from adjoining charges were invited to this meeting.

We are convinced that Brother Phillips has really pioneered the way for all who would promote prohibition and temperance by letting the young people know the peril to which we all are exposed by the return of the saloon and the liquor trade. Fully 90 per cent of this crowd at Rainbow church indicated by standing they had never seen a saloon—these having been voted out of the state 26 years ago. Such meetings, sponsored by young people, held all over the state would give our young people an entirely new view of the present situation. The people could be aroused and caused to move against liquor. Songs and prayer and discussions by those who know would do the work. What a great responsibility rests upon our leaders of young people!

Following words of presentation by M. T. Plyler, in which he called special attention to the fight made by Gov. C. B. Aycock against the two chief enemies of our people—ignorance and liquor—Judge Paul Frizzelle in unmistakable terms declared himself opposed to liquor and all that goes with the traffic. In a most illuminating way did he show the changes that had come under prohibition and urged that all do their utmost to prevent the repeal of the 18th Amendment.

We do not have space to report the speech of this fine citizen and distinguished judge who spoke with great frankness and effectiveness to these his own people. We would that he could be heard before many such groups of young people at which the older citizens would be gathered in this hour when so much is at stake. Most of the older heads such as Jarvis, Glenn, Aycock and Pritchard who led in the fight against liquor a quarter of a century ago have passed on. We must now enlist younger men such as this young lawyer and judge in the present fight to hold the heights gained by those heroic crusaders of other years.

In addition to Rev. J. G. Phillips of Hookerton, Rev. R. E. Brown of Kinston, Rev. L. E. Sawyer of Dover, Rev. J. D. Young of Jones circuit, and Rev. W. L. Maness of Snow Hill were present.

Allow us to digress enough to say that next Sunday night, March 19, there will be a great community meeting in the Methodist church at Snow Hill. All the churches are to join in this. Prominent speakers are to address the assembly of citizens from Green county in the interest of prohibition. Rev. W. L. Maness is chairman of the committee having this gathering in charge.

One other observation: The church ought to fight liquor no matter who stands for it. The liquor trade is set against the gospel which we preach. If ministers and leaders do not enlist in this effort to save the 18th Amendment which has done so much to put the government in unity with the church as well as to put the saloon out of business, they will fail us at a crucial hour. All over North Carolina such meetings as those planned for

Rainbow and at Snow Hill should be held in every community. The young people need to be instructed, the women need to be aroused and the church should be made militant. Our people are not in favor of paying the income tax of the brewers and selfish rich, and they do not believe that they must make, drink and sell liquor in order to support the government. They do not subscribe to this kind of patriotism.

The leaders of Christian education, such as Gobbel and Kirk, can do much in enlisting the youth and the preachers can aid in a thousand ways—all they need to do is to act. Almost without exception, they are opposed to the whole business. Let us have hundreds of meetings over the state in these months so replete with momentous issues.

We should like to write of old Rainbow church and its remarkable history and of the picnic supper on this occasion, but we refrain. Mention must be made, however, of the delightful stay in the parsonage at Kinston as a guest of Rev. R. E. and Mrs. Brown. What a wonderfully fine work is being done by these two consecrated and effective workers at Queen Street! Well may the Methodists of Kinston feel that they are unusually favored in having the Browns to lead in all high and holy endeavors.

### STANLEY JONES COMING TO WINSTON-SALEM

On Sunday afternoon at 3 o'clock, March 26, in Centenary church, Stanley Jones will address the ministers of all churches of Winston-Salem and the regions round about. Hundreds of preachers of every denomination are expected to hear this marvelous man of God who has just returned from India and China where he is doing such a wonderful work.

At night in the Reynolds Auditorium of the Winston-Salem high school Dr. Jones will speak. All people interested are invited to hear him. This hall is ample to accommodate a great concourse.

"And when the victory shall be complete, when there shall be neither a slave nor a drunkard on the earth, how proud the title of that land which may truly claim to have been the birthplace and the cradle of both those revolutions that shall have ended in victory."—Abraham Lincoln.

"He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."—William Howard Taft.



Judge Paul Frizzelle

# Religion, Morality and Prosperity

By BISHOP EDWIN D. MOUZON

Text, Matthew vi. 33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Turning these words into the language of every day life, what we have here is: First, Religion; secondly, Morality; and thirdly, Prosperity. And these things are here set down in the order of their importance which is also the order of their logical sequence. Morality comes out of religion and prosperity is founded upon morality. There is no sure foundation for morality except in religion, and there is no sure basis for prosperity either for the individual or for the nation except in morality.

Religion, then, is of first and fundamental importance. But what do we mean by religion? This word, religion, is a word that is often misused. Frequently one will hear it said, "The kind of religion that I believe in is honesty and kindness and charity." Well, all this is vastly important. But this is not religion at all. It is only morality. Religion has to do with God first of all. God and religion are correlatives. Without God there can be no religion; without religion man is living without God. Morality has to do primarily with one's attitude toward man; religion has to do primarily with one's attitude toward God. Whenever we say religion, we are talking about our relation to God. Our modern men who talk about religion when they do not believe in God, are simply misusing and abusing a great word which in all the history of language and in all human usage has always been used with reference to God.

If you ask me what do I mean by religion, I reply that I mean: **The interpretation of the universe in terms of moral personality and the right relation of the soul to that supreme personality whom we call God.** At the center of the universe, the ground and cause of all that is, is God; and the religious life is the life that has found its proper adjustment to God and is lived with reference to God.

This is the most important thing that can be said about Religion, Morality, and Prosperity. All goes back directly to God. "Seek ye first the kingdom of God."

Morality has no sure foundation either in theory or in practice except in God. Righteousness is an aspect of reality. The moral law is a transcript of the divine nature. Moral law shows the way God behaves in his universe. There is nothing arbitrary about the divine commandments. The moral law is alive forever in God. Without religion, morality soon falls to the ground.

In these post-war days it has become popular to seek for the foundations of human conduct in human nature as we find it. The position is taken that any conduct that conforms to the needs and demands of human nature is right conduct. Mrs. Russell, wife of Bertrand Russell, in her much-read book, "The Right to Be Happy," writes as follows: "Animals we are and animals we remain, and the path to our regeneration and happiness, if there be such a path, lies through our animal nature." Which is to say, "Live like animals, obeying your animal instincts and you will be happy." We see the teaching flaunted before our eyes in popular magazines. Witness an article in a recent number of "Liberty" printed under the title, "I Want a Much-Kissed Son-in-Law," an article

written by a woman calling for the scrapping of what they have come to call "Mid-Victorian Morality." Witness also an article in the October "Scribners" on "European Morals and Our Own," in which the writer declares that "In Europe the path to virtue is made easier to follow by merely being left open," and one's sex relations are looked upon as a matter of indifference. In witness to what I am here saying look at the average picture show where the chief interest seems to be in sex and in liquor.

Now there is nothing new at all in this doctrine that "whatever is natural is right." This is as old as sin and human degradation. It is a call back to the jungle. Saint Paul found it at Corinth long ago and rebuked it in stern language. "Meats for the belly and the belly for meats, but God will destroy both you and your meats." No! unregenerate human nature is no foundation for morals. "Ye must be born again," and even then the foundation and standard of morals are not to be found in human nature but in the character and will of the righteous God, the ground and source of all that is good in the universe.

And living as we do in a democracy where the will of a majority makes the law of the land, many people reach the conclusion that majorities determine what is right and what is wrong. Some time since a New York humanist made the remark that "whatever the majority of good citizens said was right, that thing was right." But there is no assurance whatsoever that majorities will always be right. There were three men crucified on Calvary, Jesus in the midst and a robber on each side. Majorities were against all three. The robbers were crucified because they lived down below the moral level of the multitude, and Jesus was crucified because he lived so far above the moral level of the crowd. The vast majority were against Jesus, but Jesus was right and they were wrong. Woodrow Wilson was the father of the League of Nations, one of the greatest and loftiest conceptions of all time. For a time the majority were with him. Then they made a political issue of the league. So the politicians organized against the League of Nations. The man who loved peace and believed that the nation should organize for peace, that the nations of the earth should be good neighbors and work each for the good of all, was subjected to ridicule. Self-seeking interests and subsidized newspapers and motion picture shows made absurd and ridiculous the idea of organized peace till the idea of the League of Nations became absurd in the eyes of the majority of American people—while America flung away the moral leadership of the world and the nations wandered in the wilderness. The same thing, to an extent, has happened with prohibition. Subsidized newspapers and self-seeking interests, taking advantage of the present economic condition of the country, have continually denounced prohibition and ridiculed those who favored the Eighteenth Amendment until some of our best people have become confused in their thinking, and in some sections a majority have turned against this great scientific, economic, and moral reform. But what of that? Majorities do not make right. One does not have to watch the crowd to see which way one ought to go. Long ago the Scrip-



ture said, "Thou shalt not follow the multitude to do evil." Right can never be a matter of majorities. Dead fish float down the stream; only live fish can swim up the current. It is far better to be right with God than to be wrong with the crowd. Whatever is in harmony with the character of God, that thing is right. Whatsoever cannot have his approval cannot possibly be right.

And there are many others who have much to say about what they are pleased to term "Conventional Morality." As if morality were a matter of social convention. They sneer at the "Mid-Victorian Age." Well, the Mid-Victorian Age was the age of Tennyson and Browning; it was the age of lofty moral ideals; it was the age in which men had high reverence for women and in which women were still able to blush. The present age, a recent magazine writer has said, may well pass into history as the "Idiotic Age." But already the "Idiotic Age" is disillusioned and disgust is filling men's minds. It must be remembered that morality is never just a social convention like the rule of etiquette, a method of behavior in polite society—and nothing more. Rules that may be changed tomorrow have no relation to the eternal nature of things. Morality is rooted in the universe; it is eternal as God. They talk about "conventional morality," as if morality were a changing fashion like a lady's dress—in fashion one year and out of fashion the next. It must not be forgotten that some things do not change. The laws of mathematics are built into the structure of the universe; the multiplication table is true everywhere, in all the worlds and all times. You may object to the multiplication table, but it will rise up to judge and condemn you nevertheless whenever you forget it or ignore it. And you may object to the Ten Commandments and the Sermon on the Mount, but they are final because they declare the very nature of things and are rooted in the moral character of the Eternal God.

These three things are bound up together—Religion, Morality, Prosperity. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." There is no foundation for prosperity except in morality, just as there is no foundation for morality except in religion. This is the message the prophet of God has for the world today. And it is the old message, old as the world. Bacon says in one of his essays, "The blessing of the Old Testament is prosperity and the blessing of the New Testament is adversity." That is not true. Adversity is not the blessing of the New Testament. To-day as always, "Righteousness exalteth a nation." Now as in Old Testament times, "The wicked shall be turned into hell with all the nations that forget God." Now and forever "Sin is a reproach to any people."

This does not mean that a poor or unfortunate man is a bad man. And certainly it does not mean that a rich and prosperous man is necessarily a good man. Far from it! As a matter of fact, many of the great fortunes of America have come to their present owners either through dishonesty, or through accident, or by inheritance. And it cannot be denied that if some of the men who control great wealth were to come fully under the influence of Jesus Christ, they would immediately feel called to give up all and follow him. But whenever one takes a large look at things, one sees to a certainty the truth of the statement here made—that the only sure foundation for prosperity is in morality. For let one imagine a society in which the law as contained in the Ten Commandments was generally disregarded and laughed at, and commit-

ting adultery and murder and lying were the rule rather than the exception. It is clear at once that there could be no such thing as business success in such a society. And let one imagine a society where the moral conditions that exist in such cities as New York and Chicago should be everywhere found. It is evident at once that our American civilization would be in a state of collapse. And let us beware! For is it not generally known that at the present time this is the peril that confronts America—the determination of the big cities to control in American politics as they do now control in American business.

The present time of distress serves to make even the blind to see at least two things: that the whole world is bound up in one bundle of life, and that moral integrity is absolutely necessary to sound business. It was immensely pleasing that this moral note sounded so strongly in President Roosevelt's inaugural address. It was greatly heartening to hear once more a voice like that of Woodrow Wilson calling for a return to fundamental morality between nations and between men. We shall add our prayers to our President's that wisdom and guidance may be given to him in this time of national distress.

And let it not be forgotten that we live in a "universe" and not in a "multiverse." "One God" and "one law" are seen everywhere. God, Morality, Prosperity—these are forever bound up together. And you can't cut a universe in two with a hatchet, leaving morality to function on one side and prosperity to run on with no reference to God and righteousness. God, Morality, Prosperity. Take hold of the first, and you take hold of the second, and that inevitably draws the third after it. And, furthermore, a thing can't be right in one department of life and wrong in another. Nothing can be both right and wrong at once and the same time. If a thing is right, it is right everywhere; if a thing is wrong, it is wrong always. And I would warn my fellow countrymen that no measure can be economically sound and morally corrupt. Nothing can contribute to the business recovery of the country that at the same time will make a contribution to the moral degeneracy of a people. No measure can be good business and bad morals at one and the same time.

There can be no doubt whatever that the plight in which we now find ourselves traces directly back to the violation of the laws of God with reference to dealing with nations and with reference to business honesty and integrity. Whatsoever a nation soweth, that shall it also reap. Once more let us hear the word of the Lord: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured of the sword; for the mouth of the Lord hath spoken it."

Georgia is celebrating her 200th anniversary. Historical pageantry and ceremonialism are in order throughout the year as people gather on the historic sites of the state and re-live the colonial days. Christ church, Savannah, where General James Edward Oglethorpe and his faithful "prisoners for debts" from England worshipped, is observing her bicentennial with a period of services.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

# The Presidents' Texts

By JAMES BENNETT PRITCHARD

At least two in every four years the Bible holds first place. It becomes a seal for the President's oath of office. The Constitution prescribes the form of the oath, and custom and tradition have added that as a further token of the responsibility placed upon him, the new executive shall kiss the page of an open Bible. While he is the highest in the sight of his fellows he thus acknowledges his subjection to the Supreme Ruler.

The Presidents have selected with care the passages to which the Bible is opened. For over fifty years the clerk of the Supreme Court has preserved the record of the Presidents' texts.

## Psalms Are Presidents' Favorites

Perhaps it was a verse lodged in his memory when a boy in Sunday school, or one learned from the lips of his mother, or a life motto; but no President from the time of Grant until the present has failed to designate some text. In sixteen inaugurations, only two men, Roosevelt (T. R.) and Coolidge, took portions of the New Testament, while of the fourteen who chose the Old Testament seven took passages from the Psalms. The shorter texts were the favorites, although Wilson and Coolidge and Roosevelt the Second took entire chapters.

Before Mr. Hoover was inaugurated in 1929 he had selected the Sermon on the Mount upon which to take the oath. However, at 10:30 o'clock of the morning of the ceremonies, Mr. Hoover called up the clerk of the Supreme Court, who was to hold the book, and asked him to change to Proverbs 29:18, his favorite verse. His lips touched the words: "Where there is no vision the people perish, but he that keepeth the law, happy is he."

## Washington Used Masonic Bible

The first inauguration was held at Federal Hall in New York, April 30, 1789. At 12:30 the arrival of General Washington was announced. Chancellor Livingston, who was to administer the oath, had neglected to provide a Bible. He sent for the Bible of Saint John's Masonic Lodge, of which he was master. Mr. Otis, secretary of the Senate, held it upon a rich crimson cushion, and President Washington stooped and kissed the sacred page. With the leaf turned down at the place where it was open (the last chapter of Genesis) it has remained in Saint John's Hall until this day, except when it was used in the inauguration of Warren G. Harding in 1921.

The custom of providing a new Bible for the ceremony was interrupted in 1893, at the beginning of Cleveland's second term. The Washington Post of March 5 gives the account: "The Bible used in the ceremony was given President Cleveland by his mother forty-nine years ago.

"Yesterday morning shortly before 11 o'clock it was brought to the capitol by Edwin Freht of Michigan. A new Bible had been purchased for the occasion, as had been done eight years ago, for presentation to the President, but of course it was not used after Mr. Cleveland had signified his preference for the use of his mother's gift. The book used is a small gilt-edged, black leather-covered volume about five by three inches in dimensions and in general appearance is in no way to be distinguished from Bibles frequently carried to church by ladies. Its edges are worn by handling, and on the front cover is stamped in small gold letters, 'S. G. Cleveland.' Near the top of the flyleaf is this inscription in a small, irregular, feminine hand, 'S. G. Cleveland, from his Affectionate Mother, February, 1852.'"

In 1825 Mr. Coolidge also used a Bible which his mother had given him when he was a boy. At this writing (March 1) it is understood that the Dutch Bible that has been in the Roosevelt family since 1670 is being used this year.

## African Methodist Episcopal Bishops Give Bible

In 1897, at McKinley's inauguration, the Bible used was donated by the bishops of the African Methodist Church. It was an unusually handsome volume, bound in blue morocco with satin lining.

The clerk who held the volume marked the verse which McKinley's lips touched, 2 Chronicles 1:10: "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?"

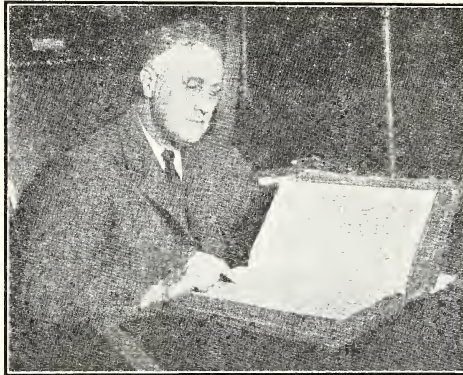
Mr. McKenny, clerk of the Supreme Court, held the Bibles on which the Presidents from Garfield to McKinley were sworn. He marked the verses and presented the Book to either the President or his wife.

When Clerk McKenny presented the inauguration Bible to Mrs. R. B. Hayes, he was asked which verse was kissed. It was one which recited in substance that his enemies "encompassed him like bees," but he would not destroy them. She remarked that President Hayes would destroy no one.

## Grant's Second Inauguration

At Grant's second inauguration the clerk opened the Bible to the eleventh chapter of Isaiah: "And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord.

"And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."



President Franklin Delano Roosevelt and the Family Bible on Which He Took the Oath of Office

The Dutch Bible (1670) which has been in the Roosevelt family for 250 years. It belonged to Nicholas, the common ancestor of two Presidents, Theodore and Franklin.



### Wilson Opened to 119th Psalm

On Wilson's inauguration the Bible was opened to a significant passage: "And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever. And I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings and shall not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes."

President Taft was the first President to take the oath of office in the Senate chamber. The Washington Post next morning described the ceremony thus: "The first part of the oath he spoke firmly, but when he spoke the concluding words, 'So help me, God,' there was a perceptible tremor in his voice, and the last word was just audible. He stooped and kissed the Bible and as he did so there was a burst of spontaneous applause."

Although the Constitution provides that a man may say "affirm" instead of "swear" no President has ever made the substitution in the ceremony.—Christian Advocate.

their stay on the campus the high school seniors will be given the opportunity of seeing college life as it is lived day by day. They will have the opportunity of attending classes, witnessing a dramatic performance of the Greensboro College Players, attending a musical concert, and seeing a soccer game between the junior and sophomore classes. The art club is planning to entertain at a tea, and there will be a concluding party in the gymnasium Saturday night.

### MEMORIAL SERVICES TO CHAS. H. IRELAND AT WEST MARKET CHURCH, GREENSBORO

At West Market Street church last Sunday evening services were held in memory of Chas. H. Ireland, who in his lifetime was Greensboro's most influential and useful citizen and a churchman known throughout the Southern Methodist Church.

The services were sponsored by the Ireland Bible class, which had secured President David D. Jones and his choir at Bennett College to provide the evening's program—a most appropriate arrangement, as Mr. Ireland had been a great friend of this college and for years its treasurer.

President Jones, who is a Greensboro boy, a Phi Beta Kappa scholar, and a prophet not without honor among his own people, made most appropriate remarks during the evening which were highly appreciated by the big congregation that had assembled to honor the memory of Brother Ireland and to hear the Bennett College choir sing.

#### Order of Service

Hymn—"How Firm a Foundation"  
 Scripture and Prayer ..... Dr. Grady Hardin, Pastor  
 "If With All Your Hearts" ..... Mendelssohn  
 The Choir, Bennett College for Women  
 "Let Us Break Bread Together"  
 The Quartet, Bennett College for Women  
 "Steal Away"  
 The Choir  
 An Appreciation of Mr. Ireland by a Student  
 Miss Virginia Simmons, '34  
 "I Shall Not Pass This Way Again" ..... Effinger  
 The Choir  
 An Appreciation on Behalf of the Faculty.. Miss Willa B. Player  
 "There Is No Death" ..... Dett  
 The Choir  
 Remarks ..... David D. Jones  
 President, Bennett College for Women  
 Offertory—"Were You There?"  
 The Choir  
 "My Task" ..... Ashford  
 The Quartet  
 The Benediction

### GREENSBORO COLLEGE CAMPUS NEWS

#### Science Department Attains Distinction

The chemistry department of Greensboro College has again attained the distinction of having the results of research work conducted by students of the department under the direction of Dr. P. M. Ginnings published in the Journal of the American Chemical Society. The Journal for March, 1933, contains an article embodying the results of research conducted by Dr. P. M. Ginnings, head of the department, Miss Ethel Herring, instructor in the department during the year 1931-32, and Miss Bailey Webb, now a senior. The article is entitled, "Ternary Systems: Water, Tertiary, Butanol and Salts at 25 Degrees."

The courses of the science department are planned to give thorough training in the research point of view and that it succeeds in this purpose is proven by the fact that each year the result of work done by students in the department is recognized by the editors of the Journal of the American Chemical Society as being worthy of publication.

#### High School Seniors to Visit College

The students of the college are expecting to have many high school seniors as their guests for the week-end beginning March 17. A very interesting and entertaining program has been arranged for the occasion. During

### WEST WAYNESVILLE DISTRICT MEETING AT FRANKLIN

A meeting for the western end of the Waynesville district, for both preachers and laymen, to convene in the Franklin church at 2:45 Sunday afternoon, March 19. The program will include devotional by H. R. Cornelius, "Echoes from Asheville" by Wade Johnston, "Easter Observance" by W. G. McFarland, "Evangelism" by Dr. R. P. Walker, and vespers by J. H. Carper. Tea will be served at five o'clock, and while we fellowship in the breaking of bread Mrs. C. N. Clark of Canton will give a "tea table talk." The presiding elder hopes to give the conclusion of the whole matter in time for homeward journey before nightfall. All churches from Sylva west are expected to be represented.

L. B. Hayes, P. E.

# President Roosevelt in Command—Senators Urge Spiritual Revival

By HARRY EARL WOOLEVER

Editor of The National Methodist Press

President Franklin D. Roosevelt came into the Chief Executiveship at the hour of a nation-wide crisis. A varied sequence of events contributed to bring a climax at this time. Its approach was greatly accelerated by a loss of faith in banking officials, particularly those affiliated with certain of the largest of the New York banks. This was inevitable after the hearings conducted by the Senate banking and currency committee had drawn out statements by the head of the National City Bank and the president of the affiliated National City Company which caused the public to feel that those at the head of such great financial institutions were not trustworthy guardians of the people's moneys. A fear spread over the land which made reliable bankers and their institutions the unnecessary victims of the general apprehension. Banks which are thoroughly sound and dependable and in whose care the depositors' funds are safe nevertheless cannot pay the majority of their depositors in cash with only a few hours' notice, for the funds are loaned out to industry, for mortgages on property, and for other similar projects. To prevent unusual and demoralizing runs on banks, which jeopardize not only the institutions but the depositors' interests as well, the Seventy-Second Congress passed emergency laws shortly before it adjourned on March 4. In addition President Roosevelt, before he had been in office for thirty-six hours, issued a proclamation declaring a bank holiday throughout the United States and all its possessions. He had already called a special session of the Seventy-Third Congress to convene on March 9 to deal with the extraordinary situation.

The mistrust and fear which were given such impetus by the testimony brought out during the third week of February in the Senate committee hearings developed rapidly and in the closing two days of the former administration there was a question as to whether President Hoover or the incoming President should call the obviously nation-wide banking holiday. Mr. Hoover let it be indicated to his successor that he was ready to co-operate in such an act and would issue the proclamation if he who was soon to take the Chief Executiveship preferred it that way. This further evidence of co-operation in the hours of transition from one administration to another was a fine example of the sincere and ready help which all citizens should give President Roosevelt in dealing with his and other great national problems.

## President's Inaugural Message

In addition to seeking the co-operation of the people, President Roosevelt has recognized the need of a higher source of aid. Before assuming the obligations and responsibilities of the Presidency, he turned as did the first Chief Executive to "that Almighty Being, who rules over the universe, who presides in the council of nations, and whose providential aids can supply every human defect." Mr. Roosevelt, in the hour preceding his going to the capitol for the inaugural ceremony, repaired to St. John's church, which is just across the park in front of the White House, for a period of prayer. From that

house of God he made his way to the house of legislation, where he denounced in burning words "the unscrupulous money changers" who, "knowing only the rules of a generation of self-seekers" and faced with the failure of the only methods they know, "have fled from their high seats in the temple of our civilization." But President Roosevelt took up the challenge, asserting that it was his "firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance." He pointed to the fact that all our material and national resources which made us only recently a busy and prosperous nation, are here now. He called for a reassertion of "the American spirit of the pioneer."

transportation, communication, and other public utilities.

Supervision of banking and credits and investments.

Putting an end to speculation with other people's money.

Sound currency.

After the President had stated his program, he declared that if Congress failed to follow his proposals or to provide other remedies out of its experience and wisdom, he would ask for "broad executive power to wage a war against the emergency, as great as the power that would be given to me if we were in fact invaded by a foreign foe."

As the new Chief Executive closed his address he stated, "The people have registered a mandate that they want direct, vigorous action." To such action he dedicated himself, saying: "In this dedication of a nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come."

## Significant Inaugural Facts

The President's address did not mark the close of the inaugural celebration. For a century and a half the installation of a new administration has been a major event in Washington. Parades, pageantry, and gayety, as well as dignified and formal ceremonies, characterize these events. With tens of thousands of visitors in the city the national capital becomes in fact a national center.



Those who have watched the effects of prohibition throughout the nation, especially during the more recent, disturbing months, were delighted to see evidenced the extent to which America has become a sober nation. Drunkenness and rowdiness such as marred the inaugurations and similar events until a decade and a half ago were notably absent on this occasion.

The inauguration Sabbath, while marked by much activity at the executive offices because of needed emergency action, was notable for the religious observances included as a part of the nationally significant events. Despite the great pressure of the public emergency the new President and his family attended a two hour service at St. Thomas' Protestant Episcopal church. From nearly all the pulpits of the capital city sounded calls for renewal, spiritual efforts and prayers were offered for the Chief Executive and his associates in authority.

One of the services of particular significance was that held in Foundry Methodist Episcopal church, where six United States senators counted among the chief lawmakers of the nation plead for a spiritual undergirding of the country in this hour. When the invitation to speak was extended by the pastor, Dr. Frederick Brown Harris, these senators readily responded to the opportunity offered to emphasize their conviction that neither legislative enactments nor executive decree could meet the need of this hour. That need, they declared, is a revival of spiritual forces among the citizens as individuals.

The first speaker was Senator Joseph T. Robinson of Arkansas, who, as leader of the Senate majority, will have in co-operating with President Roosevelt a place second to none in developing the program of this administration. He started his remarks by confessing the unworthiness of himself and his colleagues to stand in the pulpit and exhort their fellow-citizens. But having made his confession, he left no doubt as to his conviction of the undeniable need for our spiritual renewing as a people. The other speakers—who followed with messages of increasing fervor as one after the other gave his testimony following a brief introduction by the writer—were: Senator Arthur Capper of Kansas, the only member of the group not a Methodist, but one who is an ardent friend and backer of the fight which the Methodists of his state are making to keep Kansas forever dry, a fight which he declares will succeed; Senator Royal S. Copeland of New York; Senator Simeon D. Fess of Ohio; Senator Daniel O. Hastings of Delaware; and Senator Arthur R. Robinson of Indiana. Each one of these might be interestingly characterized for the part he has taken in Methodism, either nationally or in his own state, if space permitted. Their statements of experience, of faith, and of hope for a rekindling of our altar fires and a resurrection of our dominant Christian convictions would make worthy contributions to the patriotic and religious magazines of this country.

A great congregation which overflowed the large edifice waited with intense interest upon the word of spiritual testimony of these men of power and responsibility in the greatest legislative hall of the world. These lawmakers were like that ruler of old, Nicodemus, who had heard the Lord Christ say, "Ye must be born again." Helpful to the auditors as was their testimony, the speakers gave evidence that they were reaping the greater benefits as they gave public utterance to their inner convictions. These were benefits certain to register in the larger field of national service.

Thus as one Chief Executive departed, taking with him because he had labored ably, effectively, and patriotically, the high esteem and love of those who know him and his services, a new hand took the helm of the Ship of State assured of the best wishes, the co-operation, and the prayers of his fellow citizens and back of him a Congress whose personnel is increasingly realizing that master statesmanship is knowing God's will for the nation and preparing the way for its accomplishment.

## BOOKS AND READING

A book or religious periodical a day  
Will keep mental and spiritual stagnation away.

The preacher must be essentially a man of the One Book if he would keep his mental and spiritual health and continue to grow. He must know its contents and its spirit. The natives of Africa called David Livingstone "The God's Book Man." If the preacher would enrich the lives of others and deepen the spiritual life of his people, he must take time for reading and meditation to enrich and deepen his own spiritual life. No shepherd can feed his sheep if he himself has not been fed. Words are empty, are mere sounding brass and tinkling cymbal without the richness of a moral and spiritual life to give them force. The people absorb or imbibe the preacher's spirit more than his words. His spirit gives them force and power. The spiritual atmosphere of the preacher's life speak louder than his activity or his words. Lord, teach us to read, teach us to pray!

While the preacher must be essentially a man of the One Book, he must also be a man of many books and many periodicals if he would understand and serve his congregation and community effectively.

Books and periodicals are the keys which unlock the kingdoms of the universe to the preacher and in turn the congregation to which he preaches. They enable him to give a spiritual interpretation to the world in which he lives and moves and has his being.

W. L. Stidger said in the presence of a mid-western preacher that a preacher ought to read a book a day. This preacher said, "Why, the average preacher in the middle west does not read a book a month"; to which Stidger replied, "That's exactly the reason he is an average preacher, and that's why he would be an average lawyer or doctor if he were a lawyer or doctor, and that's why he will ever remain an average preacher."

George Washington lived in a day when there were comparatively few books, but he accumulated a library of two thousand volumes on a variety of subjects. He said, "I conceive that a knowledge of books is the basis on which all other knowledge rests." W. E. Benjamin examined two hundred of Washington's letters and said that one-fourth of them were about books.

The late Theodore Roosevelt said, "I make it a point never to go to sleep without reading a book that day." Bishop Quayle, S. Parkes Cadman, W. L. Stidger, and many others formed the habit of reading a book a day in addition to reading the leading current periodicals.

Books shake the soul of the world awake and keep it alive, they bulge back the world's horizons both for the preacher and his hearers.

"Books build ladders to the skies:  
Books are ladders up which we climb  
Human hearts to heights sublime."

B. B. S.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond

Why is it that so many country churches have no bulletin board on the lot announcing the name of the church, denomination, minister, and schedule of services? Is it thought to be too expensive for the values received? Is it because of indifference? Do the leaders of the church take it for granted that others have no interest in the information that should appear on such a board?

There are approximately 200,000 Methodists in the country churches of the two North Carolina conferences. Few of them have much money for special enterprises at this time, but hosts of them have an abundance of material and time that might well be used for the church and the community. If the minister or some lay member in each of the country churches should be so disposed, he could find one person who would gladly give the bit of lumber needed for such a board; a carpenter could be secured who would donate one or two hours of time in which to complete the necessary work; a merchant who has contacts with the church would contribute a ten cent can of paint; someone who has a talent for painting and drawing can be found who would make the announcements in an attractive, appealing fashion; and the board would go up without money or burden to anyone. Before starting the process a drawing by some architect should be secured or else some suitable board should be duplicated, so that when it is up it will add to instead of detract from the appearance of the church as well as to serve to give the needed announcements.

The country churches of Methodism in North Carolina have a history of noble achievements during the past one and a half centuries. They should not now bear the marks of neglect that are obvious in so many cases. Their names and their willingness to serve humanity should be constantly brought to the attention of everybody within reach. If some interested member of each of them will place on the lot an attractive bulletin board it will inspire others to do something that will help the old institution to perform more nobly its new tasks.

### Chapter VI.

## EARLY METHODISM AT WORK

Reid Wall

### GEORGE WHITEFIELD

Three ships hove together in mid-ocean. Their crews, passengers, and soldiers listened eagerly and hungrily to the young preacher, whose eloquent voice soared easily above the wash and roar of the waves. George Whitefield was holding divine worship for his ship board parish, and he was learning to preach in the out of doors. It was his first journey to Georgia.

#### What Was His Early Environment?

Whitefield had not enjoyed the early privileges of the Wesley brothers. He was born in a tavern in Gloucester, the son of a wine merchant and inn keeper, December 16, 1714. His mother was widowed when he was two years old. As a boy he was the orator of the school and "made the speech" when prominent visitors came. At 15 business was so bad that he was taken from school. He donned a blue apron to "wash the mops, clean the rooms, and become the common drawer to his mother's customers."

A year later when visiting a brother in Bristol he heard a sermon that caused him to change his heart and life and to begin reading religious books. His prospects of livelihood and employment were so uncertain that he fell into a godless way of life. He tells us that he went to services only to make sport of them. Yet out of these days came religious insights. The saint and the sinner were struggling for expression.

#### He Enters Oxford

One morning while reading for his sister he said, "God intends something for me which I know not of." Not long after this prophecy an old school fellow visited him. He boasted that he had worked his way through Oxford and had something left over. Mrs. Whitefield was quick to see the possibility of a college education for her own son. "This will do for my son; will you go to Oxford, George?"

"With all my heart," replied the lad. She began to seek a servitor's position for him. He polished his scholarship and entered, having borrowed ten pounds to pay matriculation costs.

#### Whitefield's Spiritual Growth

It was not until the end of his first year in school that Whitefield came under the influence of the Holy Club. Charles

Wesley loaned him certain books. As he read Henry Scougal's "Life of God in the Soul of Man" he learned that true religion is "union of the soul with God, and Christ proved within us." A ray of light darted into his soul, and he knew he must be a new creature. In a few months he attained a spiritual growth and a degree of assurance that the Wesleys did not know for years. Indeed the happy radiance of his faith was almost dimmed by the stern codes of conduct imposed by them. His arduous duties as servitor and the rigid asceticism broke his health, and he had to go home.

#### A Holy Club at Home

The enforced vacation in Gloucester left him lonely without spiritual companions, so he set out to win converts. Several of his young friends responded, and they formed themselves into a little society. It was inevitable that George should seek converts and that spiritual companions should seek fellowship. That was the basis of the early Methodist societies which became congregations.

#### Ordination

After three months' vacation he returned to Oxford. From many quarters he was being urged to be ordained to the ministry. A bishop even sent for him and gave encouragement to the idea. So believing that he was to stay at Oxford to head the Holy Club Whitefield applied for holy orders. He did not realize how broad his parish was to be. Sunday, July 20, 1736, he was ordained. One week later he delivered his first sermon. Some one said he preached like a lion. Five weeks later he was preaching in the Tower of London to steadily growing congregations. There followed a two months supply pastorate in the quiet village of Dummer.

#### He Took London by Storm

The Wesley brothers were urging him to join them in Georgia, and he determined to go. But twelve months of waiting intervened. It proved a year of wonder. He literally took London by storm. He was in demand everywhere as he preached to congregations that crowded every inch of the churches. His name became a household word throughout the land. Not every young man would have left such popularity and apparent success for the primitive, thinly inhabited shores of Georgia.

#### Whitefield's Successful Mission in Georgia

On the day John Wesley sailed into the harbor from Georgia he saw the Whitaker standing by. The youngest member of the Holy Club was on it with General Oglethorpe and a company of soldiers bound for Georgia. Wesley, disillusioned as to the possibility of useful service in the colony, sent Whitefield a brief note advising him against going. The young missionary was surprised, but being sure of his call to Georgia and of his duty to the soldiers in his charge he went ahead.

For several months he had been taking offerings for the poor and had in his bags shoes, stockings, pants, shirts, caps and thread for the destitute colonists. These practical articles suggest one reason why he was more successful in Georgia than his friend Wesley had been. "Wesley's ritualism repelled the people; Whitefield's donations attracted them." There is undoubtedly another more profound reason for his success. He had experienced the new birth and the grace of God, and that dwelt as a hearth of fire within him kindling other hearts.

#### Closed Doors

When he returned to London after a year's absence, his fellow ministers were very cool in their welcome. The Wesleys had been preaching "Salvation by Faith" and holding services in the little groups called societies. Jealous rivals among the clergy had gained ground. Whitefield found churches that had formerly been crowded with people who thrilled to his eloquence closed to him. This opposition proved to be a profound blessing, for it caused Christian preaching to break from the musty interiors of darkened churches into the light of the out-of-doors. Though the churches were closed to him, no earthly prelate could silence the voice of Whitefield. He became the pioneer of Methodist field preaching.

#### How Wide Was His Parish?

George Whitefield was truly the apostle to two continents. He crossed the Atlantic thirteen times, preaching all over the British Isles and along the coast of America from New England to Georgia. Wherever he went multitudes heard, and revivals started. He preached the Methodist doctrine of "experience" up and down the shores of America for twenty-eight years before the first Methodist society was formed in New York. On his first trip to Savannah he conceived of an or-



phanage for the children of the pioneer colony. All England and America heard of that orphanage and contributed to its support. Benjamin Franklin paid a unique tribute to Whitefield's money raising ability when he described a sermon that emptied his pockets.

#### How Did He Impress the Leading People?

Whitefield was not merely a popular preacher tickling the ears of the crowd. Wise men respected and admired him. Said Lord Bolingbroke, "He is the most extraordinary man of our times; he has the most commanding eloquence I have ever heard in any person." Benjamin was astounded at the change in his fellow townsmen after Whitefield preaching. "From being thoughtless and indifferent about religion, it seemed as if all the world were growing religious." These tributes could be matched by those of scores of the best thinkers of the times.

#### What Were the Relations Between Whitefield and Wesley?

The former led Wesley to outdoor preaching. He popularized Methodism as Wesley himself could never have done. The revival would have been greatly impoverished with the loss of either man. Whitefield set and fanned the flame; Wesley kept it burning. The two men split on doctrine. Whitefield preached Calvinistic election with his New England friend, Jonathan Edwards. Wesley had struggled through Calvinism as a student. His logic and his experience led him to declare the Armenian "whosoever will." Their temporary split caused a long lasting schism in English Methodism. They themselves were too intent on saving England to bicker over doctrinal differences very long. They enjoyed each other's company to the end. Frequently they exchanged pulpits and communion services.

#### The Close of Life

The great evangelist who had stirred two continents with tremendous power died in Massachusetts Sunday morning, September 30, 1770. He was buried beneath the pulpit of the Newbury Port, Massachusetts, Presbyterian church. As the news spread, vast audiences gathered everywhere to mourn their loss. In Georgia the stores ran out of every stitch of anything black. In London multitudes surged about the Whitefield Tabernacle to hear Wesley's eloquent eulogy, for the Awakener had asked that his old comrade of the Holy Club, the fields of Kingswood, and the great revival preach the formal funeral sermon.

Next week: Methodism Goes to the Out-of-Doors.

### SWANSBORO CHARGE NEWS

So far this year the Advocate has not had the honor of giving the doings of the Swansboro charge to its readers. The three months since conference have been very busy months here. On the whole charge there is much evidence of spiritual and physical growth.

You have heard of the so-called "best appointment." Well, if there is such a thing as the best it is to be found here. I believe that you will find nowhere a more loyal people. They are interested in every phase of the kingdom's work.

Our first quarterly conference was held February 26 and the attendance upon it certainly was a wonderful expression of interest in the church. Brother Martin was with us and in his gentle, Christ-like way attended to all matters committed to his trust. And the message that he brought at the preaching hour was most encouraging to us all. One cannot really listen to him without being strengthened in the Lord.

We are comfortably taken care of in this unusually fine parsonage at Swansboro. Much has been done by the good women to furnish it for a preacher with as large family as ours. And these women are not content to do things half way. When they get through enough has been done.

And the poundings. Well, it has just been a continual one since we arrived on the work. Never saw more gracious people in my life. And the things brought were not "on salary" either—they were f.o.b. pantry.

Sunday school enrollment and attendance is fine. Church services well attended; prayer services fairly well attended. Have organized Y. P. department at Swansboro; have two fine women's auxiliaries; planning organization of W. M. S. right away. Things are really moving forward down here. Stand by for further news from the quiet little city by the sea, station SWAN. Say your prayers twice a day. Go to church at least twice a week. S. S. Ellington, Announcer.

### ROCKY MOUNT DISTRICT GROUP MEETINGS

The preachers of the Rocky Mount district were called to meet in two groups by the presiding elder, Rev. L. B. Jones, those of one-half of the district meeting in Weldon on March 3, and those of the other half of the district meeting in Rocky Mount March 10. After devotional service conducted by the presiding elder, each pastor was asked to give a report of what had been done on his charge and what his plans were with special reference to the pre-Easter program of the church. Helpful suggestions were offered in many of the reports. A note of optimism was sounded in some. The brethren seem to be falling in line with the general program of the church, although plans varied. The elder urged the sending in of reports

immediately following Easter—one to Mr. J. F. Rawls, one to Mr. C. A. Dillon, and one to the elder. He also urged the pastors to make liberal use of the laymen who are available for services. The matter of Cokesbury schools was presented. Some arranged dates, but others were not ready to make definite plans along this line. A motion was passed by each group directing that a letter be sent each family of the church with an envelope for each member of the church, the name written thereon, asking for a self-denial Easter offering from each individual, rather than from the family as a whole. An exchange of pulpits was arranged for the preachers to take place on March 19. The pastors were urged to see that their boards of Christian education were properly organized and working. Out of the goodness of his heart the elder invited the pastors to be his guests at lunch. The Weldon group dined together, but since the Rocky Mount meeting was concluded before lunch, most of the brethren returned home. These meetings served as a kind of follow-up of the Greenville meeting, and it is believed good will result. S. J. Starnes, Secretary.

### GENERAL MINUTES AND YEAR BOOK

The 1932-33 edition of the General Minutes and Year Book of the Methodist Episcopal Church, South, has just come from the press. This is the official current history of the church and our ministers are all more or less familiar with it.

We believe that you are interested in the many features that go to make up this volume with its condensed minutes of all conferences, its complete directory of ministers, its statistics, and its mass of information: about degrees conferred on Methodists during the year; golden weddings; favorite books, texts, hymns; centenarians, non-agenarians, octagenarians; the episcopacy; per capita giving in the church; long-service pastors; pastimes and recreations of parsonage occupants; natural and spiritual birthdays; largest churches and Sunday schools; chief lay officers in many churches; hospitals and orphanages; books and periodicals; Sunday school and Epworth League subjects; Who's Who in Southern Methodism, etc., etc.

While it is the current history of the church, it also goes into our libraries and thereby becomes permanent church history.

The price is only 75 cents each, 3 for \$2, 6 for \$3.60, 12 for \$7. Won't you send us your order?

Gentlemen:

Yes, I want ..... copies of the General Minutes and Year Book, for which I enclose \$.....

Name .....  
Address .....

### YOUNG PEOPLE'S CONFERENCES AT CORNELIUS

Rev. W. A. Barber, the pastor, has been having a series of six young people's conferences in his church, one each Sunday night for the past six weeks. He had members of Davidson College faculty direct each of these, and interest has been intense. They have had crowded houses and wonderful conferences, and addresses and round table discussion at each session.

They furnished each person attending a note book and pencil and have tried to make it something worth while.

More than 150 young people under 21 were at the conferences and many adults. A record of the adult attendance was kept. They have 134 in the Epworth League.

The subjects were: (1) Christ in the Life of Today; (2) Fundamentals of Success in Community Life; (3) Marriage, Success or Failure; (4) Half-Baked; (5) Personal Work—Youth's Great Opportunity; (6) Open Sesame.

### SCHEDULE OF SERVICES AT STATESVILLE

The schedule of services to be held at Broad Street Methodist church, Statesville, March 26 to April 2, under the leadership of Bishop Mouzon, will be tentatively as follows:

Sunday, March 26—Preaching service at 11 a. m.  
Statesville area young people's meeting, 3:30 p. m.  
Regular young people's meeting, 6:30 p. m.  
Preaching service at 7:30 p. m.  
During the week following the services will be:  
9:30 a. m.—Preaching service.  
3:30 p. m.—Children's service by Mr. Johnson.  
6:30 p. m.—Young people's service.  
7:30 p. m.—Preaching service.

This schedule of services will be subject to slight variations in time. Bishop Mouzon will do all the preaching and Mr. Johnson will conduct all the children's services and probably all of the young people's services, in addition to directing the music of all the services. M. T. Smathers.

A remittance for the Advocate will aid us greatly just at this time.

# In the Mediterranean Land—Spain

By A. C. GIBBS

On Saturday morning, February 18, at 6 o'clock we arrived at Cadiz. We are now seeing Spain—but are we? She is as illusive and mysterious as the desert whose atmosphere she breathes. To understand Spain, therefore, it would be necessary to understand her background, which to say the least is a desert background. I would not have anyone to think that Spain is desert in the sense of being barren. She has her barren stretches in the northern plains, of course, but southern Spain is a veritable garden of productivity. What I mean is that the desert is in her blood. She is in Europe, but by reason of her nature can never be of Europe. She is a part of Africa living these thousands of years away from home, and the desert seeks her own. Romans, Greeks, Goths, and many others have fought for its conquest and retention; but deep down in its heart flows the blood of Africa. Its architecture is Moorish, its soul is Moorish; and its government will ever conform at least in part to the demands of the desert spirit.

I saw written on a white wall these words: "Viva La Republica." Alphonso XII is in exile and the government is republican, they say, but whatever the form of government and whatever the name—the desert will rule, and the desert's laws are its own.

But mystery is the charm of beauty. While our ship lay at anchor in the harbor of Cadiz, while it was yet morning, I stepped out on deck to view the landscape o'er. Cadiz, built on a tongue of land projecting five miles out into the sea, is often called the "Spanish Venice." It is a town of 70,000, looking snowy-white and picturesque. There was something about it that suggested a magic bird poised for flight.

Of course, as I stood there I was not unmindful that it was from this famous seaport that Columbus set out on his great adventure, which resulted in the discovery of the New World—and incidentally, in fastening at least one date in my leaky mind—1492. Doubtless the tender in which we rode to shore is a better vessel than the flagship in which the great admiral crossed the Atlantic.

Charming as Cadiz was, and is, we did not spend much time there, for our hearts were set on Seville, the capital of Andalusia, and situated on the Guadalquivir, 95 miles away. This journey which we took by rail carried us through a most charming and fertile bit of Spain. Just out of Cadiz we passed through the salt fields, where the salt pyramids glistened in the sun. Then on through olive and orange groves, by cactus hedged fields of spreading green, through pastures dotted with sheep and cattle; and everywhere restful little cottages guarded by stately palms.

We arrived at Seville about 12:30 February 18, and were met by carriages in which we were driven to all the chief sights. While there are a few automobiles in Spain, they look out of place in this land of slowly moving carriages, heavily laden donkey trains, and dray mules with bell tinkling bridles.

There is much that is old in Seville to hold the attention of the traveler. Under the Phoenicians it was a prosperous city which was conquered by Caesar in 45 B. C. When it was captured from the Moors in 1248, it had

400,000 inhabitants, but now the population is not over 150,000. Its chief point of interest to most people, I should say, is the great cathedral, considered largely, the finest in Christendom. In its massive and rich Gothic architecture and its great collection of priceless art, it surely has no superior. It is exceeded in size by St. Peter's in Rome only. Many of its rich and lofty pillars were in the original structure built by the Romans and Moors. There are nine entrances, thirty-seven chapels, seven naves and ninety-three windows. It covers an area of 124,000 square feet.

At the northeast angle of the cathedral rises the famous Giralda, the most beautiful and oldest structure in Seville. On this site the Moors originally built a great mosque, and the Giralda formed the minaret. The tower also served the purpose of an astronomical observatory, being used for such by the Arabs long before the telescope came into use. I am told that it served as a model for the tower of Madison Square Garden in New York. The name Giralda is derived from the Spanish "girar," to turn, referring to the surmounting vane, a female figure weighing over a ton which turns easily to face every wind and storm.

Also, in the cathedral we paused for a moment to look at the monument to Columbus, a small sarcophagus supported by four figures in bronze, and containing the remains of the discoverer.

From the cathedral we went to the Alcazar, the residence of Spanish sovereigns since the capture of the city by Ferdinand. Examples of the finest Moorish architecture are found here. Wish I had words to describe the graceful arches and the lace like tile work.

Of course, we did not leave Seville without going to the Bull Ring, an imposing building with space to seat 14,000 spectators. We did not get to see a bull fight; but I confess that if I had had a good chance I would have. Cruel, yes! But nature in many of its manifestations is cruel; and these people live close to nature's heart. The bull ring is the desert speaking.

Brother Hutchison and I extended our visit in Seville from Saturday evening to Sunday evening that we might worship in the cathedral. This we did on Sunday morning at 11 o'clock, in company with a good priest friend. In the late evening we returned, as we came, by rail to Cadiz and our boat.

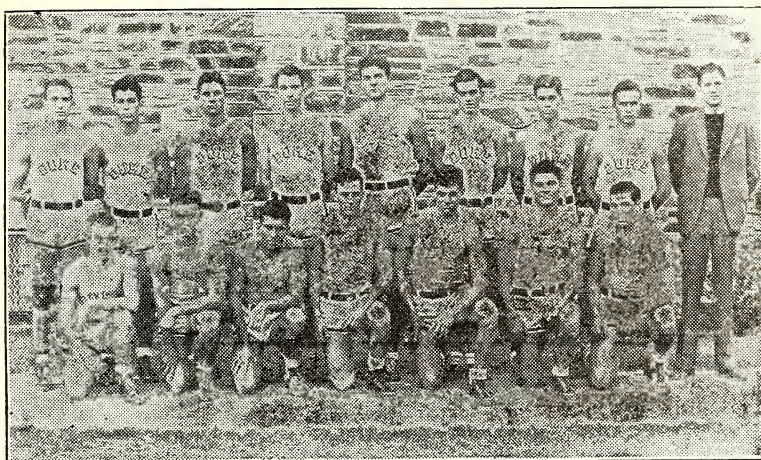
Speaking of my Roman Catholic friend, Father Scheyers of Michigan, reminds me that our constant companionship has brought down upon my head the title "Father." All the stewards on board the ship call me "Father Gibbs" and I like it.

The practice of the bride and groom kissing at the altar, after the wedding ceremony, has been condemned by St. Luke's Evangelical Lutheran church, Chicago. The same church prohibits the throwing of rice and confetti at weddings and rules out the singing of "O Promise Me," "At Dawning," "I Love You Truly" and other songs which have no religious tone. The reason given is that they will not have their house of worship turned into a neighborhood circus for the celebration of a festival.—The United Presbyterian.



## FOURTH CONSECUTIVE CHAMPIONSHIP FOR THE DUKE CAGERS

1933 Basketball Team Wins Outstanding Honors Among the North Carolina Teams—  
Swimming Team Is Unbeaten So Far—Excellent Record Is Being Made by  
Various Duke Teams in Winter Sports



Back row (left to right): BOB KEOWN, ED MASON, JIM THOMPSON, WENDELL HORNE, FRANK FARGOE, PHIL WEAVER, DUD CLARK, BUNN POLACE and O. B. NEWTON, stunt manager. Kneeling (left to right): SAM BELLI, REYNOLDS, CAWTHON BOWEN, CHARLIE HAYES, HERB THOMPSON, HENRY LEWIS and FRED LEWIS

### THE JOY OF A VOCATION

There is the joy of vocation, vocation fulfilled, like John the Baptist's, or vocation being fulfilled. Carl Sadberg, in one of his "Chicago Poems," has told us what is the mark of a vocation:

"I know a Jew fish-crier down on Maxwell Street with a voice like a north wind blowing over corn stubble in January;

He dangles herrings before prospective customers, evincing a joy identical with that of Pavlova dancing;

His face is that of a man terribly glad to be selling fish, terribly glad that God made fish and customers to whom he may call his wares from a fish-cart."

That Jew fish-crier had a "vocation," for the mark of a vocation is that a man is "terribly glad" to be at it. A man's occupation only occupies his time; but a vocation possess the man himself. It fascinates him, controls him, holds him; he is terribly glad to be engaged in it. Here, he says, like John the Baptist, is my joy fulfilled.

Here one is tempted to digress and to suggest that nowadays people have not vocations but jobs. It may be true that, as James Russell Lowell says,

"No man is born into the world  
Whose work is not born with him."

But if that be true, this is a badly managed world, since so many men have the wrong job and so many have no jobs at all. But that is another story. What I want to insist upon is this, that if a man will only dedicate his job to God, it is by that act transformed into a vocation, in which we will be as terribly glad to be at it as the fish-crier was at his. And then there is a joy in (as we say) making good on one's job. There is joy in the sense that one is filling a place in the world that no other man can fill. To value your daily task as a holy vocation, to be putting into it all you know, so that you come to the end of the day, unstained and undishonored and unashamed, and glad even though the day's work brought you no

more than your daily bread: there is a high joy in all that. And the longer you are at it, the finer and the nobler your joy becomes.

So there it is: here lies the joy of life—in knowing oneself to be a child of God, in being in one's own small way a redeemer, a creator, a discoverer, and in being a good workman that needeth not to be ashamed. And something of all this we may all be. And if at the end of our little day, the Master of all destinies asks us the question: And what did you make of it? And you and I can answer: I dedicated myself to thee; here and there I helped a lost soul; here and there I was enabled to quicken life in a dead spirit to give courage and hope to a faint heart. I made some small discoveries of my own in thy many-colored wisdom; and I did my day's work for thee. And if as we say it we remember that here, and time and time, we fell down and failed, we may still take heart of grace that He counts as done that which you truly meant and tried to do. Did you try to keep his faith? Well, then, you kept his faith in his eyes; and he will say: Well done, good and faithful servant; enter into the joy of the Lord!—Richard Roberts, in *The New Outlook*.

### FIRST MORNING THOUGHTS

Elizabeth Fry, during her last illness, said to her daughter, "I believe I can truly say that, since the age of seventeen, I have never waked from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord." In this continual recognition of Christ as her life's guide she fulfilled the condition on which we are promised that he will direct our paths. It was a prayer of George Herbert that he might be led wholly to resign the rudder of his life to the sacred will of God, to be moved always "as thy love shall sway."—Dr. J. R. Miller.

Let every loyal supporter aid by sending a remittance to the Advocate.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OUR INSTITUTES ARE ON

We are this week in a series of Christian education institutes that take us into the Wilmington, New Bern, and Fayetteville districts. Following is the schedule of places about which the charges have been grouped and at which the meetings will be conducted:

Lumberton, March 13.  
Elizabethown, March 14.  
Clinton, March 15.  
Wilmington, March 16.  
Jacksonville, March 17.  
Beaufort, March 18.  
New Bern, March 20.  
Kinston, March 21.  
Goldsboro, March 22.  
Fayetteville, March 23.  
Laurinburg, March 29.  
Mt. Gilead, March 30.  
Sanford, March 31.

All these meetings are scheduled to begin at 3:30 in the afternoon. A picnic supper will be served at 6:30. The evening program, beginning at 7:15, will run to 8:30 or 9 o'clock.

### MISS WILSON WITH US

Miss Sadie Mal Wilson, one of the most effective members of the staff of the general board of Christian education, Nashville, Tenn., will spend nearly two weeks in the North Carolina conference assisting us in our sub-district Christian education institutes in the Wilmington and New Bern districts. This will be the first official visit of Miss Wilson to our conference. We are fortunate to have her this time, and we bespeak for hundreds of workers in our local churches the privilege of meeting with her and catching from her the contagious enthusiasm and devotion to the causes which she so well represents.

### THREE STANDARD SCHOOLS

Three standard training schools have been arranged in the Durham district to begin April 23 and to run through May 12. They will be held at Burlington, Durham and Roxboro.

In order to allow time for the best possible work and for other necessary responsibilities upon those who desire to attend these schools, a schedule has been adopted providing for each place two sessions a week on consecutive days for three consecutive weeks, as follows:

Sundays and Mondays at Burlington; Tuesdays and Wednesdays at Durham; and Thursdays and Fridays at Roxboro. the dates are:

Burlington—April 23 and 24; April 30 and May 1; May 7 and 8.

Durham—April 25 and 26; May 2 and 3; May 9 and 10.

Roxboro—April 27 and 28; May 4 and 5; May 11 and 12.

Expectations are that practically all of the charges of the district will be served by these three schools. The presiding elder, Rev. H. C. Smith, and his staff are aiding local boards of managers in promoting these schools.

### OUR DISTRICT WORKERS

Presiding elders are beginning to make good use of their district workers in Christian education. For example, Rev. H. C. Smith is taking his associate district director, Mr. H. N. Haines, with him to several of his second quarterly conferences. On Sunday, March 5, Mr. Haines was at Stem. Plans are that Mr. Haines will render similar services for several successive week-ends. Other presiding elders are using their volunteer workers in similar fashion. Much good, we trust, will thus be accomplished.

### A DAY AT FRANKLINTON

Mrs. Brian and Mr. Gobel spent Sunday, February 26, with Rev. C. L. Read and his people at Franklinton, visiting and speaking in the Sunday school, meeting with the workers in the afternoon, and giving a stereopticon lecture at the evening church hour. In addition, Mr. Gobel addressed the 11 o'clock congregation, and Mrs. Brian spoke to the young people at their evening meeting. A fine spirit of optimism and co-operation characterizes our workers at Franklinton. They are responding in a fine way to the leadership of the pastor, who is ably assisted by Mrs. Read. They are giving special attention to the work of Christian education. Already good work is being done, particularly in the young people's division. We anticipate even better work in all the divisions.

### Young People's Division

#### ROCKY MOUNT NEWS

The young people's department of First church, Rocky Mount, was honored with a Valentine party on February 13, sponsored by Mr. J. L. Williams, counselor. Officers of this department are: Miss Dorothy Horne, president; Mr. Bradford Dixon, vice president; and Miss Elsie Proctor, secretary-treasurer.

Six graduates of Rocky Mount high school, who are members of the senior department of First church, Rocky Mount, were guests of honor at a delightful Valentine carnival given in the educational building of First church recently. The honor guests were Miss Josephine Whitehead, Miss Kathleen Hallford, Miss Edith Modlin, Miss Margaret Lee, Joe Watson, and Joe Price. The department felt especially honored since Miss Whitehead, their president,

was valedictorian of her class. Other officers of the department are Joe Suiter, Jr., vice president; Billy Liverman, secretary; and Mrs. J. R. Bennett, counselor.

### SHADY GROVE GROWS

Although there were only 28 young people present at their organization meeting on February 6, there were 41 present last week when they met for their first regular service, so reports Rev. P. H. Fields concerning his newest division, Shady Grove. He adds, "I have been deeply impressed by the great spirit of determination on the part of these young people. Some are walking a distance of three miles to get to the Thursday evening Epworth League meetings of the division."

Miss Annie May Mangum, the president, writes: "We have already very definitely laid out some plans for the year: (1) In order that we may be able to raise our mission pledge, each member has pledged to sacrifice a certain amount each week or month. (2) We are beginning this week a mission study course, using the book, "Christ and the Coming Kingdom." (3) We will attend the second quarterly conference, which is to be a Christian education conference, in a body. (4) We have already planned a young people's revival for the summer. Our whole Sunday school seems to be more enthused for work since our reorganization. The Lord has given us a great work to do and with his help and under his guidance we want to win souls for Christ and to bring ourselves into closer fellowship with him."

Who knows what may not be accomplished by these fine young people of Shady Grove? We shall watch them and their work with a great deal of interest.

### ELIZABETH CITY LEADS

Six of the eight charters issued to young people's divisions in our conference during the past month were issued to divisions in the Elizabeth City district. Congratulations, Elizabeth City!

Following is a list of the divisions recently chartered, together with the names of their presidents:

Washington—Ola Morris, Washington.  
Elizabeth City—Camilla Hopkins, Elizabeth City.

Zion (Gates)—James Hudgins, Trotville.

Mt. Olivet (Manteo)—Mary Quidley, Manteo.

Mt. Carmel (Dare)—Naomi Mann, Mann's Harbor.

Moyock—Evelyn Chesson, Moyock.

Trinity, Durham—Rufus Powell III, Durham.

Carr, Durham—Edna Griffin, Durham.

\* \* \* \* \*  
\* **OBSERVE** \*  
\* **YOUNG PEOPLE'S DAY** \*  
\* **SUNDAY, MARCH 26** \*  
\* \* \* \* \*



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### IMPORTANT NOTICE

The General Board announces April 30 as the date selected for the observance of Sunday School Day throughout the church this year. Since our conference has for years had a standing order to observe the fifth Sunday as Children's Home Day we are advising that in the Western North Carolina conference all schools will observe Sunday, May 7, as Sunday School Day. In those congregations where this particular date does not suit a Sunday as near to this date as possible will be selected for its observance.

### OUR THREE POINT STANDARD SCHOOL CIRCUIT

The standard schools at Greensboro, High Point, and Winston-Salem opened February 26 at Greensboro, February 28 at High Point and March 2 at Winston-Salem with a combined enrollment of 741. More than 500 people greets us at West Market Street at the first session in Greensboro. The Peacock class room, used for assemblies at our school in High Point, was well filled on Tuesday night of the opening session there, and the social hall at Centenary church in Winston-Salem showed one of the largest crowds that has assembled for any opening session in the past several years there. A rather remarkable showing was made in these three schools in that not a single one of the eleven instructors at Greensboro, the seven scheduled for High Point, and the seven booked at Winston-Salem was absent or even tardy at the opening session. Each school started off with a bang and we are hoping to show a total of nearly 700 credits in these three schools.

### NEXT WEEK IN CHARLOTTE

The week beginning March 19 our school at Charlotte opens with six general courses and three specialization courses. We are fortunate in this school to have with us three representatives of the general board. Miss Mary Skinner, the head of the Children's Division, a cut of whom appears elsewhere on this page, is offering a course, "Teaching Children," at the regular evening session of the school. Miss Corinne Little of the conference staff is offering the same course in the afternoon at three o'clock for the convenience of those who prefer afternoon to night session. "Lesson Materials in Christian Education" is being offered by Rev. H. C. Sprinkle, Jr. Mr. Sprinkle is a representative of the Western North Carolina conference on the editorial staff at Nashville and we are proud to have back as a representative of the general board in one of our conference standard schools. Rev. M. Leo Rippy, the head of the adult division,

is offering the course, "Administration of the Adult Division," in this school and should attract a large number of workers to this class.

### TEACHERS OF ADULTS URGED TO ATTEND

A noticeable feature of our standard training work for the past decade or more has been the absence of the teachers of large adult classes in our training schools. Just why these people do not recognize the need for this special type of training has been a source of wonder to workers from the general staff at Nashville and from the conference staff who are laboring in this field. It is to be hoped that at Charlotte, where more than usual interest is manifest in our new unified program of Christian education, will take advantage of the fact that this course in adult administration is being offered by the director of this division, who is a recognized leader in adult work not only throughout our denomination but with the international council staff.

### Other Courses of Interest

Rev. C. M. Pickens is offering "The Fourth Gospel"; Rev. John F. Kirk, "Administration of Christian Education in the Local Church"; Rev. C. C. Herbert, Jr., "Missionary Education in the Local Church"; and in the specialization field Rev. Carl H. King is offering a course that should make a wide appeal to young people, "Worship in the Young People's Division." "The Pre-School Child" will also be offered by Mrs. H. D. Guerrant. With the exception of Mr. King, who comes to us from Court Street Methodist church, Lynchburg, Va., where he has for several years acted as director of Christian education and also as a member of the conference staff, the others are well known to the Charlotte workers. Mrs. Guerrant has taught in several schools and Mr. Herbert and Mr. Pickens have been local pastors for more than a year. Mr. Kirk has acted as conference executive secretary for the past two years and a half.

### Young People's Division

#### "THE Y. P. BROADCAST"

We have received from Mr. Paul S. Jones, president of the young people's division of Dilworth church, Charlotte, several copies of an interesting bulletin published weekly by this department. Eighteen numbers have already been issued. It comes in mimeographed form and the name of the bulletin, as indicated in the caption of this article, in free-hand lettering, and the heads of the general articles are being done on the stencil by hand. At the masthead we

find the names of the following staff: Robert Nichols, editor; Gordon Harris, associate editor; Anne Wakefield, business manager; and Harriet Sample, Amy Hodges, Dorothy Harrington, Bill Courtney and Marjorie Gristie, reporters. A big hand should go to these young people of Dilworth for the very creditable bulletin that carries every important feature and their weekly program.

Any young people's department interested to know more of the details can secure a sample of this publication by addressing Mr. Paul S. Jones, 600 East Boulevard, Charlotte, N. C.

### MISS SKINNER RETURNS

Miss Mary E. Skinner of Nashville, Tenn., is returning to our conference in answer to the persistent requests that are being made for her services in training schools, group meetings, institutes or "any way, any time we can get her," as they say. Miss Skinner is recognized



MISS MARY E. SKINNER  
Director of Children's Division, General Board of  
Christian Education

throughout our church and beyond as a most able leader in the realm of Christian education. Her experience in public school and Christian education, together with her highly developed qualities of leadership, enable her to deal with present day problems of the church in its program of Christian education of children in a way that is practical, inspiring and full of promise. We voice the feeling of all who have known her through casual or constant association, as we say, we are happy to have Miss Skinner in our midst.

### In Charlotte School

In the Charlotte school, March 19-24, Miss Skinner will offer the course, Teaching Children. Parents, teachers and friends of children who are earnestly seeking to learn how to guide the child in Christian experiences will avail themselves of this opportunity.

### In Gastonia

Miss Skinner has been urged to speak to the group which will assemble at Main Street church on Sunday, March 26, at three o'clock p. m. This hour having been selected in order that those in other churches of the district may have the opportunity of attending without interference with their regular services. Miss Skinner will speak of the church's program for the child in a way that will

(Continued on page 23)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### NOTICE!

The Halifax zone of the Rocky Mount district will meet at Roanoke Rapids, March 27, at 10 o'clock. The members of this zone are requested to make a special effort to be present at the opening service.

### NEW ANNOUNCEMENTS OF ANNUAL MEETING

On account of financial conditions throughout the country, the Council meeting was indefinitely postponed. However, this will not interfere with the regular program of the annual meeting in Raleigh April 18-21.

I. Every auxiliary is entitled to one delegate from the adult group, one delegate from the children's department and one delegate from the young women's circle, should there be one. These delegates should be elected at once and the names sent in to Mrs. Wray White, 127 North McDowell Street, Raleigh, N. C., in order that homes may be assigned. II. All zone leaders, as well as conference officers, are members of the body and should send in their names as early as possible.

III. The corresponding secretaries of all auxiliaries should report the names of all members who have died during the year to Mrs. George Hawkins, Hertford, N. C.

IV. All delegates should forward one dollar to Mrs. Wray White, 127 N. McDowell Street, Raleigh, N. C., to cover the cost of three luncheons at the church and also one meal with the family of our Methodist Orphanage. Many of the women of the missionary society have been clothing children of the orphanage and this arrangement affords an opportunity of personal contact with many adopted children as well as the privilege of looking over an institution that provides a Christian home for many who could not otherwise find love and tenderness and educational training.

An evening meal at the orphanage should be a special feature of our next session.

All those who have used posters in their auxiliaries during the past year are requested to bring them to be used in the publicity room.

### UNRECOGNIZED LEADERS

On a knoll situated on the outskirts of Fredericksburg, Va., there stands a plain shaft of granite, not more than 25 feet high with this inscription: "Mary, the Mother of Washington."

However, this monument commemorates the woman who gave to America her first military and political leader.

Fredericksburg must have been a quiet, peaceful village when George

Washington bought a home there for his mother; but Mary Washington found a beautiful spot on a knoll beyond the village where she was accustomed to go in order to meditate and read her Bible. She loved this spot so much that she requested to be buried there.

A favorite picture of George Washington is that of the hero at Valley Forge, kneeling in the forest with his horse tied to a nearby sapling. He, too, as well as Mary Washington, had the habit of withdrawing apart to hold communion with the God of the universe.

Every nation must have leaders—leaders in civic affairs, in arts and letters, in scientific research as well as in spiritual truth. Among these leaders there is a spiritual leader not generally recognized—it is the woman who prays.

Some years ago an American sculptor immortalized this leader in a beautiful piece of statuary that was vividly interpreted in an American magazine by Dr. Henry Van Dyke. It is called "The New Atlas." Dr. Van Dyke recalled how eagerly children heard the story of Atlas groaning under the burden of holding the earth with outstretched arms, wearing a look of joy and triumph. As you study this wonderful piece of marble, you find that the woman is on her knees in prayer.

Many of the movements in moral and social reform have been brought about because there were women who prayed. Every woman who devotes a large part of her time to prayer becomes a spiritual leader, whether she is seen of men or whether she escapes an invalid's chair or whether she is obscured in some plain cottage home, for "more things are wrought by prayer than the world dreams of."

E. S. P.

March is half gone. Only two more weeks remain for the special offer on The World Outlook. If you are a new subscriber, or if you haven't subscribed in a year, you may get the magazine for 85 cents. Agents may get a club of subscribers at 85 cents each and keep ten cents for commission.

Every woman needs The World Outlook. It is interesting and full of just the information that strengthens the intellect and cultivates the spiritual life. By all means, send your subscriptions before March 31. Address The World Outlook, 706 Church Street, Nashville, Tenn.

### A BIRTHDAY PARTY

The woman's auxiliary of Rockingham held its regular monthly business meeting in the ladies' parlor, which was beautifully decorated in green.

This was the 54th anniversary of the woman's society, which is the oldest so-

city in North Carolina, and it was celebrated in the form of a party.

Mrs. J. LeGrand Everett, Sr., presided over the meeting. There were several out-of-town guests.

Miss Elizabeth Lamb of Fayetteville had charge of the devotional; the message which she brought to us was very inspiring. She read verses from Romans—how Paul as our first missionary gladly gave his life and all that he had for the Lord's work.

The Rebecca LeGrand circle presented a dramatization, "Mary Porter Home From College," which told of the life at Scarritt College. The Scarritt song was sung by the cast.

The cast of characters follow:

Miss Mary Porter (took the leading part)—Mrs. Roy Phillips.

Mrs. Raymond Porter (Mary's mother)—Mrs. L. L. Osten.

Deaconess Mary Judson (from Scarritt)—Miss Caroline Covington.

Miss Evelyn Brown (Mary's friend)—Mrs. James Horan.

Dr. Timothy Wright—Mrs. Edwin Cox. Jack Witherspoon—Miss Fleta Green. Mrs. Roy Phillips sang "My Task."

Mrs. Walter Patten then gave a beautiful and helpful talk, "The Three Gardens."

Mrs. J. C. Wooten, also of Fayetteville, spoke about the junior division work and the need of leaders for the children.

Mrs. G. T. Jones talked about celebrating their 53rd anniversary. Mrs. Jones is from Laurinburg and was another guest of honor.

There are three living charter members—only one present at the meeting—Miss Ella Ussery, Mrs. Rosa Johnson of Rockingham and Mrs. Biggs of Raleigh. She sent a telegram, which was read, regretting not being here.

The dining room was beautifully decorated for the occasion. Green and white was the color scheme. It was carried out even with the bread.

### RESOLUTIONS OF RESPECT

We, the members of the Mary Pescud Missionary Society of Edenton Street Methodist church in Raleigh, N. C., realize that in the passing of our dear friend, Bernice Guiley, we have sustained a great loss. We hereby express sorrow for her sudden death and resolve:

First, That our heartfelt sympathy be extended to her brother and sisters for the loss of adviser and mother-sister that she had been to them many years.

Second, A tribute to her ability to make friends and her unselfish devotion to them be remembered as one of her virtues.

Third, That this tribute be sent to our church paper, a copy to her family, and be spread upon our minutes.

Belle Fleming,  
Bessie T. Brown,  
Helen Yates,  
Mrs. Josephine R. Pescud.

Be thoughtful before you speak and others will be thankful afterwards.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### MORNING PRAYER

Take thou this day, O Lord,  
Bless it, I pray,  
Use thou my mind and heart  
Throughout this day.  
Help me to give myself—  
My all to thee,  
That all the world may see  
Its Christ through me.

Author unknown.

### DAILY VACATION BIBLE SCHOOL

Mrs. Onilee R. Brown, conference superintendent of Christian social relations, is very anxious that her local superintendents throughout the conference adopt as one of the year's projects the daily vacation Bible school, and she asks us to call attention to the announcement made by the board of Christian education, page 19, of North Carolina Christian Advocate, of March 2, in which the services of Miss Corinne Little are offered to assist in this work.

We quote from announcement: "Four things are to be decided in March that will increase the degree of success of our vacation school: Shall we have a vacation school? What date shall we set? Who will teach? What material will we use? Having answered these questions the teachers may have their text books in hand in advance to plan what they will do each day. However, the most important question is not what they will do, but how they can make all of these things they do rich in Christian values for the children. In order to offer some guidance in these matters, Miss Corinne Little, director of children's division in board of Christian education, is offering to meet with any group of teachers desiring assistance in planning for the school. April 2-16 has been reserved by Miss Little for this particular work, and you can procure her services by sending her a card at once asking her to give you a date during this itinerary, April 2-16."

### ASHEVILLE DISTRICT ZONE ONE MEETS AT HENDERSONVILLE

Mrs. A. H. Houpston, Sec.

A very interesting meeting of zone one, Asheville district, was held at Hendersonville Tuesday, February 28, with Mrs. O. H. Orr of Brevard, zone chairman, presiding. After a hymn, the opening devotional was impressively given by Miss Vennie Johnson of Mills River, who stressed our heavenly Father's command to "Go forward."

A cordial welcome was extended by Mrs. J. W. Payne with fitting response by Mrs. J. S. Cromer of Tryon. Upon roll call seven societies responded with 60 members in attendance, the number being doubled by the noon hour. Mrs. V. L. Stone, district secretary, outlined the

duties of the corresponding secretary, recording secretary and treasurer and gave some helpful thoughts on how to stimulate interest in the missionary work. Mrs. J. W. Payne made a splendid talk on the duties of the president, stating that the most successful president was not the one who did all the work, but the one who gets the largest number of women to work.

A letter from Mrs. O. R. Brown, conference superintendent of Christian social relations, stressed the importance of reporting the social service work and asked the co-operation of all the presidents of the auxiliaries in this work. She suggested that messages be sent to our representatives in Raleigh protesting against the repeal of the 13th Amendment. This was ordered done. Mission and Bible study was discussed by Mrs. L. B. Haynes of Brevard, who stated that one of the greatest things in mission study is to take time for study and meditation, and discouraged the presentation of a mission study book in one day. She also stressed the need in our Bible study to study the Bible instead of studying about the Bible.

A touching appeal in song was the duet by Miss Kate Dotson and Miss Margie McCarron, "Teach Me to Pray."

Miss Mary Floyd, deaconess of Brevard Institute, discussed the negro work of our Woman's Missionary Society, and gave a splendid outline of the work in the Bethlehem House at Augusta, Ga. Benediction by Rev. O. L. Robinson closed the morning session.

After an appetizing lunch the afternoon session opened with prayer by Miss Alma Morgan of Tryon, followed by a beautiful vocal solo by Miss Kate Dotson with Mrs. H. B. Kelly at the piano. A one-act play, "The Reference Book," was presented by seven members of the Brevard auxiliary and brought out most impressively the duties of our missionary societies to subscribe to the World Outlook, our missionary periodical.

An impressive consecration service by Mrs. V. L. Stone emphasized the need of a quiet communion with God and a deeper prayer life and of the spiritual benefits of the morning watch. Another beautiful duet was sung by Mrs. J. B. Pickelsimer and Mrs. C. B. West of Brevard. Mrs. J. C. Sales, on behalf of the Fletcher auxiliary, extended an invitation for the next meeting. Closing benediction was offered by Rev. C. H. Moser of Hendersonville.

### A LOVING TRIBUTE TO MRS. C. C. BROWN

The western section of North Carolina was shocked on Thursday, January 24, 1933, when word circulated that one

of her best loved, Mrs. C. C. Brown of Weaverville, had that morning been stricken with paralysis. Only two days before she had occupied her accustomed place in the public worship. For more than four weeks her family and friends hoped and prayed for her recovery, while the best medical skill was employed in her behalf, but the morning of February 25 she was mercifully released from pain.

Converted in early life, she joined the Methodist Episcopal Church, South, and lived a consistent Christian life. Her greatest activities were in the Sunday school, and the missionary societies. She had seen two generations of children grow to maturity under her 30 odd years of service as superintendent of the children's societies. Her influence in molding their lives and ideals has been invaluable. The adult society is largely recruited from these, her children.

As the days go by the first helplessness, because of her death, only increases as we ask ourselves, "Who will take her place? Who will be so loyal in attendance at church services? Who can instill so faithfully into our children a knowledge of and a love for missions? Who can be so sane and wise in advising those less experienced in the work of the church?"

As long as memory of her friendly spirit and wise counsels remains, so long will the influence of her 76 beautiful years of loving service live in the hearts of those who loved her.

Like a New Testament saint her religion was both practical and ideal. She was zealous, yet tender; upright, but never harsh in judging the failure of others. To associate with her was to see the spirit of mother incarnate. She enjoyed here the more abundant life which Christ has promised "unto all them that love his appearing."

Mrs. J. N. GILL,

Mrs. J. J. Reagan,

Mrs. C. H. Trowbridge,

Miss Lucille Smith.

### BIRTHDAY MEETING AT RUTHERFORD COLLEGE

The Woman's Missionary Society at Rutherford College celebrated its March meeting in an unusual manner Tuesday afternoon, when Mrs. P. M. Rutherford was hostess at her home. The occasion being the birthday of the hostess each member was requested to bring a penny for each year of her life, and the fund raised in that manner was applied to the general missionary fund. Quite a nice little sum was realized. The afternoon was spent in sewing on a quilt, which when finished, will be presented to Brevard Institute. At the close of the meeting a delicious course of refreshments was served.

Salesman: "That merchant yawned three times while I was talking." "He wasn't yawning," said his division sales manager. "He was merely trying to say something."—Team Work.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### TEN DOLLARS

The Children's Home church group gave a program at Friendship, one of the three churches on the West Greensboro circuit, yesterday afternoon before an appreciative congregation. At the conclusion of the program Mr. Silvester Higgins, the son of a Methodist preacher and superintendent of the Sunday school, arose and expressed satisfaction over the program and suggested that they take an offering for the Children's Home, in line with the wishes of their pastor, Rev. W. J. Miller, who could not be present because of another engagement. When the offering came in and was counted it amounted to ten dollars. This announcement was somewhat sensational to us, since the Children's Home family has not received any money in such a long time. The ten dollars was in real money, no script, no pledges, no notes, just plain money. Maybe someone else may be moved to send us some money once again.

### FORTY-FOUR

Coach Murray has forty-four of our smaller boys out each afternoon earnestly engaged in the practice of spring football. These little youngsters are taking their football seriously and are putting out in a very fine way. It is really interesting to note their earnest endeavor. Four elevens line up against each other in their scrimmages, and in these elevens are forty-four boys striving to make a place on one of the mid-get teams we will have next fall.

### WELL AGAIN

The writer of these notes has just returned from a visit to our infirmary and is pleased to announce that the three little youngsters who have been very sick with pneumonia are almost well again. Lucile has the privileges of the floor and Boyce and Clifton are well enough to be requesting more food to eat. Others of the little youngsters in the infirmary exchanged greetings with the visitor as he passed by. Children's Home workers breathe a little bit more deeply and with a great deal more assurance when the sick children begin to convalesce.

### BENEFACTORS' DAY

As previously announced, Sunday afternoon, May 14, Mother's Day, will bring to the Children's Home the celebration of its first Benefactors' Day. Bishop Edwin D. Mouzon has agreed to be present and to deliver the address of the afternoon. The services will be held out in

the open, under our out-spreading trees. Loud speakers will be installed in such a way as to guarantee a good hearing by all those who attend. A great concourse of people is expected to celebrate with us the fact that the Children's Home has had liberal friends in the past, has loyal friends at the present, and desires both loyal and liberal friends in the future. Let our friends mark this date on their calendar and be present to join with us in grateful recognition of our benefactors.

### WALKERTOWN

At the invitation of Rev. R. T. Houts, pastor, our church group gave a program at Love's church, Walkertown, last Wednesday night at the mid-week service. Quite a good sized congregation assembled and our children were glad to render their program before them. Brother Houts and his good wife are in love with Walkertown and Walkertown is in love with them. As a matter of fact, it is a sort of loving proposition. A new parsonage is being constructed, the church grounds are being beautified, and other evidences of general progress are manifest.

### GRACE AND BETHEL

In line with our agreement with Rev. Reid Wall, pastor, our church group visited his two congregations last Sunday morning, rendering their program at Grace at ten o'clock and at Bethel at 11 o'clock. A tremendous congregation was present at Grace and a comfortably filled house at Bethel. Both congregations are loyal supporters of the Children's Home. Two women's classes at Grace clothe two of our children in addition to the usual contributions through fifth Sunday and ten per cent apportionment channels. A Sunday school annex is being built at Grace, providing for eleven rooms. There was plenty of evidence showing the need of enlarged quarters. At Bethel the church grounds had been graded, sodded with grass, and every-

thing looked tasty and beautiful. Brother Wall and his good wife are in great favor with their people. Already 50 new members have been added to the two congregations during the present year. It was a great pleasure to again be associated with Mr. and Mrs. T. C. Hoyle, friends of long standing.

### THOMASVILLE CIRCUIT

Presiding Elder L. D. Thompson and pastor, John Cline, had a great day at Pine Wood last Saturday, as representatives from the six congregations on the Thomasville circuit assembled in a circuit rally day. The services began at ten in the morning and extended until three o'clock in the afternoon. Brother Thompson had several visiting brethren to discuss timely topics with the representatives of this hustling group of Methodists, among them being Revs. John Hoyle, T. B. Johnson, G. W. Fink, G. A. Stamper, and your humble servant. Among the feast of good things was a bountiful picnic dinner, at which all had a chance to partake alike. Brother Cline and the Thomasville circuit are bringing things to pass.

### HONOR STUDENTS

"Virginia Booze, Katie Sue Taylor and Dorothy Clay, all members of Centenary, appeared on the honor roll of the Greensboro College for last semester." —The Centenary Bulletin.

Virginia Booze is a Children's Home girl, having graduated from high school last June and entered Greensboro College as a freshman last fall.

### A PROMISING GIRL

The picture this week is that of Juanita Peebles, who came to the Children's Home several years ago from Asheville. Juanita is one of the most dependable girls. She is claimed and clothed by the Weaver class of Central, Monroe, one of the finest groups of women the writer knows.

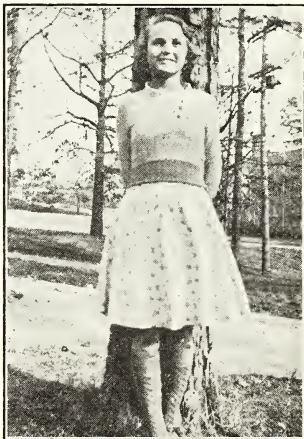
### FINANCIAL DEVICES

Quite a number of devices for raising money are now being presented to the Children's Home. So far we have not entered into any of these, preferring to make a direct appeal to our friends for financial help. We trust that our friends will continue to share with their foster children in a direct way, thus keeping before them the objective to which they are contributing. However, we are not opinionated as to the way of raising money, and will be governed by the wishes of our friends.

### KIPLING ON THE TALKIES

And here come hired youths and maids  
That feign to love or sin,  
In tones like rusty razor-blades  
To tunes like smitten tin.

And here is mock of faith and truth  
For children to behold;  
And every door of ancient dirt  
Reopened to the old.



In the trail of the lonesome pine



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

For a third of a century it has been the policy of the Methodist Orphanage to ask the Sunday schools of our conference to give the Orphanage one Sunday's offering in each month. Many of our Sunday schools have followed this plan most faithfully, while others have sent us their fifth Sunday collections. For some reason many of our Sunday schools and organized classes have not kept up their giving of one Sunday's contribution each month. There has never been a time when we needed the monthly offerings from our Sunday schools more than we do NOW. I feel deeply grateful for the faithful ones that have not left us to bear our heavy burden alone. May I appeal to all which are not sending us a monthly offering to take up this blessed work at an early date?

\* \* \* \*

The singing class gave a sacred concert at Raeford the first Sunday in this month. The church was filled to capacity to see and hear our young people at the morning hour. Brother Houston had paved the way for successful occasion at his church. The attention given the class was fine. Many came forward after the service to express their pleasure at having us as their guests. Mrs. Nellie B. Rives, who has charge of the sacred concert, and I were invited to the parsonage, where a delightful dinner was served. In the afternoon I was at Parker's church with Brother Houston and had the privilege of preaching to the people of the community. Raeford and Parker's congregations are giving us their loyal support. Brother Houston has a most interesting family. I rejoice to see many of our younger men in the ministry so well qualified for their sacred tasks. Brother Houston is a splendid preacher and is planning for a helpful and successful pastorate among the fine people of Raeford charge.

\* \* \* \*

I have a feeling that the friends of the Orphanage throughout the conference will give me their endorsement in what I am undertaking to do. The need for repairs on seven or eight of our cottages is imperative. For some time I have been appealing to our friends for Octogan soap coupons. Up till Christmas we used all the money that we received from that source in meeting our operating expenses. This year we are setting aside what comes to us from this source

to do some necessary repairing. We are spending several hundred dollars now for some needed repairs. We are to be host to the Tri-State Orphanage conference the last of next month. In addition to this we are going to invite all the members and visitors to the Woman's Missionary conference to be our guests one afternoon during the session of their conference in Raleigh. We are hoping to have everything in good condition for these two important occasions. Since we haven't the money in hand for this needed work, may I ask and urge all our friends to get busy and collect and send me at their earliest convenience all the Octogan soap coupons they can possibly collect during the next few weeks?

\* \* \* \*

Owing to evangelistic services going on in Fayetteville at the Tabernacle the congregation that came to hear our boys and girls give a sacred concert at Hay Street was not as large as usual. Our service was held three-quarters of an hour before the one at the Tabernacle so as to avoid a conflict. The main auditorium was comfortably filled and that means that many heard the concert. Hay Street church is magnanimous and generous toward our orphanage. The church, Sunday school and missionary society help us in a big way. During this financial depression they have not grown weary in well doing. Many of them gave me assurance that they are going to continue to do things for us on a large scale. I was happy to be guest at the parsonage for the evening meal. I find no other fellowship so sweet as that in the parsonages throughout our conference. Brother Patten is serving a fine people and the church has one of our ablest preachers and leaders. We were happy to have Brother John C. Wooten and his good wife with us in the service. He has invited our singing class to give a sacred concert at the noon hour on the first day of his district conference.

### W. N. C. BOARD OF EDUCATION (Continued from page 19)

be inspiring and full of practical help to all interested in the Christian well being of children.

#### In Winston-Salem

Centenary church, Winston-Salem, is providing a similar occasion for those concerned about the child and his relation to God. All churches of the district are invited to attend the meeting to be held on Monday evening, March 27, at which time Miss Skinner will speak on trends in Christian education of children.

#### In Conference Council

Miss Skinner will meet with the district directors of the children's division, and Miss Corinne Little of our staff to discuss plans for promoting the work in the children's division through the district director. This meeting to be at First church, Charlotte, Saturday, March 25, 10 a. m. to 3:30 p. m.

**End Pain Quickly  
SLEEP SOUNDLY**



*"Now that pain will go in a few minutes. All it needs is a little Sloan's."*

*"The sore spot feels better now. Thank heaven it won't keep me awake!"*

## SORE MUSCLES

—aches, pains

Aching muscles need warmth—fresh blood to ease the stiffness. To rouse fresh blood quickly, pat on Sloan's. No rubbing needed—Sloan's goes right to the sore spot. Pain is killed, muscles relax. You sleep. Get a bottle of Sloan's today. Only 35¢.

**SLOAN'S  
Liniment**

● Every Sunday, 9 P.M., E.S.T.  
N.B.C. Blue Network Stations

**ON THE AIR!**

**WARDEN  
LAWES**

20,000 Years  
in Sing Sing

## Lady Saves Money

WITH NEW ECONOMICAL RANGE  
A lady who recently bought one of the new Glascock Junior Beauty Ranges writes as follows:



"At the time that I bought my Jr. Beauty Range I had an expensive range and a water coil heater for heating water—so I hesitated in buying the new range. I finally bought in order to make a saving in operating expense. Since that time I have used my Jr. Beauty continually and would not sell it for \$100 if I could not get another. It bakes perfectly, maintains an adequate supply of hot water, and has given no trouble in any way."

Ask your dealer to show you the money-saving Glascock Junior Beauty Range which sells at a remarkably low price, or write us for free illustrated literature and prices.

GLASCOCK STOVE & MFG. CO., Greensboro, N. C.

## 666

LIQUID - TABLETS - SALVE

Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

666 SALVE for HEAD COLDS.  
Most Speedy Remedies Known.

**CHURCH and SUNDAY  
SCHOOL FURNITURE**

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The Southern Desk Company  
HICKORY, N. C.

## Sunday School Lesson

MARCH 19

By F. B. Stockdale.

### The Curse of Intemperance

(Prov. 23:29-32; Ish. 28:1-4; Dan. 5:1-4)

Golden Text—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

We might appropriately call our lesson "A Study in the Triangle of Wine." The first of these three corners to notice is

#### Wine and Yourself

The relation of wine and the self begins by a series of questions: "Who hath woe?" With us woe is rather an embrace word; "overwhelming sorrow" coming from any quarter. In our lesson it comes from a primitive root, meaning "to wish for; covet; greatly desire or lust after." In all probability it refers to the first result of wine drinking: A desire for wine. The "lust after" intoxicating drink is caused by intoxicating drink. Wine creates a desire for itself. Drinking is a self-formed habit. Every step a man takes on that path is taken with his own feet. All our tastes are self-created. One can learn even to like olives. I have known people who were delighted to suck a lemon. These things satisfy the desire for them. Wine does not satisfy the desire for wine; it creates a thirst after more wine. Who is the man whose drinking does not satisfy the desire for drink? The drinker of wine. Wine creates a strong desire for itself so that instead of the habit satisfying the man, the man becomes the slave of wine; wine creates desire without satisfying that desire. It is a habit-forming drug.

"Who hath sorrow?" From a word meaning "to breathe after." Its figurative meaning is "to be acquiescent; consent; be willing." Who are the people who use their will merely for consenting? Not for self-directing, but simply to nod their heads at the command of another—the wine drinkers.

"Who hath contentions?" All kinds of contentions; with themselves and with the law of things. This does not merely mean that drinking is a fomentor of human strife. It means to be "at strife." Opposing things as they are in law, the law of things, is the natural attitude of drinkers of wine.

"Who hath babblings?" Speech without thought. "Who hath wounds without cause?" Self-inflicted hurt. "Who hath redness of eyes?" Injury to the finest faculties? The answer is the drinkers of wine.

Moffatt's translation: "Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes? Those who linger over the bottle; those who relish blended wines."

Therefore let wine alone is the wise man's advice. Having stated the results of wine, the natural thing to decide is one's relationship thereto. He suggests, "do not even look at it," and adds an additional reason for his advice: "in the end it bites like any snake; it stings like an adder."

Verse 35 is a graphic picture of how men act who are caught in the toils of wine. When from my drunken stupor I awake "I will seek it yet again."

Neither the premise nor the conclusions of this ancient sage have been contradicted by the centuries. He knew the effects of wine in a general way as well as we know them; he may have known them to such nicety. We now know that a small drink of wine will rob a man of one-fifth of his capacity to respond readily in time of danger. His advice is still the sanest that can be given, "Look not upon the wine."

#### Wine and Prosperity

The second point in this triangle is the result of wine on the group; it is a picture of prosperity as affected by drunkards. We have been informed how wine deals with the individual; now we have a picture of the kind of a nation drinkers make. And what a picture it is! Look at it: "Woe to the lordly crown of Ephraim and his drunkards! Woe to their wreaths, so fair and rare, flowers fading upon men o'ercome with wine!" Living men buried beneath the fading prosperity of their land; not because they are dead, but incapacitated by wine.

This author speaks with the certainty of a prophet. Destruction shall come "like a blast of hail, a hurricane; like a storm of surging flood." As such conditions would treat a flower, so Ephraim will be treated. While some other nation will be the avenging hand of God, the cause for that vengeance is the use of wine. From the destroying powers of intoxicating drink there is no escape.

The proposition now before Congress (December 21, 1932), to drink ourselves back to wealth and prosperity by the use of beer is too silly for intelligent people to discuss. It is a proposition to fly against the law of things. A man could just as easily make himself richer by taking money out of a sound pocket and putting it into a pocket full of holes as a nation can enrich itself by a tax on beer. For every dollar collected in taxes by state or nation it will cost more than a dollar to take care of the damage caused by beer, and besides the cost we shall have the damaged people. The fact that we tried this method before prohibition and found it in accord with the Book, and not in accord with the promises of the brewers, seems to be forgotten.

#### Wine and God

The third point of the triangle is the familiar story of Belshazzar's feast. Read it. You will notice the story indicates that a sober king would not have been so foolhardy. It was not until he "had tasted the wine" that he gave com-

## AFTER 40 BOWEL TROUBLE IS MOST DANGEROUS

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" is a doctor's prescription for the bowels. Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh, laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warrants the use of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

## For COLDS And ACHING

**TAKE** Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics.  
10c, 30c and 60c bottles at drug stores.

### CAPUDINE--Liquid

#### FOR HUNDREDS OF YEARS

Physicians have used counter-irritation for the relief of pain. Counter-irritation brings an increased supply of blood to the areas where it is applied. The millions of tiny creamy white particles of Yager's Liniment is the modern and improved way to apply heat (or counter-irritation). It is the way physicians have applied it for over fifty years to relieve muscular aches and pains, soreness of muscles, strains and bruises.

Get a bottle of Yager's Liniment from your druggist or dealer today and try it, or send 35-cents in stamps or coin for a large bottle to Gilbert Bros. & Co., Inc., Baltimore, Md.

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Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
60c, and \$1.00 at Druggists.  
Hicor Chemical Works, Patchogue, N. Y.



mand "to bring the golden and silver vessels . . . taken out of the temple which was in Jerusalem." Through the drinking of wine, things that were consecrated to a holy purpose were brought into the service of an unspeakable revel. It transposed things all the way from a holy purpose of degrading service. It takes the implements by which a theocracy worships the living God and brings them to the gutter of worshipping "gods of gold, of silver, of brass, of iron, of wood, and of stone." Thus we have wine arraiging life against religion; degrading the implements of God's worship in a drunken revel.

Wine is an enemy to the individual, a foe to national prosperity, and a defamer of God. The nature of wine never changes.

#### Questions for Discussion

1. What is the result of wine on the self?
  2. What is the wise attitude to wine?
  3. How does wine affect the group?
  4. What is its result on prosperity?
  5. How is wine related to God's service?
  6. Can we become rich by taxing beer?
- Christian Advocate (Cincinnati).

#### FUNERAL COSTS IN THE UNITED STATES

The recent report of the Committee on the Cost of Medical Care has created a vast amount of discussion not only in professional circles but also among the lay public. This report reveals a woeful lack of necessary medical service to the under-privileged and it intimates that there is a definite sentiment favoring modified "socialization" or governmental control of the medical profession.

Incidentally the report has again focussed attention on the subject of funeral costs concerning which there is widespread misinformation. While there are undoubtedly some cases of unscrupulous overcharging by funeral directors, authentic figures recently compiled indicate that the funeral directors of the United States as a general rule operate their business on a very narrow margin of net profits.

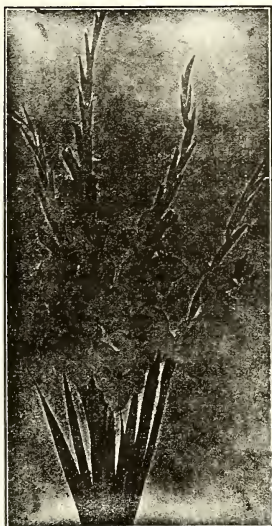
For example, it is stated that approximately one-fourth of all funerals cost less than \$200 each. About 70 per cent of all funerals cost less than \$400 each. Only one funeral in three costs the beavered family more than \$400.

The general public has little knowledge of the cost of funeral merchandise, caskets, burial vaults, embalming service, etc. It is, therefore, heartening to note that the manufacturers of the Galion Cryptorium, whose advertisement appears in this issue of our publication, is now publishing the retail price of the "underground mausoleum." This is one more indication of an increasing effort on the part of leading manufacturers to protect the public from misrepresentation and at the same time to safeguard the retailer against the evils of unethical price cutting that usually results in substitution at the ultimate expense of the consumer.

Our readers are invited to write to The Galion Metallic Vault Company, Galion, Ohio, for a copy of their literature which gives valuable information on this important subject. Address your inquiry to Department J.—The Editor.

"I hear your husband is well again."

"Aye, but he'll not be back to work yet. He's no finished his medicine."



## GLADIOLUS BULBS

### Special Low Prices

THE GLADIOLUS has been growing in popularity each year. The Hybridizers have been bringing out some wonderful improvements in varieties, in form, in color, and in the number of florets in bloom at one time. It is not unusual for Mrs. Leon Douglass, to have ten or more fine open blooms at one time. They are most satisfactory for cutting as the buds continue to open in the house for days.

#### GLADIOLUS COLLECTION NO. 1

40 for \$1.00

Your selection of any of the following excellent varieties. We know each of these varieties to be prize winners. We will send equal quantities of each variety, or you can make your own assortment.

Golden Dream, Best Yellow  
Mr. Wm. H. Phipps, Rose Salmon  
Giant Nymph, Fine Pink  
Dr. F. E. Bennet, Scarlet  
Mrs. Leon Douglass, Immense Rose Salmon

Pride of Wanakah, Lavender Rose  
Select any of the above fine varieties  
—all large size No. 1 bulbs—

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#### GLADIOLUS COLLECTION NO. 2

20 for \$1.00

These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

Aflame, Prize Winner, Giant Size—  
Color, Rose to Flame Red  
Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pfitzers Triumph, Large Salmon  
Orange

Velichenblau, Fine Dark Blue  
Marmora, Smoky Lavender  
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## College Place Church Reports Its Work Among Students of the Woman's College of the University of N. C.

The following report made to College Place Methodist church, this city, by Miss Idalene Gullledge, director of the Methodist Student Association, reveals the comprehensive, as well as the thoroughgoing manner of handling the Methodist responsibilities and possibilities in connection with the student body of the Woman's College of the University of North Carolina. This report should be an inspiration not only to Methodists throughout the state but to the country as a whole, since it shows concretely and conclusively marked advances with a type of work that has for years challenged the statesmanship of leaders of both state and church institutions.

Those Methodists, both lay and clerical, throughout the two conferences of the state, who have been giving inspirational and financial support to this church on account of its dual mission and countrywide significance will no doubt be greatly gratified and encouraged by the results set forth in this report.

Adding to Miss Gullledge's report of College Place church, the report of Mr. Godbold of our Chapel Hill church, and we have the impressive figures of over 1200 Methodist students in what is now known as the Greater University of North Carolina.

The Methodist Church has a larger membership than any of the other 16 denominations represented in the student body of the Woman's College of the University of North Carolina this year. Almost one-third of the students are Methodists. Statistics obtained from the registrar's office show that the 17 denominations are represented as follows: Baptists 379, Catholics 12, Christian 41, Christian Science 4, Congregational 7, Episcopal 98, Friends 13, Jewish 26, Lutheran 53, Methodist 504, Moravian 7, Pilgrim Holiness 3, Presbyterian 316, Associate Reform Presbyterian 5, Reformed 10, Universalists 3, and 74 failed to state their church preference.

The Methodist membership extends from Massachusetts to Florida and from North Carolina to Indiana. Twenty-three out-of-state Methodist girls come from 11 states. Practically every part of North Carolina is represented; 81 of the 100 counties of the state have from one to 18 students at the college. The membership according to states is as follows: New York 2, Massachusetts 1, New Jersey 3, Pennsylvania 5, Maryland 1, District of Columbia 1, Virginia 4, South Carolina 2, Florida 2, Mississippi 1, Indiana 1, North Carolina 455. The representation of the counties of North Carolina is as follows: Alamance 5, Allegheny 1, Anson 9, Avery 1, Bladen 3, Brunswick 2, Buncombe 10, Burke 1, Cabarrus 10, Caldwell 3, Carteret 1, Caswell 2, Catawba 5, Chatham 1, Cherokee 1, Clay 1, Cleveland 3, Columbus 4, Craven 6, Cumberland 7, Currituck 2, Dare 1, Davidson 11, Davie 4, Duplin 1, Durham 5,

Edgecombe 1, Forsyth 11, Franklin 2, Gaston 13, Granville 3, Greene 5, Guilford 98, Halifax 3, Harnett 5, Haywood 6, Henderson 2, Iredell 8, Jackson 1, Johnston 4, Jones 2, Lee 4, Lenoir 2, Lincoln 2, McDowell 1, Macon 3, Mecklenburg 11, Montgomery 5, Moore 4, Nash 11, New Hanover 8, Northampton 4, Onslow 4, Orange 3, Pamlico 2, Pasquotank 7, Perquimans 4, Person 4, Pitt 2, Randolph 18, Richmond 9, Robeson 3, Rockingham 9, Rowan 6, Rutherford 1, Sampson 1, Scotland 6, Stanly 9, Stokes 2, Surry 6, Swain 1, Transylvania 1, Union 9, Vance 4, Wake 5, Warren 4, Washington 1, Wayne 7, Wilkes 1, Wilson 13, Yadkin 2.

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**PROTECTION  
AGAINST OLD AGE**

During the second semester the attendance in the college girls' class is to be checked at least once a month by counties to determine the percentage present. One girl from each county is responsible for visiting the girls from her county and inviting them to attend the various services of the Methodist Student Association and of the local church.

In the fall of 1928 the Methodist Student Association of North Carolina College for Women was organized. The object of this association is to unite the Methodist students in a Christian fellowship which will:

1. Co-operate with other religious organizations on the campus in the attainment of higher standards of Christian living.

2. Deepen and make more vital the spiritual life of all of its members.

3. Aid in the extension of the kingdom of God.

4. Train intelligent Christian leaders who will assist in the program of the church.

5. Develop church loyalty.

6. Supply the normal requirement of recreation and social life.

To head up the work of this association there is a Methodist Student Council. The members of this council this year are: Lucille Tyson of Gastonia, president; Cleone Dulin of Charlotte, first vice president; Florence Stalcup of Franklin, second vice president; Mamie Graham Wall of Black Mountain, secretary; Bertha Dixon of Mebane, treasurer; Ruby Paschall of Wilson, worship chairman; Anna Mae Kornegay of Mount Olive, music chairman; Mary Angley of Lenoir, study and training chairman; Ruth Long of Port Allegheny, Pa., membership chairman; Asenath Cooke of Cornelius, publicity chairman; Wilna Shinn of Mooresville, service chairman; Martha Glenn Tyson of Gastonia, recreation chairman; Mildred Harmon of Greenville, Miss., news reporter; Janet Belvin of Durham, West Market representative; and Minnie Hodges of Marion, S. C., freshman representative.

The student department and the local young people's department of College Place church were consolidated several years ago and the combined group is called "The Student and Young People's Department." There is a morning and evening meeting; both students and local young people have a part on every service, Miss Idalene Gullledge, Methodist student worker, teaches the college girls' class. The evening meetings of the department are interesting and well attended.

The study and training department arranges for a mid-week service. At 6:45 on Wednesday evenings Methodist students go to the Y hut on the campus for a devotional service. A young people's training course is being planned for this group during the second semester.

Students are encouraged to attend the church services. The pastor, Rev. G. T. Bond, keeps in mind the religious needs of the students in his pulpit ministry. And from the membership of College Place church students get a most hearty welcome. The members of the Methodist Student Association are affiliate members of the church. Though a student's church membership remains at home, she becomes a student member of the local church while she is in college.

Whenever possible students are enlisted in church activities. They act as teachers in the Sunday school, play for worship services in various departments when needed, and have parts on programs every week. Students are afforded an opportunity for expression and service. This training that is provided will carry over into life after college and relate itself to their vocation, their



home, their church, and all social relationships.

At Christmas the students, along with the local young people of College Place church, put on a fine Christmas play, "Where Lies the Child?" It was excellently done before a crowded house. A Christmas play is an annual event with the department.

The Methodist students expect to use over \$60 in the work of the service department during the year—this amount is about one-fourth of their budget. At Thanksgiving food was provided for a needy family, some clothes were purchased for the children of that family, and baskets of fruit were carried to seven shut-ins. At Christmas clothes, toys, fruit, and candy were given to 15 Guilford county children whose parents would have been unable to provide Christmas cheer. This department also sends out deputation teams to give programs at the county home, in homes of shut-ins and to other places.

The Methodist Student Association also tries to supply for its members the normal requirement of recreation and social life. At least once a month there is some form of a social—hike, candy pull, weiner roast, party, or the like. Then each Friday afternoon from 4 to 6 the girls are invited to come to College Place church for open house. The girls play games, work puzzles, sing, sew, read, or do other things they choose. This plan has been started this year to provide a chance for the members of the association to get better acquainted.

The plans and meetings of the Methodist Student Association are announced in different ways. Public announcements are made at the Sunday school and church hours. Unusual programs and events are announced through the weekly publication of the college. Students can hardly pass the college postoffice without noticing the attractive posters which invite them to attend the services of the association and of the local church. The monthly calendar is another means of publicity. Each month every Methodist student receives a calendar which reminds her that she is invited to make College Place church her church home away from home.

Jones: "So your friend died in abject poverty?"

Smith: "Yes, absolutely penniless. You see, he lost his health trying to get wealthy; then lost all his wealth trying to get healthy."

## Don't Get Up Nights?

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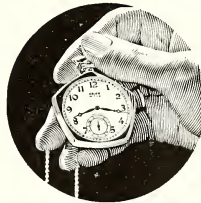
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NORTH CAROLINA CHRISTIAN ADVOCATE

# Children's



# Storyland

## THE ROLLER-SKATES AND THE BALL

By May Genevieve McGee.

"Ruth, did you hear that?" "No; I didn't hear anything," answered Ruth drowsily. "Listen," said Helen very mysteriously. "Keep as still as a mouse."

It was midnight and the entire household was sound asleep. The household consisted of mother, father, Jack and Bobby, aged ten and twelve, and Ruth and Helen, the twins, aged eight. The twins had big brown eyes that fairly danced if anything unusual happened.

They were just recovering from the measles, and their twin beds permitted very close conversation.

"What is it, Helen, a burglar? I don't care, anyway. He wouldn't hurt us when we have the measles."

"Ruth Cotton, who ever heard of a robber coming into a house that had a 'measles sign'? He wouldn't want to take them. Keep quiet now and you'll hear something. Let's join hands so we can keep real still, and instead of saying anything, we'll just squeeze each other's hands."

Just then, a tragic little moan could be heard in the corner of the hall, for the door leading from their room was open. They squeezed each other's hands so tight they almost screamed. Then another moan, another, and then another. "Keep still, Ruth Cotton, something dreadful is happening."

Then there was a tinkling voice, so tiny they nearly fell out of bed trying to hear it. It was a jingling voice but full of sympathy.

"My dear Baby Ball, what is the trouble? You have been moaning all night. I have hardly been able to sleep a wink."

"Oh, you darling Roller-Skates, I am so glad to have one friend on earth! Ruth and Helen love me and when they kiss me they have such a loving touch. But since they have had the measles Jack and Bobby have stepped all over me, and yesterday they jumped on me until they cut a gash in my side and I'll never be any good any more, and oh! it hurts so. Ruth and Helen will never play with me any more and my heart is broken," and Baby Ball broke down in a perfect torrent of tears.

"Now, look here, Baby Ball," said Roller-Skates, "I know how you feel and I am so lonesome without the twins I am just wasting away. I don't believe I have strength enough left to sing on the stone sidewalk. And you know how every one loves my jolly song on the stone. But don't you grieve, Father Cotton can do anything. He's doctored me twice when that Corbin boy nearly took

## THE FAMILY

Two great, strong arms, a merry way,  
A lot of business all the day,  
And then an evening frolic gay—  
That's father.

A happy face and sunny hair,  
The best and sweetest smiles to spare;  
The one you know is always there—  
That's mother.

A bunch of lace and ruffy frocks,  
A Teddy-bear, a rattle-box,  
A squeal, some very wee pink socks—  
That's baby.

A lot of noise, a suit awry;  
A love for sweets and cake and pie.  
The grammar may be wrong, but my—  
That's me!

—Pacific Methodist.

my life. He'll put a plaster on you and you'll be as strong and lively as ever."

The twins were both sitting up in bed, their brown eyes flashing. But they didn't dare turn on the light, and they didn't dare speak, for they wanted to hear the rest of the conversation.

Baby Ball began to hum a little tune. "You are not the only one that has suffered since the twins had the measles," said the Roller-Skates. "Yesterday Jack kicked me from one end of the hall to the other and my side ached all day, and then I was separated from my partner."

"Oh, you must have been awfully lonesome," whispered Baby Ball. "You had better talk a little lower, Roller-Skates. Some one will hear us."

Then the twins laughed and pinched each other.

"Lonesome?" said Skates. "Of course I was, but that wasn't the worst of it. We are no good without each other. You are independent, and how thankful you ought to be! Here I am with a partner and we can't have any fun unless we are together. But late tonight Bobby came through the hall and he kicked me clear back. It was lucky he kicked the other side. It hurts yet, but I was so glad to be with my partner again. One of the boys spilled water all over me, too, and I am so rusty I should be ashamed to go on the street, but Mother Cotton will give me a good massage before I appear in public."

"We're over the worst, anyway, if I can be cured," said Baby Ball softly, "because the doctor said the twins could come downstairs tomorrow. Won't it be

grand to play with them again? Skates, do you suppose we shall take the measles?"

"Oh, my, no. Neglect is the worst disease we have. We just have to exercise every day to be healthy and, of course, we are very much exposed to accident."

"Couldn't we take out some accident insurance?"

"That's a fine idea, Baby Ball; the twins will get it for us."

Then they sang a sweet little duet together, dropped off to sleep, and when Mother Cotton got up at four o'clock, the house was perfectly quiet.

The twins were allowed to get up in the afternoon. As soon as they were dressed they went out into the hall. There was the ball looking just like new, and the roller-skates all bright and shiny. They both kissed them and then they put them in a wooden box. It was a pretty box, covered with red cretonne.

"No one will hurt you here," said Helen, as she laid them in very tenderly. And the first day we go out, we'll play all day. We won't stop even for dinner," said Ruth gleefully.

The roller-skates and the ball never answered a word, but they did look so happy and contented.—Zion's Herald.

## GOD'S CHILDREN AND CHERRIES

We were standing on the street corner in Nelson, British Columbia, one very hot day last summer. We were studying the thickly wooded slopes of the towering Canadian Rockies and wondering what kind of persons lived over on the other side of these mountains. So we went into the telegraph office and inquired about the other side of the mountain. We were as inquisitive as the old bear who wanted to see the other side of the mountain.

"Friend," I asked, "could you tell us what kind of people live on the other side of that range of mountains?"

"Doukabours," he smiled.

"And what are they?"

"You've never heard of the Doukabours?"

He seemed to be a bit astonished. I told him that we were from far away Georgia and this was our first journey into Canada.

"Russians in Canada?" we were surprised. "Why, I thought only English and French lived in Canada."

"Well, you go about twenty-five or thirty miles from here, over those Rockies, and you can see for yourself."

So we took his hint and began our journey across and over the Canadian Rockies. The automobile climbed and climbed. It looked as if we never,



never were going to reach the summit of this ridge of mountains. We circled around and around. My, but it was hot and dusty. But we looked at the beautiful scenery and watched the little red and gray squirrels scampering across the road in front of our car. So we really didn't get very tired.

Finally, we came up a long hill and found ourselves on top of the world, a way, way up in the clouds. And down below, thousands of feet, the blue Kootenay river rushed along its way. We could see the white water as it boiled and gushed over the falls and roared over the rapids. The little squirrels came out of their holes and watched us and we saw a rabbit nibbling at some grass.

Then we started again. Far away down the valley, we could see small dots, which were houses of the Doukabours. We began a long descent, one that wound in and out of the forest where the car would fall two thousand feet before striking bottom. But we were not afraid for we knew that God was watching over us and that he would take care of us.

At last we began to ride on level ground. We were in the fertile Kootenay River valley. Along the road we saw wooden houses, with little boys and girls playing in the yard. Their mothers wore green skirts, red blouses and yellow shawls. Some of the little girls were dressed in a similar manner, but most of them were clad in white garments. At one place we stopped and watched a group of boys up a cherry tree. These little fellows were having the time of their lives, reaping handfulls of red cherries and filling their mouths.

Then we came upon the village proper of the Doukabout settlement. We went into a store and found a man who could speak both the American and the Russian languages.

I was interested in getting some pictures for Mrs. Brown's page in the Christian Index, so I asked him to take me to see some boys and girls.

"All right. I take you. Maybe they will let you take pictures and talk to you. They're good children."

So this good man took me to see boys and girls. The little boys were rolling in the sand and letting the small puppies roll over them. The little girls looked on and called to the boys not to hurt the dogs.

"Won't you all let me take some pictures of you, so the little boys and girls back home in Georgia can become acquainted with you?"

"You American?" asked one small, dark-headed boy.

"Yes. I'm American."

"Do you have a God?"

"Yes. I have a God."

"A good God?"

"Yes. The best God in the world. The same One who watches over you. Won't you tell me something about your God and where you came from?"

"My people came from Russia, because the government wanted to make them

worship a god that was not the right God. They left their land and came to eastern Canada, in the Saskatchewan Valley. The Canadian government gave them some land, but took it away from them because they did not want to be ruled by the government. We think that our soul belongs only to God. So my people left there and came out here. They bought the land this time. But if the Canadian government wants it, they will gladly give it up. All our people want is to be left alone so we can worship God. When we die we aren't going to any government. We are going home to God."

"That's fine," I told him.

He called to a girl who was carrying a bucket into the house. Then he turned to me. "Don't you want some cherries to eat? Mother is going to make a pie out of these, but I can get her some more."

So I ate cherries and watched the little children at play with the puppies. After a long climb, as we topped the peaks of the Rockies, I looked back and saw the village. I thanked God that there were more boys and girls, even in a distant country, who believed in him. —The Christian Index.

#### PETER PUT-TO-BED

Oh, who is Peter Put-to-Bed? At twilight every night he swings the fragrant garden gate and puts the bees to flight; the little birds half gone to sleep soft twitter far and near: "It's just old Peter Put-to-Bed; old Peterkin is here."

He wears a rumpled lilac gown and has a beard of gray; his slippery flop with every step in such a sleepy way; he's often known to stop and yawn and nearly shut his eyes before he stoops to fold to sleep the weary butterflies.

He strokes the perky nasy heads and bids the froggies sing down deep beneath the lily pads and quite forget to wink. He strokes the wing of Bobolink and tucks away her head. But Peter's quite too wise to try to put the owl to bed.

Old Peter's in the garden now; I hear the grasses blow as, slipped soft, he trails his robe where bells and lilies grow. I must be putting down my book and going up the stair; he has a way of looking up to see if I am there.

A prayer leader had the habit of elongating some of his words by adding the syllable "er." He prayed one night for those who had not stayed to the after-meeting. "Bring them back-er, Lord," he said. "Bring them back-er."

"And pipes and all," cried a son of Belial from the back of the chapel.

"Good morning, parson."

"Good morning, deacon. As I was coming along just now I saw a fight between a brindle bulldog and a mastiff. And, upon my word, deacon, more than fifty men were standing around. How can people take an interest in such things?"

"I dunno, parson. Which dawg won?"

## "Swimming" of the Head

### From Constipation

"I used to suffer from spells of swimming in the head," writes Mrs. Carrie Brown, of Meridian, Miss. "Everything would go 'round and 'round. When I stood upon my feet, I would be almost blind with dizziness. My stomach was upset. These spells, I believe, came from constipation. I suffered torture from the effects."

"My mother had taken Theford's Black-Draught for a long time, and she suggested to me that I try it. While I was feeling so bad, I took half a teaspoonful, put it in some water and took it. I found it was just the thing to relieve the suffering from constipation. Now I always keep it in my house. I take it whenever I need a laxative."

"I have used Black-Draught in my home now for twelve years, and feel it is a great help in keeping my family in a healthy condition."

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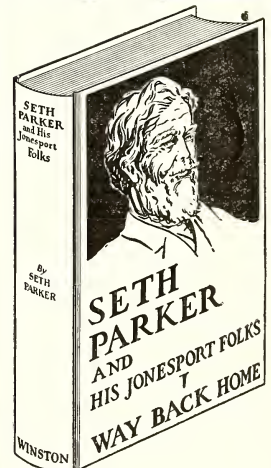
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N. C. CHRISTIAN ADVOCATE

## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. SECOND ROUND—IN PART

March	
Massey-Andrews, Massey, 11	19
Cedar Grove, Walnut Grove, 3	19
Lakewood, 7:30	19
Branson, 7:30	19
Person, Oak Grove, 11	26
Rougemont, Union, 7:30	26
Roxboro, 3:30	26
April	
Burlington Ct., 11	2
Sweepsonville, Phillips, 3	2
Mebane, 7:30	2
Duke Memorial, 7:30	4
Yanceyville, H. Hill, 11	8
Milton, Senora, 11	9
Leasburg, Hebron, 3	9
Longhurst, 11	16
Brookside, 7:30	16
Bahama, Tabor, 11	23
Mt. Tirzah, 3	23
Chapel Hill, 11	30
Webb Avenue, Holt's Chapel, 7:30	30
May	
Pittsboro, Hickory Mt., 11	7
Duke's Chapel, 7:30	7
Siler City, 7:30	10
Haw River	13
District Conference at Graham	2-3

#### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. FIRST ROUND—IN PART

March	
South Mills, McBride's, 11 and 2	18
South Mills, McBride's, 11	19
Passquotank, Mt. Herman, 3	19
Myrtle Memorial, 11	19
City Road, 7:30	26
April	
Stumpy Point, 11 and 7	2
Dare at Macheson, 11 and 1	2
Mauteo, 7:30	5
Wanchese, 7:30	6
Kennebec, Avon, 11	9
Edwards, Princeton, 11	9
South Camden, Perkins, 11 and 1	16
Currituck-Kitty Hawk, 3:30 and 7:30	16
Roper-Creswell, 11 and 1	23
Plymouth, 7:30	23
Windsor, Cashie, 11 and 2	29
Windsor, Cashie, 11	30
Williamston, 7:30	30
May	
Svan Quarter, Soule, 11	7
Mattamuskeet, Englehard, 3	7
Fairfeld, 7:30	7
Pantego-Belhaven, Pantego, 7:30	8
Bath, Bath, 7:30	8
Washington, 7:30	10
Edenton, 7:30	10
Perquimans, Woodland, 11 and 2	13
Perquimans, Woodland, 11	13
Elizabeth City District conference will be held at Columbia, 11 and 17.	

#### FAYETTEVILLE DISTRICT J. C. Wooten, P.E., Fayetteville, N. C. SECOND ROUND

March	
Laurel Hill, Sneed's Grove, a.m.	19
Caledonia, p.m.	19
Red Springs, a.m.	26
Radford, p.m.	26
April	
Bisco, Candor, a.m.	2
West End, Pleasant Hill, afternoon	2
Aberdeen-Vass, Vass, p.m.	2
Elberie, Jones Spring, a.m.	9
Hamlet, p.m.	9

#### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. SECOND ROUND

March	
Straits-Harlowe, Merrimon, 11	17
Kinston, 11	19
Pine Hill, 3	19
Morehead City, 11	26
Centenary, 8	26
April	
LaGrange, 11	2
Yanceyboro, Epworth, 11	9
Yanceyboro, 7:30	9
Oriental, Kershaw, 11	16
Familco, Alliance, 3	16

#### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. SECOND ROUND

March	
Millbrook, Roleville, 11	18
Smithfield, 11	19
Four Oaks, Antioch, 3	19
Jenkins Memorial, 7:30	19
Oxford Ct., 11	26
April	
Edenton Street, 11	2
Selma, 7:30	5
Newton Grove, Wesley's, 11	8
Benson, Elevation, 11	9
Edenton, 7:30	9
Oxford, 7:30	12

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This policy covers accidents in which automobiles, busses, railway trains, street cars and taxis, fire, collapse of buildings, etc., are a part.

The policy's great value, and the splendid reputation of the Postal Company for prompt payment of claims, has sold more than 150,000 policies. Anyone between 10 and 70 years is eligible. No medical examination required.

The Postal Company will send a policy for 10 days FREE inspection. Send no money . . . simply your name, age, address and beneficiary's name and relationship. Inspect it thoroughly. You do not pay for it unless completely satisfied. A time-limited offer, so write the company at once.

Middleburg, Shocco, 11	16
City Road, 7:30	16
Henderson, 7:30	16
Tarboro, 7:30	19
Kittrell, Trinity, 11	23
Louisburg, 7:30	23
Cary-Aper, Macedonia, 11	30
Clayton, 7:30	30

#### ROCKY MOUNT DISTRICT L. B. Jones, P.E., Rocky Mount, N. C. SECOND ROUND

March	
Garysburg, 11	19
Littleton, Calvary, 3	19
Farmville, 11	26
Tarboro, 7:30	26
Seaboard, Pleasant Grove, 11	30
Rick Square, Woodland, 11	31
April	
Kemly, Micro, 11	2
Clark Street, 7:30	2
Norlina, Jerusalem, 11	6
Rosemary, Smith's, 11	7
Scotland Neck, 11	7
Northampton, Lasker, 3	9
Robersonville, Arthurs, 11	16
Spring Hope, White Oak, 11	23
Rocky Mount, Red Oak, 7:30	23
Bethel, 11	30
Nashville, Maple Creek, 3	30
May	
Halifax, Tabor, 11	7
Rocky Mount, First Church, 7:30	7

#### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. SECOND ROUND

March	
Faison-Kenansville, Goshen, 11	18
Burgaw-Herrings, 11	19
Epworth, Wesley, Bethany, 3	19
Warsaw-Magnolia, Magnolia, 11	26
Fifth Avenue, 8	26
April	
Shallotte, Andrews, 11	2
Southport, Trinity, 7:30	2
St. Paul, Barkers, 11	9
Lumberton Ct., Smith's, 3	9
Scott's Hill, Union, 3	9
Bladen, 11	19
Lumberton, Chestnut Street, 7:30	19
Tabor, Bethany, 11	23
Elizabeth, Union, 3	23
Fairmont, Trinity, 7:30	23
Town Creek, Wayman, 11	30
Carver's Creek, Carver's Creek, 2	30
Hallsboro, Peace, 4	30

### Western North Carolina Conference

#### ASHEVILLE DISTRICT D. M. Litaker, P.E., Asheville, N. C. SECOND ROUND

March	
Weaverville, 11	19
Weaverville Ct., 3	19
Haywood Street, night	19
West Asheville, 11	26
Fairview, Tweeds, 3	26
Biltmore, night	26
April	
Candler, Mont., Sat. 11	1
Acton, Asbury, 11	2
Leicester, Grace, 3	2
Asbury Memorial, night	2
Hendersville, 11	9
Elk Mountain, 3	9
Hillside, night	9
Oakley, 11	16
Sandy, Big Sandy, 3	16
Black Mountain, night	16
Central, 11	23
Laurel, 3	23
District conference at Hendersville, May 16 and 17.	

#### CHARLOTTE DISTRICT

March	
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.	
SECOND ROUND	
Mathews-Indian Trail, Indian Trail, 11	19
Prospect, Midway, 3	19
Thrift-Moore's, Thrift, 7	19
Big Springs, 7:30	26
Wadesboro, 11	2

## Piles Go Quick

No Salves—No Cutting

Thousands who have itching, bleeding or protruding piles have not yet learned that quick and lasting relief can only be accomplished with an internal medicine. Neither salves nor suppositories remove the cause.

Bad circulation of blood in the lower bowels causes piles. The hemorrhoidal veins are flabby, the bowel walls weak—the parts almost dead. To get rid of Piles an internal medicine must be used to stimulate the circulation, drive out the thick impure blood, heal and restore the affected parts.

Dr. J. S. Leonhardt, after years of study, found a real internal Pile remedy. He called his discovery HEM-ROID, and prescribed it for 1000 patients with success in over 900 cases, and then decided every Pile sufferer, no matter how stubborn their case, might try his prescription with a money back guarantee.

HEM-ROID Tablets are sold everywhere and all druggists are authorized to offer a \$1.25 refund (3 weeks' supply) with guarantee of money refunded if they don't end your Pile misery. Write for FREE booklet, "How to End Piles without Cutting." Dr. Leonhardt Co., Buffalo, N. Y.

## QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reeves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reeves Sanitary Lotion, or send 75c to Reeves Laboratories, Asheville, N. C. Your money back if it fails.

## Magnolia Gardens

Are in Bloom  
CHARLESTON, S. C.

Special Low Round-Trip  
Train Travel Bargain

FRIDAYS and SATURDAYS

March 17th-18th  
March 24th-25th  
March 31st-April 1st

Return Limit, Monday following  
date of sale with special extension  
arrangement.

ASK TICKET AGENTS  
Southern Railway System



Polkton, Poplar Hill, 3	2
Belmont Park, 7:30	2
Hickory Grove, 11	9
Wedington, Bond's Grove, 3	9
Trinity-Derita, Derita, 7:30	9
New Hope-Bethel, Bethel, 11	16
Lilleville, Oilreot, 3	16
Spencer Memorial, 7:30	16
Monroe, Central, 11	23
Stanfield, Mt. Moriah, 3	23
Wesley Heights, 7:30	23
Duncan Memorial, 11	26
Monroe Ct., Bethel, 3	26
First Church, 7:30	26

May

Revard Street, 11	7
Pinetille, Marvin, 3	7
Chadwick, 7:30	7

All day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Delegates to district conference elected on this round.

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

## SECOND ROUND

West End, 7	15
Rock Springs, Bethel, 11	15-19
Lowell, Bethesda, 3	19
Dallas, High Shoals, 7	19
Lincolnton, First, 11	19
Goodsonville, 3	26
Cherryville, 7	26

April

East End, 11	2
South Fork, Florence, 3	2
Main Street, Gastonia, 7:30	2
Main Street, Belmont, 11	9
Smyle, 7	9
Shelby Ct., El Bethel, 11	15-16
Cherryville Ct., St. Paul's, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23

## GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit Ave., Greensboro, N. C.

## SECOND ROUND

Wesley Memorial, Wesley Memorial, 11	19
Jameson, Oakdale, night	19
Guliford, Pisgah, 11	26
Sumnerfield, Morehead, 3	26
Carraway Memorial, Carraway Memorial, night	26

April

Ruffin, Pelham, 11	2
Battle Ground, Gethsemane, 3	2
West Street-Archdale, Archdale, night	9
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Fanner, Concord, 11	9
New Hope, Center, 3	9
Ramseur-Franklinville, Franklinville, night	16
Coleridge, Concord, 11	23

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

## SECOND ROUND

Old Fort, 11	19
North Forest, Oak Forest, night	19
McMillan, Martin's Chapel, 11	26
Cross Mill, Carson Chapel, 3	26

April

Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avonale, Avonale, night	2
Cuthbert, Elbert, 11	2
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilkey, Gilkey, 11	12
Brook River, Welch Chapel, 11	12
Bottle, Hopewell, 11	16
Hemietta, Hemietta, night	16
Avery, Pine Grove, 11	20
Glen Alpine, 11	23
Table Rock, Lenoir, 3	23
Morganant Ct., Bethlehem, 11	26
Marion Mills, Clinchfield, night	26

## MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

## SECOND ROUND

Mt. Airy Ct., Zion, 11	19
Ararat, Hunter's, 3	19
Helson, Penny Creek, 11	26
Laurel Springs, Bethel, 3	26

April

Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Silcom (contracted meeting), 7:30	2
Dobson, Silcom (Q. C. and dedication), 11	9
Yadkinville, Booneville, 3 and 7:30	9

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.

## SECOND ROUND

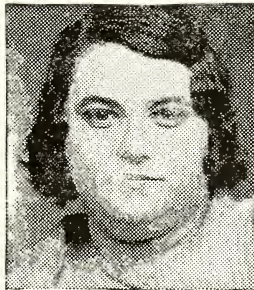
Main Street-Rowan Mills, Main Street, 11	19
Granite Quarry, Mt. Tabor	19
New London, Richfield, night	19
Albemarle Ct., Bethany, 11 and 2	25
Radin-Pachemack, Pachemack, 11	26
Albemarle, First Street, night	26
Albemarle-Central, night	29

April

Harmony, 11	2
Concord Ct., Mt. Carmel, 3	2
Kerr Street, night	2
Spencer-Central, night	5
Forest Hill, 11	9

# EIGHT WOMEN IN ONE FAMILY BENEFITED

## Another Remarkable Record for Lydia E. Pinkham's Vegetable Compound



MRS. ALBERT MUNNINGHOFF  
122 E. Ninth St., Newport, Kentucky

"Both my grandmother and my mother always took Lydia E. Pinkham's Vegetable Compound. My mother has six daughters and we all use it too. If I ever have a daughter I shall certainly give it to her. I never

felt better in my life."—MRS. ALBERT MUNNINGHOFF.

Perhaps your mother or your grandmother depended upon Lydia E. Pinkham's Vegetable Compound, too. Thousands of women do. They give it to their daughters as they come to womanhood—they take it before and after childbirth—they rely upon it at middle age. It must be good when 98 out of 100 women say, "It helps me."

### "MY MOTHER TOOK THIS MEDICINE TOO"

"My mother took your medicine the greater part of her life, especially at the Change. She is now 63 and in good health. I took it for weakness when I was single. I also took it before childbirth and I have two lovely girls. I highly recommend the Vegetable Compound especially during pregnancy. It makes childbirth very easy."

—MRS. MARIE LUBECK, 1024 Boston Road, Bronx, New York.

# RUPTURE

## discomfort ended!

Why worry along for years with needless fear and discomfort? No more heavy girdles, cumbersome springs, or hard pads when you wear a Brooks Automatic Air-Cushion Appliance. Light, neat-fitting, gives perfect freedom and comfort day and night in any position. 33 U.S. and foreign patents. Over 3,000,000 sold. Worn and praised by active men and women in every walk of life. Try one; you'll be amazed with results.

**10 Days Trial** Write for full information and 28-page booklet free, sent in plain, sealed envelope. Send for no-risk trial offer.

Brooks Co., 762G State St., Marshall, Mich.

# Gray Hair

## Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any drugist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

## EUROPE

50 DAYS \$235

Educational Tour. Fine steamers, excellent hotels. Box 4627 Duke University, Durham.

## WANTED

You to get our prices before buying that territory of satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

## FIRST ROUND

Webster, Love's Chapel, 11	13
Clyde, 7:30	19
Dellwood, 11	26
Glenville, 11	2
Culwhees, 7:30	2
Bethel, Pisgah, 11	9
Murphy, 7:30	9
Murphy Circuit, 3	16
Junaluska, 11	23
Jonathan, 7:30	23
Hayesville, Oak Fall	30
Andrews, 7:30	28

May

Canton, 11	7
Waynesville, 7:30	7
Highlands, 11	14
Franklin, 7:30	14
Robbinsville, 11	21
Bryson City, 7:30	21
Macon Ct., 11	28
Franklin Ct., 3 or 7:30	28

Delegates to the district conference will be elected at all the above appointments.

An important district meeting will be held in the Franklin church for Jackson, Swain, Graham, Cherokee and Macon counties Sunday, March 19, at 2:45 p. m.

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## SECOND ROUND

Century, 11	19
Debur, Oak Summit, 7:30	19
Kernersville, 11	26
Forehart, Pine Grove, 7:30	26
Walworth, 11	2
Burkhead, 7:30	2
Farmington, 11	2
Lewisville, Douts, 3	9

April

## ✠ IN MEMORIAM ✠

**CALDWELL**—Carrie Wilkinson Caldwell passed to her eternal reward January 18, 1933. She is survived by her husband and three children, also father, mother, five sisters and four brothers. She was a devoted wife and mother, and will be remembered as a woman of beautiful Christian character. She was a faithful member of Pisgah church. The funeral service was held by her pastor. Her body was laid to rest in Antioch cemetery to await the glad resurrection morning. Her spirit is still with us cheering and inspiring us to nobler efforts. Rev. J. Max Brandon.

**WILLIAMS**—The subject of this sketch, Mrs. Mary A. Williams was born October 23, 1879, and passed to her reward February 23, 1933. She leaves to mourn their loss her mother, Mrs. Effie Brasswell; one sister, Mrs. L. P. Richards; her husband, and two children, Mrs. J. C. Ward and John R. Williams. Funeral was conducted by the writer, assisted by Rev. Mr. Lemmons of this town and Rev. Fred May of Dillon, S. C. We laid her away amid a large concourse of friends and relatives.

J. C. Whedbee, Pastor.

Rowland, N. C.

**MURRAY**—Miss Mary Angeline Murray, daughter of Neal and Frances Murray, was born in Caswell county, in 1881, just a young girl, she came with the family of Mr. James Love to Catawba county. On the eve of Thursday, December 15, 1932, the spirit of this good woman entered into eternal rest. She was a faithful member of Friendship church. Hers was a gentle and beautiful spirit that lived as she died—happy in the faith. She died strong in the faith that Jesus saves, and is resting in the hope of a glorious resurrection.

J. Max Brandon, Pastor.

**GABRIEL**—James Bowers Gabriel was born June 19, 1926, and died February 18, 1933. His age was six years, seven months and 29 days. J. B., as he was familiarly called, suffered much in his short life with heart trouble. It seemed that there was a possibility that he would outgrow it some time. But the Lord knoweth best and took him to heaven where he is suffering no longer. It will pull his loved ones toward heaven more strongly. The writer was assisted in the funeral by Dr. Wilson, pastor of the Presbyterian church of Lincolnton. J. B. is survived by his parents and four brothers and one sister, and also his grandparents. C. E. Williams, Pastor.

**BUNTING**—Mrs. Lucy Florence Hunt Bunting was born February 19, 1880, and departed this life February 24, 1933, being 53 years and five days of age. She is the daughter of N. H. and the late Emily Hunt of Chatham county. On November 17, 1894, she became the bride of Joseph R. Bunting, and to this union were born 10 children of whom five remain to mourn her loss, Clyde and Guy Bunting of Liberty, Roy Delmar Bunting of Charlotte, Miss May Bunting of Winston-Salem, and Miss Lucille Bunting of Greensboro. Early in life she united with the Episcopal church, then after her marriage she transferred her membership to the Methodist Episcopal Church South, and remained in this church on earth until she was transplanted. To her children and husband, who knew her better than any one else, she was a devoted mother and companion, and they live to rise up and call her blessed. While she was not always able

to attend the services at her church, she was nevertheless humanity's friend and a servant of God.

Funeral service was held at Bethany Methodist church Sunday afternoon. Many beautiful floral designs were received.

**ELKINS**—John R. Elkins was born February 11, 1849, and died February 17, 1933, being 84 years and six days of age. He had been in declining health six months and in a serious condition three weeks.

Mr. Elkins was a member of Burkhead M. E. Church, South, and served as Sunday school superintendent ten years. He was always interested in building up the church and the kingdom of God and was a devoted friend to the preacher. He was a fluent writer, an able debater, a soldier who kept step with the ranks and one who unsheathed his sword to fight for righteousness when moral issues were at stake. He was the first editor of the Stanly County Observer, at Albemarle, served as United States commissioner and for a number of years was in the mercantile business in Winston-Salem, where he resided for 40 years. Mr. Elkins was a member of the old school and was given to hospitality. Those who knew him best loved him most. He did not grow old in his thinking. He believed in Jesus and in the home and in the throng endeavored to practice the teachings of his Christ.

"When Death came it found him ready, With his lamp all trimmed and bright; Now he is safe beyond death's portals, Crowned in glory, robed in spotless white."

Mr. Elkins was married to Miss Mattie Filmore Harris in 1876. He is survived by five sons: W. Burns Elkins, former member of the Winston-Salem board of aldermen; Paul H. Elkins of West Point, Va.; Grover C. Elkins of Schneider, Ind.; J. Clyde Elkins of St. Petersburg, Fla.; Horace Elkins of Winston-Salem; a brother, William F. Elkins of Plainview, Texas, and a sister, Mrs. William F. Goodman of Concord.

The funeral service was conducted from Burkhead church Sunday afternoon, February 19, in the presence of a host of sorrowing friends and loved ones. Rev. G. A. Stamper, assisted by two former pastors, Rev. J. S. Hiatt of Statesville and Rev. E. E. Williamson of Madison, had charge of the service. His body was laid to rest in Salem cemetery beneath a beautiful blanket of flowers.

"Green be the turf—

Friend of my former days—

None knew thee but to love,

None loved thee but to praise."

J. S. Hiatt.

### RESOLUTIONS OF RESPECT

We, the members of the ladies' circle of Holly Springs church, do sincerely mourn the death of our dear friend and co-worker, Mrs. W. A. Jones, who on January 13, 1933, passed to her reward. She was a devoted wife, a loving mother and kind friend, ever ready to lend a helping hand to those in need. Therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father.

Second, That we feel a deep sense of loss in the passing of this good woman and are grateful for her long and useful life.

Third, That we extend to the bereaved family and friends our heartfelt sympathy and commend them to God who can comfort and sustain.

Fourth, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and to the N. C. Christian Advocate.

Mrs. B. W. Burt,  
Mrs. D. A. Baker,  
Mrs. Mattie V. Utley.



## And the Blue Bird Sings for Happiness

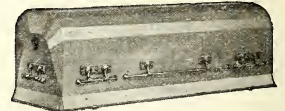
INTO the great unknown they pass, through the gates of everlasting mystery. And the blue bird sings for happiness that memory remains to link them with the living.

Forever gone are the days when memory need whisper suggestions of neglect or torture with reminders of things undone to honor and protect the mortal part. Within the reach of every family there is now the means of certain, positive, lasting protection for casket and contents.

## GALION CRYPTORIUM THE UNDER-GROUND MAUSOLEUM

Unlike all temporary receptacles for interment, the Cryptorium is a permanent structure of rust-resisting metal. No porous, absorbent materials enter into its construction. The weight of covering earth cannot cause it to crumble. Pressure of surrounding water cannot force entrance to its inner sanctuary. Its protection extends beyond the memory of those who provide it.

Not only because of its protection but also by virtue of its beauty the Cryptorium satisfies a universal human craving. It imparts the beatitude of dignity and loveliness to the rites of interment and paints a memory picture in tints of un fading harmony. Yet it adds but little to the expense of mortuary service. Some models are priced as low as \$100, f.o.b., Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

THE GALION METALLIC VAULT CO.  
Dept. J-1 Galion, Ohio

Please send a copy of the book referred to.

Name.....

Address.....



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 23, 1933

Number 12



DR. E. STANLEY JONES

World renowned Christian missionary, who will address two great mass meetings in Winston-Salem, N. C., Sunday afternoon and evening, March 26.

## Thanks for Cash and Money Orders sent during the Bank Holiday, keep it up

We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.

If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.

The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Some never stop no matter what happens. They are the salt of a newspaper shop.

### A MAIDEN, A MULE AND A BEER KEG ON PARADE

While viewing the inaugural parade of March 4 last via the radio I was much impressed with the entire procedure, and deeply interested in the announcements as they made plain almost every movement in that beautiful city on that eventful day, and it was a great day. Having spent many years in Washington, and being familiar with the city, it was no trouble to follow every movement in my mind's eye.

After the big parade had been in progress for some time the speaker told of a float which was in the line of march, containing a maiden, a mule and a beer keg.

Now, I had never before seen or heard of this country using the armed forces of the United States, including infantry, cavalry, marines, light and heavy artillery, high school cadets and state militia, together with 200 army airplanes and two dirigibles, acting as an escort for a beer keg being hauled up Pennsylvania Avenue. It certainly must be a valuable possession to require such a heavy guard.

It does seem strange that in view of the great need for the common necessities of life that this great country should put its mind so solidly on the things which can only make life harder for all.

When will we wake up to the true facts?

Harry Boate.

### MR. SECRETARY OF COMMERCE ROPER

It is gratifying to a great number of our readers, as well as to our people generally, to see Mr. Daniel C. Roper of the official board of our Mt. Vernon Place church in Washington, become a member of the President's cabinet as the new Secretary of Commerce. Mr. Roper has for several years taken an active part in the work of his church as well as in national affairs. With Judge Malone and Judge Lawson of Missouri he has been serving the Methodist Episcopal Church, South, during the present quadrennium as a lay member on its general committee of appeals. The laymen of the Baltimore conference

showed their trust in him, when, in 1930, they elected him as one of their leading representatives to the General Conference, where he served the church acceptably as a member of the powerful committee on Episcopacy. Mr. Roper's many friends, including the Baltimore Southern Methodist, will wish for him a successful leadership in the President's official family. He is a man of the highest integrity and leaders in both church and state have learned to depend upon him.—Baltimore Methodist.

### E. STANLEY JONES AT WINSTON-SALEM

All ministers for miles around will want to hear Dr. Stanley Jones at Centenary church, Winston-Salem, next Sunday at 3 p. m.

At night the Reynolds hall at the high school will not hold the crowd that will want to hear this noted apostle.

Note this interesting announcement from New York: "Dr. E. Stanley Jones, 'ambassador of Christ to all the people of Asia,' will be the speaker at the annual Lenten noon meetings of the Greater New York federation of churches, April 10-14, in the Palace theater, New York City. His addresses will be broadcast over the N.C.B. chain from 12 to 1, eastern time, each day."

### WE HAVE TAKEN NO HOLIDAY

Holidays seem to be the order of these times. But we have taken no holiday. The Advocate comes out each week on time. Our payroll and other expenses continue as usual. Each day calls for cash.

Will our readers keep these facts in mind and help us by sending in your subscriptions? Look at your label and if behind send a part of the amount due if unable to pay all. To pay a part, even if it be a small part, shows a good disposition and at the same time helps us. Every little helps when hard pressed.

Bank checks are not needed to pay for your Advocate. For some time a majority of our subscribers have paid with currency or postoffice money orders. Do not wait for the banks to open. Put the money in a letter and address it to North Carolina Christian Advocate.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 23, 1933

Number 12

The mass of our people desire that the public schools and the public welfare be cared for. They are willing to pay for all this, but they are anxious that they be treated fairly in all the administration of public affairs. They do not want promises and pretenses.

The move for requiring all students in our colleges to pay tuition should have general approval. This free tuition business has been abused. Some boys and girls certainly need help, but this should be done by the use of scholarships wisely bestowed—not used to direct patronage. Economy of many student bodies on many extra curricular activities would more than pay the tuition fees. Yes, take care of the colleges; also take care of the extravagances within the colleges. This is a good place to apply the luxury tax.

Frank Simonds, noted writer on international affairs, says: "The Roosevelt administration should tell the American people that we are stockholders with the rest of mankind in a busted world." Two decades ago writers warning against another war declared that it would involve the world and leave the nations prostrate. So it has come. Still the war lords and armament builders foster war, and the distillers and brewers promise prosperity from the liquor trade. Redemption of mankind would be found in the two greatest curses of the race.

The want of honesty in the wet crowd appears in the provision of the beer and wine bill which prohibits the importation of the beverages into dry territory. As pointed out by Senator Borah, "the only foundation on which this provision rests is that the beer is in some way harmful to society." The beer bill permits advertising in dry territory though it pretends to protect this same territory. And they are going to allow the states to prohibit minors the use of this panacea for all ills. Every wet knows that the final aim is the return of the saloon under one guise or another.

A tax on luxuries to help keep the necessities of a people's life free from extra burdens is fully in keeping with the principle that the less valuable should always be surrendered for the more valuable. This is the doctrine of the pearl of great price. A people able to indulge in cigarettes and other non-essentials should make a special contribution to the physical and mental health of the state. Would that we might cherish the real values and be mindful of the results to accrue from the things that we allow. Schools, hospitals and reformatories are among the essentials.

The wasteful economy advocated by certain men in the legislature indicates how shortsighted men can be. The state is poor, but its worst poverty lies in the folly of not being able to know where the real values lie. President Frank Graham points to the real waste: "When we cut ruinously into the present cost of public health service we waste. When we cut ruinously into education we waste. Any dollar that we save in public health service now will cost the state a thousand dollars. As one example, typhoid has almost vanished from the state because public health service has been on the job."

Judge E. Yates Webb the other day in his charge to a jury, among other striking utterances declared: "There are 50 to 60 languages and dialects spoken in the world today, and in not one of them can be found a single sentence relating one thing good about whiskey. For more than 1,000 years those who realize its evil effects and how it makes fiends and beasts of men have been fighting it, and it is no time to weaken. I do not want to see the day return when it will be dangerous for our wives and mothers to walk the streets without escorts, or the day when our highways are worse death traps than they are now because whiskey and beer can be purchased at every corner." Are we as a people ready to listen to such wise men as Judge Webb?

### John Wesley and His Horse

WE ARE not accustomed to think of John Wesley as a Methodist circuit rider. With us the first of the mighty men known as Methodist circuit riders was Francis Asbury, "The Prophet of the Long Road," who through the coming centuries will remain the most conspicuous and influential figure of American Methodism. To him we have erected an equestrian statue in the capital city of our nation.

And now English Methodists have just unveiled an equestrian statue of John Wesley, not in London, as we did in Washington, but in Bristol, England, where Wesley began his work and where the first Methodist conferences were held. It was at a Bristol conference that young Francis Asbury, son of a gardener, volunteered for work in America and began a career second only to that of John Wesley in laying the foundations of Ecumenical Methodism.

The statue of Wesley in Bristol and of Asbury in Washington are alike in that each of these circuit riders astride his horse has a book in his hand. All true Methodist circuit riders read as they rode to conquest.

In his address at the unveiling of the Wesley statue Dr. Ferrier Hulme, among other things, said:

"Methodism is richer than Mohammedanism in that it has more than one Mecca. There was the room in Aldersgate-street where John Wesley's heart was strangely warmed. It was inconceivable that Methodism could ever survive with a cold heart. John Wesley had shown that when the heart is warmed it kindles the head. London stood for an experience. Bristol stood for propagation. Newcastle was the place where Wesley first began to minister to the needs of humanity. There is a preaching statue of Wesley in London. Now there is an equestrian statue of him at Bristol. John Wesley's horse was symbolic. First of all, it was symbolic of a spirit of venture and exploration. John Wesley explored England when that was more difficult than exploring Africa is today. The volumes of John Wesley's "Journal" were a moving picture, making his century live. Pertinacity and persistence were never so exemplified in any saint in the whole history of the church. John Wesley's horse was symbolic of diffusion and penetration. His activities covered England, Wales, Scotland, and Ireland. They were diffused over all, but they penetrated each. His

was a ceaseless superintendence. He issued no bulls as from the Vatican, his was a superintendence by fellowship. Then, too, in the ministry of the man and his horse there was aggression and edification. "Look at that communion rail," said the president with appropriate gesture. Christ was the common center of their fellowship. With courage undaunted, John Wesley faced storms and mud and made his way over trackless roads. John Wesley made his saddle his study. He read every book that was worth reading and he tested each day by the standard of the Book. He possessed the culture of Oxford and bequeathed it to the Methodist movement. His horse helped him to do that. The president made happy play with John Wesley's loose rein, commending the same to superintendents who were called upon to rule others in these modern times. 'Let the rein be there—oh, yes—but let it be loose.' Wesley possessed a great faith, a great experience, a great Lord, and a great gospel. God grant that every Methodist throughout the world might be led to offer his heart again to God and become a living epistle, known and read of all men."



### A Thousand Strong

DR. J. M. ROWLAND of the Richmond Christian Advocate attended the militant meeting of prohibition leaders in Washington in the midst of the collapse when all banks were closed. To his surprise he found a thousand men and women—women who are able educators and leaders in the moral and spiritual forces of the the nation—assembled to plan for aggressive action. He states the case thus in these terse and comprehensive terms:

"There was no note of defeatism and no word that indicated retreat. The militant spirit still rested on this host and they were observers of the law and not its violators, as they were defenders of the constitutions and not nullifiers. They got down to serious business in working out ways and means for carrying on a united war against a powerful enemy in the name of God and home and native land. And devout men and women in good faith prayed the blessings of a heavenly Father on the plans before us. The brewers of the United States met in New York the same night. We do not know who was their chaplain, nor how he prayed."

Much more will be heard of this prohibition emergency conference in the next few



years. In the words of Bishop Edwin H. Hughes, the presiding officer, "Organized consciences are more powerful in God's kingdom than organized appetites."



### Saving Self Leads to Collapse

**WE SENT** millions of boys overseas to make the world safe—safe for democracy. It was an hour of high adventure. As we followed the gleam, we visioned a new heaven and a new earth. Each grave overseas became a shrine, and the boys who returned were welcomed with glad acclaim. Armistice day was hailed as the first day of the first month of the first year of the new era.

The decade following found us contented with ourselves and eager for the abundance of things within easy reach. Little did we care for Europe bled white and for the burdens under which the nations staggered. With reckless extravagance in the midst of our selfish ease we kept up the grand debauch with an insidious moral and spiritual decay robbing us of the noble and stern qualities that had made us great. All of a sudden, we awoke to the fact we were in peril and that the world is about the most unsafe place possible. Our treasures and the vast accumulations upon which we had set our affections were in jeopardy. So we began to seek safety. Each one must take care of himself. The last straw came with the disclosure of the big money changers in New York and Chicago. The world knows the story.

The vulgarity in the playhouses; the laxity in sex relations, within the family and without; the sneers cast at "conventional morality," and the idiotic folly of those who would make life to consist in a gratification of the appetites for sex, food and drink are simply exponents of the depths into which we have fallen. In the midst of the moral decay of this new freedom, women have cast conventions to the winds, counting themselves superior to their mothers and their grandmothers because they have descended to the social and moral level of men. A closed bank may open again; a woman in the mire rarely ever lifts herself to the level on which stood Caesar's wife.

This orgie of self-indulgence and defiance of the higher laws have brought us to our present low estate. An epidemic of madness and misery and violent death has swept the land. This way madness lies and suicide overtakes us. Men would escape their misery—the mis-

ery of a wretch concentrated in self—stripped bare of earthly possessions they are ready to go down to the vile dust from which they sprang. They are pure materialists, without God and without hope.

Are we able to recover our idealism, eager to enthrone the fine virtues that made us great, and determined to crusade for the uplift of our fellows and the welfare of the world? A return of material prosperity, without a new emphasis on the true, the beautiful and the good, will prove to be a curse added to the plagues which we already have. A passion for righteousness, a heroic effort for the welfare of others and a willingness to crusade for God and for humanity would make glorious the dawn of the better day.



### Honorable Josephus Daniels Takes Oath of Office

**OF PECULIAR** interest to all North Carolina, and of interest to the far flung borders of the American nation is the story of those ceremonials connected with administering the oath of office to our new ambassador to Mexico, who as secretary of the navy during both administrations of President Wilson became known the world over because of his part in the World War.

The new ambassador took the oath at noon Saturday, March 18, before the Supreme Court in Raleigh, N. C.

Chief Justice Walter P. Stacy invited Mr. Daniels to take the oath before the full court and requested his brother, Superior Court Judge Frank A. Daniels, to sit with the court and administer the oath. Governor J. C. B. Ehringhaus also was invited to sit with the court, and Mr. Daniels was presented by Attorney General Dennis G. Brummitt. The ceremony was public.



### Our Home

**H**OME is one of the most appealing words of our language, a word loved as but few words are loved.

What emotions stir within us as we think of home! What memories come to us as we recall the home of childhood!

Every homeless wanderer feels at times the longings for home. What traveler is there

"Whose heart hath ne'er within him burn'd  
As home his footsteps turn'd,  
From wandering on a foreign strand?"



# People and Things



Note this request concerning money for the funds of the W. N. C. conference. Please make postal orders payable at Charlotte. E. O. Cole, Treasurer.

"O. P. Ader was taken down with a severe attack of flu the last day of January. He got up but is in bed again. His official board has granted him a vacation until he can get back his health. Our people of Franklin are doing splendid work and have been exceedingly kind these weeks."—Mrs. O. P. Ader.

This notice comes too late to appear on the woman's page: "Please make the following correction in your next paper: In the Advocate of March 16 you have the Halifax county zone meeting at Roanoke Rapids on the 27th of March. Please change the date to March 28. I thank you."—Mrs. Lee Johnson, Chm. Halifax Co. Zone.

Rev. C. C. Barnhardt, who went west, is another "Tar Heel" who has been measuring up. Here are a few facts from his report at district conference: Of the 184 members reported, he had 61 of them; of \$621 paid on benevolences his charge paid \$150; of \$105 paid on district work he paid \$50; of the grand total raised in the district amounting to \$16,883.50 he raised \$4208.25. Brother Barnhardt is pastor at Caruthersville, Mo.

The bell of the Methodist Episcopal church at Tunnelton, W. Va., tolled a requiem as the funeral cortege of J. S. Hunt, eighty-three, widely known merchant, banker, and coal operator, stopped a minute en route to St. Joseph Catholic church at Towersonville, five miles distant. Mr. Hunt had lived most of his life in a predominantly Protestant community. Before he died he asked that his funeral procession be halted a minute in front of the Methodist church to show his regard and neighborly affection for the people among whom he had lived so long.—Cincinnati Advocate.

"The large cities of the north and east are saying, 'Give us beer, give us wine, give us rum.' The cities and states who license this evil are 'sowing to the wind and eventually they are going to reap the whirlwind.' It looks as if our fair southland is going to have the noble opportunity of saving America. For although 'a nation half free and half slave cannot survive,' we have also learned that a nation half drunk and half sober cannot please God. Whenever the opportunity does arrive may we acquit ourselves like free born men and women, and save our country from the damnable liquor traffic."—H. L. Creech.

Dr. E. Stanley Jones will find a schedule of speaking engagements covering practically the entire period of his stay when he arrives in this country on March 20. Ohio and Indiana are to share in the privilege of hearing this noted missionary leader. Meetings will be held at Dayton and Springfield, Ohio, April 3 and 4, respectively. The general plan for each day includes a conference or retreat with ministers during the morning, a luncheon gathering of laymen, and an evening mass meeting. The Dayton meeting will be held at South Park Methodist Episcopal church during the day, and at one of the largest auditoriums of the city at night. At Springfield the Central Methodist Episcopal church will be the scene of the meeting. On the evening of April 5 Dr. Jones will speak at the session of the North Indiana conference at Huntington.—Cincinnati Christian Advocate.

It is reported on what appears to be good authority that there will be this year a ten per cent increase in cotton acreage in the South, and the same report adds that it will ruin the South. Why farmers will persist in trying to make cotton under cost of production and go broke, when they have it in their power to plant one-half as much cotton, raise their supplies and enjoy financial prosperity, is a strange situation. Will somebody explain?

Rev. J. C. Wooten, presiding elder of the Fayetteville district, suffered an attack of the heart last week, which has forced him to stop work for a spell. The doctors have required him to take a rest in bed, allowing the pastors to carry on the work of the district. We trust our brother will not be in too big a hurry to get out. Though it is rather hard to shut a man in who has been in the habit of ranging at large, at times it becomes necessary. We hope this good man will soon be out again.

"The conference on missions and spiritual life meeting in Franklin was a high day for W. N. C. Methodism, greatly enjoyed by all who attended it. We are to begin a pre-Easter revival at Clark's Chapel church, March 31, 7:30 p. m., the pastor doing the preaching and Mr. J. D. Keener in charge of the music. Brethren, pray for us. Snow Hill church on the charge has reached its centenary mark and we hope to announce later that we will have a centennial and home coming during the summer, date to be given later."—G. N. Dulin.

The Legislature has before it legislation that would eliminate free tuition in our state colleges and universities. The division of free tuition students among five of the state's institutions as pointed out by Senator Clement follows: University of North Carolina, 297; State College, 414; N. C. C. W., 1,093; Eastern Carolina Teachers, 864; Western Carolina Teachers, 510; Appalachian College, 978. Sixty-four who are not being charged for tuition are children of faculty members, it was stated. Senators Hanes, Cross and Noell said the granting of free tuition had been abused.

Tales of poverty and economy have been emanating from Raleigh almost continuously for the last several months, but the News and Observer of last Wednesday tells a story of needless spending. Here is the story: "The House unanimously adopted its rules committee report recommending that seven of the committee clerks be discharged. The young ladies and gentlemen will draw their final payment next Saturday. They have been getting \$4 a day including Sundays, and some of the committees to which they ministered met less than half a dozen times."

"For a period of eight days Jarvis Memorial church, Greenville, had the good fortune to hear the Rev. Albea Godbold in a series of revival services. The 'Hill' preacher gave a good account of himself and his messages will be long remembered because of their help and inspiration. A fine attendance was sustained throughout the meeting. Among the themes discussed were such important ones as: Happiness, Immortality, Attempting the Impossible, Punishment, Why Be Moral? A large class of young people will be received into the membership of the church at Easter. The people of Greenville are deeply indebted to Mr. Godbold for these days of spiritual uplift."—Ruth Henderson, Church Secretary.



"Since our annual conference we have organized two woman's missionary societies—one at Salem with 18 members and one at Oak Grove with 10 members. Sponsored by the missionary society at Salem the members and friends are making great improvements. Shubbery has been planted, a beautiful semi-circle driveway has been built; 200 loads of rough rock have been hauled for this driveway. These rocks have been crushed with heavy hammers. A top coat of fine crushed granite from the Mount Airy Granite Quarry is being placed on the driveway."—R. E. Ward.

The Woman's National Committee for Law Enforcement will hold its convention April 12-14 in Washington Hotel, Washington, D. C. The Eighteenth Amendment is essential to safety and protection against the speedy return of the saloon. Write for information and registration blanks to Mrs. Henry W. Peabody, Chairman, 104 Kellogg Building, 1416 F. St., N. W., Washington, D. C.

Rev. W. J. Miller is winning golden opinions from his parishioners on the West Greensboro charge. The people speak in most gratifying terms of him as a preacher and leader. One seldom hears such enthusiastic expressions of approval of a new pastor's work as has become the order of the day within the bounds of the West Greensboro charge. This should be a great year for those churches.

"Our people gave us a welcome back to the Northampton charge and they have been very kind to us during the winter months. Though money seems to be so very scarce in this county, it seems there has been plenty to eat. Our churches began to pound us before conference, when New Hope church gave us a surprise pounding on Sunday afternoon as they loaded our car with many good things to eat. Just after conference Lasker church surprised us in the same manner, and later came Jackson church with her pounding to the parsonage. Then a few weeks later Rehobeth church, just as New Hope and Lasker had done, following an afternoon service stood out in front of the church to see this pastor get his glad surprise as he came to his car. All these pounding were good and greatly appreciated by the parsonage family. We offer our thanks to every one who had a part in them."—E. C. Maness, P. C.

Brother J. Frank Armstrong, pastor of our church at Rutherfordton, is in the midst of one of the greatest revivals in the history of that good town. The meeting began on Sunday morning, March 12, and will close next Sunday, March 26. During the first week Brother Armstrong invited some of the leading ministers of this section to preach. These included men from the Baptist and Presbyterian churches as well as Methodists. The second week the morning services will be conducted by the pastors of these three denominations in Rutherfordton and the night services will be in charge of Dr. Ralph E. Johnson of Jackson, Tenn. Dr. Johnson is director of music and worker among children and young people. Eleven hundred and twenty-nine children under 13 years of age attended the five afternoon meetings of the first week and approximately 600 high school pupils attended the five services held for them in the church. Dr. Johnson has addressed nearly 2,000 students in the various schools in the vicinity of Rutherfordton. Unprecedented crowds are reported to have thronged the church night after night. Professor Johnson and his indispensable wife go from Rutherfordton to Statesville to begin a meeting with Bishop Mouzon on Sunday night next.

Will Rogers is having his fun with civic clubs in the following: "There is no end to the blessings that this fellow Roosevelt has indirectly brought about. Orlando, Florida, has saw (or has seen) the light, and have suspended six civic (eating) clubs, and one chamber of commerce for sixty days. (Now there is an injunction that should be made permanent.) This country just civic-luncheon itself into depression. If they will all go home and eat with their own families, they will not only get their first good lunch in years, but will be surprised how much more intelligently their own wife can talk than 'the speaker of the day.' God bless Orlando, Florida."

"Our friends may think that we back here in Williamston are asleep, or off on a long journey. As we have not been heard from in a long time, I want to say we are neither. We are now in our third year and from every indication it is going to be our best year. We have been very kindly received by our people; have been remembered by them in a number of ways. First came a good pounding, and since the pounding we have been remembered with sausage, spare ribs, etc. (This is a great county for big hog killings) Our church attendance has been splendid; in fact they have increased in size; also our Sunday school has improved. We have a splendid woman's missionary society, also have our children organized. The local workers of our missionary society have been busy. They have given us a real pretty rug for the study. A new rug for the cook room has been given us by the League. The local work has had the cook room newly painted, also halls, upstairs and down, fixed garage, and are still making plans to make the parsonage more home like. So you see we are not asleep, but are very much awake and busy. Williamston is a pretty place, well located—just a good size town in which to live. The people are very sociable and home like. We have enjoyed living among them the past two years and feel we have made some very good friends."—Pastor's Wife.

### TARBORO ON THE TAR

In spite of a couple of fires with estimated loss of more than \$200,000, a lot of hard times and a closed banking system, the little city on the Tar is still going along and our church is in the swing with everything else as you will see from these notes.

• First of all, this preacher is speaking to the largest congregations he has had in four years, and interest seems to increase.

Second, for the month of March we are discussing the Stewardship of Life in the morning services. Already our mission study course has been put on, and we are using the book in these morning services and without any loss in the congregations. Our kingdom extension offering will come at Easter time, with the conference benevolence offering between the two.

During loyalty week our good women of the church set themselves to the task of dolling up the parsonage, and what a job they did! New floor covering for the living room, new coat of paint on all rooms downstairs, a commodious heater that will heat the building without a fire in every room, and the front steps repaired, and now we are in new quarters all around. Not satisfied with that, they went in the church building, and with the use of government help they simply made a clean sweep of everything.

Our program runs until the Easter season and will end with a ten days' series of meetings beginning Easter Sunday night which will be led by the pastor and church officials.

J. V. K.

### CALLED SESSION OF QUARTERLY CONFERENCE OF WEST MARKET STREET CHARGE

The quarterly conference of West Market Street charge, Greensboro district, is called to meet in special session on Monday, April 3, at 7:30 p. m.

The conference will consider the transfer of a part of the lot upon which West Market Street church now stands, by sale, donation, or otherwise, to the city of Greensboro.

W. A. Newell, Presiding Elder.

# World Sunday School Convention in Rio de Janeiro, Brazil

## Arrival in Rio

"Esta es la tierra linda que busco yo,  
Es Rio,  
La hija del mar y del sol."

This, we had been told by a Spanish-speaking friend before we left the United States, is what we must stand on deck and exclaim as our ship, the American Legion, steamed her way into the port of Rio de Janeiro. We did not; and perhaps it is just as well, for this city of proud, Portuguese-speaking people would probably have failed to appreciate even so flattering a salutation in this rival tongue! The other reason we did not is that words in any language would have been no avail at such a time.

We arrived in the early morning. Most of us were on the forward deck at four-thirty. A full moon made the waters look like a sea of silver as we glided almost noiselessly in. Soon the dim outline of the mountain range that enfolds the bay was discernible. And there at its feet lay Rio, nestled snugly this chilly morning; its myriads of lights for miles in every direction twinkling a friendly welcome.

The dawn was coming quickly now, and silhouettes were forming fast. Here, famous Sugar-Loaf Mountain, a sheer pile of rock rising abruptly from the sea 1300 feet; there, Corcovado, a thousand feet higher, crowned with a newly-erected statue of the Christ; yonder, as if in evidence that man as well as nature has architectural genius here, the skyscraper "A Noite" building, home of the city's great newspaper of that name.

And this is Rio! The most beautiful harbor in the world! Seen at such a moment, we would willingly concede the honor, the rival claims of Italy and of Australia for their port cities at Naples and at Sidney notwithstanding.

But a quiet voice is calling us to the upper deck for a sunrise prayer service—the last of many. By this time great shafts of light were spraying themselves across the horizon above the gold-bordered hills. Somebody read a Scripture, someone offered a prayer, but it was plainly evident that each passenger's mind was occupied with thoughts of his own. Only the words of the hymn we sang, and the utter fitness, I shall never forget:

"When morning gilds the skies,  
My soul awakening cries:  
'May Jesus Christ be praised!'"

In a few minutes now we would be stepping on Brazilian soil and dispersing to our various hotels to get settled for the convention.

## Personnel of Delegation

We had traveled more than 5,000 miles, this company of 150 delegates from North America to the eleventh World's Sunday School Convention in Rio. Such a trip as it had been! The ship's passenger list was crowded with names distinguished in the church. Yet, interestingly enough, before the end of the voyage, personal prominence seemed quite lost sight of and there had developed during these two weeks of living together a spirit of camaraderie most delightful.

For instance, who could keep in mind that Dr. Luther A. Weigle is dean of Yale's Divinity School and chairman of the convention program committee while watching him stride down the deck the night of the masquerade, dressed in a policeman's uniform, complete to white gloves, directing imaginary traffic with a tremendous flourish; or that Dr. George Stewart was chairman of the entire youth section of the convention when he appeared, barefoot and tattered, his borrowed hair all disheveled, looking exactly like that which he represented—an escaped convict from Devil's Island; or that Dr. Daniel Marsh is president of Boston University after having seen him, the day we crossed the Equator, in a pirate costume and with a swagger that would have done credit to Bluebeard himself, haul the landlubbers into King Neptune's court; or that Dr. Guy S. Inman is executive secretary of the committee on co-operation in Latin America as he wickedly shot ice water down the backs of those sentenced by his Amphibian Majesty to be initiated that way; or that Dr. R. I. McLaughlin is Christian education secretary for all Egypt and the Sudan as he boisterously batted balloons around the dining room the night of the captain's dinner!

Others there were: Dr. Robert M. Hopkins, general secretary of the World Sunday School Association of Daily Vacation Bible Schools; Dr. J. Q. Schisler of our own General Board of Christian Education; Miss Hazel Lewis of the Disciples Board of Publication; Dr. Minot C. Morgan, pastor of Fifth Avenue Presbyterian church; and many, many others of equal note. There were general secretaries of national boards of Christian education from China, Australia, Burma, Egypt and the Philippines.

Several missionary families were returning to Brazil from furloughs, and two young women were going out for the first time—Miss Lillian Maxfield from Scarritt under our (Southern Methodist) board, and Miss Margaret Wilson of Wilmington, N. C., under the Presbyterian board.

## Life on the Ship

Life on shipboard was delightful. Most of the passengers being "church" people, there would be meetings! But even these were so enjoyable that after the first day or two no one was willing to take the losses incurred by being absent. Each morning a service was held in the commodious lounge, the leaders being either those who had much to tell us of their own lands or those who could give valuable information about the convention to which we were going.

The afternoons were given over to the usual deck sports—shuffleboard, golf, tennis, treasure hunts and swimming. In this connection, a word more might be said of the ceremony of crossing the Equator. On the day the imaginary line is passed the ship's staff arranges an elaborate and frightful initiation. Neptune Rex himself presides over a formidable court. To this court are summoned all passengers crossing for the first time. Their initiation into the mysteries of the Order of the Trident by the emissaries of the Exalted Potentate of the Deep Sea is so severe that one passenger said he expected to



hang his Sea-Urchin certificate by the side of his college diploma, for he had endured fully as much to earn it!

Several evenings there were popular lectures. Into these evenings two men poured the almost boundless store of their knowledge and personality: Dr. Inman, who has traveled over practically every inch of the continent on missions of good will and co-operation, and Dr. John Mackey, who has lived among Latin Americans until he understands their traditions and tendencies better than most men. These lectures gave us an insight into the life, thought, philosophy and religion of the Hispanic peoples that no amount of reading could have done and helped us to enter their countries with a far more understanding heart.

For two weeks we had, sailed, day after day on sunny seas, night after night under star-lit skies. So far to the south had we come that the Southern Cross, a constellation invisible to us of a northern clime, was now high in the heavens. Symbolic it was of that other Cross, central in the Christian's thought and teaching. Yet, paradoxically enough, it was not the cross, and not the crucified and dead Lord that needed to be kept before this convention in Rio. And this statement signifies the crux of the whole religious situation in South America. A dead Christ is the Latin American's only conception of Jesus. I was told by a Y. M. C. A. secretary in Rio that at Easter time it was not unusual to find 25 different coffins in the same church, all representing Christ as dead. Death is the Easter message, not the Resurrection.

Therefore, because so great a proportion of those attending would be from the South American countries where this attitude predominates, the convention motto had been purposely, prayerfully chosen: "O CHRISTO VIVO!" (The Living Christ!) Miss Edna Wilkins.

### REV. R. F. BUMPAS TELLS OF CALIFORNIA EARTHQUAKE

God is our refuge and strength,  
A well-proved help in trouble,  
Therefore we will not fear though the earth totter,  
And the mountains topple into the heart of the sea;  
The nations roar; the kingdoms totter;  
He utters his voice—the earth melts.

Just what happened. My tray was placed in my room and I had tasted dinner, stepped to my bed for something, the walls seemed to collapse, bed rolled like sea billows, the matron burst in: Are you hurt? No. Frightened? Nothing to frighten me. My appetite left and I joined the family in the large reception room below.

I visited Lake Auverne, the mouth of hell, say Homer and Virgil, went through the rock tunnel, crossed the Styx and stood where Nero interrogated the Sybal; walked across the crater of a smoking volcano, the rocks burning my shoe leather, but never passed a night like the last. All our folks, visitors, friends sat together. The tremors continued nine hours, with intermittent shocks. The wireless came in with reports every few minutes; electric wires broken, pipes cracked, orders to keep off the streets, fires breaking out in business section, explosions momentarily expected. Keep away from such a corner or you may be blown to pieces. Reports from Long Beach, San Pedro, Santa Anna, Huntington; fires breaking out, marines landed from navy for police duty, buildings falling, doctors requisitioned, scores killed, three or four thousand injured, millions in property destroyed.

Our folks gathered with pillows and bedding. What for? To rush out if necessary. But I'm not going out. They asked me to pray. Half dozen petitions. They gave me a room on first floor; hot dinner and I went to sleep. An hour and a half later fusillade like gums at my window and my bed dancing a minuet; matron rushed in: Frightened? Not in the least. A heavy shock near two, worst of all, then at three. Matron said that would be the last. Later matron came in. What are you doing? I asked. Taking care of my people. Wrong this time. God is taking care of them. Do you think you are wiser or stronger than God? Answer, Never had it put to me that way before. I told you that God would care for us and no evil would befall. What you lack is faith. You can't force faith; what you do is to let go of everything and drop into the arms of Jesus and all will be well. I'm just as happy as I can be, and it's no foolhardy joy, but planted upon the Rock of Ages. I know you are, she answered, and I want to be like that, but it's so hard to let go. So many things I can't give up. You will after awhile, I said.

Across street frame building torn, timbers twisted in all directions; a few doors above large brick apartment house, upper rooms—everything broken, windows, bricks out of wall, foundation in front sunk, leaving open space below wall. We took God at his word—trusted him. He's never disappointed me.

### A GOOD WIFE

God can give no man a richer gift than a good wife. Too little credit has been given the wives of the great men of the world. In recent years Jane Welsh has come to her own, and largely because of that wail of anguish which broke from the heart of Thomas Carlyle. We have been reading the story of Alfred Tennyson, and though we thought we knew that story well, we have been surprised at the large place which Lady Tennyson had in his life. It was well worth while for Tennyson to wait fourteen years for such a wife. His was a genuine love romance, and it lasted from the first sight of the maiden who became his wife, to the very end of his life.

In 1830 Tennyson came unexpectedly upon a slender, beautiful girl of seventeen, and impulsively said to her: "Are you a dryad or an oread wandering here?" Six years later he met her again at the marriage of his brother Charles to her youngest sister. Friendship ripened into love, but for lack of means the marriage did not take place until June, 1850. Of his wife Tennyson said many years later: "The peace of God came into my life before the altar when I wedded her." Of this marriage the son writes: "It was she who became my father's adviser in literary matters. With her he always discussed what he was working at; she transcribed his poems; to her, and to no one else, he referred for a final criticism before publishing. She, with her 'tender, spiritual nature,' and instinctive nobility of thought, was always by his side, a ready, cheerful, courageous, wise and sympathetic counselor. It was she who shielded his sensitive spirit from the annoyances and trials of life."—The Watchman-Examiner.

Dr. Piccard, a famous balloonist, says that from a height of ten miles the earth resembles a huge dish. We had no idea the depression was as noticeable as that.

## ON THE TRIFLING THINGS OF LIFE

By Dr. George H. Morrison, Glasgow.

"A cup of cold water."—Matt. 10:22.

Every reader of the gospel knows the stress which our Lord put on little things. He hath put down the mighty from their seats, and exalted men and things of low degree. Things that to other people seemed important had often little importance in his eyes. Things that to others seemed of trifling value were often things of magnitude to him. He had a scale of values all his own. Think, for instance, of a cup of cold water. Was not that a trifling service? Could anyone refuse a cup of water to the thirsty beggar at the door? Yet a cup of water and a widow's mite and a kiss of welcome to the entering guest—all these meant a great deal to the Lord.

And not only is this true of life; it is true also of his view of nature. Our Lord had an eye for the trifling things of nature, and found in them his parables and poems. Very generally in the Old Testament it is the mighty things of nature which are evident. "Thy justice is like mountains great, thy judgments deep as floods." But in the eyes of Jesus these stupendous things are never quite so eloquent of God as the objects that to others were but trifles: The anemones that flowered in their thousands, the sparrows chirping in the villages, the weeds that were growing on the hedgebanks, the tares that were springing in the corn—these things, to the Lord, who came not to destroy but to fulfill, were richest in meaning and in magnitude.

One sees the divine wisdom of this outlook when one thinks how life is compact of things. "Life is not a little bundle of big things, but a big bundle of little things." Reflect on the story of a day, and what a multitude of little things compose it. From the time we waken till we go to rest we are engaged in a thousand trifling tasks. And this is as true of the greats of mankind who lead humanity in thought and action as of the rest of us who are but common clay. Great hours come to us but rarely; common hours are with us all the time. Great hours reveal our possibilities; common hours reveal our consecration. And for our Lord the usual was the big thing, but the unusual is nine-tenths of life, and sets the field for triumph or defeat.

Again one must remember how much of our happiness depends on trifling things. It takes many of us years to learn that lesson. Professor Leckie tells of a writer who was engaged in some stupendous task. After years of labor it was ended, and he entered into the joy of the finished work. But the joy so given was not half so great, he said, as the joy he got out from the little pattering footsteps of some children whom he had taught to love him. "Give me health and a day," said Emerson, "and I will make the pomp of emperors ridiculous." It is the common things, open to us all, which are the secret and the source of happiness—the breath of June, the clasp of trusty hands, the eyes which answer ours across the crowd, the lowly service of a cup of water. That explains the emphasis of Jesus. He exposed the fallacy of rarity. He altogether revised the scale of bigness, because he so perfectly understood the heart. Christ has proved equal to the demands of life because in a great love which comprehends he recognized the magnitude of trifles.

One finds, too, in watching life observantly how trifling things are often truest service. Nobody knew that better than the Lord. A well known writer who fell into vile sin tells us how he plucked up heart again. It was

because when "down and out" and a passing stranger lifted his hat to him. And then one thinks of drunken John B. Gough, and how a friend laid his hand upon his shoulder—and that ouch, that trifling touch of brotherhood, lit the stars of hope for him again. Seeking thou great things for thyself? Seek them not. To neglect the trifle is to miss the triumph. A tiny snowflake is as exquisitely beautiful as all the splendid pageantry of sunrise. It is one of the wonderful things about our Saviour that he recognized this with such perfect clearness—and the servant is not greater than his lord.—The British Weekly.

## IN GOLDSBORO AND GREEN COUNTY

Last Sunday morning it was a delight to preach at St. Paul's, Goldsboro. This is a fine congregation of dependable people who are not willing to quit. The church is undergoing needed repairs and is being transformed within by the use of the paint brush. With the work being done on the yard this is to become one of our most attractive church plants. Since the building of the splendid parsonage the old is to go. What a change this will make on the appearance and comfort of the church grounds! Why not keep beauty and goodness in close proximity?

A fresh enthusiasm has come to the people and Brother O. W. Dowd, the new pastor, is expecting a great year at St. Paul's. Special stress is being put on the urgent demands at home and abroad. At present the worship service is in the educational building, but the church will be ready for use before Easter. This should be in a most real way a resurrection day—a day of great gladness.

Our stay at the parsonage was a genuine delight. At the noon hour Brother B. G. Thompson favored us with his presence. His jest and reminiscences, his good cheer and wise observations, his common sense and genuine devotion to the best things were all most refreshing. But for the absence of his chauffeur he would have made the trip with us to Snow Hill. He talked while the rest of us took care of the fried chicken.

Rev. W. L. Maness, pastor of the Snow Hill charge, required the editor to preach for him at Tabernacle at 3 p. m., returning to the parsonage in time to enjoy the gracious fellowship and a good supper with his guests who were to have a part in the union prohibition meeting that night in the Methodist church. Dr. L. E. M. Freeman and Mrs. Freeman of Meredith College, Raleigh, Rev. F. L. Israel of the Baptist church, Rev. Harold J. Dudley of the Presbyterian church and this editor were the favored guests.

The people of the community assembled at night in the interest of temperance and prohibition. Special music was provided, Mrs. Joe Exum and Miss Margaret Whitting rendering special service and added no little to the occasion. Professor Freeman and M. T. Plyler were the speakers. Petitions requesting that the Legislature make no change in our state prohibition laws were signed at the close. The resident judge, Hon. Paul Frizelle, and the representative, Hon. J. C. Mayo, a member of the House, were present and good supporters of the cause. This service marked the end of a full day.

To speak three times, attend a Sunday school class and travel more than a hundred miles, reaching Durham after midnight, indicates the possibility of this present age.





Courtesy of Detroit News.

## GREENSBORO COLLEGE CAMPUS NEWS

### New Loan Funds Announced

The catalog for 1932-33 with announcements for the scholastic year 1933-34 will come from the press at an early date. Of interest to missionary societies and Sunday school classes is the announcement of two new loan funds. It is to be hoped that the announcement of these two loan funds may stimulate other missionary societies and Sunday school classes to do likewise. The loan funds announced were as follows: "Robertson-Crawford Memorial Loan Fund." This fund was established in 1933 by the Woman's Missionary Society of West Market Methodist Episcopal Church, South, Greensboro, N. C., in memory of Mrs. Lucy H. Robertson and Mrs. Annie Pullen Crawford. The sum of four hundred dollars is available annually. However, not more than one hundred dollars may be loaned to one student during any one scholastic year.

"The Susannah Wesley Bible Class Loan Fund." This fund was established in 1924 by the Bettie Moseley Bible class of Centenary church, Winston-Salem, N. C., as a memorial to Mrs. R. D. Moseley. The original donation was \$100. The fund was increased annually to \$682.43 in 1931. In September, 1931, West End and Centenary churches were united and the Louise Franklin Bible class of West End merged with the Bettie Moseley Bible class. The name was then changed to the Susannah Wesley Bible class. The fund now totals \$718.10.

### Glee Club Appears at Duke

The Greensboro College Glee Club, with the assistance of Edward Molitore, director of the college voice department, and Camilla Tentera Molitoire, assistant director, rendered a pleasing program at Duke University Tuesday evening, March 21.

### High School Seniors Visit Campus

Sixty-five high school seniors were guests on the campus the week-end beginning March 17. They came from various sections of the state, Virginia and the District of Columbia. The visitors were entertained with a dramatic program on Friday night, a musical concert, a soccer game, a tea, and an informal party on Saturday. Meantime many of the visitors found time to visit classes and to get a real taste of college life as it is lived at Greensboro College. We can't speak for visitors, but every member of the college reports a wonderful time.

Why wilt thou take a castle on thy back

When God gave but a pack?

With gown of honest wear, why wilt thou tease

For braid and fripperies?

Learn thou with flowers to dress, with birds to feed,

And pinch thy large want to thy little need.

—Frederick Langbridge.

# In the Mediterranean Land—Gibraltar, Algiers

By A. C. GIBBS

After bathing my soul in the idyllic beauty of Andalusia I was, perhaps, not in best form to appreciate Gibraltar. It is barely possible, too, that I had expected an impossible satisfaction of childish dreams and fancies. Anyway I was rather disappointed, whether with or without reason. As a product of nature, to my mind, Gibraltar is wanting in much. It is somewhat freakish, I allow; but I confess to an innate distaste for the freakish wherever it may be found. I had the feeling as my eyes rested for the first time upon that great crouching boulder that nature in a perverse or playful mood, back in the prehistoric times, did something for which she must have repented, or for which she should still be repenting. Whatever the motive, it was sheer theft. Gibraltar by birth, nature, and breeding must have belonged to Africa. Yet Gibraltar is over there, like an orphan, on Europe's doorstep.

Africa has never been satisfied from that day to this—nor has the rest of the world for that matter. She looks across the Strait with tears in her eyes—nor has she always been content with tears alone. Back in 711 A.D. with 12,000 Arabs and Berbers under the leadership of the mighty Moorish chieftain, Tarik, Africa went over to claim and take her own. She hugged her child of stone to her bosom and christened it, in the Arabic tongue, Jeb-el-Tarik, the "Mountain of Tarik," and for 751 years refused to give it up. At the end of that time, 1462 A.D., Spain asserted her claims to guardianship, the Moors were driven out, and a Spanish rule was begun which lasted 242 years. At last Great Britain, seeing in this Spanish possession a challenge to her domination of the sea, took it over after many sieges and made it peculiarly her own. The very shape of Gibraltar now is that of a great crouching lion.

This British fortress is considered the strongest in the world. It has galleries from two to three miles in length tunneled through the solid rock, and batteries built at all advantageous points up to 1350 feet above the sea. Some time in the distant future Great Britain may, in her turn, have to give it up; but it will have to be after another has become the mistress of the waves. For it is, after all, the key which unlocks the door of the Mediterranean, and the "sesame open" of the Near East. While it no longer marks "the boundaries not to be o'erstepped by men" and has lost some of its legendary importance it, nevertheless, is a great historic reality.

It was, however, with an indefinite sense of relief that I, on the evening of the 21st of February, turned my back upon this frowning fortress, the emblem of night, to face toward another rugged eminence in the form of a "skull," Golgotha, whose emblem is right. The world must choose between the two. It can never be Gibraltar and Golgotha. Gibraltar or Golgotha—which?

But our immediate destination was Algiers, a quaint old Moorish city and a favorite winter resort in Algeria, a French possession in northern Africa. We arrived here at about 4:30 p. m. on Washington's birthday. The view of Algiers from the upper deck of our steamer was one of great beauty. From this distance it appeared to be a succession of dazzling, white terraces rising from the water's edge. But cities like men do not reveal all upon the

surface. In our visit on shore the next morning, February 23, we found it to be a place of strange contrasts and glaring contradictions. The first stage of our tour included the Jardin d'Essai, or Botanical Garden. Here we walked where Eden's bowers bloom. The faint but pleasing odor of flowers, the lazy drone of bees, the soft sigh of the winds in waving palms, the clear sky above, the spell of the East in our souls; all these influences kept us moving in a lotus land of enchantment. The awakening came, however, all too soon as our itinerary carried us without delay into the old part of the town, the Arab quarters. Here conditions are unbelievable. The new part of the town, the French part, has crawled out toward the sea as if in shame, and has left this den of filth, this hole of vice behind. The streets are indescribably dirty, winding, steep, and narrow. The houses lean upon each other for support as if overcome by the stench of the filth they cover. Often a dozen or more families crawl into one little cell and live under conditions a decent beast would spurn. I saw goats among them and I wondered how the goats could stand it. The shops are nothing more than holes in the wall. The few native industries are carried on in full view—embroidery in gold and silver thread, brass utensils, decorations of every description, boots of colored kid skins, etc. In one place we saw little children hardly more than of school age weaving delicate patterned rugs. Up out of and above this mound of filth towers the Kasbak, once the citadel and palace of the Deys. There we saw the graceful pillars and delicate tilework so characteristic of the Moors. It was with a sigh of relief more than regret that we betook ourselves to a modern hotel for lunch. In the evening we set sail for Naples.

## GIPSY SMITH BEGINS AT WOLVERHAMPTON

On Saturday night it was with high expectation that we gathered at Darlington-street church for the first service of Gipsy Smith's mission. The whole premises—hall, schools, lecture hall, etc.—are in grand condition, reflecting credit on the caretaker, Mr. Frank Smith. Gipsy was delighted with the well-attended welcome meeting, because it was in every way such a good start. The number of men present greatly impressed him, and he characteristically asked them to stand, so that the women could give them a cheer. It was obvious that, as Mr. Hopper said, there had been much prayer in preparation for the mission. In his introductory address Gipsy spoke first to the ministers who came to back him up. We were glad to meet the ministers of the Darlington-street circuit, the Revs. William Hopper, William Eastwood, Joseph Scott, B.D., and Alan R. Miller, also the Rev. Gibson Lawn, Super of Trinity circuit. Addressing these in reply to their brotherly welcome, Gipsy said:

"Some bring in, and some bring up, and I don't think you or I could explain which is the more important. I have been saved too well, I hope, to take glory to myself. If I did, it wouldn't belong to me. If you preachers bring people right up to the line, and I get them just over, we rejoice together. There are diversities of operations. The last time I had tea with the great theologian, Dr. Denny, he sat with a teaspoon in his hand and tears on his



cheeks, and he said, 'Dr. Reith, I'd willingly give up all my scholarship if I could get people to decide as this man does.' I said, 'Hold on, doctor; I should never get them if you did not give them such an authoritative gospel.' And Gipsy went on to press home the thought of revival through personal witness.

At the close (a rather rare thing on a Saturday night) a considerable number rose and accepted the invitation to the enquiry room, where all the ministers were quickly engaged in dealing with them. A great beginning!—Methodist Recorder (London).

### BILLY'S NEW KNIFE

By Robert B. Pattison.

It was Billy's birthday. A rare occasion, it came along one a year. Billy wanted more of them, especially when his father asked him what would please him as a birthday gift. Wanted? What but a pocket knife!

For a boy and his jack knife belong together just as much as a boy and his appetite, and that is as close as things can ever get. Both of them; knife and appetite are usually pretty sharp too.

Diamonds? Let his sister have them—a good knife is worth a dozen gems. Diamonds never cut a whistle out of a willow stick. A pocket knife beats a king's scepter any day. Scepters cannot cut initials in a board fence. Every real boy knows what's what, and a pocket knife is what!

"Billy," began his father, "do you know how this new knife of yours got started? The first one did not look much like yours. People used sea shells at first, cutting with their sharp edges to scale or cut wooden bowls. Then came flints, stones chipped into scrapers with which to dress deer skins. Later, men learned how to harden crude iron so as to make an axe that could cut hard wood quite well. Finally came steel, something like the blade in your knife. Some steel workers became so skillful that they could fashion a sword that would bend around the human body without breaking. These swords were called Damascus blades."

"Sounds interesting, Dad," said Billy. "I'm lucky not to have to use a shell to sharpen my lead pencils with, or a flint when I want to cut an apple in two. It all came gradually, as you have shown."

"Very gradually, Billy. There were no table knives till about the time of Christopher Columbus, 450 years ago. He may have been able to discover America, but he had to believe that fingers were made before forks as he sailed westward. Even George Washington, with his army sword, never owned a knife that would fold up and slip into his pocket the way yours will. Such jack knives were not invented till he was quite middle-aged."

"That's where I get ahead of George Washington. Hope for me yet, Dad!" And Billy looked it. For whittling is a part of life worth while to a live boy. And he added, "Do whittlers ever get famous, father?"

"Famous enough, if they whittle to make more than just shavings and chips. The sculptor, Daniel Chester French, who made the world-famous statue of 'The Minute Man' at Concord and the marvelous statue in Washington was fond of whittling when a boy. One day he used his pocket knife on a turnip and turned a bull frog out of it to show what his jack knife was worth. And another famous man was Samuel Cunard. The Cunard Line of steamships really began when young Samuel whittled

away on small wooden boats. When he grew up he still made boats, but giant steel ones instead of little wooden ones—passenger ships instead of toys, carrying thousands of people and tons of freight in place of the small masts and tiny sails his first whittled ships could carry."

"I get your big idea, Dad. You want me to know that when French and Cunard whittled they made something worth while. It would have been too easy just to keep their pocket knives cutting something. Shavings do not amount to much unless they are the left-overs from some object carved usefully or beautifully. This birthday pocket knife here may be telling me a few things whenever I use it. Dad, you surely know what to give a fellow for his birthday!"

And Billy did just what you would have done. He looked thankfully and happily at his new knife. Then he looked thankfully at his father.—Watchman-Examiner.

### CHRIST IN MY HOME

While I was too young to have any religion of my own, I had come to a home where religion kept its fires always burning. We had very few "things," but we were rich in invisible wealth. I was not "christened" in a church, but I was sprinkled from morning till night with the dew of religion. We never ate a meal which did not begin with a hush of thanksgiving; we never began a day without "a family gathering" at which mother read a chapter of the Bible, after which there would follow a weighty silence. These silences, during which all the children of our family were hushed with a kind of awe, were very important features of my spiritual development. There was work inside and outside the house waiting to be done, and yet we sat there hushed and quiet, doing nothing. I very quickly discovered that something real was taking place. We were feeling our way down to that place from which living words come and very often they did come. Someone would bow and talk with God so simply and quietly that he never seemed far away. The words helped to explain the silence. We were now finding what we had been searching for. When I first began to think of God I did not think of him as very far off. We all joined together to listen for God and then one of us talked to him for the others. In these simple ways my religious disposition was being unconsciously formed and the roots of my faith in unseen realities were reaching down far below my crude and childish surface thinking.—Rufus M. Jones, Professor of Philosophy in Haverford College.

### GOOD OLD DAYS

When streets were lightless and passage made dangerous by filth from above and footpads below, when barbers were doctors and eight out of ten patients died of the simplest operation, when good folks exposed themselves to smallpox to get it over with, when the black plague left towns and villages lifeless and deserted as a graveyard, when life was short and dull, when labor was slavery and freedom was the phantom of the sword and silver—those were the "good old days"! Let no man deceive himself. Life has traveled far, and has still farther to go.—Presbyterian Banner.

"My father kept a saloon. The reason university professors vote wet is because they want their booze."—A Trolley motorman.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond

### UNEMPLOYMENT IN THE COUNTRY CHURCH

An economist of wide reputation delivered an address at Duke University, Saturday, March 11, in which he stated: "While we sit at this luncheon table there are approximately sixteen million unemployed people in America." Often in recent days have we heard such estimates that remind us of the serious situation facing us in the industrial life of our country.

In the country congregations of the Methodist Episcopal Church, South, in North Carolina there are approximately 150,000 members who do not perform any part of the work of the churches to which they belong. The remaining 50,000, or one-fourth of the whole, constitute the source upon which the ministers may call for at least some work. Three idlers for every workman. Is that a just estimate? Physical activity is necessary for physical growth. Religious activity is just as essential to spiritual development.

The country church of America could do anything that should be done if all its forces could be counted upon for a just share in its activities. One hundred and fifty years of history in a society rising from crude pioneer life to a scientific age and complex social order, and yet the country church has come only one-fourth of the way from the "preacher program" of the early days to the "total membership program" necessary for this day.

#### Chapter VII.

### EARLY METHODISM AT WORK

Reid Wall

#### METHODISM GOES TO THE OUT-OF-DOORS

Three weeks after his Aldersgate experience John Wesley, in company with a fellow member of the Holy Club, Benjamin Ingham, set out to visit the Moravian communities in Germany. He wanted to know more about Peter Boehler's people, and he wanted to see the homes that sent out people "not afraid to die" in ocean storms. They went by Count Zinzendorf's home then on to the quiet little village of Herrnhut, the principal Moravian settlement. Here Wesley interviewed a number of the Moravians, writing down their experiences with scholarly carefulness. He studied their history, government, schools, orphanages, and other charitable institutions. He did not seem to be in complete sympathy with everything he saw.

#### What Was Methodism's Pentecost?

During the autumn months of 1738 John Wesley was busy in the small religious societies. He preached where he could, taught those who came seeking, and spent much of his time with small groups studying and praying. He centered his activities in Fetter Lane Society, which he had organized at the beginning of the year. December 11, hearing that Whitefield had arrived from Georgia, he hurried to him and they took counsel together.

On new year's eve the London members of the Oxford Holy Club met with about 60 of the brethren in a love feast in Fetter Lane. Wesley describes the experience thus: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise thee, O God, we acknowledge thee to be the Lord.'" So was the revival born in pentecostal atmosphere.

#### More Churches Are Closed

After preaching at St. Giles Wesley notes, "I am to preach here no more," but it is with rare satisfaction that he exults, "How was the power of God present with us!" Two weeks later he was invited to preach at Sir George Wheeler's Chapel in Spitalfields both morning and afternoon. At the conclusion of the morning service he was requested not to return. Wesley good naturedly declares this sudden rebuff "a good remembrance, that I should, if possible, declare at every time the whole counsel of God."

Nor was the idolized Whitefield accorded any better treatment when he returned from Georgia. He was eyed with suspicion as one of the Methodists. The jealous clergy assailed him. Only a few pulpits were open. It was the church herself that expelled religion from her musty interiors out to where the unheeded multitude was waiting.

#### The Miners Hear a New Story

As Whitefield traveled about he met with growing opposition from the clergy and from the mob. At Bristol he was re-

fused the use of the church for a service in behalf of his Georgia orphanage though it had been promised him. This led to the great change in his preaching. Outside of Bristol was Kingswood, a rough colliery district, entirely without a church. The miners lived like savages. They were cut off from the middle classes and from other sections of the laboring classes. They spent the night in dirty, ruined villages and the day in the slime of subterranean galleries. They heard no preaching and knew not the meaning of worship. The crimes that are to be expected among oppressed peoples living in squalor flourished.

When the elite congregations were denied him, Whitefield turned to these poor colliers. His first sermon was from the Lord's Sermon on the Mount, Matthew vi. 2, 3. Two hundred heard him. The next time there were two thousand, then five thousand, and eventually twenty thousand. A famous entry in his journal runs thus: "The first discovery of their being affected was to see the white gutters made by their tears which plentifully fell down their cheeks as they came out of the coal pits. Hundreds and hundreds of them were soon brought under deep conviction which happily ended in a sound and thorough conversion. . . . The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, . . . at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame, me."

#### Wesley Begins Field Preaching

Whitefield's first sermon at Kingswood was on February 17, 1739. He was not the kind to become a pastor to them, however, because he was planning to return to America. He also wanted to get back to London. Early in March he wrote to John Wesley, urging him to go to Bristol without delay. Wesley did not like the idea. He began to cut the Bible, and every section to which he opened told of suffering and death. When he and Charles presented the matter to the Fetter Lane Society a warm debate started. Arriving at no decision by that route he drew lots. The card said "Go." This method of making a decision does not sound especially notable. It was often used in that day.

April 1 he was expounding the Lord's Sermon on the Mount to justify field preaching. He needed strong bolstering, for he was going against every rule of his training, as well as his own innate sense of order. After hearing Whitefield he wrote: "I could scarce reconcile myself at first to this strange way of preaching in the fields: . . . having been all my life (till very lately) so tenacious to every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church."

The next day Whitefield showed him around, introducing him to the people, then departed for London. Less than three hours after he left Wesley was proving himself a worthy successor by submitting "to be vile" and proclaiming "in the highways the glad tidings of salvation to about three thousand persons." His text was the same that Jesus used when he spoke in the Nazareth synagogue, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

The next Sunday he preached at seven a. m. to a thousand in Bristol, afterward to fifteen hundred in Kingswood. In the afternoon five thousand of the miners heard him. The texts were most appropriate, and the sermons must have struck deep in the hearts of his hearers.

"Ho! every one that thirsteth, come ye to the waters; come and buy wine and milk without money and without price." "If any man thirst let him come unto me and drink."

At Newgate while he was preaching, two listeners fell to the ground as if thunderstruck. Their agony was soon turned to joy and they sang of righteousness. George Whitefield's dramatic eloquence gave the people emotional release, but when Wesley spoke with earnest conviction it stirred deep emotion which was so pent up that the hearers literally had to burst forth.

Every day, every hour, he was busy preaching, meeting inquirers, teaching in societies, and forming new ones. He was never willing to preach unless he could conserve the fruits. Whitefield enjoyed the very act of preaching. Wesley was careful to nurture the spiritual lives he had led to the new birth.

"Religion released from the dim aisles and naves and crypts where it had been so long imprisoned and befouled, poured like a tonic whirlwind across the fields and hills of the countryside, into the hovels and alleys, the slums and the streets, the factories and mines of the new industrial cities of the growing metropolises—a rushing, mighty wind of the Spirit destined to blow those cities at last very clean."



## OLD WASHINGTON LEADS THE VAN

The best news that has reached the Advocate office for many days is the report from Washington far down on the Pamlico in the midst of some who have known little but a "doleful tale of woe." The \$562 secured on an asking of \$300 for missions is the least part of the achievement. This is a demonstration and a dedication, pointing the way for others—for an Easter day that will be filled with gladness and a new sense of victory.

Remember that this is the fifth consecutive year that the pastor, Rev. Ed J. Rees, with his former congregation, the Oxford church, and his present congregation has raised the amount of \$500 for the support of this special missionary on the field.

This is the way that Washington and the indomitable Rees won, putting Washington in the forefront of this our special effort for missions and spiritual life. Note:

(1) The special object of the campaign was a share in the support of Rev. J. J. Davis, missionary for ten years in the Congo.

(2) The mission book was taught throughout the Sunday school, missionary programs were given, and missionary facts were presented by the pastor from the pulpit, in prayer meeting, and in the homes.

(3) The quota set by the presiding elder was \$300. The goal set by the church was \$500. The amount raised was \$562 in cash on Sunday, March 19. The offerings averaged \$2 per contributor. The purpose was to obtain a small average. It was obtained.

(4) There were 25 separate quotas. Eleven more than raised their quota. Seven raised the quota. The total was more than over the top. As near as possible every child in the Sunday school, every member of the church was approached for a sacrificial offering. The day was declared to be one of the most triumphant in recent years in this old church in "original Washington."

(5) During the campaign attendance at Sunday school increased. Attendance at church services, morning and night, increased. Offerings through the local budget increased. Repairs to the amount of three hundred dollars have been done, or shall be completed by Easter. Missionary prayer meetings were held. The missions campaign has automatically led directly into the door of a church revival. The offerings came in the midst of one of the strangest times in national history—bank closings, business failures; but there was joy, faith, fortitude, consecration, denial, prayers and gladness in the hearts of God's people down on the Pamlico.

The church bulletin last Sunday adds this further under the head, "What Our Mission Campaign Has Taught Us":

"With the coming of this Sabbath, our period of special missionary emphasis comes to a close. We will not cease to be missionary, for if we do, we cease to be spiritual, liberal and prayerful. During these days we have seen Christ's world, its need, its hunger, and have 'adopted' a missionary to help heal the wound. We have thus had some of these following results: More prayer and faith; more self-denial and sacrifice and joy; local charity work has been done; church dues have been paid by many; a new tide for improving our church home has swept over us. It is always the truth that when folks help others, they will help themselves. Many prayer meetings have been held, and long after the dollars have been forgotten the spiritual grace thus rendered will be in evidence. Thank God!"

## PLANS FOR THE SUMMER

The leadership schools at Lake Junaluska and Mount Sequoyah were established to offer opportunities for conference, district, and local church workers to become acquainted with each other, to play together, to share in rich worship experiences, to study their mutual problems, and to plan together for the ongoing of the kingdom. Untold values have come from these schools as they have fulfilled these purposes.

During July and August these schools will be in session again. Provisions are made for all groups of workers in courses that will have special attractions. In addition plans are being made for conference hours when those who have problems to discuss may have the help of general board and conference staff workers.

In each school there will be a course on the District Program of Christian Education in which presiding elders and other district staff members will share in the study of their tasks. This should be one of the high points of the summer programs. Every conference should be represented in these classes.

The members of the conference board staff will also face their own problems as they work together in a seminar.

Speakers who have already accepted invitations are: Bishops Mouzon and Kern, Dr. Gilbert T. Rowe, Dr. Elbert Russell, Dr. H. Shelton Smith, and Dr. Harvie Branscomb.

Full announcements about speakers, courses and other features will be released at an early date. In the meantime make note of these dates and begin to "talk up a crowd" from your church.

### Mount Sequoyah, Fayetteville, Arkansas

Young People's Leadership Conference, July 13-25.

Leadership School, July 27-August 10. (The board of missions will co-operate in this term in providing courses of special interest to workers in the woman's missionary societies).

### Lake Junaluska, N. C.

Young People's Leadership Conference (at Educational Building), August 3-15.

Leadership School, August 3-15 (board of missions will co-operate, with classes to be held at the Mission Building).

Leadership School, August 16-30.

Write for catalog giving full details. Ready in April. Division of Leadership Training, 810 Broadway, Nashville, Tenn.

J. Fisher Simpson.

## A PECK OF PENNIES

Last Sunday I worshipped with Rev. E. M. Jones and his great congregation at Belmont Park, Charlotte, and heard him preach about money. He had preached about the same thing the Sunday before or had announced that he would talk about it last Sunday; and he did as few ever heard it presented before, and he had a house full, taking his text from Mark 12:41. "And Jesus sat over against the treasury." Where he noted how the people cast money into the treasury. At the same time he called attention to the widow's mite, showing that he was interested in people's giving, as well as how much. Then the preacher took up the subject of money, saying it was the most social thing in existence, for it was just the same to the lowest and highest stratas of society; that it was the root of most evil; the love of it filled the penitentiaries; caused murders; did all manner of evil. Then he most interestingly told of what wages earned meant, illustrating by reference to a worker in the mills, who earned perhaps \$12 a week, \$2 for each day's work; that was what he had to do as he pleased with, but that \$12 represented more than that much money, for that man had put one week of his life into it; his time here was one week shorter; he had put part of his life, his muscle, his nerve force into it, which made it sacred, and he should spend it wisely; but that is not the message I am trying to get to you; it was a part of the program all churches in the connection are supposed to have on at this time—the self-denial offering Easter Sunday in an effort to save the mission fields. It was announced that Mr. L. M. Smith, the efficient and honored superintendent of the Sunday school, was going to raise a peck of pennies. Think of that! And the women's Bible class was going to raise half a gallon of these pennies. How many dollars will a peck of pennies count out? To me that was a profitable hour. Either by intent or by accident, a good appointment was made at Winston-Salem last November. Both preacher and wife are happy, and the people are boasting of what a leader and preacher they have. C. W. Hunt,

Charlotte District Lay Leader.

## MT. AIRY DISTRICT MEETING OF PASTORS AND THEIR WIVES

On Thursday, March 30, from 10 to 3 o'clock, the pastors of the Mount Airy district and their wives will meet at Elkin. The group will be luncheon guests of the Elkin ladies at noon.

While the pastors are discussing the problems of revivals, pastoral work, benevolences and other finances, their wives will be wrestling with the dual problem of balancing the budget and making improvements at the parsonage.

W. E. Poovey, Presiding Elder.

### THE FELLOWSHIP OF SAINTS

"Where two or three are gathered in my name, there am I in the midst of them." (Matt. xvii. 20).

"So then, ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone." (Ephesians ii. 19, 20).

"Wherever Christ is, there is the Catholic Church." (Ignatius).

"Wherever Christ is discerned, there is the Catholic Church." (X.)

\* \* \*

"The true church is not a separate mass of people, not a particular sect to be pointed out with the finger, not confined to one time or one place; it is rather a spiritual and invisible body of all the members of Christ, born of God, of one mind, spirit, and faith, but not gathered in any one external city or place. It is a fellowship, seen with the spiritual eye and by the inner man. It is the assembly and communion of all truly God-fearing, good-hearted, new-born persons in all the world, bound together by the Holy Spirit in the peace of God and the bonds of love—a communion outside of which there is no salvation, no Christ, no God, no comprehension of Scripture, no Holy Spirit, and no Gospel. I belong to this fellowship. I believe in the communion of saints, and I am in this church, let me be where I may." (Sebastian Franck. 1499-1542).

"To this assembly do I stick; in this holy church do I rejoice to be. Jesus Christ is my Head, my Teacher. He is everywhere with me and in me, and I in him. Although the Protestants should chase me amongst Papists or Atheists, yet I should still be in the holy church and should have all the heavenly gifts common to all believers, and although Papists should banish me into Turkey, yet even there should I be in the holy church." (Valentine Weigel. 1533-1588).

"If there be in thy Eternity before Thee, some one body, or kingdom of thy children, not a division, not a tribe, not a party, but one that includes all, one that by principles and sympathies in common with all offers sacrifices of thanksgiving for all, and communicates blessings to all, then I pray, if it seem good in thy sight, that I may be associated with that body. Or, if there be a people made up of the innocent and the redeemed of all planets, systems, and their heavens, who being neither shut up in the limits of self-love, nor in the individuality of any one heaven, but who, heartily loving the whole out-born variety of thy love and fullness, desire to include the utmost diversity of genius and character in their unity, then I desire and pray, in submission to thy holy will, that I may be qualified for admission amongst that central, all-related, all-embracing people. Or, if it be rather for thy glory, and for the good of all, that I be kept watching daily at the gates, and waiting at the posts of the doors of the least and outermost mansion of thy eternal house, then my only prayer is, Father, thy will be my heaven. Amen." (John Pulsford: "The Supremacy of Man.")

\* \* \*

"However faithful, however zealous a man may be in devotion to the outward society in which he was born, in which he first repented and trusted, he will find as he goes on that there are deep affinities, and perhaps the

deepest between him and those who belong to other fellowships, and are called by other names. He will find himself inwardly tied to those from whom he is outwardly divided. The teachers who speak to him most commandingly will often be of a seemingly alien company. Is he then to renounce them or disown them? Far otherwise. He is to recognize that besides his fellowship in the outward church, which may mean more or less, he has a still more precious communion in the holy assembly. . . . Whatever is external will pass. . . . But the holy assembly will never pass. The holy assembly where the Spirit of Christ dwells must endure with Christ. . . . It is one of the mysteries of Christian life that there are not only separations between outward societies, but often fierce and bitter controversies, controversies in which men fight against one another, who, if they only knew, are one in heart. It is one of the chief alleviations of the sorrow of earthly disunion that we may ever and anon come to the surprised and joyful consciousness that the brother who is bearing another name and is fighting in another army is in reality at one with us in the mystical holy church. . . . In the fellowship of the holy assembly is peace. . . . If our fellowship there is sure, we can bear it, though we are cast out of all historical and visible societies. We can bear it if we are in communion with Christ himself, and if we may live and die in the peace of Israel and the grace of the holy assembly." (W. Robertson Nicoll: "The Garden of Nuts.")

\* \* \*

The few that truly call thee Lord,  
And wait thy sanctifying word,  
And thee their utmost Saviour own,  
Unite and perfect them in one.

O let them all thy mind express  
Stand forth thy chosen witnesses,  
Thy power unto salvation show,  
And perfect holiness below.

From every spot and wrinkle free  
Redeemed from all iniquity,  
The fellowship of saints make known,  
And, O my God, might I be one!

(Charles Wesley).

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . to the general assembly and church of the first-born who are enrolled in heaven. . . . and to the spirits of just men made perfect." (Hebrews ii. 22, 23).

W. R. Maltby.

### MUTE GIRL

I remember once when I was eight,  
A girl named Chloe came into our house  
To scrub and cook and keep the cottage straight  
And set a trap to catch the pantry mouse.  
She had the manner of a small brown bird,  
And she was like a thrush in shade and size;  
She always listened to the spoken word,  
But answered only with her darting eyes.  
My mother said that she was wholly dumb—  
And how could I dispute what mother said?  
But when sometimes unnoticed I would come  
Upon her kneading dough, for baking bread,  
Or cutting paper for the cupboard shelf,  
She would be singing softly to herself!

—Gilbert Maxwell, in the New York Times.



# Dr. Carnaro Drayton Smith—Minister, Author and Pioneer

By JOHN WESLEY EDWARDS

Dr. C. D. Smith was one of the first white men to move west of the Cowee mountain range into what is now Macon county, North Carolina. At an early age he became a Christian and a Methodist minister. He did more to establish the Methodist church in western North Carolina, East Tennessee and north Georgia than any other man of his day.

Carnaro Drayton Smith, eighth son of Samuel and Mary Smith, was born in Buncombe county, North Carolina, April 1, 1813. His grandfather, Joseph Smith, was born on the eastern shore of Maryland, April 1, 1730. He was of English descent. His grandmother Smith, whose maiden name was Rebecca Dath, was born in the same neighborhood, April 1, 1739. She was of Welsh blood. They grew up and were married in the section of their nativity. In 1765 they moved to North Carolina. During the journey the father of C. D. Smith was born in a public inn, in Albemarle county, Virginia, August 20, 1765. A few weeks after they resumed the journey and settled at Hawfields in Guilford county, where they lived when the battle of Guilford Courthouse was fought. His maternal grandfather, Daniel Jarrett, was born in Lancaster county, Penn., December 18, 1747. He was of English descent. Dr. Smith's grandmother Jarrett, whose maiden name was Catherine C. Moyers, was also born in the same county and state, February 9, 1753. She was a German woman. They were married October 25, 1772. They, also, shortly after married and moved to North Carolina and settled in Cabarrus county. There C. D. Smith's mother, Mary Jarrett, was born June 23, 1775. Soon after the close of hostilities between the whites and the Cherokees, the two families drifted across the mountains and settled in Buncombe county. As early as some time in 1796, the father and mother of the subject of this sketch were married in Asheville, and settled three miles west of the town.

The Tennessee valley, now Macon county, was acquired under the treaty of 1817-1819. Dr. Smith's father was determined to move into the newly acquired territory, and in the winter of 1819-20 he went to the valley and purchased an Indian improvement. Leaving his eldest son in possession, he returned to Buncombe. In February, 1820, he with a neighbor took some cattle and hogs out to the improvement and took C. D. Smith along to ride a horse. Then the father left him and the eldest brother in charge of the improvement and he returned to Asheville to make the final move, which took place in April. During the summer, 1820, a survey of the lands were made, and in September following they were sold at public outcry to the highest bidder at Waynesville. At that sale Dr. Smith's father purchased what was known as the Tes-senta towns, now a part of Smith's Bridge township near Otto.

Here on the farm young Smith grew to manhood. Like most other purchases it required all that could be made on the farm and by stock raising to pay the state for the lands purchased. In circumstances like these educational advantages were quite poor. The immediate community, however, was made up of a substantial and rath-

er intelligent class of farmers, who kept up good subscription schools during the fall and winter, to which the boys and girls were sent. In these schools young Smith received all the education he ever had under regular teachers. His father had a small library of useful books, which he eagerly read, besides the usual studies in school.

In 1832 he went to Caney River, then in Buncombe county, to work for a brother of his. His duties were preparing ginseng root for the Chinese market.

In 1836 at a camp meeting held at Caney River camp ground by Rev. Charles K. Lewis, the preacher in charge of the Black Mountain circuit, he professed conversion and joined the Methodist church. In the following June at a quarterly conference held at Alexander's Chapel, in Buncombe county, he was licensed to preach by order of the conference, Thomas W. Catlett being presiding elder. Having been recommended, he attended the annual conference, which met at Madisonville, Tenn., in October, 1837, where he was admitted on trial into the Holston conference, Bishop Morris presiding. Through the urgent solicitation of David B. Cumming, presiding elder of the Lafayette district, he was assigned at that conference as a junior preacher under Daniel Tayne to the Lafayette circuit. North Georgia then belonged to the Holston conference.

With the commencement of the work of a circuit preacher, he applied himself to books with a view to improve his education and acquire a fund of knowledge suited to the work of a preacher having to deal with the masses. Whatever, therefore, of education and information he possessed was the result of personal effort unaided by collegiate instruction and training. Studying was his life's work. Indeed there was scarcely a day during his lifetime that he did not put forth some effort to aid his general store of knowledge and mental culture. He was presented with a D.D. degree by the Hiwassee College of North Georgia in later years.

In 1838-39 he traveled the Lebanon circuit. He averaged a sermon for every day he was on the circuit, and went to conference spitting blood—some of his good friends told him that he would not live another year. In 1839 and 1840 he served as an agent for Holston College, located at New Market, Tennessee.

In 1840-41 he traveled the Wytheville circuit with James Atkins as junior. That circuit extended at that time from Mt. Airy to the mouth of Back creek, on New river below New Bern 11 miles.

In 1841-42 he was in charge of the Jonesboro circuit. According to some of Dr. Smith's papers, this was the most eventful year of his life. Mr. Hicks had a severe spell of fever in the fall of 1841 and was unable to work. In May following he reported himself effective and was sent to aid Dr. Smith on the Jonesboro circuit. Their work was blessed at every point and during the year they added to the church nearly 800 members. The fourth quarterly conference was held at the camp meeting at Bushy creek camp ground, the present site of Johnson City. At that meeting two persons were instantly killed by electricity during divine services. (Cont. on page 26)

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### PROHIBITION RALLIES

Among the other outgrowths of the sub-district Christian education institutes just held in the Wilmington and New Bern districts is the plan for a number of temperance and prohibition rallies. Among the rallies to be held will be one at Elizabethtown, May 22, in connection with the young people's spring rally for a large portion of the Wilmington district, and one at Clinton, the date to be arranged.

The rally at Clinton will have the support not only of the Methodist churches of Sampson and adjoining counties, but also of Presbyterian and Baptist representatives of these denominations in attendance upon our Clinton sub-district meeting joining in the resolutions, unanimously adopted, to rally the temperance and prohibition forces of the churches, including especially the young people. Among the pastors present in our Clinton institutes pledging their support of plans for the prohibition meeting were Rev. Daniel Lane of Clinton, Rev. M. E. Cunningham of Warsaw, Rev. R. G. Dawson of Garland, Rev. A. L. Thompson of Roseboro, Rev. F. B. Joyner of Faison, Rev. Mr. Somers, pastor of the Clinton Presbyterian church, and Rev. Mr. King, pastor of the Clinton Baptist church.

### INSTITUTES WELL ATTENDED

Practically every charge of the Wilmington district was represented in the attendance upon the sub-district Christian education institutes conducted at Lumberton, Elizabethtown, Clinton, Wilmington, and Jacksonville. The number of persons at each meeting ranged from 75 to 150. Rev. W. C. Martin, the presiding elder, emphasized in unmistakable language the district plans for promoting Christian education during the year, stressing especially the organization of a local church board of Christian education in every church, the setting up of the children's, young people's, and adult divisions, the launching of vigorous efforts to bring into the membership and fellowship of the church school those not already in, the training of workers, the observance of special days, including Sunday School Day, Young People's Day, College Day, and monthly Missionary Day, and the teaching missions regularly as a vital and integral part of Christian education in each Sunday school.

Other district workers assisting in these institutes were Rev. G. G. Dawson, director of the young people's division, Mrs. Daniel Lane, director of the children's division, and M. J. Cowell, director of adult work. Mrs. Brian, our conference director of young people's work and extension secretary, and Mr. Gobbel

took part in the discussions, both in general meetings and group conferences. Miss Sadie Mai Wilson of the general board staff, Nashville, was detained in Nashville on account of the closing of the banks.

### OTHER INSTITUTES

At this writing it is impossible to report the New Bern district institutes; they will be reported next week. Places for these meetings are Beaufort, New Bern, Kinston, and Goldsboro.

Beginning at Fayetteville, Tuesday, March 28, a series of Fayetteville district Christian education institutes will be conducted as follows:

Fayetteville, March 28.  
Laurinburg, March 29.  
Mount Gilead, March 30.  
Sanford, March 31.

The sessions begin at 3:30 in the afternoon and continue through 8:30 or 9 o'clock, with a picnic supper at 6:30.

Workers with children's classes and departments as well as with young people's and adult groups, and administration workers and others interested, are expected to attend.

Miss Sadie Mai Wilson of the general board staff, who was detained in Nashville on account of the banking situation, expects to help us in the Fayetteville district.

Although unable to attend on account of illness, the presiding elder, Rev. J. C. Wooten, will be represented in the institutes by members of his district staff. Mrs. Brian and Mr. Gobbel, of course, expect to assist.

### SUNDAY AT LUMBERTON

Mrs. Brian and Mr. Gobbel spent Sunday, March 12, with Rev. B. B. Slaughter at Lumberton, meeting with the workers council in the afternoon, with the young people in the evening, and speaking to the evening congregation at 7:30. It was an inspiration to have these contacts with the faithful workers at Lumberton, to note the evidences of progress and determination to move forward, and to see how wholeheartedly the people are following the leadership of Mr. Slaughter, the pastor, and Mr. Thompson, the superintendent.

### OLD HUNDRED OPENS

Rev. W. D. Yarborough, pastor of the Laurel Hill charge, announces the re-opening of the Sunday school at Old Hundred. There are about 40 pupils in attendance each Sunday.

### ANOTHER SCHOOL TO REOPEN

Tabernacle Sunday school, Snow Hill charge, which has been closed for about

two years, will reopen on the fourth Sunday of this month, according to Rev. W. L. Maness, the pastor. An enrollment of 40 or 50 is anticipated.

### OTHERS PLAN REOPENING

A number of Sunday schools, closed for a number of years, plan to reopen soon. Efforts of our office to enlist activity of local leaders are finding hearty responses at many places. For example, Ormond's Chapel, Hookerton charge, closed for several years, will reopen this summer, according to the pastor, Rev. J. G. Phillips. Our office is in communication with the pastors of other churches at present having no Sunday schools. We anticipate the restoration of Christian educational opportunities to the children, young people, and adults of a considerable portion of the forty-odd churches not now maintaining Sunday schools.

### Young People's Division

\* \* \* \* \*  
\* OBSERVE \*  
\* YOUNG PEOPLE'S DAY \*  
\* SUNDAY, MARCH 26 \*  
\* \* \* \* \*

### MORE PLEDGES

There are still a few pledges coming in for the Young People's Mission Special. The Weldon young people's division, one of our most recently organized divisions, reports a pledge of \$10, and another new division, Yanceyville, pledges \$3. We hope others will follow their example. It is also our hope that payments will be made on all pledges regularly. With our assembly just four months off, we must give careful attention to the payment of these pledges, so that we may report 100 per cent paid on July 3.

### BETHEL REPORTS

Miss Margaret Blackwell, president of the Bethel young people's division, Yanceyville circuit, writes an interesting letter concerning plans for this division in the near future. In addition to giving a play and carrying on their regular weekly meetings, these young people are planning for the activities of the various committees under the leadership of the following persons: Louise Stroder, Mrs. George Brandon, Margaret Hayes, and Evelyn Blackwell.

### YOUNG PEOPLE'S DAY

Splendid work has been done by our district directors and associate district directors of young people's work in the promotion of the observance of Young People's Day, March 26, and we take this method of expressing our appreciation of their co-operation in this matter. We feel confident that there will be an increase in the number of divisions observing Young People's Day this year, and we shall be interested in getting reports of these observances.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### REPORTS FROM GREENSBORO, HIGH POINT AND WINSTON-SALEM

The closing sessions of the Greensboro, High Point, and Winston-Salem schools were held last week and below we give a summary of the results as given at the closing sessions. The official enrollment of the three schools was 674 and the total number of credits earned was 544. By schools the totals are: Greensboro, 295 enrolled with 247 credits; High Point, 192 enrolled with 161 credits; Winston-Salem 187 enrolled with 136 credits. There were 11 courses offered in the Greensboro school, six of which were general courses as follows:

The Fourth Gospel, taught by Dean Elbert Russell of Duke University, 53 enrolled, 33 credits; Evangelism, taught by Rev. J. H. Armbrust, pastor of North Wilkesboro church, 13 enrolled, 12 credits; Survey of the Old Testament, taught by Dr. E. E. Ayers of the faculty of Greensboro College, 11 enrolled, 10 credits; Missionary Education in the Local Church, taught by Rev. C. C. Herbert, pastor of Wesley Heights church, Charlotte, 30 enrolled, 28 credits; Principles of Teaching, taught by Prof. G. B. Phillips, superintendent of Greensboro City Schools, 25 enrolled, 24 credits; Administration of Christian Education in the Local Church, taught by Rev. John F. Kirk, conference executive secretary, 14 enrolled, 11 credits. The following five specialization courses were offered: Building the Program for Seniors and Young People, Mrs. John F. Kirk, assistant conference director of young people's work, 33 enrolled, 30 credits; A Study of Early Adolescence, taught by Prof. B. G. Childs, department of education, Duke University, 46 enrolled, 35 credits; Training Juniors in Worship, taught by Mrs. H. M. Wade of Parkersburg, W. Va., 19 enrolled, 18 credits; Training Primaries in Worship, taught by Miss Corinne Little, conference director of children's work, 11 enrolled, 8 credits; Training Beginners in Worship, taught by Mrs. O. V. Woosley, Winston-Salem, 40 enrolled, 38 credits.

Credits earned showed a very wide distribution as to churches, listed as follows: West Market 42, Greensboro College 72, Centenary 16, College Place 20, Proximity 6, Carraway Memorial 13, Grace M. E. 8, Bethlehem 6, Glenwood 12, Bessemer 17, Muir's Chapel 12, Bethlehem 2, Rehobeth 3, Kernersville 3, Calvary M. P. 2, First Baptist 2, Stokesdale 2; and the following one each: Pleasant Garden, Morehead, Magnolia Street Baptist, First Presbyterian, Lee's Chapel, West End M. P., First Reformed, Palm Street Christian, Calvary, High Point. There were nine students in the Greensboro school for office credit.

The High Point school by courses

showed the following results: Evangelism, taught by Dr. J. H. Barnhardt, pastor of Main Street church, Reidsville, 14 enrolled, 12 credits; Teaching Children, taught by Miss Corinne Little, conference director of children's work, 22 enrolled and 18 credits, and another course in the same subject taught by Mrs. N. M. Wade of Parkersburg, W. Va., 27 enrolled and 26 credits; Administration of Christian Education in the Local Church, taught by Rev. John F. Kirk, conference executive secretary, 6 enrolled, 6 credits; Building the Program for Seniors and Young People, taught by Mrs. John F. Kirk, assistant director of young people's work, 8 enrolled, 8 credits; Worship in the Young People's Division, taught by Rev. Carl H. King, pastor of Homestead-Duncan church, Charlotte, 27 enrolled, 24 credits; Principles of Teaching, taught by Prof. B. G. Childs, Duke University, 37 enrolled, 28 credits; Amos and Hosea, taught by Dr. G. T. Rowe, of the school of religion of Duke University, 51 enrolled, 39 credits. By churches the High Point school shows up as follows: Archdale 11, Calvary 10, Fairgrove 3, Fairview 3, Highlands 7, Jamestown 3, Mt. Vernon 4, Main Street 22, Trinity 12, Ward Street 5, Wesley Memorial 67, First M. P. 3, Unity 4, Oakdale 2; and the following one each: Midway, Oak Summit, Sedge Garden, Central Friends, and Burkhead, Winston-Salem.

The summary of the Winston-Salem school shows the following results: Professor Child's course, 42 enrolled, 25 credits; Dr. Rowe's course, 41 enrolled, 32 credits; Mr. Herbert's course, 9 enrolled, 9 credits; Mrs. Wade's course, 17 enrolled, 16 credits; Mrs. Kirk's course, 36 enrolled, 24 credits; Mr. Kirk's course, 14 enrolled, 10 credits; Miss Little's course 27 enrolled, 21 credits. There were applications for six office credits in Winston-Salem. Listed by churches they are as follows: Ardmore 11, Burkhead 14, Centenary 27, Children's Home 14, Central Terrace 5, Grace 11, Green Street 8, Marvin 5, Midway 5, Mt. Tabor 5, Oak Summit 7, Ogburn Memorial 9, Walkertown 3, First Presbyterian 3, St. Paul's Episcopal 2, Kernersville 3, and Crews 1.

The above figures do not record the best results of these schools. A very fine spirit was manifest at the closing sessions in each school, this being especially true of the schools at High Point and Winston-Salem. The untoward conditions induced by the declaration of a bank holiday during the first part of the three weeks of these schools seems to have had little if any effect on either the attendance or the spirit of the schools. Probably the best work in years was done in these schools this year.

### MR. KALE REPORTS RECENT SERIES OF INSTITUTES

I wish I had more space! There are so many things I'd like to say about the churches and people I met in Ashe, Alleghany, Watauga and Wilkes counties during the recent series of Christian education institutes held there. Take a look at the following topics. I could write at considerable length on any one of them.

(1) Rev. J. E. B. Houser's effective pastoral work.

(2) Rev. P. L. Smith's fine work on the Todd charge.

(3) Rev. T. G. William's smile, and his sermon on "We are laborers together with God."

(4) The excellent organization of the church at Warrensville—not forgetting the able leadership of Brother W. H. Jones, superintendent.

(5) The heroic labors of Rev. and Mrs. W. H. Benfield to rebuild their parsonage which was burned recently.

(6) Prof. R. E. L. Plummer raising Old Glory in front of the fine Crumpler public school building. The singing of the pupils inside the same building. (Note: Some day, God willing, Brother Plummer and the others at Crumpler are going to rebuild old Healing Springs church to keep step with their school).

(7) That able young pastor, C. E. Murray.

(8) The fine co-operation between Methodists and Baptists at Grassy Creek.

(9) That excellent superintendent, E. R. Duval of Grassy Creek.

(10) Mrs. G. W. Kirk and Mrs. Virgil Cox of Potato Creek.

(11) A warm-hearted group on a cold morning at Co's Chapel.

(12) That cordial family in the Sparta parsonage—the Russells.

(13) A prayer in the service at Shiloh church, Sparta charge.

(14) Eating beans in Alleghany!

(15) Sparta rebuilds after a disastrous fire.

(16) Old Sutherland church (Creston charge).

(17) Rev. G. C. Graham's leadership in Watauga.

(18) A supper with the Brendalls in Boone.

(19) Trying to fill J. H. Armbrust's pulpit!

(20) Rev. G. R. Stafford—efficient, effective.

And the list might be twice as long! So many things could be said about this interesting territory. I can't say everything, however, so I am trying these two things. I say them proudly.

First, I find many evidences of good work being done by Methodism in Ashe, Alleghany, Watauga and Wilkes. This good work is undoubtedly being inspired by the leadership of the presiding elder, Rev. W. E. Poovey. Brother Poovey was with me in a number of the institutes. Because of sickness he could not be with me at all the places, but he prepared the way for me. He knows the people of this territory and they in turn like him. His direction of Methodism's program in

(Continued on page 27)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Grogson St., Durham, N. C.

Mrs. Nettie de Ford writes: "The Hannah Koonce auxiliary has just closed a most delightful mission study, using 'Christ and the Coming Kingdom.' The pastor, Rev. R. M. Wright, made an excellent teacher. The attendance was fine and all received an impetus to serve humanity better by teaching, building and healing in Christ's name."

Mrs. J. W. Green, president of Ahoskie auxiliary, writes: "An officers' training day was held in the church at Ahoskie on March 9. Mrs. H. B. Baum presided over the meeting and called on Mrs. Pollard of Winton to lead the devotional service. Mrs. J. W. Greene spoke on 'What Makes a Good Missionary Officer.' Mrs. Hurley of Murfreesboro led the discussion on 'How to be a Good President.' Mrs. Baum called attention to the different items required for the standard of excellence. Plans were made for the next zone meeting, of which Mrs. Pollard is leader."

Mrs. A. M. Gates received a wire from Mrs. Perry saying that Council will be held March 22-27. Practically all the prearranged program will be carried out. A shortened term will require strenuous work on the part of the delegates, as the sessions committee will be busy at early morning hours as well as late at night. Mrs. Gates is a member of the literature committee, the financial policy committee and also on general conference relations. Mrs. W. C. Chadwick is a member of the committee on racial relations.

### STEWARDSHIP

When we talk of "stewardship" our thoughts too often go to the money question. We worry over whether we should give a tenth and over what is a tenth. Many of us think that it is too much to ask us to give a tenth. But do we stop and think, "How much owest thou?" We are bought with a price, and such a wonderful price!

I am not my own; I am His. I am bought with His own precious blood. Nothing I have is mine. All I have is His. Why worry about the tenth when all the money I have is His and should be used as he sees best? I am His trustee.

If I have really given myself to Him, then all I am and have is his. My personality. I must give every power I have, every talent; my strength of body and mind, my education, my gift of leadership, everything.

If we really love him and concentrate our whole selves to him, then the gifts for missions would flow into the Lord's treasury. Then we would always have the best of officers for our missionary societies. Then we would have those who

would be glad to serve in any way. If we are truly consecrated, we can sing with a glad heart, "take my silver and my gold, take my hands and take my feet, take my will and make it thine, take my heart—it is thine own, take myself and I will be ever, only, all for thee."

What a happy people we would be if we could sing this song from our hearts! And how fast the kingdom of God would come! But we are such poor, weak, sinful, indifferent, stingy, selfish children of God. Let us pray this prayer: Lord forgive, and help me now to give myself fully thine. May I love and serve thee with a glad and willing heart, knowing that "I am his and he is mine, forever and forever." Mrs. N. H. D. Wilson.

### SLOW BUT SURE

In the annals of the American Academy of Political and Social Science these interesting words are found: "Women are not impatient of arriving at results by the long method of education, line upon line, precept upon precept. It may be a biological difference. The mothers must have faith in slow processes." But in spite of this fact there comes a time when education upon a certain point crystallizes into actuality. The women of the Methodist Episcopal Church, South, feel that such a crystallization is about due to take place, after their long cultivation of the idea of full laity rights for women in the church, which would include equal clergy rights. At one moment one laughs, at another moment one cries over the arguments used in opposition to full freedom in the church of Christ for women. Why not apply pure logic and reason to the question? When the attitude of Jesus is considered in his

relation to people, we must wonder at the contrast that our methods of limiting freedom and personality in the church show when compared with his recognition of persons.

Mrs. J. C. Handy,

### A PRAYER

God, send us help for country folks—  
Isolated country men whose hands are  
horny because of labor too hard;  
Men whose backs are bent because of  
loads too wearisome to carry;  
Men whose clothes smell of fish and of  
earth;  
Country men whose hearts are little and  
whose outlook on life is limited be-  
cause of little chance to know of bet-  
ter things.

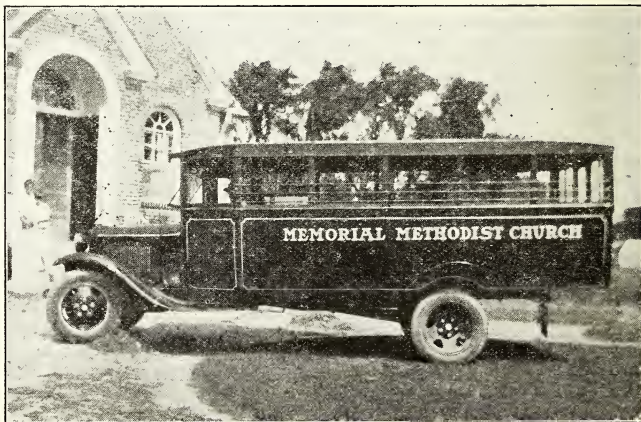
God, send us help for country women  
Whose vitality is sapped by excessive  
child-bearing;  
Whose days are an endless round of  
drudgery and toil—  
Our forgotten women whose lives be-  
cause circumstances are growing bit-  
ter and cramped and rebellious;  
Our women who are perishing for lack  
of vision—  
These women, the mothers of men.

God, send us help for country children  
Who grow up in homes where scant sun-  
shine enters through little windows—  
Children, whose happy laughter is stif-  
led by early burdens upon their frail  
shoulders.

Our country children who have little am-  
bition for an education  
And who feel, as do their mothers and  
fathers, that they are unwanted in our  
churches because of their shabby  
clothes and uncouth ways;  
Lord, help these men and women of to-  
morrow whom we are neglecting.

God, send us help for country folks!  
Send us strong men of God and eager-  
hearted women  
To share their life of vision with our  
country folks!

—Lota Leige Baum.



One way of making effective the country church. This may aid in answering the prayer of Lota Leige Baum on this page



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### COUNCIL MEETING IN LOUISVILLE

The Woman's Missionary Council meeting which, of necessity, was postponed from March 8-14, is meeting this week in Louisville, Ky., the formal opening to be held this morning (Thursday, March 23.) An interesting program has been arranged and those in attendance are looking forward to a most helpful, inspirational meeting. The Sunday morning sermon will be preached by Bishop Paul B. Kern, and the consecration service will be held on Sunday evening. Mrs. C. C. Weaver, president Woman's Missionary Society, W. N. C. conference, and Mrs. W. R. Harris, conference secretary, are in attendance.

### INTERESTING ANNOUNCEMENT

There comes to us from the entertainment committee of the Woman's Missionary Society of Waynesville, N. C., the meeting place of our annual missionary conference, the following announcement which will be of interest to all who may be planning to attend:

"This year the price for the noon-day luncheons served at the conference by the Waynesville ladies will be 35 cents each, instead of 50 cents as heretofore."

In other words, each delegate will be asked for a contribution of 70 cents at the registration desk when her name is enrolled to cover cost of luncheons. This reduction in prices is given us through the generosity of our hostesses, because of the present financial stress. We appreciate this kindness on the part of the Waynesville ladies.

### INTERESTING VISITORS AT OUR COMING ANNUAL MEETING

We are delighted to announce that among the visitors who will be in attendance at our annual meeting at Waynesville and who will occupy prominent places on our program are Dr. F. P. Manget, medical missionary to China; Miss Naomi Howie, missionary to China, former W. N. C. conference girl, and Mrs. W. A. Newell of Greensboro, Council superintendent of Christian social relations, who will be our Council representative.

Dr. Manget was with us in Charlotte in 1925, and his magnetism as a speaker won the admiration of all who heard him at that time, and in his coming this year we shall hear him with renewed interest. Miss Howie was also at the Charlotte conference in 1925, at that time an outgoing missionary, and we are sure her experiences of her years in the foreign work will be listened to with interest. We claim Mrs. Newell as our own, and it is always a pleasure to have her at our meetings. We feel quite fortunate in having secured these splendid speakers to be with us on that occasion.

### NEW ORGANIZATION FOR CHARLOTTE DISTRICT

The following item of interest has been sent to us from the Charlotte district:

"Saturday afternoon, March 11, Mrs. L. E. Brown, Mrs. H. B. Adams, and Mrs. A. L. Latham of Waxhaw met with the ladies of Mineral Springs church at the home of Mrs. Mary Howie and organized a Woman's Missionary Society. The following officers were elected: President, Mrs. Tom Coan; vice president, Mrs. B. F. Howie; treasurer, Mrs. M. M. Winchester; corresponding secretary, Mrs. H. A. Helms; recording secretary and local treasurer, Mrs. F. T. Laney; superintendent Bible and mission study, Mrs. S. M. Kale; superintendent social relations, Mrs. Mary Howie; superintendent supplies, Mrs. H. A. Carter.

"Mrs. Mary Howie and Mrs. H. A. Helms were elected delegates to the annual meeting at Waynesville in April. After a round table discussion of the duties of the officers, the hostess served a salad course.

### HONOR TO WHOM HONOR IS DUE

A few days ago a friend sent us a clipping from the Charlotte Observer of recent date, bearing the title, "Women Builders of Charlotte," written by Mrs. J. A. Yarborough, which we are sure will be of deepest interest to many of our readers as the subject of this sketch is none other than Mrs. W. W. Hagood, the vice president of our Woman's Missionary conference. A splendid cut of Mrs. Hagood was placed at the head of the article, from which we quote:

"Among the many women who have aided in the upbuilding of Charlotte and the community, Mrs. W. W. Hagood stands in the first ranks. She was born at 800 Tryon street, daughter of Phillip and Susan Whisnant, and has always been affectionately known to many as 'Miss Sallie.'

For more than 50 years she has been a Sunday school teacher, her pupils being little boys. It would be difficult to estimate the far-reaching influence of this early training. Many men in North Carolina and elsewhere, in public life, in the ministry, in professional life, in business and on the foreign field trace their foundations of character to the precepts she taught them in their youth.

She has been a member of the missionary society of First Methodist church for 45 years, serving as president for 15 years, later as vice president for 12 years. As secretary of the Charlotte district for 18 years her work was outstanding and various societies are named in her honor.

The colored Methodist Episcopal church, organized by former slaves who, until after the war, were members of the Southern Methodist Church, is un-

ique in being the only church of the kind in the city, and Mrs. Hagood has always had a keen interest in this church, going on different occasions to aid and encourage with words of helpful counsel. She is a charter member of the Florence Crittenton Industrial Home, was one of the first of 100 women selected to serve as a member of the Y. W. C. A. board when the building was erected, and was extended the honor of life membership because of her long service in the interest of the work. As a member Charlotte Woman's Club she has worked unceasingly in its various activities; and in the days of the World War she had a large share in Charlotte's war time community service; a member of the Woman's Board of the Mecklenburg Industrial Home, and has given her co-operation and support to nearly every movement for good that has ever been undertaken in Charlotte, laboring with zeal and earnestness always to build a fine Christian citizenship for the present and the future."

Mrs. Hagood has been the vice president of our Woman's Missionary conference for 13 years, and has been most active in her duties as an officer and an inspiration to those of us who have been associated with her in this work.

### PROGRAM OF UNUSUAL INTEREST

Mrs. H. K. Boyer.

On the evening of March 6th it was my good fortune to be "among those present" at the general meeting of the Woman's Missionary Society of Broad Street church, Statesville. The meeting was presided over by Mrs. George M. Foard, president of the auxiliary, and the opening devotional was in charge of Mrs. H. K. Boyer, who selected her Bible lesson from 2 Corinthians, eighth chapter, using "The Stewardship Personality" as her theme. The devotional service concluded with a vocal solo, "Hold Thou My Hand," by Mrs. John Leonard, with Mrs. Eugene Davis at the piano.

Mrs. George Mize gave most interestingly the story of two men in whose lives stewardship was a guiding principle. One was a poor preacher, the other a wealthy manufacturer, but each gave freely of his substance—a tithe of his income; and better still, each gave himself of the advancement of Christ's kingdom. The Bulletin was presented by Mrs. B. L. Scronce. Of outstanding interest was the playlet, "The Reference Book," presented by the young girls' circle of Broad Street. The scene represented a missionary society meeting and presented in entertaining fashion the advantages to be derived from the World Outlook, the organ of our Woman's Missionary Society.

Splendid reports were given during the business meeting by the various officers, superintendents and circle leaders. Mrs. T. J. Reddeck was chosen as delegate to the annual meeting at Waynesville, April 18-20, with Mrs. N. D. Tomlin as alternate. Prayer by Miss Lucy Howard closed this interesting meeting.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A CHALLENGING SITUATION

Let no one think that because the receipt of funds at the Children's Home has practically stopped that the receipt of requests for service has also stopped. As a matter of fact, it seems that the requests for the services of the Children's Home have increased in proportion as the receipt of money has stopped. The distressing financial conditions throughout the land have increased the demand for the sheltering care of the Children's Home. We do not have sufficient funds to meet our March payroll, but we do have sufficient requests for the admittance of deserving children to fill a new cottage.

### A SHOCK ABSORBER

In spite of the fact that the Children's Home is completely filled, notice of which has been given repeatedly, earnest requests for admittance of children are received daily. Interested parties write, phone and even visit the Children's Home in the hope that something can be done for the little children they represent. It is not a pleasant thing to have to state to these inquirers that the Children's Home can no longer take in additional children; that its chief concern is whether or not children now here can be retained. To inquiries let it be said that new children can only be admitted as those now here are placed elsewhere.

### DESERVING CASES

The following paragraphs are taken from letters received during the past few days from Methodist preachers, friends and supporters of the Children's Home, these being only a few of the requests received:

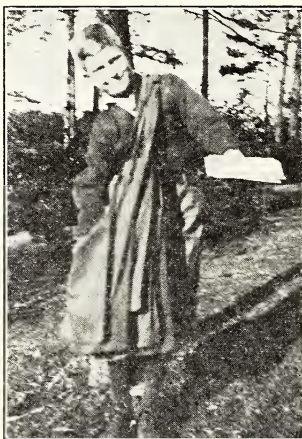
"I have two little boys in the first grade in school that must be taken care of some way. The mother is dead and the father is in the Raleigh penitentiary for life. The courts have left one of my stewards as guardian for these little boys. They are bright little twins, just past their sixth birthday. Is there any possible chance to get them in the Children's Home?"

"I have a boy, nine years old, on my charge who should, by all means, be in an institution where he can be properly trained. His father and mother are dead. He has been staying at first one place and then another. His very aged grandfather can no longer care for him. Brother Woosley, please make room for him at the Children's Home."

"A terrible tragedy has just taken place on my charge. The father of three

children shot to death his wife and then committed suicide. Two of the children have nowhere to go. Since relatives of these children have been for years liberal supporters of the Children's Home, we hope you can admit the two younger of the three children."

"In regard to the children about whom I have written you, will say that two of the girls have been placed in a state institution and one of the boys has been placed in Jackson Training School. There are yet three children under ten years of age who have no home to go to. We earnestly hope that the Children's Home can provide them a home."



Without fail he delivers the mail

### REFRESHING

"At our meeting yesterday, along with a number of other things, we looked at the Children's Home situation. According to the Home Chronicle for January and February the Salisbury district has paid to the Home on fifth Sunday and ten per cent over \$1300. Only the Greensboro and Winston-Salem districts have paid more. We know it takes money to feed, clothe, and educate growing boys and girls, and we mean to back you up to the extent of our limited ability. You made it easy for the Kannapolis people to raise their ten per cent and we hope the singing class can visit many of our other charges."—C. S. Kirkpatrick.

### BOOSTER

Mr. W. E. Jordan, a brother of Rev. G. Ray Jordan, is a Children's Home booster at First church, Charlotte, and a mighty good one he is. Our singing class, some time ago, accepted his invitation to appear before the young people's and adult departments of his Sunday school Sunday morning, April 30, at 9:30 o'clock for the opening service of this large and enthusiastic group. Dr. W. W. Peele, pastor, and E. R. Booker, superintendent, have joined Brother Jordan in this request, and we shall be happy to be with our good Charlotte friends.

### MORVEN

Before seven o'clock yesterday morning our singing class, composed of 18 youngsters, Miss Bell, the director, and the writer, who served as chauffeur, were rolling along towards Morven, over a hundred miles away, where at 11 o'clock we were to meet our friend of that good congregation. We arrived in ample time and were met by Supt. R. B. Hardison and Pastor J. E. Womack, who provided for our comforts. At 11 o'clock our children appeared before a large and pleasing congregation, to whom they sang and spoke to the best of their ability. Our Morven friends are friends indeed. In addition to other evidence of help and interest the Epworth League of this congregation clothes one of our little girls. It was a joy to be with our Morven friends, not only at the 11 o'clock hour, but in their homes for noonday lunch.

### McFARLAN

Soon after dinner our children were brought back to the church at Morven to be transported to the Pleasant Hill congregation at McFarlan, where we had a three o'clock engagement, Rev. J. E. Womack, pastor, accompanying us. On arrival we found the church covered with new shingles, the grounds nicely cleaned, and the people gathered in large numbers to become acquainted with our children. The church would not accommodate all those who came to join in the occasion. Following our program McFarlan friends provided most pleasing and attractive lunches, nicely packed away in boxes to be enjoyed on our return trip home. The reader can appreciate the joy of our children as they stopped by the road side at the close of the day to enjoy these delightful refreshments. We were glad to hear our Morven circuit friends speak so highly of their pastor, Rev. J. E. Womack, who is serving his second year with them.

### OUR MAIL BOY

We are presenting this week the picture of Robert Griffin, a lad 12 years of age, who came to the Children's Home about two years ago from Winston-Salem. In addition to firing the furnace at the school building, he keeps that building clean and delivers the mail about on the grounds every morning. Robert is a dependable boy. He is claimed and clothed by Rev. and Mrs. J. N. Randall of the Shelby circuit.

I suppose it is not irreverent to say that practically all candidates receive some help in preparing their public documents. In the case of a certain mayor of New York of several years ago it was necessary not only to write the speech but to spell the longer words phonetically so that he could pronounce them. He was so dependent upon these scripts that on one occasion at a patriotic banquet he astonished all listeners by declaring, "What we need is more of the spirit of one-seven-seven-six."—N. Y.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
 owned. Make all checks payable to A. S. Barnes, Super.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

Superintendents C. K. Proctor and O. V. Woosley met at the Methodist Orphanage one night last week to arrange the program for the Tri-State Orphanage Conference, which meets with us the 25th and 26th of April. I think the program a very interesting and constructive one. We were delighted to have these two leading orphanage superintendents as our guests. They are progressive and forward-looking leaders in the field of child welfare.

\* \* \* \*

Several men are at work on our cottages doing some necessary repairing. We are having this work done on faith, believing that our friends will send us many thousands of Octagon soap coupons. If all will lend a hand we can raise a few thousand dollars from soap coupons which will amply pay for repairs and new equipment. We are to entertain the Tri-State Orphanage Conference here the last of April. The women of the missionary societies of the conference will visit us on April 19. We want to get all our repairing done before these two important meetings. Please rush coupons to me at once, as we need them to pay our repair bills.

\* \* \* \*

I am happy to announce that the women attending the missionary conference at Edenton Street Methodist church, Raleigh, will be the guests of the Methodist Orphanage on Wednesday p. m. At five o'clock a sacred concert will be given in our chapel complimentary to the conference. Beginning at six o'clock we will serve dinner to the delegates in our large dining room that will accommodate nearly 500 persons at one time. Delegates and invited friends will have ample time to return to the church for the evening services. Here is hoping that every delegate and visitor attending the Woman's Missionary Conference will be our guest on that happy occasion.

\* \* \* \*

This is no time to run up the white flag of defeat. A business man remarked recently that he was working much harder than ever to keep his business from going on the rocks. The surest way for our churches to go on the rocks is to allow them to drift. We must pull hard against the tide which is running strong against us in these unusual times. It is not the way the wind blows but the set of the sails that determines the course of

the ship. Grit and grace will win victories today just as they have always done. It requires purpose and determination to advance the kingdom of God and achieve worth while results.

\* \* \* \*

Friendly contacts with the churches throughout the conference by our singing class make friends for our cause. The presence of a number of our young people in the churches and homes of our friends enable us to sell the orphanage to the public. Without doubt the visits of our singing class have won many loyal friends to our cause. It would be difficult to over estimate the influence for good the sacred concert had over the two large congregations—at First church, Rocky Mount, and First church, Wilson, on the second Sunday in this month. The following statement from Brother G. W. Perry tells how much he and his congregation enjoyed the sacred concert given in Rocky Mount:

"I want to say to you, Mrs. Rives and the children, that your work in our church Sunday was the best yet. Our people have had the finest things to say about the service and we shall be happy to have you return."

Similar expressions come from all the churches the class visits.

While in Rocky Mount and Wilson I had the pleasure of calling on several friends of the Orphanage. Rocky Mount is the home of Mr. J. C. Braswell, one of our loyal trustees, and Wilson is the home of Mr. Graham Woodard, also one of our devoted trustees. I had the pleasure of calling on each of them and found them deeply interested in the welfare of our home. A delicious dinner in the home of Brother and Sister G. W. Perry at Rocky Mount, and a good supper in the home of Brother and sister Lawrence Bryan at Wilson, were enjoyed to the fullest extent. A short visit to the parsonage in Wilson gave me the opportunity to have fellowship with my good friends, Brother and Sister McRae. Words of appreciation from the congregation in Wilson and Rocky Mount indicate that Brothers McRae and Perry have made a fine impression among their people.

Sir Robert Perks tells a temperance story:

"When my father was minister in Bath there came to stay with us an old preacher, Doctor Dixon. I was a lad of eight, and heard the old doctor preach at Walcot Street Chapel before he came home with us to dinner. Our nurse was a Primitive Methodist, or Ranter, as the common name was then, and she had taught me a sort of hymn, by Dr. Hume: 'Water, water for me!

Wine for driving debauchee."

"As we sat at dinner that Sunday, my mother said to the old preacher, 'Would you like a glass of port wine?' At once I said to him, 'Are you a driving debauchee?' Mother said, 'Robert, what do you mean?' But the old preacher laughed uproariously."—Methodist Times.

## Pains and Dizziness Disappeared

After She Began Taking  
 Lydia E. Pinkham's  
 Vegetable Compound



"My grandmother and my mother both used the Vegetable Compound and they started me on it. I can do a man's work now. I am not dizzy any more and the pains in my head have all left me."

MRS. LELAND FISHER  
 356 Center St., Huntington, Indiana

Do not endure another day without the help this medicine can give you. Sold by all druggists.

## Lady Saves Money

WITH NEW ECONOMICAL RANGE

A lady who recently bought one of the new Glascock Junior Beauty Ranges writes as follows:

"At the time that I bought my Jr. Beauty Range I had an expensive range and a water coil heater for heating water—so I hesitated in buying the new range. I finally bought in order to make a saving in operating expense. Since that time I have used my Jr. Beauty continually and would not sell it for \$100 if I could not get another. It takes perfectly, maintains an adequate supply of hot water, and has given no trouble in any way."

Ask your dealer to show you the money-saving Glascock Junior Beauty Range which sells at a remarkably low price, or write us for free illustrated literature and prices.

GLASCOCK STOVE & MFG. CO., Greensboro, N. C.

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## CHURCH and SUNDAY SCHOOL FURNITURE

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HICKORY, N. C.

## Sunday School Lesson

MARCH 26, 1933

By F. B. Stockdale.

### Jesus Our Example in Service

Golden Text—Jesus of Nazareth . . . went about doing good.—Acts 10. 38a, c.

Lesson 1.—Here we noted three things: Life is a search. John came to look for Jesus. The reason for life is religious. To seek mere wealth, compared with wealth of being, is incredible with thoughtful creatures. Life is a discovery. John found Jesus. To send man into the world to seek that which he will never find would be a joke the Almighty would scarce think of playing. Life must declare its findings. Experience always has the right of way. What man finds is far more important than what he thinks.

Lesson 2.—In this lesson we learned that all great experiences are inside matters. The drive that moved Jesus was personal. The fight was on the battlefield of his own mind. The temptation was to act below what he had come to believe himself to be. The greatness of personality is shown in being able to think thoughts that originate outside one's own mind; to know emotions far below where one now dwells and rise to heights where angels are servants without stooping. The notion man is a small thing in a vast universe is blindly oversided. "Astronomically speaking, man is almost negligible" is scarcely "half a truth." "Astronomically speaking, man is the astronomer" is far nearer the truth.

Lesson 3.—The Gospels tell without explaining. We accept or possess a small gospel. He lives in a small world who accepts nothing save that he understands. The authority of Jesus was grounded in his own convictions. He believed his message profoundly and spoke it with intensity; therefore with authority. The people felt his spirit in what he said and how he said it. The clean disturbs the unclean and pays no heed to its prayer, "Let us alone." To the plea of the soiled Jesus never listens. Man is redeemed by what is outside himself.

Lesson 4.—Sin may be against oneself, society, or God. The fact of sin is more a matter of consciousness than of discussion. We have great difficulty in persuading ourselves we are not sinners. The consciousness of sin has been witnessed to by all peoples. The acts to which that consciousness has driven men is a large and dark page of his history. Sin is either a reality or man's inner sense has played ghastly jokes on him. If we cannot trust our inner sense of sin, how are we to trust our inner sense of life? The only way we know we live is we are conscious thereof.

Lesson 5.—When we are right in what we are doing we need spend no breath

in defending ourselves: He will defend us. Jesus came to his right to interpret the Sabbath day through its keepinig. He thought his way through from the inside. We doubt its right approach by any other method. We do not create the Sabbath; we decide its keeping. We have not created the law; we must decide its application. The value of man was the starting point in the thinking of Jesus. Man was the measure of all things.

Lesson 6.—In this lesson we saw the foresight of Jesus and learned never to presume on the divine care. We also found that discipleship means—a very personal acquaintance with Jesus. We are to be with him in a closeness that words cannot say and parables cannot tell. Then he is likely to send us forth. The objective in coming to know him is that we might be prepared to go for him. The personal experience is but a preparation for the public service; we come to know him that we may go and tell what we have discovered. His objective is to trust us with power; ability to help those to whom he sends us.

Lesson 7.—In this lesson we have four illustrations setting forth the same fact: the reception given seed decides the harvest. In the case of the wayside the seed is stolen and does not have a chance to grow. In the stony ground it sprouts quickly, but does not grow because there is no depth of soil to sustain its life. The seed among the thorns had too much competition and so was choked to death. The lust of things is responsible for many an abortive good. The good ground gives the only rational chance the seed received and the harvest was sixty and a hundred fold.

Lesson 8.—The lighted candle brings to us the idea of purpose. It was brought into the room to inform all who are therein. The idea of God moving through the centuries without any rational reason is unthinkable. No rational being can move without a reason for so doing. All that is in the house is to be seen in the light of the candle placed in the candlestick. The kingdom of God is the illumination in the light of which everything in the house must be seen. Nothing in the house shall be hid from the light of it; it will reveal everything.

Lesson 9.—Anybody could hear the parables of Jesus. He gave their explanation to his disciples only. To understand the words of Jesus one must do more than hear; he must fellowship with Jesus. The Master's exposition of the parable is omitted because that deals with their application to times and customs. These are always changing. The parable contains the truth; truth for now and always. When we go into the other world we shall not go to new truths, but to new applications of the truth.

Lesson 10.—Jairus, the ruler of the synagogue, is the outstanding figure in this lesson. This puts place and Jesus in the foreground of the picture. Place has been reached, but Jesus is still a necessity. No place can insure our

## CHILDREN'S BOWELS NEED WATCHING!

Let Dr. Caldwell help whenever your child is feverish or upset; or has caught cold.

His simple prescription will make that bilious, headachy, cross boy or girl comfortable, happy, well in just a few hours. It soon restores the bowels to healthy regularity. It helps "break-up" a cold by keeping the bowels free from sickening mucus waste.

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You have a famous doctor's word for this laxative. Dr. Caldwell's record of having attended over 3500 births without loss of one mother or baby is believed unique in American medical history.

Get a bottle of Dr. Caldwell's Syrup Pepsin from your drugstore and have it ready. Then you won't have to worry when any member of your family is headachy, bilious, gassy or constipated. Syrup Pepsin is good for all ages. It acts quickly; doesn't sicken. It sweetens the bowels; increases appetite—makes digestion more complete.

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TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics.  
Sold at drug stores in single dose or  
10c, 30c, 60c sizes.

### CAPUDINE--Liquid

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never needing to seek the help of Jesus. The materialism that lives for the attainment of place is bound to make the discovery that no position can be a substitute for the help that only Jesus can give. In times of sorrow and death we still have Someone who can bring light into our darkness and life to our dead. Jesus in company with the sorrowing and on his way to reveal that he has life-giving power should be very suggestive to any Christian.

Lesson 11.—In ministering to the multitudes Jesus used his disciples in a very vital way. He had them find the means of feeding the crowd; on this he put his blessing, and in the hands of the disciples it multiplied so there was enough for all and more left than at the beginning. His works lags not for want of his blessing, but for want of something for him to bless. One of the august things of life is that the work of God depends upon the servants of God.

Lesson 12.—Wine is ever a curse to all it comes in contact with. We shall never become rich by taxing beer.—Christian Advocate (N. Y.)

#### OXFORD GROUP

Seen at close rang, what they brought with them, what they left with us, effect on community.

Question them: Is Jesus the Son of God?

Ans. The most perfect example of absolute love furnished by our race.

Was his death essential to salvation? He is a pattern of absolute honesty and purity.

What is sin?

The reply recalls Mrs. Coolidge's story of her husband. She did not attend church and asked, What was the pastor's them? "Sin." What did he say about it? "He was against it."

Ask the group this and they reply: Dogmatic theology is the most damnable thing that has cursed the church, the cause of universal depression in the world today.

What will you do about it?

Restore the confessional lost in the dark night of the middle ages.

Wells is out in a new book he dubs: "Disaster of a Contemporary Brain." Mirror held before the age in which we live. His hero is an artist, dreamer turned loose to explore life, revels in filth. Disappointed he offers himself to church. They welcome him unchanged, endorse his drunken lascivious career. He's all right now—one of us, plenty of money, pays liberally. Morals of slums, schools, movies. Does not appeal to evangelistic Christianity.

They are a belated group. Lord Nelson defeated the combined navies of Napoleon at Trafalgar and is the greatest naval hero of Great Britain. He died leaving his fame to posterity and commending Lady Hamilton to the gratitude of his countrymen. Had the Oxford group been the vogue then, they could have welcomed Lady Hamilton with open arms and saved England from the charge of ingratitude. Robah F. Bumpas.



## GLADIOLUS BULBS

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THE GLADIOLUS has been growing in popularity each year. The Hybridizers have been bringing out some wonderful improvements in varieties, in form, in color, and in the number of florets in bloom at one time. It is not unusual for Mrs. Leon Douglass to have ten or more fine open blooms at one time. They are most satisfactory for cutting as the buds continue to open in the house for days.

#### GLADIOLUS COLLECTION NO. 1 40 for \$1.00

Your selection of any of the following excellent varieties. We know each of these varieties to be prize winners. We will send equal quantities of each variety, or you can make your own assortment.

Golden Dream, Best Yellow  
Mr. Wm. H. Phipps, Rose Salmon  
Giant Nymph, Fine Pink  
Dr. F. E. Bennett, Scarlet  
Mrs. Leon Douglass, Immense Rose Salmon

Pride of Waukegan, Lavender Rose  
Select any of the above fine varieties  
—all large size No. 1 bulbs—  
40 for \$1.00

#### GLADIOLUS COLLECTION NO. 2 20 for \$1.00

These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

Aflame, Prize Winner, Giant Size—  
Color, Rose to Flame Red  
Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pfifters Triumph, Large Salmon  
Orange

Veilchenblau, Fine Dark Blue  
Marmora, Smoky Lavender  
Any of these Prize Winners, large  
size No. 1 bulbs, 20 for \$1.00

#### GLADIOLUS COLLECTION NO. 3 50 for 50c

These are smaller bulbs, but all blooming sizes. Mixed varieties, but all good ones.

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We have listed what we consider the best standard varieties, but can supply any variety you wish at prices much under what you will find in your catalogues. Send us your list for quotations.

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We are also headquarters for Dahlias. Prices are cheaper than ever before.

#### COLLECTION NO. 4 6 for \$1.00

We have secured from one of our best growers, surplus stock of six good varieties Dahlia Tubers. They are not labeled, as they sell much higher by name. One each of six varieties—

the six for \$1.00  
Send for our list of other collections, also our full list of Dahlias that we recommend.

#### ROSES

We are very large dealers in Roses. Splendid Stock, Red Radiance, Pink Radiance, Salmon Radiance—we consider the most dependable. We have about fifty other varieties. Special on 2 year thrifty, live stock, 12 for \$4.00

Cultural Directions sent with every order  
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If you will mention the Advocate, we will include in any of these offers, free, a bulb of a nice variety of Dahlia. These are lost labels, but good varieties.

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Flower Department  
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# DR. CARNARO DRAYTON SMITH

(Continued from page 16)

It was the hour of Sunday night service. Rev. William Milburn had closed a sermon full of pointed appeals to sinners and quite a number had come to the altar. The atmosphere was heavy and murky; it was densely cloudy with frequent low rumbling of thunder; lightning was very frequent and seemed to be in the very surface of the earth. Three young people were standing in the door of the tent (framed building), not exceeding 20 feet in rear of the pulpit. They were Miss Mary Taylor, sister of the late Rev. Dr. Nathaniel Taylor of Carter county, Tennessee; a young Mr. Miller, a son of Dr. Miller, of Cleveland county, N. C., and a young man by the name of Gallispie. The young men were students of Washington College at the time. Miss Taylor was leaning the right side of her head against the door post of the tent, near which stood a scrubby Spanish oak 30 to 40 feet high. The two young gentlemen had their arms thrown about each other, with Gallispie in the middle, whose right arm touched Miss Taylor.

They were all three watching intently the exercises in the altar. A bolt of lightning struck the door post against which Miss Taylor was leaning, not exceeding two and a half feet above her head, splitting the post down to her head. It passed through Gallispie on to Miller and was then carried off by the surface. Miss Taylor and young Miller were instantly killed, while Gallispie, though terribly shocked, recovered.

Several persons in the adjoining tent were severely shocked. The whole surface of the encampment was impregnated with electricity. Persons at remote points in the tents were slightly shocked. The congregation proper was a large one for night service and the seats under the large shed was pretty well filled, with most of the people on the rear seats using the seats as a platform to stand upon. When the explosion occurred the vast assembly sank down to the seats with one universal scream, for they were all more or less shocked.

Dr. Smith was standing about the middle of the altar conducting the services with the penitents. He was shocked in the feet and nearly thrown to the earth. In a few minutes the news was all over the encampment. Every face seemed awe stricken and expressions of suspense in regard to the work of the subtle messenger.

The news flew over the country with wonderful rapidity and by the hour of divine service the next day persons had arrived from Blountsville, Kingsport, Jonesboro, Elizabethtown and others. Dr. Samuel D. Patten, who was presiding elder at the time, preached no doubt the sermon of his life. He used as a text the last three verses of the 33rd chapter of Exodus. For profound moral philosophy as it stands related to God; for clear and forcible argument, showing the solidity of the foundation on which the believer stands and the source of

the refuge and safety in the hour of danger, and for broad and lucid discussion of the hidden wisdom and uses God makes of providence in the economy of his divine administration, Dr. Smith says that he never heard that sermon excelled. "It came in great flashes of light that startled and rounded up into periods that thrilled every nerve and emotion. It was one of those grand productions of the old pioneer cavalry brigade of Methodism, which is lost to the church forever."

In 1842-44, Dr. Smith was agent for Emory and Henry College. Those two years he traveled over a considerable area. His chief work was the collection of old subscriptions to the college and

the city and several members of the conference were attacked by it. There was, however, but one fatal case among them, that of the Rev. Isaac Boring of the Georgia conference.

Upon returning home Dr. Smith made the rounds of camp meetings, with the last of the round being at Stone Dam, in Green county. The following is a sample of the work that fell: At the usual Sabbath forenoon service he administered the sacrament of the Lord's Supper. By request the hour of three o'clock in the afternoon for the baptism of some children. Dr. Smith opened the baptismal service at the hour appointed, and as was customary with the church, he invited all wishing baptism as for adults or for children to come to the altar; and before he left the altar he had administered the ordinance to 45.

In the spring of 1850 Dr. Smith, due to ill health, had to surrender the district. He then went to live on the farm of his father-in-law. This work he did for three years, and then went to work for the American Colonization Society for the state of Tennessee. He sent to Liberia two families of emancipated negroes, the Greerins negroes of East Tennessee and the Douglas negroes of Franklin, Middle Tennessee.

Then for many years Dr. Smith worked in the field of mineralogy and geology. He was the best learned man on minerals to ever live in Macon county. While at this work he visited several Southern states, and in several instances he discovered valuable minerals.

He has written several books, and some of his papers are the work of an artist.

Death came in the early nineties, January 30, 1894, after he had fallen from a horse which he had been riding over a rough mountain a few months before. With many bones broken, he was unable to move from his position, and was forced to lie out in a cold rain from three o'clock one afternoon until nearly 12 o'clock the next day. He was buried at the Franklin Methodist cemetery and later moved to the Franklin public cemetery.

Dr. Frank T. Smith, the only son of the late C. D. Smith living in Macon county, has been one of the most active workers in the Franklin Methodist church for many years. Dr. Frank Smith, who was born on a farm just west of Franklin, has served as a steward in the Franklin Methodist church for near 60 years. He is in the drug business in Franklin and has been following this trade for 50 years.

There is only one other member of the C. D. Smith family living. His son, Carnaro Smith, lives in Fort Worth, Texas.

Grapefruit has a very interesting history. Have you ever wondered why it is called "grapefruit"? It is much more like an orange or lemon than a grape. Grapefruit does not belong to the grape family but to the citrus family. Its name comes from the fact that grapefruit grows in clusters like grapes.

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**PROTECTION  
AGAINST OLD AGE**

bills due for board and tuition of students.

In 1844-45 he traveled the Wytheville circuit the second time. In 1845 and 1846 he had charge of the Athens station. In 1846-47 he was sent to the Rogersville circuit. During that year he saw run down appointments revived and prosperous in church work. That fall on the 21st of September, 1847, he was married to Miss Margaret R. Bearden, daughter of Captain Marcus D. Bearden, at the Middle Brook paper mills, near Knoxville.

At the conference that fall he was appointed elder to the Rogersville district. After one year the district was divided and the Greeneville circuit was formed, for which district he served as presiding elder the two succeeding years, 1848-50. He was a member of the general conference which met in St. Louis in May, 1850. Cholera made its appearance in



**W. N. C. BOARD OF EDUCATION**  
(Continued from page 19)

these mountain counties is wise, careful, progressive. He has taken up his duties as director of Christian education for his district, a new task added to an already heavy work, and he is making good. With him are a loyal and capable group of pastors and laymen.

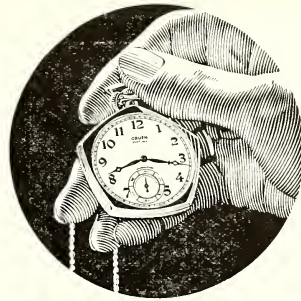
Statement number two is that there are abundant opportunities for advancement in Christian education in this territory. The people deserve and want better Sunday schools. The young people seek improvement. Interest in the present plans for Christian education is high. A number of churches are properly and adequately organized; others are moving toward better organization. Some communities haven't been able to have their Sunday schools during the winter. Yet they want them. All are looking forward. Soon some outstanding results may be expected. In order to hasten these results many plans were discussed in the institutes. Among these were:

- (1) Organizing local church boards of Christian education.
- (2) Reorganizing Sunday schools where they have been inactive.
- (3) Methodist literature in use in every church.
- (4) Young people's divisions organized.
- (5) Adult classes boosted through district director.
- (6) Cokesbury training classes.

**ASHEVILLE SCHOOL NEXT WEEK**

The fourteenth annual session of the Asheville district standard training school opens at Central church next Sunday afternoon at three o'clock. There will be offered four general courses: Amos and Hosea by Dr. G. T. Rowe of Duke University; Administration of Christian Education by Rev. John F. Kirk; Missionary Education in the Local Church by Rev. W. A. Kale; Teaching Children by Miss Corinne Little. There will be offered two specialization courses: Building the Program for Seniors and Young People by Mrs. John F. Kirk, and The Pre-School Child by Mrs. H. D. Guerrant. The best publicity that has been given to any of the five schools scheduled for this conference year has been given at Asheville. Much credit for the pre-enrollment interest is due to Dr. W. A. Lambeth, pastor of Central church, to our very efficient board of managers, headed by the finance committee, with H. A. Dunham as chairman, and the placing of text books by Olin Auld of the Central church office. In proportion to the number of churches participating, more books have been sold in advance of the school than at any one of the points where schools have so far been held.

Sally: "Those roosters kept me awake this morning with their crowing."  
Brother Harold: "Don't blame the roosters. When you get up early, you crow about it for a week."—Onward.



**BAYER SPEED! BAYER**

The quickest relief for a headache is two tablets of Bayer Aspirin. The tablet bearing the Bayer cross dissolves very rapidly and brings rapid relief. There is no known medicine that works quite like Bayer Aspirin for the awful head and face pains of neuralgia. There is nothing with quite the same effectiveness in relieving rheumatism.

Bayer Aspirin does not depress the heart, does not upset the stomach, does not have any ill effect. Its purity and uniformity are tested thirty-six times!

Time counts when you're in pain. Stick to genuine Bayer Aspirin!

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The credits secured for work done will be Duke University credits, and will count toward the A.B. and B.D. degrees.

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NORTH CAROLINA CHRISTIAN ADVOCATE

# Children's



# Storyland

## NANCY'S CHICKENS

Helen Grace Murray.

"Wake up, Nancy, it's nearly six o'clock and the sheriff will be here by eight at the very latest."

Mrs. Hanna shook Nancy gently by the shoulder as she spoke and the little girl sat up automatically, rubbing her eyes with her still tightly closed fists.

"I just went to bed, mumsy, and it surely isn't time to get up yet. Let me sleep just a weenty bit longer."

"I can't, child. You must get up and dress quickly so that we can have breakfast over before the men begin to get here. This is the day they're selling our farm, remember"—and Mrs. Hanna's voice tried so hard to be normal that it sounded like somebody else's voice.

"Don't you mind, mumsy," Nancy begged, jumping out of bed and throwing her little bare arms about her mother's neck. "Don't you mind one speck. I don't believe they can do it. Mr. Barlow said they couldn't do it, and Mr. Barlow always tells the truth—I heard daddy say he does!"

"Mr. Barlow was only saying what he wished would happen, Nancy dear," Mrs. Hanna explained. "Mr. Barlow thinks that it's too bad we have to lose our farm after we've worked so hard to improve it. He's thinking of the nice new house daddy helped build with his own hands, when you were a baby, and of the south meadow he drained two years ago, and of my flower garden and Brother David's turkey run—"

"And my baby chickens, too, I suppose," added Nancy as she pulled on her stockings. "Oh, mumsy—will they buy last little yellow chickens and take them away from me? That would be really terribly hard on the chickens, mother—they're so used to having me feed them they might not like to eat what the men would give them."

"They may have to eat whatever they can get from whoever will give it to them"—Mrs. Hanna's eyes were as grim as her tone. "Chickens, and humans too, must learn to take what they can get and ask no questions these days. Come, Nancy, you're dressed now and breakfast's waiting."

Breakfast was a hurried, silent meal that morning, neither father nor David coming in for it from early morning chores as they usually did. Nancy was almost afraid to speak to mother as she dried the dishes for her—this was no mother she had ever known before, tight-lipped and ominously quiet. Dishes finished, they straightened up the house.

"It's got to look right—this house of ours—if folks are going to inspect it be-

## A PRAYER OF MOTHERS AND FATHERS

Father, this little child of ours  
Looks up to us with trustful eyes  
In which there shines a holler light  
Than stars can give to midnight skies.

They tell of love, of mystery;  
They shadow forth all life's long quest.  
They seem to search our very souls  
And challenge us to be our best.

We dare not fail that challenge high;  
It calls to us thy self to meet;  
And, if we fail this child thou gavest,  
Life's cup for us can hold no sweet.

O Father, teach from Love's great books  
All lessons thou wouldst have us know,  
That as we walk the King's highway  
Together, we may toward thee grow.

Teach blessedness of work well done;  
The joy of play and song and mirth;  
The courage to dare the power to do,  
The beauty of our sky and earth.

### Refrain:

O Shepherd of our souls,  
Help us to be like thee.  
This lamb is thine and ours,  
My we thy under-shepherd be,

—Mrs. Frank Siler.

fore they bid on it. Dust carefully, Nancy."

And Nancy blinked the tears from her long lashes, and polished away until her arms ached.

At eight the sheriff came.

"I hate to do this, Mrs. Hanna," he said awkwardly. "But I guess it's got to be done. And you're not the only Pennsylvania farmer's wife to lose her china plates this way!"

"I suppose not," Mrs. Hanna stood very straight and calm now, and Nancy with an eye on her mother, stiffened up in imitation of her dignity. "Would you like to look over the inside furnishings before you go out to the barns?"

"Thank you, Mrs. Hanna, I'll do that. Splendid that you can take it this way. What can't be cured must be endured."

Nine o'clock—nine-thirty.

"About time for the bidders to begin to come in," announced the sheriff.

Nine-forty-five.

"Aunt Jemima's pussy-cats!" cried the sheriff. "Look at them come!"

Look at them indeed—the road was black with them. Ten, twenty, thirty—would the yard hold all those cars?

"When does the bidding begin? Let's get it over quickly."

That was Mr. Barlow's voice surely and Nancy ducked her head to see where he was. For all he had said they wouldn't sell the farm, here he was the very first to begin shouting about it.

"What am I offered, gentlemen, for this nice plow here at my left?" the sheriff began as soon as he had found one box to stand on and another one to hammer on for silence.

"Almost new, the very latest model!"

The bidders were curiously indifferent to the merits of the plow, it would seem. They were all looking at Mr. Barlow instead.

"Three cents," he offered. "Three cents," he repeated firmly, as if in answer to the incredulous look on the sheriff's face.

"Come, come, gentlemen." The sheriff could be firm too, it seemed. "This is no way to begin. We'd like to get this sale over by one o'clock and if we're going to start any money-shines like this we'll be here till doomsday. What am I bid—seriously—for this plow?"

On the outskirts of the crowd a man said something that sounded to Nancy like "five dollars." Several men surrounded him at once and began talking to him in low voices.

"What was that offer?" shouted the sheriff, cupping his ear the better to hear.

No one answered for a moment. Then one of the men who had been talking to the second bidder called back:

"He says he was talking about the weather, Mr. Sheriff. He isn't making a bid."

Nobody made any other bid for the plow. It went to Mr. Barlow for three cents. Mr. Barlow bought a great many things that day, but his total bill was only sixty-seven cents. When mother's bedroom set was knocked down to him at seven cents, Nancy cried out shrilly.

"But, Mr. Barlow, that's not fair! Mother wouldn't sell it to that city lady last summer for two hundred dollars!"

But Mr. Barlow only laughed and said, "This is different, Nancy. I'm no city lady—I'm only a farmer. And we farmers are looking for bargains these days."

The farm itself went for a cent and a half an acre—sixty cents in all. Mr. Dilly bought the colt for a penny and said, "It's dear at that!"

Nancy ran up and helped count the money when it was all over. "One dollar and ninety-three cents," they said.

"A new record in Sherman county," Mr. Barlow remarked with a twinkle.

"Our farm was worth more—a lot more!" Nancy cried with big tears roll-



ing down her cheeks. "Minnie Johnson's father's farm brought a thousand dollars and ours is bigger!"

But mother's arm was about her now and mother's eyes were shining like stars.

"It's a sort of joke, Nancy dear, a new, beautiful, generous, heavenly sort of joke. We must thank Mr. Barlow for inventing it for us."

"There's going to be a lot more jokes like it, ma'am," said Mr. Barlow, clearing his throat. "Sherman county's seen its last farm sold for unpaid taxes, if we farmers can stick together. There's more than one way of skinning a cat and stopping an eviction. If this way doesn't keep on working, we'll try another. But it worked this time all right!"

Nancy peeked out from under mother's arm and scanned the friendly faces all about her. Even the sheriff was smiling.

"And the chickens, mother?" she asked. "Who gets the chickens?"

"A little girl by the name of Nancy." Mother's voice was shaky, but there was laughter in it. "And if she wants them to grow up good healthy hens and roosters, she'd better go feed them this very minute."—Zion's Herald.

**SMALL HOLES**

By Albert A. Rand .

A boy in Paris by the name of Jean Lafitte walked into a bank one day and asked for a job. "I'm sorry," the head of the bank told him, "but I have no place for you."

The boy went away. As he went along the sidewalk he saw a pin lying there. He picked it up and put it in the lapel of his coat. As he was going on he heard the voice of the bank president calling to him. He went back.

"I have changed my mind," said the man. "There is a place for you here in my bank. You have showed me you have qualities which are necessary for a banker, the quality of thrift and attention to small details."

That boy became the greatest banker in Paris and one of the leading financial experts in all France.

Another young man had a recommendation to a large mercantile firm. It was a good recommendation and he expected to get the position. But he had occasion to write a letter to the firm about himself and in the course of the letter he spelled "Tuesday", "Toosday." Because of that he lost the job that he was expecting.

Still another chap got a job in a bank and became a great banker chiefly because he had a habit, when a bootblack, of being polite and saying "please" and "thank you" to his customers.

A wise man once said this, "As the daylight can be seen through very small holes so little things will illustrate a person's character. Indeed, character consists in little acts, well and honorably performed."

In each of these cases mentioned it was a small hole that allowed the character to shine through. In the case of

Jean Lafitte, it was a hole no larger than the head of a pin, yet his character shone through. By picking up that pin he demonstrated that he had qualities of character which would be valuable in a bank and that banker, because of that glimpse of the lad's character that he saw through that pinhole, changed his mind about him.

In the case of the second boy the hole through which he showed his character was not much larger; it was only a matter of two letters. But it lost him a good job, for the man who was about to employ him reasoned that if he were so inaccurate about spelling a little word like Tuesday, he would probably be careless and inaccurate about other matters more important. So the bootblack, who was polite, also gave his character away and won a reward for himself.

None of these boys realized that he was giving others a glimpse of his character. Yet it is just those little acts, done without conscious thought that reveal your real self. Sometimes a single word, a laugh or even a look will mean as much to an observer as a whole chart of your soul carefully worked out. Every boy needs to take care that what shines through the small holes in his life will be that which will help and not hinder. —Evangelical Messenger.

**BIRDS**

They have no homes that stand the storm;

Log fires blaze not to keep them warm; In sun and storm food must be found; In death they have no flowers or mound;

But still they sing.

To bandage wounds no human friend Stands near a willing hand to lend; For each sweet song, no words of cheer Are heard by them from far and near;

But still they sing.

Tho' they may love a friend or home, No friends may bid them cease to roam; No hope in God, no ray of light Await them as they end their flight;

But still they sing.

—Edith Hayes.

Mother: "Dorothy, you have disobeyed mother by racing around and making a noise. Now you shan't have that piece of candy."

Father (entering a few minutes later): "Why so quiet, little one?"

Dorothy: "I've been fined for speeding in."—Forward.

Little Annette was always very devout in saying a prayer on entering church. As she had been taught no special prayer for the occasion and her repertoire was known to be limited, she was invited to tell her mother what she said.

"I always pray," replied Annette, frankly, "that there may not be a collection."—Boston Transcript.

Son—Mummy, is it true that man is made of dust?

Mother—Yes, dear.

Son—Well, I guess there'll soon be one under the spare bed.—Selected.

**Got Rid of Pains In Her Back and Sides**

"I was not only weak and run-down, but I was nervous," writes Mrs. Ira Prince, of North Little Rock, Ark. "I suffered from pain in my back and sides. I did not rest well at night and would get up in the morning feeling miserable. My mother had taken Cardui with good results and advised me to try it. The first bottle helped me, so I continued taking it until I had taken four bottles. It certainly helped me. My back and sides quit hurting and I rested so much better."

Thousands of women have said that when they had built up their strength with the help of Cardui, real relief was obtained and their general health and feeling of well-being improved. Cardui is sold at drug stores here.

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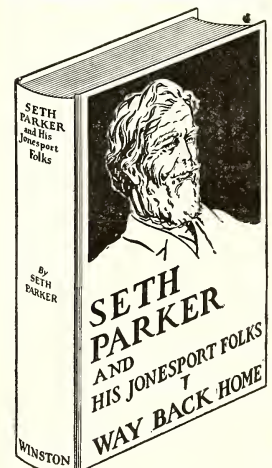
**Seth Parker**

and his

**JONESPORT FOLKS**

By SETH PARKER Himself  
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The complete story of "Way Back Home"—the life of Seth Parker—two complete broadcasts—the words and music to his most popular hymns.



*What Others Say*

Reverend S. Parkes Cadman, D.D.: "There could be no more persuasive evidence of the powerful influence for good, which the 'Seth Parker' broadcasts are exerting than the fact that, while they are frankly religious in character, four million people tune-in regularly to listen to them."

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N. C. CHRISTIAN ADVOCATE

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
By Methodist Publishing Company, Inc.

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M. T. FLYLER .....

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT

M. C. Smith, P.E., Durham, N. C.

#### SECOND ROUND—IN PART

	March
Person, Oak Grove, 11	26
Rockmont, Union, 7:30	26
Roxboro, 3:30	26
	April
Burlington Ct., 11	2
Seaboardville, Phillips, 3	2
Mebane, 7:30	2
Duke Memorial, 7:30	2
Yanceyville, L. Hill, 11	8
Milton, Senora, 11	9
Leasburg, Hebron, 3	9
Longhurst, 11	16
Brookside, 7:30	16
Bahama, Tabor, 11	16
Mt. Tirzah, 3	23
Chapel Hill, 11	30
Webb Avenue, Holt's Chapel, 7:30	30
	May
Pittsboro, Hickory Mt., 11	7
Duke's Chapel, 7:30	7
Siler City, 7:30	10
Haw River	13
District Conference at Graham	23

#### ELIZABETH CITY DISTRICT

J. H. McCRACKEN, P.E., 713 W. Church Street,

Elizabeth City, N. C.

#### FIRST ROUND—IN PART

	March
Mayock, Memorial, 11	26
City Road, 7:30	26
	April
Stump's Point, 11 and 7	2
Dare at Mashoes, 11 and 1	5
Manteo, 7:30	5
Wanchese, 7:30	6
Kennebec, Arvon, 11	9
Hatteras, Frisco, 7:30	9
South Camden, Fortin, 11 and 1	16
Currituck-Kitty Hawk, 3:30 and 7:30	16
Roper-Creswell, 11 and 1	23
Plymouth, 7:30	23
Windsor, Cashie, 11 and 2	23
Windsor, Cashie, 11	30
Williamston, 7:30	30

	May
Svan Quarter, Soule, 11	7
Mattamuskeet, Englehard, 3	7
Fairfield, 7:30	7
Panteago-Belhaven, Panteago, 7:30	8
Bath, Bath, 7:30	10
Washington, 7:30	10
Edenton, 7:30	11
Perquimans, Woodland, 11 and 2	13
Perquimans, Woodland, 11	14
Elizabeth City district conference will be held at Columbia, May 16 and 17.	

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.

#### SECOND ROUND

	March
Red Springs, a.m.	26
Raeford, p.m.	26
	April
Bice, Candor, a.m.	2
West End, Pleasant Hill, afternoon	2
Abercree-Vass, Vass, p.m.	2
Elberne, Jones Spring, a.m.	9
Hamlet, p.m.	9
Goldston, Asbury, a.m.	16
Sanford, p.m.	16
Glendon, High Falls, afternoon	22
Carthage, Cameron, a.m.	22
Laurinburg, p.m.	23
Troy	23
St. Johns-Gilson, a.m.	30
Maxton, p.m.	30

	May
Rowland, Centenary, a.m.	7
Red Springs, p.m.	7
Parkton, Martin, a.m.	14
Fayetteville Ct., Cumberland Mills, p.m.	14
Wadeville, a.m.	21
Mt. Gilead, p.m.	21
Camden, Broadway, a.m.	27
Hemp, Pleasant Hill, afternoon	27
Rockingham, a.m.	28
Roberts, p.m.	28
Piedmont, afternoon	28

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.

#### SECOND ROUND

	March
Morehead City, 11	26
Centenary, 8	26
	April
LaGrange, 11	2
Vanceboro, Epworth, 11	9
Vanceboro, 7:30	9
Orson, Elevation, 11	16
Pamlico, Alliance, 3	16
Newport, 11	23
Beaufort, 7:30	23
Car-Apex, Macdonald, 11	30
Goldboro, St. Paul, 8	30
	May
Snow Hill, Jerusalem, 11	7
Woodstock, 7:30	7
Ayden, 8	12
Grifton, 11	13
Seven Springs, 11	14
Aurora, Campbell's Creek, 11	21
Grimesland, Wharton, 11	21
Premont, Black Creek, 11	26

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

#### SECOND ROUND

	March
Oxford Ct., 11	26
Edenton Street, 11	2
Selma, 7:30	5
Norfolk Grove, Wesley's, 11	8
Orson, Elevation, 11	9
Dunn, 7:30	9
Oxford, 7:30	12
Madisonburg, Shocco, 11	16
Car-Apex, Macdonald, 11	30
Henderson, 7:30	19
Kittrell, Trinity, 11	19
Louisburg, 7:30	23
Car-Apex, Macdonald, 11	30
Clayton, 7:30	30

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

#### SECOND ROUND

	March
Farmville, 11	26
Tarboro, 7:30	26
Seaboard, Pleasant Grove, 11	30
Rich Square, Woodland, 11	31
	April
Kenly, Micro, 11	2
Clark Street, 7:30	2
Norlina, Jerusalem, 11	6
Rosemary, Smith's, 11	7
Scotland Neck, 11	7
Northampton, Leaker, 3	9
Robersonville, Arthur's, 11	16
Spring Hope, White Oak, 11	23
Rocky Mount Ct., Red Oak, 7:30	23
Bladen, 11	30
Nashville, Maple Creek, 3	30
	May
Halifax, Tabor, 11	7
Rocky Mount, West Church, 7:30	7
Stantonburg, 11	7
Elm City, 7:30	14
Wilson, 7:30	21
Warren, Bethlehem, 11	25
Warrenton, Warren Plains, 11	27
Weldon	28
Roanoke Rapids, 7:30	28

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### SECOND ROUND

	March
Warsaw-Magnolia, Magnolia, 11	26
Fifth Avenue, 8	26
	April
Shallotte, Andrews, 11	2
Shallotte, Trinity, 7:30	2
St. Paul, Bakers, 11	9
Lumberton Ct., Smith's, 3	9
Scott's Hill, Union, 3	16
Bladen, 11	19
Lumberton, Chestnut Street, 7:30	19
Tabor, Bethany, 11	23
Ellisabeth, Union, 3	23
Edmont, Trinity, 7:30	23
Town Creek, Weyman, 1	30
Carver's Creek, Carver's Creek, 2	30
Hallsboro, Peace, 4	30

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Lister, P.E., Asheville, N. C.

#### SECOND ROUND

	March
West Asheville, 11	26
Fairview, Tweeds, 3	26
Himrore, night	26
	April
Candler, Mont., Sat. 11	1
Aspen, Asbury, 11	2
Leicester, Grace, 3	2

## No More Piles

### How to End Terrible Agony Without Salves or Cutting

Thousands of Pile sufferers do not know that the cause of Piles is internal—bad circulation of blood in the lower bowel.

This is the scientific truth about Piles—the real reason why salves and suppositories do not give permanent relief, why cutting does not remove the cause.

Your itching, bleeding or protruding Piles will only go when you actually remove the cause—and not one minute before. External treatments can't do this—an internal medicine should be used. HEM-ROID, the prescription of Dr. J. S. Leonard, succeeds because it stimulates the circulation, drives out congested blood, and restores the almost dead parts.

HEM-ROID Tablets have such a wonderful record of success everywhere that all druggists are authorized to offer a \$1.25 package (3 weeks' supply) with guarantee of money back if they don't end your Pile misery. Write for FREE booklet, "How to End Piles Without Cutting." Dr. Leonard Co., Buffalo, N. Y.

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



## Helps Children Avoid Colds

This splendid body-building tonic keeps children strong and healthy, and helps to carry them through the winter without colds or sickness. It's no trouble to make them take it, because Yerkes tastes good and children like it. Yerkes is a combination of cod liver oil and several other valuable tonic ingredients recognized by every physician.

## YERKES PALATABLE EXTRACT COD LIVER OIL

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When you buy silk stockings at retail about half of your money goes to pay various commissions, profits and marketing costs. You can save money by ordering direct from manufacturer. Send your name and address for free color card and prices.

SIVA HOSIERY CO., UNION, SOUTH CAROLINA



Asbury Memorial, night	2
Hendersonville, 11	9
Elk Mountain, 3	9
Hillsdale, night	9
Oakley, 11	16
Sandy, Big Sandy, 3	16
Black Mountain, night	16
Central, 11	25
Laurel, 3	27
District conference at Hendersonville, May 16 and 17	

#### CHARLOTTE DISTRICT

Jehn W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

Big Springs, 7:30	March	26
April		
Wadesboro, 11	2	2
Holston, Poplar Hill, 3	2	2
Belmont Park, 7:30	2	2
Hickory Grove, 11	9	9
Weddington, Bond's Grove, 3	9	9
Trinity-Derita, Derita, 7:30	9	9
New Hope-Bethel, Bethel, 11	16	16
Lilwellville, Olivet, 3	16	16
Spencer Memorial, 7:30	16	16
Monroe, Central, 11	23	23
Stanhope, Mt. North, 3	23	23
Wesley Heights, 7:30	23	23
Duncan Memorial, 11	30	30
Monroe Ct., Bethel, 3	30	30
First Church, 7:30	30	30

May		
Brerard Street, 11	7	7
Pineville, Martin, 3	7	7
Chapel, 7:30	7	7
All day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Delegates to district conference elected on this round.		

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
SECOND ROUND

Lincolnton, First, 11	March	26
Goodsonville, 3	26	26
Cherryville, 7	26	26
April		
East End, 11	2	2
South Fork, Ebenezer, 3	2	2
Main Street, Gastonia, 7:30	5	5
Main Street, Belmont, 11	9	9
Saur, 3	15	15
Shelby Ct., El Bethel, 11	15	15
Cherryville Ct., St. Paul's, 3	16	16
Lafayette Street, Shelby, 11	23	23
Central, Shelby, 7:30	23	23
Gastonia district conference will be held at Palm Tree church, on the Belwood circuit, Tuesday and Wednesday, May 16 and 17.		

#### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
SECOND ROUND

Gulfford, Pisgah, 11	March	26
Summersdale, Morehead, 3	26	26
Carraway Memorial, Carraway Memorial, night	26	26
April		
Ruffin, Polham, 11	2	2
Battle Ground, Geddesman, 3	2	2
Ward Street-Archdale, Archdale, night	2	2
Pleasant Garden, Pleasant Garden, 11	9	9
Liberty, Sandolph, 3	9	9
Cedar Falls, Central Falls, night	9	9
Farmer, Concord, 11	16	16
New Hope, Center, 3	16	16
Rameau-Prattville, Prattville, night	16	16
Coleridge, Concord, 11	23	23

#### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Micaville, Martin's Chapel, 11	March	26
Cross Mill, Carson Chapel, 3	26	26
April		
Spindale-Pleasant Grove, Spindale, 11	2	2
Cliffside-Avoncote, Avoncote, night	2	2
Rutherford College, 11	9	9
McDowell, Bethel, 3	9	9
Mill Spring, New Hope, 11	11	11
Gilker, Gilker, 11	12	12
Broad River, Welsh Chapel, 7:30	13	13
Bostic, Hopewell, 11	16	16
Henrietta, Henrietta, night	16	16
Avery, Pine Grove, 11	20	20
Glen Alpine, 11	23	23
Table Rock, Linville, 3	23	23
Morganston Ct., Bethlehem, 11	30	30
Marion Mills, Clinchfield, night	30	30
Burnsville, 11	30	30
Spruce Pine-Bakersville, Penland, 3	7	7
Rutherfordton, 11	14	14
Marion Ct., Glenwood, 2:30	14	14
May		
Morganston, First Church, night	5	5

#### WYOMING DISTRICT

W. E. Powey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Helton, Grassy Creek, 11	March	26
Laurel Springs, Bethel, 3	26	26
April		
Rural Hall, Rural Hall, 11	2	2
Payne Mountain, Fairview, 3	2	2
Silboam (protracted meeting), 7:30	2	2
Dobson, Silboam (C. and dedication), 11	9	9
Yadkinville, Booneville, 3 and 7:30	9	9
Danbury, 11	23	23
Sandy Ridge, Snow Hill, 3	23	23
Walnut Cove, Bethlehem, 11	30	30
Madison, Dan Valley, 3	30	30
Stoneville-Mayodan, Stoneville, 7:30	30	30

Leaksville, 11	May	7
Draper, 3	7	7
Spry, 7:30	7	7
Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.		

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Badin-Tabernacle, Tabernacle, 11	March	26
Albemarle, First Street, night	26	26
Albemarle-Central, night	29	29
April		
Harmony, 11	2	2
Concord Ct., Mt. Carmel, 3	2	2
Kerr Street, night	2	2
Spencer-Central, night	5	5
Forest Hill, 11	9	9
Epworth, night	9	9
Salisbury, First, night	13	13
Park Avenue, South River, 3	23	23
Woodland, South River, 3	23	23
Mt. Pleasant, Friendship, 11	30	30
Stanhope, Oak Grove, 3	30	30
District Conference, Forest Hill, Tuesday	25	25

#### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
SECOND ROUND

Hickory, First, 11	April	5
Leander, First, 11	8	8
Wintail, Mt. Zion, 2:30	8	8
Leader Ct., Littlejohns, night	9	9
Hall's Creek, Center, 11	23	23
Catawba, Bethlehem, 3	23	23
Elmwood, Knox's Chapel, 11	30	30
Statesville Ct., Shiloh, 3	30	30
Statesville, Broad, night	30	30
May		
Cool Springs, Clarkburg, 11	7	7
Olin-Turnersburg, 3	7	7
Taylorsville-Carson's Chapel, 11	14	14
Hiddeale, Rocky Springs, 11	15	15
Mooreville, Central, 11	16	16
Mooreville Ct., Williamson, 2:30	16	16
Mooreville, Broad, night	16	16
District conference, Central church, Mooreville, May 9-10.		

#### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Webster, Love's Chapel, 11	March	19
Clyde, 7:30	19	19
Dellwood, 11	26	26
April		
Glenville, 11	2	2
Cullowhee, 7:30	2	2
Bethel, Pisgah, 11	8	8
Murphy, 7:30	9	9
Murphy Circuit, 3	16	16
Junaluska, 11	23	23
Jonathan, 7:30	23	23
Hacesville, Oak Fall	30	30
Andrew, 7:30	30	30
May		
Canton, 11	7	7
Waynesville, 7:30	7	7
Highlands, 11	14	14
Franklin, 7:30	14	14
Robbinsville, 11	21	21
Bryson City, 7:30	21	21
Macon Ct., 11	21	21
Franklin Ct., 3 or 7:30	28	28
Delegates to the district conference will be elected at all the above appointments.		

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Kernersville, 11	March	26
Forsyth, Pine Grove, 7:30	26	26
April		
Walbertown, 11	2	2
Burkhead, 7:30	2	2
Farmington, 11	9	9
Levisville, Deuts, 3	9	9
Greens, 7:30	16	16
Mooresville, 11	30	30
Hiatt, 7:30	30	30
May		
Mooresville, 11	7	7
Central Terrace, 7:30	7	7
Denton, Siloam, 11	16	16
Linwood, Macedonia, 3	16	16
Lexington, 11	23	23

## FOR WOMAN'S ILLS.



WOMEN who suffer from periodic pains in side or back—from catarrhal drains, nervousness, or middle-aged women who suffer from "heat flashes" should take Dr. Pierce's Favorite Prescription. Mrs. O. C. Dandridge of 9 Shober St., Greensboro, N. C., said: "About six years ago I became in a nervous and rundown state of health; it affected my appetite, I slept poorly and lost much weight. I took two bottles of Dr. Pierce's Favorite Prescription and grew much stronger, my nerves were normal, my baby was born healthy and I feel sure the 'Favorite Prescription' did it." Sold by druggists.

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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Are in Bloom  
CHARLESTON, S. C.

Special Low Round-Trip  
Train Travel Bargains  
FRIDAYS and SATURDAYS  
March 17th-18th  
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Return Limit, Monday following date of sale with special extension arrangement.

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Old fashioned yarns for knitting and crocheting bedspreads. Price 32c per pound, postage extra; we do not pay postage. Will send samples on request. Can furnish in skeins or wound on one and two pound cones. Address

Neely-Travora Mills, Inc., York, S. C.

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Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of it. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Asheboro, N. C. Your money back if it fails.

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50 DAYS \$225

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**SOOTHE YOUR EYES** with Dick-ey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.

## If You Get Up Nights

Physic the Bladder With Juniper Oil

Drive out the impurities and excess acids that cause irritation, burning and frequent desire. Juniper oil is pleasant to take in the form of BUKETS, the bladder physic, also containing buchu leaves, etc. Works on the bladder similar to castor oil on the bowels. Get a 25c box from any drug store. After four days if not relieved of "getting up nights" go back and get your money. If you are bothered with backache or leg pains caused from bladder disorders you are bound to feel better after this cleansing and you get your regular sleep.

## ✠ IN MEMORIAM ✠

**WESTER**—M. W. Wester was born October 20, ——. After a very brief illness he was called to his eternal home Thursday, February 23, 1932. Brother Wester was a faithful member of Fuquay Methodist church. He was a most devoted husband and father and will be remembered as a man of beautiful Christian character. He is survived by his wife and four children, Mrs. B. S. Mann, B. E. Wester, Clyde, and Mrs. Roy Wilkes. The heartfelt sympathy of their many friends is extended to the bereaved family.

"Now the laborer's task is over,  
Now the battle day is past,  
Now upon the farther shore  
Lands the voyager at last.  
Father, in thy gracious keeping  
Leave we now thy servant sleeping."

J. C. Williams, P. C.

**McCAULEY**—The subject of this sketch, John A. McCauley, son of Robert and Sarah Borland McCauley, was born May 3, 1868, and died February 3, 1933.

He was twice married, first to Endora L. Billings on December 24, 1891, to which union there were three girls born. His second marriage was to Mittle D. Blackwood, December 21, 1920.

He was converted and joined Pleasant Green Methodist church in 1879, Rev. W. S. Davis, pastor. Later he moved his membership to McMannen's Methodist church, of which he was a faithful and loyal member when he died.

Brother McCauley was a great sufferer during the last months of his life. He bore his suffering with fortitude, patience and faith. It was my pleasure to visit him often during his sickness and found him to be a true, brave, Christian man, interested in his home, in his community, in his church which he loved.

Those surviving are his wife, three daughters, Mrs. Sadie Braswell of Elm City, Mrs. Jessie Brannock of Winston-Salem, and Miss Myra Maude McCauley of Durham; one sister, Mrs. E. G. Link of Orange county.

A good man has gone to his reward and our loss is his gain. God comfort, strengthen and sustain the bereaved ones.

His funeral was conducted at McMannen's Methodist church on Sunday, February 5, by the pastor, with a very large congregation paying their tribute of respect and love to our beloved friend and brother. E. H. Black, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to call our brother, Ivy Hill Shankle, from labor to his eternal rest.

And whereas, he has served the men's Bible class of the Ræford Methodist Episcopal Church, South, so faithfully and efficiently as teacher and assistant teacher for the past 18 years.

Therefore, be it resolved, that this class and the whole church has lost one of its most beloved and useful members, one who has been an inspiration and help to his fellow workers in the kingdom of Christ, one whose example has always been worthy of emulation, and one whose fine consecration and loyalty to God and the church has made it easier for those who came in contact with him to live worthier lives; his family a most devoted husband and father, and the community a God-fearing and dependable citizen.

Be it further resolved, that while we mourn his loss to our class as irreplace-

ble, that we pray the Almighty Father may cause his mantle to fall upon someone who will take up the work he loved so well.

Be it further resolved, that copies of these resolutions be given the News Journal and the North Carolina Christian Advocate, a copy be spread upon the minutes of the class, and that a copy be sent to the family.

J. M. Downer,  
B. L. Cox,  
B. H. Houston.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his wise providence has removed Mrs. Carrie Powell Rhodes from the church on earth to the church in heaven; and

Whereas, Mrs. Rhodes was an active and most helpful member of our Woman's Missionary Society of the M. E. Church, South, in Sylva; therefore be it resolved by our society:

First, That while we bow in humble submission to the will of God, we can but feel and lament the great loss suffered by our missionary society and church in the death of Mrs. Rhodes.

Second, That we recognize the increased responsibility laid upon us by the removal of Mrs. Rhodes to do all we can to fill up the gap thus made in the work of our society.

Third, That we extend to the bereaved family our Christian love and sympathy and pray that they may experience the comfort of the Holy Spirit and the all-sufficiency of divine grace.

Fourth, That these resolutions be recorded in our minutes and a copy sent to the family of the deceased, and also copies to the North Carolina Christian Advocate and the Jackson County Journal and the Ruralite.

Mrs. S. H. Hilliard,  
Mrs. E. L. McKee,  
Mrs. M. D. Cowan,  
Committee.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Midway Methodist church, wish to pay tender tribute to one of our beloved members, Mrs. J. O. Guye, who passed to her heavenly reward on January 21, 1933. Therefore we resolve:

First, That we bow in submission to God's will.

Second, That we are grateful for her long and useful Christian life.

Third, That in her passing we have lost one of our most loyal and devoted members.

Fourth, That we hereby extend our sympathy to the bereaved family.

Fifth, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication.

Mrs. D. E. Douglas,  
Miss Ethel White,  
Miss Lucy Douglas.

### RESOLUTIONS OF RESPECT

Whereas, God in his infinite love has seen fit to take from our midst our beloved sister, Mrs. Margaret Penelope Watson, 79, who departed this life July 19, 1932; we, the members of the Gatesville auxiliary, do resolve:

First, That while we deeply deplore her loss, we thank God for her years of service in his name.

Second, That we hereby express to her loved ones our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy recorded in our minutes and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. J. J. Meeder,  
Mrs. J. E. R. Perry,  
Mrs. E. L. Riddick,  
Committee.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 19, 1933

Number 13

## Slayers of the Propnets

IT IS trite, that an original man is persecuted in his lifetime and idolized after his death, but it is a less familiar truth that the later idolaters are legitimate successors and representatives of the contemporary persecutors. The glory of the original man is this, that he does not take his virtues and his views of things at second hand, but draws wisdom fresh from nature and from the inspiration within him. To the majority in every age, that is, to the superficial and the feeble, such originality is alarming, perplexing, fatiguing. They unite to crush the innovator. But it may be that by his own energy and by the assistance of his followers he proves too strong for them. Gradually, about the close of his career, or, it may be, after it, they are compelled to withdraw their opposition and to imitate the man whom they had denounced. They are compelled to do that which is most frightful to them, to abandon their routine. And then there occurs to them a thought which brings inexpressible relief. Out of the example of the original man they can make a new routine. They may imitate him in everything except his originality. For one routine is as easy to pace as another. What they dread is the necessity of originating, the fatigue of being really alive. And thus the second half of the original man's destiny is really worse than the first, and his failure is written more legibly in the blind veneration of succeeding ages than in the blind hostility of his own. He broke the chains by which men were bound; he threw open to them the doors leading into the boundless freedom of nature and truth. But in the next generation he is idolized and nature and truth as much forgotten as ever; if he could return to earth he would find that the crowbars and files with which he made his way out of the prison-house have been forged into the bolts and chains of a new prison called by his own name. And who are those who idolize his memory? Who are found building his sepulchre? Precisely the same party which resisted his reform; those who are born for routine and can accommodate themselves to everything but freedom; those who in clinging to the wisdom of the past suppose they love wisdom but in fact love only the past, and love the past only because they hate the living present; those, in a word, who set Abraham, Isaac, and Jacob in opposition to Christ, and appeal to the God of the dead against the God of the living.

—Eccle Homo.

## Thanks for Cash and Money Orders sent during the Bank Holiday, keep it up

We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.

If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.

The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Some never stop no matter what happens. They are the salt of a newspaper shop.

### DUKE ENDOWMENT AWARDS

Allocation of \$843,397.67 to hospitals, orphanages and child-placing agencies in the two Carolinas from funds of the Duke Endowment was announced March 28, after a meeting of the trustees in New York City.

Hospitals, numbering 98, received \$696,048, and 46 other institutions were awarded a total of \$147,349.67. The trustees said applications had been received from 148 institutions.

In a statement accompanying the announcement, it was said the 98 hospitals reported 696,048 free days of care of patients in 1932, which was 61 per cent of the 1,138,982 days of care of all patients treated. The orphan homes reported 1,945,236 days of care of orphans and half-orphans, which was 88.3 per cent of the total days of care.

The trustees said allocation brought to \$6,967,219.73 the amount provided for hospitals and orphan homes in the Carolinas since the endowment was established by the late James B. Duke, tobacco magnet, December 11, 1924. Hospitals received \$6,008,365.95 of the total.

It will be of interest to our readers to know that among the numerous hospitals and orphanages receiving gifts were the following Methodist institutions in North Carolina:

Children's Home, Winston-Salem, \$7,829.87.

Methodist Orphanage, Raleigh, \$9,079.50.

Hugh Chatham Memorial Hospital, Elkin, \$2,772.

Duke Hospital, Durham, \$53,335.

### E. STANLEY JONES IN WINSTON-SALEM

Sunday afternoon and evening, March 26, Dr. E. Stanley Jones, Methodist missionary to India, but a world figure whose messages are heard by multitudes, whenever he appears in Asia, Europe, or America, addressed two great assemblies in Winston-Salem, N. C. His evening congregation was larger than the afternoon, mainly because the afternoon services had been advertised as a round table conference for ministers.

At the afternoon meeting the spacious assembly hall

of Centenary church was crowded, about two-thirds of the congregation being ministers. That assembly of 500 or more remained two hours and a half to hear Dr. Jones discuss various aspects of Christian missions in his own inimitable style.

At the evening hour 3000 people crowded the R. J. Reynolds high school auditorium and large numbers who sought admission were turned away. Dr. Jones spoke one hour and a half on China and with breathless interest the audience listened to his message.

Drs. W. G. Cram, general secretary of our board of missions, and E. H. Rawlings, editor of The New Outlook, were in company with Dr. Jones, who spoke under the auspices of the board.

Winston-Salem, Atlanta, Ga., Dallas, Texas, and a few other cities of the South are being visited by Dr. Jones. He then goes north, where he will appear in the principal cities of the northern section of the United States.

### WE HAVE TAKEN NO HOLIDAY

Holidays seem to be the order of these times. But we have taken no holiday. The Advocate comes out each week on time. Our payroll and other expenses continue as usual. Each day calls for cash.

Will our readers keep these facts in mind and help us by sending in your subscriptions? Look at your label and if behind send a part of the amount due if unable to pay all. To pay a part, even if it be a small part, shows a good disposition and at the same time helps us. Every little helps when hard pressed.

Bank checks are not needed to pay for your Advocate. For some time a majority of our subscribers have paid with currency or postoffice money orders. Do not wait for the banks to open. Put the money in a letter and address it to North Carolina Christian Advocate.

"The liquor traffic tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves."—Theodore Roosevelt.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, MARCH 30, 1933

Number 13

E. Stanley Jones in Winston-Salem last Sunday afternoon said that as Adam and Eve went out of the Garden of Eden, Adam remarked to Eve, "We are in an age of transition." That according to the speaker was the beginning of this much used expression. Rather ancient expression, isn't it?

---

A crowd is not a church; a multitude is not a church. A dog fight may draw a crowd, eloquence may bring together a multitude. But these do not constitute a church. Christ in the midst constitutes a spiritual assembly, whether few or many. "Where two or three are gathered together in my name, there am I in the midst of them."

---

Adam was the first man, but he had his troubles. But there is one annoyance of the modern man from which Adam was entirely delivered. The following couplet tells us about it:

"Whatever troubles Adam had, no man could make him sore  
By saying, when he told a joke, 'I've heard that thing before.'"

---

Mr. Bonamy Dobree is an Englishman of whom we know nothing except that he has a study of John Wesley that is both readable and clever, and from which we quote burning words: "Wesley thought in terms of flame, of fire, heavenly fire: 'Oh, that in me the sacred fire might now begin to glow.' Wesley had loved to chant it as he rode about the country on his endless itinerancy. He was himself a flame going up and down the land, lighting such candles as, by God's grace, would never be put out; and as one reads the colossal journal, one gets the impression of this flame, never waning, never smoky, darting from point to point, lighting up the whole kingdom, till at last in due course it burnt up the body it inhabited."

The following lines could not qualify as poetry in the English department of a high grade American university, but they contain some every day-horse-sense ideas that are sometimes rare even in educational institutions. The writer is unknown to us hence the failure to give due credit. Listen:

If you think you are beaten you are,  
If you think you dare not, you don't!  
If you like to win, but you think you can't,  
It's almost certain you won't.  
If you think you'll lose, you've lost!  
For out of the world we find  
Success begins with a fellow's will,  
It's all in the state of mind.  
Life's battle don't always go  
To the strongest or fastest man;  
But soon or late, the man who wins  
Is the man who thinks he can.

---

This is Gypsy Smith's life line story and you cannot miss the point: "Throw out the life line! When I was a young Salvation Army officer at Whitby I used to go down and hear the sea beating on the rocks. An old fisherman told me of a wreck which had taken place. The lifeboat was launched and brought in all the crew except one man, who refused to leave the rigging. The life boatmen risked their lives in the storm and landed in a state of exhaustion, but when it was reported that one man remained a young fisherman sprang into the lifeboat and said, 'Who will volunteer to get the last man?' His mother cried, 'You cannot go. Remember your father was drowned, and your brother has not been heard of for years, and you are all I have left.' He said, 'Mother, there's a man there to be saved.' The volunteers went out. The women and children waited, and at last they saw the boat coming with a tremendous struggle against the heavy seas. When it came near they shouted, 'Have you got the last man?' 'Aye, aye,' cried the young fisherman. 'We've got him. And tell mother it was brother Bill.' Throw out the life line! Throw it out in London, for somebody's brother whom someone must save!"

## Federation of Women's Clubs

**F**EW of our people are aware of the fine contribution being made to the state by the women of the Federated Clubs of North Carolina. The two hundred and forty-four clubs with more than ten thousand members, to say nothing of junior clubs, make a royal company striving for the highest and the best in life. These clubs are found in every section of the state, enlisting in their work high-minded and devoted women from all elements of our best citizenship—women devoted to the common good as well as to individual development.

Think of the many interests in which these devoted women are enlisted! A mere mention of the departments and divisions of the work is most significant and illuminating. Citizenship, home, art, civics, education, literature, music, gardens and public welfare are so varied and attractive as to make some definite appeal to every one. Any one who does not find undertakings of interest in some one of these departments must be wanting in most of the elements of our normal humanity. The thirty fruitful years of this federation must be but the beginning of a life of ever increasing usefulness. God bless this noble band of women so vitally interested in the home, the school, the public welfare, the civic life of the state and all else that exalts the true, the beautiful and the good. With them the spirit of Mrs. Sallie Southall Cotten still abides and her memory remains a blessed benediction. We recall how in other years her presence and words were an inspiration to all who knew her. In many lines she was a genuine pioneer. The educational loan fund for girls known as "The Sallie Southall Cotten Loan Fund" should prove to be an ever enlarging blessing to girls who need help. Lest there be unfair discrimination we refrain from making mention of the officers and others enlisted in this great work of making possible the better day.

We cannot close this editorial with more appropriate words than to use the

### COLLECT OF CLUB WOMEN OF AMERICA

Keep us, O God, from pettiness; let us be large in word, in deed.

Let us be done with fault-finding and leave off self-seeking.

May we put away all pretense and meet each other face to face without self-pity and without prejudice.

May we never be hasty in judgment and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene and gentle.

Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

And may we strive to touch and to know the great common woman's heart of us all; and O Lord God, let us not forget to be kind.



## Hats Off

**C**HARITY AND CHILDREN, a paper with the good sense to say the right thing at the right time, last week declared:

"We take off our hats to Messrs. Lambeth, Clarke and Weaver for refusing to be stamped into annulling the 18th amendment by legalizing the sale of beer without giving the people a chance to vote on the question. The bill that was passed was one setting up bar-rooms notwithstanding the hypocritical and vote getting cant that the barroom should not be brought back. Any one who believes any promise made by liquor is just plumb simple."

To all this we subscribe most heartily and with hats off stand alongside of our confrere, Charity and Children.

Dear friend, you are correct in saying, "Any one who believes any promise made by liquor is just plumb simple."



## The Schoolmaster Is Abroad in the Land

**A**T ONE time this was the promise of a better day; it has become an occasion for some to indulge in vituperation and falsehood. Last week on a street corner in Durham we heard two men well advanced in years and of apparently good sense employing coarse, profane and ignorant speech, telling of the times they went to the old log school house for three months a year and got more than the "kids" got today with the present reckless outlay of the taxpayers' money. Then they continued the usual tirade so often heard these days.

It never once occurred to these men who had some money, drew drafts on the banks and drove expensive automobiles that they were now in an entirely new world. In the days to which they referred, Durham was a little country town with a few tobacco warehouses, a number of country stores and numerous liquor shops. Now it is an educational and business center that touches the ends of the earth. Nothing is so pitifully helpless as ignorance; and no one is more successful in winning the contempt of the high souled and well informed



as an ignorant man who has made a little money. He is always glorifying the days and the conditions in the midst of which he rose to greatness.

We in this state are still a most ignorant people so far as the finer things of the soul are concerned, but there is hope for us so long as the schoolmaster is abroad in the land. Education is a long and tedious process. Here in North Carolina thirty thousand little tots join this educational procession every year. Notwithstanding this fact some poor, ignorant men who count themselves leading citizens talk seriously about closing the schools for five years until we can get on our feet again.

We are free to admit that there are shoddy teachers just as there are shoddy preachers and lawyers and doctors and farmers and merchants, but the great mass of the teachers are our finest and best citizens. Many of them who are worth a dozen office-holders are working for less than these hireling politicians. Their work tells on the generations following. Instead of drawing a stipend by the month, they make a contribution to the decades. Did we appreciate the work of the teachers most of this present fault finding would stop. Back of much of it is sheer indifference to education and general opposition to the public school. We rejoice that the majority of our present General Assembly are anxious to do the best possible for the schools which are so necessary to our continued well being.



### "The Fat, Oily Man of God"

**DR. CHAS. L. GOODELL** says: "The world has little use for the smug and comfortable parson, 'the little, round, fat, oily man of God.' It accuses him of living a complacent life, sharing little of the hard conditions of toil, and seldom soiling his hands or cracking his sinews with the rough and rugged things which the average man knows too well."

To this expression of the eminent preacher all earnest, sincere men and women, filled with the spirit of Jesus, respond with a hearty "Amen." It is impossible to separate the true followers of our Master from the cross and sacrificial service. The greatest victories of the church are invariably won through the agony of yearning souls. The man who would speak with a tongue of fire must first have a burning heart. And to burn means to be consumed. "The zeal of thine house hath eaten me up."

### The King Is Dead

**I**N THE year that King Uzziah died, Isaiah, the young court preacher, saw the Lord, high and lifted up. The king was dead. God was now the hope of the people.

Men are always in search of kings for themselves. The kings perish; but God lives. King Cotton and the institution of slavery failed the people of the South. The almighty dollar before which the multitudes have bowed is not able to save us in this present situation. We are now going to make a trial of King Alcohol with the expectation of restoring the reign of the almighty dollar. So we make unto ourselves gods of our own instead of getting a vision of the God who inhabits eternity.

Fifteen years ago kings and monarchs were vacating their thrones. Democracy was the order of the day. Now the cry is for a one man power. One man in Turkey; one man dominates the millions of Russia; Hitler has charge in Germany; Mussolini is chief in Italy; and Congress is about to turn all over to one man in Washington. Expectation runs high this new day.

So many men in public life are incapable and wanting in conviction—sheer opportunists—that statesmen are few and heroic leaders rarely to be found. Conscience and steadfast conviction give place to the expediency of the hour. Last week we heard a legislator at Raleigh admit to another member of the General Assembly that beer was a peril, with no good in it, but he added, "If it will help to bring in some revenue I could conscientiously vote for it." Think of it! A man willing to make legal that which he admitted to be a hurt to his people—this simply for a few dollars of revenue. This man knew not what it is to act in all good conscience, for conscience involves moral conduct. An immoral act and a good conscience do not go together. We sell out for the dollar and then stand appalled at this present moral and spiritual collapse.

The standing need is for men who can see "God high and lifted up." Then with a new conviction they can go out to redeem a people by establishing them in righteousness and justice.



Stanley Jones may yet be the ambassador of Jesus Christ that will bring a new sense of unity between the east and west. He has a message for America as well as for India and China. His voice is sounding around the world.



# People and Things



The new Methodist Episcopal Church, South at Si-loom will be dedicated Sunday, April 9, 1933, at 11 o'clock by Rev. W. E. Poovey, presiding elder of the Mt. Airy district. All former pastors and presiding elders are invited to attend.

Young People's Day was observed last Sunday evening at 7:30 o'clock by the young people's division of Moncure Epworth League at Moncure M. E. church. There was an interesting lecture by Mrs. Blanche Brian in connection with some slides presenting missionary enterprise in our home land and foreign fields. There was a large crowd present and all seemed to enjoy the slides so much. Also showed appreciation of the program.

Bishop Edwin D. Mouzon is this week engaged in revival services in Broad Street church, Statesville. There are sermons at 9:30 a. m. and 7:30 in the evening. The entire Statesville district is having a part in these services under the leadership of Rev. J. A. Hiatt, the presiding elder. Ralph E. Johnson of Nashville, Tenn., has charge of the music and conducts young people's services at 6:30 in the evening. The meeting began last Sunday and will continue through next Sunday.

"I returned on last Friday from a five weeks' stay in Hot Springs, Ark., where I took the baths for my rheumatism. I am rested and greatly improved. Rev. D. L. Fouts of Wilson very graciously and acceptably supplied my pulpit in my absence. A fine congregation welcomed me back on Sunday morning. Our pre-Easter revival services will begin on April 5 and continue until Easter Sunday. Rev. C. D. Barelift of Gates circuit will be with us and do the preaching in these services. We are laying plans and praying for a great revival."—S. E. Mercer.

Young People's Anniversary Day was observed at West Market Street church, Greensboro, in a most impressive manner on last Sunday evening. Mr. Jack Nowlin, president of the Epworth department, presided over the service. Rev. Fletcher Nelson, junior preacher, led the prayer and read the scripture. After the junior choir of the church under the direction of Mr. H. S. Spiers rendered the anthem and offertory Rev. Paul Hardin, Jr., pastor of Forest Hill church, Concord, preached a stirring and challenging sermon on What Shall I Do? to a large and appreciative congregation, the greater part of which were young people.

"Our people are getting some things done down here. The Sunday schools and missionary societies are showing much interest as well as bearing fruit in their work. Our young people in some of the churches are moving along in their activities fairly well during the winter months. We have conducted two classes in the Kingdom Extension course with good attendance. Collections are being taken for this worthy cause. Money is very scarce in this neck of the woods, so people are sending in supplies. Newton Grove started off with a good pounding, then Hopewell followed with another pounding, and it was well done, too; then Wesley's Chapel came in with many supplies by filling the old Ford up with good things while the preacher was in the church during the preaching hour. We are planning for revival work and look forward to a good year even if times are not normal."—J. F. Starnes.

"Reverend and Mrs. M. T. Smathers announce the marriage of their daughter, Hazel Elizabeth, to Mr. William Jackson Duncan on Sunday, March the twelfth, nineteen hundred and thirty-three, Greensboro, North Carolina. At home Statesville, N. C."

## A NOBLE LIFE COMES TO A CLOSE

The death of Dr. A. J. Lamar in Nashville, Tenn., March 27, 1933, brings to a close the labors of a most unusual man. He became publishing agent of the Methodist Episcopal Church, South, in 1903. For 30 years his name was a household name with the many who had dealings with the Publishing House at Nashville. No man amongst us was such a familiar figure as he in the general councils of the church. Since 1890 he had been a member of every general conference of his church. In the very best sense of that word he was a leading member, having for a number of years served as chairman of the committee on Episcopacy. He was a member of the Ecumenical Conference in London, 1891.

Andrew Jackson Lamar was a living link with the past, having served in Longstreet's Corps, C. S. A., 1864-65. In his earlier years he was a Methodist preacher in Alabama, rising to eminence in his own conference, until finally he became a leading figure in his church. Few men were more effective in winning and in holding men than Dr. Lamar of Alabama and Tennessee. Though born in Georgia, May 29, 1847, most of his 86 years were spent in the two states mentioned. Rarely does a man keep effective until he is 85 years of age.

This good man rests from his labors; but the years must unfold the reach of his influence.

## LAST SUNDAY IN SMITHFIELD

The Smithfield Methodists are happy and favored. They have got back into their church, following the fire that played such havoc with all the interior of the building, and they are starting out with fresh enthusiasm. What a fine congregation that was last Sunday morning in the newly renovated church! It was a delight to be with them once more. I have been with these loyal Methodists many times, but never have I found them in finer spirit. Brother B. T. Hurley is having the best ministry of his life in this delightful field.

Well do I remember when he brought his young bride to Center Hill in Chowan twenty years ago. As his presiding elder, I came to know and to appreciate the young itinerant and the "mistress of the manse." So it was a genuine delight to be once more in the home. The eldest girl is away at college and the second has her face set that way. The two younger children are yet in the lower grades.

This being field day for the Anti-Saloon League in Johnston county, Brother Hurley and I filled in at the school building at Wilson's Mill in the afternoon and then he did the same at Princeton at night. Brother Henry G. Ruark of Princeton filled the Smithfield pulpit at night. I should have been pleased to hear this young man, but I had to hurry back to Durham for the night. Brother D. H. Tuttle as usual was away speaking, so I missed him.

M. T. P.



## GREENSBORO COLLEGE CAMPUS NEWS

## May Day Celebration

Miss Emma Blanche Warren of Snow Hill will be crowned Queen of the May at Greensboro College at the annual May Day celebration to be held this spring on May 6. The coronation will conclude a founders' and benefactors' day program to be especially celebrated this year with a home coming.



MISS EMMA BLANCHE WARREN  
Who will be crowned Queen of the May  
at Greensboro College, May 6

Having a part in May Day festivities will not be new to Miss Warren, a senior. She was an attendant to the queen her freshman year, and last year she was maid of honor in the May court. Only her attendants from the senior class have been chosen so far. They are Miss Susan Exum of Snow Hill and Miss Elizabeth Campen of Zebulon. The home coming, which is expected to attract a large number of alumnae to the college, will have consideration in an all day program, with exercises at 11 o'clock to pay special honor to the college founders and benefactors. The exercises will be held in Odell Memorial auditorium and there will be a speaker of prominence, it is stated, whose name will be announced later.

A special luncheon will be given on home coming day at 1:15 o'clock and at 3 o'clock that afternoon the Raphael Art Club will honor the guests at a tea. A museum containing mementoes of an early day will be open for inspection. Former students possessing relics of interest are urged to loan or give these to the museum.

## Students Attend Alumnae Meeting

Four students and Miss Audrey Bruton, accompanist, attended the meeting of the Charlotte Alumnae chapter on Saturday, March 26. The students presented a program of musical numbers and readings. The students participating in the program were: Miss Nell Davis of Greensboro, Miss Anna Belle Hicks of Snow Hill, Miss

Alice Barrow of Elizabeth City, and Miss Irene Yarbrough of Thomasville.

## Meeting of N. C. E. A.

Dr. Elizabeth B. Young, head of the education department; Dr. R. T. Dunstan, head of the romance languages department; Dr. J. Roddey Miller, head of the English department; and Mr. Elliott O. Watson, head of the history department, attended the meeting of the N. C. E. A. at Raleigh, March 24-26. Dr. Dunstan presided over the meeting of the department of Spanish teachers.

## WHAT DOES EASTER MEAN TO YOU?

Miss Brownie Samsell.

Does Easter mean to you flowers, new frocks, dinners and dances? Or does it mean just another Sunday, a game of golf or a car ride? Or an altar banked with flowers, soft candle light and glorious music?

If you are a Christian it will mean: A cross against the evening sky and on that cross is Jesus, the son of Joseph and Mary, the Son of God, despised and rejected by men, denied and deserted and betrayed by disciples.

Jesus who walked this earth in kindness, unselfishness and sincerity, who did unto other men as he would have them do unto him, who never hurt a living soul or brought a tear to a human eye; Jesus who went about doing good, feeding the hungry, healing the sick, restoring sight, calling the weary and heavy laden, comforting the broken-hearted, setting at liberty the bruised, seeking the lost, instructing the simple, exalting the humble, forgiving them that love much; Jesus in the agony of death, bearing the sins and sorrows of all the human race, providing for an earthly mother, forgiving his enemies, giving eternal life to a penitent thief; Jesus to whom all the nations are one, all men are brothers, who is no respecter of persons, to whom there is neither bond or free, who considers a friend worth giving life for, a man's soul more precious than the whole world.

Jesus who never used his power, temporal or divine, for selfish ends, who could have been a king but chose to be a Saviour, who gave up all things material, all power temporal to set up a kingdom in the hearts of men.

Jesus whose revelation of the Divine is so perfect that across the ages man has not been able to blot out the heavenly Father he revealed.

The radiance that streams from an empty tomb this Easter morning is the love of God expressed in the person of Jesus Christ.

Easter means that they who believe in Him will live in his Father's house forever and forever.

## M. PHELAN: NEW HANDBOOK OF ALL DENOMINATIONS

The seventh edition of Dr. Phelan's Handbook is a strictly up-to-date revision of his previous excellent works. It is valuable to the minister and layman as well as to the student. The editor presents studies of two hundred and two denominations, chiefly by their own members. In as far as facts are obtainable he gives the history, the doctrines and practices, the polity, present activities, and useful statistical information of every denomination with all its subdivisions. One section is devoted to the churches of Canada and their recent union. A comparative summary records the progress of all the denominations. The book closes with a brief bibliography of American religion. Any one who wishes to understand the numerous denominations about him will want this book on his reference shelf.

Cokesbury Press, 1933; 327 pages. \$1.50.

Reid Wall.

# What Was Right With Early Methodism

By JOHN W. LANGDALE

Book Editor, the Methodist Episcopal Church

In New Testament times fire was a symbol of the Divine Presence. Methodism began, as everybody knows, when the heart of John Wesley was strangely warmed by that fire. Historians have described how that warmth spread to moderate the glacial age of religion which prevailed in most of the world. History acknowledges that Methodism has been one of the most honored agencies for reviving and extending the influence of religion since the time of the apostles.

I desire to set forth some of the timeless contributions Methodism has made to Christian progress.

Methodism from the beginning has stood for a theology that is related to life. Any claim that Christianity is primarily a system of theological beliefs would have aroused the ire of John Wesley. He deplored attention to any teaching that was not practical and experimental. Our articles of religion were written by Archbishop Cranmer, in the sixteenth century, and are accordingly antiquated in phraseology and attitude. Their adoption serves to stress that Methodism added nothing new to formal theology. John Wesley had essentially a rational mind, but his practical temperament made him suspicious and disdainful of speculative thinking.

## Hymning an Experience

His sermons have little originality and less lift. It is not these sermons but the hymns of Charles Wesley our young preachers should be required to study to acquaint themselves with the genius of Methodism. Most of the best of them were written shortly after his conversion. In colorful words and terse, if sometimes limping, rhyme they describe the typical experiences of the early Methodists.

This insistence upon vital rather than technical theology resulted in three distinctive emphases.

The first is that everybody can become a Christian. Our fathers found as much delight in denouncing the idea that only the elect can be saved as they did in proclaiming that all who will repent of their sins and believe in the Lord Jesus Christ shall be saved. For them the gospel had no restriction, qualification, or limitation except the unwillingness of man.

"O for a trumpet voice,  
On all the world to call,  
To bid their hearts rejoice  
In Him who died for all,  
For all my Lord was crucified;  
For all, for all my Saviour died."

## New Characters Created

The second of these characteristic emphases is that all may know that they are Christians in the way described by the apostle Paul as the witness of the Spirit. In the beginning Methodism brought the gospel chiefly to those living in violent or sordid sin. In these there came transformations of character which attested the presence of God in verification to themselves and manifestations to others. In the gospel the early Methodists found themselves and found also a radiant peace and often an exuberant joy. Industry and frugality speedily brought many of them to an affluence that afforded education and

culture. Children reared in such homes had a less dramatic Christian experience, but many of them lived consecrated lives like those of their forebears.

The third emphasis was called entire sanctification or perfect love. Note the words of the collect: "That we may perfectly love thee and worthily magnify thy holy name." The meaning is that God can reach the depths of anyone's moral disability to lift as high as anyone is willing to go. Early Methodism held that when Jesus said, "Be ye holy," "Love the Lord thy God with all thy heart," he was not speaking of impossibilities. They who most clearly see the Christ are usually most conscious of their own shortcomings and are not inclined to talk much of their holiness. Despite the fanaticism that has made this teaching its rendezvous, we abate not a tittle our belief in the possibilities of the gospel to liberate any soul from every sin.

## No Wasted Energies

Because of this emphasis upon a theology that is vital, Methodism has wasted little energy in theological strife, has never suffered a schism because of theological difference, has not, to my knowledge, expelled a member for heresy, has replenished the ministry of other churches without any change of opinions, has continued fairly serene through the shifting conclusions of biblical scholarship, has now too little interest in theology to support any agitation to have our doctrines restated in clear contemporary phraseology.

Again, Methodism was distinguished by a zeal to have everybody evangelized. With a dash of chivalry and as assurance of spiritual reinforcement, John Wesley audaciously said, "I look upon the world as my parish." He himself was a man on horseback, reading and writing as he traversed almost impassable roads on his way to Christian conquests. The attitude of himself and his associates toward preaching was indicated by the lines:

" 'Tis worth living for, this,  
To administer bliss  
And salvation in Jesus' name."

Can you not feel yet the zeal of these devoted men through the hymn they sang:

"Outcasts of men, to you I call,  
Harlots and publicans and thieves!  
He spreads his arms to embrace you all,  
Sinners alone His grace receives,  
He calls you now, invites you home.  
Come, O my guilty brethren, come!"

## No Colony of Zealots

Let no one, however, suppose that these early Methodists tended to be a colony of zealots who out of a dread of hell, had been lifted to an anticipation of heaven. The practical Wesley saw to it that his followers accepted social and ethical obligations. They had a restraint that permitted democracy to come to England without the terrible birth throes of the French Revolution. They introduced some of the greatest philanthropies and social reforms of all history. That pioneering spirit was ever inherent in Methodism, which later was to eventuate in popular educational opportunities like Chautauqua, in missionary enterprise, in the application of the gospel to in-



dustrial, racial, and international welfare, and other exploits never considered to be too titanic to be attempted.

I am not claiming that Methodism has escaped all the mistakes of the zealous. We have had those who mistook vehemency for devotion. We have had emotion that was extravagant because it was insufficiently intelligent or ethical. None the less, this aggressive earnestness has in the main been wholesome and has had much to do with the enriching influence of our church.

### The Practical Was Paramount

John Wesley, great in many ways, was supreme as an organizer of ecclesiastical efficiency. To him practical service was paramount over every theory or tradition. Organizations were brought forward as they were needed to spread the message or conserve the result. He was inflexible toward irregularity, but hospitable to local adaptations which promoted higher usefulness. While under his eye the machinery never became uppermost, but always the spiritual need which inspired the creation of the machinery.

Of course every organization, as complete and complex, is bound to tend to magnify itself at the cost of that for which it exists. There have been times when a few persons at the center have presumed to determine its policies, as a few control the action of our national government and for the same reason, that the many take insufficient interest.

Occasionally some brother who had an autocratic heart has come to an administrative office. Sometimes our system has been rigidly maintained to the detriment of the church, as in too frequent changes of pastors in the cities or the continuance anywhere of a short-term itinerant ministry which neither educated or built up. In the main, however, the organization of Methodism has served the church surpassingly and its leaders have been honored of God. We are in danger of sacrificing for smaller reliefs a connectational system which has enabled the resources of the denomination to be marshalled for assistance at some critical point as no other Protestant communication has had the means to do.

### Inclusive Methodism

Another distinction in early Methodism was the inclusive attitude toward other Christian churches. John Wesley made history in his famous wish for a league defensive and offensive with every soldier of Jesus Christ. He preached for a friend of his who was a Roman Catholic priest. He published a biography of a noted Unitarian, stating that he could not accept his doctrine, but he acknowledged him to be an example of Christian excellence worthy of imitation. Condemn no man, said he, for not thinking as you think. Let everyone enjoy the full, free liberty of thinking for oneself, since every man must give his own account to God.

### All the Saints Terrestrial

This catholicity of fellowship appeared in another sense in the hymns of Brother Charles, which John appeared to appraise most highly:

"Let all the saints terrestrial sing,  
With those to glory gone.  
For all the servants of our King,  
In earth and heaven are one.

One family we dwell in Him.  
One Christ above, beneath,  
Though now divided by the stream,  
The narrow stream of death.

One army of the living God,  
To his command we bow,  
Part of his host have crossed the flood,  
And part are crossing now."

We have had a few bigots among us who could see little good in those of other communications as indeed in those of other spiritual experiences than their own. These are not true followers of John Wesley. We have welcomed him as we have welcomed Baptists to our communion tables, invited Episcopal ministers to our pulpits, sung psalms with the United Presbyterians, entered into silence with the Quakers, preached to Presbyterians and Congregationalists as though they were Methodists, and entertained no rivalry with any church except to excel in doing good. And we have had our full share of leaders in organizations like the Evangelical Alliance and the Federal Council of Churches which seek to promote the closest fellowship and most cordial co-operation among all who bear the name of Christ.—World Service News.

### TO TEACH YOUTH TO DRINK

The International Council of Religious Education, and the Christian forces which co-operate through it, are deeply interested in the highest welfare of the childhood and youth of our country. Our best thought and efforts are devoted to the development of Christian character. Representing the church in Christian education, we co-operate with the home and school in carrying forward education for the best type of citizenship. We are anxiously concerned, as parents are, when we discover organized efforts to despoil and corrupt the youth of our land.

There has come to our attention a statement which recently appeared in Brewery Industry, published in New York, which is shocking to all who are interested in youth. This statement begins by declaring that "the expected market for beer does not exist today," presumably because the youth of our country for the past thirteen years have grown up under prohibition. So it is proposed that the respective brewers shall plan to develop a taste for beer, starting in our colleges. We quote from this statement:

"When beer comes back, what is the first step brewers will take to restore temperate drinking among the youth of the land? It is a responsibility the brewers must assume under the new order, probably their most important public responsibility. Also it is essential in restoring beer to its former popularity. Obviously, there must be a campaign of education, and the one field in which this can be conducted is, fortunately, the most important of all for immediate and future business—the college.

"While the influence of the college undergraduate dominates youth in all activities, it is most powerful in beverage. Before prohibition beer was regarded as a concomitant of a college career. Now not one-tenth of one per cent of our youth in college know what really good American beer tastes like. To them it is a little more than a name, simply because they do not know how to use it, or have not acquired the taste. Beer can be restored to its former favor in colleges, which means the youth of the land, but it cannot be done over night.

"So it seems that elemental reasoning makes it plain that the brewers should begin their publicity campaign in college newspapers as soon as it can be prepared. It should be a co-operative campaign for good legal beer before it can be supplied to them, and to make them have an appetite for it.—Int. Journal of Religious Education.

## DR. FRANK S. HICKMAN'S NEW BOOK: "THE POSSIBLE SELF"

Dr. Frank S. Hickman, professor of the psychology of religion in Duke University, recently published this monograph which he calls "A Study in Religious Education as Adaptation."

The book appears in a series of religious education texts published by the Abingdon Press. It is Doctor Hickman's second contribution to the series. His first, "Introduction to the Psychology of Religion," is recognized as an authority in this field and is quite popular as a college and university text book.

Dr. Hickman says that his purpose in writing "The Possible Self" was an attempt "to interpret the problem of self (and especially the growing self of the child) in terms of purposive psychology." He believes that there is no place for any other type of psychology in the field of evangelical religious education. "Purposive psychology," he says, "has not yet been able to give us a full scientific verification of Soul, an event devoutly to be wished for in the not distant future, but it has certainly opened the door a little in that direction."

The term "Self," which other writers have found difficult to define, he finds broader and more comprehensive than Personality and Character, and he has used it in preference to these two. He has tried to keep his work within its proper limits, he says, by asking only: "What is Self?" and "What is the nature of its operation and growth?"

These questions Doctor Hickman has answered in five chapters. In the first of these, which he calls "Religious Education as Adaptation," is concerned with the levels of human adaptation and the conservation of values; modes of adaptation, both passive and active; and religious education as adaptation.

The second chapter Doctor Hickman has called "The Functioning Self." Here he treats first the Self as a Person—the purposeful self—and Self and Soul. In his second section of the chapter, he discusses the identity of the changing self. The Soul, he speaks of as "the psychic organ." The hereditary foundation of Self is the subject of the third section. "What blood tells" and the "significance of heredity in religious education" form topics for discussion at this point.

Chapter III is concerned with "The Dynamics of Selfhood." Here Doctor Hickman enters the field of "hormic" psychology. The great exponent of this theory is Dr. William McDougall, professor of psychology in Duke University. Munsterberg first advanced the theory that the soul is the ground of purpose in behavior. McDougall finds a purposeful trend in all mental activity. Giving full credit to McDougall and others in his field, Doctor Hickman proceeds to examine the hormic theory of psychology and to interpret it for use in religious education. Instinct, he says, is a hormic process.

Doctor Hickman discusses "The Habitual Self" in his fourth chapter. He first considers the process of habituation. Here he compares the mechanistic and purposive theories. "Habit and heredity" forms the subject for the second section of this chapter—the relation of habit and instinct and the development of the individual disposition.

The relation of habit to learning is discussed in the third section. Doctor Hickman says that "learning is something more than the acquisition of new knowledge. It is a process of modifying instinctive actions in such a way as to aid the organism in adapting itself to its environment."

"The Associational Structure of Self," the subject of the fifth chapter, affords the opportunity for a biological study of the neural system. Here Doctor Hickman discusses the Neurone theory of nervous correlation.

A discussion of the theories of mental association, and association as the bond of selfhood, opens the way for a comparison of association in the mechanical and purposive theories of psychology. The discussion, in the final section of this chapter, on "Association in Religious Consciousness," brings the book to a logical conclusion. Here the tangled self is discussed. Here conversion and realignment are compared with normal associational development. Here is discussed the spiritual promise of the child.

Dr. Hickman is a firm believer in evangelical religious education. He insists that the self must be defined in terms of an inward purposive drive. He has brought his own convictions into the discussion and has added the most worthy conclusions of others. He does not stop at a desire to have the child taught the power of adaptation. He also wishes to have society provide the best environment for the child.

## SUB-DISTRICT CHRISTIAN EDUCATION INSTITUTE

A very helpful, instructive and inspiring Christian education institute was held in Chestnut Street church, Lumberton, March 13, 3:30 p. m. to 9 p. m. After a brief devotional, the presiding elder, W. C. Martin, outlined in a clear, forceful and enthusiastic manner the objectives he has set for the Wilmington district as follows: (1) A local board of Christian education in every church; (2) a thorough survey in every community not only to discover the unreached, but use the best means and methods to bring them in to the gospel feast; (3) to discover and train future leaders for the local churches by means of standard training schools, Cokesbury training schools, and local training schools wherever possible; (4) new

and persistent emphasis on missionary education, specially using the fourth Sunday for missionary programs and also a missionary training; (5) and to observe in the most effective way other special days, such as Sunday School Day, Young People's Anniversary Day, College Day, etc.

Mr. L. L. Gobel then addressed the institute, centering his thoughts on the importance and functions of the local board of Christian education, and then led a general discussion on our Christian education program. There were two group meetings following this assembly meeting. The young people with the leaders of young people met in one room and Mrs. Blanche B. Brian and R. C. Dawson led this group, and the adults, administrative officers, and leaders of the children's groups met together and were led by Mr. Gobel and Presiding Elder W. C. Martin.

A picnic supper was served in one of the Sunday school rooms at 6:30 p. m. After supper all groups assembled together and there were very interesting reports made of the things that took place in the group meetings. After covering the subject of methods of doing a better work, Mr. Gobel gave a most instructive and helpful discussion on our literature and its use. The institute came to a climaxical close with a stereopticon lecture by Mrs. Brian, assisted by Mr. Gobel at the lantern. Everybody went away feeling that it was good to have been here.

Mr. Gobel and Mrs. Bryan came early enough on Sunday to meet with our Sunday school workers at 3:30 p. m., and gave very helpful suggestions, and their interest and enthusiasm gave us inspiration to do a better work. They also gave instructive and inspirational addresses at the evening preaching service. They always seem not only willing but glad to sacrifice any personal convenience and pleasure to serve anywhere at any time. Our conference is very fortunate indeed to have two such fine, well prepared and effective workers as Mr. Gobel and Mrs. Brian—none finer in our church. They are doing the work of four, and are doing it with a willing mind, a glad hand, and a loving heart; and we are getting the services of both of them for less than some of our sister conferences are paying one of their four workers. May we, the members of the conference give them our understanding sympathy, co-operation and support, that they so deservedly need.

B. B. Slaughter.

## THE PROGRAM FOR LAKE JUNALUSKA

The following outline of the program for Lake Junaluska in August will be of interest to many church workers who desire to take a vacation that will enrich their lives. Courses are provided covering numerous phases of the church program. Why not make up a group from your church to come by auto? If you are interested in coming with a party or in forming a party to drive, write your conference executive secretary. He may know of others who are interested in similar arrangements.

### Young People's Leadership Conference August 3-15

Building the Program for Seniors and Young People, Walter Townner.

Missionary Education of Young People, John C. Irwin.

Resources of Christian Living, H. Shelton Smith.

Recreational Leadership, E. O. Harbin.

Religious Work with College Students, J. Marvin Culbreth.

Christianity and Race Relations, Ina C. Brown.

Personal Religion, Sadie Mai Wilson.

Leadership School, Board of Missions Co-operating, Aug. 3-15 (Class in Mission Building)

Teaching of the Prophets, Miss Mary De Bardeleben.

Present-Day Missionary Problems, Miss Mary De Bardeleben.

Leadership of Mission Study Groups, Mrs. Hume R. Steele.

Christian Education in the Local Church, J. Fisher Simpson.

### Leadership School, August 16-30

Enrichment Materials for Children's Workers, Mary Skinner.

Directed Observation (Teaching Children), Barnett Spratt.

Adult Leadership in the Y. P. Division, Allen T. Moon.

Senior Y. P. Department Administration, Walter Townner.

Worship, A. W. Martin.

The Church and Rural Relations, Lavens Thomas II.

Parent Education in the Local Church, John Q. Schisler.

Christian Education in the District, O. W. Moerner.

Curriculum, C. A. Bowen.

Resources of Christian Living, H. Shelton Smith.

Seminar on Conference Work, William F. Quillian, Chm.

Religious Work with College Students, W. M. Alexander.

Christianity and Race Relations, Ina C. Brown.

(In lieu of a credit course in Bible, Dr. Harvie Branscomb will lead in a series of Bible studies at the chapel hour.)

### Speakers

Bishop Edwin D. Mouzon, Bishop Paul B. Kern, Dr. William F. Quillian, Dr. Gilbert T. Rowe, Dr. Elbert Russell, Dr. Harvie Branscomb, Dr. John Q. Schisler, Dr. W. M. Alexander, Dr. Elmer T. Clark, Dr. C. A. Bowen, Dr. Arlo A. Brown.

Workers in the Woman's Missionary Society will be especially interested in the missiary courses as well as others.

For catalog giving details (ready in April) write Training Division, 810 Broadway, Nashville, Tennessee.



## MR. A. W. McALISTER WRITES THE LEGISLATURE ABOUT BEER

I have no right as a constituent to ask you to vote for or against a measure because I favor or oppose it, but it occurs to me that it is within the proprieties for a constituent to submit for your consideration such views as he may have on any proposed legislation.

I understand that Raleigh has been inundated by a flood of telegrams in support of beer legislation. It would be illuminating to know to what extent this flood is artificial, even manufactured. A flood of stereotyped telegrams is about as expressive of the true public sentiment as the average petition. However that may be, I am sure that there is a deep undercurrent if inarticulate protest against any legislation of any kind that would change the present status of beer or liquor in North Carolina.

The purpose of this letter is to beg that you will carefully analyze and think through the reasons that are being urged in favor of beer legislation. The fickle public may think for the moment that it wants beer, but its seasoned mature verdict may prove to be an entirely different proposition. I realize that in these modern days, it is no longer good form to refer to or seek to learn anything from the past, but when beer is offered as an antidote to the depression, I am reminded of certain occurrences in both ancient and modern times. When the Roman emperors found their financial sledding rough, and the people in ugly mood under the burden of taxes, they offered as a diversion and in vain, gladiatorial contests and other public exhibitions. More recently, enterprising concerns with an eye to both profit and psychology, have offered as depression alleviations pee-wee golf links; and later, jig-saw puzzles. We have seen how soon these things run their course. If the depression continues they may revive tiddle-de-winks. At the moment they are offering beer.

The trouble with beer is that the public mood may be more serious than the proponents of beer realize—it may be desperate, and beer may go the way of gladiatorial exhibitions and pee-wee golf and jig-saw puzzles. But even if it should persist in popularity for a season, it will be piling up all the while an inevitable bill of indictment, which ultimately will have to be faced and reckoned with. That bill of indictment will contain the following counts:

(1) The exploitation by insidious advertising and salesmanship of an appetite-forming alcoholic beverage for private profit. That count alone ought to be enough.

(2) The beer drinking habit as the latest accomplishment of our boys and girls.

(3) The parlor entrance to the saloon, an institution of such bad memory that it has been disclaimed by all the organizations on both sides of the liquor question, and even by the political parties.

(4) The creation of a great liquor political power. This is perhaps the strongest count in the bill. Any special interest with political power is bad enough, but a liquor special interest with political power will be intolerable. Such a political power will be insatiable, for private profit is what it will be out for. There is no hope for it to be anything but selfish, if not sinister. It would be against nature for it to be in sympathy with social progress and economic reform. It would inevitably be reactionary and hide-bound. It could not be progressive along any line if it tried. It would mean a wide hiatus in North Carolina's social progress. It would be another millstone around North Carolina's neck.

North Carolina has enough troubles now without running around looking for more. The shades of Aycock, and Kitchen, and Bickett, and Craig, and all the others will laugh uproariously at the idea of North Carolina's meeting the depression with beer. It does not seem possible for us to blunder so blindly. A. W. McAlister.

## STATESVILLE DISTRICT MEETING

The preachers of the Statesville district met together at Mount Zion church, Cornelius, on March 23, for a spiritual life conference. The program that had been arranged was both interesting and inspiring from start to finish. The morning session was given to a devotional by the Rev. R. E. Hunt, an address on "Loyalty to Christianity" by the Rev. M. T. Smathers, an address on "The Three Big Problems on My Charge" by the Rev. G. W. Clay, and a most effective sermon by the Rev. T. J. Houck.

The ladies of Mount Zion church provided at the noon hour such royal entertainment as one hardly expects in such days as these. Those present will long remember this feast because of its wholesomeness and variety, its deliciousness and abundance.

In the afternoon the Rev. Elzie Myers conducted a devotional service featured by the singing of many of our great old hymns. The Rev. J. W. Fitzgerald spoke on the subject, "Onward With Our Missionary Program, and the Rev. M. Q. Tuttle talked of "The Three Big Problems in My Ministry and How I Met Them." At intervals in the program Mr. George Hawk brought several messages in song. The speakers of the day all did credit to their topics as well as to themselves, for the speeches were all interesting and practical. The fact that the Rev. W. Arthur Barber, pastor of Mount Zion church, was asked to pronounce the benediction at the close of the services seemed indeed fitting, for the fine fellowship with him and his kind people had proved a benediction to all in attendance.

Ivan L. Roberts.

## NO PAVED ROAD TO HEAVEN

There is no paved road up to heaven,  
No aeroplanes pointed that way;  
But God in his mercy has promised  
To bless and be with us each day.

There's a door our blest Saviour told us  
Which openeth into the field,  
And those who come and just trust him,  
Who are possessed of a confidence bold,

Shall find the true road he has chosen  
His light for a guide shall be,  
His life with Christ interwoven  
His light of blest heaven shall see.

No shadows too deep for his presence,  
No burdens too heavy to bear;  
No sin his blood cannot cover,  
No sorrows he cannot share.

John M. Newton.

## BOOKS FOR THE SOUTH

The American Library Association has recently issued a 16-page leaflet under the title, "Books for the South," which sets forth briefly the present condition of library facilities in the 13 southern states. The facts as given in this leaflet show that 64 per cent of the entire population of the 13 southern states are still without access to any public library service, though encouraging progress has been made in recent years. The picture is even darker for the rural areas where three-fourths of the people are without library service.

The facts contained in the brief pages of this pamphlet will be of interest to every person who wishes to see developed for all the people of the South those agencies that make for a richer community life.

Copies of this leaflet can be had from the office of the Regional Field Agent for the South of the American Library Association, 1412 Rhodes-Haverty Building, Atlanta, Ga.

## ANNUAL CAMP ASSEMBLY

For years the camp meeting at Bible School on Silver Avenue, Greensboro, has met in May. Our meeting for this year has been arranged to include the Bible School commencement. The date is April 23 to 30 inclusive. Revs Raymond Browning, John R. Church and others to preach. On night of April 24 our school program will be given. On Tuesday night our music recital, followed at 8 p.m. by commencement address to be delivered by President W. P. Few of Duke University. We invite friends far and near to plan to attend this great week of good things. Don't miss it. For further information address us, People's Bible School, 720 Silver Avenue, Greensboro, N. C.

Jim H. Green.

# A Message to America

**"Teach people how to Christianize industry, how to live up to the standards of Christian brotherhood," says this foremost Christian of Japan**

By TOYOHICO KAGAWA

How can you reconcile the meaning of the love of Christ with the suffering in our lives?"

This question was asked me, three years ago, by an American on her way home from India. She had seen its typical and terrible suffering, and the question came also out of her own experience, for she belonged to the race discriminated against in America, and her death has since resulted from an automobile accident related to such discrimination.

Her question led us to talk of the suffering which is so common in the Orient, the poverty and bitter want. In the East we suffer all the time and have much time for meditation. Americans—not this American who came from the colored race but Americans in general—have hitherto been so comfortable as to not incline to meditation. Now the time has come when America also is suffering which may lead to a great spiritual revival.

If you only preach and do not practice the love of Christ, you will not understand the meaning of suffering. The need of sacrifice was the central teaching of Jesus Christ. He was conscious of the need of suffering and of the cross. Love and the cross are the basis of the Christian church, and on the cross of Jesus we must construct our new society.

After the great industrial revolution, unfortunately, the Christian church failed to practice the principle of the cross. Therefore what we need today is a thoroughgoing reconstruction of the economic and social systems based on the principles of the cross. Capitalism and communism are both failures in constructing real society. What we need is to revive the spirit of the Sermon on the Mount and to live up to it.

Today we treat the Bible as a most peaceful gospel, but this Bible is a dangerous book. About ten years ago I wrote an essay called "Labor Worship" and was fined one hundred yen for it. If I had not paid the fine the New Testament would have had to pay it, for I based the argument on the New Testament. If you try to live up to the New Testament, you are a dangerous person. What I want to do is to live up to the New Testament. I want to take the New Testament seriously. It is revolution without violence. Those who want to live by capitalism, by egoism, will look at us and say, "You are too radical." Yes, I am, because Christ my Saviour was very radical. He said, "Put away your wealth. Give it to your neighbor." So I want to try to be like him. I want to be as simple as Christ was. He had no place to sleep in. While millions of people are suffering and there is unemployment, why should I sleep in a comfortable bed? Christ was crucified on the cross. Why not follow in his steps? I would rather be a little radical to the extent of following the New Testament.

How shall we do this? Co-operatives based on Christian brotherhood principles will solve the whole problem. I want to practice Christianity in the Co-operative Movement. Industrial competition leads to war. Germany and England had competition and this competition eventually

led to a big war and we are suffering its results. This year we have had a similar bit of history in the Far East. I am so ashamed of the actions of our fascist militarists. I anticipated some such outbreak and tried to forestall it by starting the Kingdom of God Movement. What we need in Japan is more real Christianity. By "real" Christianity I mean Christianity carried out in action in the Co-operative Movement. I am glad to say that the Kingdom of God Movement is not interrupted by the fascist explosion, which cannot capture the sympathy of large numbers of our people.

My work for peace is a long-term undertaking, including both the transformation of men's sinner souls through the religion of Jesus Christ, and the changing of the economic system under which they must live from a competitive to a co-operative one. We must go to the roots of militarism and cure its causes, which lie in the realm of economics and religion. Urban England and rural Denmark have wonderful systems of co-operatives. Why cannot we organize such systems between the United States and Japan? You buy our silk, and we buy Oregon pines and timber. Why make big tariff walls against timber? When we can organize co-operative international trade, there will be no rumors of wars. It is necessary to build feelings based on economic brotherhood rather than simply to talk of peace. Unless we have economic measures to produce peace, especially the co-operation between nations, there is little hope for permanent peace.

Therefore, what we need today is to teach the people how to Christianize industry, and to live up to the standards of Christian brotherhood. In medieval times we had Christian brotherhood in the Christian guilds, which cannot we restore the Christian guilds, and also extend them to our neighbors. Repentance is necessary—to repent from selfishness—to the motive of Christian brotherhood, and to extend the brotherhood movement wider, and to ask our friends to join this Co-operative Movement. Extend it to include all nations; then we shall find world peace; then we shall find stability in society.

We are glad that Jesus Christ came into this world in the flesh. Unless the spirit be embodied in the flesh, we cannot find its real life. Today we must embody the Spirit of Christ in industry and international economic relations.

In a Philadelphia family recently, the engagement of a daughter was announced. A friend, calling, was met at the door by the colored maid, who announced: "No'm, Miss Alice ain't home dis aft'noon—she gone down to de class." "What class?" inquired the visitor. "You know, Miss Alice is gwine to be ma'ied in de fall," explained the maid, "an' she's takin' a cou'se in domestic silence."—The Watchman-Examiner.

"I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head."—Edison.



## LIQUOR IN THE SADDLE AT WASHINGTON, DECLARES BISHOP W. A. AINSWORTH

"At no period of our country's history have true patriots been more concerned for the nation's welfare than they are today," said Bishop Ainsworth. "The crisis that confronts America is more moral than economic. Unfortunately some people never see any kind of crisis but the collapse of material values. America is threatened with moral collapse in high places. Thoughtful men are concerned about the nation's soul.

"It is bad enough to have the dominant forces in the national government set upon opening a new era of legalized liquor with all the moral, economic, physical and social detriment that inevitably goes with it. They are doing it when wartime powers are being invoked to protect our people in an hour of unusual peril. Liquor will not promote patience and steady people's heads, and beer will be a mockery in place of bread. It will retard the country's economic recovery. No depressed business man ever did drink himself into prosperity and no distressed nation can.

"But the situation is worse than that. Liquor is in the saddle in Washington and is riding with whip and spur. Campaign pledges against the saloon don't count any more. Childhood and youth will have no protection against its debauchery. The proposed action of Congress will institute a vast program of sales promotion, whose objective will be a bottle in every sideboard and a glass in the hands of every man and woman and every boy and girl in America. Liquor and beer will be advertised in every newspaper and emblazoned upon every billboard. Miss America will appear in pictorial colors in the magazines of the nation with glass in hand, while 14,799 physicians from everywhere and nowhere are declared to have certified that here is not a headache in a hogshead. The radio will bring its recommendations into the bosom of the family with veiled thanksgiving that the outmoded puritanism of the prohibitionist is now gone and every American ought to drink a little in the interest of health, happiness, temperance and freedom. Already leading advertisers declare that what advertising has done for cigarettes will not be a circumstance to what advertising will do for liquor and wine and beer. And this is what Congress is about to turn loose upon the nation—a blood-thirsty lion from the jungle—and let the states catch and curb him if they can.

"But the situation has in it a more distressing feature still. Thoughtful men must stand amazed at the lawlessness of the lawmakers themselves. The constitution has ever been the guiding star of American destiny. From Washington to this fateful hour patriots have declared that the people must reverence the constitution as they reverence God. The Eighteenth amendment is a part of it. It has not been repealed; Congress can't do it; it may never be done. It forbids the sale of any beverage that will intoxicate. Every senator and congressman has taken an oath to support the constitution. Parties and platforms and public clamor have no bearing upon that obligation. No reason can reconcile a congressman's oath and the approval of this beer. The Congress that authorizes an intoxicating beer in the face of an un repealed Eighteenth amendment will go down in history as the arch nullifiers of their country's constitution and as having vacated the oath of allegiance."

## THIS MAN KNEW HIS LORD

A rare soul set out on new adventures the other day when Robert Norwood died. He was an Episcopalian, rector of the great St. Bartholomew's parish in New York, but he was too big to be kept inside the boundaries of a denomination.

He was as modern as they come, and, for that reason, as we think, so simply, confidently aware of the living Christ. In almost the last paragraph he wrote for *The Churchman* he put his faith thus:

"I have often been overwhelmed by this stupendous business of walking through the world, but Jesus has always been my helper. Somehow I could dismiss from my consciousness in such moments all sense of reality, but I could never dismiss Jesus. At such times I was indifferent to any theory or doctrine concerning him as the Saviour of the world. I know only that he stood out stalwart, straight, and beautiful like a marble pillar in a desert. This has been to me my most precious experience, and, though I have often tried to escape the gentle tyranny of Jesus, I have always failed, crying with Julian, 'Thou hast conquered, O Galilean.'"

It is not Easter by the calendar, but Robert Norwood's Easter was a year 'round experience.

For the Easter of 1931 his *Churchman* article was this: how fit it is to be read now, in every place where Robert Norwood once was and today is seen no more!

"When we have met Jesus, we look quietly at a grave and there is no despair in our hearts. Tears may fall of regret for things we might have done or failed to do, for words we said or left unsaid, but as we look quietly into the sunrise of Easter over that grave, there can be nothing but joy and gladness in our hearts.

Is it not strange that we should still doubt, with all this witness of the risen and living Jesus, who never went away, who promised, 'Where two or three are gathered together in my name, I will always be in their midst. I will go with my beloved to the end of the journey'?

He never went away. He was withdrawn from physical gaze that he might give himself more clearly to the spiritual vision of the soul. That is why, before the Cross, he said: 'It is expedient for you that I go away.'

There is a real resurrection in death, even to those who grope with uncertain hands and who fall upon the altar stairs of their sorrow.

But what conviction and what power ought to be ours today! We are so sure about the Cross, but so unsure about the open tomb.

If we could only revive our faith in the matter of the Resurrection; if, instead of decorating our doors with dismal crepe; if instead of lamentation and mourning and woe, when we follow to the grave the quiet, sleeping body of one who a while ago inhabited it, we could cheerfully go about our business, what a witness we should bear to the unbelieving world concerning the Resurrection!"—*Christian Advocate*.

A retired Methodist bishop tells of visiting in a city home in which was a little miss of ten summers, who informed him that she knew seven kinds of beans. When he expressed astonishment that she, a city girl, knew so much about beans, and urged her to name the seven kinds, she said, "Well, there's string beans, lima beans, navy beans, wax beans, Boston baked beans, human beans and has-beens."

# The Sesqui-Centennial of American Methodism

## Chapter VIII

### EARLY METHODISM AT WORK

By Reid Wall

#### The Spread of the Holy Clubs

It is natural for people to seek congenial companionship. Informal groups are always springing up. They may be for study or for loafing, for inspiration or dissipation, for mutual service or selfish gain. They are made up of people with similar tastes, desires, and ends who share or seek common experiences. As they join forces each man feels stronger within himself. He is in an environment where he meets with approval; and he can combine his own resources with others to achieve greater results more successfully. Vital religion flourishes in such associations. In the history of church reform they loom large.

#### The Antecedents of the Methodist Societies

Wesley came to an England full of heart-hungry people who were meeting together in search for the realities of life. His early Journal is full of references to them. The Church of England recognized the necessity for the inner circle, the salt of the earth, to meet together in small groups. As early as 1692 there were numerous small societies within the church for cultivating religious life. Often they sprang up around some leader as "Mr. Fox's Society," or "Mr. Ingham's Society." It was in one of these groups that John Wesley prayed his first fervent, extempore prayer. In another of them he felt his heart strangely warmed. He did most of his work during the year following his conversion in their meetings and among their members.

#### The Holy Club Multiplies

The Holy Club organized by Charles Wesley at Oxford was a society destined to spread until the people called Methodists circled the earth. One of its earliest offshoots was at Gloucester. George Whitefield liked the fellowship of the Wesleys and other devoted spirits so much that when he was compelled to spend three months at home in that city he formed a club there. Being lonesome for spiritual companions and finding none, he prayed all day long and then set out to evangelize his old friends. God blessed his efforts and gave him several young people who soon formed themselves into a society.

#### Wesley's Group in Fetter Lane

John Wesley discovered the real value of religious societies. Following the Oxford custom he met with groups in Georgia for mutual counsel. When he returned to England early in 1738 he sought out spiritual companions. On May 1st, acting on the advice of Peter Boehler, he founded a society that met at 32 Fetter Lane, London. It was composed of members of the Church of England and became headquarters for Wesley's early work.

To this group came the pentecostal experience on New Year's morning, 1739. Several members of the Oxford Holy Club held a love feast and watch service with sixty of the brethren. About three in the morning, as

they were in prayer, the power of God came mightily upon them. They cried out for joy and many fell to the ground. Baptized with this power, the Methodists were ready to go to the open doors to preach. When Whitefield called him to field service in Bristol, Wesley asked the Fetter Lane Society to help him decide.

#### Preaching to Multitudes by Day, Communing with Seekers by Night

On his way to Bristol Wesley met with a small company at Basingstoke. Immediately after Whitefield left him in Bristol, he began to gird his loins for field preaching by expounding the Sermon on the Mount to a little society on Nicholas Street. As soon as he preached his first field sermon, Monday, April 2, 1739, he went to a society in Baldwin Street.

Wednesday evening after he had spoken to 1500 people in the suburbs, he organized two Methodist societies. Three women agreed to meet together weekly "to confess their faults one to another, and to pray one for another, that they may be healed." At eight four young men agreed to meet weekly for the same purpose. The heaven was working. The Holy Clubs were spreading. Men and women who had thrilled to the message of Whitefield and had warmed to the spirit of Wesley sought companionship together that they might grow in spiritual power.

#### The Disruption of Fetter Lane Society

When Wesley returned to London in August he found that a Moravian pastor named Moller had taken charge and had won many converts to the doctrine of stillness. They would meet at seven and sit perfectly quiet until eight. The next night they sat an hour without speaking then argued the rest of the time. The Moravian element believed that no one should force the hand of God. They taught that a person not sure of his faith had no right to take the sacrament, read the scripture, or even pray. He must sit quietly and wait to receive the gift of faith. They judged Wesley rude and disliked his missionary work among the colliers. He, in turn, believed the society dead under their quietistic leadership.

In the middle of July, 1740, the Germans forbade Wesley to preach in the society. The next Sunday evening, July 20, he went to the love feast of the society. At its conclusion he read a paper declaring that their refusal to search the scriptures, to pray, or to commune before assurance of faith was contrary to the scriptures. The farewell ended thus: "I have borne with you long, hoping you would turn; but as I find you more confirmed in the error of your ways, nothing now remains but that I should give you up to God; you that are of the same judgment, follow me."

#### The Foundry Society, Mother of Methodist Churches

Eighteen or nineteen members withdrew with Wesley that night. When they met at the Foundry three days later their number was increased to twenty-five men and forty-seven women. This group of Methodists who went



out of the Moravian ruled Fetter Lane Society were fortunate to have another society waiting for them. Seven or eight months before, while Wesley was preaching in the open of Moorefields, London, a little group of religious people asked him to meet them weekly in prayer. During the cold winter months Wesley began preaching in an abandoned and partially wrecked foundry. The little group met there during the week. In July they were glad to welcome their brothers and sisters from Fetter Lane. Among the new members was Lady Huntingdon, life long supporter of Methodism. The Foundry Society is regarded as the parent society of present day Methodism. When the Bristol societies were linked with it they were called the United Societies.

Organized Methodism was on its way. The deadness and dullness of the religious world about them compelled these illuminated souls to gather together. Wesley considered them the organisms of life for the revival. He refused to preach where he had no hope of being able to plant a society. He knew that though it was the sermon that might kindle the spiritual flame, it was the society that kept the flame alive.

Next week: Early Methodist Discipline.

### ABLE TO BE A COPY FOR OTHERS

By Rev. L. A. Tilley.

"Copy me." Phil. 3:17 (Moffatt)

Upon first thought one is tempted to say, as he reads these words from Moffatt's translation, "Well, Paul, you had your nerve." To think of anyone's daring to tell another or others to copy his life sounds presumptuous. But the great Apostle Paul, and who would question his greatness? dared to do just this. And doubtless he realized as he did so that these Philippian Christians needed an example after which they might copy their lives.

But most of us, I take it, would not dare say such words as this. Certainly it would be more characteristic of us to say, "You do as I tell you and not as I do." That would be safer perhaps, and doubtless that is about as far as we should dare go. Indeed I'm afraid we should not be able to rest well the night after if we should tell someone to copy our life. May I confess, I have never dared to utter these words. And yet as I say this I believe with all my heart that it is cowardly, downright cowardly, to be content with saying, "Do as I tell you."

I doubt seriously if people are as interested in what we say as they once were; even in what preachers say. Certainly we are living in a day of skepticism and doubt. It is quite the fad to question everything. All sentences, to be up-to-date, should be followed by an interrogation point. Maybe we are not to blame if our word does not have the influence it once might have had or did have. God pity us preachers especially, if we are.

But let us never forget, people are vitally interested in what we do. And when we as preachers have meted out our span of time in some particular place and have moved on over into another "pasture," what those people we left behind are going to remember long, longer, and longest, are the things we have done, and not the things we have said. Now this is not said to lower the standard of our preaching. God help us to improve our preaching. We shall always have need to do this. But I would emphasize the fact that what we do speaks so loudly oftentimes that very few, if any, can hear what we say. Without harshness, but rather in brotherly love,

may I ask this question: The preacher with a cigar in his mouth tells little Johnnie he must not smoke now or when he grows up. To do so would be injurious to his physical body. What will little Johnnie do? Will he do what the preacher does or what he tells him not to do? You answer the question. May I add that I am not speaking from a sense of remorse or shame of sins committed in this manner. There has "no evil befallen me" in this direction since I began trying to preach the gospel of Jesus Christ. But this is not seeking perfection. God forbid.

But Paul wasn't perfect. He didn't claim to be. "I count not myself to have apprehended," said he in this same letter to the Philippians. "But," said he, "this one thing I do . . . I press forward . . ." and we believe it was this constant pressing on that enabled him to say, "Copy me."

What would happen if someone copied your life or mine? What would happen to that particular person? What would happen to us? How would we like to have dealings with someone just like ourselves? Could we afford to do so? Would we profit thereby or would we lose?

No, we wouldn't dare tell anyone to copy our lives and yet they are doing it. The little boy copies daddy; the little daughter copies mother. The fine, clean, young boy copies the wild, filthy scoundrel. Dips his finger in torment and oftentimes goes in himself, and all just because someone else did so. And so it goes.

We cannot come in contact with another without being influenced to some extent by him, and vice versa. Let's be sure that the influence that radiates from our lives is purifying and wholesome and uplifting. We must guard our lives and be faithful in these so-called little things which play such an important part in our lives. God help us to do this.

### UMBRELLAS

I began thinking about umbrellas because I heard a man asking a riddle at our Rotary luncheon yesterday. "Why is a woman like an umbrella?" he asked, and we began to guess why. "Because neither has a pocket," one genius suggested. Another tried: "Because you're lucky when you've got a good one of your own." One of our cynics thought he had got it right when he said: "Because you seldom pick the right one." Then, when we had exhausted our guessing powers, we gave it up, and were told that the only correct answer is that a woman is like an umbrella because she's accustomed to reign! So I remembered Mr. Cowan's umbrella, which I hope he purchased at one of those shops where they sell unclaimed lost property from the railways, of which umbrellas seem to be the chief stock-in-trade. Mr. Cowan was out with his fiancée, when she exclaimed: "What a posh umbrella you've got! Where did you get it?" "It's a present from sister," Mr. Cowan said. "But you told me you hadn't any sisters," she remarked. "I know," said Mr. Cowan, "but that's what it says on the handle!" Then there came to me the tale of Mr. Withrow, whose daughter had just been married. The happy pair were leaving the house in a shower of confetti and old shoes, and the bridegroom made a dive for his hat, seized an umbrella from the hall stand, and was nearly outside the door when Mr. Withrow called after him: "You have taken my umbrella, Henry," he said. "Bring it back at once. I have six daughters, but only one good umbrella!" —Ezra, in Methodist Recorder.

# In the Mediterranean Land—Naples, Malta

By A. C. GIBBS

Very early, on the morning of February 25, we steamed into the harbor at Naples. While I am not habitually, or by disposition, an early riser, my determination to miss nothing worth seeing in this historic spot, caused me to forego a morning nap and be the first passenger to appear on deck. Lone spectator that I was for the time being, nature was as careful of her performance as if I had been a multitude. A dense curtain of fog, dropping in graceful folds from the sky, effectually concealed stage, setting and performers. But I was not kept waiting long; for the show soon started. The sun touched an invisible button somewhere in the sky, and the curtain moved slowly back till my hungry eyes feasted upon a scene of rare beauty. There before and around me was the dreamy Bay of Naples across which the yellow sun paved a street of shimmering gold to my very feet. And up from the oval of the water's edge rose tier after tier of balconied houses, forming a sort of irregular semi-theatre of loveliness, with the bay as the floor of the arena. Here to the right a turretted castle, old and gray and brooding; there, to the left, the stately dome of a cathedral; to the northward, the Royal Palace whose wide halls still echo the voiceless presence of Rome's departed great; and everywhere colors blending and vieing to form a picture which a Ruysdaxel or even a Turner would die to paint. And in the background, above and beyond, old Vesuvius, dominating, mysterious, austere, threatening.

No picture of Naples would be complete without Vesuvius. On this morning he did us the special honor of greeting us in what must be court dress—a cloak of snow. There he stood stoically smoking his pipe and looking down upon tender vegetation, blooming flowers, spreading orange groves yellowing with ripening fruit; and stately palms in the valley below. He is at once the pride and despair of this section. He distributes his riches with lavishness, and vengeance without mercy. He is a capricious, treacherous, merciless, but with all, a lovable monarch.

We visited Pompeii, which is twelve miles distant from Naples, in the afternoon, and I shall have to add, in the rain. For just as we got there Pluvius did his best or his worst. Boys and men suddenly appeared from everywhere, or nowhere, with umbrellas which they considerably allowed me to carry—the consideration being only a quarter. More than our romanticism was dampened. Nevertheless, we were not unmoved as we walked among the bones of a once buried city. The excavator's art is making these bones to live. Even a glance at the casts of the victims preserved in the Pompeian Museum just within the Porta Marina, the chief entrance, gives one, who is not utterly devoid of imagination, a chance to relive that tragic hour, on August 24, A.D. 79, when the doomed city received its baptism of fire. These casts show that death was not easy, the arms and legs being drawn up and the fingers clenched as if in agony, and in some cases the garments are thrown over the head as if to shut out the poisonous gases. There is also the body of a dog, crouched and snarling.

But one reasonably endowed with historic sensibility is not limited imaginatively to the catastrophical alone. As I stood in the Forum, the great public square, the life

of the first Christian century throbbed around me. Down the narrow streets I could hear the rumble of slave drawn chariot wheels, and the tramp of triumphal processions. Doubtless in the very Forum where I stood the victory of Titus over Jerusalem, in the year of our Lord 70, had been celebrated—and the end of their own city so near! On every hand there is evidence of surpassing luxury and wealth, rivaling if not in many ways surpassing our great modern cities. I looked upon remains of public and private baths with every convenience, proud villas of patrician noblemen, spacious courts with mosaic floors, temples adorned with priceless statuary; and everywhere a beauty of refinement indescribable. I left Pompeii with a heightened respect for life early in the Christian era, under the best period of the Roman Empire.

As the evening shadows lengthened on the Bay of Naples, we set our course southward toward Malta. The first landmark we saw before entering the Straits of Messina was the cone of Stromboli, an active volcano rising steeply from the sea. This peak is often referred to as the lighthouse of the Mediterranean and it is well named. During the day, I am told, the plume of smoke is visible for a great distance, and I can testify as an eye witness, that at night it flashes out at intervals much as a lighthouse would. The outburst is an eruptive flash which reminds me of that glow coming from the open door of the fire box as the firemen stokes his railroad engine at night on a stiff grade. Stromboli has been discharging lava for over two thousand years. Perhaps, after all, the ancient Romans were right, Vulcan is at his forge.

I shall not undertake to describe my emotions as we passed through the Straits of Messina. It was in these waters that Hannibal, in his blindness, suspecting a plot to put him ashore in Italy and hand him over to the Romans, struck down the pilot, Pelorus, with his sword. It was through this Strait that Paul passed, after waiting for a favorable wind, on his way to Rome.

We reached Malta Sunday, February 26, at noon. We were forbidden by the British Admiralty, owing to some local disturbance, to land. Nevertheless, we paused for a moment in the Bay of St. Paul and looked out upon the island where the great apostle to the Gentiles suffered shipwreck, and was delivered from the viper. We are now headed toward Port Said and Cairo.

## “HOWLERS” OR “BONERS”

Dr. Sidney M. Berry, in the Congregational Monthly, offers the examples of student mentality gleaned from examination papers:

“The theme of the Book of Job is the problem of human suffrage.”

“Nehemiah stood on the wall with a spear in one hand and a Bible in the other.”

“Elijah drank water of the river Cherith until it dried up. (Of course, he didn't drink all the water, but he just took it when he needed it.)”

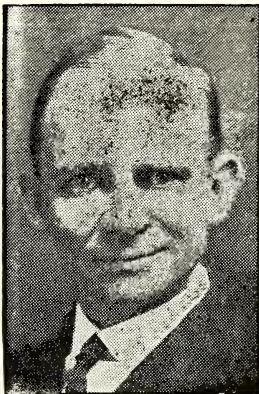
“The wooded area of Palestine afforded gorilla warfare.”

“Asceticism is the severe use of acetic acid to the body.”



# Rapid Growth of Duke University Summer School

Trinity College, which in 1925 expanded into Duke University, conducted its first summer school in 1919. The growth of the school has been not only rapid but steady since that time. In 1919, there were enrolled eighty-eight students of college grade, of whom sixty-five were teachers. In the summer of 1932 there was a total of 2,131 registrations in Duke University and affiliated schools. Of these, 1177 students enrolled in the first term of Duke University Summer School, and 621 the second term; 206 were enrolled in the Junaluska Summer School, Inc., at Lake Junaluska; 35 were enrolled in the Junaluska School of Religion; and 92 were enrolled in the Medical School and School of Nursing. Deducting from the total number of registrations those who registered for two terms, there were 1,803 students enrolled for either six or twelve weeks in the summer of 1932. These figures indicate a most healthy and encouraging growth in its early years.



DR. HOLLAND HOLTON  
Director of Summer School

The enrollment in the summer schools of 1932 was as great as the total University enrollment for the academic year five years earlier. This rapid growth of the summer school is due in large measure to the increasing number of students who return from preceding summer schools. Although there have been a total of 14,140 registrations for the past thirteen years in the summer schools maintained by Duke University, these registrations were made by only 6,116 students. The average student has returned more than once since his first term. The large number of students returning from preceding summer schools is evidenced by the fact that there were enrolled last summer, students from every school Duke University has conducted since 1919, including four of the original registrants in 1919, six of the students who entered in 1920, and five who entered in 1921. Total enrollment for 1932 was drawn from 32 states and five foreign countries.



STATE GROUPS OF DUKE  
SUMMER SCHOOL

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### IN THE NEW BERN DISTRICT

Twenty-four of the thirty pastoral charges of the New Bern district were represented in the Christian education institutes recently conducted at Beaufort, New Bern, Kinston, and Goldsboro under the direction of Rev. Thomas McM. Grant, presiding elder. Twenty-three pastors were present, together with approximately 250 superintendents, teachers, young people, and others from the various churches of the district.

In all these institutes the presiding elder, Mr. Grant, set forth certain definite objectives for the year and led discussions of them, as follows:

1. **Missionary education**, including the observance of Missionary Day each fourth Sunday with the monthly offering sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C.

2. **Surveys**, with follow-up plans, for purposes of discovering and bringing in to the church school persons who are now unreached.

3. **Home membership plan**—a plan for serving persons of all ages who are kept from the Sunday sessions of the school by continued illness or by duties on Sunday which make attendance impossible.

4. **Records**. All schools urged to keep accurate records. The new Cokesbury Unified Record System recommended.

5. **Local Church Boards of Christian Education**. Such a board to be set up in each church to have supervision of the entire program of Christian education of the local church.

Following the general discussions, group meetings were held. Mrs. W. F. Dowdy of New Bern led the children's groups, being assisted at Kinston by Rev. J. G. Phillips, district director of young people's work, and at Goldsboro by Miss Ruth King, associate director of young people's work for the New Bern district. The pastors met separately from the others at Beaufort and New Bern, the presiding elder and Mr. Gobbel leading in a careful consideration of the pastor's part in the program of Christian education.

"Let us thank God that we belong to a church which has such a carefully planned program of Christian education," urged the presiding elder, "and let us dare believe we can follow the program of the church."

### DIRECTOR OF ADULT WORK

Rev. W. L. Maness, pastor of the Snow Hill charge, has recently accepted the appointment as director of adult work of the New Bern district. Mr. Maness believes heartily in our church's program of Christian education. For a number of years he served our conference as a member of the Sunday school board. He has made a careful study of

the new unified program of Christian education and, we are confident, will prove a valuable addition to the presiding elder's staff.

### STANDARD SCHOOL DATES

Three standard training schools have been set up to serve the churches of the Durham district, as follows:

1. At Burlington—April 23-24; April 30, May 1; May 7-8.

2. At Durham—April 25-26; May 2-3; May 9-10.

3. At Roxboro—April 27-28; May 4-5; May 11-12.

The sessions at Burlington will come on Sunday afternoons and Monday evenings. Those at Durham will come on Tuesday and Wednesday evenings. The Roxboro school will be held on Thursday and Friday evenings.

Courses will be announced soon.

### REV. T. R. JENKINS TEACHING

Rev. T. R. Jenkins, pastor of the Leasburg charge, has set out to acquaint the workers of all of his churches with the progress of Christian education. He has organized a local training class at Hebron, Union, Salem, and Bethel churches, teaching it at the Sunday school hour. The course is "The Educational Work of the Small Church." The average enrollment of the class at each church is 20, including the superintendent, young people, and adults.

In addition to teaching these classes, the pastor preaches three times each Sunday.

At Leasburg church the local church board of Christian education has already been organized. At a recent meeting of the board plans were made for the organization of the children's and adult divisions. The young people's division has taken on new life, and prospects are for real progress at Leasburg and other points on the charge.

### Young People's Division

#### SPLENDID ATTENDANCE

The attendance of 221 young people and workers with young people, representing 36 different churches, in our institutes held in the Wilmington district was most encouraging and inspiring.

The district director, Rev. R. G. Dawson, was present at four of the five institutes and led the young people of his district in a most effective way. Among some of the forward steps taken by these young people in these meetings were the following:

1. Plans were made for the holding of three spring rallies for young people in the district. The dates for two of these rallies have already been named: Wilmington, May 15; Elizabethtown, May

22. The third rally will be held near Jacksonville, the date to be named later.

2. It was unanimously voted by each group of young people to emphasize prohibition as a part of the program of each of the three spring rallies. In addition, the young people of Clinton and that vicinity will lead in the holding of an interdenominational meeting for the purpose of considering and discussing prohibition.

3. The young people of Clinton and the surrounding territory urged the organization of a young people's union for their section. Definite plans were made for this organization, the officers to be elected at the time of the spring rally at Elizabethtown.

4. In each meeting the young people pledged their unanimous support to the young people's mission special, those groups that had not already made a pledge reporting their purpose to do so within the near future.

5. Every group of young people present in these institutes reported plans for the observance of Young People's Day either on March 26 or a Sunday near thereto.

6. In the Clinton meeting the young people's section requested a standard training school which would include a course in young people's work, which request was received heartily by the entire institute, plans now being made for the holding of such a school early in the fall.

7. Each group of young people present resolved to have at least one representative at the young people's assembly or one of the Christian adventure assemblies, or at both.

### NEW BERN INSTITUTES

While the attendance of young people and workers with young people was not quite so large in the New Bern institutes as in the Wilmington meetings reported above, there was a splendid spirit of enthusiasm and interest manifest. Rev. J. G. Phillips, district director, was present at the Kinston institute, and his associate, Miss Ruth King, at the Goldsboro meeting.

In each of the four institutes held in this district the young people were very eager to know more about the organization of the young people's division and entered enthusiastically into a discussion of its program and place in the work of the church. Very definite resolves were made for the chartering of all divisions not already chartered.

Plans were made for holding three special prohibition meetings in the district and for the holding of one spring rally for all the young people of the district. The places and dates of these meetings will be announced later.

As in the case of the Wilmington district, every group of young people present in these meetings reported plans for the observance of Young People's Day. Likewise, each group reported a pledge to the mission special or indicated its purpose to report such a pledge to the district director at an early date.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### THE CHARLOTTE SCHOOL

No finer school spirit has been shown anywhere in the spring circuit than in the standard training school just closed at Charlotte. There were 312 enrolled pupils with 222 credits. The number of credits, however, was not given undue emphasis and therefore represented a degree of spontaneous interest that has not always characterized our training program. One especially good feature was the assembly programs arranged for by Dr. W. W. Peele, the pastor of First Methodist church. These were conducted by Dr. John W. Shackford, pastor of Hawthorne Lane church, Charlotte, on Monday evening, Miss Mary Skinner of the children's division of the general board on Tuesday and Thursday evenings, by Bishop Edwin D. Mouzon of Charlotte on Wednesday evening, and by Rev. M. Leo Rippy of the adult division of the general board, and by Dr. John W. Moore, presiding elder of the Charlotte district, on the concluding night.

By courses credits were granted as follows: Miss Mary Skinner, Teaching Children, 45; Miss Little, Teaching Children, afternoon class 11, evening class 12, total 23; Rev. C. M. Pickens, The Fourth Gospel, 35; Rev. John F. Kirk, Administration of Christian Education, 7; Rev. C. C. Herbert, Jr., Missionary Education in the Local Church, 10; Rev. H. C. Sprinkle, Jr., Lesson Materials in Christian Education, 7; Rev. M. Leo Rippy, Administration of the Adult Division, 18; Rev. Carl H. King, Worship in the Young People's Division, 60; Mrs. H. D. Guerrant, The Pre-School Child, 17.

By churches credits were granted as follows: First Methodist 46; Hawthorne Lane 29; Wesley Heights 26; Belmont Park 18; Chadwick 10; Dilworth 10; Homestead 11; Spencer Memorial 11; First Christian 13; Calvary 9; Brevard

Street 6; Statesville Avenue A. R. P. 5; Waxhaw 5; Matthews 4; Pineville 4; Myers Park 4; Big Springs 3; Smyre, Gastonia 2; Thrift 2; and the following one each: Mulberry Presbyterian, St. Mark's Lutheran, Steel Creek, Presbyterian.

A very fine additional feature of this school was a supper meeting held for the workers of the Charlotte district, especially those of Charlotte and vicinity, held in the dining room of First church Thursday evening just prior to the school session. Doctor Moore and Rev. Carl H. King are pushing the work of the district in most efficient fashion. At this meeting talks were made by Miss Mary Skinner, Dr. H. C. Sprinkle, Jr., and by Rev. M. Leo Rippy of the general board. Doctor Moore presided over the meeting and the main district objectives for the year were emphasized.

### GASTONIA DISTRICT AT KING'S MOUNTAIN

The new plan for district work is being put on in the Gastonia district in a most thorough way. Rev. R. M. Courtney is not only giving intelligent and earnest consideration to the new plan for district work, but has already organized the work and is now bringing it into the local church in a most thoroughgoing way. At King's Mountain on last Wednesday there was held one of the most significant meetings of the year. Brother Courtney had secured the attendance of 30 out of 32 pastors of the district, a large number of general superintendents and chairmen of local church boards of Christian education, along with adult, young people and children's workers. He had invited Miss Mary Skinner of the general board and Miss Corinne Little of the conference board to present

important phases of the children's work, and Rev. G. G. Adams, the associate director of Christian education for the district, and John F. Kirk, the executive secretary of the conference board, to present the young people's work, and Rev. M. Leo Rippy of the general board at Nashville to present the adult work. The work of these age group divisions was presented from the standpoint of how the unified program may be made to function within the local churches in the district.

This meeting is to be followed by three county meetings in Gaston, Cleveland and Lincoln counties this week, arrangements for which were made at the King's Mountain meeting. A nice luncheon was served by the people of King's Mountain church and the meeting adjourned with the sense that a thorough program of Christian education is to be carried out in as nearly every church in the Gastonia district as possible.

### THE STAFF NEXT WEEK

Rev. W. A. Kale will be extending the work of the conference board in Sylva the first three days of the week and the last of the week will be in the Wolf Mountain section in Macon and Jackson counties. Rev. John F. Kirk will be in a standard training class with Rev. Jas. B. McLarty at Rutherford College. Mrs. John F. Kirk will be teaching a class on "Building the Program for Seniors and Young People" at Central church, Spencer. Miss Little will be in charge of all the details in the office at Greensboro and resting a bit in anticipation of helping out Brother Gobel for three weeks in the North Carolina conference.

### Children's Division

#### PLANNING FOR THE CHILDREN

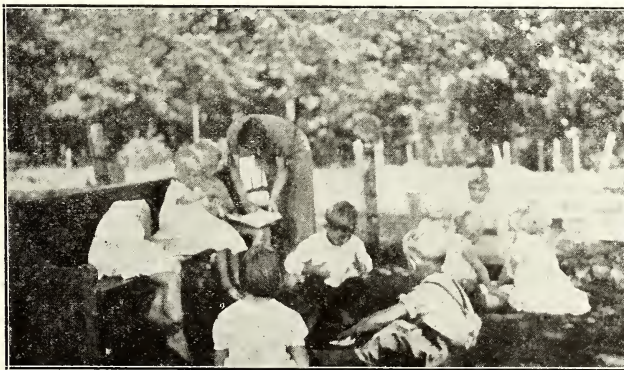
Gastonia district is making plans for a wise use of the vacation season for its children. Twenty churches of the district have already planned for such schools or are now considering the possibilities for same.

Many of these are in churches where a vacation school has never been held. Some are in churches that have for years given to their children rich experiences in Christian living as they work and worship and play together.

#### Vacation School Materials

A new list of the materials for the vacation school has been received in this office and will be furnished upon request. If the school is small a total cost of \$2.50 will provide the helps for the teachers of beginner, primary and junior groups. Let us send you this list at once so the teachers may have time to plan their work.

Either your district director of children's work or Miss Little, the conference director, will meet with local school workers to assist in the planning and in the use of these materials, provided you make your request for such service in time.



**MCKENDREE CHURCH, LINCOLN CIRCUIT**

This one-room church makes use of a tree for a needed class room and a pew for a work table in their vacation school

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

O Lord and Giver of life, who art awakening the earth to the singing loveliness of springtime, awaken our spirits to the wonder and glory of this day. As Christ arose victorious over the shadow of the cross and the darkness of the tomb, so may we rise above the things of earth which pass away. Day breaks! Life is lord of death.

Give us, Lord, such trust in thy truth, such confidence in thy love, and such joy in our living Lord, that we may find

present from 12 auxiliaries, but the attendance banner was won by Mt. Bethel of the Bahama circuit.

Mrs. B. H. Black, district leader of mission study, spoke and introduced Mrs.



Mrs. A. M. Gates, who will preside at the twenty-first annual session of the N. C. Conference

J. A. Russell, who told of the way Carr auxiliary met the Standard of Excellence.

Mrs. E. D. Weathers delighted the auxiliaries with a lovely solo. The piano accompaniment, and the violin obligato played by Mrs. Boone contributed to the excellent arrangement of Rock of Ages.

Mr. Eugene Chesson made an interesting talk on Brazil.

Mrs. M. T. Plyler spoke on "Another Phase of Publicity," exhorting publicity superintendents and leaders to give time and consecration to the work of cultivating the large number of women who are not enrolled in the missionary society, giving them the opportunity of using their talents in this organization.

A telegram of greetings was ordered sent to Mrs. A. M. Gates, attending the Council session at Louisville, Ky.

Mrs. Marvin Culbreth offered prayer for the members of the Council.

Rev. G. W. Starling made a brief talk which was much appreciated. He also offered the closing prayer.

We are glad to give our readers a photograph of Miss Alice Green, who has represented us in China for the past 21 years. She is now spending her furlough at Scarritt College. In a recent letter Miss Green says:

"There has never been a time when the challenge to Christianity has been so great as it is now. Communism is working rapidly and making headway. Many of the young people are turning to Christianity for help and are finding

what they need. We can't afford to fail them now. There are wonderful reports of Stanley Jones' meetings in China, when thousands of students came to learn about Jesus, and many deciding to follow him, and not communism."

### THE ANNUAL MEETING

Edenton Street church can boast of two good auxiliaries—the Woman's auxiliary and the Mary Pescud auxiliary. The Woman's auxiliary of which Mrs. N. E. Edgerton is president has a membership of 215. The Mary Pescud auxiliary has only 39, yet there is not a more faithful and consecrated band among the 319 conference organizations. The Mary Pescud auxiliary was organized years ago to meet the demand for a missionary organization of bright colors and cheerful tones. Our present sys-

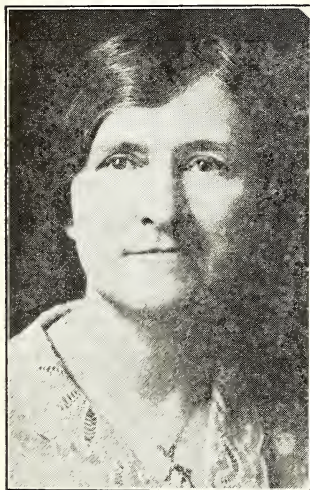


Mrs. N. E. Edgerton, president of the woman's auxiliary of Edenton Street church, Raleigh

tem provides for the young women circles. Well, forty years ago there was no provision made for the fun-loving and colorful group, so Miss Mary Pescud led in the effort to provide an organization to suit the minds of the young-hearted. And every one who knew Miss Mary Pescud will recall that she retained her youthful tendencies even to her last days, as well as a keen interest in all the beauty of God's creation. Now, if you are looking for the young women in missionary affairs, hunt for those in the Mary Pescud auxiliary and you will get acquainted with Miss Sallie Reese, president, Miss Vara Herring, Miss Bessie Brown and a score of others whose nimble feet are always glad to do your bidding.

Central, Epworth and Jenkins Memorial churches have good auxiliaries, whose combined membership with the two auxiliaries of Edenton St. totals 364.

Every auxiliary should be fully represented. Delegates should be elected at once and names forwarded to Mrs. Wray White, 127 N. McDowell St., Raleigh, N. C. Every delegate should forward one dollar, which provides for the noon lunches and a dinner with the family of the Methodist Orphanage.



Miss Alice Green, who is now spending her furlough at Scarritt College

our real life in thee, whose love knoweth no end. Attune our souls to songs of victory, at one in heart and voice with the great company who walked in thy light and who stand before thee in joy; through Jesus Christ our Redeemer and Lord. Amen.—Newton, in Altar Stairs.

Mrs. N. E. Edgerton has been intimately associated with the work of the Woman's Missionary Society for many years. She is distinctly missionary in her interests. Her Sunday school class has supported a Bible woman in Japan for the past ten years and she is always alert for the extension of His kingdom.

### DURHAM ZONE AT CALVARY CHURCH CABIN

On Wednesday afternoon, March 22, a large crowd assembled in the commodious and attractive cabin of Calvary church. The chairman, Mrs. J. C. Daley, presided. Mrs. J. H. Harris gave a cordial welcome, to which Mrs. R. D. Duke of Trinity responded.

The devotional was conducted by Rev. O. I. Hinson. A good representation was



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

"God hath not promised sun without rain,  
Joy without sorrow, peace without pain,  
But He hath promised strength from above,  
Unfailing sympathy, undying love."

### ANNUAL MEETING AT WAYNESVILLE

Just three weeks until the Woman's Missionary Society, W. N. C. Conference, will be in session in Waynesville. We are anticipating a great meeting and hope that all the societies in our conference are planning to send representatives, and that all of them have elected their delegates and sent names to district secretaries, so that the entertainment committee may know for whom entertainment shall be provided. There will be a program of unusual interest with several speakers of prominence, including Dr. F. P. Manget, medical missionary to China; Miss Naomi Howie, missionary to China; Mrs. W. A. Newell, Council superintendent Christian social relations, and Senator E. L. McKee of Sylva.

Let us remember to pray daily for God's presence at that meeting and for his guidance and direction in all that is done during those days.

### EXTRACTS FROM COUNCIL MESSAGE OF MRS. W. A. NEWELL

The church has weathered everything of enduring values and to her have been born mighty movements for the development of the race. She is the great pioneer. Orphanages, hospitals, schools, homes for the aged, the dependant and the derelict have sprung from this mother heart.

This is not the first storm the church has weathered. For 17 centuries the fires of persecution burned at her suffering heart. She survived. The long eclipse of the dark ages passed at last. A depression worse than this one lay like a pall over the earth through all the Middle Ages. The pall lifted when the Reformation betokened a new day for Christendom. The sun does not go down at midday. "The path of the just is as a shining light that shineth more and more unto the perfect day."

God has always opened the way for the coming of his kingdom. The Reformation so stirred men's minds that new continents were opened to rovers of the seas and to a new day of discovery and exploration. Into these lands flowed the strong men of the race, and liberty was born in the light of the western sun. Again the race sank under enforced toil, and the age of machinery dawned to lift the burden from the backs of men. A Wesley and his revival lighted the fires of intellectual freedom and illuminated it with the inspiration of the Holy Spirit.

Our own land, sea-girt and mountain-bound, overflowed the narrow boundaries and rode with the Methodist itineracy to the shores of the Pacific Ocean.

Between these periods of progress came periods of flux and disorder. We are now in one of these periods. We call it a depression. It may be high tide. We have reached that period when the means of production are ample to meet the needs of all people. It is the longest for millennium of all ages. But in the very hour of our triumph confusion reigns. Millions without employment or means of subsistence show us that physical engineering has outrun social engineering. The will to produce has overcome the will to share. Greed for power has displaced national honor. Spiritual insight has been crowded out by inventive foresight.

These four years have wrought this change, and in the midst of these clamors we have sought to organize our work and explore our fields. That which we have accomplished may seem of slight moment, but we rest in the permanence of a great faith that what is right will be permanent and that the shadows of this time will flee away.

### WOMAN'S MISSIONARY COUNCIL

The twenty-third session of the Woman's Missionary Council convened at the Fourth Avenue M. E. Church, South, in Louisville, Ky., on Thursday morning, March 22, with Mrs. J. W. Perry, president, in the chair and with representatives from thirty or more of the conferences in attendance. There were also missionaries at home on furlough, deaconesses, other visitors of prominence, students from Scarritt noted in this significant gathering of the missionary forces of our woman's work.

It is a noteworthy fact that Louisville is the birthplace of the Home Mission Society, and during the first day's session Mrs. Kendrick, at whose home it was organized, was presented to the Council.

The first day's program included the reports of Council president and vice president, secretaries of education and promotion, treasurer, bureaus of co-operation and extension and spiritual life committee. An impressive service of remembrance was held at noon, with Mrs. Fred Lambe of Southwest Missouri conference in charge. This service honored five of our "comrades in service who have entered into life eternal" during the past year: Miss Esther Case, former foreign secretary of Council; Mrs. E. B. Chappell, charter member of Woman's Missionary Council and editor for 13 years of *The Missionary Voice*; Dr. Margaret Polk, missionary to China; Miss Nannie E. Holding, missionary to

Mexico; and Deaconess Emma Burton of Centenary church, Chattanooga, Tenn. Prominent among the speakers who have brought messages of hope, encouragement and of information during these first days are Mrs. Jessie Daniel Ames of Atlanta, Ga., who spoke on "Prevention of Lynching"; Rev. W. G. Cram, D.D., who brought the report of "Committee of One Thousand," recently held in Washington in interest of prohibition; Dr. Channing H. Tobias, national secretary of the colored Y. M. C. A.; Mr. Paul B. Harris, southern secretary of Council for Prevention of War; Miss Lucy Mason, ex-secretary of National Consumers' League.

Friday's noonday worship service was conducted by Bishop Paul B. Kern, who brought an optimistic, impressive message on "Buying a Field in a Besieged City. He reminded us to look ahead for brighter days, instead of yielding to the despair of depression.

In order to make his plea for hopefulness on the part of twentieth century Christians Bishop Kern drew an analogy from Biblical days when Jeremiah, the prophet, was thrown into prison because of his bold and prophetic utterances in the midst of a critical situation.

"The opportunity was offered Jeremiah while in prison to purchase a portion of his ancestral inheritance near the city of Jerusalem," Bishop Kern related. "And though it seemed a foolish step in view of his prophecies of the destruction of the city, he believed in the ultimate outcome of events and final restoration of the fruitful lands.

"In these days of uncertainty and depression we, too, may snatch victories that would have been impossible in calmer and less turbulent times, for days like these throw us back to God as never before," he said.

### PARAGRAPHS FROM "THE KINGDOM CALL"

By Bishop Paul Kern.

"Dr. E. Stanley Jones, famous missionary in India and author, is coming into Southern Methodist territory for a series of five great meetings. He is scheduled to speak at Winston-Salem, March 26; Atlanta, March 27 and 28; Dallas, March 30; Nashville, April 1 and 2. His standard program in these cities will be a three-hour conference with preachers from contiguous territory, a great public mass meeting and a banquet for laymen. Dr. Jones has just returned from China and will make a tour of the whole United States on behalf of missions."

Answer this question—a missionary asked it.

"Hugh Black says that as a man grows older he hears the click of closing doors all about him. For thirty years in the mission fields we have been hearing the click of opening doors. They are clicking now louder than ever before. Let us click, too. 'For a great door and effectual is open before me, and there are many adversaries.' About the only question is, am I an enterer or an adversary?"

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### FACING A CRISIS

The board of trustees of the Children's Home met in their semi-annual meeting in the directors' room of the Administration building at the Children's Home last Thursday morning, Dr. T. F. Marr, chairman, presiding, and George F. Ivey acting as secretary. A splendid attendance of the members of the board was recorded. The two hour session had to do, in the main, with financial problems confronting the Home. The finance committee reported that due to shrinkage in values and inability of persons who borrowed from the Children's Home endowment to pay accumulated interest, a heavy loss would accrue this year on the endowment income. A similar loss was sustained last year and the loss this year will be in addition to that. Indications point to a shrinkage of the Children's Home income this year to the extent of around \$20,000. This causes us much alarm.

### WHAT SHALL WE DO?

The total income loss of the Children's Home during 1932 amounted to over \$14,000 as compared with the income of 1931. If the income loss this year amounts to \$20,000, and it may be more than that, it is evident that the total income loss this year will be terrific. This loss hits the Children's Home at a time when it has the largest family in its history to care for. What shall we do about the matter?

Since the endowment loss cannot be remedied our only hope lies in stimulating our friends to further endeavor in increasing the Home's income from the field. The income from ten per cent apportionment and fifth Sunday offerings has been steadily declining. Special contributions have held up remarkably well. When all is counted it is found that less than 33 cents per member per year has been contributed to the Children's Home.

### ECONOMIZING

Anticipating the present situation, the management of the Home began three years ago to economize. During this time administrative expense has been reduced about \$20,000 per year. Further administrative reductions are now in process, but this reduction cannot absorb all of the expected \$20,000 loss in income. No one conversant with our affairs would entertain such a notion. Other economies will be effected, but more than this will have to be done if our large family can be kept intact. After everything else has been done to save expense the only thing left will be to dis-

miss children. It would be a shame and a disgrace for 152,000 Methodists to admit that they cannot properly care for 333 resident children and 122 mothers' aid children, especially in the face of the fact that half of the maintenance cost for these children is provided for by the income from bequests of people who now live in heavenly mansions.

### THE MAJOR QUESTION

In its recent meeting our board of trustees was so concerned about questions of finance as to not be in position to give very much attention to other matters. No question was asked as to whether the children were properly fed or properly clothed or properly trained. The question propounded was, "Can you arrange your expenditures so as to live on a balanced budget?" In the midst of a meeting given to the consideration of a balanced budget some satisfaction was evinced in the thought that our board took it for granted that our children were being well provided for. We most earnestly hope that our friends will see to it that sufficient funds accrue as to enable this healthy conditions of affairs to continue.

### DRIED UP

The Children's Home's financial fountain has dried up. No bubbling bills are being sent our way. As a matter of fact checks, sent in good faith and purporting to bring with them good cheer, have come back to us after being deposited with the notation that the bank on which they were drawn is closed. Our financial fountain has declared a holiday, but such a holiday does not bring joy to the Children's Home.

### AFTER EASTER, WHAT?

For years Easter has been thought of as a very fitting time for raising funds for the Children's Home. As a matter of fact, many of our charges have raised their ten per cent apportionment on this day. This year another deserving cause has been given right-of-way over a pe-



It's a bad day when Willie isn't smiling

riod of time with the financial climax coming on Easter Sunday. What will our friends do for the Children's Home following Easter? It would be wonderful if they would set themselves to the job of raising their apportionments by Mothers' Day, the second Sunday in May.

### THREE IN ONE

Yesterday the Children's Home singing class visited three remarkably fine congregations on one circuit, these congregations being Unity, Prospect and Fairview, on the Thomasville circuit. We arrived at Unity in time for the opening service of the Sunday school and found Supt. A. L. Stone and a church plumb full of fine folks ready for us to proceed. We had a good time with our Unity friends. Evidences of much improvement in and about the church were pleasing and assuring.

At 11 o'clock we were ready to give our program to a church well filled with other fine friends as they assembled at Prospect. Supt. M. G. Maner had everything ready for us and we were in the midst of our program in short order, following which the good women of the congregation provided a most sumptuous picnic dinner. Our friends at Prospect are among our most liberal fifth Sunday givers. It is a joy to be with them.

At three o'clock we were on the other side of Thomasville at Fairview, where another large congregation had assembled to listen to our church group sing and recite, at the conclusion of which Supt. R. E. Montsinger gave his people an opportunity to give us a free will offering, this offering being supplementary to anything else the church gives. It was a nice contribution. Fairview, like the other two churches, was in the process of beautifying its church grounds.

### GETTING WELL

Rev. John Cline, the much beloved pastor of the Thomasville circuit, recently underwent quite an annoying operation, but a visitor to his room in the Thomasville hospital yesterday found him reading his Bible and in the midst of the good fellowship of the saints. Friends from the various congregations of his charge had filled his room with beautiful flowers and Brother John was resting in the assurance of friends long ago departed and friends who now live to make life's burdens easier to bear. Another week or so will probably find the hustling pastor out among his people. Brother John is not only good, but good for something.

### A SMILING FACE

The picture this week is that of Willie Swiggett, a fine little girl of ten summers. Willie came to the Home from near High Point several years ago and is one of our Cornelius cottage girls. This little girl grows so fast that we will soon have to place her in another cottage. Willie is claimed and clothed by the Wesley Builders' class of First church, Lenoir, Sunday school.



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supv.

## FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

In company with Dr. F. S. Love and some workers from the orphanage, I visited the district parsonage in Fayetteville last week to see my friend, Rev. John C. Wooten. He was in a happy mood and very optimistic. He expects to be out within a week or two looking after the interest of his district. His many friends are rejoicing over the fact that his indisposition is of a temporary nature. Scores of preachers and friends have called to see him, reminding him in a forceful way of the deep affection in which he is held by his comrades and admirers. For many years Brother Wooten has been the recognized leader of the North Carolina conference, and there is great rejoicing throughout the state over his restoration to his usual good health.

\* \* \* \*

That was an inspiring congregation that filled the spacious auditorium of Queen Street Methodist church, Kinston, at the 11 o'clock hour on March 19. The church auditorium is one of the most beautiful in the North Carolina conference. The reception given to our class by the pastor, Rev. R. E. Brown, and the large congregation was all that could be desired. Through the years Queen Street church, Sunday school, organized classes and the woman's missionary society have responded to the needs of our orphanage in a most commendable way. Under the inspiring leadership of Brother Brown our cause will continue to make a powerful appeal to the liberality of the church. It is encouraging in times like these to feel that we have true and tried friends who will continue to give us their support. It was the privilege of Mrs. Nellie B. Rives and the superintendent to take dinner at the parsonage. Brother Brown is living in one of the best parsonages in the conference, erected during the pastorate of Rev. E. C. Few. Brother Brown is one of the most successful and inspiring leaders in the North Carolina conference. His companion likewise is a highly educated and cultured woman. Two lovely children make a happy family circle.

\* \* \* \*

Some of our cottages were in such bad condition that further postponement was out of the question. For a number of years we have been hoping that conditions would improve so that we could do some necessary repairing. Instead of improving, things have gone from bad

to worse. A half dozen men are making some necessary repairs on several of the cottages. I have launched this repair work on faith, believing that friends over the conference will gather up hundreds of thousands of Octagon soap coupons and send them to us. If our friends will rally to us along this line, we can raise every dollar to pay for all the repairing that is now going on. Important conferences are to be held at the Methodist Orphanage within the next few weeks, and I hope to have the buildings in a presentable condition when a large number of delegates and visitors arrive. I want to assure my friends throughout the North Carolina conference that every dollar sent for necessary repairing will be wisely and economically spent. I wish to urge all the churches in the North Carolina conference to rally to our support and send to us all the Octagon soap coupons that they can gather up. I want to thank everybody that has sent us any Octagon soap coupons. Such service is highly appreciated.

\* \* \* \*

A previous engagement necessitated my return to Raleigh, so I did not have the pleasure of being present at the sacred concert at LaGrange on a recent Sunday night. Mrs. Nellie B. Rieves and the singing class report a most interesting service. A big congregation received the concert with evident satisfaction. Brother L. B. Pattishall is in his second year on the LaGrange charge. He has the reputation throughout conference of being a splendid preacher. In a financial way LaGrange charge has been hit hard.

By reason of the visit of the singing class the orphanage cause has been promoted. Brother Pattishall is a former pastor of Jenkins Memorial church. During his pastorate of the Orphanage church he endeared himself to us all.

At all times he stands ready and willing to do everything that lies within his power to advance the interest of the Methodist Orphanage.

## THE WETS IN A HURRY

Exactly as the dries foresaw, the wets are in such a rush to get beer back that they have forgotten even their loud promises guaranteeing us against the saloon's return.

The honest suckers who played into the hands of the wets are in no position to guide their rampant leaders. The real wets have no time to bother with details, they want their beer by Easter.

This mad haste may save the dry cause, for it may bring back the dry deserters to their own ranks. Honest men are going to get disgusted with their wet leaders.

Many a hog has tipped over the trough of swill because he could not keep his feet out of the trough. Haste has always been the handicap of hogs.

The sorry spectacle may save the day in more than thirteen states. The wets are fighting for us.—Michigan Christian Advocate.

## ONE CENT A DAY PAYS UP TO \$100 A MONTH

The Postal Life & Casualty Insurance Co., 249 Dierks Building, Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for 24 months for disability and \$3,000.00 for death—costs less than 1¢ a day—\$3.50 a year. More than 150,000 have already bought this policy. Men, women and children eligible. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write them today.

## Weakness of Women



MANY women are troubled with monthly bearing-down pains, weakening drains, backache or sideache and nervousness. They should take Dr. Pierce's Favorite Prescription.

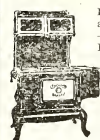
Mrs. Mary Lemons of 19 Vine St., Proximity Sta., Greensboro, N. C., said: "I had pains in my back, was so nervous I couldn't sleep, felt all rundown, had no appetite, food soured and caused a distressed feeling, also gas. I felt miserable all the time. It was necessary for me to take but one bottle of Dr. Pierce's Favorite Prescription when my trouble was completely cleared up. It not only relieved me of the nervousness but I also gained in weight and strength."

Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

## Lady Saves Money

WITH NEW ECONOMICAL RANGE

A lady who recently bought one of the new Glascock Junior Beauty Ranges writes as follows:



"At the time that I bought my Jr. Beauty Range I had an expensive range and a water coil heater for heating water—so I hesitated in buying the new range. I finally bought in order to make a saving in operating expense. Since that time I have used my Jr. Beauty continually and would not sell it for \$100 if I could not get another. It takes perfectly, maintains an adequate supply of hot water, and has given no trouble in any way."

Ask your dealer to show you the money-saving Glascock Junior Beauty Range which sells at a remarkably low price, or write us for free illustrated literature and prices.

GLASCOCK STOVE & MFG. CO., Greensboro, N. C.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

# 666

LIQUID - TABLETS - SALVE

Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

666 SALVE for HEAD COLDS. Most Speedy Remedies Known.

## CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company  
 HICKORY, N. C.

## Sunday School Lesson

APRIL 2

By F. B. Stockdale.

### The Ministry of Jesus to All Races

Mark 7:1-37.

Golden Text.—Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.—John 10:16.

Jesus did not have to travel far to come in contact with "foreigners." He was well up north. Whether from choice or necessity does not concern the lesson that his meeting the Syrophoenician woman brings. We have a lesson on help and friendliness.

#### Racial Divisions

It is difficult for us to think of Jesus as at either side of a racial barrier. He did not escape the facts of life. The woman was a Greek; Jesus was a Jew. This was a fact with which neither of them had anything to do; it simply was so, and neither one of them could help it. It would greatly simplify life had we all been born in the same country and spoke the same language. Seeing that is not the case, we have to take things as they are and make the best of them. If there were no differences there would be no opportunity for personal initiative. Jesus was as free from racial handicaps as any, but he had to recognize them because they are facts. One of the stubborn facts of life is that men of different races differ. We are separated in speech, religion, and the entire outlook on human life. With this difference we have had nothing to do; it is not our making. Neither can we escape the meeting of Jew and Greek.

#### For a Child

Here we have a mother seeking the welfare of her child. Some malady beyond the reach of mother wisdom and power has captured the child and she is possessed by an unclean spirit. In such case mother love leaves no stone unturned to find help for her child. In the lesson a mother comes to a stranger. She "fell at his feet . . . and besought him that he would cast forth the devil out of her daughter." Parents will do much to save their children from disease. We go from place to place, from physician to physician, in our search for help and relief; no distance is too far for us to travel; no task too hard for us to attempt.

One of our peculiar things in life is, we are very careful in the realm where we do not create the danger and very careless in creating dangers. Where the danger is not of our creating, we would disturb the world for the welfare of our children. In that realm where we are the creators, we scarce seem to give our children a thought. Who that watches

the life of the world today sees our jealousies, our strife, our greed of gain, our disposition to take advantage of the other fellow would ever dream we are thinking of the welfare of our children? Who, seeing all this short-sighted effort, would ever dream that we have the well-being of our children in mind? The one thing we are not doing is building the kind of a world in which it will be pleasant for our children to live. On the one hand we are fighting and defeating disease, and on the other creating tragedies beside which disease seems small. How are we going to reconcile our improvement in medicine and surgery and our improvements in death dealing implements of war? They look in opposite directions; one of them we suffer, the other we create. No person on the earth will live long enough to get from under the shadow of the World War, and yet we go on breeding the same old hates and meeting the issues of life in the same bungling way as of old.

Today we have the opportunity of making a world in which it will be safe for our children, and theirs, to live. We have the chance to make nations friends, and we are breeding distrust and getting ready for disaster.

#### Friendship

What should be done about the war debts of the world I am not wise enough to know. I do know that it is over money, things, that nations fight, and I know that a pound of international friendship is worth more than a ton of gold, no matter whose vault contains the gold. I do know that there can be no questions that friendship cannot settle in a wiser way than war. There is not a dispute between any nations that could not be settled if they were friends. China and Japan could easily find terms if they were friends. Instead of growing friendships, they are breeding hates in which their people will live for generations. Unless, for the coming generation, we create world friendships we shall provide world frictions that again will engulf the world in destructive war. It is time we paid more heed to the kind of a world we are getting ready to pass into the hands of our children. When we give it to them it will be the world we have made, and woe to them if it is void of world friendship. We wish it might be passed on a friendly world, and yet we go on creating distrust and enmity.

We might just as well begin to look things in the face: the needy must not be ashamed to ask, and the able must not turn away. We are in the world for the purpose of giving what we have than we are here to get what we are without. What we have we must share with others. If our ability borders on the nature of the divine, it is ours for use; we have it that we may give it. Many of the frills of the story we are not able to satisfy our mind about; we do not see the need of all that was said back and forth. We do see that it conspired to a mutual admiration and understanding. The ready wit of the wo-

## DOCTOR'S 3 RULES BIG HELP TO BOWELS

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

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  2. Get plenty of outdoor exercise without unduly fatiguing yourself.
  3. Try for a bowel movement at exactly the same hour every day.
- Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning-out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh, laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter. Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better. You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drugstores.

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man greatly commended her to Jesus. She made a very clever use of his statement about the children and their bread. "True, we do not give the children's bread to dogs, but puppies pick up the crumbs the children let fall on the floor." Dogs have rights; they may be "under the table," but it is their master's table. She was not slow to compliment his ability, "The crumbs will be enough for me." His testing of the woman has but made her more lustrous through the years.

Questions for Discussion

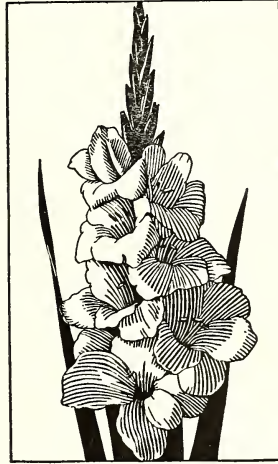
1. Who is responsible for racial divisions?
2. What was the driving force behind the woman's plea?
3. What would we not do to save a sick child?
4. Why are we careless about what we create for them to inherit?
5. What should the needy do?
6. What response should the able make? —Christian Advocate. (N. Y.)

MRS. EMMA BROWN

"Blessed are dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors." After a ten months' illness, during which she was unable to leave her room, my sainted mother entered into rest on the 13th of this month (March, 1933.) at the age of 74. The end found her faithful and looking forward to the blessedness of heaven. For 52 years she had been preparing for the crossing and was calmly unafraid when the splash of the boatman's oar told of his approach. With sure confidence in the unseen Guide she put out into the unknown.

Born about three years before the outbreak of the war between the states, she knew by experience the hardships following that conflict. As her life was spent in two adjoining communities among the hills and mountains of Ashe county, North Carolina, shut off from the rest of the world till a few years ago, she early wrestled first hand with nature and had instilled into her the lessons of industry, fortitude and perseverance, weapons she used effectively till her work was done. Some of the earliest experiences of my childhood will accompany me into eternity: The grating, muffled cards as the home-grown wool was prepared for spinning; the singing hum of the wheel, low at first and rising to a shrill whistle, then receding to the original tone; the flying fingers as the needles picked up the stitches that went into hosiery for all the family; the grind of shears as "jeans" were cut for our suits, etc. Sometimes from pure joy, again to enliven a heavy heart, my mother sang with a clear musical voice the old hymns; I do not recall her singing anything else. She sang in the spirit and with understanding. There was much more than went into the building of the home than the things her hands fashioned—a loving heart, a Christian spirit, a sense of responsibility one could not but feel, anxiety for the spiritual welfare of those dear to her. Her natural strength of character was heightened by a sweet fellowship with the Lord, and her life became increasingly beautiful and tender, even through suffering of mind and body, as she followed the footsteps of Jesus Christ. While nothing can ever quite take the place of mother, yet we rejoice in the heritage that is ours and see things from her viewpoint, knowing she is forever released from the bondage that accompanies all flesh and is now enjoying a gracious inheritance that shall not end.

O. L. Brown.



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  - Mrs. Leon Douglass, Immense Rose Salmon
  - Pride of Wanakah, Lavender Rose
- Select any of the above fine varieties —all large size No. 1 bulbs—  
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These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

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  - Pfizers Triumph, Large Salmon Orange
  - Veichenblau, Fine Dark Blue
  - Marmora, Smoky Lavender
- Any of these Prize Winners, large size No. 1 bulbs, 20 for \$1.00

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## UNSUNG HEROES AND HEROINES AT CALVARY

In every church are those who help greatly in carrying on the work. They go about their duties so quietly and in such a modest manner that many do not know of the important part they are playing in the life of the church. Among those unsung heroes at Calvary church, Durham, is Cortez Maynor. For more than 13 years Cortez has been secretary and treasurer of the Sunday school. Always "on the job," every Sunday, he goes about his duties in a most efficient manner. He knows the work of the Sunday school as few people do. If one wants information about Calvary Sunday school Cortez is the one who can give it. He has always shown the utmost courtesy and co-operation toward the teachers and officers. When he is asked to order literature for the Sunday school, the superintendent of that department knows that the literature will be on hand the next Sunday. Cortez never lets other duties interfere with his efficient handling of his duties as secretary. When he is called upon to do a task he does it gladly. He never seems to try to think of an excuse to get out of doing church work like so many people do. His work as secretary-treasurer seems to be a vital part of his life, and those of us who have been associated with him through the years cannot think of Calvary Sunday school without thinking of Cortez Maynor. We want him to know that we appreciate his loyalty and the part he plays in our Sunday school.

Another man who means a great deal to our church is Mr. C. E. Glenn. Mr. Glenn has taken an active interest in the church cabin which was built by the men's Bible class. A great lover of flowers, he has taken upon himself the task of beautifying the lawn in front of the cabin. The shrubs and hedge there were planted by Mr. Glenn himself. One never hears him boasting of what he does, but he, too, goes about his work very quietly and modestly. Mr. Glenn loves his church and seems glad to do his part. A good neighbor, a good friend, one who always has a smile and a kind word for everyone—that is Mr. Charlie Glenn, and Calvary church is richer by having him among her members.

Once a month we have the privilege of hearing and seeing the result of the labors of another unsung heroine at Calvary. Mrs. Fred Morris has organized a junior choir, and the church music once a month. Mrs. Morris has done a wonderful work in training the voices of these boys and girls. She meets them every week. Hers was a difficult task, but she has gone about it in a most confident and efficient manner. Mrs. Morris also plays an important part in the work of the church choir, Sunday school, and missionary society. She is always ready to do her part in any musical program of the church. We wish to express our appreciation, especially for the fine piece of work she is doing with our junior choir. There are untold possibilities in that group of young people, and

we are looking to them for future leaders in our church.

There is another at Calvary who is always numbered among the faithful, Mrs. George Gilliam, our church pianist. Probably no other one in the church is called upon to take part in many services as Mrs. Gilliam. She gives of her time and her talents gladly. She is now both pianist and choir director. We can always depend upon the church music being a vital part of our church worship as long as Mrs. Gilliam is in charge. Through her efforts numerous changes have been made in the musical program—all tending toward a more worshipful atmosphere.

can do in that government. Every one will have to determine the location of spoken words for himself. Words are not sounds; deaf and dumb people speak them without sounds.

With this instruction the voters will make the "dry" vote the largest ever polled.  
G. S. Gibson.

## AN ELOQUENT PRAYER

N. H. D. Wilson.

I do not think that I met in the forty years of my ministry a layman who held a higher place in my admiration than my good friend of my first pastorate, Atticus Morris. Brother Morris has had what you would call a hard life. In boyhood he was bound out. As soon as he gained his freedom he was married. Children came rapidly. He used to tell me that often he watered the furrows with tears wondering how he was to get food and clothes for them. But character, industry and thrift won out. When I first came into his home he was a prosperous farmer. His children had grown into good citizens and active Christians with homes of their own. And while he had lost the wife of his youth, he had been blessed in his second marriage.

It was my custom in those days to spend much time in the country among my people. I had what was called a light circuit, the Franklinton circuit. Only three churches. I served the town two Sundays in the month and the two country churches, Banks and Grove Hill, the other two Sundays, alternating morning and afternoon appointments. To visit my people as I thought I ought, my wife and I would leave Franklinton every other week on Friday or even Thursday and visit among the folks, a night here, dinner here, another night yonder, and so forth, with many calls between it. It was slow, hard work; but it was worth while, and we enjoyed it, and made many friends for ourselves and we hope for our Master. I was instructed by my wife, her teaching being confirmed by the women of the circuit, that I must notify the folks ahead of time of my intention to take meals with them. But there were some homes where this was not necessary. Among them the home of Mr. and Mrs. Morris. If our other arrangements proved a failure for any reason, we could whip "old Charlie" up and drive there even at the hour of dusk. Brother Morris always kept corn and fodder in the stall ready for the preacher's horse. All I needed to do was to drive by the house, drop Mrs. Wilson there, go to the barn, put my horse in, and by the time I could get back there was much talk and preparation going on in the kitchen.

At one of the first revival meetings we held at Banks Chapel we had run on for several days. Attendance was good. The feeling was excellent. But somehow there was no movement. All the visiting preacher or I could do did not seem to break the jam. We were growing very anxious. I do not remember whether I called on Brother Morris or simply asked for volunteer prayers. But he tried

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NASHVILLE TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

where in the church services. We consider Mrs. Gilliam one of our most faithful workers at Calvary.

## THE BALLOT IS SPIRITUAL

It has been demonstrated many times that a religious issue will change more voters than any other issue. Therefore, instruct the voters that every person's vote is spiritual; every spoken word is spiritual, his vote is his word, therefore his vote is spiritual.

The Sunday school superintendent is in position to do this better than anyone else. He stands between the father, who is a voter, and his children.

The county home for the poor is the point of contact between church and state for this work. The church has not yet furnished a religious exercise which all inmates might work at.

The vote of the people will be the power of God in the operation of God's government. Every S. S. superintendent will have to determine what work he



to pray. It was a pretty poor out of it. He stammered and struggled. Finally with a burst of feeling he cried, "O God, thou knowest that I cannot pray, but I want these sinners converted." It was the most eloquent prayer I ever heard. It had power with God and man. The altar was speedily full and a great meeting followed. "Prayer is the soul's sincere desire, uttered or unexpressed."

#### AMERICA FOR BEER AS A PANACEA

"Why is Germany in trouble?

She has beer.

Why has England got it double?

She has beer.

Why is Belgium in distress?

Italy in such a mess?

Why grow pesos less and less,

Where there's beer?

One would think there'd be no sorrow

Where there's beer;

The millennium come tomorrow

Were there beer.

Yet the countries that have brought us

To the brink where now you spot us,

Raising bogies that have got us—

All have beer!

I'd espouse that panacea,

Foamy beer;

I'd believe there would be heaven here,

Were there beer—

But the grieving is the deepest

Where the stuff has been the cheapest;

Road to solvency seems steepest

Where there's beer.

Were that brew the magic token—

Potent beer;

Then that word should soon be spoken

Over here.

But those frantic demonstrations

Of a lack of clothes and rations

In those beer-befuddled nations—

Whoops, my dear!"

—Strickland Gilliland.

#### LOST JEWEL

Out in Omaha a few months ago a four-year-old girl got tired of looking at her mother's fifteen-hundred-dollar diamond ring; so she threw it away. While her mother was in another city, she took two other rings and hid them in a sand pile, where they were found. No trace of the diamond, however, was discovered.

"I got tired of seeing the old thing around," the little girl is reported to have said. She refused to aid in the search for the jewel.

We who knew the value of a diamond are shocked when we hear of such indifference. But are we aroused when people throw away the great treasure of life? Are we aware of the value of the trust which has been placed in our hands?—Forward.

Constable (to fair young speeder): "That was a nice pace to come along at. Didn't you see the notice: 'Dangerous Corner'?"

Fair Speeder: "Of course I did. And as it was a dangerous corner, I naturally wanted to pass it as quickly as possible."—Humorist.



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# Children's



# Storyland

## BERT PAYS THE PRICE

By Winifred Vandiver.

The semi-weekly freight train, carrying one passenger coach in the rear, rolled leisurely over the Canadian prairie. The engine was turned toward the northwest. The railroad track, following closely an old Indian trail, shot ahead, mile after mile, straight as an Indian arrow, like two iron bars binding a world of green.

It was July. The wheat fields were at their best. East and west as far as the eye could see there was a billowing world of green. The afternoon sunshine touched the shining rails, and turned the growing wheat into a sea of emerald as the breeze from the far-flung prairie swept over it.

To the eyes of the girl who was the sole occupant of the passenger coach this scene held nothing novel. She was far too familiar with it even to see its beauty. And today she could not be expected to be interested in ordinary, every-day things! This day her high adventure had come.

Bertha Wetherly—called Bert by all her friends—was perhaps the brightest girl in her class at high school, and so full of life that it was good just to look at her. Even in repose she impressed one with the idea of motion. Sitting alert in her chair she was like a bird instinct with flight. Bert's friends insisted that her hair was auburn. Whether this was literally true or not is beside the story. At any rate she had that clear, wonderfully white skin that goes with red hair, and her eyes were as blue as the Canadian skies.

Ever since she could remember Bert had wanted to teach school. All through high school and normal school she had dreamed and planned, and today had come the culmination. She had been elected teacher of the school at Sandy Plains, and was on her way to begin work.

As the train began to slow down for her destination two red spots began to glow on her cheeks. Her hands trembled as she arranged her luggage. The few traveling men in the smoker came out as the train rolled to a stop. Behind them walked Bert with her smart new suitcase, her knitting-bag, and her slender umbrella. Her face was alight with expectancy. This was her great day and anything could happen—at nineteen.

She stepped out on the rude board platform, stood for a moment almost on tiptoe, the wind of the prairie blowing back her blue coat, and ruffling the hair that curled about her face. She didn't really expect a brass band or a procession of any kind—but she did expect

## EARLY SPRING

By Lalia Mitchell Thornton.

I want to hear a bluebird  
With its merry Tweet! Tweet! Tweet!  
I want to see a robin  
Searching for a worm to eat,  
But there is only traffic  
In the busy street.

I want to find a crocus  
That I do not have to buy,  
I want to watch the aspens  
Lifting branches to the sky,  
For there is little beauty  
In mere granite lifted high.

I want a bit of country  
When my life is stern and dark,  
I want a breath of springtime  
When the world is grim and stark:  
And so I'm thanking Heaven  
For the blessing of a park.

something or somebody. But not an eye turned toward her.

The traveling men walked toward a forlorn-looking board building which bore one word, Hotel, on a weather-beaten signboard. The station agent disappeared into the box-car that served as a station, and Bert was left alone on the platform.

After the surprise of it wore off she picked up her new suitcase, and with what bravery she could muster went across to the hotel. The smell of food met her at the door, but undaunted, she walked over to the man at the desk, told him she was the new teacher, and asked him if she could get a room.

"Where did the last teacher board?" she asked.

"She boarded here, lady," the man replied. "There's only two families here that speak English besides us, and they've little houses and big families." The hotel-keeper smiled in a not unfriendly fashion and showed Bert to her room. "Supper's ready any time now," he said as he closed the door.

After supper, in the long evening of the north, Bert went out on a tour of inspection. There were no streets, the houses seemed to pop up everywhere. The children she saw playing about the doors were dirty. The women she met could not speak English. The school-house which she found on the edge of the village was small and poorly equipped.

Altogether it was a rather dismal picture that the erstwhile valiant Bert car-

ried back with her to her hotel bedroom. It was all so different from her dreams. And with all the passion of youth she began to rebel, saying over and over again to herself that she could not bear it. The ugliness of it! The hopelessness of it. The school inspector should have known she could not teach under conditions like these.

The next morning fourteen children gathered at the school house, unkempt, untaught, but gazing in undisguised admiration at Bert's dainty blouse, short blue skirt, and small brown shoes. In some fashion the day passed and the children drifted out, leaving a tired and discouraged teacher.

Every day that followed found new faces at the desks and new unpronounceable names on Bert's register. By the end of the week there were twenty-three pupils enrolled. Floundering hopelessly enough with fourteen non-English speaking children, she was completely swamped with twenty-three.

Finally, Friday afternoon came, and Bert watched the motley group as it straggled away from the school house. Somehow the waving hands and the smiling faces looking back toward her and the school meant nothing. She dropped down in her desk-chair, homesick, discouraged, desperate.

Not waiting for tired nerves to relax, and the inevitable reaction that would have followed, Bert characteristically decided to give it all up and go home. A decision once reached meant action for Bert. She went at once to see the secretary of the school board.

"I have decided to resign my place as teacher of this school, Mr. Romunsky," she said. The good-natured smile faded from the broad Slav face of the secretary of the board and he looked confused. "I am not going to teach any longer," Bert explained.

"No teach?" he asked in the best English he could command. "More monee ya want, Mees Teacher?"

"Oh, no, no! I am going home," said Bert desperately, not feeling very comfortable.

At last she made him understand that she did not expect to carry out her agreement with the school board. But still a little bit bewildered, he said, shaking his big head, "No teach da small vuns?"

Early the next morning Bert was again a passenger on the freight train with the one passenger coach in the rear, but this time the engine was turned toward the sunrise. Again the wheat fields gleamed in the sunshine, but the passionate introspection going on in Bert's mind dulled her eyes to its beauty.



Two weeks after Bert returned home the high school had its opening. Some of the girls of her set came by for Bert to go with them to the opening program. Professor Worth, her old principal, was to make the address, and she had always liked him.

"It was not easy," he was saying to the high school, "for our Canadian boys to have spent month after month in training camps, and then to have gone to the trenches, and perhaps to Flanders Fields, but they gave their lives for Canada. It is not easy for our young women, when they get their normal training, to go out to the foreign districts in our province to help make Canadian citizens of the foreign-born children, but that is the kind of thing that makes a nation."

Bert listened intently. She could not get away from the words. They kept ringing in her ears: "It is not easy, but that kind of thing makes a nation." She could not sleep that night, her mind was full of the thought of the children at Sandy Plains as prospective Canadian citizens. Looking out at the stars in the quiet of the night she came to a decision.

The next morning she startled the family by the abrupt announcement, "I am going back to Sandy Plains."

"Back to Sandy Plains? What for?" asked her mother.

"To teach," said Bert, with a look on her face that silenced argument and touched her with a certain dignity.

Hurrying through breakfast she went to the telegraph office and handed the operator a telegram already worded. It read like this: "If you have not secured teacher hold place for me. Bertha Wetherly." It was addressed to Mr. Joe Romunsky, Sandy Plains, Manitoba.

A week later Bert was a passenger on the semi-weekly freight train with the one passenger coach in the rear. Although the train was headed in just the same direction as it was a month before, it was an entirely different trip to the passenger in the rear coach. The prairie wheat fields that slid by the car windows seemed to hold a golden glow of promise. It was the first of August and the fields were rapidly getting ready for the reapers. Soon the hum of the threshing machines would be heard all over this beautiful northland. And the thought came to Bert as she looked out on the smiling acres that with gladness the land gave up its treasure to feed, not only Canada, but a hungry world.

It was not the same feeling, when the train stopped at Sandy Plains, that Bert saw the shabby, brown box-car station, and the weather-beaten hotel, the small houses huddled together as if for warmth or protection; the sandy paths that answered for streets. Somehow in this new awareness of Canada's need of her, the ugliness of it faded into something like picturesqueness.

She stepped to the platform, and to her great surprise, she found Joe Romunsky, a smile on his big face, and all the little Romunskys, to welcome her

back to Sandy Plains. In addition to her trunk Bert had brought with her a packing-case with rope handles. Commandeering some men standing about for the packing-case and hoisting the trunk on his great shoulders, with the small Romunskys under everybody's feet, the procession made its way across the track to the hotel.

"Who owns the little two-room house next the school house, Mr. Romunsky? The one on the west side with no one in it?" asked Bert as they walked along.

"Me, Mees Teacher."  
"Will you rent it to me for the school term?"

"You may have and no rent," said the secretary of the board, pleased, though somewhat puzzled as to why the teacher should want a house.

Bert thanked him, accepted his generosity on the spot, and, smiling, followed her luggage into the hotel, where she again secured a room. The hotel-keeper seemed to take her return to Sandy Plains as a matter of course, for which Bert was thankful.

After supper in the dingy, food-smelling dining room, Bert went out again. She walked to the end of the village where the school house stood with the little empty house beside it. She was surprised at herself as she passed the rude houses she had so recently despised. She found herself nodding happily to the women in the doorways and calling the children by their strange foreign names.

When she reached the school house she opened the door and stood making rapid plans in her mind of rearrangement, improvement, decoration, that had not occurred to her before. By this time a group of children had gathered, asking many questions in as many tongues. Smiling she led the way to the cottage that was to be her home for the next four months.

She found one good-sized room and a small room at the back. To her great delight there were two windows in the room that was to be her living room. The walls were rough but would hold a coat of calimine. The floors were also of rough boards but could be covered.

School was scheduled to open on Wednesday. This being Monday she had only on day in which to make her house livable. Bert with discerning eye employed the most capable looking woman she could find to help her. And early next morning found both Bert and her helper there to begin operations.

The floors were swept and dusted until not a speck of dirt remained. As there was no calimine to be bought in Sandy Plains, the walls were whitewashed. Then the floors were scrubbed and the windows polished. After all was as clean as soap and water could make it, Bert left the house open to sunshine and summer air, while she went to see the secretary of the board.

"Mr. Romunsky, I came to see if you thought the school board would pay me one month's salary in advance. I want

(Continued on page 31.)

## Less Suffering After She Took Cardui

"Periodically I have a dull ache in the lower part of my back," writes Mrs. Ruth Hill, of Charleston, W. Va. "I get real dizzy, my head swims, and I have a weak, 'gone' feeling that keeps me from doing my work well. I have found that taking Cardui prevents this. I have been greatly benefited from its use." "When womanly aches and pains are due to a weak, run-down condition, take CARDUI. It has been used by women for over 50 years. Cardui is a purely vegetable strengthening medicine and it cannot harm you.



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# Presiding Elders Appointments

## North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

Burlington Ct., 11	2	April
Sweepstake, Phillips, 3	2	
Mebane, 7:30	2	
Yancey Memorial, 11	2	
Yanceyville, L. Hill, 11	2	
Milton, Semora, 11	2	
Leasburg, Hebron, 3	9	
Longhart, 11	16	
Brookside, 7:30	16	
Bahama, Tabor, 11	23	
Mt. Tirzah, 3	23	
Chapel Hill, 11	30	
Webb Avenue, Holt's Chapel, 7:30	30	
May		
Pittsboro, Hickory Mt., 11	7	
Duke's Chapel, 7:30	7	
Siler City, 7:30	7	
Haw River	13	
District Conference at Graham	2-3	

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

Stumpy Point, 11 and 7	2	April
Dare at Mashoes, 11 and 1	4	
Manteo, 7:30	4	
Wanchese, 7:30	5	
Kennebec, Avon, 11	9	
Hatteras, Frisco, 7:30	9	
South Camden, Perkins, 11 and 1	16	
Currituck-Kitty Hawk, 7:30 and 7:30	16	
Roper-Creswell, 11 and 1	23	
Plymouth, 7:30	23	
Windsor, Cashie, 11 and 2	29	
Windsor, Cashie, 11	30	
Williamston, 7:30	30	
May		
Swan Quarter, Soule, 11	7	
Mattamuskeet, Eastland, 3	7	
Fairfield, 7:30	7	
Pantego-Belhaven, Pantego, 7:30	8	
Bath, Bath, 7:30	9	
Washington, 7:30	10	
Edenton, 7:30	11	
Perquimans, Woodland, 11 and 2	13	
Perquimans, Woodland, 11	14	

Elizabeth City district conference will be held at  
Columbia, May 16 and 17

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

Biscoe, Candor, a.m.	2	April
West End, Pleasant Hill, afternoon	2	
Aberdeen-Vass, Vass, p.m.	2	
Elberio, Jones Spring, a.m.	9	
Hamlet, p.m.	9	
Goldston, Asbury, a.m.	16	
Sanford, p.m.	16	
Glendon, High Falls, afternoon	23	
Carthage, Cameron, a.m.	23	
Laurinburg, p.m.	23	
Troy	27	
John-Gibson, a.m.	30	
Maxton, p.m.	30	
May		
Rowland, Centenary, a.m.	7	
Red Springs, p.m.	7	
Parkton, Martin, a.m.	14	
Fayetteville Ct., Cumberland Mills, p.m.	14	
Wadeville, a.m.	21	
Mt. Gilead, p.m.	21	
Tenahora, Broadway, a.m.	27	
Hemp, Pleasant Hill, afternoon	27	
Rockingham, a.m.	28	
Robedell, p.m.	28	
Piedmont, afternoon	28	

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

LaGrange, 11	2	April
Vanceboro, Epworth, 11	9	
Longhart, 7:30	9	
Oriental, Kershaw, 11	16	
Pamlico, Alliance, 3	16	
Newport, 11	23	
Beechfork, 7:30	23	
Goldsboro Ct., Ebenezer, 11	30	
Goldsboro, St. Paul, 8	30	
May		
Snow Hill, Jerusalem, 11	7	
Hookerton, Maury, 3	7	
Ayden, 8	12	
Gritton, 11	13	
Seren Springs, 11	14	
Aurora, Campbell's Creek, 11	21	
Grimsland, Wharton, 11	21	
Fremont, Black Creek, 11	26	

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Edenton Street, 11	2	April
Selma, 7:30	3	
Newton Grove, Wesley's, 11	8	

Benson, Elevation, 11	9
Dunn, 7:30	9
Oxford, 7:30	12
Middleburg, Shocco, 11	16
City Road, 7:30	16
Henderson, 7:30	19
Kittrell, Trinity, 11	19
Louisburg, 7:30	23
Cary-Aper, Macedonia, 11	30
Clayton, 7:30	30

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Seaboard, Pleasant Grove, 11	30	March
Rich Square, Woodland, 11	31	
April		
Kenly, Micro, 11	2	
Clark Street, 7:30	2	
Norlina, Jerusalem, 11	6	
Rosemary, Smith's, 11	7	
Scotland Neck, 7:30	9	
Northampton, Lasker, 3	9	
Robersonville, Arthurs, 11	9	
Spring Hope, White Oak, 11	23	
Rocky Mount Ct., Red Oak, 7:30	23	
Bethel, 11	30	
Nashville, Maple Creek, 3	30	
May		
Halifax, Tabor, 11	7	
Rocky Mount, First Church, 7:30	7	
Stantonsburg, 11	14	
Elm City, 7:30	14	
Wilson, 7:30	21	
Warren, Bethlehem, 11	21	
Warrenton, Warren Plains, 11	27	
Weldon	28	
Roanoke Rapids, 7:30	28	

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Shallotte, Andrews, 11	2	April
Southport, Trinity, 7:30	2	
St. Paul, Barkers, 11	9	
Samberton Ct., Smith's, 3	9	
Scott's Hill, Union, 3	16	
Bladen, 11	19	
Lumberton, Chestnut Street, 7:30	19	
Tabor, Bethel, 11	23	
Elizabeth, Union, 3	23	
Fairmont, Trinity, 7:50	23	
Town Creek, Wayman, 1	30	
Carter's Creek, Carter's Creek, 2	30	
Haliboro, Pease, 4	30	
May		
Roseboro, Hall's, 11	7	
Stedman, Tabor, 3	7	

## Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litsker, P.E., Asheville, N. C.  
SECOND ROUND

Candler, Mont., Sat. 11	1	April
Acton, Asbury, 11	1	
Leicester, Grace, 3	2	
Asbury Memorial, night	2	
Hendersonville, 11	9	
Eik Mountain, 3	9	
Hillside, night	9	
Oakley, 11	16	
Sandy, Big Sandy, 3	16	
Black Mountain, night	16	
Central, 11	23	
Laurel, 3	23	
District conference at Hendersonville, May 16 and 17.		

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

Wadesboro, 11	2	April
Polkton, Poplar Hill, 3	2	
Belmont Park, 7:30	2	
Elk Mountain, 3	9	
Weddington, Bond's Grove, 3	9	
Trinity-Derita, Derita, 7:30	9	
New Hope-Bethel, Bethel, 11	16	
Asheville, Oliver, 11	16	
Spencer Memorial, 7:30	16	
Monroe, Central, 11	23	
Stannfield, Mt. Moriah, 3	23	
Wesley Heights, 7:30	23	
Duncan Memorial, 11	30	
Monroe Ct., Bethel, 3	30	
First Church, 7:30	30	
May		
Brerard Street, 11	7	
Pineville, Marvin, 3	7	
Chadwick, 7:30	7	

All day meeting at Prospect church March 18, and at  
Union, Weddington church, April 8. Delegates to dis-  
trict conference elected on this round.

GASTONIA DISTRICT  
R. M. Courtney, P.E., 806 S. York St., Gastonia, N. C.  
SECOND ROUND

East End, 11	2	April
South Fork, Ebenezer, 3	2	
Main Street, Gastonia, 7:30	2	
Main Street, Belmont, 11	9	
Smyre, 7	9	
Shelby Ct., El Bethel, 11	15-16	
Cherryville Ct., St. Paul's, 3	16	
Lafayette Street, Shelby, 11	23	
Central, Shelby, 7:30	23	
Gastonia district conference will be held at Palm Tree church, on the Belwood circuit, Tuesday and Wednesday, May 16 and 17.		

# PILES

Go Quick — No Cutting — No Salves

If you think a surgical operation is the only way to get rid of itching, bleeding or protruding Piles, it's because you haven't heard of the harmless internal medicine discovered by a prominent western physician.

After years of study, Dr. J. S. Leonard found the cause of Piles to be internal—congestion of blood in the lower bowel—the hemorrhoidal veins flabby, the bowel walls weak; the parts almost dead. Right away the doctor set to work to find a real internal remedy. He succeeded, and after prescribing it for 1000 patients, with success in over 900 cases, he named his prescription HEM-ROID.

So why waste time on external remedies or worry about an operation when you can get from any druggist a bottle of HEM-ROID Tablets (a 3 weeks' supply) for \$1.25 with guarantee of money back if they don't end your Pile misery? Write for FREE booklet, "How to End Piles without Cutting." Dr. Leonard Co., Buffalo, N. Y.

# Gray Hair

## Best Remedy is Made At Home

To half pint of water add one ounce Bay Rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

## WHY GET UP NIGHTS?

Physic the Bladder With  
Juniper Oil

Drive out the impurities and excess acids that cause irritation, burning and frequent desire. Juniper oil is pleasant to take in the form of BUKETS, the bladder physic, also containing buchu leaves, etc. Works on the bladder similar to castor oil on the bowels. Get a 25c box from any drug store. After four days if not relieved of "getting up nights" go back and get your money. If you are bothered with backache or leg pains caused from bladder disorders you are bound to feel better after this cleansing and you get your regular sleep. Sold by all druggists or Keller Company, Mechanicsburg, Ohio.



THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips.

SOUTHERN RAILWAY SYSTEM



**GREENSBORO DISTRICT**  
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
SECOND ROUND

Ruffin, Pelham, 11	2
Battle Ground, Gettysburg, 3	2
Ward Street-Archdale, Archdale, night	2
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Farmer, Concord, 11	16
New Hope, Center, 3	16
Ramseur-Franklinville, Franklinville, night	16
Cokeridge, Concord, 11	23

**MARION DISTRICT**  
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Spindale-Pleasant Grove, Spindale, 11	2
Cliffside-Avonale, Avonale, night	2
Rutherford College, 11	9
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilkey, Gilkey, 11	12
Broad River, Wesley's Chapel, 11	13
Bostic, Hopewell, 11	16
Hemietta, Hemietta, night	16
Avery, Pine Grove, 11	20
Glen Alpine, 11	23
Table Rock, Linville, 3	23
Morganton Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30
Burnsville, 11	30
Spurce Pine-Bakersville, Penland, 3	30
Butherford, 11	30
Marion Ct., Glenwood, 2:30	30
Morganton, First Church, night	30

**MOUNT AIRY DISTRICT**  
W. E. Poovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Rural Hall, Rural Hall, 11	2
Pilot Mountain, Fairview, 3	2
Siloam, Siloam, night, 7:30	2
Delson, Sitom (Q. C. and dedication), 11	9
Yadkinville, Booneville, 3 and 7:30	9
Danbury, Danbury, 11	23
Stacy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	30
Madison, Dan Valley, 3	30
Stoneville-Mayodan, Stoneville, 7:30	30
Leaksville, 11	30
Draper, 3	7
Spray, 7:30	7

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

**SALISBURY DISTRICT**  
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Harmony, 11	2
Concord Ct., Mt. Carmel, 3	2
Kerr Street, night	2
Spencer-Central, night	5
Forest Hill, 11	9
Epworth, night	9
Salisbury, First Church, night	13
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	23
Salom, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	25

**STATESVILLE DISTRICT**  
J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.  
SECOND ROUND

Hickory, First, 11	5
Lenoir, Mt. Zion, 3	9
Whitwell, Mt. Zion, 2:30	9
Lenoir Ct., Littlejohns, night	9
Bert's Creek, Center, 11	23
Cataula, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	30
Statesville Ct., Siloli, 3	30
Statesville, Broad, night	30

Cool Springs, Clarksville, 11	7
Tin-Turnersburg, 3	7
Taylorville-Carson's Chapel, 11	14
Hidalejo, Rocky Springs, 11	23
Mooreville, Central, 11	16
Mooreville Ct., Williamson, 2:30	16
Mooreville, Broad, night	16

**WAYNESVILLE DISTRICT**  
Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Glenville, 11	2
Cullowhee, 7:30	2
Bethel, Pisgah, 11	9
Murphy, 7:30	9
Murphy Circuit, 11	16
Junaluska, 11	23
Jonathan, 7:30	23
Hayesville, Oak	30
Andrews, 7:30	30
Canton, 11	7
Waynesville, 7:30	7
Highlands, 11	14
Franklin, 7:30	14
Robbinsville, 11	21
Bryson City, 7:30	21



# Keep Young with Your Children

Don't give them a cross nagging mother to remember. A happy home depends upon you. If your work is a burden—if the children annoy you—do something about it today. Start taking Lydia E. Pinkham's Vegetable Compound. It will steady your nerves—give you that extra strength and energy you need.

By actual record, 98 out of 100 women say, "It helps me." Give it a fair chance to help you too. Sold by all druggists.

## Lydia E. Pinkham's Vegetable Compound

Macon Ct., 11	28
Franklin Ct., 3 or 7:30	28

Delegates to the district conference will be elected at all the above appointments.

**WINSTON-SALEM DISTRICT**  
Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Walkertown, 11	2
Burkhead, 7:30	2
Farmington, 11	9
Lowville, Doubts, 3	9
Grace, 7:30	30
Mocksville, 11	30
Hiatt, 7:30	30
Mocksville, 11	30
Central Terrace, 7:30	7
Denton, Siloam, 11	16
Linwood, Macedonia, 3	16
Lexington, 11	23

boxes the merchant had given her. These were taken into the back rooms where the packing-case was opened and the trunk put in place.

While the children watched her from the doorway, and the boys helped with odd jobs, Bert moved quickly and competently about the room until it was transformed before their eyes. She took her bedclothes from the packing-case, put them on the cot, and threw over it a beautiful Indian blanket and two sofa pillows from her own room at home. Then she hung a couple of pictures. Under one of these she had the boys nail to the wall one of the goods boxes. She put a bit of white muslin curtain over the front of it, and inside she set her ten-cent-store china. Dainty muslin curtains were hung over the windows; a cover on the table; her books laid out; a glass vase filled with goldenrod from her doorway, and her house was ready to live in.

The back room was to be dressing-room, coal-bin, store-room, pantry and general utility room all in one.

The next morning when Bert's school bell rang out on the morning air twenty-three children came tumbling in. Some dirty, all noisy, but quickly responsive to the atmosphere of the room. There was a new picture on the wall, flowers on the teacher's desk, and, perhaps, better than all, there was a smile on the teacher's face.

It was a hard day, with many things to try the teacher's patience. She was tired at the end of it, but as she stood in the door of the schoolhouse and watched the children as they went their diverging ways she realized she was more contented than she had been in many days.

That night as Bert drifted off into sleep under the Indian blanket she seemed to hear again the voice of her old principal: "It is not easy, but that is the kind of thing that makes a nation."—The New Outlook.

### CHILDREN'S STORYLAND (Continued from page 29)

to buy some things for my house," Bert got it all out rather breathlessly. The secretary of the board understood and smiled a wide, slow smile as he beckoned her to follow him, and led the way to the community store.

He spoke to the merchant in low tones but with many gestures, while Bert stood at the door. "Et's a'right," he said as he passed her, going out.

The merchant quickly informed her that he was to let her have anything she wanted to the amount of one month's salary. Then very carefully and seriously Bert and the merchant chose her goods. They both agreed that she must have a good stove. That would be her most expensive purchase. After much consideration they at last decided upon a hard coal heater, with a little oven in the back, that would combine heating and cooking.

A neutral-colored linoleum to hide the rough boards of the floor; two chairs, one a small rocker; two window shades; a plain cot and mattress, and a small kitchen table completed her purchases. Bert looked longingly at a warm brown rug to spread before her cot but realized she could not afford it in this month's account. The merchant agreed to put up the stove, hang the window shades, and lay the linoleum that afternoon.

After all was finished Bert asked some of the larger boys of her school to bring down her trunk and packing-case from the hotel, together with some empty goods

**WANTED** You to get our prices before buying that cemetery Satisfaction guaranteed. Sellers wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

# "In the Name of Our God We Will Set Up Our Banner"

—Ps. 20:5



EASTER SELF-DENIAL ENVELOPE

In the Name of our God Methodism has set up its banners across the world. In a dozen nations the banners fly, and the army marching under them has never known defeat—has never until today retreated. For nearly ninety years we followed the standard of the Lord from victory to victory.

The forward march will go on. Our present difficulties are temporary. Our enforced hesitancy today will prove preliminary to a great advance. Methodism, when it sees and thinks clearly, will never permit a permanent withdrawal of her missionary lines.

"Hold the lines," wrote a presiding elder, "the reserves are coming." It is true. The reserves are on the way in little red, white, and blue envelopes. Re-enforcements in big bills and little bills, silver and gold, dollars, dimes, and pennies—all representing the self-denial—real sacrifice—of Christians who will share their daily bread with a missionary in order to keep the banners flying.

That is what the Self-Denial Envelopes mean. They will tell the story. On the response of the Church to the Self-Denial appeal depends the fate of our large missionary program. Can any Methodist fail—or refuse—to share? Can any preacher neglect to co-operate in a plan so simple yet so effective?

The Self-Denial Envelopes have been sent to all co-operating pastors. See that they are placed in the hands of the people. Explain that day by day Christians should deny themselves—give up something that would cost money if indulged in—place daily the amounts thus saved in the envelopes—sign the attached pledge if they can give more—and bring the whole to the altar of the Church on the appointed day.

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## The Self-Denial Offering on Easter Day Will Keep Our Banners Flying



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, APRIL 6, 1933

Number 14

## The Wanderer

UPON a mountain height, far from the sea,  
I found a shell,  
And to my listening ear the lonely thing  
Ever a song of ocean seemed to sing,  
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?  
Ah, who can say  
Whether there dropped by some too careless hand,  
Or whether there cast when Ocean swept the Land,  
Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native deep,  
One song it sang—  
Sang of the awful mysteries of the tide,  
Sang of the misty sea, profound and wide—  
Ever with echoes of the ocean rang.

And as the shell upon the mountain height  
Sings of the sea,  
So do I, ever, leagues and leagues away—  
So do I, ever, wandering where I may—  
Sing, O my home! sing, O my home! of thee.

—Eugene Field.

## Thanks for Cash and Money Orders sent during the Bank Holiday, keep it up

We would rather keep our old friends than any other people on earth; you are one of the family. We are trying to show you every consideration possible.

If you can not send us \$2.00 for a whole year's subscription, send us \$1.00 and we will mark you up for six months—this helps to pay wages and to keep the presses going.

The Advocate is desperately in need of every dollar due. Do the best you can for us and we will do the best possible for you.

Some never stop no matter what happens. They are the salt of a newspaper shop.

### WORLD WRATH AT HITLER'S ATTACK ON GERMAN JEWS

Is there something about the Prussian mentality that really makes it impossible for Prussians of the old ruling caste to understand how their actions will appear in other eyes? The apparent shock suffered by the new government of Germany at the storm of indignation in other lands aroused by the nazi persecutions of Jews, justifies raising that question in all seriousness. To be sure, Hitler is not a Prussian. But he is surrounded by Prussians; his new government is loaded with Prussians; his whole organization is permeated with the Prussian spirit and is apparently seeking nothing so much as a restoration of the Prussian glories of the Hohenzollern period. Many of the Hohenzollern princes are conspicuous in its ranks. Yet when the violent attacks on Jews by bands of nazi ruffians, who instituted a reign of terror in the days immediately following the recent election, produced an outcry in every portion of the civilized world, Hitler and his aids acted as though it had never occurred to them that the outside nations would take some interest in what they seemed to regard as purely an internal affair.

#### A Need for Light, Not Heat

Because of the revulsion in world opinion produced by the nazi drive against the Jews has been so great, the utmost caution should be exercised in arriving at conclusions. It is true that the denials of physical violence which now comes from Germany do not carry conviction; no reports which a dictatorship permits to cross its boundaries ever carry conviction. But it is also true that the situation inside Germany during the past three weeks has been exactly the sort best calculated to give rise to unfounded rumors. The basis of the Hitler government's claim for equality of treatment for Germany in international affairs will be destroyed if it is proved that that government will not grant fair dealing to its own law-abiding Jewish citizens. Yet before the public opinion of other lands, which has been rapidly shifting toward support of the German claims, swings irrevocably in the

opposite direction, there should be means found for a dependable ascertaining of the facts. In view of the announcement of the German government that economic and professional penalties are to be visited on Jews, it might be well for a group of interested nations to propose a neutral investigation. Let such an investigation discover the extent to which actual anti-Semitic persecution is taking place. If there is evidence to prove that the Hitler government is committed to a systematic harrowing of the Jews, let the facts be made known. Obviously a government committed to such a policy is a government wedded to the dark ages, and cannot bear a full part in the building of an enlightened world order. But if this has been only a passing hysteria—for which, to be sure, the Hitler propaganda of the last nine years must take full responsibility—now brought under control and ended, then let that be made known. The implications of the situation are of such gravity that we are sure all thoughtful persons, Jews as well as Christians, will put the tightest curb upon their emotions until the facts are beyond dispute.—The Christian Century.

#### A GRATEFUL AND LOYAL FAMILY

"Am sending you \$2 to renew my subscription for one year. I want to thank you for sending the paper on when my time was out. I am a widow with six children and in needy circumstances, but we can't do without the Advocate. We are all members of the Methodist church and can not do without our paper. I've been married 33 years and it has always come to our home. 'Tis such a grand paper. If only more of our people would read it!"

This good mother writing for the family encourages us much. Such are the salt of the earth. There is nothing strange about all of the children being members of the Methodist church. God bless them.

Is there a pastor who could not send us at least \$2.00 the next week? How that would help during this bank holiday! The \$1,000 would meet many outstanding bills.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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George MacDonald writes, "The holy spirit of spring is working silently." How fortunate would we be could we ever more be mindful that every holy spirit works silently. Noise and tumult has such a large place in our lives that we forget the place of the silent forces.

"We want beer." Our concern just here is not "beer" but a people who make "want" the law of life. What can you do with a people who live on the level of their wants? The story of Eli's sons who wanted booze and the later record of a nation that "wanted a king" tell the same story.

Troubles are hying away with the coming of beer. Drunkenness is a thing of the past. Good times are here. Beer will not intoxicate and the bootlegger is to be put out of business so there can be no more drunkenness. Beer will put men to work and use the surplus grain so the markets will boom and the idle will get busy. The April dawn is most glorious.

Are we going about this special Easter offering with all seriousness to make it a glorious success? It is the easiest thing possible for this special self-denial effort to be nothing more than a shallow pretense devoid of the elements that secure a spiritual blessing or a financial success. Much of the garden and the cross goes before every victorious Easter dawn.

The first month of the "new deal" has been filled with high expectancy due to the almost daily announcement of some fresh venture for national relief. In a little while this effervescence will pass away and we will all have to settle down to the long hard grind that is ahead of us. Those who expect to escape the results of human folly do not know the course of human history. Tragedies following 1914 are to be with us for decades to come. On every horizon are evidences that we did not succeed in making the world safe for democracy.

The ten days yet ahead of us should be used by every church in making victorious this Easter time. The wise pastor will devise every possible means for getting a fresh start with the renewed emphasis on this central fact of our religion. Let Easter be really the birth hour of a new life—the larger and fuller and more triumphant life.

The cross currents in the state for the next two years will be many, with beer, a sales tax and eight months school. The many men of many minds will certainly have a chance to air their opinions with these innovations. Change is the great American remedy; we certainly are favored these last days at Raleigh and at Washington.

The common run of people are now busy watching President Roosevelt with magic touch ushers in the age of gold. This is no figure of speech. They are really expecting him to literally pour gold into their laps without much effort of their own. But be not deceived. The President may do better than any other man, but he will not be able to reverse the old law of toil. By the sweat of the brow men eat bread.

Gypsy Smith is talking in England: "There are not so many people in the churches, not so many young folks in the galleries, and I know why. You have been failing to give them positive, definite Methodist experience. We are not here to educate, we are here to regenerate. We are not here to give people treatises on this or that subject; we are here to bring people to God. And you can't give them what you haven't got. If the churches of Methodism were aflame with God, the passion of John Wesley, they could shake England this year. But we all have to be on the job. The people want a real, warm Methodist service. I would let such a man know if I was the minister that I was the Lord's servant, and not his hired man.

### Is It Folly Or Deviltry, Or Even Both?

**H**ITLER, the dictator of Germany for the next four years, has instituted such vicious and unjust attacks upon the German Jews that Einstein, the world's most famous mathematician, declares he will never return to Germany as long as these outrages continue.

The reply of Hitler and his allies is that these are false stories akin to the stories of German atrocities during the World War. While false stories were circulated then, as they are in all wars, the most diabolical stories were unfortunately true. Note the following:

Without warning, May 7, 1915, the Lusitania, an English liner, was torpedoed with a loss of 1198 men, women, and children. This unspeakable wickedness sent a thrill of horror throughout the civilized world.

Edith Cavill, the English nurse, ministered to friends and foe in Belgium, even German soldiers she nursed back to health. But this brave woman could not bear to see the German army forcing Belgians to work against their country, so she helped them to escape to Holland.

For this she was sentenced not to prison but to death. Ambassadors of other countries appealed in vain against this savage sentence, but in the early morning of October 11, 1915, a German firing squad shot her dead. That deed damned Germany in the eyes of the world and will never be forgotten.

Not false stories but these two true stories aroused the world to the necessity of putting an end to a government so intrinsically wicked even in time of war, and the head of those war lords is now an exile in Holland splitting wood for physical exercise while he awaits the end of an ignoble career.

It looks like Hitler would profit by the things that happened to Germany about twenty years ago. It looks like the German people for whom the American people have little but friendly feeling would know that to outrage the best and finest sentiments of civilization is to say the least very foolish.

### Repairing Idle Breweries

**T**HE press reports big orders for barrels and for material to repair the idle breweries. This is cited as evidence of great prosperity. All of which is akin to the lumber used and the big wages paid for building cantonment camps in training soldiers for overseas. We are now paying for the folly of war; we will yet pay

for the folly of putting the brewers in the saddle.

The census of 1910 indicates that 80,000 were then engaged exclusively in the handling of beer. This number are to be put to work. What about that 1,000,000 men of whom we have heard so much now busy as moonshiners and bootleggers? They are to be put out of business. This will really overshadow the 200,000 to be put at work in the forests.

The Richmond News Leader points out this further fact:

The probable decline in the consumption of other beverages has to be taken into account. Since prohibition the per capita consumption of coffee has risen 20 per cent, the consumption of carbonated beverages has quadrupled, and the consumption of milk in New York City has risen more than 40 per cent. It goes without saying that any material reduction in the use of milk, as a result of a turn to beer, will quickly offset the assured economic gain in employment. Moreover, if the country spends more for legalized beer than it now pays for home brew and bootleg beer, the power of the country to purchase other commodities will be diminished proportionately.

### This Much Certain

**T**HE saloon is certain to return and dry territory will not be protected with the repeal of the Eighteenth Amendment. All parties have declared with much vehemence that the saloon must not return and the protection of dry territory must be guaranteed, but this is fast becoming an idle tale. Even innocent beer cannot be handled without a place of sale akin to the old time saloon, and we are told over and over again there is no way to keep this out of North Carolina. No state can remain dry even though dry laws are on the statute books. State lines will be crossed at will. If this is true of beer will it not hold with liquors of a higher alcoholic content?

In this present fight let every one take his stand on this proposition: the repeal of our present prohibition laws means the saloon, with all its attendant evils, and no protection for dry territory. Every new enactment for a wet America makes more evident this contention. Within the past twelve months the old saloon has become evident and the much vaunted protection of the dry places is no longer a political promise. We all do know that the promise of a politician is written in sand. That is being demonstrated over and over again at Raleigh right under our eyes.

Let us put aside all these fair promises so widely heralded in the state and nation—and



face the liquor crowd with the assurance that they have not changed their spots. This is the same old crowd that proceeds with the determination to conduct the greatest number of saloons with the greatest profit possible in every place where greed and appetite can be satisfied. All this talk about real temperance and a sure cure for the evils of prohibition is the silliest nonsense. Not one of these wets is out crusading against the use of liquor; they are all simply indulging in soft talk to mislead the people who are set against the appetite and greed of the liquor crowd.

Our issue is clear: It is either prohibition or the saloon for America. The promised protection of dry territory is as flimsy as the assurance of the wets that they are going to clear out all of the bootleggers. Yes, this much is certain: with the going of the XVIII Amendment, the saloon will return and dry territory will not be protected.



#### Difference the Resurrection Has Made

**T**HE Old Testament is full of God and the movements of the divine presence; so is the New Testament. But the atmosphere of the one is far removed from the other. The God manifest in desert lands and on mountain tops to patriarchs and prophets later is known as the God of the whole earth, who rules in righteousness and cherishes a tender concern for the children of men. This same Presence moves across the pages of the record of the later dispensation.

Little, however, of the resurrection idea appears in the ancient record as compared with the later writings. In the Old Testament are found a few jewels flung out of God's resurrection casket; the New Testament is one grand Easter anthem. The gospels close with the one note of triumph and the epistles are full of the gospel of the resurrection.

The Acts of the Apostles, which is not yet a finished book, is simply a record of the conquests made through the long centuries among the people of earth by those who have known the power of his resurrection and the fellowship of his sufferings.

The distinctive feature of the Christian church that abides and wins victories is the presence of the Christ who was dead and is now alive. He is able to bring victory out of defeat; the empty tomb is always close by the cross.

These last days we have known our garden and our Golgotha. This is more than an individual experience—the nations of the world are in the midst of this ordeal. Can we know afresh that Jesus is alive and that he is going before to the ultimate conquest? Not that all the crosses are out of the way and never more the darkness of Gethsemane be known, but it is possible for us to win the victory over them. The resurrection has made a big difference in the Bible in the church and in life's experiences. The crown awaits the cross.



#### He Became Poor

**J**ESUS owned nothing. He was born in another man's stable. His closet of prayer was a mountain top or the wilds of the wilderness. He died upon the cross of an enemy and was buried in the grave of a friend. At his death he had no material gifts to bestow upon his mother who with other women hung about the foot of the cross.

"He became poor that we through his poverty might become rich, even in material things. The rich nations of earth are the Christian nations. And if these Christian nations had followed the Master's instructions in regard to war, they would today be a thousand fold richer in the material things of earth than they are. War has done more to impoverish the earth than any other destructive agency known to man. Yet men refuse to obey the instructions of the Prince of Peace.



#### The Common Man

**C**HRISTIANITY began among the lower stratas of society. At first not many rich or noble were found in the Christian ranks. But the Christian religion is not unique in this respect. The great social revolutions have generally been cradled in mangers. Civilization is deeply indebted to lowly cradles and unknown mothers hold a heavy account against the world.

No ignorance is quite so stupid as that which discounts the common man and that scorns the hidden capacities of the common people. The finest thing said of Jesus as a teacher was that the common people heard him gladly.

The greatest shortsightedness of the Christian church has been its disposition to get away from the common people. Every church in every age is at this point beset with snares.



# People and Things



"The April meeting of the preachers of Salisbury district will be held at First church, Salisbury, April 10, beginning at 1:45 p. m."—C. S. Kirkpatrick, P. E.

"We are in the midst of evangelistic meetings. The pastor is doing the preaching, and Mr. Joe Hamrick, teacher in our local high school, is leading the singing. So far the attendance has been the best that we have had in any of our meetings."—M. B. Woosley.

"Our revival at Momt Bethel church on the Bahama charge will begin Sunday morning, April 9, and continue through Sunday night, April 16. Brother Paul A. Root of Washington state and now a graduate student of Duke University will preach for us."—C. W. Barbee.

**Is there a pastor who could not send us at least \$2.00 the next week? How that would help during this bank holiday! The \$1,000 would meet many outstanding bills.**

"I have just closed a ten days' meeting at Liberty on the Gold Hill charge. There was a fine spirit throughout the meeting and much good was accomplished. George Hawks of Cornelius did the singing. A greater solo singer than George Hawks we do not have. Western North Carolina conference owes him a great debt of gratitude."—J. P. Morris.

"James Monroe Crawford, the father of Rev. E. C. Crawford, died March 24. Funeral services were conducted Saturday afternoon by Presiding Elder H. C. Smith, Rev. J. A. Russell and the pastor, Rev. E. G. Overton. Prior to his prolonged illness Brother Crawford was a faithful attendant at church, a man who was devoted to every high and good cause."—E. G. Overton.

"We have just closed a series of revival services at North Monroe church on the Monroe circuit. Rev. G. H. Hendry, pastor of the First Methodist Protestant church of Charlotte, did most of the preaching and every message was a soul-stirring one. The number of conversions and reconsecrations were about fifty. Twenty-five new members have joined North Monroe and West Monroe churches on profession of faith. Rev. and Mrs. Hendry are practicing their religion and they made many friends here, who will be praying for their continued success in winning souls."—W. C. Dutton, P. C.

Monday evening, March 27, this writer was called to Mooresville to speak at a big union temperance service at Central Methodist church, which was filled with representatives from all the churches of the town; and a big majority of the pastors were on hand to lend their support to the cause of temperance and prohibition. We greatly enjoyed for the night the hospitality of Rev. and Mrs. N. C. Williams and were glad to see our good friend, Rev. J. W. Fitzgerald. We missed Rev. T. W. Hager, who had been called out of town for a day or two.

"We are getting on nicely with the work on the new church at White Oak, Bladen charge. By the last of this week all the framing will be up. This church building will be 31x54 feet for the main auditorium, and 18x48 feet for the Sunday school annex. There will be eight permanent Sunday school rooms, four of which can be divided into two each by screens. This will be ample for all demands for years to come."—N. B. Strickland, P. C.

**The women can place the Advocate in the homes of the missionary women. They are in every good work. Why not press this?**

Rev. J. J. Boone is to be reasonably busy on Easter. This is the announcement in the bulletin: "On Easter Sunday morning your pastor will preach at seven o'clock at Mt. Pleasant, at 9:45 at Sims, at 11 o'clock at Bailey, at 3 o'clock in the afternoon at the Mission; then at 7 o'clock or 7:30 he will be at Middlesex. By all means meet with us at your church and bring your Easter offering. Your pastor will preach at each place on "Man Is Immortal." On Easter Sunday the Bible will be opened at Matthew 28:16-20. You will be asked to place your offering on this passage of scripture."

"Our revival at Salem church on the Oxford circuit closed Friday night, March 31. We began the meeting on the fourth Sunday morning. Two services were held each day at 3 in the afternoon and 7:45 in the evening. We believe that a real spiritual revival was experienced in old Salem church. Our presiding elder, Rev. F. S. Love, did the preaching throughout the week. His messages were filled with the Spirit. His preaching was powerful and convincing. The members and friends of Salem were high in their praise of this spiritual leader for the fine work done by him in our midst. The very heart of the church was reached for spiritual good. In every service we sensed the call to the dedication of ourselves to the larger life in Christian experience. Only the years ahead can show forth the real value of this revival."—Paul H. Fields, Pastor.

The second quarterly conference on the Seaboard charge was held on Thursday, March 30, at 11 o'clock. The presiding elder, Rev. L. B. Jones, preached. The service was concluded with the celebration of the Holy Communion. Lunch, consisting of almost everything good to eat including barbecue, was served at the noon hour by the ladies of the Pleasant Grove church in the grove of tall trees surrounding the church building. It is indeed "Pleasant Grove." The conference was called to order by the presiding officer at two o'clock. Mr. L. W. Piland was elected secretary. The roll was called and 75 per cent of the official board were present and answered to their names. Three of the four superintendents of Sunday schools were present, three presidents of the woman's missionary societies, and one of the two presidents of the young people's divisions was present. The reports from the Sunday schools, the woman's missionary societies and the young people's divisions were excellent. They evidenced vision, work, enthusiasm and definite progress in the whole program of the church. The reports showed that four mission study classes of one week each were conducted on the charge, with a total attendance of 647. Also that 47 books, "Christ and the Coming Kingdom," had been purchased on the charge. The conference was more than just a conference—it was a day when the people on the charge left their work and came together for instruction, for prayer, for worship, for fellowship, and for the purpose of reviewing the progress that has been made. The special features of the conference were the addresses by Rev. C. P. Womack of Enfield and Rev. E. C. Maness of Jackson. Mr. Womack used for his subject "Spiritual Development Through Our Educational Program." Mr. Maness spoke on the subject, "Spiritual Development Through Living."



"Miss Mabel Cherry, teacher of English in Seoul Theological Seminary, returned last week from Seoul, Korea, for a year's furlough at home. We are indeed glad to have this distinguished young woman in our community. Miss Cherry is the daughter of Rev. W. S. Cherry, a beloved superannuate preacher of our city. We are glad that the Cherrys made their home in Newton. They give us a whole-hearted support in our local work, and it is a delight and pleasure to have such a family in our midst. Mrs. Cherry has been quite sick for the past few weeks, but we are glad to report that she is now on the way to permanent recovery."—M. B. Woosley.

"We are now engaged in a revival here at Goodsonville with Rev. John A. Taylor of Sebring, Fla., doing the preaching. He is surely doing it well and is a man of God. We shall be glad to have any folks in this section to attend who can do so. The revival will last through Easter Sunday and longer if necessary. Any preacher who wishes a helper who will do some solid preaching and works for definite, lasting results would do well to get him. He does not know I am writing this. Brother Taylor is an interesting character, being an outstanding business man and a local preacher for over 40 years. He holds revivals on the side and will not accept anything financially but expenses, as he does not make his livelihood this way."—C. E. Williams, Pastor.

Rev. M. A. Osborne, pastor at Linwood, passed through Greensboro last Monday on his way to Spray, where he is to assist Rev. W. H. Willis in revival services from Monday till near Easter. Brother Osborne stopped at the Advocate office to leave some money for renewals. His visit was greatly welcomed for his own sake and for his money's sake. He is planning big union services at Linwood for the fifth Sunday in this month. Great good can come from these fifth Sunday union services on circuits.

Good luck to the Advocate. Rather glad to see you have financial worries, for it would make you an "odder than odd" 'if you missed it. Have been trying to train my auto to eat potatoes, but guess it is easier to teach my feet to hike again and Dr. Brady says hiking makes one beautiful and I need it. Sure can sympathize with the widow of Zaraphath. It may be good for the faith to scrape the bottom of the barrel, but it is hard on the fingers. But praise the Lord, there is always one more meal there! But say, wouldn't it be great once to find two?—A Michigan Pastor.

"I write to say, pounding No. 2. This time it was the Youngsville church, and well did they do the job. A large number took part in it, directed by Brother J. W. Woodlief, his daughter, Miss Irent, and Mrs. Wade Hight. They had slipped into the front door and well nigh unloaded the car when we discovered what had been done. We thank the good people of this charge for their many tokens of kindness, and trust that I may be able to serve them in a most acceptable way. These eats come in fine in helping out the cost of living. I have just returned from my old home, where I attended my mother's 84th birthday dinner. Had a good time. Mother well as usual."—A. J. Parker.



Over in Germany a crazy man named Hitler is repeating one of the most colossal, futile and absurd mistakes in history, persecution of the Jews. At some time or other Jews have been driven out of every country in Europe. They were driven out of England in the eleventh century and kept out for 300 or 400 years. They were driven out of Spain in the fifteenth century, and all of their wealth confiscated. For centuries they were persecuted and driven from pillar to post by the Roman Catholic Church that had stolen and corrupted their religion. In every instance they have returned to the land from which they were driven, stronger and more cunning than ever. The Jews have thrived on persecution; Jewry is a religion and religion thrives on persecution; a religion that is not persecuted loses its zeal, grows flabby, indifferent and dies. Hitler will not exterminate or discourage the Jews; he will only drive them into a more class conscious and tight-fisted Jewish economy.—The Independent.

#### WHY NOT A DAY OF FASTING AND PRAYER?

A number of petitions have been sent to Raleigh asking our lawmakers to license the sale of beer. Would it not be better to send petitions to a throne of grace for relief from our financial distress?

Good Friday comes next week. Would this not be an opportune time for Christian people to meet at their places of worship for a season of fasting and prayer? We all need this, preachers as well as people.

I suggest our preachers in Greensboro get together this week and plan for this service on the 14th.

We might meet at 11:30 and stay till about 1 p. m. and have no dinner or lunch. The time should be spent in song, prayer, Scripture reading and testimony. Each of the four accounts of the crucifixion should be read, each by a different person.

We have trusted to business men and politicians, but our banks are still closed and many people have no work. Let us appeal to the source of all power.

A. C. Sherrill.

#### MEETING OF PREACHERS' WIVES

The regular meeting of the ministers' Wives' Association of the North Carolina conference will be held on Thursday, April 20, during the meeting of the missionary conference. The luncheon meeting will be at the United church at one o'clock, and the price will be 25 cents. Delegates' tickets will be good for this luncheon. The cards will be sent out right away and it is earnestly hoped that each minister's wife will reply at once, as the low price of the luncheon makes it necessary for the women serving it to know the number to prepare for. An interesting meeting is being planned and we are looking for a large number to attend. Remember the time, the place, and make your plans to attend the missionary conference that day, if no other, so as to be present for your regular "preachers' meeting."

Mrs. F. S. Love.

# Germany and the United States

By HARRY EARL WOOLEVER

Editor of The National Methodist Press

While Washington has been the center of the most radical political and legislative turnover and the greatest confusion experienced throughout this country in two generations, the rest of the world has been moving in a manner which will significantly affect the United States. No one who has kept informed as to what has been happening in the government circles of our nation during the past month is without either a great joy or a great apprehension. But while we have been busy and concerned about our own ship of state, the abdication of the legislative department of our government during the first weeks of its meeting and the conferring of extraordinary authority upon the executive department have been far surpassed by the undemocratic developments in other lands. This has been particularly evident in the next largest organized and effective democratic state, Germany, where democracy has been wrecked upon the rocks of the post-war era.

## Democracies Suffer Setback

It is not possible for those who enjoy the blessings of a stable, democratic government, or those who ardently desire to see democratic principles prevail in their lands, to pass through this period without fear for the future of individual and political freedom. The Anglo-Saxon people, who have shown a historic passion for democracy and a willingness to die for its realization, form the largest group who enjoy such freedom today. The United States and her possessions and those parts of the great British Commonwealth which have dominion status, plus the United Kingdom, comprise the greatest racial bloc in which individual freedom is enjoyed. The next greatest group is that composed of the citizens of the French Republic, then follows Mexico, and then comes Czechoslovakia, whose constitution was worked out in Washington. In addition to these there are only minor numerical group where stable democracy resides, although it is finding some promise in various parts of Latin America. The setback suffered since the war in the nations where democracy was developing would have given much alarm to the world had not each nation been absorbed in her own economic struggle and in efforts to prevent another international conflagration.

Yesterday, the Allies were in a costly struggle to make the world safe for democracy. Today, dictatorships and groups maintained in power by autocratic force dominate the majority of human beings. Dictatorships throttle the individual liberty of the people in Italy, Russia, Turkey, Poland, and Germany; while either political or military groups suppress political freedom in Cuba, Japan, Spain, and China. In the last named political subdivision, centralized government has failed to materialize owing to the selfishness of the war lords. When one surveys the other sections of the earth where monarchy controls in varying degrees and where foreign domination supersedes local self-government, it is seen that democracy flourishes in rather restricted areas. Its stability and continued blessing in the United States are founded in and dependent upon the intelligence and poise of the mass of the people. The radical margin in this nation is

small as compared with the great mass of citizens who are grounded in the ideals of American democracy. However, one great nation cannot change its form of government without affecting all its world neighbors. In a particular sense does the fall of the Republic of Germany affect the political atmosphere as well as the purse of every taxpayer in the United States.

## Germany's Rise and Fall

The powerful German Empire created by Bismarck was shattered by the forces of war and collapsed when, on November 9, 1918, the abdication of the Emperor was announced after he had fled to Holland. Immediately steps were taken to form a republic. Elections were held for a national assembly and all citizens over the age of 20, men and women, were permitted to vote. On July 31, 1919, at Weimar, the constitution of the German Republic was adopted. No major republic ever started with a brighter outlook as far as organized government and an educated constituency were concerned. The people were hopeful, and to a remarkable degree—in a percentage such as we have never known in the United States—the electorate went to the polls and cast their ballots. True, there was a monarchist group which sought for the return of the Kaiser, but they were decidedly a minority. There were also the petty kingdoms which harbored certain traditions and sectional loyalties, but there was a dominating unity of race and culture. The great body of Germans were democratic in spirit and fitted to develop one of the strongest republics in the world.

After twelve and a half years under a democratic constitution, the German Republic succumbed, to be displaced by an absolute dictatorship on March 23, when, by a vote of 441 to 94, the Reichstag or German parliament abdicated its legislative powers, handing them over to Adolf Hitler, the Chancellor, by empowering him to govern by decree for the next four years.

The rise of Adolf Hitler to the dictatorship of a nation of 63,000,000 people is a record of blundering international statesmanship, of a spirit of national revenge and greed on the part of the nations of Europe; and of a political instability and opportunism now rampant in a world which has not recovered from its almost fatal plunge into war. The history of the past decade and a half in Germany is one of the most interesting in political annals, but it is too long to narrate here. However, some of the forces at work and the possible consequences which directly affect the United States need to be in the minds of all Americans.

## Rise of German Nationalism

In the early years of the last decade, the powerful parties in Germany were of the middle or white-collar class—the Social Democrats (that is, the workers), the Catholic Center Party, the People's Party, and the Catholic Bavarian People's Party. Together these groups politically favorable to the republic had 373 delegates out of a total of 445 in the national legislature of 1922. The junkers of former business and landlord class known as the National Party and led by Dr. Alfred Hugenberg



had only 15 per cent of the delegates. The Communists had not even one per cent and Adolf Hitler was not even a citizen of Germany. Even five years ago Hitler's National Socialist Party had only 12 members in a body of 491 and the leader had not yet been made a German citizen. Contrast that situation with the fact that today the Hitlerites have 288 seats and the support of the 53 members of the Nationalist Party, giving them a total 341 out of 648 members, while their leader is absolute dictator of the nation. It is also noted that the 79 Communist members of the Reichstag were prevented from participating and their leader was imprisoned while the legislature was voting the grant of dictatorial power. The ultra nationalists in Germany—as in Turkey and Italy—have placed the yoke of autocracy upon the necks of millions of people. That such a complete political reversal has been accomplished in a few months indicates the character of contemporary conditions.

It is admitted, even by the Nazi victors, that suppression of free press and free speech was used and also intimidation, even to the imprisoning of political opponents. In addition, racial and religious prejudices were fanned to most regrettable and unjustifiable degrees. One cannot account for such a condition in Germany except in so far as the people were driven to a state of desperation for which the allied nations must bear a share of the responsibility.

#### Forces Destructive of Democracy

Never could a party have overthrown the Republic of Germany had not the Versailles Treaty, largely dictated by France in a spirit of revenge, placed upon her defeated people external forces which added burdens she could not endure. The treaty which was signed at the close of the war made political boundaries in Europe which have been a source of constant irritation. Furthermore, it unjustly charged Germany with the "sole guilt" and demanded reparations which the Allies would not permit Germany to pay through the ordinary trade channels. The American people long ago felt the injustice of the reparations and American financiers such as General Daves and Mr. Owen D. Young developed plans to ease this situation. Outstanding religious groups in America, realizing that the facts showed that the greed of the nations of Europe which kindled the fires of war was not confined to Germany, were early in denouncing the "sole guilt" clause of the treaty. Germany's only way of meeting the financial penalties placed upon her was to convert her human labor into articles for export trade, but the nations denied their markets to her goods. Under such conditions, the German people felt themselves not only humiliated, but also facing inevitable financial ruin.

On the other hand there was growing up in Germany a volume of radicalism of the Russian Communist type which was largely fostered by the treaty burdens placed upon the country by the outside "capitalistic nations." Thus the German people became so split—as indicated by the rise of 18 political parties—and so distracted that the Catholic Center Party, although having only about 12 per cent of the vote in the legislature and the country, by their unity held the principal offices in the government. Thus in the land of Luther, where the large majority of the people are members of the Protestant Church, the politically organized members of the Roman Catholic Church exercised the balance of power while her ecclesiastical leaders condemned the Communists on the one

hand and on the other denied the right of the sacraments to Hitler and his lieutenants, branding them as renegades.

One cannot look upon Germany oppressed from within and distracted within during a period of world economic distress, without realizing that the conditions from circumference to center were advantageous for a leader having a strong nationalistic program calling for the "resurgence of German ideals" and controlling a militant force to suppress political opposition. It is a sad day for the world when international statecraft is so enfeebled and nationalism is so dominant as to foster the overthrow of democracies. Likewise under such conditions, persecutions of minorities and the suppression of intellectual, cultural, and political freedom prevail to a deplorable degree.

Upon the coming of the ascendancy of the Hitlerites, Washington received with regret but also with admiration the resignation of Herr Frederick W. Von Prittwitz, who had been the German ambassador to the United States since 1928. He belongs to the democratic group which has supported the German Republic and he declared himself unable to represent a dictatorship.

To the question as to what the fall of the German Republic may mean to the United States government one finds it impossible to give definite answer. It is certain to mean a considerable international activity indirectly involving the United States as Dictator Hitler demands the revision of the Versailles Treaty and the cessation of reparations payments. As the European nations owing war debts to this country declared their payments were dependent upon their receiving reparations from Germany, the dictatorship seems destined to touch the purses of American taxpayers. The intangible results upon the political trends in the United States will doubtless be of the largest consequence. No one can now define them.

However, every student of public affairs readily appreciate that the significance to America of this political turmoil is many fold. Out of our own national unrest, the current economic changes, the widespread disappointment among millions of our people with the moral and social standards of our major political parties, and the lack of an equitable distribution of our national resources and wealth, profound national changes are possible. Our safety, let it be reiterated, is in the intelligence and stability of our people and our hope is based upon the proven benefits of a democracy long appreciated by the citizens of this Republic.

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#### THE CHURCH NOT JUST AN AMBULANCE

There has been a tendency among those who profit by the status quo to regard, particularly today, the pulpit's function to be to raise charity funds to patch up social ills, while keeping silent concerning the wounds which fester underneath the patches. We are ready to assist in all humanitarian charitable projects that may be immediately necessary, but we assert that the more permanent function of religious groups is to evoke a social and economic conscience concerning the administration of our economic life whereby through social and economic reconstruction the periodic pauperizing of masses of human beings through charity and relief will become unnecessary. —Rabbi Edward L. Israel.

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Is your religion your steering wheel, or is it only your spare wheel?—Hugh Redwood.

### GREENSBORO COLLEGE NEWS

#### Miss Mildred Royall Gives Senior Recital

Miss Mildred Royall, of Salemburg, pleased a large audience Friday evening, March 31, when she appeared in senior song recital at Odell Memorial auditorium, displaying a rich, full mezzo-soprano voice of considerable range and showing unusual mastery for a student of her numbers in foreign languages. The young singer had in her well-rounded program varying song styles, ranging from the oratorio through the German lieder to opera, and showed herself equally at home in projecting all of the styles. Especially admirable were the stage presence of the pretty titian haired singer, who was pleasing to look at as well as to hear, and the understandable rendition she gave of songs in French and German.

#### Glee Club Delights Large Audience

The glee club appeared in Winston-Salem at Centenary church on March 29. The Winston-Salem Journal states that they scored heavily with a large and appreciative audience. "Headed by two talented soloists, Edward Molitore and Camilla Tenera Molitore, who have met with considerable success on the concert stage, the east of thirty college girls presented a varied program of solo, harmony and ensemble numbers which proved one of the delightful musical events of the season in Winston-Salem."

#### Judge Shaw to Make Founders' Day Talk

Judge Thomas J. Shaw, superior court jurist of Greensboro, will be speaker at the exercises of Founders' and Benefactors' Day, which will be held on May 6 with a home coming and May Day fete as part of the celebration. Judge Shaw is a native of Montgomery county, son of the late Peter C. Shaw, who served as principal of a number of schools in the state, and he attended school in the various localities to which professional duties carried his father. He received his legal training in the law school of Dick and Dillard at Greensboro, and was admitted to the bar in 1884. Judge Shaw has served on the Superior court bench since 1913, making for himself an enviable record as a jurist.

The entire home coming day program is being planned to interest former students in returning to their alma mater. Former students having relics of their college days, especially of days prior to 1900 are urged to loan or give them to the college museum. The museum was established this year and it is hoped that a very interesting collection will be on display home coming day.

#### Junior-Senior Banquet

Simplicity and dignity invested the annual junior-senior banquet with real charm Saturday night, April 1, when more than 100 young women and men assembled at 8 o'clock for the chief social event of the spring semester and enjoyed a program in keeping with the pleasing design of the evening. This is the first time in the memory of the writer when the banquet has been held in the college dining room and young men were invited as guests. Every one had a delightful time and it is to be hoped that it will become one of the traditions of the college that this annual social event be held at the college and that young men be present.

#### Easter Vacation

In order that the students may take advantage of the special railroad rates the Easter vacation has been changed so as to begin at 11 a. m. April 14 and end 8 a. m. April 21.

### THE MOUZON MEETING IN STATESVILLE A GRATIFYING SUCCESS

The revival services that began in Broad Street Methodist church, Statesville, N. C., Sunday, March 26, closed Sunday, April 2, with Bishop Edwin D. Mouzon preaching twice each day to very large congregations.

The landmark in its account of the services last Sunday, among other things says:

"The meeting conducted by Bishop Edwin D. Mouzon at the Broad Street Methodist church the past week came to a close with two outstanding services Sunday. The bishop preached at both morning and evening hours to crowds that filled the church. Both the main auditorium and the Sunday school auditorium were packed and, at the evening service, every available chair was brought from the Sunday school building and placed along the aisles, around the walls and in the balcony of the Sunday school auditorium.

"At the morning service Rev. M. T. Smathers, pastor of Broad Street Methodist church, spoke of the many gratifying results of the series of services, and expressed appreciation for the splendid sermons of Bishop Mouzon and gratitude for the co-operation of the musicians and others who gave assistance during the services.

"Mr. Smathers' report of the results of the meeting at yesterday morning's service was necessarily incomplete, but he stated that more than 400 young people had either made their first profession of faith, or renewed their profession, during the service, and in addition to those from Broad Street church over 100 young people gave their names for church membership in other churches of the city."

### BEER, THE PIKER

We are going to save America with beer. Beer taxes will help balance the budget and preserve the financial integrity of state and nation. Then why doesn't it pay a fair tax? There are certain commodities that are taxed all the traffic will bear. A 10-cent package of cigarettes pays 6 cents sales tax. A gallon of gasoline costing 17.3 cents pays 7 cents sales tax. According to the brewers' figures a 10-cent stein of beer will pay 11-4 cents federal tax; add the proposed North Carolina tax and you have 13-4 cents on a dime. This means that 4 cents worth of cigarettes pay 6 cents tax; 10.3 cents worth of gas pays 7 cents tax; 81-4 cents worth of beer pays 13-4 cents. Cigarettes pay 150 per cent sales tax; gasoline pays 68 per cent; beer lags with a mere 20 per cent. And it will cost more to collect the 20 per cent from beer than the two other taxes together.

The liquor interests never have paid their share of government expenses. They never will. Liquor can not pay the price it costs. Money will not repair sodden minds, debauched bodies, poverty-stricken homes and the general misery that follows in its wake.

### THE CALL

While mighty earthquakes rock the world's foundation,  
And chaos threatens empires and their kings,  
While men of strength lie stricken in the wreckage,  
And men of wisdom cease their utterings,  
While darkness menaces man's puny striving,  
And new-born terror haunts the land and sea,  
Still walks the lonely Peasant by a lakeside  
And calls to his disciples, "Follow Me."

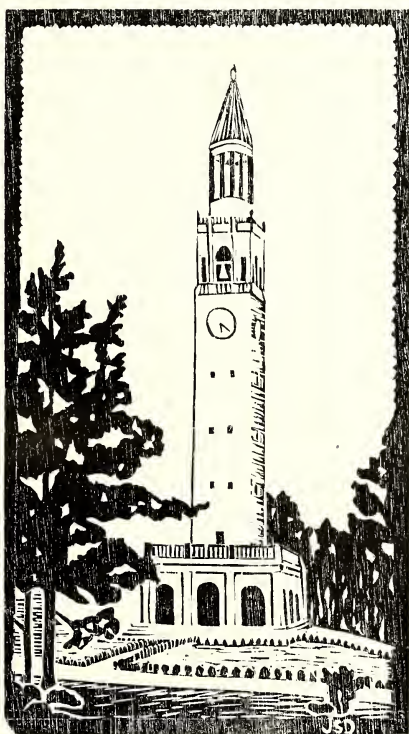
—Thomas Curtis Clark, in Christian Century.



## Spires and Towers of Chapel Hill's Skyline

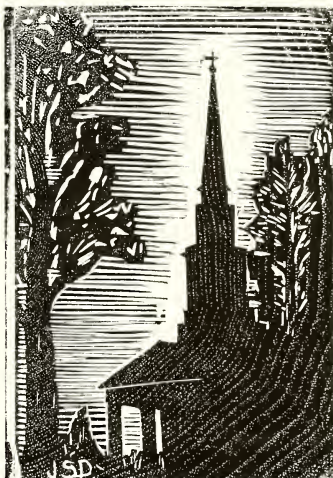
**T**HE wood cuts on this page are by Jack S. Dendy, 206 Short Street, Chapel Hill, a graduate student in the university. Mr. Dendy, who received his master's degree at the University last June, is a graduate of Presbyterian College in South Carolina. His home is at Walhalla, S. C. A series of Mr. Dendy's wood cuts has been run in the "Carolina Magazine," and the three cuts printed here are from that series. Chapel Hill spires and towers seem to have a peculiar fascination for the artist.

These views at our State University are interesting because of the wood cuts used as well as for the associations which gather about these well known objects at Chapel Hill. The colonial church architecture fits in well with the Renaissance lines of the Morehead-Patterson Bell Tower.



**SENTINEL OF THE NEW CAMPUS**

The Morehead-Patterson Memorial Bell Tower with its Renaissance lines and graceful proportions cleaves the sky and towers above the beautiful wooded land surrounding. It rises as guardian over the newer campus even as the great oaks are the aged watchmen over the old campus.



**PRESBYTERIAN CHURCH**

The beauty of colonial church architecture was caught by the architect (Hobart Upjohn) in the Presbyterian church of Chapel Hill. Nestled among trees and dignified shrubbery this little church faces the university campus from just across the village's principal street.



**METHODIST CHURCH SPIRE**

This spire of the massive colonial church rises 186 feet from the curb stone, dominating the entire situation at Chapel Hill. It is in fine view from Duke University and for miles to the south and the west of Chapel Hill.

# In the Mediterranean Land, Or "Out of Egypt into Canaan"

By A. C. GIBBS

The journey by railway between Port Said and Cairo, a distance of perhaps 130 miles, was a fitting prelude to our sojourn in Egypt. A fascinating panorama of the daily life of rural Egypt unspread before us as our train made its rapid way to Cairo. The land in the Suez Canal zone is flat and well cultivated; but as we moved southward we soon found ourselves in a real desert. And, by the way, the desert on this day was "deserting" to beat the band; for we were greeted by a real, and I am told, an unusual sandstorm. Despite closed and locked windows the infuriated sand found its way into our compartment, covering clothes and cushions, filling our eyes, ears and mouth, without mercy. The dust of centuries did not only look down upon us, but crawled into us and over us till we felt that the only haven worth while would be a great big bath tub filled with clean water. To add to our discomfort, if addition were possible, there was that feeling that we were dashing blindly through a great tunnel; for the windows were darkened and all we could see were gray walls of moving sand. At last when misery seemed most interminable, the windows began to clear and our sand dimmed eyes could detect villages of box-like hovels of mud huddling around sand dunes or clinging for breath on the wind-swept plains. There, too, was an occasional mosque, or a domed sheik's tomb to remind us of a desert faith. But upon a nearer approach to Cairo and the Nile the scene again shifted. We almost suddenly found ourselves in what one could well believe to be the most fertile and productive spot on the globe. Here the Nile literally spreads herself. Down from her sides flow streams of living water. These irrigation canals and branches of the Nile are fingers with life and healing in their touch. Here the hungry tribes of men, who drift in from the desert, or who make their homes here, are fed—multitudes, inconceivable multitudes of them. Here is God's table of bounty spread in the midst of a hungry, thirsty land. All years are years of plenty.

We arrived at Cairo Wednesday afternoon, March 1, and secured lodging at the Continental-Savoy Hotel fronting the public square. Cairo is the largest city in Africa, having more than a half million people. It is undoubtedly the most fascinating city on the face of the globe, in its history, buildings and street scenes. We never tired of sitting on the terrace of our hotel watching the colorful multitudes which passed by. There were the Copts with their blue turbans, the blue-skirted Fellahin, dark-turbaned Berbers, yellow-turbaned Jews, besides Bedouins, Nubians, Europeans, and even Americans. And allow me to add right here, by way of a foot note, that for the gratification of my own vanity and the amusement of my companions, I dressed up in the garb of an Arabian sheik and had my picture "took." This picture I shall display with becoming discretion, I trust, in America—if I succeed in getting by port inspection.

Of course, while in Cairo we visited most places of outstanding interest. One forenoon we explored the quiet interior and the curiously worked mural decorations of the old Mosque of Sultan Hassan. This Mosque was built of stone from the Pyramids, in 1356. Its re-

maining minaret, 280 feet high, is the tallest in Cairo. From the Citadel not far away we had one of the grandest views of our stay in Cairo. We crowned this morning's activities, however, by a visit to the Coptic Church of Abu Sergius, in the old city, well within the walls of the ancient Roman fortress of Babylon. The church was built, in all probability, before the eighth century. There is about it an air of antiquity accentuated by an examination of the vaulted roof and the workmanship of the wooden and ivory screen. Underneath the church is a crypt, claimed to be the resting place of Joseph and Mary when they brought Jesus to Egypt.

One afternoon we drove to the Museum of Egyptian Antiquities. This million-dollar building is the greatest treasure of modern Cairo. Here are stored the most valuable relics of ancient Egypt. Many of the treasures exhibited are of intense interest, as illustrative of the manners and customs of this ancient land. Among the most remarkable objects are the mummies of several of the most prominent of the Pharaohs of various dynasties. But my chief interest centered in the astounding exhibit of the hundreds of objects taken from the tomb of Tut-ankh-Amon. Never had my eyes rested before upon such magnificence. Time and words would fail me to tell of the delicate and beautiful furniture of ebony and other costly woods inlaid with patterns of exquisite design in ivory and pearl and gold; of statuary rivaling the golden days of Greece; and of gold and silver and costly stones, surpassingly beautiful and splendid. Suffice it to say, I left the museum with a heightened respect for ancient civilizations.

Of course, we took time while in Egypt to visit the Pyramids of Zizeh, six miles west of Cairo. The morning we made this trip must have been the morning of market day; for the automobiles in which our party traveled had to wind their way in and out among and around camel trains, heavily loaded donkeys, rattling push-carts, literally thousands of sheep urged onward by shepherds and barking dogs, droves of contrary goats; women, men and children with bundles, jars, and what-nots resting on their heads; and what is more, we who passed along had to endure the distressful whine of the professional "back-sheesh" lifter, and the doleful cry of the street peddler. Even when we arrived at the foot of the cliff upon which the pyramids were constructed, we were not left free to look and think; for there we were surrounded by swarming vendors and beggars. We were, however, in position to laugh at lesser misery when we found ourselves unsafely anchored on camel backs to make the ascent of the few remaining hundred yards from the foot of the cliff up to the pyramids. I know now why the camel is called the ship of the desert: he makes one sea-sick by his uncanny rocking. Nevertheless, we arrived. And let me say right here, no picture painted by man can adequately convey a true conception of the imposing grandeur of these mighty monuments of the desert, as they loom upon the natural sight. Although many questions concerning their purpose and construction must find answer only in the locked breast of the Great Sphinx, who crouches on



guard, looking out through stony eyes upon the Lybbian Desert, the pyramids are primarily tombs for the great and powerful kings of early Egypt. The Pyramid of Khufu covers an area of thirteen acres, and contains more than three million cubic yards of material. The magnitude of the undertaking of raising this noble tomb is beyond comprehension; for it contains some 2,300,000 blocks of stone, each weighing, on the average, two and one-half tons. Herodotus, I believe, wrote that the labor of a hundred thousand men, over a period of twenty years, was necessary to its construction. The mere organization of such an army of men requires genius of the highest order. Then, there was the fineness of the ponderous masonry. The Great Pyramid is about 481 feet high and about 755 feet on the sides; yet some of the finish of the masonry is so fine that blocks weighing tons are set together with seams of considerable length, showing a joint of one ten-thousandth of an inch. But as my astonishment was at the magnitude of the Pyramids, after having an opportunity to study more carefully at first hand the civilization of which they, after all, are but meager monuments, greater still would have been my surprise if some such monument had not been left behind.

Our sojourn in Egypt was altogether pleasant and, I trust, profitable; but the call to Canaan came so clearly to Brother George Hutchison and me, that we left the main party in Cairo on March 3 to head toward that land of Promise. We did not undertake to follow the trail of Moses, choosing the easier route by train up to Kantara West. Arriving there at 9:25 p. m. we crossed the Suez Canal in a boat and boarded a compartment sleeper in Kantara East. We opened our eyes the next morning in Palestine at Ludd, a little town a few miles southeast of Joppa. Entering an automobile we went over to Joppa for breakfast, enjoying along the way as glorious a sunrise as ever gladdened the heart of man. Since undertaking a meal in this place I shall never wonder that Peter became hungry enough to fall into a trance. Feeling very sympathetic with Peter we drove over to the supposed sight of the house of Simon the tanner. The house pointed out today is still "by the seaside." We left it there, and while the day was still young turned our faces toward Jerusalem.

I feel that we were fortunate in entering Palestine from the west. From this direction our first introduction to the land was in the plains and valleys along the sea. The Plain of Sharon which we crossed is still a "land of milk and honey." But in going "up to Jerusalem" even from the west, the fertile plains soon dropped to the rear and we were faced on every hand by stony hills, seemingly barren ridges of rock with patches of olive trees, or vines, growing in the clefts of the rock where some soil could be found. But everywhere up the slopes, rocks, rocks, rocks. No wonder the Bible refers so often to stones and to the "shadow of a great rock in a weary land."

The lay of the land and the nature of the soil, as well as other conditions that might be mentioned, make primitive methods of cultivation necessary. At least the methods used are primitive enough. I dare say that little has changed in this particular in the last two thousand years. The crooked stick with a steel share is still used for a plow. I didn't see a modern agricultural implement anywhere. In several instances I saw a cow and donkey yoked together to the plow. Oxen are used generally for

plowing in the rocky land. However, the little donkey is the predominating beast of burden. He is ubiquitous. In and out he goes among pedestrians or slowly moving camel trains, pulling his cart, or pushing his way along bearing a burden on his back often larger than his little body and always with meekness. There is something symbolical of the land about him.

Although the country through which we passed on this our first morning in Palestine does not yield the richest ore of historic interest, nevertheless we passed Ramleh, Gezer, the royal city of the Canaanites, Mount Gibeah, Kirjath Jearim, etc. But with the chief object of our pilgrimage still before us other things were but incidental and could not hold our interest. As we swept onward, watching from every eminence, looking around every curve, Jerusalem at last burst upon our view. I shall not undertake in this article to carry the reader with me up to the city. Neither time nor space would allow—but later, perhaps. Let it suffice for the moment that we stand sympathetically and silently together while we gaze for the first time upon the city which was at once the joy and the despair of our Lord.

### THE PORTRAIT OF JESUS

In the gallery of human souls there is one pre-eminent figure. It has been the study of all artists, of all thinkers. From the most opposite sides of the building men have seen it, approached it, centered round it. It has been studied by the lover of beauty; it has been lauded by the lover of the commonplace. It has been examined in the interest of philosophy; it has been scrutinized in the interest of childlike simplicity. It has been admired as the embodiment of a creed; it has been eulogized as the negation of all creeds. It has drawn the eyes of the mystic who wants to soar above the world; it has attracted the gaze of the practical who find the world a home. Wise men have sought it in the pursuit of science; shepherds have sought it in the guiding of their flocks; Herod has sought it in the policy of self-interest. Every avenue of the mind has been at some time a road to the Portrait of Jesus.

Son of Man, before whose Portrait I stand today, thou art still unique, alone. Thou art never so unique, thou art never so alone, as where others touch thee. Thou hast in thy possession treasures that once belonged to wise men of the East and wise men of the West; but in the sunlight where thou standest they have become new. I used to say, "I have seen this gold, this frankincense, and this myrrh, before." So I have; but in thy presence the gold is more glittering, the myrrh more precious, the frankincense more fragrant. Others have stood on the same mount with thee; but thou alone hast caught the glory.—George Matheson, in *Religious Telescope*.

Every summer school in America, as well as the countless conferences on educational and religious topics found their conception and birth in the Chautauqua assembly founded by the two Methodist dreamers of higher culture who never grew old enough to become weary in well-doing or to cease their dreams of adding knowledge to knowledge. If the Methodist Church had never done another thing in the educational world it would have deserved first honors for this one thing alone, that it gave the greatest impulse toward continued adult education that the world has ever seen.—Rev. James Sheerin

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

By J. M. Ormond.

"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." (Song of Solomon 2:11-12).

The lure of the open country in the spring time! To emerge from the winter of black skies and chilling winds and come into the spring with its blue skies and balmy breezes is but to feel the call of hope, love and life. It is time to come to the open country when the "livelier iris changes on the burnished dove" and the air is fresh and laden with the sweet scents of plants and flowers; when the earth is carpeted with growing grass and everywhere is a burning bush before a background of towering trees; when tinkling brooks and trilling birds are tuned for hymns of hope and praise.

Fortunate is he whose ear is inclined to hear the happy heralds of spring in the great open spaces. Such messengers will uncover many secrets of nature and renew the currents of human life. Wordsworth has said it well:

"She shall lean her ear in many a secret place,  
Where rivulets dance their wayward round,  
And beauty born of murmuring sound  
Shall pass into her face."

As in the divine order through the laws of nature every gloomy winter is followed by happy spring, so through the spiritual laws the bleak, wintry ages of low ideals and sinful deeds may be supplanted by vibrant hopes of purity and noble service.

### Chapter IX.

## EARLY METHODISM AT WORK

By Reid Wall

### Beginnings of Organization and Discipline

Wesley was a genius in organization. He could weld enthusiasm into a common loyalty and for a common purpose with consummate skill. His success in evangelizing was multiplied by his ability to conserve and develop the fruits. Indeed he resolved "not to strike one blow in any place where I cannot follow the blow." No sooner had he conquered a soldier in the enemies' ranks than he enlisted him in his own regiment, arranged for his drill and exercise, and sent him into the campaign.

### When Was the First Methodist Discipline written?

In 1743 Wesley drew up and published rules for the Foundry Society, and others which had been formed. The title is descriptive. "The Nature, Origin, and General Rules of the United Societies, in London, Bristol, King's-wood, and Newcastle-upon-Tyne." The Methodists under Wesley were one people, a connection, united for the same purposes and subject to the same discipline.

### The Bands

The societies were composed of Select Bands. A band was made up of like-minded persons who were seeking

Christian perfection. The bands constituted an inner fellowship of the society. Each had not fewer than five or more than ten members. They met weekly; men, women, married and unmarried persons in separate bands. Following the leader, the members told one another of their temptations, triumphs and faults. The mutual confessions were held in strictest confidence.

Wesley himself felt free to unbosom himself to the members of the bands on the deepest subjects. Expulsion from membership was subject to "the consent and approbation" of the members of the band. Band members received a ticket quarterly. It bore the date and a Scripture text, and also the member's name written by one of the preachers. This ticket admitted the member to meetings, love feasts, and fellowship in any Methodist society.

### The Class Meeting, 1742

The next development was the division of the local societies into classes of twelve persons or more, each having a leader who received the contributions of the members and served as a sub-pastor. John Wesley had visited the members in their homes at first, but as their numbers increased he needed release for his traveling and preaching. In 1742 an institution of extraordinary usefulness was started. It was so valuable that it survived until recent years.

Wesley says "The people were scattered so wide in all parts of town, that I could not easily see what the behavior of each person in his own neighborhood was; so that several disorderly walkers did much hurt before I was apprised of it. At length while we were thinking of quite another thing, we struck upon a method for which we have cause to bless God ever since. I was talking with several of the society in Bristol concerning the means of paying the debts there when one (Captain Foy) stood up and said, 'Let every member of the society give a penny a week till all are paid.' Another answered, 'But many of them are poor and cannot afford to do it.' 'Then,' said he, 'put eleven of the poorest with me; and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbors weekly; receive what they give and make up what is wanting.' It was done. In a while some of these informed me, they found such and such a one did not live as he ought. It struck me immediately, 'This is the thing, the very thing we have wanted so long.' I called together all the leaders of the classes, and desired that each would make a particular inquiry into the behavior of those whom he saw weekly. They did so. Many disorderly walkers were detected. Some turned from the evil of their ways. Some were put away from us. As soon as possible, the same method was used in London and all other places."

These class meetings distributed responsibility to small groups, which is always most efficient. Modern churches could well profit by observing this principle. It was often the germ cell of new Methodist societies. It could be held anywhere, in kitchen, or drawing room, hay loft, coal pit, or barn. It preceded the preacher and out-stayed him. Wherever a few of those who feared the



Lord desired to speak often one to another, and one would lead them, a class might be formed. To it, the serious and the seekers were invited. The leader knew each member and saw every one weekly, either at the meeting or in their homes. As each told his religious experience, the leader reproved, rebuked, exhorted with all long suffering and teaching, consoled them in sorrow, relieved their poverty, showed interest in their temporal affairs, and was to all as a brother or sister beloved.

#### What Did the Class Meeting Contribute to Methodism?

Wesley regarded the intimate fellowship of the class of great value. "Look east, west, north or south, name what parish you please, is Christian fellowship there? Rather are not the bulk of parishioners a mere rope of sand? What Christian connection is there between them? What intercourse in spiritual things? What watching over each other's souls?"

This practice did more than anything else to conserve the spirit and doctrine of Methodism and to fix its character. Ordained and unordained persons dealt freely with the mysteries of the spiritual life. Religion was treated experimentally, for here everything was brought to the test of common experience. The ethical side was stressed for the members knew the conduct of one another and all combined to sustain each to a level of behavior becoming the gospel and Methodism. Methodism became social and gladsome with holy song, rather than self-centered, cloistered, and somber. It was free from state aid and control, for it was sustained by the regular free will offerings of its members.

Only worthy people were allowed in the classes. Membership tickets were issued for three months only. By withholding the ticket unworthy persons were dropped. Some members treasured their tickets as signs of unbroken precious fellowship until the close of life; and dying, asked that they might be interred with them.

Next week: Methodist Lay Preachers.

#### WOMAN'S MISSIONARY COUNCIL

By Maud M. Turpin.

Characterized by deep spiritual emphasis, the 23rd annual meeting of the Woman's Missionary Council, held in Louisville, Ky., March 22-27, was pronounced by delegates to be the best in many years, in spite of financial distresses caused by the nation-wide banking moratorium and the depression. Reports given during the Council session revealed the fact that though finances had necessarily fallen off, the spirit throughout the conference societies had triumphed over depression problems, and had made 1932-33 a banner year in point of membership and missionary emphasis.

Women delegates returning from the Council session had much to say in praise of the fine hospitality tendered by the city of Louisville and Louisville Methodism, mentioning particularly the Rev. E. B. Hawk, pastor of Fourth Avenue Methodist church, where sessions were held, and the choir, staff, and congregation of the host church.

A high light of the session was the report of Mrs. J. W. Perry, president, whose annual message stressed the careful scrutiny the Christian enterprise is undergoing, and cited the demand for denominational co-operation at home and abroad, together with the need of the Christian church for enlarged vision.

Secretarial reports pointed to membership increases amounting to 16,000, and to a general activity on the part of members in cultivating a deeper spirituality and more Christian attitudes, and in creating a deep public opinion for righteousness in every relationship of life; and the treasurer's report, given by Mrs. Ina Davis Fulton, showed 85 per cent of pledges paid, or just \$40,000 short of the million dollar mark. Necessary cuts were made all along the line, beginning with salaries and expense of administration at headquarters, and a tentative appropriation of \$800,000 for the coming year was adopted. No pledges were taken at this session, women being almost unanimous in their desire to return home and present the missionary cause with renewed vigor to their home societies before making new pledges.

The Council expressed its continued fidelity to the Eighteenth Amendment, and to all legislation favorable to world

peace, in resolutions which were forwarded to President Roosevelt.

Major events of the session were addresses by Bishop Paul B. Kern, who also gave the Council sermon, consecration of 17 young women by Bishop W. F. McMurry; selection of Birmingham, Ala., as 1934 Council city; and election of Miss Bess Combs, St. Joseph, Mo., Mrs. Harwell Wilson, Winter Haven, Fla., and Deaconess Margaret Young, Nashville, as members at large to succeed Mrs. Moss Bowen, the late Mrs. E. B. Chapell, and Deaconess Berta Ellison, respectively.

#### A DIFFERENT KIND OF DISTRICT MEETING

It was a rather unique meeting for which the pastors in the Mount Airy district and their wives were called to the Methodist church at Elkin Thursday, March 30.

The presiding elder, Rev. W. E. Poovey, was in charge, but, true to his custom, took up very little of the time with his own talk. After each talk of those who took part on the program, or by way of introducing the speaker, the chairman in a few well chosen words would open or clinch the thought.

Only three preachers were absent, and most of the mistresses of the parsonage were present. It was a day of high fellowship. A very delicious luncheon was served to the group at noon by the Elkin ladies. After lunch Rev. L. B. Abernethy, the Elkin pastor, took pleasure in personally conducting the group through the Hugh Chatham Memorial Hospital and the recently completed nurses' home nearby.

In the absence of the speaker on revivals, Rev. J. B. Needham filled in with a timely talk on the theme. The other speakers were all present with the exception of Mrs. J. E. B. Houser, whose excellent paper on "The Home Influence of the Parsonage on the Homes of the Community," was read by Mrs. W. H. Benfield. The others who spoke and their subjects were as follows:

Rev. Seymour Taylor—"The Pastor and His Relation to the Homes of His Parish."

Mrs. J. T. Mangum—"The Local Department as a Parsonage Aid."

Mrs. E. E. Williamson—"The Parsonage Promoting the Woman's Missionary Work."

Rev. J. T. Mangum—"Our Connectional Obligations."

Mrs. J. H. Brendall, Jr.—"The Parsonage a Center for the Youth of the Church."

Rev. L. B. Abernethy—"The Church and the Ministry of Healing."

Mrs. J. H. Armbrust—"The Preacher's Wife Helping With Church Music."

Rev. R. G. Tuttle—"The Pastor and His Books."

Mrs. W. E. Poovey—"The Parsonage Beautiful."

Rev. W. H. Willis—"The Pastor's Recreation Periods."

This "layer cake" program was replete with interest and inspiration from the opening song at ten till the final prayer at four. Responses ranged from the fervent "Amen!" to spontaneous applause. Enthusiasm in the Mount Airy district indicates that the work is going forward successfully.

G. R. Stafford, Secretary.

#### AURORA COMMUNITY SERVICE APRIL 9, 3:30

Prohibition rally for young people. Rev. T. McM. Grant, presiding. Sponsored by "New Bern Group" of Methodist preachers: A. J. Hobbs, Jr., leader, T. E. Davis, B. G. Thompson, E. L. Hill, J. C. Humble, James W. Sneeden.

"Our Young People Must Be Given the Facts"—The Church Has a Great Responsibility Here," A. J. Hobbs, Jr.

#### Speakers

Hon. J. P. Frizzelle, Snow Hill. A well known and effective speaker on prohibition.

Miss Laura Roberts, New Bern. A graduate of Greensboro College; teacher of Latin in New Bern high school; superintendent intermediate department, Centenary church, member of the choir; pianist for New Bern Rotary Club; leader of Junior Hi-Y Club of New Bern.

Mr. B. M. Potter, New Bern. Alumnus of State College; civil engineer; vice chairman board of stewards Centenary church; teacher of boys and girls (seniors) in Centenary Sunday school; successful Scout leader in New Bern. One of New Bern's most highly respected men as leader and inspirer of boys.

#### Program

America.  
Hymn, Stand Up for Jesus.  
Scripture lesson: Psalm 1. Rev. J. F. Stegall.  
Prayer, by Rev. J. C. Humble.  
Welcome by young people of Aurora, John C. Broome.  
Response to welcome, John McDaniel, New Bern.  
Offering. Special music.  
Statement by presiding elder and introduction of Rev. A. J. Hobbs, Jr.  
Talk, Miss Laura Roberts.  
Special music.  
Talk, Mr. B. M. Potter.  
Special music.  
Address, Judge J. Paul Frizzelle.  
Hymn, "I Would Be True."  
Benediction, Rev. W. H. R. Jackson.

## The Black Kettle

By MARY QUAYLE INNIS

Bun and Bretta had walked a long way without seeing any one when they came to the black kettle. It had stopped being winter and began being spring such a short time before that snow still lay in grey patches at the roots of the trees and some of the leaves underfoot were silvery and glistening with ice. The woods were very quiet. Two squirrels quarreled among the bare maple branches and then ran away, and up in the clear blue sky two crows flapped one behind the other as though they were keeping time to music, and a hawk circled slowly. There were no turtles or birds or woodchucks or ants in the woods and Bun and Bretta were beginning to be lonesome and to wish for company. So they were glad when they found the black kettle. They walked round it and Bun asked:

"Why is it upside down? If it stood the right way up it would be good to hold something."

"It looks like a kettle for soup," Bretta said, "but I don't know who would want to make soup in the woods."

"They would make it if they were camping out," Bun exclaimed. "I bet that kettle is big enough to make soup for all the children in the world. Wouldn't it be fun?"

"All the children in the world couldn't get around that kettle at once to get some of the soup," Bretta objected.

"They could march past in a line," Bun said. "Indians and Eskimo children and black and brown and yellow children coming through the woods and down the road and reaching clear to town."

"And way past town," Bretta cried. "I bet they would reach more than a mile. More than two miles. And what a lot of soup it would take to fill the kettle. Ever so much water and—and—what they make soup out of."

"Bones," Bun said. "I saw Aunt Anne put bones in her soup."

They hopped round the upside-down kettle talking about the soup they would make for all the children in the world. Bretta stopped suddenly.

"I don't believe it's for soup," she said. "I believe it's upside down to make a house."

"A house who for?"

"For woodchucks. It would be better to live in than the cold ground."

They both lay down on their stomachs and tried to look under the kettle but they could see nothing but blackness. They listened, but no sound of woodchucks was to be heard.

"No," said Bun firmly. "It's a magic kettle."

"What's a magic kettle? Can you sit in it and have it carry you off like the magic carpet in the book I got for Christmas?"

"Let's see," Bun cried, and they both pushed as hard as they could but the kettle would not turn over.

"It isn't magic a bit," Bretta complained. "It only made our hands black. I'm going home."

"It is so magic. I know it is," Bun declared earnestly. "You wish and your wish comes true."

"Do it then."

Bun put his hand on the kettle in spite of its dirtiness, stood one one foot and shut his eyes. "I wish—I

wish—I wish I had a lump of sugar. Aunt Anne never lets me have any."

"You shouldn't wish out loud," Bretta said. "Anyway, it didn't come true."

Bun went carefully through his pockets, but there was no lump of sugar in any of them. His face grew long with disappointment when he had lain down again to look under the kettle and found no sugar there either. Then he brightened.

"Magic works slow," he said. "Come on. Beat you to the house."

Two or three days later Uncle Bob called to them as he came from the woodshed. "Want to come along? I've got some work to do in the woods."

They had never seen Uncle Bob work in the woods. He worked with an auger drilling holes in the trees. Bun and Bretta thought this a very strange thing to do. And he made holes in some of the trees, not in others, and always on the south side of each one. They asked him ever so many questions, but he would not answer any of them.

"Wait and see," was all he would say. "You'll soon find out."

So they went back to the wagon on which he had driven them to the woods. In it there was a box of funny little iron things and piles and piles of small deep tin pails without any handles. They set the pails out in rows and played store with them. Then they went back to Uncle Bob and he gave them some work to do. "After I get through drilling a hole you can put your fingers in and pull out the chips," he said.

The chips they pulled out were foist and something like water began to trickle from the holes. After a while Uncle Bob began to drive one of the little iron spouts into each hole with a hammer. They were called spiles, he said, and Bun and Bretta brought them from the wagon for him. Then they brought the little tin pails and hung one on each spile by a hole in its edge. It was very exciting to be able to help in this mysterious work, and Bun and Bretta ran about all afternoon with spiles and pails, asking questions and not getting any answers. They passed the black kettle many times but it still stood upside down with no signs about it of soup-making or woodchucks or any kind of music. Bun thought that his wish had not been granted, but he was too busy to care much.

"Now what?" Bretta asked, and Uncle Bob would only answer, "We'll come out again on Saturday and then you'll see."

On Saturday they saw something very strange. Bun looked into several of the pails he had hung and cried, "Look, the pails are full of water. But it hasn't rained. How did they get full of water, Uncle Bob?"

"I know," Bretta exclaimed, jumping up and down. "It isn't rain, it's sap. It comes out of the tree. I heard Aunt Anne talking about it. Taste it, Bun."

Bun touched his tongue cautiously to a drop that was just spilling over the top of one of the pails.

"It tastes like water," he said slowly, "only kind of sweet. I didn't know the trees were full of sweet water."

"Only some of them. Only some of the maples, Aunt Anne said. Oh, look what they're doing! They've got our black kettle."



Uncle Bob and the hired man had hoisted the kettle up and hung it on a pole which rested on two posts set upright in the ground a little way apart.

"Now you children will have plenty of work," Uncle Bob said. "We want all the wood you can find to keep the fire going. See which of you can find the most."

The fire began to crackle and glow. The hired man heaped on wood while Uncle Bob emptied pails of sap into the big barrel that stood ready. Each pail he hung back again on its hook and at once the sap could be heard falling drop, drop, on the tin bottom.

There was a great deal for the children to do now. They brought wood and helped to poke the fire, they emptied half-full sap pails into the big pails that Uncle Bob carried to the farther trees and hung them up again, and every little while they ran to look into the black kettle. For now the sap that had been poured into it grew hotter and hotter and began to boil. The flames licked up thin and red against the black sides of the kettle and inside the sap hissed and bubbled, sending up clouds of fragrant steam.

"Why doesn't the kettle burn up?" Bun asked in a worried voice. "There's fire all over the bottom of it."

"It can't, it's iron," Bretta said. "Doesn't the sap smell good? And hear what a noise it makes. It's talking in the kettle."

The brown, frothy mass boiled up so high that Uncle Bob cried out, "Look out, it's going to boil over!"

The hired man quickly threw in a pailful of cold sap and down went the bubbling syrup into the depths of the kettle again.

"More wood, children. If the fire goes down, the kettle can't boil."

Aunt Anne brought out a basket of lunch with an empty tea kettle and some tin cups.

"Where are we going to get water to make tea, Aunt Anne?" Bretta asked. "Shall Bun and I go for some?"

"You'll see, dear," she said. "I'm going to make tea the way the Indians did sometimes when they were boiling sap."

She filled the kettle with cold sap and propped it over the fire. When it boiled she filled the tea-pot and then poured cups of maple-sap-tea for the men. The children tasted it—hot and deliciously sweet—but mostly they drank the sap cold and they liked it best straight from the pails.

Now the sap pails had all been emptied, though the first ones were beginning to fill again, there was a pile of wood for the fire and every one sat down around the black kettle to rest a little and talk.

"The sap from each tree has its own special taste," Uncle Bob said. "I used to be able to tell which tree a pail of sap came from by tasting it."

"Oh, Uncle Bob, can you now?" Bretta cried. "Let's try. I'll get a cup and you tell me where I got it."

She ran off and came back with a dripping cup of sap. Uncle Bob sipped it slowly, holding his head on one side and closing one eye to think better.

"The big maple by the pond," he said at last, "the one with its feet nearly in the water."

"That's right! That's right! Oh, Uncle Bob, let's try again."

Bun brought a cup this time from the maple near the fence that had a fallen beech trunk lying across its roots and Uncle Bob guessed right. It was a fascinating game. Sometimes he was wrong, but very often he was right,

and the children could not understand how he did it. The sap from different trees tasted alike to them.

When Bun and Bretta were tired they rested and looked about the woods. It had never seemed so beautiful. The earth was brown with last autumn's trampled and snow-ridden leaves, but the trees above shimmered with the fragile gold of the beech leaves and sunshine spread the open places with a yellow carpet. The sap boiled more slowly and thickly now with a deeper, solid sound. In fact it was no longer sap, it was syrup.

"It's dirty, though," Bretta said, peering through the veil of steam that hovered over the mouth of the kettle. "I see sticks and things in it and yellow foam like soap-suds."

"We'll get all that out at the house," said Aunt Anne. "I'll put some milk in it and that will make it clean and clear."

When the syrup was done there was so little of it compared with the full kettle of sap there had been at first, that Bun and Bretta were disappointed.

"Where did it go?" Bun asked. "I bet the kettle has a leak in it."

"Oh, no," laughed Aunt Anne. "Didn't you see that white steam floating off all the time? That was the water boiling away and leaving the sweetness behind. There's plenty of sap to make more kettlesful of syrup. The pails will be full again tomorrow and we can start over."

They took the syrup home when evening came and Aunt Anne boiled it again on the kitchen stove. Some of it was boiled a very long time and poured into a pan to stand overnight. When Bun came to look at it the next morning he found that it was not brown and clear any longer but yellow and solid.

"Why, it looks like brown sugar," he cried.

"Taste it," Aunt Anne said, giving him a piece broken from the edge.

"It tastes like brown sugar but ever so much better. What is it, Aunt Anne?"

"Sugar. Maple sugar. Here's another piece for you and one for Bretta."

"Sugar," Bud repeated to himself thoughtfully, as he went off with the crumby yellow pieces to find Bretta. "A lump of sugar. Why, that's what I wished the kettle to send me. It is a magic kettle after all."—The New Outlook.

## AN ESCAPE FROM THE DISMAL IDEA OF DEATH

As we study his (Jesus') teachings from the point of view of science, we become convinced that he understood light, energy, motion, and space and knew what filled space. Jesus taught that life is eternal; that there is no death. Science may soon prove this to be literally true, and that the body, like all other material phenomena, merely registers the intensity of the thinking of a supreme intelligence.

If science prove this it will give meaning to the words of Sir James Jeans that "matter may eventually prove to be pure thought."

Jesus did not teach that bodies are eternal, but that life is eternal. If the church would realize this, and science prove it, the present dismal idea of death would end, for it would then be understood that our bodies are merely borrowed from the planet, for light to flow through for a time, and must be returned to it as "dust to dust." —Walter Russell.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### FAYETTEVILLE INSTITUTES

Three hundred and seventy, or more, persons attended the four sub-district Christian education institutes just held at Fayetteville, Laurinburg, Mt. Gilead, and Sanford. All but two of the 29 charges of the district were represented. By actual count, the numbers attending at each place were as follows: Fayetteville, 25; Laurinburg, 147; Mt. Gilead, 151; Sanford, 40.

But the numbers, as striking as they are, are not the most significant features of the meetings. There was a manifest spirit of interest and earnestness, for the most part. There was a concern to get hold, firmly, of the fundamental principles of the church's program of Christian education—to grasp the details sufficiently to go forward effectively in meeting the needs of growing life.

At each of the institutes resolutions were adopted and sent to both houses of the General Assembly now in session in Raleigh urging the defeat of the pending Francis bill or any similar bill that might be introduced, and the postponement until 1935 of the submission to the people of the constitutional amendment permitting the manufacture and sale of intoxicating liquors.

In the absence of the presiding elder, whose illness prevented his leadership of the institutes, Rev. Edgar B. Fisher, district director of young people's work, represented the district staff; and he did it well. Each of the institutes sent to the presiding elder an expression of love and good wishes for his early recovery.

Miss Sadie Mai Wilson of the general board of Christian education staff, Nashville, Tenn., rendered invaluable service to the district, speaking in the general meeting and leading the group of children's workers in each of the institutes. Mrs. Brian and Mr. Gobbel were the other members of the institute team. Altogether these were helpful meetings, and the Fayetteville district is to be congratulated on its fine spirit and interest.

### "OF INESTIMABLE WORTH"

"It has been of inestimable worth to me," declared Rev. L. C. Larkin, pastor of Trinity church, Wilmington, speaking of the local church board of Christian education at a recent institute in Jacksonville. He told of introducing the plan of the local board by first calling in the superintendent in order that the two of them might study the plan together. They studied the printed leaflets, carefully noting the essential points. "We grow up together," he said, referring to the way they got hold of the values in the plan for the local board, "and we moved out!" Trinity is moving out, es-

pecially in its program of Christian education. Larkin and his board are answering the few who would hold back by saying, "We are following the authority of those who have spent years in working out this unified program of Christian education." And Trinity church is appreciating the fine leadership of its pastor and its board of Christian education.

### CLINTON SCHOOL GROWS

On March 12, 1933, Clinton Sunday school's record of attendance was 342 and offering \$11.25, as compared to an attendance of 208 and offering of \$8.35 for the corresponding Sunday of 1932—representing an increase of nearly 70 per cent in attendance and an increase of nearly 35 per cent in offering.

### JACKSONVILLE COMFORTABLE

Among the delightful experiences at our Jacksonville institute was the building itself, especially the recently constructed educational unit, built during the pastorate of Rev. L. A. Watts. Included in the equipment is a combination heating and cooling system, providing heat in winter and a circulation of fresh air in the summer which cools the building comfortably. Mr. H. N. Haines of Durham, architect of the board of church extension, served as architect at Jacksonville. Rev. Robert M. Price is the present pastor.

### NEW BERN SCHOOL GROWING

Centenary, New Bern, is experiencing marked increases in attendance both at the preaching and the Sunday school services. The large auditorium was well filled on Sunday morning, March 19, when Rev. Thomas McM. Grant, the presiding elder, preached; and large congregations regularly hear the pastor, Rev. A. J. Hobbs, Jr. Attendance at Sunday school, especially in the adult department, of which Mr. Dawson is superintendent, has grown rapidly of late. All the classes are growing. It was a delight to worship with the adult department Sunday, March 19, and to teach the Centenary (young men's) class, which continues to increase in numbers and in usefulness.

### ADULT CLASS REGISTRATION

All adult classes are expected to register with the Division of Adult Work, 810 Broadway, Nashville, Tenn. Valuable helps come to classes that register, including two copies of each piece of literature printed by the division at Nashville. Blanks and full information concerning the registration of classes may be secured free upon request either from our office in Durham, or from the

Division of Adult Work, 810 Broadway, Nashville, Tenn.

### Young People's Division

#### EXCELLENT WORK

Our treasurer, John O. Evans, makes an excellent report for the month of February. Here is, his report, which shows a total of \$139.76 received for the young people's mission special during the month:

Edenton Street (Inter. Dept.)	....\$ 3.25
Pleasant Grove, Seaboard	..... 5.00
Whiteville	..... 1.75
Front Street, Burlington	..... 12.55
Duke Memorial (Inter. Dept.)	.... 2.75
West Durham	..... 40.00
Rowland	..... 3.50
Graham	..... 3.00
Plank Chapel	..... 7.50
Hay Street, Fayetteville	..... 8.50
Smithfield (Inter. Dept.)	..... 3.00
Rhone's Chapel, Mt. Olive	..... 5.00
Centenary, New Bern (Seniors)	.. 10.00
Edenton Street (Y. P. Dept.)	.... 10.00
Duke Memorial (Y. P. Dept.)	.... 10.00
West Burlington	..... 10.00
Duke Memorial (Inter. Dept.)	... 3.96

### MOREHEAD AND STRAITS

Mrs. Brian appreciated the privilege of meeting again with the young people's division at Morehead City Sunday morning, March 19. When the entire division gathered in the church auditorium, the church was two-thirds full, and the interest and enthusiasm of these fine young people were most inspiring. Billy Chalk is president of this division, and with the fine help of the adult counselors, pastor, and superintendent, he is leading the division in a splendid way.

It was a real treat also to be at Straits for the evening service and to meet with the young people afterwards. There was a splendid congregation present for the service, and the young people seemed most enthusiastic about their work which has just recently been organized. The pastor, Rev. F. B. Brandenburg, is deeply interesting in his young people, and with his leadership and the leadership of their president, Miss Ella Whitehurst, we may well expect them to go forward in a fine way.

### TWO NEW DIVISIONS

Rev. P. H. Fields reports two new divisions recently organized on the Oxford circuit and adds that these two divisions are making a commendable start in their work. Miss Irma May Floyd has been elected as president of the Gray Rock division, with the following officers: Vice president, Maynard Harris; secretary, Louis Harris; treasurer, Katherine Newton; agent, Inez Woodleaf; pianist, Mrs. Nettie Sparks; counselor, Mrs. H. R. Harris.

The officers of the Salem division are as follows: President, Charlotte Crews; vice president, L. Murray Mangum; secretary, Lena Floyd; treasurer, Josephine Floyd; agent, E. A. Hunt, Jr.; pianist, Mildred Breedlove; counselor, Mrs. E. A. Hunt.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### ASHEVILLE DISTRICT NAMES MAY AS CHRISTIAN EDUCATION MONTH

At a recent meeting of the Asheville district Christian education staff the month of May was named as Christian Education Month for the district. Dr. D. M. Litaker, presiding elder and director of Christian education for the district, has announced his purpose to insist upon all his charges meeting the disciplinary requirements in educational work. He has called upon his staff and also the conference staff for aid in leading his charges to meet these requirements. During the month of May several important matters will be emphasized. The following definite plans have been made:

1. **Sunday School Day.** This important day should be observed in each church on one Sunday in May. It is now being planned for this observance to be district wide.

2. **Organization.** Dr. Litaker is stressing efficient and active educational organization. He and his staff are seeking to stimulate new life into all the local church workers.

3. **District Conference.** Christian education is to have a prominent place on the district conference program, May 16 and 17.

4. **Institutes.** Beginning on May 21 a series of Christian education institutes will be held throughout the district. In addition to the district staff Mr. Kale of the conference office will attend these institutes.

### ASHEVILLE TRAINING SCHOOL

The fourteenth annual session of the Asheville training school closed last Friday night with 129 certificates of credit, and two recommended to the general board for office credit. There were 149 officially enrolled in the school. This shows a net increase of two over last year, which is rather remarkable in the face of general financial conditions that exist throughout the country, and especial financial stringency in which the Asheville community finds itself. The spirit of the school was good. Much credit is due to the pastors, and to the members of the enrollment committee. Dr. W. A. Lambeth, pastor of Central church, gave to the school, through the Central church bulletin and through the daily press, the widest publicity that has been given any school in the conference within the present conference year. By classes, credits were granted as follows: Dr. G. T. Rowe of Duke University had 78 enrolled and granted 60 credits; Mr. J. F. Kirk, associate conference director of young people's work, had 37 enrolled with 35 credits, and one office credit; Rev. W. A. Kale, conference extension secretary, had 12 enroll-

ed in his class and granted 11 credits, with one office credit; Mrs. H. D. Guerrant of College Park, Gr., had 13 enrolled and granted 13 credits; Rev. J. F. Kirk, conference extension secretary, had 10 enrolled and 10 credits.

Credits were granted to congregations as follows: Central, 42; West Asheville, 34; Haywood Street, 14; Asbury Memorial, 13; Hillside Street, 8; Leicester, 5; Weaverville, 4; Oakley, 3; Rutherford College, 1; West Market, Greensboro, 1; Philadelphia, Upper South Carolina conference, 1; Methodist Protestant, 1; Trinity Episcopal, 1; Zion Chapel, A. M. E. Zion, 1; or a total of 129 credits, 2 office credits, and 149 enrolled.

### LET US OBSERVE SUNDAY SCHOOL DAY

Sunday School Day should be observed in every church in the Western North Carolina conference. It is the day appointed when the work of the Sunday school is presented to the church at large. Our church is placing major emphasis in the field of Christian education, and Sunday School Day is an opportunity offered the pastor and superintendent to magnify this important department of church activity and to give recognition to that mighty army of volunteer Christian workers—our Sunday school teachers—and to magnify the importance of their task.

Let me assure you that strict economy is being used by your board of Christian education and ask that you co-operate in the work by taking a free will offering on Sunday School Day and by sending the same at once to H. A. Dunham, Treasurer, Asheville, N. C. The entire offering will be used for the educational work within the conference. Your board is asking that Sunday, May 7, or as near thereto as possible, be observed as Sunday School Day.

May I take this opportunity to thank the presiding elders, pastors, and superintendents for their co-operation and manifest interest in our work and to ask their continued and active support.

W. W. Peele, Chm.

### WAYNESVILLE DISTRICT STAFF MEETING

On Wednesday morning of last week there was held at the First Methodist church of Waynesville a very interesting district meeting. There were present, Rev. L. B. Hayes, presiding elder and district director; Rev. E. C. Widenhouse, pastor of the Cullowhee charge, and associate district director; Mrs. L. B. Hayes, the district director of children's work; Miss Louise Stein, the district director of young people's work; Rev. Wade Johnson, pastor of the Waynesville church; Rev. C. N. Clark,

pastor of the Canton church; Rev. G. N. Dulin, pastor of the Franklin circuit; and Mr. James Atkins, Jr., superintendent of the Summer Assembly, Lake Junaluska. The following visitors were also present: Rev. John F. Kirk, conference executive secretary; Miss Corrine Little, conference children's worker; Rev. W. A. Kale, conference extension secretary; and Mrs. H. D. Guerrant, children's worker of College Park, Ga.

The presiding elder summed up the aims of the district as being the enlistment of as nearly every charge in the district as possible in the attainment of the following objectives: Putting on the new organization in every church in the district; undertaking certain extension work in abandoned and unoccupied territory; the observance of Sunday School Day in as nearly all the churches as possible; and the securing of a minimum of 80 young people in the conference assembly to be held at Lake Junaluska, July 24-28. An extensive Cokesbury training program is also being planned, and two or more standard classes were tentatively arranged in this meeting, to be held in midsummer. The pastors of Waynesville and Canton are expecting to arrange for classes during the month of July or the first two weeks in August.

### WANTED—KNOWLEDGE OF NEW SUPERINTENDENTS

The conference staff has discovered a number of changes in the office of Sunday school (or general) superintendent since the last annual conference. There may be others about whom we have not heard. Pastors and presiding elders are requested to send us the names and addresses of all superintendents who have been put into office since the last conference. We are greatly handicapped if our list of superintendents is not complete or accurate.

A part of the money which we give to the Home and Foreign Missionary Enterprise goes to Paine College, in Augusta. This college is doing significant work with the negroes of the South. Dr. W. W. Alexander recently pointed out two dangers in the race situation in this country: first, the danger that the negro will lose faith in America, and second, the danger that he will lose faith in Christianity. At Paine we are attempting to meet these dangers. Every contribution to this great institution will help.

The wise pastor or superintendent plans ahead. Among other things he plans to observe the "special days" required by our church, such as Sunday School Day, Missionary Day, College Day, Young People's Day, Promotion Day. He also arranges for observing Childhood and Youth Week and conducting a vacation school.

"Does your radio make an awful chattering noise?"

"Yes, it's just like one of the family."

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### ANNOUNCEMENT!

The Chatham zone will hold a meeting in Siler City on Sunday afternoon, April 9, at 2:30 p. m. Mrs. A. M. Gates and Mrs. M. T. Plyler will be on the program. A large representation from all auxiliaries is expected.

All delegates to the annual meeting are requested to send their names with one dollar enclosed to Mrs. Mary White, 127 N. McDowell Street, Raleigh, N. C., at once.

All corresponding secretaries of auxiliaries should not neglect to send in the names of any members who have died during the past year to Mrs. George Hawkins, Hertford, N. C.

Mrs. A. M. Gates, who has just returned from Council, says: "It was a meeting of a great challenge in all lines. There was no note of defeat but a spirit of determination to meet the demands of the present through a steadfast purpose and genuine consecration."

### THE ALAMANCE ZONE

The first 1933 zone meeting for Alamance was held Sunday afternoon at 2:30 in Front Street M. E. church with Mrs. C. G. Somers, zone leader, presiding, and Mrs. W. T. Williams acting as secretary.

Rev. R. L. Jerome, Webb Avenue, led the devotions, and Mrs. W. A. Cade sang a solo. The roll call of societies showed good delegations from Mebane, Graham, West Burlington, Webb Avenue, Swepsonville, and Front Street. The presidents, Mrs. C. A. Dillard, Mebane; Mrs. W. D. Bowman, Graham; Mrs. J. C. Crutchfield, West Burlington; Mrs. Birdie Thompson, Webb Avenue, and Mrs. E. G. Overton, Swepsonville, were asked to have seats of honor.

Mrs. C. F. Heath of Graham, daughter of missionaries in Japan, made a stirring talk on conditions in China, Japan, and Manchuria, giving traits and characteristics of the people, with their religions and manner of living. She has a keen, first-hand knowledge of the people, and is a student and deep thinker on world conditions, and her presentation of the status of these countries was a most able and interesting one.

Mrs. J. D. Lee of Graham, district Christian social relations leader, gave a talk on needs and conditions of her department, urging the societies to cultivate the work in its larger aspects. She stated that Alamance county has 11 high schools for white children and one for negroes, and there are 48 buses in operation for seven of the white schools, with none for negroes. She thinks this is an unjust discrimination, since the negro

children who attend the one high school have almost impossible distances to go, or pay fare.

Mrs. E. G. Overton presented The World Outlook and urged the women to subscribe to this splendid periodical. Miss Florine Robertson, district secretary, made a talk on the past year's record and the needs for the present year. The attendance banner was awarded West Burlington for having the largest percentage present. Reports given showed progress in many lines. Mrs. Overton made the closing prayer.

### BIBLE STUDY FOR SECOND QUARTER

To Auxiliary Study Leaders and Presidents:

Many of the auxiliary classes have cooperated with their pastors in the kingdom extension study, while others, having taken the course recommended by Council for home mission study, they are all now considering what Bible study course to select.

In addition to the text books listed for Bible study for 1932-33, there is an announcement of an entirely new one: "The Prophets of Israel," by Costen J. Harrell, which is sure to be good.

You may, if you so desire, use these elective courses from the Adult Student and the Church School Magazine during this year: "The Church Teaches": April, May, and June; "Christian Principles of Making and Using Money": October, November, and December.

If you use these elective courses in Sunday school, and wish to receive credit for them towards the auxiliary honor roll, as auxiliary Bible study classes, be sure to see that a creditable number of your members attend the classes, study the lessons, and participate in the class work in such manner as the teacher may direct. Keep account of their attendance from Sunday to Sunday so that you may be able to report correctly at the course, and be sure to report it.

Mrs. J. LeGrand Everett,  
Conf. Supt. Study.

### THE PERSON ZONE

Brooksedale Methodist church was filled to its capacity Sunday afternoon, March 26, 1933, for the first meeting of Person county zone since conference and the return of our efficient leader, Mrs. S. F. Nicks. We are happy to have Mrs. Nicks as our zone leader again, this being her fifth year, and we are hoping to have her many more years.

The Brooksedale choir furnished the splendid music, assisted by the Brooksedale young people.

Mrs. Nicks conducted the devotional and Mrs. Nicks welcomed the visiting societies. Mrs. Clarence Brooks from

Concord church, in very fitting words, responded to the welcome.

We were very fortunate in having Miss Ruby Satterfield of Mebane, a returned missionary from China, with us, who gave a talk on the habits and customs of China, showing some costumes and an idol, which added much interest to an already interesting subject.

Mrs. H. K. Sanders and Mrs. N. A. Edwards of Edgar Long church made splendid talks on the subjects respectively, "The Duties of a President" and "Young People's Work. Miss Robertson told of the work in Durham district.

The reports from the societies in Person county were very good despite the hard times. All but two societies in the zone were represented.

We were happy to have with us Miss Warren, zone leader of Orange county.

The next meeting will be a joint meeting of Caswell and Person counties, time and place not definite.

We were dismissed with a prayer by Mrs. K. L. Street.

Mrs. G. A. Duncan.

### JONES-ONSLow ZONE MEETING

The Jones-Onslow zone meeting was held in the Jacksonville church Tuesday morning, opening at 10 o'clock, March 21, with the zone leader, Mrs. Ruth Beck, in the chair.

The meeting opened with the hymn, "The Morning Light Is Breaking." The devotional was conducted by Rev. R. M. Price, using John, first chapter, speaking on "The Abundant Life the Task of the Church."

Mrs. Leslie Kitchin extended beautiful words of welcome, to which Mrs. N. M. Wright of Maysville responded.

Following this Miss Elizabeth Sabiston and Mrs. Teague gave us a beautiful message in song, "I Am a Pilgrim."

Mrs. Brock told in an inspiring way how the Lord is depending on us to carry his gospel to all people.

The reports showed an active interest in the work of the zone.

Mrs. E. R. Clark, our faithful and efficient district secretary, was with us. She presented many good things relative to the zone work—the purpose, to organize, build up the weak places, and to do worth while things in the community.

Mrs. W. M. Hibbs of Grace church, Wilmington, a saintly personality, conducted the noon hour devotional, using Mark, 8th chapter, to bring us a message, which closed with the "consecration" hymn.

The afternoon session was opened with the hymn, "Lord, Speak to Me, That I May Speak." Mrs. Clark brought to us a very timely message, using the 16th Psalm; after this she gave us a talk, both interesting and effective, "Think on These Things."

An interesting letter was read from our own Miss Hankins in Korea, to whom our pledge for 1933 will go.

The crowning message of the day was given by Mrs. Hibbs as she presented to us "Scarritt, Its Origin, Purpose and

(Continued on page 25)



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### SPECIAL NOTICE

Will the district secretaries of the Woman's Missionary Society, Western North Carolina Conference, please send names of delegates who will attend annual meeting, April 18-20, to Mrs. J. M. Long, Waynesville, N. C., as early as possible so that homes may be provided. The committee would also like to have names of those who will come to meeting by automobile.

Mrs. J. M. Long,  
Chm. Entertainment Com.

### NEW ORGANIZATIONS, CHARLOTTE DISTRICT

Mrs. C. E. Wakefield, secretary Charlotte district, rejoices over the organization of two new adult societies on her district, one of these, Mineral Springs, having been heretofore a ladies' aid society. Mineral Springs church, Mineral Springs, organized March 11, 1933. President, Mrs. Tom Coan; vice president, Mrs. B. T. Howie; recording secretary, Mrs. F. T. Laney; corresponding secretary, Mrs. H. A. Helms; treasurer, Mrs. N. M. Winchester; Supt. mission and Bible study, Mrs. S. M. Kale; Supt. Christian social relations, Mrs. Mary Howie; Supt. supplies, Mrs. H. A. Carter.

Strader church, Stanfield, organized March 19, with 20 members. President, Mrs. S. E. Teeter; vice president, Mrs. J. F. Braswell; recording secretary, Mrs. L. F. Strader; corresponding secretary, Mrs. Paul Teeter; treasurer, Mrs. Carl Pressley; assistant treasurer, Miss Ruth Jerome; Supt. children's work, Mrs. A. C. Moss; Supt. missions and Bible study, Rev. L. F. Strader; Supt. literature and publicity, Mrs. Brooks Jerome; Supt. Christian social relations, Mrs. Hope Love; Supt. local work, Mrs. B. E. Holbrooks.

### OFFICERS' MEETING, ALBEMARLE

Friday afternoon, February 24, the officers of the Woman's Missionary Society of the Salisbury district, met at Central church, Albemarle. The weather was fine and the attendance splendid, there being 17 auxiliaries represented.

The devotional was conducted by Mrs. J. F. Shinn of Norwood, followed by a vocal quartette, "The Whole Life for Jesus," by Mesdames G. Hobart Morton, L. O. Parker, W. W. Talbert and Miss Mary Leona Talbert. After a brief report of the past year's work and an outline of the plans for 1933 by the district secretary, the audience separated into groups, under experienced leaders, for a period of 30 minutes. During this time some of the problems were discussed and help given for the work of the different officers. After reassembling a soprano solo was beautifully sung by

Mrs. Morton entitled "Little Road Through Nazareth." Mrs. W. W. Talbert, agent for the World Outlook at Central church, Albemarle, made an earnest appeal for our magazine. The principal talks of the afternoon were given by our conference treasurer, Mrs. P. N. Peacock of Salisbury, and Mrs. D. A. Beaver, also of Salisbury.

Following another quartette, "Sunset Glories of the West," the meeting was closed with prayer by Mrs. C. W. Neely of Badin. The ladies were then invited to remain for a social hour and delightful refreshments were served by the ladies of Albemarle Central auxiliary.

### NEW ORGANIZATION

Mrs. J. L. Woltz, secretary of the Mt. Airy district, is glad to announce the organization of a Woman's Missionary Society at Oak Grove church, Mt. Airy circuit, February 12, with 11 members and the following officers: President, Mrs. G. C. Houser, Mt. Airy, R. 1; vice president, Miss Maude Short, Mt. Airy, R. 1; corresponding secretary, Mrs. Bob Medliff, Mt. Airy, R. 2; treasurer, Mrs. Bob Medliff, Mt. Airy, R. 2; Supt. children's work, Mrs. James Sparger, Mt. Airy, R. 2; Supt. Christian social relations, Mrs. E. B. Wall, Mt. Airy, R. 1; Supt. supplies, Mrs. Zora Canter, Mt. Airy, R. 1; agent World Outlook, Miss Irent Campbell, Mt. Airy, R. 1.

### MISS NINA TROY HONORED BY MISSIONARY GROUP

We are indebted to Mrs. O. D. Nelson for the following interesting news from West Market Street church, Greensboro, N. C.:

"Joy and sadness were intermingled on Monday, March 20, when the Methodist women of Greensboro said farewell to Miss Nina Troy, in a special service held in Miss Troy's honor at West Market Street church. Members of the societies of West Market and College Place churches, who crowded the church parlors, regretted that they were speaking their word of are well to Miss Troy for many years, but were rejoiced with her that she is able to return to China to take up her work there. Miss Troy left a few days later for the Council meeting at Louisville, and then on to the west coast to sail in early April for China.

"Mrs. Richard Wills visited over the meeting, welcoming the visitors from College Place and introducing the honor guest as 'our own Nina.' She also read a letter from Miss Ola Callahan, West Market's other missionary who is stationed in Mexico. Miss Troy, teacher of music in the Laura Haygood Normal School for Girls in China, expressed her appreciation of the support given her by

her own people, her own townsfolk and her own dear friends. Her intimate and informal talk, welling up from her very heart was an inspiration and a challenge to the women who were present. She told most interestingly of her work at Soochow as musical instructor; of the country she would pass through on her way from Shanghai, to Soochow, so that the home folks might follow her every day of her journey. She described the gorgeous fields of purple and gold mustard that will be in bloom to checker the acres of young rice. This section she declared to be one of the most beautiful of all China. She spoke of Soochow as a great educational center, home of 21 high schools and a splendid university. During her absence Miss Troy's music classes are being taught by Miss Ethel Bost, another of the missionaries of the W. N. C. conference.

"Before Miss Troy's farewell message Mrs. H. Grady Hardin conducted a devotional service, giving instances of Christ's promise of peace and designating Miss Troy as an 'apostle of peace.' Mrs. Ray Tysor contributed a vocal solo, 'Rejoice the Pure in Heart' with Mrs. H. S. Wooten at the piano. Mrs. R. R. Alley closed the service with a prayer.

"After the program Mrs. Wills brought in a big laundry basket filled to overflowing with gifts from individual members of the society to Miss Troy, 'with the love of every heart and a fervent 'God bless you' from every member of the society.' There were among the many gifts from the West Market society a big steamer rug. The call to worship for the afternoon was sounded on a bronze bell which was Miss Troy's gift to the society on her arrival on furlough last year."

### TRIBUTE

The following beautiful tribute is dedicated to a loving mother, Mrs. Lula Gordon Bell, who died at her home in Elkin, February 10, 1933, by a devoted daughter, Miss Bertha Bell:

### MOTHER

Tears and joys today are blended,  
Tears for loss and joys for pain,  
Mother's stay on earth is ended,  
God has called her from her pain.  
Vain the tribute we would tender,  
Words of ours can ne'er express  
Nor the flowers that loved ones sent her,  
All she was of loveliness.  
Proud are we that God has loaned her,  
Though it seems so short a while,  
Proud to think that we have owned her  
And have seen her blessed smile.  
Anywhere we ever found her  
Seemed like something from above,  
Spreading sunshine all around her,  
Blending happiness with love.  
Thanks to God who gave her to us,  
As we lay her 'neath the flowers;  
Such a gift was never due us  
As that mother dear of ours.

Mrs. Bell was a charter member of the Woman's Missionary Society at Elkin which was organized about 1878.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### YOU MIGHT READ THIS

"The superintendent of one of the best managed orphanages in the state is reported to have said this week that some of the children might have to be sent away. We have been certain that we would hear that said. We cannot see how all of the children being cared for in the orphanages of the state can be held together. We have seen the necessity of sending some orphans away from some of the orphanages of the state coming for some time. We hope the number will be small, but we fear that it will be large. There are some four thousand five hundred children cared for by the orphanages of the state. All of these institutions are hard pressed after having cut expenses to the very bone. Now, nothing can be done but send the children away.

"Mills Home, though hard pressed and with her back to the wall, is not planning to send away any of the children. She may be driven to it later, but the fear of that step did not give rise to this editorial. The fact that many children will be sent away from sister institutions did. What will become of the children when they are sent away? They have no homes. If they had they would not have been in an institution. When they leave an institution they become the responsibility of the county from whence they came, the state and the national government."—Charity and Children.

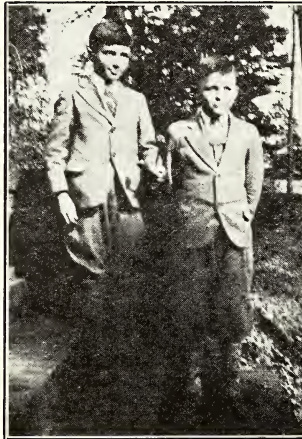
### A WILL AND A WAY

It is encouraging to note from the foregoing editorial, clipped from Charity and Children, that the Mills Home officials do not intend to dismiss any of their children. This institution has suffered, if reports are true, heavy endowment income loss, even more than the Children's Home has suffered, and yet that institution proposes to take care of its family. Our Mills Home leaders can speak with confidence since their constituency can always be relied upon for a meritorious orphanage appeal. All glory to our Mills Home friends and to the great host of Baptists who are willing to support their orphan children.

### GRASSY CREEK

Leaving the Children's Home at 6:45 yesterday morning our singing class began its long journey across the Blue Ridge to the far corners of Ashe county, where it had engagements with Rev. C. E. Murray and his fine congregation at Grassy Creek and Helton. By 11 o'clock, after having climbed the Blue Ridge and 'raversed the beautiful rolling country

beyond, we arrived at Grassy Creek, where a congregation that taxed the capacity of the church had assembled to join with us in our service. Supt. E. R. Duval and his welcoming committee took care of our conveniences and soon our program was under way, at the conclusion of which the fine women of the church provided a most sumptuous luncheon for our party at the nearby high school. It was not only a joy but a matter of much interest to be among our good friends at Grassy Creek. They are most hospitable people and live in a most beautiful section of the country.



One taken, the other left

### HELTON

Following our all too short visit with our Grassy Creek friends we hurried around to the Helton valley, having to traverse a distance of 32 miles in order to get to a point which was, by air, only five miles away. At Helton we found another fine group of Children's Home well wishers who had assembled to the extent of a church full to hear our children render their program. Rev. C. E. Murray, pastor, and his good people made our stay mighty pleasant. They, as did the Grassy Creek friends, in true Methodist fashion, took up a collection to be applied on the ten per cent apportionment. Brother Murray also assured us that another big truck load of provisions would be coming down this fall. The Children's Home has no better friends than those who live on the Helton circuit. Brother Murray is in his fourth year on the charge and his people depend greatly on his leadership.

### SPARTA

It was four thirty when we pulled out of Helton for Sparta, 41 miles away. In making this distance our old singing bus was continuously climbing one side of the hill and then roaring down the other side until the repetition of this project would have been very monotonous but for the beautiful rolling hills, spotted with cattle which seemed to guarantee a most prosperous situation.

At six o'clock we rolled in front of the Methodist parsonage at Sparta, where Rev. C. W. Russell and other friends were ready to locate our group in their good homes. After rest and refreshment our children rendered their third program of the day before a congregation that overflowed the main auditorium of the church. At the conclusion of this program Brother Russell directed the taking of an offering to be applied on the ten per cent apportionment and sent us away with the assurance that the sparta circuit would not be unmindful of the interests of the Children's Home. By 12 o'clock we were rolling into the Children's Home grounds after having had a very eventful and happy day. We had traveled nearly 300 miles over a most beautiful section of the state and had mingled with some of the finest people we have been privileged to know. Our children were put to bed with the assurance that they could sleep later than usual next morning.

### THREE CIRCUIT RIDERS

The Children's Home man was assured yesterday of fine support from three promising circuit riders, these being Rev. C. E. Murray of the Helton circuit, Rev. C. W. Russell of the Sparta circuit, and Rev. W. H. Benfield of the Laurel Springs circuit. These fine young fellows are not unmindful of the appeal being sent out for the care of orphan children and we look to them with assurance that they will lead their people into some very fine giving. Brother Benfield traveled 16 miles over mountain roads to be with us in our program at Sparta Sunday night.

### TWO BOYS

The picture this week presents the likeness of two of our fine lads. The boy standing to the left on the step is Julian Gibson and the one to the right is James Hart. Both are very fine boys. Julian is claimed and clothed by the Philthea class of Glenwood, Greensboro, Sunday school, and he is very proud of his friends. Maybe some fine group would like to claim James. Both are very dependable boys.

### THE LEARNING PROCESS

No one at the Children's Home takes the position that he or she has learned all there is to know about the nature and nurture of childhood. We all seize every opportunity to learn more about how to deal with the children we have about us. While these notes are being written a group of our workers is over at Centenary church discussing with Miss Mary E. Skinner, of church-wide fame, the best ways of teaching religion to children. Recently 19 of our workers attended the Winston-Salem standard training school and earned certificates of credit. Every Tuesday morning all our matrons assemble for an hour's discussion of the problems of child management and the best ways of solving them. All of us here at the Children's Home are in the learning process, theoretically and practically.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

On Easter Sunday many of our former sons and daughters will return home for their annual reunion. An alumni association was organized several years ago, and it has done much to "keep the home fires burning." Here is hoping that hundreds of our old boys and girls will greet us on that happy occasion.

\* \* \* \* \*

A large number of pastors have sent us a part of their Orphanage apportionment. This has meant much to us in meeting our current expenses. Unless others come to our relief we cannot pay our big March bills. Knowing that our pastors and church members are one hundred per cent for the Methodist Orphanage, I can trust them to do their utmost for our fatherless children.

\* \* \* \* \*

Octagon soap wrappers are beginning to come to the Orphanage in increased numbers. If we put several of our cottages in a livable condition, our friends will have to gather up all the available coupons in their communities. Work is now in progress and bills must be paid. I know our friends will not disappoint us. By going about the matter in a systematic way thousands of coupons can be found and sent to the Methodist Orphanage.

\* \* \* \* \*

Boxes containing clothes for our boys and girls are reaching the orphanage almost daily. For such a demonstration of love and good will, our children are profoundly grateful. I do not believe that there is another conference in Southern Methodism that does as much for orphan children as the good women of the North Carolina conference do for our own Methodist Orphanage. May heaven's blessings rest and abide upon them for their goodness and kindness to us.

\* \* \* \* \*

Two large and appreciative congregations heard our singing class give sacred concerts on the fourth Sunday in March. The class was at Warrenton in the morning and at Oxford in the evening. Brothers Durham and Vickers extended to our young folks a most cordial welcome. Oxford and Warrenton congregations are liberal supporters of our home. Both churches have many choice and cultured members. Any pastor is fortunate who serves either of these churches. It was my happy privi-

lege to take dinner with Mr. and Mrs. Norwood Boyd and supper with Rev. and Mrs. T. G. Vickers. I enjoyed the delightful fellowship in each of these homes. In the afternoon Brother Durham took me over to Warren Plains, where I preached. Since coming to the Orphanage I have found Warren Plains church a true friend. Looking back over the day I feel that the cause of the Orphanages was advanced at the three churches visited.

### THE SEVEN BEST HABITS

1. The habit of daily, private prayer to God as often as Daniel. Daniel 6:10.
2. The habit of daily reading a portion of the Bible, as George Washington did.
3. The habit of attending and supporting church and Sunday school regularly.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

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J. F. RAWLS, Treasurer  
General Work, Board of Missions  
M. E. Church, South  
Box 510

NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

4. The habit of looking on the bright side; of keeping cheerful, singing, and smiling.
5. The habit of working regularly, six days in the week; and of keeping the Sabbath holy; doing no money-making work on Sunday.
6. The habit of saving and tithing; giving at least a tenth of your income to establish godliness in the world; and saving something for loved ones and hard times.
7. The habit of doing unto others as you would have them do unto you.

Neglecting these habits has brought much ruin to homes and nations. Practicing these seven best habits will bring safety, success, and happiness more wonderful than the Seven Wonders of the World.—J. H. Shumaker.

## Thedford's Black-Draught Relieves Bilious Condition

"I find Thedford's Black-Draught a great relief for headache, constipation and biliousness," writes Mrs. L. B. Crippen, of Pulaski, Ill. "When I get bilious, I feel tired and sluggish, have a bad taste in my mouth and distress in my stomach. For these ailments, I take a dose of Black-Draught every other night until relieved."

By helping to cleanse the bowels of undigested food and waste matter, Black-Draught brings relief to many sufferers. When constipation is the background for a digestive upset, get busy with Thedford's Black-Draught to restore elimination. Only 1¢ or less a dose.



**MALARIA**  
**WINTERSMITH'S**  
**GILL TONIC**  
a most successful remedy for  
**MALARIA, CHILLS and FEVER**  
for over  
**60 Years**  
A Reliable General Strengthening Tonic  
AT ALL DRUGGISTS  
Wintersmith Chemical Co., Inc., Louisville, Ky.

## Lady Saves Money

WITH NEW ECONOMICAL RANGE

A lady who recently bought one of the new Glascock Junior Beauty Ranges writes as follows:



"At the time that I bought my Jr. Beauty Range I had an expensive range and a water coil heater for heating water—so I hesitated in buying the new range. I finally bought in order to make a saving in operating expense. Since that time I have used my Jr. Beauty continually and would not sell it for \$100 if I could not get another. It bakes perfectly, maintains an adequate supply of hot water, and has given no trouble in any way."

Ask your dealer to show you the money-saving Glascock Junior Beauty Range which sells at a remarkably low price, or write us for free illustrated literature and prices.

GLASCOCK STOVE & MFG. CO., Greensboro, N. C.

## 666

LIQUID - TABLETS - SALVE  
Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

666 SALVE for HEAD COLDS.  
Most Speedy Remedies Known.



**PARKER'S HAIR BALSAM**  
Removes Dandruff - Stops Hair-Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
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**CHURCH and SUNDAY  
SCHOOL FURNITURE**  
SEND FOR SPECIAL CATALOGUE  
The Southern Desk Company  
HICKORY, N. C.

## Sunday School Lesson

APRIL 9

By F. B. Stockdale.

### What Jesus Expects of His Followers

Mark 8. 1 to 9. 1.

Golden Text.—If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Going from one place to another gives Jesus a good opportunity to ask questions about himself. It is a good way to gain information and would seem to be a very commendable habit. There seems to be nothing out of place in wanting to know what people think of you. The only way to find that out is to ask. In the story before us Jesus is the one who wishes to know and there is no sense of being ashamed that he is ignorant in the matter. If you want to know, ask.

#### Who Is He?

Not only is Jesus concerned with who he is but he is concerned with what we think about him. He knew that it was not what he was but what men thought of him that would move them. The direction in which men go is not decided by who Jesus is but by who men think he is. Those who are totally opposed to all the church thinks of Jesus move in the direction of their own thought. It is not any outward fact that controls the actions of men, but men's thought of the outward fact moves them and they move according to their thought and not in accord with the fact. This explains our whole blundering in the moral realm. That realm is a dependent quantity; always the same but we move in utter disregard of its nature because our eyes have not yet been opened.

If, so far as Jesus is concerned, men waited to move until their thought of him corresponded with the reality, no opposition to him would ever be voiced. It is because thought falls below him that we have controversy with and about him. If all opinions were on a par with himself no opposition to him would ever arise. The one great question for each of us to answer is: "Who is Jesus?" What we think of Jesus will set the bias and tenor of our lives. Questions about other people do not matter very much. Who was Washington? Lincoln? Napoleon? are not things that matter very much. Who is Jesus is of the most vital concern to everyone. No question in the life of the world rises to the dignity of this simple question, "Who is Jesus?"

In answer to this question whose estimate will be final? In the story Jesus insists on the acceptance of his own; he yields nothing to Peter. In the last analysis, one knows himself better than others know him. My knowledge of myself may be meager but I know myself better than my wife knows me. Jesus

believed himself to be the Son of God; believed it with such energy that he lived as though it were true. He believed with a faith that never for a moment forgot the fact. It was never absent from his consciousness, save, possibly, in his sleep. He lived as though he was the Son of God. In our best moments we believe ourselves to be children of God and then in the crush of life we forget. The difference between Jesus and his disciples is this: He believed it to the utter control of his every thought and action. In our quiet moments we believe and in the stress of life forget all about it.

#### Do Not Tell

Though Peter's answer seemed satisfactory to Jesus, he forbid any of them to tell. It is very easy to misunderstand this prohibition. When we advance the idea that Jesus would hide the truth regarding himself we simply create a greater dilemma. It is more than likely true that he forbade its telling because they would not have told it aright. It is one thing to have grasped a fact and another thing to rightly apply that fact. The story throws much light on the interpretation Peter was putting on the fact that to him had been revealed. As soon as Peter had confessed his discovery, Jesus began to teach them its meaning—"that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." This revelation of the method of the Christ life jarred Peter. Flushed with this new importance, Peter began to rebuke Jesus. "But when he had turned about and looked on his disciples," probably to discover that Peter had again spoken for the band, "he rebuked Peter," informing him that he was a veritable tempter (Satan) to his Master. "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." "Peter had discovered the Person that was of God, but the things," the ways, "that be of God" were beyond Peter. Peter had the fact but the method was new. God had not revealed to Peter how the Christ would live. Peter would have nothing to do with the way Christ would submit to be treated of men. Moffatt translates: "Get behind me, you Satan! Your outlook is not God's but man's." Peter had a divine fact but was measuring it in a man's way. Jesus is not to be measured by the ways of men. It was the method of Christ's life that Peter was slow to see. Peter's interpretation of the Christ would have misled all whom he tried to tell his discovery: that was why Jesus forbid them to talk about what they had learned. They must wait Christ's revelation of his method as well as his revelation of himself. Where Peter fell down most of us blundered. Much of our teaching about Christ has been very human; we have had a "man's outlook" on the Christ. The suffering toward which he turned we have heaped upon his foes. When he faces toward the cross we

## THERE MAY BE POISON IN YOUR BOWELS!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system from souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative druggist's sell.

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LOWEST POSSIBLE COST—WORTHY PAY MORE!

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J. H. Shumaker, General Secretary,  
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Don't Send A Penny  
Until You Have Cured



## MANGE

A new product called Scott's Mange Remedy is so remarkably effective that the manufacturer will gladly send a bottle to any dog owner, without payment of any kind until mange is cured. After four weeks, if mange has been cured send \$5c. If mange has not been cured, return the empty bottle and you don't owe a penny. Send your name and address today, and take advantage of this remarkable offer.

SCOTT DRUG CO., Charlotte, N. C.

## PEACE

A JUNIOR COLLEGE FOR WOMEN

(1) College courses for first and second year work; (2) Preparatory courses; (3) Special courses in Art, Music, Home Economics, and Commercial subjects. Intimate home surroundings; Highly trained faculty; Wholesome religious atmosphere. For information, write to William C. Freesty, Pres., Peace, Raleigh, N. C.

**WEAK EYES** refreshed, soothed, relieved with a few drops of Dick-er's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.



gainsay him and picture to ourselves some agreeable splendor.

#### Only Way to Live

Christ universalized his own method. No one can keep his life safe by giving away. No man can live for man; if man would live he must live for men. You can not make the objective of life personal and succeed. Only he who loses his life saves it, and he who loses it for Christ's sake, and the gospel's, keeps it. This is not one of life's electives. It is the first lesson that must be learned in the method of human living. Jesus not only reveals God but he reveals the only way that humans can live.

We are not from under the shadow of Peter's blunder when we listen to the words revealing the relation of Peter's idea to Christ himself: "Whoever is ashamed of me and my words in this disloyal and sinful generation, the Son of man will be ashamed of him when he comes in the glory of his Father with the holy angels." This way of living is the very "glory of the Father" and in its splendor the angels live.—Central Christian Advocate.

#### N. C. WOMEN

(Continued from page 20)

Results" in training our women for world-wide service in our missionary work.

A rising vote of thanks was extended to the Jacksonville ladies for their wonderful hospitality and delicious dainties at lunch hour.

Throughout the entire day a sweet spirit of fellowship and love was shown and all were well pleased with the united plan of the Jones and Onslow meeting.

Mrs. Nettie de Ford.

#### SCOTCH WOMEN

If the church had waited until all the world was evangelized before it began medical missions, or if it had waited until all the world was healed before beginning its social service program, there would have been little progress. It is by taking up new opportunities as need arises that advance is made.

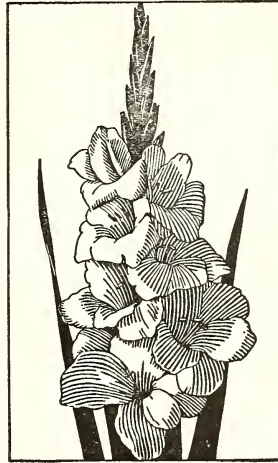
The women of the church of Scotland, like the women of the Methodist Episcopal Church, South, in this country, are petitioning for clergy rights in the church. A group of the opposition give as their reasons for opposing clergy rights for women, that women have not yet exhausted their present opportunities in the church. This argument is futile because it is not in accord with experience in progress.

No person nor no organization has waited to complete fully any reform before beginning another. If that principle were adopted we would still be working only on the few enterprises that were started when the church began.

Mrs. J. C. Handy,

Chm. Com. on Status of Women.

All achievement is the outgrowth of a partnership between man and his world.  
—Christian Leader.



## GLADIOLUS BULBS

### Special Low Prices

THE GLADIOLUS has been growing in popularity each year. The Hybridizers have been bringing out some wonderful improvements in varieties, in form, in color, and in the number of florets in bloom at one time. It is not unusual for Mrs. Leon Douglass to have ten or more fine open blooms at one time. They are most satisfactory for cutting as the buds continue to open in the house for days.

#### GLADIOLUS COLLECTION NO. 1 40 for \$1.00

Your selection of any of the following excellent varieties. We know each of these varieties to be prize winners. We will send equal quantities of each variety, or you can make your own assortment.

Golden Dream, Best Yellow  
Mr. Wm. H. Phipps, Rose Salmon  
Giant Nymph, Fine Pink  
Dr. F. E. Bennet, Scarlet  
Mrs. Leon Douglass, Immense Rose  
Salmon

Pride of Waukegan, Lavender Rose  
Select any of the above fine varieties  
—all large size No. 1 bulbs—  
40 for \$1.00

#### GLADIOLUS COLLECTION NO. 2 20 for \$1.00

These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

Aflame, Prize Winner, Giant Size—  
Color, Rose to Flame Red  
Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pittzer's Triumph, Large Salmon  
Orange  
Veilchenblau, Fine Dark Blue  
Marmora, Smoky Lavender  
Any of these Prize Winners, large  
size No. 1 bulbs, 20 for \$1.00

#### GLADIOLUS COLLECTION NO. 3 50 for 50c

These are smaller bulbs, but all blooming sizes. Mixed varieties, but all good ones.

#### OTHER VARIETIES

We have listed what we consider the best standard varieties, but can supply any variety you wish at prices much under what you will find in your catalogues. Send us your list for quotations.

#### DAHLIAS

We are also headquarters for Dahlias. Prices are cheaper than ever before.

#### COLLECTION NO. 4 6 for \$1.00

We have secured from one of our best growers, surplus stock of six good varieties Dahlia Tubers. They are not labeled, as they sell much higher by name.

One each of six varieties—the six for \$1.00  
Send for our list of other collections, also our full list of Dahlias that we recommend.

#### ROSES

We are very large dealers in Roses. Splendid Stock, Red Radiance, Pink Radiance, Salmon Radiance—we consider the most dependable. We have about fifty other varieties. Special on 2 year thrifty, live stock, 12 for \$4.00

Cultural Directions sent with every order  
Any of these Bulbs or Roses will be sent Postpaid

If you will mention the Advocate, we will include in any of these offers, free, a bulb of a nice variety of Dahlia. These are lost labels, but good varieties.

### J. B. IVEY & COMPANY

Flower Department  
CHARLOTTE, N. C.

### ALCOHOL THE WORST CRIMINAL

The following resolutions were presented to the March meeting of the workers' council of Centenary Methodist church, New Bern, N. C., by a committee headed by B. M. Potter, who wrote them and they were adopted unanimously and it is the desire of the council that they find a place in the Advocate. They speak for themselves:

Whereas, alcohol is the greatest criminal in all history and has to its credit:

1. The killing of more men than have fallen in all the wars of the world.
2. The turning of men into brutes.
3. The making of millions of unhappy homes.
4. The transforming of many ambitions into hopeless parasites.
5. The destroying of the weak and the weakening of the strong.
6. The making of the wise man into a fool and the trampling of the fool into his folly.
7. The ensnaring of the innocent.
8. The abandoning of wives and husbands and the starvation of children.
9. The ruination of millions and the constant endeavor to ruin millions more.
10. The unspeakable corruption brought to many phases of the political life of our state and nation.

And whereas, the church of God has given into our care its boys and girls that we might in co-operation with the home train them in the Christian way of living;

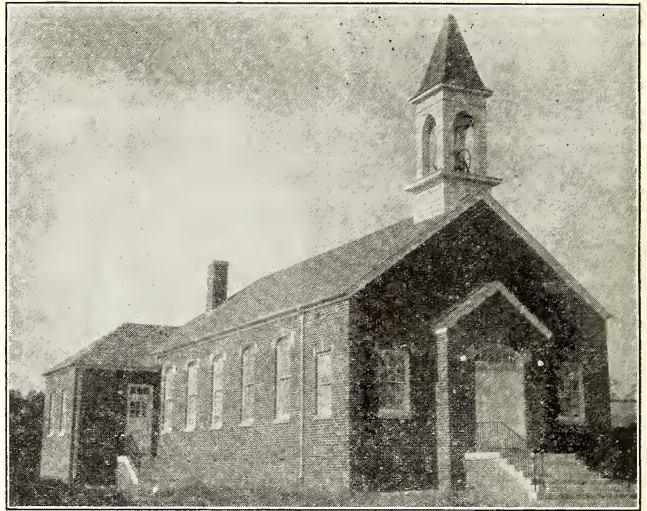
And whereas, temperance—and by temperance in the sense here used, we mean total, complete, and absolute abstinence from the use of all and any alcoholic liquors—is a cardinal principal in the teachings of Christ;

Therefore be it resolved by the Workers' Council of Centenary Methodist Episcopal Church, South, that regardless of whether or not the 18th amendment is repealed or sustained, we propose to measure up to our Christian duty, and by the help of God we shall teach our youth, by both precept and example, to shun the use of alcoholic liquors to the end that their physical, mental and moral faculties may be free to work out for them their destiny as upright, sober and industrious Christian citizens. And in this sacred purpose we urge that every organization in our city interested in the well-being of our boys and girls join us to make common cause against the deadliest foe of our present day civilization.

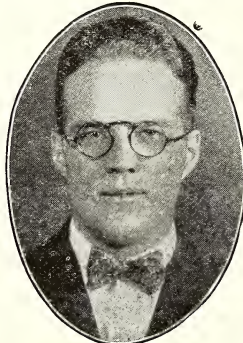
### SILOAM CHURCH, DOBSON CHARGE

This new church was erected last year in the town of Siloam to take the place of the church building which was totally destroyed by fire some time ago. The Duke Foundation donated \$1700 to this project and the local congregation raised \$3870. The building committee was composed of J. R. Marion, chairman; Mrs. S. H. Atkinson, secretary-treasurer; C. C. Matthews, and Miss Maggie Miller.

Rev. M. A. Lewis was pastor of this progressive congregation during the



Siloam M. E. Church, South, Siloam, N. C.



Rev. M. A. Lewis, Pastor of Siloam Church

building program and is now in his second year as pastor. Rev. W. E. Poovey will preach the sermon for the dedication Sunday, April 9, 11 a. m.

This church is of brick veneer construction and is modern in every detail, being supplied with adequate Sunday school rooms and proper heating and lighting systems. The Siloam community is one of the old settled communities of Western North Carolina Methodism and is the home community of the late Hardin Atkins, who was one of the most beloved members of the Western North Carolina conference.

### TWO SEAS

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when the Master was there. He loved it. He could look across its silver surface when he spoke his

parables. And on a rolling plain not far away he fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world.

There are two seas in Palestine.—Bruce Barton.

### THE SEVEN WONDERS OF THE ANCIENT WORLD

The Pyramids of Egypt, the Colossus of Rhodes, the Mausoleum of Halicarnassus, the Hanging Gardens of Babylon, the Pharos of Alexandria, the Olympian Statue of Jupiter, and the Ephesian Temple to Diana.



### THE CROSS OF CHRIST

The cross of Christ, a stumbling block  
To Jews and Gentiles of old stock;  
But humble sinners hear, with shame,  
The Man reviled, and take his name.

The cross, no penalty more severe,  
No pains or load so hard to bear;  
Yet hung our Saviour on the tree,  
And suffered long for you and me.

Though innocent, and free from stain  
Of guilt, the Saviour Lamb was slain,  
The Roman cross was glorified,  
When Christ our loving Saviour died.

Atonement made for all our sins,  
O'er Satan's hosts the victory wins;  
Can mortal man behold the sight  
And not be moved to do the right?

To take the cross and live for Him  
Though sorrows oft and shades bedim,  
The sorrows that we suffer here  
Cannot with his great love compare.

—John M. Newton.

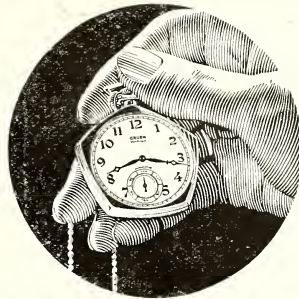
### LARGER POST OFFICE TO CARE FOR PINKHAM MAIL

Millions of Pieces Mailed Every Year  
From Lynn, Massachusetts

Lynn, Mass.—A new post office is under construction in this city . . . because the old one could not take care of the Pinkham mail. The building which has been used as the central post office for over thirty years proved inadequate some time ago. Since then even the several branch offices, which have been added in various parts of the city to relieve the congestion in the main building, have not been sufficient to handle the millions of pieces of mail sent out by the Lydia E. Pinkham Medicine Company each year. The outgoing mail is often so great that when it is delivered at the post office there is no room for anything else.

During the second week in March the Lydia E. Pinkham Medicine Company entered at the Lynn post office 55,000 individual packages exactly alike, addressed to the 55,000 retail druggists of this country. Each package contained a brightly colored display card for counter use and an introductory supply of Lydia E. Pinkham Tablets in the new tin box. If the United States Mail does its part, every drug store from Maine to California will be supplied with this new size box, which a vigorous nation-wide newspaper advertising campaign opens on April 1st.

The Pinkham Medicine Company, the oldest incorporated firm doing business in the city of Lynn is probably the largest and steadiest customer at the Lynn post office. Week in and week out, a never ending stream of booklets, souvenirs, novelties parcel post orders, window display material and circular letters pour into the Lynn office from the Advertising Department at the "Laboratory," as it is known locally. Once or twice a year a special edition of 1,000,000 booklets is mailed, each in an individually addressed envelope. Pre-cancelled stamps are used. The girls at Pinkham's pack the mail in green fibre bins called mailing trucks, on castors, like those which are used for sorting mail at the post office. Each filled bin is loaded on one of the Pinkham trucks, carried intact to the post office and rolled off there for its contents to be sorted into the outgoing mail. The truck driver picks up the "empties" next day when he returns with another load of mail. When a rush is on at Pinkham's additional employees are often needed at the post office.



**BAYER SPEED! BAYER**

The quickest relief for a headache is two tablets of Bayer Aspirin. The tablet bearing the Bayer cross dissolves very rapidly and brings rapid relief. There is no known medicine that works quite like Bayer Aspirin for the awful head and face pains of neuralgia. There is nothing with quite the same effectiveness in relieving rheumatism.

Bayer Aspirin does not depress the heart, does not upset the stomach, does not have any ill effect. Its purity and uniformity are tested thirty-six times!

Time counts when you're in pain. Stick to genuine Bayer Aspirin!

**And Bayer means Safe!**



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... at **\$1** Former Price \$2.50



IN THESE TIMES

When people are looking for hope, faith, encouragement and inspiration there is One dependable Book for men and women, young and old, with the assurance that it will help them. That book is the Bible.

Through the centuries no one knows how many disheartened people it has given new strength to "carry on." Today many are turning to it for the first time in years, discovering with amazement that it has not lost one whit of its power.

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Including a Bible Reading course and helps to Bible Study. Large bold easy to read type. Colored illustrations.



Size of Bible 5 x 7 inches. Durable, flexible Morocco grain binding. Overlapping covers, gold titles.

Specimen of Type  
**THE LORD is my shepherd  
I not want.  
2 He maketh me to lie d  
green pastures: he leadeth m  
the still waters.**

— Order from —

NORTH CAROLINA CHRISTIAN ADVOCATE

P. O. Box 328

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# Children's



# Storyland

## INTERESTING FACTS ABOUT WHAT ANIMALS EAT

By Dr. John Harvey Furbay.

There are hosts of animals almost everywhere. The air sustains the flying swarms; the earth contains the burrows of others; and the ponds, lakes, and rivers abound in swimming animals. Others inhabit the trees and various growing things, while many parasites live within the bodies of other animals. Every living thing requires food.

Insects and their allies form the largest group of animal life on land. They feed on all parts of plants, and on every sort of plant that lives. They strip the leaves from trees, suck the juices from stems, gather the nectar from flowers, bore through roots and woody trunks, and lay their eggs in the choicest fruits and grains. Great numbers live on decaying matter and act as scavengers. They may prey upon other insects, and some prey upon larger animals and man.

Not only do insects feed upon every sort of substance found on the earth, but they are eaten by great numbers of other animals. Spiders are always catching and devouring them. Frogs, toads, lizards, snakes, turtles, and hordes of birds constantly feed upon them. Their lives are always in danger. Nevertheless, although billions of them are devoured daily, their numbers do not seem to diminish greatly.

Earthworms feed upon pieces of leaves and other food particles found in the soil through which they burrow at night. The food is sucked into the mouth. They must not stray far from their burrows lest they themselves be devoured by toads, snakes, or birds.

Clams, oysters, and mussels, crawling on the bottom of some stream, feed upon small bits of matter which they draw into their mouths from the water about them. In turn they are devoured by starfish and man.

Snails slide along through our gardens, stopping here and there to nibble at some tender lettuce leaves, while their own lives are being threatened by crawfish, lizards, turtles, and birds.

Frogs, toads and salamanders feed chiefly on other animals. They prefer insects, slugs, and worms. Large toads will even devour mice and little chickens. Their tadpoles feed on tiny plants, but must be careful lest they themselves be snatched up by water snakes, turtles, and fish. Mature toads are seldom eaten because of a distasteful secretion over their bodies. Frogs are devoured eagerly by snakes, alligators, turtles, and water birds.

Snakes are meat-eaters. They eat great numbers of worms and insects. A

## JUST A DOG

By Maud C. Jackson.

Tom has a fine Scotch collie,  
Bill has an Airedale pup,  
Bob has a big police dog  
That tries to eat you up.

They say my puppy isn't  
Much bigger than a frog,  
And hasn't any ped-i-gree,  
And so he's just a dog.

But he's a real smart puppy;  
He seems to understand  
The things they say about him,  
For he comes and licks my hand.

And when I smile and pat him,  
They know, and so does he,  
That though he's just a dog to them,  
He's all the world to me.

—Our Dumb Animals.

few eat vegetable matter. They have been reported to have eaten young ducks which were swimming in the water. Turtles, in turn, are eaten quite extensively by man. If you have never tasted turtle soup, you have a pleasure awaiting you.

Birds are adapted to securing various kinds of food. Wading birds (like storks, herons, flamingoes, and pelicans) gobble up fish, frogs, and other water animals. Eagles, turkey-buzzards, hawks, and kites are flesh-eaters. They have strong hooked-bills, and sharp claws. They are fond of frogs, toads, snakes, insects, and small mammals like the rabbit, which they swoop down upon. Turkey-buzzards will feed upon animals that have been dead many days, and they usually smell like the decayed food which they eat. Most other birds feed upon insects, grain, weed-seeds, fruits, and such. Humming birds gather nectar from flowers. Owls seize mice and rats. While the swifts and swallows snatch insects from the air while in flight.

Rodents (such as squirrels, mice, rabbits, and beavers) feed on various parts of plants. Elephants feed on leaves and twigs, as do cows, horses, sheep, and goats. They do not like meat.

Moles, shrews, and bats feed on insects. And in Australia are found the spiny ant-eaters.

The last great group of mammals includes those which eat meat and are called carnivorous. Animals belonging to this group are lions, tigers, wolves, dogs, bears, seals, and others. They feed on other mammals, birds, mussels, and

frogs which they tear to pieces with their sharp teeth. The hyena will feed on decaying animals. There is no animal known which will eat a dead hyena.

The list could be continued indefinitely. One point seems evident: that every animal is preyed upon by other living things. Each eats, and in turn is eaten. Man himself is not exempt, for many parasites invade his body, and often destroy it. The following humorous lines seem appropriate in concluding this discussion:

"Great fleas have little fleas  
Upon their backs to bite 'em,  
And little fleas have lesser fleas,  
And so AD FINITUM."  
—The Presbyterian Advance.

## A CAT AND A SINGER

One beautiful summer afternoon of the year 1827, in Stockholm, Sweden, a tired little girl sat by the open window of the steward's lodge at the gate of the Widow's Home.

Looking out upon the busy street leading up to the Church of St. Jacobs, she wished with all her heart that she could go out and play with the other children. They were having such a good time! But, alas, the six-year-old child had so many household tasks that there was little time for play.

The wife of the steward, with whom the girl stayed while her mother worked in Linköping, always locked the door when she went out. The woman was afraid something might happen to the child left in her care, although she had no sympathy for the lonely little one. Often she went out to earn extra money for herself with apparently no thought for the child who was forced to spend many long, tedious hours all alone.

On this particular day the girl could not keep back the tears. But there was one who never failed to comfort her with mute love and affection—one who was always ready to offer companionship. Turning from the window, she saw her cat looking up appealingly. Quickly she gathered him up in her arms, sat down in a chair, and began rocking back and forth.

Tears came fast—a shower of glistening drops fell on the furry gray ball cuddled close. As if he wanted to comfort his mistress, the cat stretched out one little white-tipped paw and laid it on her breast. That brought more tears! But soon both child and cat were fast asleep, all troubles forgotten in dreams of better times.

Suddenly the girl woke with a start. The sun had gone down. Dreading the usual scolding when the old woman came back, she began to sing. The cat



snuggled closer and started to purr all over again. What a comfort the little fellow was—he loved her, anyway! A sweet song burst from the heart of the child and the sound of her voice floated about the dingy room and out through the open window.

It happened that the maid of a very famous opera singer, Mlle. Lundberg, passed by just then and heard the song. What a beautiful voice! She stopped, knocked, but found the door locked. On making inquiries of the neighbors, they told her about the child who was shut up alone so often and how she sat by the window and sang to her cat.

The maid told her mistress, who became much interested. The mother was located and asked to bring her daughter to the great singer. "The child is a genius; you must have her educated and taught how to sing!"

So it came about that the little girl was admitted to the School of Pupils attached to the Royal Theatre. Herr Croelius, court secretary and singing master, felt sure a remarkable talent had been discovered. Nor was he mistaken, for the little girl who sang to her cat came to be called the "Swedish Nightingale." She was none other than Jenny Lind, possessor of one of the finest soprano voices the world has ever known.—Margaret Ann Ahlers, in *Our Dumb Animals*.

#### HOW THE CHILDREN WERE FED

Mrs. Van Loon was a widow. She had four little children. The oldest was Dirk, a boy of eight years.

One evening the poor mother had no bread, and her children were hungry. She folded her hands, and prayed to God; for she believed that he loved and would help her.

When she had finished her prayer, Dirk said to her, "Mother, doesn't the Bible say that God told the raven to take some bread to a good man when he was hungry?"

"Yes," answered the mother, "but that was long, long ago, my dear."

"Well," said Dirk, "then the Lord may send ravens now. I'll go and open the door, and maybe they'll fly in."

In a trice Dirk jumped to the door, which he left wide open, so that the light of the lamp fell on the pavement of the street.

Shortly after the burgomaster passed by. The burgomaster is the chief magistrate of a Dutch or German town or city. Seeing the door open, he stopped.

Looking into the room, he was pleased with its clean, tidy appearance, and with the nice little children who were grouped around their mother. He could not help stepping in; and, approaching Mrs. Van Loon, he said: "Eh, my good woman, why is your door open so late as this?"

Mrs. Van Loon was a little confused when she saw so well-dressed a gentleman in her poor room. She quickly rose and dropped a curtsy to him; then, taking Dirk's cap from his head, and smoothing his hair, she answered with a smile,

"My little Dirk has done it, sir, that the ravens may fly in, to bring us bread."

Now the burgomaster was dressed in a black coat and black trousers, and he wore a black hat. He was quite black all over, except his collar and shirt front.

"Ah, indeed!" he exclaimed cheerfully, "Dirk is right. Here is a raven, you see, and a large one, too. Come along, Dirk, and I'll show you where the bread is."

The burgomaster took Dirk to his house, and ordered his servant to put two loaves and a pot of butter into a basket. This he gave to Dirk, who carried it home as quickly as he could.

When the other little children saw the bread, they began to dance and clap their hands. The mother gave each of them a thick slice of bread and butter, which they ate with the greatest relish.

When they had finished their meal, little Dirk opened the door, and taking his cap from his head, looked up to the sky and said, "Many thanks, good Lord!" and shut the door.—John de Liefde in *Doing Right*.

The teacher had written 97.2 on the blackboard and to show the effect of multiplying by 10, rubbed out the decimal point. Then she turned to the class and said:

"Now, Alfred, where is the decimal point?"

Alfred (without hesitation): "On the eraser."—Chelsea Record.

Mother—"As soon as you're asleep the angels will come into your room and guard you."

Small Son—"then, mummy, take my chocolates off the dressing table and put them under my pillow, please."—Passing Show.

Little Girl: "Mother, you know that valuable old vase you said had been handed down from generation to generation."

Mother: "Yes."

Little Girl: "Well, this generation has dropped it."—Vancouver Province.

Young Jimmy was pushing his baby sister's perambulator down the street.

"Hey, Jimmy," cried another urchin from across the street, "do you get paid for that?"

"Naw," replied Jimmy disgustedly. "This is a free wheeling job."—Selected.

A little girl, aged seven, was asked to state the difference between pride and vanity. After a little thought she answered: "Pride means 'I don't think much of you'; vanity means 'What do you think of me?'"—Boston Transcript.

Teacher—"What is meant by Hobson's Choice?"

Bright Pupil—"Mrs. Hobson, sir."

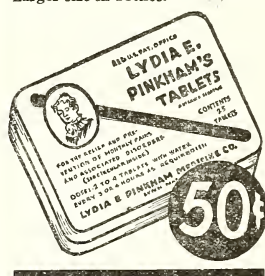
"Why do you look so mournful?" his uncle asked Dick after tea at the party. "Cos I am," said Dick. "I'm more'n full!"—Methodist Times and Leader.

## Relieve and Control Periodic Disturbances

Do you endure draggy backaches, splitting headaches and distressing pains and aches every month? Do you suffer from cramps so bad that you have to stay in bed? Are you often nauseated? How many medicines have you tried without relief?

Don't be discouraged. Here is something that is almost sure to help you. Take Lydia E. Pinkham's Tablets a few days before the expected discomfort and notice the difference. This modern Uterine Sedative not only brings blessed relief from periodic ailments but it acts upon the cause of the trouble. Persistent use brings permanent relief.

Chocolate coated—Sold by all druggists—in this handy tin box. Larger size in bottles.



#### ANOTHER DAY'S PAY

In these depression times every day's pay counts. Muscular aches and pains, strains, sprains and bruises, not only hurt but keep you off the job. If you want to keep on the job, try Yager's Creamy Compound Liniment. The tiny creamy white particles of Yager's Liniment penetrate the pores quickly - give instant relief. A rub with Yager's Liniment tonight puts you right back on the job tomorrow. In use over fifty years. If your druggist or dealer cannot supply, send coin or stamps direct to the manufacturers, Gilbert Bros. & Co., Inc., Baltimore, Md.

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JOHN W. GOTTSCHALK, PRES.  
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## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
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M. T. PLYLER .....

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Salisbury—Forest Hill, Concord ..... April 25  
Statesville—Central Church, Mooresville ..... May 9-10  
Rocky Mount—Norlina ..... May 10-11  
Elizabeth City ..... May 16-17  
Asheville—Hendersonville ..... May 16-17  
Gastonia—Palm Tree, Belmont Ct. .... May 16-17

## North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

April  
Yanceyville, L. Hill, 11 ..... 8  
Milton, Senora, 11 ..... 9  
Leasburg, Hobson, 3 ..... 9  
Longhurst, 11 ..... 16  
Brooksville, 7:30 ..... 16  
Bahama, Tabor, 11 ..... 23  
Mt. Tirzah, 3 ..... 23  
Chapel Hill, 11 ..... 39  
Webb Avenue, Holt's Chapel, 7:30 ..... 39  
May  
Pittsboro, Hickory Mt., 11 ..... 7  
Duke's Chapel, 7:30 ..... 7  
Slater City, 7:30 ..... 19  
Hay River ..... 13  
District Conference at Graham ..... 2-5

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

April  
Wanchese, 7:30 ..... 6  
Kennebec, Ayon, 11 ..... 9  
Hatteras, Frisco, 7:30 ..... 9  
South Camden, Perkins, 11 and 1 ..... 16  
Currituck-Kitty Hawk, 3:30 and 7:30 ..... 16  
Porter-Creswell, 11 and 1 ..... 23  
Plymouth, 7:30 ..... 23  
Windsor, Cashie, 11 and 2 ..... 29  
Windsor, Cashie, 11 ..... 39  
Williamston, 7:30 ..... 39  
May  
Swan Quarter, Soule, 11 ..... 7  
Mattamuskeet, Englehard, 3 ..... 7  
Painfield, 7:30 ..... 7  
Pantego-Bethaven, Pantego, 7:30 ..... 7  
Bath, Bath, 7:30 ..... 9  
Washington, 7:30 ..... 19  
Edenton, 7:30 ..... 19  
Perquimans, Woodland, 11 and 2 ..... 13  
Perquimans, Woodland, 11 ..... 14  
Columbia, 7:30 ..... 15  
Aloskie, Harrells, 11 and 2 ..... 29  
Murfreesboro, Union, 11 ..... 21  
Aulander, Lewiston, 3 and 7:30 ..... 21  
Gates, Harrells, 11 and 2 ..... 26  
North Gates, Parkers, 11 and 2 ..... 27  
North Gates, Parkers, 11 ..... 29  
Elizabeth City district conference will be held at  
Columbia, May 16 and 17

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

April  
Ellerbe, Jones Spring, a.m. .... 9  
Hamlet, p.m. .... 9  
Goldston, Asbury, a.m. .... 16  
Sanford, p.m. .... 16  
Glenford, High Falls, afternoon ..... 22  
Carthage, Cameron, a.m. .... 23  
Laurinburg, p.m. .... 23  
Troy ..... 27  
St. John-Gibson, a.m. .... 39  
Mason, p.m. .... 39  
May  
Rowland, Centenary, a.m. .... 7  
Red Springs, p.m. .... 7  
Parton, Martin, a.m. .... 14  
Fayetteville Ct., Cumberland Mills, p.m. .... 14

Wadeford, a.m. .... 21  
Mt. Ghlad, p.m. .... 21  
Jonesboro, Broadway, a.m. .... 21  
Hemp, Pleasant Hill, afternoon ..... 27  
Rockingham, a.m. .... 28  
Rohdell, p.m. .... 28  
Piedmont, afternoon ..... 28

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

April  
Vanceboro, Epworth, 11 ..... 9  
Vanceboro, 7:30 ..... 9  
Oriental, Kershaw, 11 ..... 16  
Pamlico, Alliance, 3 ..... 16  
Newport, 11 ..... 23  
Beaufort, 7:30 ..... 23  
Goldboro Ct., Ebenezer, 11 ..... 30  
Goldboro, St. Paul, 8 ..... 30  
May  
Snow Hill, Jerusalem, 11 ..... 7  
Hookery, Smith's, 11 ..... 12  
Ayden, 8 ..... 12  
Grifton, 11 ..... 13  
Seven Springs, 11 ..... 13  
Laurens, Campbell's Creek, 11 ..... 16  
Grimsland, Wharton, 11 ..... 21  
Fremont, Black Creek, 11 ..... 26  
Pikeville-Elm Street, Pikeville, 8 ..... 26  
Mt. Olive-Clyst, 11 ..... 27  
Mt. Olive Ct., Bethel ..... 28

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

April  
Newton Grove, Wesley's, 11 ..... 8  
Benson, Elevation, 11 ..... 8  
Dum, 7:30 ..... 9  
Oxford, 7:30 ..... 12  
Middleburg, Shocco, 11 ..... 16  
City Road, 7:30 ..... 16  
Henderson, 7:30 ..... 19  
Kittrell, Trinity, 11 ..... 23  
Louisburg, 7:30 ..... 23  
Cary-Apex, Macedonia, 11 ..... 39  
Clayton, 7:30 ..... 39  
May  
Credmoor, Banks, 11 ..... 3  
District Conference, Bank's Chapel ..... 4-5  
Piquay, Olive Branch, 11 ..... 7  
Wendell, 7:30 ..... 7  
Garner, 11 ..... 14  
Bailey, Mt. Pleasant, 7:30 ..... 14  
Youngsville, Punn, 11 ..... 21  
Franklin, 7:30 ..... 21  
Erwin, 11 ..... 28

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

April  
Norlina, Jerusalem, 11 ..... 6  
Rosemary, Smith's, 11 ..... 6  
Scotland Neck, 11 ..... 9  
Northampton, Lasker, 3 ..... 9  
Robersonville, Arthur's, 11 ..... 16  
Spring Hope, White Oak, 11 ..... 16  
Rocky Mount Ct., Red Oak, 7:30 ..... 23  
Bethel, 11 ..... 30  
Nashville, Maple Creek, 3 ..... 39  
May  
Halifax, Tabor, 11 ..... 7  
Rocky Mount, First Church, 7:30 ..... 7  
Stantonsburg, 11 ..... 14  
Elm City, Bethel, 11 ..... 14  
Wilson, 7:30 ..... 23  
Warren, Bethlehem, 11 ..... 26  
Warrenton, Warren Plains, 11 ..... 27  
Weldon ..... 28  
Roanoke Rapids, 7:30 ..... 28

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

April  
St. Paul, Barkers, 11 ..... 9  
Lumberton Ct., Smith's, 3 ..... 9  
Scott's Hill, Union, 3 ..... 9  
Bladen, 11 ..... 19  
Lumberton, Chestnut Street, 7:30 ..... 19  
Tabor, Bethany, 11 ..... 23  
Elizabeth, Union, 3 ..... 23  
Fairmont, Trinity, 7:50 ..... 23  
Town Creek, Wayman, 1 ..... 30  
Carver's Creek, Carver's Creek, 2 ..... 30  
Hallsboro, Peace, 4 ..... 30  
May  
Roseboro, Hall's, 11 ..... 7  
Stedman, Tabor, 3 ..... 7  
Clinton, 7:30 ..... 7  
Wallace-Rose Hill, Wallace, 11 ..... 14  
Grace, 8 ..... 14  
Jacksonville-Richlands, Richlands, 11 ..... 21  
Mayville, 3 ..... 21  
Swansboro, 7:30 ..... 21  
District conference, Fifth Avenue ..... 9-10

## Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
SECOND ROUND

April  
Hendersonville, 11 ..... 9  
Elk Mountain, 3 ..... 9  
Hillside, night ..... 9  
Oakley, 11 ..... 16  
Sandy, Big Sandy, 3 ..... 16  
Black Mountain, night ..... 16  
Central, 11 ..... 23  
Laurel, 3 ..... 14  
District conference at Hendersonville, May 16 and 17.

## Help Kidneys

### Don't Take Drastic Drugs

You have four million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

## Relief From Aches And Grippy Colds

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach.

It does not contain any narcotics.

Sold at drug stores in single dose or 10c, 30c, 60c sizes.

## CAPUDINE--Liquid

## Build Up Strength and Energy

Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

## YERKES PALATABLE EXTRACT COD LIVER OIL

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BALTIMORE ..... 7.15

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**CHARLOTTE DISTRICT**  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
SECOND ROUND

Hickory Grove, 11	9
Weddington, Bond's Grove, 3	9
Trinity-Dart, Dertis, 1:30	9
New Hope-Bethel, Bethel, 11	16
Lilleville, Olivet, 3	16
Spencer Memorial, 7:30	16
Monroe, Central, 11	23
Stanfield, Mt. Moriah, 3	23
Wesley Heights, 7:30	23
Duncan Memorial, 11	30
Monroe C. L., Bethel, 3	30
First Church, 7:30	30
May	
Brevard Street, 11	7
Pineville, Martin, 3	7
Chadwick, 7:30	7
All day meeting at Prospect church March 18, and at Union, Weddington charge, April 8. Delegates to district conference elected on this round.	

<b>GASTONIA DISTRICT</b> R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
SECOND ROUND	
Main Street, Belmont, 11	9
Smyre, 7	9
Shafely St., El Bethel, 11	15-16
Cherry, C. L., St. Paul, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23
Gastonia district conference will be held at Palm Tree church, on the Redwood circuit, Tuesday and Wednesday, May 16 and 17.	

<b>GREENSBORO DISTRICT</b> W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.	
SECOND ROUND	
Pleasant Garden, Pleasant Garden, 11	9
Liberty, Randolph, 3	9
Cedar Falls, Central Falls, night	9
Fanner, Concord, 11	16
New Hope, Center, 3	16
Ramsey-Franklinville, Franklinville, night	16
Colares, Concord, 11	23
Asheboro Ct., Mt. Taber, 3	23
Bessemer, Bessemer, night	23
Wesley Memorial, Wesley Memorial, 11	30
Handelman, Old Union, 3	30
Bethel-Grace, Bethel, night	30

<b>MARION DISTRICT</b> E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	
SECOND ROUND	
April	
Rutherford College, 11	9
McDowell, Bethel, 3	9
Mill Spring, New Hope, 11	11
Gilker, Gilker, 11	12
Broad River, Wesley's Chapel, 11	13
Hosie, Hopewell, 11	16
Henrietta, Henrietta, night	16
Avery, Pine Grove, 11	20
Glen Alpine, 11	23
Table Rock, Livin, 3	30
Morganton Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30
Burnsville, 11	7
Spence Pine-Bakersville, 11	7
Rutherford, 11	14
Marion Ct., Glenwood, 2:30	14

<b>MOUNT AIRY DISTRICT</b> W. E. Poovey, P.E., Mt. Airy, N. C.	
SECOND ROUND	
April	
Siloam (protracted meeting), 7:30	2
Dobson, Siloam (Q. C. and dedication), 11	9
Yadkinville, Boonville, 3 and 7:30	9
Danbury, Danbury, 11	23
Sandy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	30
Madison, Dan Valley, 3	30
Stoneville-Mayodan, Stoneville, 7:30	30
May	
Leaksville, 11	7
Draper, 3	7
SPRY, 7:30	7
Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.	

<b>SALISBURY DISTRICT</b> C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.	
SECOND ROUND	
April	
Forest Hill, 11	9
Epworth, night	9
Salisbury, First, night	13
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	30
Salem, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	

<b>STATESVILLE DISTRICT</b> J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.	
SECOND ROUND	
April	
Leola, First, 11	9
Whitsett, Mt. Zion, 2:30	9
Leola, C. L., Littlejohn, 11	23
Ball's Creek, Center, 11	23
Catawba, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	23
Statesville Ct., Shelby, 3	30
Statesville, Broad, night	30
May	
Cool Springs, Clarksville, 11	7
Clintonburg, 3	7
Taylorville-Carson's Chapel, 11	14

# How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

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One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Hildente, Rocky Springs, 11	15
Mooreville, Central, 11	16
Mooreville Ct., Williamson, 2:30	16
Mooreville, Broad, night	16
District conference, Central church, May 9-10.	

<b>WAYNESVILLE DISTRICT</b> Leonidas B. Hayer, P.E., Waynesville, N. C.	
FIRST ROUND	
April	
Bethel, Pisgah, 11	9
Murphy, 7:30	9
Murphy Circuit, 3	9
Junaluska, 11	16
Jonathans, 7:30	23
Haywood, Oak Fall	23
Andrews, 7:30	30
May	
Canton, 11	7
Waynesville, 7:30	7
Highlands, 11	14
Franklin, 7:30	14
Robbinsville, 11	21
Byson City, 7:30	21
Macon Ct., 11	25
Franklin Ct., 3 or 7:30	28
Delegates to the district conference will be elected at all the above appointments.	

<b>WINSTON-SALEM DISTRICT</b> Loy D. Thompson, P.E., Winston-Salem, N. C.	
SECOND ROUND	
April	
Farmington, 11	9
Levisville, Doubt, 3	9
Grace, 7:30	23
Mocksville, 11	30
Hlatt, 7:30	30
May	
Mocksville, 11	7
Central Terrace, 7:30	7
Denton, Siloam, 11	16
Linnwood, Macedonia, 3	16
Lexington, 11	23

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FASTEETH, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little FASTEETH on your plates. Get it today at all good drug stores.

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WHEN nervous and rundown and in need of a blood tonic, when you're anemic, feel tired out and weak, take Dr. Pierce's "GMD" to restore your strength. Read this: "I had become in a terribly weakened condition, too nervous to sleep at night, no appetite to enjoy my meals, was so lacking in strength and vitality that I could not even do my housework properly," said Mrs. Mamie Hartgrove of Louisville, Ky., Charlotte, N. C. "A friend told me to take Dr. Pierce's Golden Medical Discovery. My appetite and nerves soon became normal, I was able to enjoy my meals and sleep was restored." Sold by all druggists.

Write Dr. Pierce's Clinic, Buffalo, N. Y.

## Pile Sufferers

Can You Answer These Questions?

Do you know why external remedies do not give quick and permanent relief?

Why cutting does not remove the cause?

Do you know the cause of Piles is internal?

That there is congestion of blood in the lower bowel—the veins flabby, the parts almost dead?

Do you know that there is a harmless internal remedy for itching, bleeding or protruding piles discovered by Dr. Leonard and known as HEM-ROID that's guaranteed?

HEM-ROID banishes piles by removing the cause. It stimulates the circulation in the lower bowel—drives out the thick impure blood, heals and restores the affected parts.

So, why waste time on external remedies or worry about an operation when you can get from any druggist a bottle of HEM-ROID Tablets (a 3 weeks' supply) for \$1.25 with guarantee of money back if they don't end your Pile misery? Write for FREE booklet, "How to End Piles Without Cutting." Dr. Leonard Co., Buffalo, N. Y.

*The Old Stand-By*

# WHITE CAPS

HARMLESS

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## ✠ IN MEMORIAM ✠

**WOMACK**—In memory of Mrs. Jane Philbeck Womack, who died July 9, 1932, wife of Rev. W. V. Womack; was born January 4, 1846, age 86 years. A devoted wife for 63 years; a true mother; a faithful Christian from early childhood until death. Her life was an inspiration to those who knew her. P. T. Dixon.

**MICOL**—Miss Rachel Jeannette Micol, daughter of Mr. and Mrs. John H. Micol, was born August 7, 1905, and died January 2, 1933. She was converted and joined McManen's Methodist church when just a girl and lived a consistent Christian life until she was transported to the church triumphant. For about three years she was sick, which she endured with faith and patience, always thoughtful of those about her, wanting to be as little trouble as possible. She had a beautiful voice which she loved to use in singing those sweet, soul stirring hymns which carried the message of Jesus' love to man. Left behind are father, mother, four brothers and two sisters to mourn. Funeral services were conducted from McManen's Methodist church January 3, 1933. She is not dead, just gone to live with her Lord, where we know we shall find her.

B. H. Black, Pastor.

**KEPLEY**—Little Eugene Kepley was born February 2, 1925; left his earthly home to live in heaven January 5, 1931, thus being five years and 11 months old. He was the youngest son of Mr. and Mrs. Robert Kepley. He leaves his father, mother and two brothers, Hubert and Ervin, to mourn his going. Eugene liked to go to church and Sunday school, and would listen attentively as his teacher would tell about Jesus. Just before going he said, "Daddy, meet me in heaven." All who knew Eugene loved him, and many were the flowers banked around his last resting place. Our sweetest memory is his smiling face.

Funeral services were conducted by the pastor, Rev. E. P. Stabler, in Center Methodist church. Interment was made in the cemetery there.

Dear little Eugene we miss you more than you can ever know. The world looks dark about us, but we bow in humble submission to the one who never makes a mistake, and—

Whatever God may send us,

For his sake we will gladly bear;

Knowing this, that if we trust him,

We shall understand up there.

His Mother.

**DILLARD**—Our church and the town of Mebane, along with his loved ones, are greatly bereaved in the recent death of Mr. Alexander Fielding Dillard. He was 72 years old, was born and reared in Caswell county, and had made Mebane his home for the past 18 years.

He is survived by his wife, Mrs. Laura Baynes Dillard; two brothers, Dr. J. F. Dillard, Charleston, Ill., and Rev. E. S. Dillard, Union Mills, N. C.; and sons, J. E. Dillard of Rocky Mount, Dr. W. C. and R. E. Dillard of Farmington, C. A. and W. T. Dillard, and one daughter, Mrs. J. M. McIntyre, of Mebane.

Brother Dillard was a member of the Methodist Episcopal church for 60 years and an official most of the time. His life was of exceptional loyalty to his Lord and church. His spirit was one of helpfulness to any needy cause or person. Because of his clean life and pleasing personality, his friends and admirers were legion, as proven by the throngs who attended his funeral and burial ser-

vices. Seldom if ever a greater evidence of God's sustaining grace is seen than the patience which kept back a single mutter in his six months of intense suffering, and the calmness with which he met his last enemy, death. Earth is impoverished and heaven is enriched by his going. His dear ones know where to find him. Peace to his memory.

J. D. Bundy, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, the maker of all life has seen fit to remove from our midst our friend, brother and co-laborer, John W. Stephens; and

Whereas, he has been a faithful and loyal member of Canton M. E. Church, South, for a number of years served as a steward of the church; and

Whereas, his great interest and diligence in all the plans and labors of the church, his loyalty to its institutions have been an inspiration and a blessing not only to his church but to all who knew him;

Therefore, he it resolved, that this board express to his bereaved family its deepest sympathy in their hour of distress and pray that the blessings and comfort of Almighty God, whom he served and revered, may abide with them in this hour of their loss and grief. Realizing that our loss is his eternal gain, we accept this dispensation in accordance with the divine will in perfect submission. We commend his family and loved ones to the care and protection of his Lord and their heavenly Father, and that we extend to them our deepest sympathy.

Further, that a copy of these resolutions be forwarded to his family, a copy spread upon the minutes of the board of stewards' records.

Board of Stewards.

Canton M. E. Church, South.

J. H. Keener, Chm.

W. F. Sarrellis, Com.

Committee.

### IN MEMORIAM

Our hearts have been made sad as the Northampton charge has lost so many of its noble men and women during our short stay here. Death has taken some of our best citizens and church members—men and women who lived well and died nobly—men and women whose lives made the world better and whose death, we believe, made heaven brighter. Jackson church has lost heavily in the passing of Judge Garland E. Midgett and Miss Laura W. Edwards.

Lasker church has sustained the death of a mother in Israel, Mrs. Martha Barrett (84), wife of John E. Barrett, about 89 years, who still survives, and Miss Fannie Smith, organist of the church.

New Hope church has lost such a queenly mother as Mrs. Charles L. Spivey, and Mrs. Cornelia Parker, who have done so nobly in leaving the world such a fine heritage of children. This church has also lost a faithful, devoted father in the death of C. G. Collier; besides W. R. Griffin and C. G. Copeland, who died just after our arrival on the charge in December, 1931, and Mrs. Pearl Gums and D. A. Draper, who died last fall.

Rehoboth church has mourned the loss of a devoted and faithful member in the death of Miss Lena Boone, whose spirit went back to God last October 31.

E. C. Maness, Pastor.

**HALL**—Miss Ethel Hall was born July 10, 1894; died January 27, 1933. She graduated from Roper Hospital, Charleston, S. C., in 1918. She passed the N. C. nurses' examination in 1919, and served as a nurse in Asheville, her home community, and superintendent of Waynesville Hospital until broken in health. She was the daughter of the late

B. W. Hall and Mrs. Martha Bonham Hall of Haywood county. She was a sympathetic, capable and conscientious nurse; gave her very life that others might live. Because of her zeal and interest in suffering humanity, she turned a deaf ear to doctor's warning to rest. With no thought of self she carried on nobly until forced to bed, where she suffered much for about 11 years, most of which time was spent in St. Joseph Sanatorium, Asheville, where she was when the end came.

She became a Christian when about 15 years of age and united with Harmony Grove M. E. Church, South. Her Christian experience was a vital one. God was her strength and source of comfort in her weakness and affliction. She was a patient, cheerful sufferer. She always met visitors and loved ones with that cheery smile. During her last days her countenance was radiant with the very light of heaven. She was beaming with happiness as her emancipation drew near. For a time she clung to life and hoped to be better, but as the end became evident she gave up the fight and prepared to leave those she held dear. She willingly and cheerfully resigned herself into the hands of God. She gave her sister Emma full funeral directions. She was calm and serene as the veil closed about her—her last words being that of a call for "mother." She had lived a full, noble, heroic, useful Christian life. She got a great deal out of life, even on her bed of affliction. Surely on the other side, where there is no suffering or pain, she is enjoying that more abundant life. She remarked: "I cannot imagine the beauties of heaven, but I know and realize it will be great when I can get there and be well and able to walk about"—then, closing her eyes, hummed two stanzas of "Oh, Happy Day"—opening her eyes with a smile radiant with the glory of God. The eye of faith had caught a vision of—

"A land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain."

Such a vision enabled her to say:

"Go, then, earthly fame and treasure,  
Come disaster, scorn and pain;  
In Christ's service pain is pleasure,  
With his favor loss is gain."

So,

"Through the deep silence of the moonless dark,  
Leaving no footprint of the path she trod,  
Straight as an arrow cleaving to its mark,

Her soul went home to God.  
'Alas,' we cry, 'she never saw the morn,  
But fell asleep outwearied with the strife.'

Nay, rather she arose and met the dawn  
Of everlasting life."

The funeral was held at Arvon Plains M. E. church by her pastor, Rev. H. C. Freeman, assisted by her former pastors, Revs. A. L. Aycock and J. C. Gentry, and by Rev. C. N. Clark of Canton. Burial was in the local cemetery.

Then,  
"Sometime, when all life's lessons have been learned,  
And suns and stars forevermore have set,  
And we shall see how God's plans are right,

The things o'er which we grieved with lashes wet,  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of hue;

And we shall see how all God's are right,  
And how what seems reproof was love most dear."

G. N. Dulin, Former Pastor.



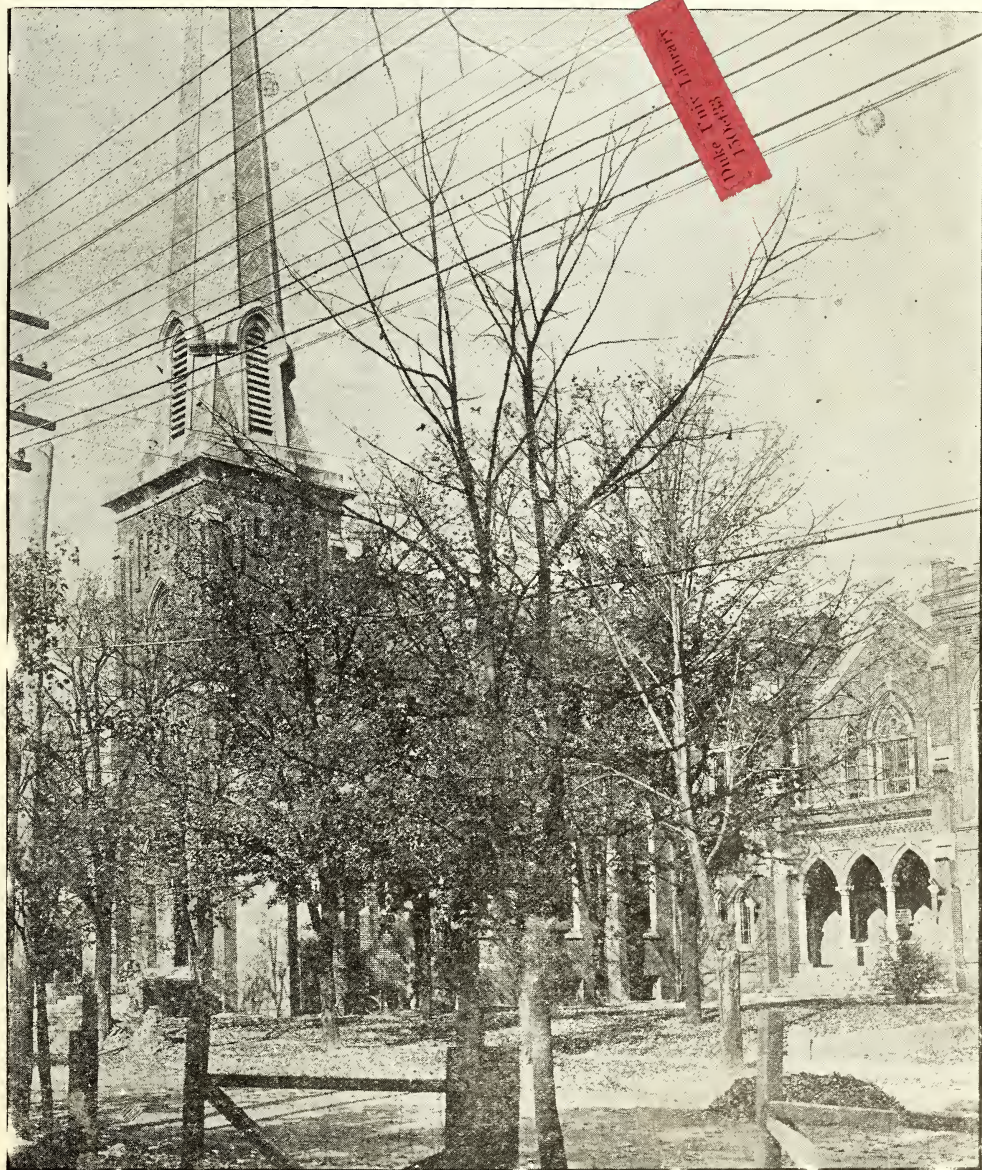
# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, APRIL 13, 1933

Number 15

Edenton Street Church, Raleigh, in which assembles the Woman's Missionary Society  
of the North Carolina Conference, April 18-21





# Another Headline Story for the Advocate

## *"The Bishop Takes a Holiday"*

A story that literally made our readers sit up and take notice, led scores to request us to furnish more like it. As a result, we have another of the same sort.

## **"THE STRANGE WILL OF JASON BRIDGES"** *Will Appear in a Week or Two*

### **Tell Your Friends About It**

Many who do not get the Advocate will be interested in this story. Urge them to forward \$1 to Greensboro and have the Advocate sent to them for six months. \$2.00 will secure the paper for one year. Pastors and subscribers can render us and others a fine service at this time.

## **"The Strange Will of Jason Bridges" will be featured in the Advocate soon**

### **TWO DOLLARS FROM EACH PASTOR WOULD BE GREAT**

Last week we stated that \$2 from each pastor would bring in more than \$1,000. How this would pay bills! We hoped this would be done immediately following Easter, but some did not wait.

Rev. E. B. Craven of Snow Hill sent a check for \$9—"the extra for any preachers who might be living in a section hit by 'the depression.'" That is great! Many might follow in the footsteps of Brother Craven. A number have forwarded the \$2. We expect the brethren to come with a rush following Easter.

### **IN SPITE OF CLOSED BANKS**

Rev. J. C. Harmon sends \$20 from Stumpy Point. This loyal pastor and these loyal people will care for the Advocate. Thanks for such fine support at this time.

### **Lincolnton Steps to the Front**

Rev. P. W. Tucker has a royal assistant in Mrs. Myra Nixon Turley. She sends \$21 for new and renewals. Our most grateful thanks for this excellent piece of work! Great are these Advocate women in our churches.

### **N. C. Williams**

The last mail before going to press this week brought \$16 from Mooresville for new and renewal subscribers. Our grateful thanks for this good work of Brother Williams, who has a way of getting things done.

### **Barnett and Houck**

Brothers Lee Barnett of Liberty and T. J. Houck, Stony Point, are running neck and neck at present. Each

sent \$4. This is double the \$2 from each pastor that we suggested. But it is expected that such men as Barnett and Houck would practice a two mile religion rather than a one mile. Grateful thanks to all such. They keep the presses going.

### **WESLEY HEIGHTS, CHARLOTTE, PROSPERS**

"At Wesley Heights, Charlotte, our pre-Easter evangelistic period came to an end on April 9. Thirteen were received into the church on profession of faith. These had been carefully prepared for church membership by a period of Sunday school evangelism. In the week April 2 to 7 Rev. J. G. Huggin, Jr., of Asbury Memorial church, Asheville, conducted a series of services. Each night Brother Huggin preached forceful sermons to large congregations. The spiritual life of the church was greatly helped. An indication of this is the fact that on April 9 there were 324 in Sunday school, the largest attendance on record for a normal Sunday."—C. C. Herbert, Jr., Pastor.

This is the great How-to-do Age. Nobody, apparently, knows how to do anything, with the result that millions of men and women are running around the earth asking everybody they meet to Tell Them How! The chief demand seems to be for information on How to Become Something Rather Magnificent, like a dramatic critic or a reviewer of novels or an author; and the less the inquirer knows about the particular profession, the more eager he or she is to leap to the head of it at a single bound.—St. John Ervine.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

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The women of the two North Carolina conferences are in session next week at Waynesville and Raleigh. The missionary women of the entire state will be much interested in these two gatherings of noble and devoted workers, eager to make the Christ known to all the world. May the presence of the loving Christ be most real to every one of them.

The Christian Index of Atlanta, Ga., offers the following observation: "Thousands of years ago a close observer of assinine nature said: 'Doth not the wild ass bray when he hath no grass?' The hue and cry of the wets since the Eighteenth Amendment to the constitution is just what an intelligent person would expect from that element of our citizens who cannot see beyond a barrel of beer."

The slogan for beer gave assurance of revenue and a sure remedy for bootlegging. Three press dispatches this week tells of the selling of beer in North Carolina contrary to law. Can it be possible that the remedy is worse than the disease? This lawlessness can be understood if we will remember that the liquor business is inherently lawless. It never has obeyed the law. Why expect it to begin now?

The Scottsboro case has become one of note, if not an outrageous miscarriage of justice. The parties involved were all railroad hobos. The white men, the two white women, and the negro boys belonged to the dregs of society. On the testimony of these two dissolute women seven negroes were sentenced to death. The supreme court of the United States sent the case back for another trial. At this trial it becomes clear as noonday that not a single word of these women can be relied upon, yet a second jury has rendered the death penalty, notwithstanding one of the women said that she swore falsely in the first trial and that no attack had been made by the negroes upon them. An Alabama jury could believe the wo-

man the first time, but an Alabama jury would not believe them the second time when they would absolve these negroes of guilt. Obviously the verdict was not a result of evidence but of prejudice. Will Alabama allow such a verdict to stand? We shall see.

The new life following Easter should result in fresh vigor in the church and a new certainty in the pulpit. In this day when America thinks the Ten Commandments can be ignored, renewed emphasis will be put on the laws of God. We have neglected basic morality to our undoing. Closed banks and business collapse tell the story. In the words of Adolph Ochs, publisher of New York Times, "The Ten Commandments cannot be ignored."

Much has been said the past three months of the cost of schools in North Carolina. Some would have us believe that this is the source of our poverty. So we are told that the one way to balance the budget and reduce taxes is to cut schools. We are sure that the strictest economy should be practiced, but this should extend far beyond the schools. Dr. Julian Miller, associate editor of the Charlotte Observer, pointed out in an address at Chapel Hill this week facts not to be passed over. "A state that spends 39 cents out of every tax dollar for roads as compared with 30 cents for education has come to a pretty sorry pass, and yet that is just what is happening in North Carolina," Dr. Miller asserted in a stirring address before state university students at the chapel period. "The material and physical developments of our state have been out of proportion to the development of our educational, cultural, and social functions. We have come to a pretty bad state of affairs in our thinking when we insist that we are able to spend as much on roads as we propose to spend on the development of our childhood and manhood, when we insist that the material and physical shall be preserved, even at the cost of the mutilation of our children's opportunity."

## The Resurrection of Jesus: The Foremost Fact of Our Faith

CHRISTIANITY is the religion of a person and of a fact. That person is Jesus Christ, and that fact is the resurrection of Jesus Christ. The incomparable personality of the centuries is the Son of Man, and the best attested fact of history is the resurrection of the Son of Man.

This one fact, let us not forget, overshadowed all others with the Apostolic church. How do we know? By a look at the New Testament, which is the inspired Word of God and an accurate, though brief, record of the early Christian church. What does the New Testament, simply by a glance at its pages, show in regard to this fundamental fact?

In the first place it appears that the resurrection of Jesus Christ was the central theme of apostolic preaching. Not an ethical gospel, nor a crucified Christ, but a risen Lord, heartened those early disciples of the Master, and set them to the task of witnessing for him. Not the cross, but the empty tomb became their perpetual inspiration.

Even the doubts of Thomas, the skeptic, were dispelled by the presence of the risen Christ, and then with a clear and full perception of his duty, Thomas, joyfully and triumphantly exclaimed, "My Lord and my God!" A successor to Judas Iscariot was chosen for this one reason, "To be a witness with us of his resurrection." Peter's theme at Pentecost was the resurrection of Jesus, and he explicitly declared that the risen Christ alone made possible that day with its wonders and made possible that day with its wonders and its matchless demonstrations of spiritual power.

The climax as well as central theme of Paul's preaching on Mars Hill was the resurrection of Christ. Paul before Felix declared, "Touching the resurrection of the dead, I am called in question by you this day." Paul with all the passion of his great heart was speaking of the resurrection when Festus cried, "Paul, thou art beside thyself, much learning hath made thee mad." This same man on another occasion wrote, "I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Paul went even further than all this. He staked the whole cause of Christ and Christianity upon the one fact, namely, the resurrection of Jesus Christ. "If Christ be not risen," says he to the Corinthian Christians, "then is our preaching vain, and your faith is also vain, yea and we are found false witnesses

of God, because we have testified of God that he raised up Christ. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept."

Not a letter of Paul to any of the churches, and these epistles compose about one-fourth of the New Testament, failed to present the resurrection of Jesus as the one outstanding fact of the gospel. In truth Paul's gospel was a gospel of the resurrection.

Matthew, Mark, Luke and John, the four gospels that give the most complete account that we have of the Son of Man, who was the Son of Man, reach the climax of that history in the resurrection story. A story that disheartened and scattered disciples, who wandered like sheep without a shepherd, were slow to accept. But when they did accept it, these men turned the world upside down.

Such is the inspired records which come to us from the first years of the Christian church. And at least six of the epistles of St. Paul, First and Second Thessalonians, First and Second Corinthians, Galatians, and Romans, were written within less than thirty years after the Crucifixion, which gives us written documents dated only a few years from that event which in the minds of the early disciples eclipsed all others. To take the resurrection of Jesus Christ out of the New Testament would leave that monumental work of the Holy Spirit like unto a story of Hamlet, with Hamlet left out.

It is as evident as the sun at noon day that without the resurrection of Jesus Christ there would not have been a church of the first century, and there would not have been a New Testament, which is equivalent to saying that without the resurrection there would have been no Christian church.

But in every generation the church has rung true in its unquestioned loyalty to this truth and to the acceptance of this great miracle. The church fathers made the resurrection the theme of their learned and patient expositions of Christian truth. The Reformers differed upon many things, but they were all agreed that Christ rose from the dead. The contest at times was sharp between the eastern and the western churches as to the exact date for the celebration of Easter, but all have been agreed that there should be a celebration of that event about which there was no question.

It is impossible to imagine what the centuries would have been like without the resur-



rection story, but we know that they would have been drab. Whereas, with the glad Easter message, "He is risen," they have been resonant with praise and have resounded with notes of victory.

With Charles Wesley we can sing:

"Lives again our glorious King;  
Where, O Death, is now thy sting?  
Once he died our souls to save;  
Where's thy victory, boasting grave?  
  
Soar we now where Christ has led,  
Follow our exalted Head;  
Made like him, like him we rise;  
Ours the cross, the grave, the skies!"

When Easter lilies bloom afresh, and anthems of praise fill the temple, there comes ringing across the years that holy desire of earth's greatest Christian "That I may know him, and the power of his resurrection." With this attainment as our own, the victories of Paul's life will come to all of us and we will then be able to exclaim with him, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."



### Easter

**E**ASTER is the annual festival observed throughout Christendom in commemoration of the resurrection of our Lord Jesus Christ. It has ever been regarded by the Christian church as the chief festival of the Christian year. Among ritualistic churches from the earliest times it has been observed with stately and elaborate ceremonial.

In the New Testament and in the writings of the early apostolic fathers there is no trace of the celebration of Easter as a Christian festival, because the early Christians were so absorbed in the momentous events of their times that the sanctity of special times was quite alien to their thinking. "The whole of time," writes Saint Chrysostom, "is a festival unto Christians because of the excellency of the good things that have been given."

But the human instinct that craves the commemoration of epochs and outstanding events in personal, ecclesiastical and national life soon manifested itself and the Paschal feast of the Jewish church was carried over with modifications into the Christian church and became the Christian's Easter. The name, however, is not Jewish but a survival of the old Teutonic mythology.

A difference in the time of its observance speedily sprang up between Jewish and Gen-

tile Christians and resulted in a long and bitter controversy. With the Jewish Christians the day of the month that coincided with the date of the Paschal feast of the Jewish church became the ruling principle, while with the Gentile Christians the day of the week was the ruling principal, since Christ arose on the first day of the week. Uniformity was finally established, but it is still a movable festival, being the first Sunday after the full moon that follows March 21. Any good encyclopedia will give this story in sufficient detail for the average reader.



### Over All and in All

**J**ESUS born of woman" and "Jesus rose from the dead" are the incomparable words of our faith. Incarnation is the theological word for one and resurrection is the theological term for the other. One marked the entrance of the Son of God into the limitations of human life, the other marked his entrance into the realm of immortality.

"Because I live, ye shall live also," was the Master's assurance to his disciples. After Paul had become a disciple of the Galilean, he staked everything upon the resurrection of Jesus. "If Christ be not risen, then is our preaching vain, and your faith is vain also," declared the Apostle to the Gentiles." And the rest of the writers of the New Testament were like Paul in this respect. They were not hero worshippers of a young Jew whom the multitudes at first ran after and then killed because his doctrines were too high for their standards. On the contrary, their devotion to the Galilean peasant was because he had risen from the dead. The New Testament without the resurrection is little better than a flimsy word puzzle. Paul with the rest of the early disciples would have thrown the whole story out at the window.

It is not surprising, therefore, that the Christian church's highest notes of victory center about the risen Christ and that it has but one "alleluia chorus." Easter has been and is and will continue to be the one supreme festival of the Christian church.



God's love is to our spirit what the water in swimming is to the body: we must trust ourselves to his love as we trust our body to the water. When fear is gone swimming is easier in deep water than in shallow.—Rev. Charles E. Luce, Traer, Ia.



# People and Things



Rev. L. E. Sawyer of Dover sends this enquiry: "If any one knows of a fine young lady who is prepared and would like to work with young people this summer for her board and traveling expenses, I would like to know of her."

"Henry Herndon Griffin, son of Levi and Sarah Griffin of Dover, was born July 19, 1914, and died January 7, 1933. Henry was one of my junior stewards. He loved his church and Sunday school. He was a good boy and was well liked by all who knew him."—L. E. Sawyer.

If beer is to bring back prosperity to the United States, how explain the fact that almost one-third of the population of Montreal, where liquor flows freely, were on direct relief or "dole" lists during February, according to statistics forwarded to relief authorities at Ottawa?

"We are in a union meeting this week at Mt. Pleasant. The Lutheran and Reformed churches are co-operating with the Methodist church in the movement. Each pastor does part of the preaching. It worked well last year on the same plan. I was at Salem yesterday for the funeral of Mrs. Thomas Hatley, mother of Dr. Charles C. Hatley of Duke University faculty."—H. L. Powell.

Edwin F. Shore of Rural Hall, father of Rev. P. L. Shore of Greensboro, N. C., died April 4. He was in his 81st year. He was an active member of Antioch Methodist church, of which church he was superintendent of the Sunday school for 25 or more years. The widow, five daughters and three sons survive. Rev. C. M. McKinne conducted the funeral services and will write a sketch of this good man for the Advocate.

A few hours at Jerusalem, Norlina charge, this week during the quarterly conference gave us an insight into the work being done by pastor B. C. Thompson and elder L. B. Jones. They were both stressing the Easter offering. No finer workmen are to be found anywhere than these two unless it be Mrs. B. C. Thompson, the leader of the women for all that section. It was a high privilege to preach once more at a quarterly conference.

"The people of Stumpy Point have been very gracious to their pastor and his family since coming into their midst. They have pounded us and in many ways are continuing to show their appreciation. Sunday, April 2, Rev. J. H. McCracken was here to hold our quarterly conference. He preached an unusually fine sermon. The people and the pastor are very much in love with their presiding elder. We are planning Easter services to begin here April 9. Expect to give our people an opportunity to make their self-denial offering Easter Sunday."—J. C. Harmon.

"We have recently held two meetings on the West End circuit. Rev. W. C. Ball did the preaching for us at West End and at Hoffman we had Rev. D. A. Petty. Each of these fine young men did good preaching and greatly pleased those who heard them. We have received four persons on profession of faith at West End. We believe much good was accomplished in the membership at each place. The Hoffman people gave the pastor a very pleasant April fool by filling his car with good things for the parsonage pantry. Brother Petty had a good laugh 'up his sleeve' about that. All right. We just dare them to do it again."—W. F. Elliott, Pastor.

The main difference between an educated and an uneducated man is the difference between a person capable of taking an intelligent interest in some aspect of life and a man capable only of noticing only its sensational phenomena. The one man can lose himself in reflection; the other only in excitement.—J. L. Hammond.

At its sessions held April 4 the County Council of the Home Demonstration Clubs of Guilford county discussed plans for the Better Home Week to be observed April 17 to 23. Among other matters a special committee was appointed to prepare resolutions asking general co-operation for the home owners of Guilford county in the matter of removing rubbish from premises, having unsightly and objectionable signs removed from the highways, making the rural mail boxes more attractive, planting shrubs, trees, and flowers wherever possible, and in all possible ways to make some contribution towards making the homes and highways of Guilford county more attractive.

The political job-seekers are abroad in the land. They are as the plague of locusts in the days of Pharaoh, king of Egypt. The Associated Press is responsible for the statement that about 20,000 letters are received daily for the 96 members of the Senate. At the start of the session, letters poured in at the rate of 30,000 daily, against a normal of 10,000. On the House side, the volume of mail has increased 25 or 30 per cent. Every rose has its thorn and the sharpest, wickedest thorn in the heel of the successful candidate for office is the rapacious and wolfish seeker for a job, any old job, from office boy and janitor up to Chief Secretary of the Royal Wastebasket and the Sweeper Up of Unconsidered Trifles.—From Current Event and Comment.

"John Canno Bowers and his wife, Mattie Bowers, passed to their reward March 24 and 23, 1933, respectively, and were buried side by side at Hickory Mount M. E. church, March 25. Mr. Bowers was 70 and Mrs. Bowers was 61 years of age. Eleven children, all grown, were left to mourn the loss of father and mother—four daughters, Misses Nettie, Nellie, Evie, Lilly, and seven sons, Walter, William, Alfred, Robert, Eddie, John and Floyd. Mrs. Bowers joined Hickory Mount M. E. church at the age of 14 and lived a consistent Christian life. This couple was admired and loved by a host of friends and neighbors. They will be greatly missed in the home and community. God's blessings upon the devoted children."—A. M. Williams, Pastor.

An editorial in the Federal Council Bulletin offers the following observation: "When one sings today the old hymn containing the line, 'Thy church is praying yet, a thousand years the same,' he is tempted to feel that it was wishful thinking rather than a realistic survey which directed the poet's pen. As a matter of fact, however, there is solid truth as well as poetry in the idea that churches endure when other institutions, superficially more impressive, come to untimely ends. According to Roger Babson, the well known statistician, the business houses in existence in New England a century ago have had a surprisingly large mortality. On the other hand, the churches during a history of 100 years have shown a remarkable rate of survival. Certainly the New England church has been more stable than New England business."



## GREENSBORO COLLEGE NEWS

## Greensboro College Week

The big event of last week was the observance of Greensboro College week, a period devoted to emphasizing the past history of the college, the service it has rendered, the dreams for its future, and above all the ideals it strives to instill into the minds and hearts of its student body. During the week speeches were made at the regular chapel service by representatives of the different classes. The representative of the senior class, Miss Martha Lytch of Laurinburg, emphasized improvements which could be made along material lines in the future. The ideal of the college and the part the students play in the preservation of these ideals were presented by the representatives of the other classes. Miss Mildred Booze of Winston-Salem represented the sophomores, while Miss Kathleen Craven of Mocksville and Miss Dorothy Clay of Winston-Salem represented the junior and freshman classes respectively.

The climax of the occasion came on Saturday, which was observed as Greensboro College day with a special chapel service at noon and a banquet that evening. Miss Nannie Lee Smith, prominent alumna of Greensboro, and Mrs. S. T. Woodson (Eliza Sutton, '24) of Lynchburg, Va., delivered the addresses of the day. Miss Mildred Royal of Salemburg furnished the special music.

Six o'clock found the students, faculty members, alumnae, administrators, and members of the executive board seated in the dining room, where good cheer, expressed in songs, toasts and laughter prevailed. Amidst it all there was a strong undercurrent of affection, love, and loyalty for the institution.

## Miss Annie Laurie Felder Gives Recital

Miss Annie Laurie Felder, coloratura-soprano of Greensboro, pleased a large audience Tuesday evening, April 11, when she appeared in junior song recital at Odell Memorial auditorium. The young singer had a well rounded program through which she displayed her ability. The renditions were received by a very appreciative and enthusiastic audience.

## Students Attend Alumnae Meeting in Winston-Salem

Miss Mary Brock, alumnae secretary, and three of the college students took part on a program of the Forsyth county alumnae unit when it met in Centenary Methodist church, Winston-Salem, April 7. The students who presented a program of songs, piano solos, and talks were: Miss Rebekah Lowe of Greensboro, Miss Charlotte Hammer of Washington, D. C., and Miss Virginia Pratt of Liberty.

## College Girls Give Program in Siler City

Four of the college students presented an entertaining and varied program consisting of vocal solos, piano solos, and readings April 6 in Siler City at the home of Mrs. Junius Wrenn. Mrs. Wrenn was hostess to the music club of Siler City.

Miss Mildred Royal of Salemburg, Miss Kathleen Craven of Mocksville, Miss Frankie Hoyle of Lincoln, and Miss Margaret Ward of Rowland were the student entertainers. They were accompanied by Mrs. R. R. Alley and Miss Annie M. Pegram.

Do not fail to send a brief report of your Easter service. People will be interested.

## A JIG-SAW PUZZLE FOR EASTER

The other day while making a call I found a small girl just nine years old reading the message on that beautiful Easter envelope we are to use for self-denial week and turn in Easter Sunday. I asked, "What are you going to put in it?" She answered like this: "My dad always gives me from two to five jig-saw puzzles each week, and during next week (though this envelope does not mention it) I am going to ask him for the money he pays for three of these jig saw's and put it in that envelope."

I was just wondering how much we would get if every family in the church that uses these games would deny themselves of at least two or three of them and give it to the offering Easter Sunday? All of us know, and especially those of us who have all the money we had tied up in the N. C. Bank and Trust Company, that the offering will be all too small at best. But we are not defeated, and something will be forthcoming on Easter Sunday for the cause. Here on the Tar we are looking forward to a great day of it.

J. V. K.

## TO PASTORS AND CHURCH TREASURERS OF THE CHARLOTTE DISTRICT

Please be reminded of the most urgent necessity of raising every possible dollar for kingdom extension and the general benevolences through the self-denial envelopes on Easter Sunday (or as quickly thereafter as convenient on circuits) and remit to proper treasurer on Easter Monday. Do not allow these offerings to remain on hand a single day! Also, the pastors are requested to report to me, for the bishop, what has been raised on both causes on Easter and otherwise, and the amount sent to the treasurers to date.

John W. Moore.

## THE GREATEST FAMILY HABITS

The three greatest family habits that every family should have:

1. The habit of daily family prayer; singing, Bible reading, and prayer, with all the family present; the members rotating in prayer and reading. This was the habit of our forefathers, and should be honored in every home. Its blessing is inestimable.
2. The habit of being kind, gentle, loving with each other and with all neighbors.
3. The habit of doing unto all others as you would have others do unto you. The Golden Rule life.

Have your family observe these habits for joy and safety.—J. H. Shumaker.

## RALEIGH DISTRICT CONFERENCE

The Raleigh district conference will be entertained at Banks church, Creedmoor circuit, May 4-5. Banks church is located seven miles from Franklinton just off highway 56 at Wilton. Preachers and delegates coming from Raleigh and beyond will find their best route by way of Franklinton. Any delegate or preacher who expects to remain over night with us will kindly notify W. L. Loy not later than April 25.

## SALISBURY DISTRICT NOTICE

The 1933 session of the Salisbury district conference will be held in Forest Hill church, Concord, Tuesday, April 25, beginning at 9 a. m. This being a one-day meeting, we will need to assemble promptly and move with dispatch. We invite brief presentation of the various causes of the church. Forest Hill hospitality will abound.

C. S. Kirkpatrick, P. E.

Let every loyal supporter aid by sending a remittance to the Advocate.

## A Prayer By Bishop Mouzon

(Prayer offered by Bishop Edwin D. Mouzon at a joint communication of the three Charlotte lodges, Phalanx No. 31, Excelsior No. 261, and Joppa No. 530, A. F. & A. M., April 4, 1933).

Almighty God: We look to thee as the Supreme Architect and Builder of the universe. In thee we live and move and have our being. Thou dost preside over the destiny of men and nations. Human liberty bears witness to the unfolding of thy divine purposes. In thee, O God, do we put our trust. Our fathers trusted in thee and thou didst deliver them, and we their children would take refuge under the protection of thine almighty arm.

We come to thee, O God, in a time of deep distress. The nations of the world are in confusion. They have broken the covenant of peace; they have forgotten the bonds of brotherhood; they have revived the spirit of international strife; they are fanning again the flames of racial and religious hatred. And our own nation stands deep in guilt. We have withdrawn into ourselves; we have stood apart from the sufferings of mankind; we have thought too much of our own interests; we have set material affairs above the spiritual welfare of our people. We have been lacking in honesty and integrity; we have been deaf to the cry of the widow and the orphan; we have sought each his own welfare and have forgotten the welfare of others. And now we are eating the fruits of our own doings; we are suffering the penalties of our own sins. Our selfishness has come down upon our own heads and the folly of our ways stands disclosed. Spiritual poverty, moral confusion, and physical destitution have come upon us. In a land where there is abundance of bread, our people are hungry; in a nation dedicated to the doctrine that all men are equal, thousands of our brothers are left without opportunity; in a country founded by men who had faith in God and in the Holy Bible, multitudes have gone utterly astray and have forsaken the God of our fathers.

We come to thee this night, O God, in deepest penitence. Have mercy upon us and forgive our sins. Look in great pity upon the nations of the earth torn with war and rent with civil discord and embittered with racial and religious strife. Rebuke the proud and bring down the haughty. Once again make the nations of earth to know that thou art God.

And especially tonight do we pray for our own country, the land of our fathers and our land. May America once more learn what it is to be a good neighbor among the nations of the earth. May we come to understand that no nation liveth to itself, but that we are all bound up in one bundle of life, that the welfare of earth is the welfare of all and the sorrow of one the sorrow of all. May both capital and labor learn to live in harmony with the teachings of the Bible. May all leaders of thought and action understand that righteousness exalteth a nation and that sin is a reproach to any people. May we come to know that the only pathway to prosperity is the path of peace and righteousness.

And now together we would lift our hearts in prayer for our brother, Franklin Delano Roosevelt, President of the United States, for his Cabinet, and for all who counsel with him. We take comfort and find courage in the fact that he himself looks to thee, O God, for direction. May he keep thee ever in mind and may his heart be al-

ways stayed on thee. In the midst of the present confusion that surrounds us may he have clarity of vision and the courage to speak and to act. Surrounded by men who advise some one thing and some another, may he have wisdom to know what America ought to do. Consolidate the forces of righteousness, O God, and put to confusion those who follow evil devices. May the wrath of men praise thee and in thy divine providence may unwise counsels be overruled for the good of the nation.

Give calmness of mind to our people. May law and order continue to be characteristic of our citizenry. In the quiet ways of peace and righteousness may we continue to seek the solution of our economic and political problems. Hasten the day when children shall no longer go to bed hungry while women weep and strong men wander about seeking for work and unable to find it. O God, bind up the broken-hearted, support the weak, bring back the erring, correct the sinful, and establish the righteous in all goodness.

We pray now, O God, especially for ourselves and for all members of our ancient order. May we not forget the sacred and solemn obligations we have assumed as men and citizens. May we be inspired by the lofty example of our brothers who have in other days exemplified the high principles of Masonry in the affairs of the nation, and in these difficult days may we be patterns and examples for others to follow. To this end we renew our vows in thy presence tonight.

O Heavenly Father, may we truly humble ourselves under thy mighty hand and see that thou of very faithfulness hast afflicted us. Above all, may we come back to thee and trust thee for the future, casting all our cares upon thee, know that thou dost care for us. Regard and answer us, O God, of forgiveness. Pardon us, thou good and forgiving God, for thou art most gracious and compassionate. Hear us, we beseech thee. For we ask all these things in the name of the God of Abraham and of Isaac and Jacob, the God and Father of Jesus Christ our Lord. So mote it be. Amen.

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### JOY OF EASTERTIDE

By E. L. Stamey.

The wintry days have passed,  
The Spring is holding fast,  
And all the earth can well rejoice,  
And life on high exultant voice,  
As budding shrubs and trees,  
Thee lively southern breeze,  
And warming rays of midday sun,  
Bid welcome Eastertide begun.

Let saints below give praise,  
And swell the joyful lays,  
Let angels shout in Heav'n above,  
Forever sing redeeming love;  
For Christ the Lord arose,  
To conquer all our foes,  
And ever with us will abide,  
And ever bless the Eastertide.

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## JAPANESE CHRISTIANS IN KOREA

By S. A. Stewart.

"Readers of this article may be interested particularly in the Protestant organizations. Their membership is 5,060 Japanese and 129,182 Koreans, with a total constituency of 8,577, and 297,494. Taking the population of Korea for 1930—501,867 Japanese and 19,685,587 Koreans—there are to each 10,000, 101 Japanese and 66 Korean church members, or taking the whole constituency reported by these bodies, this gives 169 Japanese and 151 Korean Christians to each 10,000 of their respective populations."

The above is taken from an article on "What the Figures Show," published in the Korea Missions Year Book for 1932. The article was written by Dr. E. W. Koons, a Presbyterian missionary working among Koreans, so my friends back in North Carolina need not think that I have padded the figures to make a good showing for our Japanese work. But I must admit I was rather proud, and "my heart leaped up" when I beheld the statement. However, if we take the statistics for Japan proper the comparison is not so favorable, and our hearts become humble again, for there are not quite 35 baptized Christians to the 10,000, and if we take the whole Christian constituency, the proportion is brought up only to about 50 in 10,000. These figures bring out the interesting fact that there is a much larger proportion of Christians among the Japanese in Korea than in Japan proper. And to me it is a significant fact, because in many cases these Christians came at the call of duty—they want to help solve this difficult racial and national problem here.

Another noticeable fact is that there are fewer denominations working among the Japanese in Korea. Only the following are given in the statistics, and I give them in order of their size: Presbyterian, Methodist, Congregational, Episcopalian, Holiness and Salvation Army. There is one Japanese Y. M. C. A., the city association in Seoul.

The securing of co-operation and fellowship among Japanese and Korean Christians has been very difficult. Language, race, culture, and political relations all tend to separate. Besides, separate schools have been maintained for the two races in most places. This may be inevitable for the time being, as the standard of education is different, and the psychological attitudes are also different. Of course the establishment of good schools for Koreans and the teaching of the Japanese language is helping to break down this middle wall of partition. Still one feels that it is just here that Christianity should make a tremendous contribution. However, here also one must make haste slowly. "There is danger of killing the cow in trying to straighten her horns," according to a Japanese proverb. In his write-up of the work among Japanese for 1932, Rev. W. C. Keer of the Presbyterian church gives this beautiful story:

"In one of the villages between the city of Seoul and the Han river—a community of Korean day laborers and people of still smaller resources—a small house has been taken by a young Japanese man and wife and a Korean associate. They are of good family and might easily have chosen a life of comparative ease. But to be of service to the outcast they have taken this as their place of residence. During the day they minister to the sick with a small stock of medicines, and bring the message of Christ to individuals. At night they conduct a school for those who have not had such an advantage before. They

live on less than most of these poor Koreans. Their fare every day and every meal is millet and bean-paste soup. Their total expenses for rent, fuel, food, light, water, clothing and everything included come to fifteen yen a month for the three of them. If anything will break down the middle wall of partition it is such a literal bearing of the cross and the following of Christ."

## THE CALL OF THIS EASTERTIDE

By Howard I. Kerr, D.D.

The Spell of Spring is upon us. We are caught and held by the strong yet subtle spirit of the season when

"Every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers."

We pause again to hear the call of the Eastertide. It is not new. It is very old. Yet today it echoes through the earth as if fresh-flashed from the mind and lip of the Eternal God. Listen—

Are we Dogmatists? Do we want this call sounded in sentences and stanzas of a book? Then read it in the story of Mary and the women and the supposed-to-be Gardener at Joseph's tomb.

Are we Artists? Do we want it painted for us in colors? Then open the window and look out upon God's great out-of-doors already a riot with color.

Are we Poets? Do we want it sung into our souls? Cathedral chimes and chapel choirs are joining the choruses of the returning birds in carolling it.

Or, are we Pragmatists? Practical men and women who want to see it lived? If so, we have it in the Living, Loving, Dying, Buried, Risen and Ascended Christ!

Here it is! This call of the Eastertide! "Look up! Look up! Look away from Life's Tombs to Life's Living Lord."

This is the call that comes to those who sit beside the Tomb of the Sin-bound Soul. It bids them know anew that "sin hath no longer dominion over them." It declares that in place of Defeat he gives Victory. For damning ennui and enervating weakness, he gives Holy Energy and Enthusiasm. For death he gives Life. To those who, for the first time at this Easter season, confess his lordship and enter the fellowship of his church, it comes with the assurance that they may be.

"Strong in the Lord of Hosts and in his mighty power, Who in the strength of Jesus trusts is more than Conqueror!"

—The Presbyterian Advance.

## WHAT RELIGION IS NOT

Religion is too often a specialized thing, a matter of holy books, places, people, postures, whereas it ought to be the stuff of every word and deed. The appeal of religion is the same as the appeal of music, painting, literature. When I see a beautiful thing I see God in it. It is a matter so instinctive that I suppose it is a long discipline that makes it a real experience. I say to these boys who see no reality in what we call prayer: But you do pray. Your desire for betterment, your response to all that is beautiful, noble, heroic. Catch that, put your finger upon it—say, that is prayer, that is communion with God.—Professor O. E. Watson.

### A DAY ON THE CIRCUIT

Up at 5 a. m., off at 5:45, Tuesday morning of this week, I headed the Buick out of Greensboro, breakfasted in Statesville at 7:30, and then hurried to Newton, Hickory and elsewhere in the interest of the Advocate.

At Newton I found M. B. Woosley, the ever alert and care taking under-shepherd of the flock in the second week of pre-Easter services. There is continued growth at Newton. Among other marks of activity the parsonage has been painted on the outside and the interior is likewise being made more attractive. The plastered walls are to be painted and the hardwood floors sanded and waxed. Both inside and out that pastor's home is to have the appearance of a new building. Sunday is to be a great day at Newton.

#### Hickory

I found at Hickory that A. C. Gibbs, the pastor of First church, had just returned from his Mediterranean cruise which took him as far as the Holy Land. He was so busy in looking after the interests of his congregation that I was unable to do more than get on the track of him as he hastened from one point to another.

The Advocate readers have learned from his letters in this paper something of his experiences in that ancient world.

#### Morganton

I was surprised to find that Rev. B. C. Reavis, pastor of First church, was not busy in revival services, but soon learned the reason. He has suffered several weeks from an afflicted shoulder. The doctor has a big name for it, so big that I have never known how to spell the word and have even forgotten how to pronounce the name of this disease that is said to belong to the neuritis family of human afflictions. But Reavis is now better after quite a bit of suffering and expects to occupy his pulpit Sunday and have charge of the services even to looking after the Easter offering. I learn that the Morganton Methodists are embarrassed because of lack of room to take care of their enlarging Sunday school.

#### Lenoir

In passing from Morganton to Lenoir one crosses the St. John's river, and what a train of meditations it awakens in the mind of one acquainted with the travels of Asbury. I looked up the beautiful valley of this river toward the tall peaks of the Blue Ridge and recalled that Francis Asbury repeatedly journeyed here when there were only log cabins in the American wilderness, and Methodist churches were only in the vision of this intrepid spirit who had set out to conquer this western world for Jesus Christ.

Forward to conquest was the sole thought of Asbury, but now after one hundred and twenty-five years we Methodists are disposed to sound a retreat and to draw in our lines because of a temporary financial depression. It is too bad.

House cleaning was in order at the Rozzelle parsonage in Lenoir. That excellent First church parsonage is being made over on the inside as far as appearances go. Paint and other embellishments are making all things look new at that manse.

It was my privilege to take supper at Davenport College with the faculty and college girls. That is certainly an attractive body of students. The year is closing with 78 boarding students—two less than last year. The number of day students this year has gone beyond last year.

President Jenkins has done good work during his seven years as head of this junior college.

The Western North Carolina conference has a valuable property at Lenoir. Beautiful for situation is the college, and that 20-acre campus has many attractions.

A. W. P.

### PROFANITY NOT HEROISM

I see that those most responsible for the passage of the beer bill are being proclaimed heroes. That isn't quite the word, is it?

The Bible calls Esau a "profane" man because he put his appetite above everything else. He gulped down the pot of red lentils and stalked out, despising his birthright. We are told that there are four stages in human development: animality, intellectuality, morality and spirituality. Esau, it seems from the story, hardly emerged from animality. Spiritual values had no meaning to him. He sold his birthright for a mess of pottage. He was a hairy man and a profane man. The birthright of the children of North Carolina should be clean, healthy bodies, keen intellects, high moral standards and spiritual vision. These spiritual values should not be sold for a mess of pottage-beer.

Some are glad and some are sad on account of the passage of the beer bill. Those who are most happy are of the class of that mob in the national convention at Chicago that hissed and insulted Senator Hull, a gentleman and a scholar, and would not allow him to make a speech for the dry cause. Those most sad are of the class of Dr. Poteat who led the dry forces at Raleigh and begged that the people might have a chance to express their conviction in the matter. I don't think it would take many Poteads to outweigh in value to North Carolina all that group that so heroically handed us beer.

Back in the 80's the people were given an opportunity to vote on the prohibition question, and the wets won the election. Again in 1908 the people voted, and the dries won. Now our wet legislators have heroically taken upon themselves the responsibility of casting the vote of the people. They will be held responsible for that act. Some of us will not be able to vote for them again for any office, because we want men to represent us who have advanced to higher stages of moral and spiritual maturity.

It looks like a case of profanity rather than heroism.

E. K. McLarty.

### EASTER LILIES

By Mrs. J. E. Faulkner.

Lilies bloom on Easter morning  
Round the chancel rail,  
Symbolic of His love so pure,  
Of our years so frail.  
Like so many white winged angels,  
Stately sentinels, they guard  
The holy hour of worship,  
Vain thoughts in their smiles are barred.

By His agony and sorrows  
On the Cross of Calvary,  
Death was conquered, man was given  
A life of Immortality!  
So with songs of exultation,  
Silencing all strife and greed,  
Tears are ended, hope is radiant,  
Christ the Lord is risen indeed!



**DR. THOMAS ARTHUR SMOOT**

By inheritance, birth and training, Rev. T. A. Smoot belongs to North Carolina; the last twenty years loyal and devoted service has made him a true son of Virginia. His ministerial life has been confined to Fayetteville, Durham and Wilmington in North Carolina; to Norfolk and Richmond and Danville in Virginia. In a very real sense he belongs to both, having kept in close touch with the people of each state.

Following his graduation at Trinity and special courses at Vanderbilt, T. A. Smoot taught at Greensboro College before entering the ministry. Having married in Wilmington, the links have been such as to keep him a genuine "down homer." As disclosed by the picture on this page it is evident that the boy preacher, well known to many, has become a dignified clergyman that ministers to the Methodism of the "Old Dominion."

Dr. Smoot is only one of the many Carolinians who have made their home in Virginia. In the Norfolk and Suffolk section almost every other person one meets is related in some way to North Carolina. But for this migration northward these would have remained small hamlets of tidewater Virginia. But it must not be forgotten that most of these are the descendants of those who came out of the Old Dominion two hundred or more years ago. The people are the same stock with a state line separating them.

We still claim T. A. Smoot as a genuine "down homer."



Dr. Thomas Arthur Smoot

**DR. HENRY VAN DYKE**

The author of stories of graceful charm and diction, of essays and poems that kept flowing from his agile and resourceful mind year after year, Dr. Henry Van Dyke became known to Americans as more than an eminent literary personality; he was an institution of letters.

None could follow him as he poured his life out in mellow lines, in healthy philosophies and beautiful phrasings without feeling that words at best are inadequate to convey all that an enriched mind and an overflowing spirit have to offer. His channel of communication was too small for the largeness of his reservoir.

His art was clever, but not clever enough to proclaim the man behind it. His gentleness, his fluency of soul, his effervescence of sympathy—these he found difficult in their great effulgence to put over in mere language.

America has been vastly uplifted by his authorship, by his radiant influences that have come into multiplied homes and exalted a legion of lives.

His death removes a statesman, a preacher, a philosopher, a teacher, a poet and an oracle of the right and of righteousness.—Editorial in Charlotte Observer.

**CLOTHES MAKE THE SEX**

Street wear for women strikes a decidedly mannish note this season. Afternoon costumes, on the other hand, and dresses for the home are very feminine. This would suggest that women, like the capitalist system, democracy, the League of Nations, the American school system and the Japanese Foreign Office, are standing at the

cross-roads. Unable for the moment to make up their minds whether to go on being men and roughnecks, as they have been since the war, or go back to being ladies, women apparently have decided to make it this spring 50-50: military and swagger about town, feminine and clinging in the home. This shows once more how the fashions manage to reflect the civilization of the hour.—New York Times.

**THE GOOD SAMARITAN**

By Victor P. Hammer.

On yonder road to Jericho

Each one must travel, soon or late;

All those who feel misfortune's blow

Know Friendship's hand responds to fate!

On yonder road to Jericho,

The way where Christian graces shine,

The deeds you do, the kindness show,

Will bless and keep with Truth Divine.

On yonder road to Jericho—

The road o'er which men onward plod,

Tho' it be rough, the journey slow,

True Love lights all the way to God!

The priestly pomp and Levite pride

Left to his fate the fallen one;

Samaria's son stood by his side

And helped him like his Lord had done!

# In the Mediterranean Land, Or From Jerusalem to Damascus

By A. C. GIBBS

Since traversing Palestine from west to east and from south to north it is easier for me to understand how the Christian movement gained such momentum in a brief ministry of three years. It is isolated and compact. The Holy Land is not as large as Rhode Island, and would be entirely lost in Texas. The people of this entire region, even today, are huddled in little villages or partially walled cities, and in the time of Christ this must have been truer still. There was evidently no reason on earth why the people "from all around about Jordan" should not have gone out to be baptized of John. Of course they all heard about him; for the very houses, unless things have changed mightily, were huddled around a well or some other place of common interest, as if bending their ears together to listen. Every village is a unit. There are no straggling houses, no lone farmsteads. Men go out to tend their crops or graze their flocks only to return to the community group. The little land shudders with terror because of impending and encroaching dangers. On the one hand is the wilderness of prowling beasts, on the other hand robber infested mountain fastnesses; and at all times uncertainty of material destiny. Even the climate is uncertain and famine always threatens. There it is, bruised, bleeding, on the road to nowhere; the pawn of nations, the plaything of rivalling ambitions—the Holy Land!

And at the heart, Jerusalem. All roads in Palestine lead to the City of the Great King, the Place of the Temple. From Jericho and Bethany, from Beersheba, Hebron and Bethlehem; from Gaza, Joppa and Emmaus; from Nazareth, Shechem, Bethel, Shiloh, and even far away Damascus; from all these, and many more come roads, like exposed nerves, tying them to Jerusalem. Is it any wonder that this city gradually assumed an importance which reality would not and could not justify? To the dusty pilgrim, fresh from his cave in the rocks, or his little mud hut, Jerusalem must have looked like an enchanted city as he looked down upon it from Mount Scopus or Mount Olivet. Is it strange that he came to idealize it? Thus as the years went by a city came into being which was not dependent upon reality. It was woven into the dreams, the ideals, the faith of a people, and as such it is indestructible. Though within its history, as many as eight times hardly one of its stones was left upon another, "Jerusalem the Golden" still stands. Yes, it stands more firmly rooted than ever. It has passed from being the capital of a secluded province into being the religious capital of the Christian world. It matters not that there are here none of the natural conditions of a great city. For it is as Dr. George Adam Smith states in his great classic, "The Historical Geography of the Holy Land": "It was here that she arose who, more than Athens and more than Rome, taught the nations civic justice, and gave her name to the ideal city men are ever striving to build on earth, to the City of God that shall one day descend from heaven—the New Jerusalem. For her builder was not nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundation in righteousness,

and reared her walls in her people's faith in God."

In this understanding spirit, safe in the armor of my dreams I walked the main streets of the Jerusalem that is. It mattered little to me that the streets whereon I walked were in all probability twenty feet above the level of the streets known to the feet of my Lord. Nor did I enter the Church of the Holy Sepulcher because I believed that it necessarily covers the sacred sites connected with the crucifixion and burial of Christ. The whole imposing and splendid edifice may be, and in all probability is, but a monument to misguided zeal, and to the criminal folly of sectarian rivalry. Nevertheless, I reverently, and with bowed head and throbbing heart, visited all the chapels and looked upon all the sacred sights. These scenes were enacted somewhere, if not here, not so far away. I even listened with patience and some interest to the many fantastic tales of my guide. However, when a little later I visited Gordon's Calvary, just outside and a little east of Damascus Gate, my reason found a more restful place for my sentiments to center. It is outside the wall. It has the appearance of a skull, and from time immemorial the Jews have known it as the "Place of Stoning" on which crucifixion was practiced. And thank the Lord, there is no church over it. Nearby is the Garden Tomb, which complies, in a remarkable way, with the Scripture narrative as being the actual burial place of Christ.

There are places, even in Jerusalem, where one may tread with the assurance that his feet are resting on indisputable fact. The Temple Area is one of these places. The Mosque of Omar, or the Dome of the Rock, occupies the site where Solomon's glorious temple stood, and where afterwards Herod's Temple, of the time of Christ, was built. The present day structure, the Mosque of Omar, is one of the greatest triumphs of Moslem architectural art. I shall never forget my first impression of this noble structure. I had just passed by the Wailing Wall of the Jews, where I had mingled my tears with theirs, for there is little doubt of the genuineness of their wailing. So it was through eyes freshly washed with tears that I looked upon this fairy scene. I am neither architect nor artist enough to describe it. The walls look as if overspread with jewelry set with turquoise. The windows reflect the light as through a sheen of gold. The mosaics simulate brocade and embroideries with green and gold the predominating colors. Exquisite Persian and Turkish tapestry cover the marble floor. It is, all told, one of the noblest monuments of Islam.

The spot on which this mosque stands is, in a sense, the most sacred one on earth. Jewish tradition credits it with being the place of sacrifice in the time of Abraham. David later built an altar there. The same site was selected by Solomon for his temple. Here Herod's temple was built. Here, also, Hadrian erected a temple to Jupiter. The Moslem conquest of the land by the Arabs in the middle of the seventh century resulted in turning the place into a mosque. The Crusaders five centuries later made it their chapel. And now it is once more a place of worship for Mohammedans. They will



not allow you to forget this at the door as they put slippers on your feet or make you go without your shoes.

From the Temple Court we got a wonderful view of the Valley of Jehoshaphat, Garden of Gethsemane, and the Mount of Olives. But I was not content to view these places from a distance. One evening I crossed the brook and walked beneath the ancient olive trees of the Garden of Gethsemane. No spot on earth is more sacred to me, not even Calvary. For, in the words of Henry Van Dyke, "Here, in the moonlit shadows of these olives—if not these branches, yet of others sprung from the same immemorial stems—was endured the deepest suffering ever borne for man, the most profound sorrow of the greatest Soul that loved all human souls."

About five miles to the south of Jerusalem lies Bethlehem. To my regret I was able to spend only a few hours in this sacred place. Long enough, however, to breathe its quiet spirit, and to visit the Chapel of Nativity, the actual cave, or grotto, where Christ was born. From an eminence on the outskirts of the city, and to the north, the field of the Shepherds may be seen.

The ride down the road of Jericho, the ancient road by which a "certain man went down from Jerusalem to Jericho," was one of the memorable experiences of my visit to the Holy Land. At the Mount of Olives we paused for a moment to look down across the Wilderness of Judeah to the Dead Sea and beyond to the Hills of Moab. From this point the Dead Sea is 4,000 feet below, and one looks across as barren and wild a country as could well be imagined. On our way we passed through the city of Mary and Martha and Lazarus and Simon the leper. Bethany, whatever it was in the time of Christ, is now a miserable ruin. Half way to Jericho is the Good Samaritan Inn, the only lone house I saw while in Palestine. A few miles further on we saw the Brook Cherith, where Elijah was fed by the ravens. And, indeed, if he got any food in such a desolate place the ravens must needs have carried it from quite a distance. Modern Jericho is a village of wretched huts, but is surrounded by a fertile plain. Some of the finest bananas in the world are grown here.

A few miles southward of Jericho lies the Dead Sea, awesomely beautiful. It sleeps in a casket of shale and sand 1,300 feet deep measured from the level of the Mediterranean, and 47 miles long, and from three to nine miles in width. We left it as we found it, locked in death's embrace, that we might hasten back to Jerusalem before nightfall, for the Jericho road is still infested with robbers.

In the afternoon of March 6 we left Jerusalem to motor 100 miles to Tiberias on Lake Galilee. On the way we passed through or near Bethel, Shiloh, Shechem, stopped to get a drink at Jacob's well, and lingered for an hour or more in Nazareth.

While Nazareth as a city might have been poor, one can still see how such a city might have made a vital contribution to the life of Jesus. It stands in the midst of and overlooks many of the scenes where Israel's history was forged. To the southward may be seen the Hills of Gilboa, commanding the country from which Saul reigned, and in which he lost his life. And below still to the south lies the Plain of Esdraelon, like a green carpet, the scene of many battles. Truly from the hill above the city, Jesus could have traced with his eye, in one sweep, the scenes of a vast part of his nation's story. Then, there was the beauty, the poetry, the inspiration of Na-

ture at her best. Toward the east he could look down over undulating plains to his beloved lake of Galilee. To the north his eye rested upon snow crowned Hermon. To the south there ever towered Tabor and Carmel. What such surroundings meant to such a soul! When Nazareth's story is told in heaven, it will astound the angels.

In the quiet of the evening we wended our way down to Tiberias on the Sea of Galilee. On the way we passed Cana, the scene of our Lord's first miracle, and the home of Nathanael.

The next morning we turned our faces toward Damascus, taking the trail of Paul. At first old Hermon stood in front of us calling us upward. We heeded his call till we climbed upon a great table land 4,000 feet above sea level, then we passed to his starboard side, and slipped on past him to find ourselves in Damascus. Damascus is one of the oldest important cities in the world. It was founded by Shem, the son of Noah. Abraham's steward Eliezer was from Damascus (Gen. xv. 2). Tradition says that Mohammed hesitated to enter Damascus as he wanted to enter Paradise only once. (I hope there is better food in Paradise than I found in Damascus). The city has always been linked with romance and adventure. The life of the streets and the quaint costumes of the people are very interesting. The bazaars, however, are matchless with their shining brasses, inlaid woods, and gorgeous embroideries. The bazaar merchant will sit crosslegged, smoking his pipe and talk to you about anything under the sun except selling goods. Interesting as these things are, I was more interested in the life of Paul. So, before leaving Damascus, we visited the street called "Straight"; the supposed site where the house of Ananias stood, and the traditional place where Paul was let down from the wall in a basket.

In the center of the city stands the famous Omayyade Mosque, once the Cathedral of St. John. In this mosque, a tradition places the head of John the Baptist. I did not see it; nor do I know how it got there if it is there. Damascus is a brilliant, entrancing city; but I do not feel inclined to go so far as some have gone, by calling it the "most delightful city in the whole world."

### SPRING RIGHT HERE ON US

Spring is right here on us, sure as you air born!  
Turtle-doves a-cooin' airy in the morn;  
Robins air a-singin'; blue-jays quarrelin', too;  
Then jes' look here, doubter, tulips peepin' through!

Golden-bell's a-swellin'; crocus is a-bloom;  
Red-buds is a-bustin'; maple's drippin' some;  
Spring is shyin' toward us, I can feel it, too;  
Then jes' look here, doubter, tulips peepin' through!

Fishin' worms a-crawlin'; hedge a-puttin' out;  
Glad's a-pushin' up'ards; honey-bees about;  
Ground's a-crackin' open; I'm a-yawnin', too;  
Then jes' look here, doubter, tulips peepin' through!

Boys a-huntin' mushrooms; scarin' up a crow;  
Dead grass is a twistin'; pussy-willers blow;  
Clouds as white as cotton; skies a-shinin' blue;  
Then jes' look here, doubter, tulips peepin' through!

Spring is right here on us, sure as you're alive;  
This old earth is stirrin' like a full bee hive;  
Wind is gustin' here and there, don't know what to do;  
Then jes' look here, doubter, tulips peepin' through!

—H. A. Sprague, in Cincinnati Advocate.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

J. M. Ormond.

With the miracle of the resurrection to celebrate and the miracle of spring to witness, rural religious leaders today have an opportunity unexcelled at any other time or place to teach a message of light and hope for the transformation of the countryside. Light after darkness, hope after despair, crown after cross, and life after death is the great lesson of spring and of the resurrection.

During recent days there are so many futures dark and doubtful, so many careers blocked and blighted, so many hearts sick and sore, the regenerating power of the gospel was never more greatly needed. The inspiration of the season and the urgent need for inner life and light should constitute a great challenge to all country church ministers and laymen—a challenge to transmit by word and service the truth that is capable of resurrecting new ideals and high spiritual hopes.

### Chapter X.

## EARLY METHODISM AT WORK

By Reid Wall.

### The Pew Shares the Pulpit

In 1934 American Methodism will celebrate her one hundred and fiftieth anniversary as an organization. Tributes to the lay preacher should be a large part of that celebration. It was a layman that preached the first Methodist sermon on American soil and organized the first Methodist society. When the circuit rider went to the frontier he established churches far apart in the wilderness. Often it was six weeks or more before he returned to that congregation again. During his absence the lay preacher was ministering to the people. Frequently a circuit rider would find a society had doubled between appointments.

Lay preaching has an important place in present day Methodism. Good local preachers are a benediction to their church. Both the pulpit and the pew profit when the exchange places occasionally.

### What Does Methodism Owe to Lay Preachers?

It owes its very existence. It is doubtful if the Wesleyan revival would have expanded beyond a few religious societies bound together by the personal ministry of John and Charles Wesley had laymen not come to the rescue. Several young men came in 1739-40 desiring to help John Wesley as sons in the gospel. He gladly accepted them as helpers. They could exhort, help the sick and poor, and pray with those who asked for prayers, but they were not allowed to preach to the societies.

### A Layman Speaks From a Sycamore Tree

Wesley considered field preaching so far removed from anything churchly that he never thought of stopping John Cennick when he preached at Kingswood. On June 1739, he stood under a sycamore tree and preached to 500 colliers. Many were converted that very hour. He

had come to head the school established for the miners' children. Despite all protests he continued to preach with Wesley's sanction.

### Did Wesley Want Lay Preachers in the Societies?

While away from London Wesley received word that one of his helpers, Thomas Maxfield, had mounted the pulpit and preached. He hurried to the Foundry to put a stop to such sacrilege. Preaching was the work of the ordained minister, the man who could trace his succession directly to the apostles. No layman could pre-empt for himself such authority.

### "By Their Fruits"

On the way he met his mother. "Thomas Maxfield has turned preacher, I find."

"John," replied Mrs. Wesley looking attentively at him, "you know what my sentiments have been. You cannot suspect me of readily favoring anything of this kind. But take care what you do with respect to that young man, for he is as truly called of God to preach as you are. Examine what have been the fruits of his preaching and hear him also yourself."

He did so and was compelled to say, "It is the Lord; let Him do what seemeth Him good." If the helpers preached and hearers believed, Wesley was not one to silence them. He had been rebuffed with too many closed church doors himself. He did not found Methodism on traditions. He always used the agencies that worked best and seemed capable of producing greatest good. Forty such preachers were at work in 1744. They were the nucleus of the Methodist ministry.

### Sharp Replies to Critics

This glaring violation of church rules was condemned by both foe and friend of the Methodists. The clergy called them "cobbler" and "carpenter" preachers. John Wesley reminded them that Jesus was a layman. "Is not this the carpenter?"

An arch-bishop complained to Charles that they were unlearned men. "Some are not so dumb as rebukes the prophet" was the reply.

A clergyman who told a North Country lay preacher that he was not qualified to preach, astonished him and drew forth the brusque retort, "Qualified! You say that! Why, without your gown you dare na, and without your book you could na, and without your pay you would na. And I do without all three."

### Without Purse or Scrip

These preachers followed the sensible example of the apostles and of Paul. In the beginning they worked at their trade for a living and preached without pay. Wesley wrote them, "Take money of no one. If they give you food when you are hungry, clothes when you want them, it enough; but not silver or gold; let there be no pretense for any one to say that we grew rich by the gospel." These preachers soon came to give more and more of their time to the preaching that was so dear to their



heart. Provision had to be made for their wives and children. It was decided that the wife of a lay preacher should be allowed ninety-seven cents a week while her husband was absent from home. Later there was an allowance of forty-one cents a week for each child. By 1752 it was decided to allow each lay preacher \$58 per year for the necessities of life.

Thus it was that the flame that "strangely warmed" the heart of Wesley was kindled in the heart of many a gifted layman. They left business, home and friends to go forth and preach the good news of salvation and perfect love.

Next week: Traveling Preachers.

### RICH SQUARE

After four very happy years at Whiteville we were sent here. We arrived in due time, were given a hearty welcome, a splendid supper and a fine pounding by Rich Square. A few Sunday nights later at the close of service at Woodland they presented us another nice pounding. While all along people have been sending us nice things, we thought the big pounding season was over until last Sunday morning. Pinners, the old home church, took advantage of our absence to leave another large pounding of all sorts of good things on our back porch.

The church services have been attended by large and growing numbers of appreciative worshippers and we are much encouraged by the outlook.

Our presiding elder, Rev. L. B. Jones, was with us Friday at Woodland, preaching a splendid sermon and holding the second quarterly conference. The financial report was fine considering conditions and we appreciate the loyalty and sacrifice our people are making in these trying times. Rev. and Mrs. Rufus Bradley and Rev. R. F. Taylor were welcome visitors. There was no evidence of depression at the dinner hour.

We closed a week's revival meeting at Woodland last Sunday night with several additions on profession. It was not just a protracted meeting but a real revival of religion. The church was crowded nearly every night, culminating with enthusiasm. We were delighted to have Rev. A. J. Parker on his native heath with us two nights and to attend the birthday dinner his sister gave his mother on last Saturday.

Last Sunday morning the young people's division gave a beautiful and much appreciated missionary pageant in the presence of a crowded house here at Rich Square. They will also present it at the missionary zone meeting at Woodland next week.

The young people of Pinners gave a splendid program there on Young People's Day, the fourth Sunday in March. We have there some of the most active and consecrated young people I have ever seen. It is a delight to know and work with them.

We begin revival services at Rich Square Sunday night and run at least through Easter Sunday night.

W. T. Phipps, P. C.

### BIG SPRINGS AN INSPIRING EXAMPLE

It was my pleasure to worship with the Big Springs congregation last Sunday, all unexpected to them, and had a part in the service. This is an old and historic spot five miles southwest of Charlotte, and the congregation has had varied experience in association with other congregations, and but for the "faith of the fathers" would have been but a name long years ago; but those who worked and carried on there saw a vision of better things and at the 1931 conference at Asheville asked for a preacher for themselves, promising to pay him one thousand dollars, not in promises, but in the coin of the realm; and that when they had but 60 members. Rev. J. E. Younts is in the middle of his second year there, and I found him busy Sunday instructing a class of girls preparatory to church membership.

Beautiful flowers graced the small auditorium, inspiring and splendid music came from the choir and all the congregation entered most heartily into the regular Methodist program. I spoke briefly and then Messrs. Faulkner and Klontz each took a collection, one to send a delegate to conference missionary society, the other for the regular—and they both got money. Then Pastor Yountz stressed the self-denial offering for Easter, and preached a sermon in keeping with the day. These folks expect to build a new church, but until then they work just the same, and it is in just such a work as this lies the hope of the rural church in Methodism. We cannot grow and inspire while a preacher has to scatter his energies over half a county, and congregations go from year to year "at this poor dying rate." Big Springs has the location, has leadership, has zeal, has faith. They have set an example for many places.

C. W. Hunt,

Charlotte District Lay Leader.

### A GREAT DAY

By Wm. F. Quillian.

The calendar of the world, both secular and religious, is marked by special days. Some of these celebrate great battles, the birth of great leaders in church and state, the inauguration of significant movements, and a thousand other events of more than usual importance.

In our church calendar, Sunday School Day is an outgrowth of Children's Day. The first specific mention of Children's Day was made in 1865. During this year a children's service was held and thus Children's Day was observed throughout Methodism. In 1881 the Ecumenical Methodist Council recommended "that one day in every year be faithfully observed as Children's Day."

At the general conference of the Methodist Episcopal Church, South, in 1886 a report was adopted fixing Children's Day to be observed on the third Sunday in May, or as near thereto as possible. At the general conference of 1918 a report was adopted which provided for the omission of paragraph 265 (Children's Day Observance in the Discipline of 1914) and the insertion of a new paragraph providing for the observance of Sunday School Day. The meaning is clear. The church desires that this day shall appeal to all ages of our people and shall be used to enlist children, young people and adults in the study of God's Word and in the work of the church school.

Thus the Discipline provides that such a day should be observed in every congregation and the responsibility for its observance is placed upon the local church board of Christian education. The general board and the conference board may offer suggestions as to methods and plans for its proper observance, but the promotion of this day is the privilege and responsibility of the local church. The usual plan contemplates the presentation of the total program of the church school at the 11 o'clock hour, and in most churches this is an hour of such high interest that our church buildings are taxed to their utmost capacity. The voluntary offering which is made is to be used within the bounds of the conference for the promotion of Christian education, particularly the work of the church school. There is every reason why this should be made an outstanding day in every local church throughout our Methodism.

One great objective in the observance of this day is that the attendance upon the Sunday school shall be increased and the influence of the Sunday school greatly strengthened. As a result of Sunday School Day hundreds of children, young people and adults should be brought into the Sunday school and should become regular in their attendance. Through this day a keener interest in the neglected areas of our districts and annual conferences may be stimulated. Thus we should make every effort to reach the unreached. It is gratifying to note that during the past year there has been a net gain in our church membership in the United States of approximately 50,000 and a net gain in our Sunday school enrollment of approximately 45,000. This is a remarkable gain in view of the fact that last year a net loss was shown in both the church and the Sunday school.

There is every reason why this day should be observed in every congregation. I can think of no reason why it should not be done. The date is April 30, or as near thereto as possible. The purpose, to promote the study of God's Word and to enlist every individual for whom we are responsible in the church school. The result, a deepening of spiritual life, a clearing of moral vision, and more thorough consecration to Christ and his coming kingdom. As the late Bishop Vincent once said: "The object of the Christian church is to lead souls to Christ, build them up in Christ, and send them forth to serve Christ." Let every local church board of Christian education, every general Sunday school superintendent and every pastor co-operate to make this a truly great day. May we expect then a 100 per cent observance of Sunday School Day throughout the church?

### MT. OLIVET PAYS ITS DEBTS

The people of Mt. Olivet church, Davidson county, are happy over the fact that they have finished paying off the debt on their educational building, and they are planning to have a celebration service on Sunday, April 23. They extend a cordial invitation to all of their friends, former members and former pastors to come and be with them on that day. Rev. J. M. Ormond of Duke University will preach at the 11 o'clock hour and dinner will be served on the ground. Then we hope to have Rev. R. C. Goforth, a former pastor, to preach in the afternoon. We are looking forward to this occasion and trust that it will be a great day with us.

The final indebtedness on the building amounted to \$2,450. This has been cancelled this year. The people raised \$1,450 and the Duke Commission gave the other \$1,000. Mt. Olivet has one of the best educational plants of any country church in our conference and they are glad to know that it is now free of debt. The movement for this building was launched under the leadership of Brother Goforth and the actual building was carried on under the able leadership of Brother S. M. Needham. Both of these brethren wrought well and this building stands as a monument to their able leadership.

John R. Church, Pastor.

# Why Spread Christianity?

By T. R. JENKINS

The question, "Why spread Christianity?" is a legitimate one. The people of the church give to missions and to missionaries, whether directly or indirectly. These people have a right to know what good it is to send money for missions and give their support to missionaries.

Again, the members of the church may ask, "Why not leave the heathen alone?" They are getting along all right. Their religion satisfies them; why bother them with a new one?

The heathen may ask just as legitimately as the Christian churchman, "Why bother us with the Christian religion; we have a religion of our own?"

The question, "Why spread Christianity?" is, therefore, often asked. A legitimate question always necessitates an answer, and a thoughtful answer. How shall we answer the question?

In the Gospel of Mark, the sixteenth chapter and the fifteenth verse, are found these words, "Go ye into all the world and preach the gospel to every creature." To most of us this command would be sufficient reason for carrying the Christian message to every creature; but, suppose that one were called upon to answer the question before an audience composed of all kinds of peoples—Mohammedans, Confucians, Buddhists, Jews and Christians, what answer would one give? It would satisfy the fervent Christian in the audience, but what of those who were of another faith?

I need not go further into detail concerning this kind of condition and circumstances. One may readily see that an answer must be given that will satisfy one group as much so as the other, or the time will be wasted. I ask the question again, then, "Why spread Christianity?"

In order to answer the question satisfactorily, it will be necessary to come to some agreement as to what requirements the highest type of religion must meet, believing that every honest thinker of whatever faith will agree that every individual wishes the type of religion that will best aid in attaining the most abundant life, and will be the best instrument in bringing him in contact with God.

Proceeding upon this hypothesis, then, I would say that if a religion is to meet the highest tests, it must first bring one into personal touch with the supernatural. In other words, it must reveal a God which can be approached and looked up to as a protector; one who is interested in his worshippers' welfare, a loving Father of all mankind, an unsurpassable and pure moral character, and dependable.

Second, this religion must help one to fit himself into his universe. That is to say, it must be able to show him how he can live in order to make himself more at home, more in tune, more in uniformity with the surroundings and environment in which he has found himself—such as man to man, and nature to man.

Third, this religion must help one to evolve into his highest and truest self. Every person has the germ of good in him, whether it appears on the surface or not. Every person is potentially and naturally a child of God. Realizing this, one may readily see that if a religion is of the highest type it must help a man to come into his own natural self, which is essentially good.

Fourth, this religion must fit into, or be in unity with, the total of men's noblest experiences with God. For, in so doing, it becomes a religion in which all men, Christian, heathen, or what not, may engage themselves.

Coming back to our theme and question, "Why spread Christianity?" I think that we should spread Christianity to the uttermost parts of the world because it meets the requirements just stated.

In the first place, Christianity holds to a personal God who is interested in our welfare and wishes us well. He has created us with a free will to be either good or bad. He has furnished us with certain characteristic instincts. He has revealed himself in nature, and in the lives of good men showed us what we might become.

Secondly, Christianity helps us to fit ourselves into our universe, for it reveals to us a friendly universe, in spite of nature's seemingly bad acts at times (for liability of accident, etc., which nature shows forth, results in better living on the part of individuals; and makes conditions conducive to progress, for progress comes as a result of overcoming something, or as need arises). If there were no possibility of accident, there would be no effort on the part of individuals to achieve better conditions. There would, therefore, be no progress. If man had all that was needed for his happiness, life would not be worth living, for there would be nothing to strive for. Man is made happy by seeing the desired results of his efforts. Christianity teaches that one must strive for what he desires. "Seek and ye shall find; knock and it shall be opened to you," was the command of Jesus to those whom he taught.

Christianity reveals to us an essentially friendly universe, too, in that the Christian's religion is free from capricious gods and make-believe demons. Such is not the case with the animistic clans of mankind, for their universe is full of spirits which are treacherous, harsh, and ever seeking to find men in fault in order that they may injure them or punish them.

Christianity helps one fit himself into his universe in still another way. It reveals in Christ Jesus a perfect example of man's true and natural self. Dr. Frank Crane says, "Jesus does not so much command me as he utters me. He does not so lead me, as one who leads a blind man, he opens my eyes. Like every good teacher he does not so much give me information as he arouses in me the desire in me to gain wisdom. The things he said are not true simply because he said them. He said them because they were true. It is not because he is properly accredited that I believe what he says, it is because of the amen in my own heart to what he says."

In the third place, Christianity satisfies one as being the highest type of religion in that it has for its authority the total of men's noblest experiences with God. If one should be sufficiently interested to study the matter, he would find that the highest and noblest of men's experiences in their relation to God are never in conflict with the experience of Jesus and his message to the world. Even men who do not claim to be Christians at all, in their best moments, abide by practically the same principles which Jesus lived and taught. Gandhi is a good example of what I mean. He does not claim to be a



Where the Woman's Missionary Society of W. N. C. Conference Meets April 18-20



Waynesville Methodist Church, in which the Woman's Missionary Society of the W. N. C. Conference will hold its annual session, April 18-20

Christian in the Western sense of the word; but he lives by principles which are not in conflict with those of Jesus. But, Jesus seemed to have had an experience which was deeper, fuller and richer than that of any person in history. No matter how wonderful an experience some other person seemed to have had, Jesus' experience may still be a goal even for that person to strive for. Always, that wonderful character beckons one on, for his is the only natural course.

For the above reasons, therefore, I should recommend the Christ-message to the world. Everyone, in his own way, is striving for just the things which Christianity (the Christ-like Christianity) offers to the world.

Hence, may I admonish all of us to support the great enterprise of sending the Christ message to the uttermost parts of the world. Let us not let hard times hinder us in our devotion to the cause. It is true today that the evangelization of the world must depend upon the money which comes out of the actual living of the people. It must be sacrificial money. It must represent blood. It must mean that we must do without many things which we have been enjoying; but the cause is too great to let that interfere. The church of God has always made its greatest strides in a time of depression. I believe it will do so today, for I have too much confidence in the followers of the Master to believe they will crawl-fish out now. The early church swept through the Roman world and conquered the realm when men and women were poverty-stricken, persecuted and despised—when it was worth a man's life to be known as a Christian. Am I right when I say that I do not believe that the people of Methodism are going to fall down on the job today? I wonder?

### A CALL TO THE CHURCH

The Woman's Missionary Council in annual session at Louisville, Kentucky, March 22-26, has faced prayerfully and fearlessly the present deplorable world situation and its implications and opportunities for the missionary enterprise and we are convinced:

1. That there was never so great an urgency that the missionary message be proclaimed at home and abroad as that which faces us today. Individuals and nations are in deperate need of spiritual help and they are ready to listen to the claims of Christianity as a solution to their problems.

2. That this need offers an unprecedented opportunity in the face of which it is a betrayal of a trust to drastically reduce missionary budgets, to recall or detain at home effective and tried missionaries or to close needed institutions.

3. While we are fully aware of the economic situation that makes giving difficult, yet we are convinced that the end of the financial resources of the church has not been reached or that we have yet begun to test the possibilities of sacrificial living and giving. Neither have we availed ourselves of the infinite resources of prayer. We, therefore, pledge ourselves here and now to sacrificial living and giving. We seek to impose upon ourselves the same heroic service as that of our missionaries.

4. We call upon the entire church to give a new witness to the world of faith in God and his power to work through human lives for the triumphant coming of his kingdom.

Mrs. J. W. Perry, President.  
Mrs. F. S. Parker, Secretary.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treasurer: John O. Evans, Raleigh, N. C.

### INSTITUTES WELL ATTENDED

The four institutes recently held in the Fayetteville district were well attended by young people, there being present a total of 140 young people and workers with young people, representing 28 churches of the district.

Our district director, Rev. E. B. Fisher, was present in each of these institutes and led the young people's group in a most effective way. In addition to a discussion of problems of organization, literature, and program in each meeting, the following goals for the district received special consideration and whole-hearted support:

1. The holding of two spring rallies for the young people of the district: June 8, at Raeford; June 9, at Ellerbe.
2. Special emphasis on prohibition in the program of each of the spring rallies.
3. Securing a charter for each department or division in the district.
4. Each group of young people in the district making a pledge to the mission special and paying that pledge by July 1.
5. Observance of Young People's Day and proper remittance of offering to John O. Evans, Raleigh.
6. Each group to be represented at our summer assemblies.
7. Quarterly reports to be made regularly to district director.

Special mention should be made of the fact that the attendance of young people at the Laurinburg institute exceeded all former records of attendance in any of our institutes in the conference. Congratulations to our district workers, as well as to the fine young people of the Fayetteville district!

### FIFTH AVENUE BUSY

"One hundred per cent of the teachers present and 36 of the 46 parents present" was the record recently made at the parent-teacher meeting of the intermediate department of Fifth Avenue church, Wilmington. A most interesting program was worked out for this meeting, under the leadership and guidance of the adult counselor, Mrs. L. M. Hall. In addition to special musical numbers and readings the following three-minute talks were made:

Parent, Child, and Church—a Triangular Relationship, Rev. L. M. Hall.

The Relation of the Parent to the Sunday School, Mr. Doshier.

The Importance of Regular and Punctual Attendance at Sunday School, Mr. Lucas.

The Relation of the Sunday School to the League Meeting, Miss Rackley.

Reaching the Unreached, Mr. Branch, general superintendent.

Using and Taking Care of the Sunday School Literature, Mrs. Williams.

Preparation of the Lesson and Expressional Activities, Miss Schaefer.

Some Department Aims and Needs, Mrs. L. M. Hall, counselor.

### DURHAM DISTRICT SCHOOLS

Widespread interest is being shown in the proposed standard training schools to be held in the Durham district, according to Rev. H. C. Smith and Mr. H. N. Haines, presiding elder and associate district director of Christian education, who have been into many parts of the district lately. Three schools have been planned to serve the district—one at Front Street, Burlington, for Alamance county; one at Durham, for Durham and Orange counties; and one at Roxboro, for Person and Caswell counties.

#### Burlington Faculty

Courses and instructors for the school at Burlington, to begin Sunday afternoon, April 23, at 3 o'clock, are as follows:

"Children's Work," Miss Corinne Little, director of children's work of the Western North Carolina conference, instructor. This course is for all nursery, beginner, primary and junior workers, and for parents.

"Building the Program for Seniors and Young People," Mrs. Earl W. Brian, instructor. For persons 16 to 23, inclusive, and for persons working with persons of these ages.

"Administration of Christian Education in the Local Church," L. L. Gobbel, instructor. For workers in the adult division and for pastors, superintendents, members of the local church board of Christian education, and others.

The second session of the school will be held Monday, April 24, at 7:30. The other sessions will be April 30, May 1, May 6, and May 7.

#### Durham School Plans

Courses and instructors in the Durham school will be:

"Teaching Children," Miss Corinne Little.

"Building the Program for Seniors and Young People," Mrs. Brian.

"Administration of Christian Education," Mr. Gobbel.

"Amos and Hosea," Dr. Gilbert T. Rowe.

The Durham school will begin at Duke Memorial church Tuesday evening at 7:30. The second session will be Wednesday at the same hour. And then on the two succeeding Tuesday and Wednesday evenings the other sessions will be held.

#### At Long Memorial

The school at Edgar Long Memorial, Roxboro, will begin on Tuesday, April 27, at 7:30. The second meeting of the school will be on Friday evening. Other sessions will be held on May 4, May 5, May 11, and May 12. The courses and instructors in the Roxboro school will be the same as in the Burlington school, as described above.

### SUNDAY SCHOOL DAY

Already orders have been received from nearly 250 Sunday schools of the North Carolina conference for Sunday School Day programs. Each mail brings additional orders, so that we are hopeful that the observance this year will be more widespread than in any recent year. The program, "The Faith That Shares," is very simple, attractive, and usable, and should be very effective. Sunday, April 30, is the time suggested for the observance of Sunday School Day. Any other more suitable day may be used, of course, but it is hoped that most churches will find it convenient to use the date suggested. It is a good time to rekindle in the educational work of the local church, and the offerings taken on this day could hardly come at a more opportune time.

### RALEIGH DISTRICT WORK

Rev. F. S. Love and his staff in the Raleigh district are making progress in the promotion of the district program of Christian education. In many of the quarterly conferences the presiding elder and all the members of his staff are present to discuss thoroughly the various items of the program. Following is an account of a rather typical quarterly conference program. We are indebted to Rev. Paul H. Fields, pastor of the Oxford circuit, and district director of young people's work, for this account.

"The second quarterly conference was held on the Oxford circuit Sunday, March 26, at Salem church. This conference was given over to a consideration of the organization and program for Christian education work in the local church. Under the efficient and inspiring leadership of our presiding elder, Rev. F. S. Love, a most interesting and helpful program was carried out. Members of the district staff associated with the presiding elder were present and made a real contribution to the work. The following spoke on the Christian education work in their particular field of activity: Mrs. F. S. Love, associate director of adult work; John O. Evans, associate director of young people's work; Miss Eugenia Herring, director of children's work; and Miss Lois Frazelle, associate director of children's work.

"A local church board of Christian education was set up in each church. The following have been chosen as chairmen of the local boards:

Shady Grove—R. D. Daniel.

Gray Rock—L. G. Harris.

Marrow's Chapel—Miss Dan Marrow.

Stoval—Miss Lillian Dean.

Hermion—E. T. Jones.

Bethel—C. R. Dickerson.

Salem—R. W. Crews.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### ATTENTION, PLEASE

Sunday School Day for our conference is set for May 7. Any other Sunday in May may be suitable to local conditions will do as well.

Sample copies of the program, "The Faith That Shares," and promotion material were mailed to you last Friday. Did you yet your copy? If so, please read it, then order from us the number of programs needed for your school. Same will be sent at once. Observe the day. Take the offering. Send proceeds to H. A. Dunham, Treasurer, Asheville, N. C., on Monday following.

The conference staff is giving the most widely extended service in proportion to resources ever offered in this conference. Stand by the board for more widely extended service and the board will attempt to give it.

### DISTRICT STAFF MEETINGS

Staff meetings were held with E. W. Fox of the Marion district and J. S. Hiatt of the Statesville district on last Thursday with an almost 100 per cent attendance in each district. Already Hiatt had made plans for as nearly 100 per cent observance of Sunday School Day as possible in the Statesville district, and Fox plans with his staff to put on the program in as nearly every church in the Marion district as possible. He is also making an appeal to each superintendent and to each pastor for the observance of Sunday School Day.

Miss Little presented the importance of the promotion of vacation church school work and had a fine response in both meetings. Mr. Kale took up the matter of the Home and Foreign Missionary Enterprise, and, judging from the response that he is getting from the district staff, an increased interest in this most important cause is being aroused in the whole conference.

### TWO STANDARD CLASSES

The executive secretary has just closed a very interesting class at Rutherford College in which there was an attendance of 65 people, 42 of whom met the requirements for credit. Among these was a large number of Rutherford College students. A high degree of interest was maintained throughout all the sessions of the class.

Mrs. John F. Kirk conducted a class at Central church, Spencer, on "Building the Program for Seniors and Young People," with an enrollment of 11 and 10 credits recommended.

### OUR VACATION CHURCH SCHOOLS Reaching Outward

Few churches are satisfied to gather their children in crowded spaces for one hour on Sunday in the hope that suffi-

cient guidance may be given to help them think and act in a Christ-like way during the following 167 hours of the week.

Understanding teachers are now saying, "We need more time. We need a time and place in which to live with the children we teach. We need an opportunity to get into their experiences and help them to 'learn by doing,' not by merely saying 'do unto others as ye would—'; an opportunity to lead them to discover God in all their experiences not just in the Sunday school hour; an opportunity for the Sunday school teacher to know, as she could not know before, that Frank must boss or quit, Ruth has little regard for property rights, Helen sulks when she can't have her way, and thus find the 'lessons' in the game or around the work table instead of on the printed page."

The vacation church school has come to offer such an opportunity. Each year more and more effort is being expended toward this end. Many more schools are held than are reported each year, but according to our records the increasing outward reach is most heartening, as is shown in the figures given below, reading the year, the number of schools, the number enrolled:

1930 .....	14—1343
1931 .....	27—2535
1932 .....	68—5360

### Comments From Workers in Vacation Schools

Looking over last year's reports we find many churches had larger attendance than they had planned for though no extra urge had been given to enrollment. A rather general reaction is that teachers and children expressed a desire for another vacation school. Some typical comments are given:

"Our school was a wonderful success. It was my first experience, but I hope to try again."—Mrs. W. J. Leonard, Welcome.

"We had a most delightful and successful vacation school. I never saw more interested, enthusiastic, faithful workers than we had. Children, too, were interested and loyal. Enrollment was greater than we expected."—Miss Clara Bell, Elkin.

"Our teachers said, 'Oh, two weeks is not long enough. Why do we have to stop when we are all so interested?'" (They are planning for three weeks this year).—Mrs. F. O. Dryman, Lake Junaluska.

"How the Nations Share is a most wonderful little book. Those lesson plans are marvelous. I thought I did not have time for this work. I intended to get them started and then leave, but found it so interesting and helpful to the children I stayed with them. The

boys and girls took much interest in the work and play. If the churches only knew the values of this work they would certainly attempt it. One junior teacher said she wished she had had the course and contact with her group a year ago, then she would have known so many things that would help her in her class work on Sunday."—Mrs. T. R. Flack, Rutherfordton.

"I have not said anything to our folks here about a vacation school, but after consultation with my director of religious education (meaning Mrs. McLarty), I find it will be impossible NOT to have one again this year."—Rev. J. B. McLarty, Rutherford College.

### Vacation School Materials

There is so much material, good, mediocre and poor, advertised that a careful evaluation of all is necessary. To guide you in this our church offers a carefully selected list from which to choose. Some of these courses suggested have been successfully used and then written by our own best equipped leaders in this work. Others are selected from all that is offered by other lesson writers.

This list will be sent you upon request. We will be glad to advise with you as to which of these courses may be most suitable for your church's first or second vacation school.

Let's offer our children the best! Let's help our teachers to learn through this experience the value of the best teaching practices of today!

### The Vacation School in the Small Rural Church

In the Lincoln circuit Rev. J. B. McLarty and his self-styled director of religious education, Mrs. McLarty, have held vacation schools for the past two summers. When asked what he considered the value of this enterprise in his work he gave the following outcomes as a part of the worth he had realized in this particular charge:

1. Through the vacation church school the workers learn to know and understand the children better. We learn the REAL problems of our group and can help them in these problems not only through the vacation school season, but most important of all we can then plan the year's work around these actual needs.
2. Change of attitude toward the church as merely a Sunday affair.
3. Increase in regular attendance in both the church school and preaching service.
4. Increase in church membership.
5. Through children's attendance in vacation school unchurched families were brought to church.
6. Increased interest and co-operation in what the church is attempting to do.
7. Improvement in worship services of the church and church school. Many of the young people (this particular vacation school included its young folk) realized worship experiences in the small group that lead to richer experiences in the regular church worship.

(Continued on page 27)

# North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

## PROGRAM

The Twenty-first Annual Session of the Woman's Missionary Society, North Carolina Conference, April 18-21, 1933, Edenton Street Church, Raleigh, N. C.

### Tuesday, April 18

3:00 p. m. Meeting of executive committee and district secretaries.

8:00 p. m. Hymn.

Anthem: "List! The Cherubic Host" (Gaul). Mr. W. H. Puckett and choir.

Scripture and prayer. Rev. E. C. Few, pastor Edenton Street church.

Duet: "Jesus Lover of My Soul" (Speaks). Mrs. Barrett Wilson and Mrs. LeRoy Thiem.

Sermon. Dr. W. W. Peele, pastor First Methodist church, Charlotte.

Hymn.

Communion service, conducted by Dr. F. S. Love and local pastors.

### Wednesday, April 19

9:00 a. m. Hymn.

Worship: "Joyous Service." Mrs. R. E. Brown, Kinston.

Solo: "I Will Life Up Mine Eyes" (Bartlett). Mrs. LeRoy Thiem.

Greetings. Mrs. N. E. Edgerton, president Edenton Street auxiliary.

Response for conference. Mrs. Herman Baum, secretary Elizabeth City district.

Organization.

Reports of conference officers:

Vice President—Mrs. H. J. Faison.

Rec. Sec.—Mrs. Walter Patten.

Conf. Treas.—Mrs. F. B. McKinne.

Supt. Supplies—Mrs. W. L. Knight.

Supt. Literature—Mrs. T. H. Sutton.

Hymn.

Demonstration of publicity by Mrs. M. T. Plyler.

Message of President, Mrs. A. M. Gates.

12:00 m. Introductions.

Announcements.

Solo: "Tomorrow Comes the Song" (Ambrose). Mrs. F. S. Love.

Worship: "The Challenge to Courage and Faith." Miss Mabel R. Howell, professor of missions, Scarritt College.

Dismissal.

1:00 p. m. Lunch.

2:00 p. m. Hymn.

Scripture and prayer by Rev. O. L. Hathaway.

Business.

Our Secretaries' Hour. Mrs. W. C. Chadwick.

Durham district, Miss Florine Robertson.

Elizabeth City, Mrs. Herman Baum.

Fayetteville, Mrs. G. Y. Jones.

New Bern, Mrs. Flora Kendall.

Raleigh, Mrs. Guernsey Hood.

Rocky Mount, Mrs. B. C. Thompson.

Wilmington, Mrs. E. R. Clarke.

Awarding of honor roll badges.

Awarding of Korean urn

Address. Deaconess Marian Needham, Brevard Institute.

3:30 p. m. Sessions committee meetings.

5:30 p. m. Pageant and dinner at the Methodist Orphanage.

8:00 p. m. Hymn.

Anthem: "Open Mine Eyes" (MacFarlane). Edenton Street choir.

Scripture and prayer. Rev. Robert Bradshaw, pastor Jenkins Memorial church.

Solo: "The Lord Is My Helper" (Adams). Mr. Barrett Wilson.

Address: "Is There a Case for Foreign Missions?" Miss Mabel K. Howell, professor at Scarritt College.

Hymn.

Benediction.

### Thursday, April 20

9:00 a. m. Hymn.

Worship: "Lives That Lift Up." Mrs. R. E. Brown.

Solo: "Let Not Your Heart Be Troubled" (Speaks). Mrs. L. D. Pender.

Business: Report of superintendent of Christian social relations. Miss Vara L. Herring.

Discussion: Best things done by auxiliaries.

Report of sessions committee on Christian social relations.

Address: "Our Enlarged Program." Miss Louise Young, professor at Scarritt College.

Address: "The New Rural Emphasis." Miss Mabel K. Howell.

Hymn.

Council message. Mrs. W. C. Chadwick, Mrs. G. Y. Jones.

Report of committee on extension of work and finance.

12:00 m. Introductions.

Announcements.

Solo: "O Love Divine" (Nevin) Mrs. E. M. Hall.

Worship: "The Challenge to Christian Living at Its Best." Miss Mabel K. Howell.

1:00 p. m. Lunch.

2:00 p. m. Hymn.

Scripture and prayer by Rev. A. S. Parker.

Business.

Address: Miss Alice Green, missionary to China.

Discussion: What the Young Women's Circles Are Doing.

Report of spiritual life and message committee.

Discussion of auxiliary achievements. Miss Elizabeth Land.

Report of study superintendent, Mrs. J. LeGrand Everett.

Report of sessions committee on study. Award of study jewel.

Award of study certificates.

Invitations for 1934.

Adjournment.

4:30 p. m. Fellowship tea. The home of Mrs. N. E. Edgerton.

8:00 p. m. Pageant: "Since Yesterday." An historical pageant, showing the progress of missions since the sailing of Melville Cox, pastor of Edenton Street church, Raleigh, the first Methodist missionary in 1832.

### Friday, April 21

9:00 a. m. Hymn.

Worship: "Abiding in Christ." Mrs. R. E. Brown.

Solo: "Beside Still Waters" (Hamblen). Mrs. Milton Howell.

Report of children's work. Mrs. J. C. Wooten.

Report of sessions committee on children's work.

Awarding of honor roll badges.

Awarding of banner.

Paine College Jubilee. Miss Louise Young.

Election of alternates to Council meeting.

Reports of standing committees: Standing Rules, Historical, Rural Life.

Report of committee on resolutions.

Reading of minutes.

Memorial service.

12:00 m. Solo: "God Shall Wipe Away All Tears" (Harker). Mrs. Barrett Wilson.

Worship: "The Challenge to Become Interpreters." Miss Mabel K. Howell.

Adjournment.

1:00 p. m. Lunch.

## NEW ORGANIZATIONS IN RALEIGH DISTRICT

A young woman's circle has been organized at Fuquay Springs with 20 members.

A young woman's auxiliary of 18 members was organized March 14 at Four Oaks with Mrs. Reid Adams, president, and Mrs. Florence Alderman, corresponding secretary.

A boys' and girls' world club was also organized at Four Oaks with Mrs. Katherine Adams as leader.

## EXECUTIVE COUNCIL ENJOYS DINNER

The executive council of the Woman's Missionary Society of West Durham Methodist church met at the home of the president, Mrs. J. C. Dailey, Tuesday evening, March 28. Sixteen members were present, and they together with the pastor and his wife, Rev. and Mrs. J. M. Culbreth, were served a delicious dinner. When all had finished eating, a business session of the council was held, at which time the quarterly report of the organization was prepared and various other matters discussed.

Mrs. L. L. Taylor, Garysburg, writes: "We are working to have an excellent Easter program on the third Sunday at Pleasant Grove church. Recently, our group sold chickens and eggs to help pay the fire insurance premium; we also made a quilt, the proceeds of this sale to go for our orphanage. We want you to know that we are still trying, with God's help, to go forward."



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### SPRING ZONE MEETING AT BROAD STREET

Mrs. R. H. Troutman.

The spring meeting of the southeast zone of the Statesville district was held recently in Broad Street church, with Mrs. E. J. Harbison, zone chairman, presiding.

The opening devotions were led by Mrs. A. J. Salley, who had for her topic "Christ Choosing His Disciples, Yesterday and Today," conducting a most inspiring service.

The visitors were welcomed by Mrs. George M. Foard, president of the hostess society. Inspiring reports were heard from auxiliary leaders all over the district. Mrs. A. D. Abernethy, the efficient secretary of the Statesville district, brought a message of encouragement to the women and outlined the year's work.

"Optimism" was the theme of a bouyant message delivered by Rev. Joseph Hiatt, presiding elder of Statesville district, who was a most welcome visitor. Two reports of special interest were those given by Mrs. Geo. M. Foard, conference superintendent of supplies, and Mrs. T. V. Goode, district superintendent of social service. Entertainment features of the afternoon included the music by the junior choir of Broad Street church, which added much to the pleasure of the program, also a short play presented by the young woman's circle of Broad Street. This playlet, cleverly presented, emphasized the advantages to be obtained from the World Outlook.

### MEETING AT LEXINGTON

Mrs. L. L. Barbee.

The Woman's Missionary Society of First church, Lexington, had a most interesting meeting on Thursday, March 9, at which time the book, "Christ and the Coming Kingdom" was reviewed by six ladies, each presenting a chapter. We were honored by the presence of Mrs. J. B. Hurley, wife of our pastor, and her daughter, Mrs. W. C. Chadwick, of New Bern. Mrs. Chadwick very graciously consented to give one of the chapters and in a most inspiring and instructive manner portrayed the needs for Christ in the Orient and other lands, today as never before, and stressed the necessity of the maintenance of the mission stations and our support of the missionaries. Each lady, very earnestly and beautifully, presented her topic.

Dr. and Mrs. Hurley and Mrs. Chadwick were honor guests at luncheon and added much to the pleasure of the noon hour.

We greatly missed our president, Mrs. Brannock, who was detained at home by the illness of her husband, but we were glad to have as her substitutes, Mrs. Carmichael, who presided in a very efficient manner and gave an inspirational Scripture reading. The day's program was interspersed with songs and prayers and at its close we felt that we had spent a most profitable and worth while day.

### EASTER—HE ROSE AGAIN

Mrs. E. M. Anderson.

The crucified the blessed Lord  
In agony and pain;  
He died upon the cruel cross,  
But he arose again.

They laid him in the darksome tomb,  
His loved ones wept in vain;  
They thought to see his face no more,  
But he arose again.

They came with spices to the tomb,  
Where they had seen him lain;  
They knew Death claimed him for his own,  
But he arose again.

O let us on this Easter morn  
Turn from earth's joys so vain,  
And look on Christ who lives above,  
For he arose again.

When sorrow comes into our lives  
And pleasures lure in vain,  
Rejoice forever in the thought  
That he arose again.

When Death has claimed a loved one fair,  
And hearts are full of pain,  
O whisper softly unto them  
That he arose again.

O think not of the shadowy tomb,  
Its seal is all in vain,  
The Saviour saith, "I am the Life,"  
And he arose again.

### WESTERN NORTH CAROLINA CONFERENCE PROGRAM, APRIL 18-20

#### Tuesday (18th)—Evening

8:00. Hymn 116: "O Worship the King."

Worship service subject, "Unto the Hills." Rev. Wade Johnson.

Special music.

Council message. Mrs. W. R. Harris.

Special music.

China. Miss Naomi Howie.

#### Wednesday (19th)—Morning

9:00. Hymn 233: "The King of Heaven His Table Spreads."

Communion service. Rev. L. B. Hayes.

Organization.

Report of officers:

Vice President—Mrs. W. W. Hagood.

Editor of Advocate—Mrs. W. R. Harris.

Supt. of Supplies—Mrs. George Foard.

Supt. of Literature and Publicity —

Mrs. A. L. Thompson.

Secretary Young Women's Circles —

Mrs. J. Frank Spruill.

Treasurer—Mrs. P. N. Peacock.

10:00. President's message. Mrs.

Chas. C. Weaver.

Messages from China. Dr. Fred P.

Manget, Miss Naomi Howie.

Announcements.

Special music.

12:00. Worship: "How Can God Be-

come Real to Me?" Dr. Fred P. Manget.

#### Wednesday Afternoon

2:00. A service of remembrance. Mrs.

H. A. Dunham.

Report of spiritual life committee.

Mrs. C. E. Exum.

Election of officers.

Report of superintendent of children's

division. Mrs. George Hoyle.

Mission and Bible study. Mrs. M. B.

Goodwin.

4:00. Group meetings.

#### Wednesday Evening

8:00. Hymn 101: "A Mighty Fortress Is Our God."

Worship. Rev. C. N. Clark.

Special music.

Present conditions in China. Dr. Fred

P. Manget.

Benediction.

#### Thursday Morning

9:00. Intercession. Miss Mary F. Floyd.

Brevard Institute. Miss Daisy Ritter.

Bethlehem House. Miss Margaret Gray.

Report of conference secretary. Mrs.

W. R. Harris.

Report of committee on status of women. Mrs. O. R. Brown.

10:00. Symposium. District secretaries: Asheville—Mrs. V. L. Stone.

Charlotte—Mrs. C. E. Wakefield.

Gastonia—Mrs. Joe Nixon.

Greensboro—Mrs. M. R. Banner.

Marion—Mrs. O. J. Mooneyham.

Mt. Airy—Mrs. J. L. Woltz.

Salisbury—Mrs. Z. V. Moss.

Statesville—Mrs. A. D. Abernethy.

Waynesville—Mrs. G. L. Hampton.

Winston-Salem—Mrs. J. G. Sterling.

My Chinese Friends. Dr. Fred P.

Manget.

Soochow. Miss Naomi Howie.

Announcements.

Special music.

12:00. Worship: "'Ye have not chosen me, but I have chosen you' (Jesus). Why?" Dr. Fred P. Manget.

#### Thursday Afternoon

2:00. Hymn.

Scripture and prayer. Mrs. W. W. Hagood.

Pledge service.

Invitation for next annual meeting.

Committee reports.

#### Thursday Evening

8:00. Hymn: "O love that will not let me go."

Worship. Rev. T. R. Wolfe.

Report of superintendent of Christian social relations. Mrs. Onlie Brown.

Address. Mrs. E. L. McKee.

Special music.

"What Is That in Thine Hand?" Mrs.

W. A. Newell.

Benediction.

Meeting of the executive board.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### NEW LIFE

Outside the window from where these lines are being dictated is an oak tree which persists in carrying many of its dead leaves through the entire winter. But now the sap is flowing from its roots up through the tree and out the limbs so that the new buds for new leaves are pushing the old dead foliage off and it is falling to the ground to be raked up and placed on the compost heap. New life is coming to take the place of the old. Let us hope that this is symbolic of the removal of the dead leaves of depression by new and fresh foliage of better days. The Children's Home welcomes the passing of winter and the coming of spring. It would also welcome the passing of hard times and the coming of more prosperous days.

### BAREFOOTED DAYS

"Mr. Woosley, how long will it be till we can go barefooted? It's getting awfully hot and you don't know how hard it is to lift these old heavy shoes. Let us pull them off and go barefooted." Such statements are being directed to the foster father of a large group of primary and junior boys and girls here at the Children's Home. It is always a matter of some indecision as to when is the proper time to discard shoes and prepare for tender feet to plant themselves down on mother earth with its dampness and with its rocks, roots and other obstacles which sometimes get in the way of toes. At any rate, barefooted days are here again.

### A FINE GROUP

During the past week Rev. R. W. Bradshaw, a former member of our staff of workers, conducted our series of religious emphasis meetings. The spiritual life of our family has been toned up quite perceptibly. Among other evidences of our interest in spiritual affairs is the fact that a fine group of boys and girls gave their names for church membership, and, after being carefully instructed by Mr. Bradshaw in what constitutes a good church member, these boys and girls were baptized by Dr. Charles C. Weaver, our pastor, at the opening service of our nine o'clock Sunday school here on the Home grounds yesterday morning. At the following 11 o'clock service at Centenary church they joined a similar group of other children in vows of church membership before a large congregation of friends and parents. Our annual church joining day is on Palm Sunday and our children look forward to it with anticipation.

Some of them make their little pledges to the church budget before they actually have an opportunity to join the church.

### THEY LOVE HIM

Robert W. Bradshaw is more than an ordinary man to our boys and girls. For nine years he was at the head of our school and director of our athletics. Most of our older boys and girls know him quite intimately as their leader and friend. Mr. Bradshaw knows how to talk to youngsters. But better than all that, he knows how to live a fine life before them. What he speaks is much louder than what he says. Such is the type of fellow we desire to lead our children into spiritual growth and development.

### PICTURE YOURSELF ARRANGING FOR A BIG APRIL FIFTH SUNDAY OFFERING

### A MORNING TONIC

Monday morning is not just the best time for a fellow at the Children's Home to be in a high state of exuberance. It is the morning following a usual strenuous Sunday. However, this morning your humble servant has received a tonic from Francis E. Shore, a brother of Rev. P. L. Shore, who comes in with the statement that he desires to pay all the balance of the ten per cent apportionment for Mount Pleasant on the Rural Hall circuit. He further states that he and his people are anxious to get this payment out of the way so that they can proceed with the building of their new church, which has already begun and which Brother Shore thinks will be completed and ready for dedication by Thanksgiving. The building is to be modern in every way and, in addition to a large and commodious auditorium, will have rooms for ten Sunday school groups. Brother Shore states that the Rural Hall circuit is very fortunate in having Rev. C. M. McKinney as its pastor. He says that every church on the charge is showing quickened interest.

### SOME HELPERS

Recently Mrs. W. M. Waggoner, a fine woman and a member of Burkhead church, Winston-Salem, came to the Children's Home and asked to clothe one of our fine little girls. Mr. and Mrs. Waggoner are already very liberal in their contributions to the Children's Home. This is an added help.

A few days ago Mrs. W. J. Miller, wife of the pastor of West Greensboro circuit, directed a fine group of friends

from the Gleaners class at Muir's Chapel to the Children's Home to select a lovable little girl to clothe. We gave them one.

The following day Supt. R. E. Mottinger, accompanied by his good wife and Mrs. M. M. Clinard brought an Easter pounding to the Children's Home from Fairview Sunday school on the Thomasville circuit. They left with us evidence of their love and devotion for our children.

Quite a large number of other groups who claim children here for clothing and special gifts have this spring remembered them in a very fine way. There are too many on this page, but their names are written down on the record kept by our heavenly Father of those who love his little children.

### ERLANGER

Our singing class had a wonderfully good time with Rev. D. R. Proffitt and his Erlanger congregation last night. The church was crowded with friends and our children rendered their program as if they were inspired by those who love them. Brother Proffitt is always mindful of the interest of our children and we were glad to be with him again. At the conclusion of our program Rev. A. S. Raper, a former pastor of this congregation, made some very fitting remarks, remarks that kept the congregation bubbling over with laughter. I have never heard Brother Albert Sidney do any better, and I have heard him many times.

### A SIX PER CENT DRINK

"A beer salesman failed to make a sale yesterday at Methodist Children's Home. In high spirits the dealer approached Supt. O. V. Woosley, proposing to substitute beer for the present dominant milk beverage. He got little encouragement from the superintendent. In fact, Mr. Woosley pointed out the fact that he simply 'mashed in' a few bushels of feedstuffs for the Children's Home Holsteins and Jerseys every day and these faithful animals kept the very best beverage 'on tap' for the children day and night.

"In fact," the superintendent declared afterwards, 'the dealer had little to offer us. Our cows furnish us 'stuff' which tests sometimes better than six per cent. And that is butterfat, too.'—Winston-Salem Journal.

### HELP US CLEAN UP

The Children's Home has always used a lot of soap. Now it proposes to use a lot of soap coupons. We want our friends to send us their Octagon soap coupons in large quantities. We think that many of our friends will forego this satisfaction of securing for themselves the premiums which can be obtained from these coupons and donate them to the Children's Home. Our financial situation is now at such a low level as to cause us to appeal in every legitimate way for increased help. Come on, you users of

(Continued on page 27)



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

## FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

"But what I was most pleased with was the girls I saw. Somehow the Methodist Orphanage seems to allow individual development in the children as in no other place I have ever seen. I congratulate you and your board on this achievement."—Mrs. Plato Durham.

\* Every week friends call on us. It is a pleasure to have them to drop in to see the children. I wish I had sufficient space in the Advocate to write about each person who pays us a friendly visit but such is not the case. A cordial invitation is extended to ministers and church members to call to see us whenever they are in Raleigh.

## "THE SUNRISE"

Each morning the sky is purple and gold,  
The glory of God is there to behold—  
There are scarlet lines interwoven with blue,  
Revealing a radiant crimson hue,  
The golden sun comes over the trees,  
Poor and rich marvel at what he sees,  
The work of God in nature's hand,  
Shows his glory and power to every man.

Lillie Koonce,  
Member of Orphanage Family.

Long Memorial church is considered one of the most desirable appointments in the North Carolina conference. Roxboro is a cultured town and our church is strong, having many substantial citizens in its membership. The Rev. J. F. Herbert is the wide-awake, inspiring pastor of Long Memorial church. He has had the best advantages colleges and universities could give. With all his fine training he is a spiritually minded preacher of the Word. His daily walk is in keeping with his pulpit utterances and that makes his ministry effective. I had the pleasure of dining with him the first Sunday in this month when our singing class gave a sacred concert in his beautiful church. Long Memorial church is doing much for us in a financial way which is appreciated to the fullest extent.

It is just a short while before the women of the North Carolina conference will be assembling in large numbers at Edenton Street Methodist church. All of us are looking forward with keenest interest to their visit to our Orphanage.

At 5:30 p. m. a program will be rendered in our auditorium complimentary to the delegates, visitors and friends attending the conference. Supper will be served in our spacious dining hall for all delegates and friends who wish to be with us. It will be necessary for us to know by Wednesday morning the number who will dine with us Wednesday night. Here is hoping that we will have a large number of women as our guests Wednesday p. m. at five thirty for the sacred concert and supper.

\* \* \* \*

A year never goes by without our singing class being invited to give a sacred concert at Duke Memorial church, Durham. In that great church the Methodist Orphanage numbers many staunch and enthusiastic supporters. The thing that I appreciate most about the tender ministry of the church is that the giving is done in such a beautiful spirit. As I think of this wonderful help, a deep sense of gratitude wells up in my heart for such friends.

Duke Memorial church is one of the great churches of the North Carolina conference. Dr. W. A. Stanbury is the pastor of this influential church. It is a well recognized fact that Dr. Stanbury is one of the outstanding preachers and scholars of Southern Methodism. Because of his inspiring leadership and ability, his friends think the next general conference would honor itself by electing him to the Bishopric. As a great preacher and leader he would measure up to the best traditions of the men who have graced that office. North Carolina has the best opportunity it has ever had to elect one of our worthy preachers at the next general conference to the office of Bishop.

In being a child of God, that great and powerful King,

To me means joy, peace and hope, in fact it means everything.

No father, mother, brother or sister ever loved as he.

He sent his only begotten Son to suffer and die for me;

He makes light for me in darkness, is ever by my side;

When I'm perplexed and tempted he is a faithful guide.

In happiness and sorrow, he cares for me everywhere;

He gives me everything I need, if I talk with him in prayer.

My Father rules both earth and heaven, he sits upon a throne;

What shall I fear, I am an heir, he never forsakes his own.

—Lelia Payne.

It was at a meeting which the late Bishop Boyd Carpenter was addressing, when he was asked by an interrupter if he believed that Jonah was swallowed by a whale.

"When I go to heaven I will ask Jonah," said the bishop.

"But supposing he is not there!"

"Then you will have to ask him," was the reply.

Ease that sore spot  
and SLEEP



"A little Sloan's will soon put an end to that twitching pain."  
"I hope so. I've hardly slept since this last damp spell started."

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## Sunday School Lesson

APRIL 16 (EASTER)

By F. B. Stockdale

Jesus Transfigured

Mark 9, 2-8, 17, 18, 25-29.

Golden Text—And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1:14.

Easter is one of the favorite offsprings of Christmas: Christmas brings to us God manifested in the flesh. Easter brings to us the light that manifestation throws upon the subject of death. The death of Jesus is not the end of the manifestation of God in the flesh; the risen Christ may be thought of as the last word to human life said "in the flesh." Since his resurrection from the dead nothing has happened, in the flesh, to add luster to the light his resurrection brings to men. What occurs after his resurrection, as a result of it, must be viewed as belonging to the world his resurrection reveals. Pentecost is a spiritual matter. All God has to say to men in the flesh has been said, and the sum of it is that while the flesh dies, man does not die; personality perseveres, and we shall live beyond the grave.

### Great Statements

Paul repeats by letter what he had told them by word of mouth. There is the suggestion of surprise that he should have to repeat. To him the gospel was such that he could not comprehend any one forgetting it or needed its repetition. It is so startling in its nature, and so revealing beside, that he could not fathom any mind ever losing the thrill that it should bring. To have heard it once should be enough to fasten it on the mind as a perpetual wonder.

The assertion of what he had done is rather a complicated statement: "I declare the gospel I preached and you received and in it stand. By which ye are saved. If you do not forget what I preached." Unless the whole thing is a joke, it will pay to ponder each phrase of this involved statement.

Now turn to the statements and note their far-reaching import: First, Christ died for our sins. Whatever we may believe about human sin, however we may explain the relation of the death of Christ thereto, the fact he "died for our sins" is basic in the gospel. To deny either one or the other is to be without a gospel.

His death and the sins of the world are eternally linked together as cause and effect. Had there been no sin there would have been no Calvary; the first is the reason for the second. That fact is the foundation of our salvation. He died because of them, he died for them, say it

as you will, but do not forget they are eternally linked together.

"He was buried." The saddest funeral the world has ever known. Those who attended it not only buried his body, but also their hopes. All that "God manifested in the flesh" had meant to them was now engulfed in a hole in a rock covered with a stone. Blacker days have never hung over the minds of men than was the lot of those who carried Jesus to the grave. The New Testament makes no comment on their condition of mind; inspired writers know better than to attempt the impossible. "He was buried" is a short statement, but it reveals a tremendous experience.

The crowning statement of this series is, "He rose again." The fact of his resurrection is as real as was his death and burial. If the death of Christ for our sins is the foundation of the gospel, then his resurrection gives us a finished gospel. In these three statements we have the completed work of Jesus; the gospel is a finished product.

Paul adds verification to the fact of the resurrection, so far as humans can verify such a fact. No sensible mind would ask more testimony: "He was seen of Cephas, then the twelve, then of more than five hundred at one time, after he was seen of James, then of all the apostles, and last of all he was seen of me." These were not all the people who saw him, but enough to verify the news—"Jesus is risen from the dead." Thus Paul verifies the resurrection by testimony and experience.

### Results

Christ is the "first fruits." We are in the harvest field and gather what is first to ripen; what this is the coming harvest will be. The resurrection of Jesus is the pledge, in attainment, of what is to come to all. To the mind of Paul life does not ripen us for death, but death ripens us for life.

Again: the results of Christ's resurrection are universal. There was no conditional immortality in this part of Paul's writings. The benefits of the resurrection are as universal as the results of sin. "By man came death; by Man came also the resurrection." "As in Adam all die, even so in Christ shall all be made alive." The benefits of his death are conditioned on our attitude toward it, but the benefits of his resurrection are unconditional. One does not have to believe to give validity to its benefits: "all" in both cases has the same meaning; "all" die in Adam, "all" live in Christ.

Then Paul reverts to the idea of the harvest. Christ is the first fruits, then they that are his at his coming. There is no doubt that to the mind of Paul the resurrection of the dead was a spectacular affair; it was to occur at one and the same time, as one reaps in the harvest field. There is no need to doubt the fact with which he is dealing because he applies it in a way that we have outgrown. No theory of the planets blots them out of the heavens. Their

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verity and our theories are distinct the one from the other. The changing theories the generations may adopt regarding the applications of the resurrection in no way touches the fact itself. He did rise, and the benefits of his rising are ours, however we may blunder as to the way those benefits will be applied.

The processes of mind by which he arrives at the idea that the resurrection of Jesus gives him the right to reign, are not given. He maintains that right does belong to Christ, and that he shall subdue his every foe, "and the last enemy that shall be destroyed is death."

#### Questions for Discussion

1. How are Christmas and Easter related?
2. How can men forget the gospel message?
3. What three assertions are made?
4. Is the witness to the resurrection of Jesus sufficient for an honest mind?
5. What are the results of the resurrection?
6. Does a wrong theory invalidate a fact?

—Christian Advocate (N. Y.)

#### THE WORTH OF GRUMBLING

Grumble, if you think you must,  
You'll find no profit in it.

If rain has spoiled your gaining chance,  
The grumble will not gain it.

If grumble seems to give you ease  
Then grumble on a plenty;  
Don't grumble just a dollar's worth,  
But grumble worth a twenty.

Then put your grumbles in the scales,  
Their worth fix high and higher,  
And advertise throughout the land;  
You'll never find a buyer.

To grumble is a waste of time,  
A waste of vocal power;  
It never had an ounce of good,  
And never graced an hour.

Then cut the grumble root and branch,  
With good cheer paint the hour.  
If rain has spoiled some hope of yours,  
It helps to grow a flower.

—Gospel Herald.

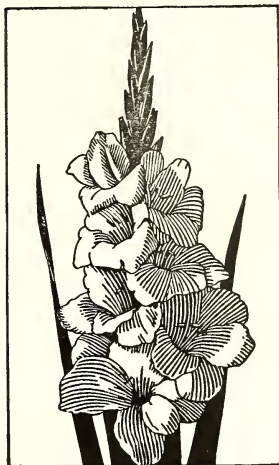
#### EASTER

Everyone knows  
The Scriptures say  
That Jesus rose  
On Easter day:  
As breeze that blows,  
He flew away.

I do not praise  
His power to rise,  
In by-gone days,  
To distant skies,  
With robes ablaze—  
And gleaming eyes.

My bosom swells,  
A tear doth start,  
For Him who dwells  
Within my heart—  
Transforming hells  
To works of art!

—M. B. Andrews.



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Pride of Wanakah, Lavender Rose  
Select any of the above fine varieties  
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40 for \$1.00

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These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

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Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pittiers Triumph, Large Salmon  
Orange  
Vellchenblau, Fine Dark Blue  
Marmorata, Smoky Lavender  
Any of these Prize Winners, large  
size No. 1 bulbs, 20 for \$1.00

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## YOUTHFUL ASPIRATIONS

Let ev'ry youth with hand and brain  
Go forth to dare and do,  
And with a heart for God and right  
Be found both brave and true.

A noble purpose should be his,  
A godly, clean desire;  
And girded by his faith and will  
For something great aspire.

Let time and means be wisely used,  
With energy and zeal;  
For ev'ry one who would succeed  
Must be a hero real.

The stumbling-stones o'er which some  
fall,  
Defeating life and soul,  
By others are made stepping-stones  
With which to reach the goal.

Don't yield to grim discouragement,  
Nor fall into despair;  
For you may climb the hills of fame  
If you will do and dare.

Think not your road more rough and  
steep  
Than other's feet have trod,  
Which led them to the goal of life,  
And home at last to God.

If many times you fail and fall,  
Rise up and go again;  
Don't think yourself dead in defeat  
When yet you feel the pain.

For dead men cannot feel nor breathe;  
They've done what they can do;  
But know as long as life remains  
Still hope remains for you.

Resolve to be a soldier brave—  
A hero in the fight—  
For what you know is worth your best,  
Then toil with all your might.

Aspire for things both great and good  
And strive to thus attain;  
Make sure that you are living so  
You'll not have lived in vain.

And then upon your noble head  
Will rest the victor's crown  
When you have finished all your task,  
And laid your life's work down.

Rev. Walter E. Isenhour.

LAUGH, BUT THINK OF WHAT'S  
AHEAD

But we can't laugh too long. The situation, however funny, is at bottom too serious for inextinguishable hilarity.

For we know just what is going to happen when or if the Eighteenth Amendment is repealed, and the wets know it, too. Already they surmise it, for there are a hundred signs that they are beginning to hem and haw, to hedge, and halt and run to cover. They are frightened at the prospects of their own success.

For there is not a policy which they advocate, not a method which they suggest, not a rule or regulation which they propose, for the control of the liquor traffic, that has not been tried and tried again, with results of public demoralization, human misery, poverty, crime, de-



spair, which made inevitable the very prohibition which is now rejected.

The wet regime will simply be history lived over again, that's all. We know what's coming tomorrow, because we remember, some of us, what came yesterday. And when this comes, the wets are

not going to be allowed to forget or ignore it, so far, at least, as I am concerned.—John Haynes Holmes.

LIFE TEACHES THESE CHILDREN  
NEW TRUTH

My pupils have seen their own fathers, who have been faithful, thrifty, prompt—everything we are teaching their children to be—yet who must now walk the streets and beg for bread.

They have seen a steel mill that ordinarily employed 6,000 men purchase new machinery until it could retain the same volume of production with only 2,000 men.

They have seen this same mill lay off the 2,000 men two weeks before Christmas, and then two weeks after Christmas hire them back at wages cut one-third. During this enforced vacation these same children heard their fathers read in the newspapers how the same mill earned and paid greater dividends during the preceding three months than ever before in its history. . . .

Dare I teach my pupils as I was taught? Dare I repeat the platitudes I learned? . . . With the mechanical progress of a thousand years condensed into fifty, with life changed while we were just preparing ourselves for the older order, with a material civilization running amuck—what shall I tell them of the morrow?—Professor LeRoy Burton.

No one yet knows how far we may have to go in sharing our available resources with those in immediate need; we know only that what we have been able to do is not enough.—Homer Folks.

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE



### DOES NOT LIKE TO BE A WORM OF THE DUST

Q. Why are so few men active in church work?

A. Men are not responsive to emotional appeals to the extent that women are. They resent the usual exhortation from the pulpit for emotional and humiliating exhibitions which to them are embarrassing and in their opinion tends to reduce their influence for good among their fellows, rather than to augment it. This opinion is supported by the fact that the few men who do respond to this type of preaching are considered as fanatics and are not taken seriously by their fellow men, or even by the preachers themselves. Let the pulpit proclaim the manhood of Christ and appeal to the courage of men rather than exhort them to this "worm of the dust" attitude. The world is well supplied with human worms already without trying to convert any more to that state.

This applies only to man's attitude to man, and not to his attitude to God.—An average layman.

W. N. C. BOARD OF EDUCATION  
(Continued from page 19)

8. In the discussion groups these young people realized that they could and should look to the church for help in the solution of their problems. They realized very keenly their own responsibility toward making the church what it should be.

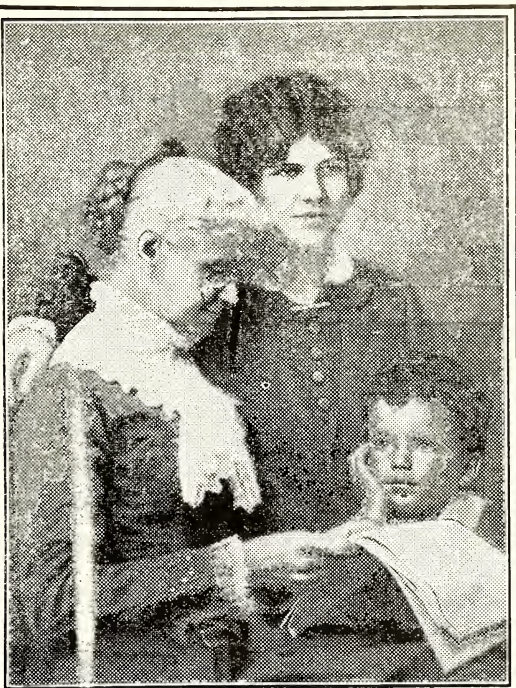
In brief the effort has been well spent in the vacation church school. To visit in the homes and hear the children's enthusiastic accounts of what they are doing at church and to hear parents say that these children seem to live for the time to go back to the church, makes us rejoice because we have provided these happy associations connected with their church experience. Through such experiences these children are given a chance of growing up in increasing love for and dependence upon their church and their church, in turn, can depend upon them.

CHILDREN'S HOME  
(Continued from page 22)

Octagon soap, and give us the benefit of your coupons. You will help us clean up an embarrassing situation.

### TRI-STATE CONFERENCE

The program for the Tri-State Conference of Orphanage Workers, prepared by Rev. A. S. Barnes, Rev. C. K. Proctor and the writer, has been completed and is being mailed out to orphanage workers in North and South Carolina and Georgia. Some 25 speakers are listed on the program, among them being Dr. Elbert Russell, Dr. Harry W. Crane, Professor Edward W. Boshart, Miss Lily Mitchell and most of the outstanding orphanage leaders in the three states mentioned. The conference is to be held at the Methodist Orphanage, Raleigh, April 25-26, and Brother Barnes is preparing to entertain it in his usual superb way.



## LYDIA E. PINKHAM and Her Great Grandchildren

If Lydia E. Pinkham were alive today she would be 114 years old. Her descendants continue to manufacture her famous Vegetable Compound and the integrity of four generations is behind the product. By accurate record, this medicine benefits 98 out of every 100 women who report after taking it. You can be almost certain that it will help you, too.

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NORTH CAROLINA CHRISTIAN ADVOCATE

# Children's



# Storyland

## EASTER AT EMMAUS

By Julia Redford Tomkinson.

The home of Cleopas was a small but comfortable dwelling, kept in order by his daughter, Mary, who had been the light of his life and the comfort of his heart, since the death of her mother.

Mary was alone in the house one afternoon not long after the Feast of the Passover. Her father had gone early to Jerusalem, being sorrowful because of the report of the death of the Nazarene prophet, Jesus, on the cruel Roman cross. The prophet was a familiar figure in the village and more than once had sat at meat in the home of Cleopas.

"May I come in, Mary?"

"Yes, Anna; come and stay with me."

"Where is my uncle?"

"He has gone to Jerusalem. Have you heard, Anna?"

"Yes, my brother Philip says that it is true beyond a doubt, that Jesus has been crucified. I wept all night. When will your father be home?"

"Tonight. Can you stay with me?"

"Yes, Sarah is with mother and the little ones."

"Now, Anna, I must make my bread for the evening meal; but my heart is breaking. I am thinking of the day when I sat by the road in front of the house—a poor little crippled child, with lame feet and a misshapen back. You remember, Anna?"

"Oh, yes."

"Jesus came near and held out his hand and said, 'Little maid, come to me.' And I, who could scarcely walk, ran to take his outstretched hand. He passed his hand over my poor back, always full of pain, and, lo, at once I stood straight and strong to grow tall and vigorous, as you see. And now they have killed him for the good he did."

Mary burst into uncontrollable sobbing. Anna wept in sympathy. "Our poor little Philip, born blind, now a strong and seeing man, he also healed."

The hours passed, and the table was spread for the evening meal. Mary placed the fresh, fragrant bread upon the board and waited for a familiar greeting.

Her father came in with other two. "He is the Lord," murmured Mary, her hands clasped tightly over her throbbing heart. As they sat at meat, she whispered, "Master, wilt thou eat my bread?" He answered softly, "Mary, I will eat thy bread," and none but herself heard the word. He lifted a pierced hand to take the loaf and with blessing broke it in twain. Then he was gone; but a soft radiance filled the room, and their hearts were thrilled with tumultuous joy. "He is the Lord!" cried Cleopas. "The Lord!"

## SPRING CHEER

"We're in a depression," scolded the crow,

"And everything's going to pieces, I know."

To a glad little home-coming robin he said:

"You haven't a place to lay your head.

"For your last year's nest in the maple tree  
Is blown away." "What's that to me?"

Trilled the robin, gaily. "I'll build another.

Don't feel so discouraged; it's spring-time, my brother."

To the brook he remarked: "You're free at last;

But think of the ice that held you fast!"

"Why think of that now?" the merry brook bubbled;

"With woes that are past we should never be troubled."

"Your old limbs, apple tree, must your spirits depress."

"Oh, no!" she replied, "for I have a new dress."

The crow was still in a doleful mood  
When he flapped away into the wood.

And there he found Mayflowers in bloom;

To them he spoke in a tone of gloom:

"You'll soon be a prey to the people who loot;

Perhaps they will pull you all up by the root."

"Yes, that might happen to tender corn  
When crows are around, some future morn,"

A Mayflower said, "but why should we fear,

And worry, each minute, now springtime is here?"

At last the crow had learned one thing:  
Folks shouldn't grumble in the spring.  
—Zion's Herald.

they echoed and fell on their knees. "Did not our hearts burn?" "Mary, you knew him first." "Yes, my father, when he entered the door and he ate my bread!" she cried with shining face.

"We must go back to Jerusalem at once. Are you afraid, my child?"

"No, Anna will stay with me. Will you not, Anna?"

"Yes. Uncle speak to my mother as you go."

Shadows of night fell upon the humble home. Anna said, "Mary, I feel as if Jesus were here, do you?" "I do indeed." "See, the morning is breaking, I must go home."

Mary made bread for many years and after that Easter day her kneading-board was like an altar place. "The Master ate my bread," was her litany.

She fed the hungry in his name and heard often his tender word, "Mary, I will eat thy bread."—Zion's Herald.

## THE LOVELIEST THING

It was at Borthwick Castle, that frowning, fortress-like building not very far from Edinburgh. Queen Mary of Scots once fled there, but she and Bothwell had to escape from it in a hurry.

Margaret and Hannah and John Ford were slowly going all over it. To look up at the great solid wall, with its slits of windows from which the archers watched long ago—where a mark showed just where Cromwell had smitten on it—was marvelous enough, but when the gracious lady who lived there, and was acting as guide, showed them over the rooms it was more marvelous still.

"When you have seen it all I will give a prize of half a crown to the one who tells which is the most wonderful thing inside," promised Aunt Sadie, the American aunt who loved giving little presents, and who had been all over the place the day before, so now rested on a sofa in the great dining hall while the others were led up the winding stone stair.

The castle was certainly full of beauties and surprises.

There was the great hollow place in the wall where a fine old bureau stood; there was the old oratory in another recess. Downstairs there was the ancient chair in Bothwell's room, and also an ancient pilgrim's staff by the huge fireplace. A quaint red tapestry lined one bedroom wall. There was a four-poster bed and many beautiful old rugs.

When at last they crowded round Aunt Sadie, again busy with her reading of Scotland's guide-book, all three children were ready with their "loveliest thing."

"I say the musician picture in the bedroom."

"I say the tiniest tower room."

Thus spoke Margaret and John. But Hannah said quietly:

"If you'll walk upstairs a little way, auntie, I'll show you what I think the loveliest thing."

And half-way up, in a deep embrasure in the thick wall, Hannah showed her



aunt a couple of white pigeons's eggs lying peacefully side by side.

They were so safe, hidden away in that deep, quiet ledge, that the parents had not hesitated to fly off for a little recreation.

"You've won the prize! A little life in this home of the dead past is so very precious," said Aunt Sadie.

And the two went back to watch, for a time, and soon were rewarded by the flap of gray wings, and by arrival of the mother pigeon with her shining breast feathers, come to keep those eggs warm once more.—My Magazine.

#### DONALD AND THE ROLLER-SKATES

By Alice Annette Larkin.

Arnold and Beverly liked the little town in which they had recently come to live. They liked the wide cement walks in front of all the homes on Cherry street. Already they had spent hours skating up and down them.

But today they were not having their usual happy time. Of course they were glad that Donald Deane, the small boy next door to them, had received roller-skates on his birthday. But they didn't enjoy waiting for him every time they wanted to skate to Uncle Henry's store at the end of the street, or to other places. Roller-skaters had to learn to keep on their own feet, but Donald was always falling down.

"I haven't an ounce of patience left for him," declared Arnold, as he watched Donald pick himself up for the seventh time that morning.

"You can't weigh patience by ounces," laughed Beverly, "but I've certainly used up a lot trying to help him. We'll have to hurry now if we're going to ask Uncle Henry to show us the new games."

And Beverly and Arnold skated away, leaving Donald to follow if he could. He seemed ready for another fall, for his arms were waving wildly as he tried to keep his balance.

"Wait a minute! Oh, please wait!" he called.

But no one answered, and soon he lost sight of Beverly's red coat and hat.

Half-way to the store, Beverly slowed down. Finally she stopped and leaned against a rustic wall. Donald's plea seemed to be ringing in her ears, and it had such a familiar sound. Suddenly she remembered that only last week she herself had used it, but there were no roller skates where she was then. She and Arnold had gone to Pine Hill one afternoon with Uncle Henry and Aunt Ruth. They wanted to climb to the very top of the hill, but the narrow path was rough, and one had always to be looking out for stones and holes and bushes. Once she had fallen into a whole nest of briars. Oh, how they had hurt! Even Arnold had slipped several times, and one of those times only a little scraggy juniper tree to which he clung had kept him from falling from a ledge. Uncle Henry and Aunt Ruth had waited for them and helped them, and not once had they said, "Climbers must learn to keep on their own feet." If she and Arnold

had used an ounce of patience on Donald, Uncle Henry and Aunt Ruth had used pounds on them. Why, people needed to have patience with each other!

"Donald must be dreadfully tired after trying so hard to roller-skate." Beverly said to Arnold when he came back to see why she didn't hurry. "Let's not choose the new game till he comes."

Arnold, too, had been thinking. "All right," he agreed. "I'll go meet him. He has had a lot of fun. The new game wouldn't be much fun if we left somebody out."—Zion's Herald.

#### RABBITS AND CHICKS IN EASTER LEGEND

In our celebration of Easter, rabbits and chickens always figure prominently, yet many may not know just where we get the connection. An explanation is found in a very pretty Easter legend, as follows:

One day as a rabbit went for a quiet walk in the forest he came upon a nest filled with eggs, but there was no hen in sight. After a futile search for her, he concluded a wary old fox must have made a meal of her. He realized how the mother hen must have worried over her eggs, so he decided he would play the part of the Good Samaritan by trying to keep the eggs warm, and he huddled close on the hen's nest all night.

When he awoke next morning, which of course was Easter, the nest was full of little yellow chicks. They knew no difference and supposed the rabbit was their mother so turned to him to be sheltered and fed. The rabbit did not desert the little fellows, but went out into the woods every day and found food for the chicks and stayed with them at night to keep them warm.

In northern Germany the inhabitants have an Easter tree somewhat similar to our Christmas tree except that the decorations are different, the trimming being all colors of eggs. And that is the reason that a rabbit always stands guard over a huge nest of eggs at this Easter tree. The eggs are intended for all the children and grown folks, and they join hands for a frolic around the Easter tree just as in this country we join hands and sing carols around our Christmas tree. There is much fun and feasting all day long.—L. R. Marshall, in Our Dumb Animals.

Sympathetic Old Lady—"What is the matter, young man? Are you lost?"

Small boy (tearfully)—"No, but I've found a street that I never saw before."—Epworth Highroad.

Little Eric was beginning to feel the strain, having sampled every dish on the table at the children's party.

"Have you had a sufficiency, dear?" asked the hostess.

"Where is it?" he sighed.—Selected.

Sam: "Yo' ain't got no brains."

Tom: "Ain't got no brains? Why, man, Ah got brains what ain't nevah been used."—The Progressive Grocer.

## FEMINE COMPLAINT



Mrs. J. Belk  
1202 N. Caldwell St., Charlotte, N. C., said: "When I was a young girl developing into womanhood I suffered terribly, the pains would be so severe at certain times I would double up and found it necessary to be in bed for a day or two. When I had finished the second bottle of Dr. Pierce's Favorite Prescription I was relieved of all this weakness and have had no trouble since."

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PERIODIC pains every month, backache, or the weakening drain from which women often suffer, can be overcome by the use of Dr. Pierce's Favorite Prescription.

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## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina,  
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M. T. PLYLER .....

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Salisbury—Forest Hill, Concord ..... April 25  
Durham—Graham ..... May 2-3  
Raleigh—Banks ..... May 4-5  
Wilmington—First Church, Wilmington ..... May 9-10  
Statesville—Central Church, Mooresville ..... May 9-10  
Rocky Mount—Norlina ..... May 10-11  
Charlotte—Wadesboro ..... May 16  
Elizabeth City—Columbia ..... May 16-17  
Asheville—Hendersonville ..... May 16-17  
Gastonia—Palm Tree, Belwood Ct. ..... May 16-17  
Fayetteville—Troy ..... May 25-26

### North Carolina Conference

#### OURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

Longhurst, 11 ..... April  
Brookside, 7:30 ..... 16  
Bahama, Tabor, 11 ..... 23  
Mt. Tabor, 3 ..... 23  
Flynouth, 7:30 ..... 29  
Webb Avenue, Holt's Chapel, 7:30 ..... 30  
May  
Pittsboro, Hickory Mt., 11 ..... 7  
Duke's Chapel, 7:30 ..... 7  
Siler City, 7:30 ..... 10  
Haw River ..... 13  
District Conference at Graham ..... 2-3

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

#### FIRST ROUND—IN PART

South Camden, Perkins, 11 and 1 ..... April  
Currituck-Kitty Hawk, 3:30 and 7:30 ..... 16  
Roper-Creswell, 11 and 1 ..... 23  
Plymouth, 7:30 ..... 29  
Windsor, Cashie, 11 and 2 ..... 29  
Windsor, Cashie, 11 ..... 30  
Williamston, 7:30 ..... 30  
May  
Swan Quarter, Soule, 11 ..... 7  
Mattamuskeet, Englehard, 3 ..... 7  
Fairfield, 7:30 ..... 7  
Pantego-Belhaven, Pantego, 7:30 ..... 7  
Bath, Bath, 7:30 ..... 9  
Washington, 7:30 ..... 10  
Edenton, 7:30 ..... 11  
Perquimans, Woodland, 11 and 2 ..... 12  
Perquimans, Woodland, 11 ..... 14  
Columbia, 7:30 ..... 15  
Ahsokie, Harrellville, 11 and 2 ..... 20  
Murfreesboro, Union, 11 ..... 21  
Aulander, Lewiston, 3 and 7:30 ..... 21  
Gates, Harrells, 11 and 2 ..... 26  
North Gates, Parkers, 11 and 2 ..... 27  
North Gates, Parkers, 11 ..... 28  
Elizabeth City district conference will be held at  
Columbia, May 16 and 17

#### FAYETTEVILLE DISTRICT

J. C. Woody, P.E., Fayetteville, N. C.  
SECOND ROUND

Goldston, Asbury, 7:30 ..... April  
Sanford, p.m. ..... 16  
Clemmons, High Falls, afternoon ..... 22  
Carthage, Cameron, a.m. ..... 23  
Laurinburg, p.m. ..... 23  
Troy ..... 23  
St. Johns-Gibson, a.m. ..... 30  
Mazon, p.m. ..... 30  
May  
Rowland, Centenary, a.m. ..... 7  
Red Springs, p.m. ..... 7  
Parkton, Marvin, a.m. ..... 14  
Fayetteville Ct., Cumberland Mills, p.m. ..... 14  
Wadeville, a.m. ..... 21  
Mt. Olive, p.m. ..... 21  
Jonesboro, Broadway, a.m. ..... 27

Hemp, Pleasant Hill, afternoon ..... 27  
Robedell, p.m. ..... 28  
Piedmont, afternoon ..... 28

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Oriental, Kershaw, 11 ..... April  
Famlico, Alliance, 3 ..... 16  
Newport, 11 ..... 23  
Beaufort, 7:30 ..... 23  
Goldstboro Ct., Ebenezer, 11 ..... 30  
Goldstboro, St. Paul, 8 ..... 30  
May  
Snow Hill, Jerusalem, 11 ..... 7  
Hookerton, Maury, 3 ..... 7  
Ayden, 8 ..... 12  
Grifton, 11 ..... 12  
Seven Springs, 11 ..... 14  
Asera, Campbell's Creek, 11 ..... 20  
Grimesland, Wharton, 11 ..... 21  
Fremont, Black Creek, 11 ..... 21  
Pikeville-Elm Street, Pikeville, ..... 26  
Mt. Olive-Clypto, 11 ..... 27  
Mt. Olive Ct., Bethel ..... 28

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Middleburg, Shocco, 11 ..... April  
City Road, 7:30 ..... 16  
Henderson, 7:30 ..... 19  
Kidreil, Trinity, 11 ..... 23  
Louisburg, 7:30 ..... 23  
Carp-Apet, Macedonia, 11 ..... 30  
Clayton, 7:30 ..... 30  
May  
Creskinoor, Banks, 11 ..... 3  
District Conference, Bank's Chapel ..... 4-5  
Fuquay, Olive Branch, 11 ..... 7  
Wendell, 7:30 ..... 7  
Garner, 11 ..... 14  
Bailey, Mt. Pleasant, 7:30 ..... 14  
Youngsville, Bunn, 11 ..... 21  
Franklin, 7:30 ..... 21  
Ervin, 11 ..... 28

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Robersonville, Arthurs, 11 ..... April  
Spring Hope, White Oak, 11 ..... 16  
Rocky Mount Ct., Red Oak, 7:30 ..... 23  
Bailey, Mt. Pleasant, 7:30 ..... 23  
Nashville, Maple Creek, 3 ..... 30  
May  
Halfat, Tabor, 11 ..... 7  
Clinton, First Church, 7:30 ..... 7  
Stantonsburg, 11 ..... 14  
Elm City, 7:30 ..... 14  
Wilson, 7:30 ..... 21  
Farren, Beahman, 11 ..... 21  
Warrenton, Warren Plains, 11 ..... 27  
Weldon ..... 28  
Roanoke Rapids, 7:30 ..... 28

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Scott's Hill, Union, 3 ..... April  
Bladen, 11 ..... 19  
Lumberton, Chestnut Street, 7:30 ..... 19  
Tabor, Bethany, 11 ..... 23  
Elizabeth, Union, 3 ..... 23  
Falmont, Trinity, 7:50 ..... 23  
Town Creek, Wayman, 1 ..... 30  
Carver's Creek, Carver's Creek, 2 ..... 30  
Halaboro, Peace, 4 ..... 30  
May  
Roseboro, Hall's, 11 ..... 7  
Stedman, Tabor, 3 ..... 7  
Clinton, 7:30 ..... 7  
Wallace-Rose Hill, Wallace, 11 ..... 14  
Grace, 8 ..... 14  
Jacksonville-Richlands, Richlands, 11 ..... 21  
Mayview, Mt. Moriah, 3 ..... 21  
Swansboro, 7:30 ..... 21

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Litzker, P.E., Asheville, N. C.  
SECOND ROUND

Oakley, 11 ..... April  
Sandy, Big Sandy, 3 ..... 16  
Black Mountain, night ..... 16  
Central, 11 ..... 23  
Laurel, 3 ..... 23  
District conference at Hendersonville, May 16 and 17.  
Rockingham, ..... 28

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND—IN PART

New Hope-Bethel, Bethel, 11 ..... April  
Lilwellite, Olivet, 3 ..... 16  
Spencer Memorial, 7:30 ..... 16  
Monroe, Central, 11 ..... 23  
Stanfield, Mt. Moriah, 3 ..... 23  
Wesley Heights, 7:30 ..... 23  
Duncan Memorial, 11 ..... 30  
Monroe Ct., Bethel, 3 ..... 30  
First Church, 7:30 ..... 30  
May  
Brevard Street, 11 ..... 7  
Pineville, Marvin, 3 ..... 7  
Cuthbert, 7:30 ..... 7  
Bethel dedication of church and C. C., 11 ..... 14

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The Postal Life & Casualty Insurance Co., 279 Dierks Building, Kansas City, Mo., is offering a new accident policy that costs less than one cent a day—\$3.50 a year. According to the terms of this policy as high as \$100 a month will be paid for disability, and \$1,000 for deaths.

104,000 men, women and children already have this protection.

Send no money. Simply send your name, address, age, beneficiary's name (person to whom payable at death), and relationship—and policy will be sent on 10 days' FREE inspection. This offer is open for a limited time only—immediate action is necessary. Write them today.

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Washaw, Heath Memorial, 3	14
Dixcrth, 8	14
Matthews-Indian Trail, Matthews, 11	21
Univerville, Oak Grove, 3	21
Hawthorne Lane, 8	21
June	
Anseville, Salem, 11	4
Peachland, Fountain, 3	4
Big Springs, 8	4
Lileville, Forestville, 11	11
Morven, Shiloh, 3	11
Wadesboro, 8	11
Prospect, Trinity, 11	18
Wedington, Helron, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	23
Poikton, Mt. Vernon, 2:30	25
Spencer Memorial, 8	25
District conference meets in a one day session at Wadesboro, Tuesday morning, 9:30 o'clock, May 16.	
Bishop Mouzon will preside.	

**GASTONIA DISTRICT**  
R. M. Courtney, P.E., 906 S. York St., Gastonia, N. C.  
SECOND ROUND

April	
Shelby Ct., El Bethel, 11	15-16
Cherryville Ct., St. Paul's, 3	16
Lafayette Street, Shelby, 11	23
Central, Shelby, 7:30	23
Gastonia district conference will be held at Palm Tree church, on the Belwood circuit, Tuesday and Wednesday, May 16 and 17.	

**GREENSBORO DISTRICT**  
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
SECOND ROUND

April	
Farmer, Concord, 11	16
New Hope, Center, 3	16
Ramours-Franklinville, Franklinville, night	16
Coleridge, Concord, 11	23
Asheboro Ct., Mt. Taber, 3	23
Residence, Reservoir, night	23
Wesley Memorial, Wesley Memorial, 11	30
Randeman, Old Union, 3	30
Bethel-Grace, Bethel, night	30

**MARION DISTRICT**  
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

April	
Broad River, Wesley's Chapel, 11	13
Bostie, Hopewell, 11	16
Henrietta, Henrietta, night	16
Avery, Elmore Grove, 11	23
Glen Alpine, 11	23
Table Rock, Linville, 3	23
Morganton Ct., Bethlehem, 11	30
Marion Mills, Clinchfield, night	30
Burnsville, 11	7
State Pine-Bakersville, Penland, 3	7
Rutherfordon, 11	14
Marion Ct., Glenwood, 2:30	14
May	
Morganton, First Church, night	5

**WOMENT AIRY DISTRICT**  
W. E. Poovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

April	
Danbury, Danbury, 11	23
Sandy Ridge, Snow Hill, 3	23
Walnut Cove, Bethlehem, 11	30
Madison, Dan Valley, 3	30
Sonsville-Maxson, Sonsville, 7:30	30

May	
Leaksville, 11	7
Draper, 3	7
Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.	

**SALISBURY DISTRICT**  
R. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

April	
Salisbury, First, night	13
Park Avenue, 11	23
Woodleaf, South River, 3	23
Mt. Pleasant, Friendship, 11	30
Salem, Oak Grove, 3	30
District Conference, Forest Hill, Tuesday	25

**STATESVILLE DISTRICT**  
J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.  
SECOND ROUND

April	
Ball's Creek, Center, 11	23
Catawba, Bethlehem, 3	23
Elmwood, Knox's Chapel, 11	30
Statesville Ct., Shiloh, 3	30
Statesville, Broad, night	30

May	
Cool Springs, Clarkesbury, 11	7
Lin-Turnersburg, 3	7
Taylorville-Carson, Carson, 11	14
Hiddente, Rocky Springs, 11	15
Mooreville, Central, 11	16
Mooreville Ct., Williamsen, 2:30	16
Mooreville, Broad, night	16
District conference, Central church, Mooreville, May 9-10.	

**WAYNESVILLE DISTRICT**  
Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

April	
Murphy Circuit, 3	16
Junaluska, 11	23
Jonathan, 7:30	23
Hayesville, Oak Fall	30
Andrews, 7:30	30

May	
Canton, 11	7
Waynesville, 7:30	7
Highlands, 11	14
Franklin, 7:30	14
Robbinsville, 11	21
Brison City, 7:30	21
Mason Ct., 11	28
Franklin Ct., 3 or 7:30	28
Delegates to the district conference will be elected at all the above appointments.	

**WINSTON-SALEM DISTRICT**  
Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

April	
Grace, 7:30	25
Mocksville, 11	30
Hlatt, 7:30	30
May	
Mocksville, 11	7
Central Terrace, 7:30	7
Denton, Silsbee, 11	16
Lindwood, Mawelonia, 3	16
Lexington, 11	23

**LYDIA PINKHAM COMPANY RUNNING 65 HOURS A WEEK**

**To get New 50c Tablets on the Market**

Lynn, Mass.—On February 21st, the Lydia E. Pinkham Medicine Company's plant at Lynn, Massachusetts, began running 65 hours a week to supply the 55,000 retail druggists in the United States with Lydia E. Pinkham's Tablets in the new 50c size tin box. A single machine can fill 700 tin boxes an hour, but in order to keep up with the demand the women employees are working in shifts six days a week. Under the Massachusetts law, no woman is allowed to work more than 48 hours a week. With a million boxes waiting to be filled and mounted on counter cards, the Pinkham Company was able to take on several new employees for full time work.

All this activity is in anticipating of a nation-wide newspaper campaign which began April 1st. Fifteen hundred newspapers from Maine to California will acquaint the women of America with the merits of Lydia E. Pinkham's Tablets in the treatment of ailments peculiar to women. These advertisements will stress the convenience of the new flat tin box and its modest price of 50c. Each box contains twenty-five chocolate coated tablets. The Pinkham Company will continue to sell these Tablets, packed in the familiar brown bottles. This larger size is recommended for general use for medicine chests, but the new 50c size will prove convenient for busy women who wish to carry the medicine in their pocketbooks. They will be displayed in every drug store in the country. The opportunity thus offered to try Lydia E. Pinkham's Tablets for the small price of 50c will undoubtedly win hundreds of new customers for the Pinkham Medicine Company.

**RESOLUTIONS OF RESPECT**

The passing beyond the Great Divide of Mrs. E. A. Rives, February 2, 1933, has removed from the missionary society of Centenary Methodist church of Greensboro, N. C., one of its oldest and best loved members. She took an active part and was vitally interested in every phase of the work. She was a devoted wife, a loving mother, a kind friend and a true Christian. She was ready when the summons came and joyfully she "went home." Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members, who was ever ready to dispense comfort and cheer to those less fortunate than she.

Second, That we extend our heartfelt sympathy to the bereaved husband and children, and pray that God's richest blessings abide with them.

Third, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy to the North Carolina Christian Advocate.

Mrs. J. C. Cornette,  
Mrs. W. G. Simpson,

# Piles Go Quick

## No Salves—No Cutting

Thousands who have itching, bleeding or protruding piles have not yet learned that quick and lasting relief can only be accomplished with an internal medicine. Neither salves nor suppositories remove the cause.

Bad circulation of blood in the lower bowels causes piles. The hemorrhoidal veins are flabby, the bowel walls weak—the parts almost dead. To get rid of Piles an internal medicine must be used to stimulate the circulation, drive out the thick impure blood, heal and restore the affected parts.

Dr. J. S. Leonardt, after years of study, found a real internal Pile remedy. He called his discovery HEM-ROID, and prescribed it for 1000 patients with success in over 900 cases, and then decided every Pile sufferer, no matter how stubborn their case, might try his prescription with a money back guarantee.

HEM-ROID Tablets are sold everywhere and all druggists are authorized to offer a \$1.25 package (3 weeks' supply) with guarantee of money refunded if they don't end your Pile misery. Write for FREE booklet, "How to End Piles without Cutting." Dr. Leonardt Co., Buffalo, N. Y.

# WOMAN LOST 10 LBS. IN A WEEK

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## ✠ IN MEMORIAM ✠

**SMITH**—James Ivey Smith was born May 21, 1868; departed this life January 17, 1933; age 64 years, seven months and 27 days. United with the Methodist Episcopal Church, South, at Jackson Hill in early life. On November 19, 1890, he was married to Miss Clara Ada Daniel, who has been in heaven about five years. To this union were born two children, Rev. D. G. Smith of Denton, and Mrs. R. L. Morgan of Elon College. He is survived also by his second wife, who was Miss Ora Thornburg. One brother, John W. Smith, and four grandchildren. Truly a good man has gone.

B. A. Sisk, Pastor.

### IN MEMORIAM

The sweet spirit of Mrs. Hattie Lee Humphrey returned to God who gave it December 5, 1932. Her friends and loved ones were shocked at the sudden summons, but have no hesitancy in expressing their belief that "all is well with her soul."

We, the members of Hay Street Women's Missionary Society, wish to lay this memoriam as a tribute of love and appreciation. We miss her, and her many deeds of love and helpfulness attested her nobleness of character and her faithfulness to her Christ. We wish a copy of these sentiments sent to the family, to the N. C. Christian Advocate, and a page in our minutes be kept in her memory.

Mrs. Emma Hunter,  
Mrs. Ed C. Smith,  
Mrs. Lee Frnck,

**RHYNE**—Following a critical illness of three weeks, Beverly J. Rhyme, 41, well known farmer of East Gastonia, died at 4:10 a. m. Thursday in the Presbyterian Hospital, Charlotte. Funeral services were held at the old Rhyme home place, East Gastonia, Friday afternoon at 3 o'clock. Rev. J. B. Craven, pastor of Main Street Methodist church, of which the deceased had been a lifelong and devoted member, officiated.

Deceased was born February 26, 1892, on the farm where his entire life was spent, the son of William H. and Julia R. Rhyme.

Surviving are two sisters, Mrs. V. E. Long of Gastonia and Mrs. S. A. Goforth of King's Mountain; one brother, W. N. Rhyme, and his widow, who before marriage was Miss Macie Potts. They had no children.

Mr. Rhyme was a man of sterling worth, quiet, unobtrusive, loyal to family and friends. Outside of his farm duties he spent his leisure time in outdoor sports, being particularly fond of fox hunting. He had a large number of friends and their sympathy is with the bereaved family in their great sorrow.

### RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Hay Street church has sustained a great loss in the passing of our loved sister, Mrs. Amelia McNaab Ganey. She was not merely a member of the society, but she gave intelligent thought to its work, and was ever ready to give her means, her prayers and her influence for its promotion. The missionary spirit seems to have been always dominant in her life. In the early days of her married life, when her children were small and there was not a Sunday school in the community, she organized one and kept it in operation until there was an organization at a nearby church, and then she and her family assisted in that; and even after coming to Fayetteville to live she manifested that same spirit—when

a call for someone to teach the woman's Bible class in a Sunday school in our city, she answered the call and taught the class most acceptably and helpfully as long as her strength permitted. In those early days there was no missionary society in her church, but as soon as it was practicable one was organized, and she was one of its charter members and loyal workers, and since coming into our auxiliary she has endeared herself to every one of us by the beauty of her character and her devotion to the work of our society. Mrs. Ganey was a Bible student. She knew her Bible as few among us do, and she put into practice in her every day living the things she learned from the teachings of our Master, thus making her both an inspiration and a benediction to those with whom she came in contact.

Whereas, the passing of Mrs. Ganey has left a vacancy in our ranks, therefore be it resolved:

First, That we pray the great Head of the Church that he will raise up many devout, consecrated women to fill in the ranks; and

Second, That we express to her children our heartfelt appreciation of the life of loyalty and service of their mother, and commend them for fulfilling the dream of her life by their lives of service to humanity, and we pray that their mother's God shall always be their God.

Mrs. T. H. Sutton.

**SANDERLIN**—Perkins M. E. church has lost one of its most faithful members, Mrs. Roxie Pearce Sanderlin, age 55 years, nine months and two days, the wife of J. W. Sanderlin. Jesus called her March 24. Her suffering was great. She was a dutiful wife, a faithful mother. She leaves a husband, 17 children and 34 grandchildren to mourn her going. The large crowd attending her funeral showed the esteem in which she was held. Her pastor, Rev. F. D. Hedden, conducted her funeral Sunday, March 26. Mrs. Sanderlin had been married 37 years. Mother, rest in peace till we greet you in the morning. Good night.

A. Friend.

**MITCHELL** — Mrs. Nancy Mangum Mitchell was born in Granville county, N. C., November 6, 1849, and departed this life March 23, 1933. Her girlhood was spent in her home county. On November 4, 1868, she became the bride of John Mitchell, who six years ago preceded her to the grave. While a young girl she was converted and joined the Methodist Church, South. In 1913 she transferred her membership to the Lillington Methodist church and was at the time of her death the oldest member of this church. All her long life Sister Mitchell was a regular attendant upon church services when her health would permit and was a faithful Christian woman, giving of her time, means, and strength to the ministry of the sick of the community in which she lived. Cheerful in spirit, even down to old age, she won for herself a wide circle of friends and endeared all who knew her to herself. For the last 12 years she was without her sight and during the past few years has been confined to her bed most of the time. To her loved ones are bequeathed the rich legacy of a devoted Christian life; a noble example of patience and fortitude in a great affliction and suffering; a satisfying Christian experience, and an everlasting hope.

Funeral services were held in the home of her granddaughter, Miss Effie Davis, with whom she had lived in Lillington. The interment was at the cemetery at Trinity church, Brookdale circuit, Person county. The writer was assisted in the funeral by Rev. J. F. Menus of the Lillington Presbyterian church. Many beautiful floral offerings were received.

Rev. E. M. Hall.

### RESOLUTIONS OF RESPECT

We, the members of the Ireland Bible class of West Market Street Methodist church, Greensboro, N. C., wish to record our appreciation of the life and character of our friend and brother, John Charles Bishop, a devoted member of this church and Bible class, who passed from earth January 24, 1933.

He was eminently a man of clear thought, tender emotions, decisive will and heroic, untiring energy. His clear judgment commanded respect for wise counsel, his kindly spirit won warm friendship, his definite purpose led to the goal of achievement.

He was an apostle of cheer and sunshine. With the spirit of cheer was blended that of kindness. Out of his big heart flowed love, sympathy and good will.

In the sphere of life and conduct his modest nature led him to serve in the rank and file, in which capacity he made an abiding contribution to the betterment of humankind.

Upon life's arena his motto was:

"When the great Scorer comes,  
To write against your name,  
It matters little if you won or lost,  
It's how you played the game."

In suffering affliction "he endured as seeing Him who is invisible." A few hours before his departure, while resting upon divine promises, he said that he was ready to go.

Resolved, That we bow in submission to the will of God.

Resolved, That a copy of these resolutions be sent to the bereaved family, to whom our deep sympathy is extended.

S. B. Turrentine,  
W. A. Britt,  
F. C. Boyles.

### RESOLUTIONS OF RESPECT

We, members of the Woman's Missionary Society of Weaverville Methodist church, wish to pay loyal tribute to our beloved co-worker, Mrs. C. C. Brown, who departed this life February 25, 1933. Therefore we resolve:

First, That her unwavering devotion to the church through half a century is evident in every department, and her absence leaves a void that presents a difficult problem.

Second, That we are grateful for the positive Christian influence she has left in her home, her church and her community.

Third, That we hereby extend our heartfelt sympathy to the bereaved husband, sons and daughters and we commend them to that source from which she drew strength in the deep sorrows that were hers.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one be recorded in our minutes.

Mrs. J. J. Reagan,  
Mrs. C. H. Trowbridge,  
Mrs. J. N. Gill.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to call home "Aunt" Ellen Craver after a long life of Christian service; therefore be it resolved:

First, That while we, the members of the ladies' auxiliary of Mt. Olivet M. E. Church, South, keenly feel our loss, we bow in humble submission to his will.

Second, That we ever cherish the memory of her faithful life and devotion to her God, which has been an inspiration to us.

Third, That a copy of these resolutions be sent to the Advocate, a copy sent to her devoted children, and a copy placed on record.

Mrs. J. L. Zimmerman,  
Mrs. J. P. Zimmerman,  
Mrs. Paul F. Evans.

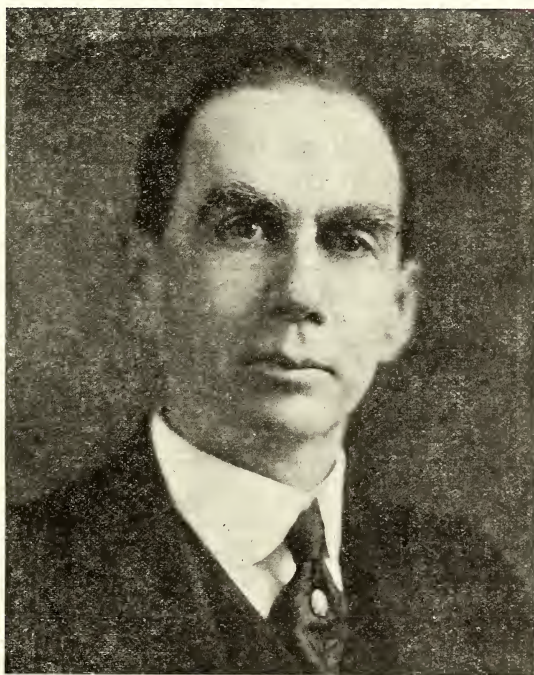


# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, APRIL 10, 1933

Number 16



HON. DANIEL C. ROPER

*Secretary of Commerce in President Roosevelt's Cabinet*

Secretary Roper graduated at Trinity College with the class of 1888; is a trustee of Duke University; chairman of the board of stewards of Mt. Vernon Southern Methodist church, Washington, D. C.; was a member of the last General Conference at Dallas, Texas. and is otherwise active in his church.

# Another Headline Story for the Advocate

## *"The Bishop Takes a Holiday"*

A story that literally made our readers sit up and take notice, led scores to request us to furnish more like it. As a result, we have another of the same sort.

## **"THE STRANGE WILL OF JASON BRIDGES"** *Will Appear in a Week or Two*

### **Tell Your Friends About It**

Many who do not get the Advocate will be interested in this story. Urge them to forward \$1 to Greensboro and have the Advocate sent to them for six months. \$2.00 will secure the paper for one year. Pastors and subscribers can render us and others a fine service at this time.

## **"The Strange Will of Jason Bridges" will be featured in the Advocate soon**

### **DR. A. L. PETREE OF GREENSBORO PASSES**

Dr. A. L. Petree, 74, a man of sterling character and an honored physician of Greensboro, N. C., died at his home Sunday afternoon, April 16. Dr. Petree suffered a severe heart attack six months ago and had been in poor health since that attack. Another attack of angina pectoris resulted in his death last Sunday.

Funeral services were held Monday afternoon in West Market Street church of which he was long a devoted member and for many years a steward. These services were conducted by Revs. H. Grady Hardin, pastor, Loy D. Thompson, presiding elder of the Winston-Salem district, and S. B. Turrentine, president of Greensboro College. Interment was in Green Hill cemetery, Greensboro.

Dr. Petree was born in Forsyth county January 17, 1859, a son of the late Rev. James Edward and Matilda Petree.

In 1886 Dr. Petree was licensed to practice medicine and he had continued to be actively engaged in his chosen profession. He was married to Miss Bettie Winecoff of Concord, June 9, 1892. With his family Dr. Petree moved to Greensboro in 1902 and had lived here and practiced medicine regularly since that time.

Surviving are his wife and two daughters, Mrs. H. T. Prosser and Mrs. Norman A. Boren of Greensboro; two sisters, Mrs. Edna Alsbaugh of Winston-Salem, and Mrs. J. N. Ziglar of Staley; a son-in-law, Joseph G. York of Charleston, S. C., and four grandchildren, residents of Greensboro.

### **LAYMEN HELPING THE PASTORS**

"Layman's Day" has special recognition in the program of our church. Why shouldn't every day be layman's day? Isn't it possible for our laymen to be filled and thrilled with the interests of our church during the entire conference year? My mind is leading me to think that our laymen are having the greatest of all opportunities to help the pastor in his work. The pastor, with little or no money, is pressing forward, trying to establish faith among men, trying to carry a gospel of joy, and is giving the world the best he has. Laymen are face to face with the opportunity of helping the pastor to "carry on." We can rest assured that opportunity does not batter a door off its hinges when it knocks. I am just wondering if our laymen are not willing to give their work a bit more thought and endeavor to "rally around" their pastors by giving volunteer services and helps. All realize the "testing hours." Yet

it remains a fact that the reason a lot of people can not find opportunity is it goes about disguised as hard work. Nineteen thirty-three is a challenge to every member of the Methodist church. The preacher is able to create faith this year because the world is believing. The church has a chance to do something because everybody is walking by faith. The laymen have the chance to express themselves and to do some constructive work because the preachers are in need of their support and help. I repeat the question: Why shouldn't every day be "Layman's Day"? The kingdom of Christ would come today if all members of the church of God were to decide to render some definite service for God. M. C. Ellerbe.

### **STILL ALIVE AT BLACK MOUNTAIN**

On Easter Sunday we closed our three weeks of evangelistic meetings, receiving 36 new members into the church as a result—22 on profession of faith. The congregational music was led by Brother Dewey Holland, a Baptist singer of Asheville, to the satisfaction of everyone. The messages were brought by the pastor.

Several nights we had to use overflow rooms, borrowing chairs from the Junior Order hall and from the Firemen's hall due to the splendid attendance.

Our people have been wonderfully blessed, and as evidence they gave liberally to the special Easter offering.

We would not close without special mention of the work done by Mrs. Roger Viverette, our capable pianist, throughout the series.

What we need now is more Advocate subscribers.  
Herman F. Duncan.

### **IMPORTANT MEETING OF PASTORS OF GREENSBORO DISTRICT**

The preachers of the Greensboro district are called to meet in regular monthly session at Muir's Chapel, April 28, at ten o'clock in the morning. The presence of every preacher in the district is most earnestly desired. A check-up of our Easter campaign will be made. Each pastor will please come prepared to report exactly upon the results of the Easter collection. Plans will be formulated for our district conference. Other items of business will demand our attention.

A full program has been prepared. Dinner on the grounds.  
W. A. Newell, P. E.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
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PREACHERS OF THE GOSPEL, \$1.00

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GREENSBORO, N. C., THURSDAY, APRIL 20, 1933

Number 16

Is the grumbler like a wheel or is he not?  
Render your verdict after reading the follow-  
ing bit of doggerel:

"I hate to be a grumbler,  
I always long for peace;  
But the wheel that does the squeaking  
Is the wheel that gets the grease."

After Easter, what? The fifty days from  
the resurrection to Pentecost were eventful  
days with Jesus. He was arousing depressed  
hearts, he was providing food for fishermen,  
he was reclaiming doubting disciples, he was  
commissioning his apostles to evangelize all  
nations. Will the church after this Easter walk  
as did the risen Lord?

What is wrong with the Watchman-Exam-  
iner, a good Baptist paper published in New  
York City, that it should carry the following?

Said a monk, as he swung by his tail,  
To the little monks, female and male:  
"From your offspring, my dears,  
In a few million years  
May evolve a professor in Yale!"

A Methodist bishop was met at the docks in  
New York by newspaper reporters who asked  
him to give the outstanding impression of his  
trip around the world. "The outstanding fact  
is this," declared the bishop. "I belted the  
globe but I did not see one new heathen tem-  
ple, but I saw Christian churches, schools, and  
hospitals rising everywhere."

Youth is not a limitation of years, just as  
age is not determined by the almanac. Youth  
is a state of mind, an attitude toward the fu-  
ture, a vigor of emotions, a quality of enthusi-  
asm, a robustness of imagination. To youth  
the future is more alluring than the past. To  
age the golden period is in the years that are  
gone, but to youth the golden age is just ahead.  
To burn rivers is one of the pastimes of youth-  
ful daring. The world is saved from defeat  
and decay by those who are young.

A man and his bride in Italy can travel for  
a single fare because Mussolini passed a law  
recently allowing all newlyweds to honeymoon  
from any town in Italy to Rome for about half  
of the regular round-trip fare. In purchasing  
tickets they have only to show their marriage  
certificates. Five hundred couples arrived in  
Rome the first week after the law went into  
effect.

The superintendent of Charing Cross Hos-  
pital, according to The United Presbyterian,  
tells of an old man who was near death and  
who, in his last hour, was much soothed and  
comforted by hearing Harry Lauder sing over  
the radio:

"Keep right on to the end of the road,  
Keep right on to the end.  
Though the way be long, let your heart be strong,  
Keep right on round the bend.  
Tho' you're tired and weary,  
Still journey on, till you come to your happy abode,  
Where all you love you've been dreaming of,  
Will be there at the end of the road."

The English have gone to telling stories on  
our bankers. And there is a reason. The Meth-  
odist Recorder, London, tells the following  
story with a true Southern flavor: "One of the  
root causes of the present acute financial cri-  
sis in America, we are told, is the country's an-  
tiquated banking system. Private banks  
abound, and the president of one such small  
local bank was sparsely thatched, and to keep  
his cranium warm was in the habit of wearing  
a hat during business hours. Every week a ne-  
gro mechanic called at his bank to cash his  
wage cheque, and one day the president said:  
'Ebenezer, why don't you put some of that  
money into the bank and let us keep it for you?  
It would earn interest that way, which it  
doesn't in your stocking.' Ebenezer shifted  
uneasily from one foot to the other, and, after  
giving a peculiar look at the banker's hat, said  
apologetically: 'Well, now, boss, ah don't wants  
to insult yo' or de bank, but yo' allus looks laks  
yo's jes' gettin' ready to go some place!'"

## Liquor at Every Man's Door in North Carolina

**T**O MOST of our people the liquor trade has been far off for big cities, but this is no longer true. The legislature has made us all involuntary partners in the legalized liquor business and tax beneficiaries of its income. Now each of us must determine our voluntary attitude to the trade and towards those who engage in it. Thus it becomes a live issue in every nook and corner of the state.

Where are those beer shops to be located and what is to be our attitude towards those who engage in this business that in the long run tends to individual and social hurt? Are these shops to be located near churches, schools, mills, filling stations, homes on the boulevards and huts on the back streets? Or are they to be segregated in the sections where the crowds do congregate? Minors are to be excluded, so these should not be in easy reach of children and young people. Then, too, what can we think of a man who for the sake of gain ministers to the appetite in a way to do hurt rather than to help? Human betterment and social uplift, rather than the satisfaction of appetite for the sake of human greed, is the slogan of this day. We claim to be Christian in our attitudes.

In the old saloon days the barkeeper's family was socially ostracized and his children were made to feel the hurt because the best people, with a love for human welfare and community upbuilding, knew that the liquor business was a curse to the land and did physical, mental and moral hurt to all that it touched. As a rule, the barkeepers did not affiliate with the evangelical churches, for a man cannot live in all good conscience with Him who went about doing good and continue to engage in such a business. So they were discounted as individuals and their families were socially ostracized by all who stood for the highest and the best. All past forty years of age will recall the conditions and stigma then placed on the liquor crowd.

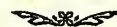
But this beer business is perfectly innocent and entirely high class, made so by legislative enactment at Washington and at Raleigh. Not the bar, however, let it be remembered, but alcohol—a poison, a habit forming drug—accounted for the curse of the liquor trade in other days, reinforced all the while by human greed. This present situation differs not one whit in kind from the former, but it does in the less alcoholic content found in beer, which is all the more successful, say many, in foster-

ing the appetite for drink. The same human greed is present making eager and persistent demand as that which we knew in the shameful days of old. This the young never knew and many older heads seem to have forgotten.

Let all community leaders and those who love their fellowman be alert in every neighborhood to see that the liquor crowd does the least hurt possible. In the days of the dispensary when the whole town was directly involved in the liquor trade effort was made in places to put high class men in charge, but with slight success. Men of high soul and lofty purpose will not stay in a business that does hurt to bodies and the souls of men and destroys the best in community life. Social lines of cleavage are inevitable in Christian society.

Liquor, by the sanction of law, has once more come to all our doors. We must each once more take our stand and declare our attitude towards those who foster the trade as they are doing all possible to restore the old time saloon, with no protection for dry territory. All promises made by the liquor crowd are evermore written in the sand.

A business inherently lawless will not be regulated or live up to the demands of any law. Liquor has never obeyed the law, and all this present effort to hedge the trade about is perfectly ludicrous in the light of the past. The proposition of a perfectly harmless beer is false on its face. Children are allowed milk, but vigorous youth must not drink beer. Every honest man knows a poison for the sake of money is being dispensed to the people of the land.



## The Watchman on the Walls

**W**HEN the watchmen fail to give the alarm what is to become of the city? When the moral and spiritual leaders of a nation do not warn of the perils to which the land is exposed how can the inhabitants escape the judgments of Almighty God? Blind indeed must be the guides of this day who do not see the dangers that beset us on every hand. The reckless haste with which our legislators at Raleigh and at Washington hastily remove restraints and enact any kind of statutes that will put money in the public purse is a symptom of individual and group surrender to appetite and greed. Ignore the Ten Commandments and disregard the ethics of the New Testament is a widespread and dominant demand in the life and practice of this day. The convictions that made our fathers great are now repudiated.



They are counted the outgrown weaknesses of a too Puritanical age.

We are soon to be gathering the people of the villages and countrysides together in the usual revival meetings. If we do not have a care these will be an empty pretense. It is well to add to the church roll. It will be far better to bring those now on the roll who live like pagans to the bar of conscience and cause them to witness afresh the mountain that trembled and burned. Every revival should begin with a new stress on the Decalogue and close with the sacrament.



### What About Your Boy and Your Girl?

**W**HERE does your boy hang out? Who are your daughter's friends? What company does she keep? Parents should not only know the whereabouts of their sons and daughters but should be acquainted with their associates. Young people, as well as the "grown ups," are not only judged by the company they keep, but they are certain to become like their habitual associates. They continue to flock together because they are birds of a feather.

We hear no little about the young people and how bad they are. They are by nature no worse than preceding generations have been, but the neglect of parents is greater. Many, very many, boys and girls have never had half a chance in the world. We are not talking about half-fed, ignorant children. We have in mind youngsters who have enjoyed material abundance and have been to school, but at the same time have been denied lessons in truth, honor, thrift, sobriety, reverence and all those spiritual values that go into the making of men and women of high character.



### An Orgy of Spending

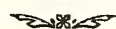
**W**ARS plunge nations into debt and burden after generations with loads too heavy to carry. Three-fourths of our tax burdens today belong to war and its entailments. Times of peace are regarded as opportunities to pay debts and to prepare for other wars. The familiar slogan is, "In peace prepare for war."

We are now in the toils due to the world carnage which overshadowed us with its terrible loss of life and treasure. But the spending has not stopped. With the assurance of reduced expenses, the incurring of debt knows no abatement. Last week the press announced the saving of \$200,000,000 by economies effected in the Navy; the next day it announced a

naval building program of at least \$225,000,000, this being calculated to stimulate other nations to increase their budgets. One day screaming headlines tell of a billion saved; the next week we are told that the debts for various lines of relief may run anywhere from three to nine billion dollars. All this is taking place in a time of peace, by a nation committed to the fostering of peace. Furnishing money to states, to corporations and to individuals that they may be enabled to feed their people and continue to carry on must certainly at some time find a stopping place. Following every orgy there must be a day of reckoning.

Certainly, efforts in the days of peace count for more than outlay in times of war. War means dead men, depleted cities, devastated lands and wasted treasures and all else in morals and religion that go with the enthronement of Mars. Enterprises of peace, though most costly, usually have something to show for the expenditures made. Still, there must be a limit. A man gets before he can give; he must have before he can bestow. The same is true of groups of men. One man can spend with a free hand and cause the multitudes to gasp, but multitudes of men are essential to gather the treasure. A few men usually direct wars; the up building of peace is entirely another matter. This present abdication of the nations to a few men bodes no good for the future.

For this orgy of spending pay day is sure to come. Our representatives at Washington can not shirk the responsibility.



### Are the Colleges and Universities Ignorant?

**T**HIS country has for almost five years labored under a delusion. But wisdom has at last overtaken us. We thought we needed bread and a place to work. But we have found our mistake. What we really need is beer and a place to loaf. "Happy days are here again."

But Duke University has said, "No beer at Duke." The campus at Durham seems willing to be ignorant and unhappy. Davidson College is moving to keep legal liquor from its campus and community.

This may be the want of a due estimate of values and those liquor chaps may have to convince Wallace Wade that if he expects to visit the Rose Bowl again he must open a beer saloon in training quarters. But Wallace Wade will continue to walk in his Puritan ways and keep up his habit of winning victories without alcoholic liquors.



# People and Things



Rev. H. G. Allen received nine on profession of faith Easter Sunday morning at Central church, Concord.

"Rev. M. A. Osborne led our pre-Easter services for 11 days and preached well. Yesterday we received 18 members with some to follow."—W. H. Willis.

"We had fine Easter services at Sanford last Sunday morning. Received 12 by profession of faith and two by certificate. Closed Easter revival with good results."—L. D. Hayman.

"The Ministry of Healing" that appears on page 13 of this issue of the Advocate should be credited to Dr. C. C. Jarrell. By an oversight his name fails to appear. Read this good contribution.

Easter services at Centenary, New Bern—27 members received on profession of faith and four by certificate; self-denial offering \$134. Two large congregations. Plenty of rain.

"Easter Sunday in Norlina was very rainy. Yet I met three congregations and received \$72.25 as our Easter offering. All envelopes are not in and we hope to have a second report to equal this."—B. C. Thompson.

O. O. McIntyre says: "The distinguished painter, Joseph Cummings Chase, tells of an epitaph an astronomer wrote for the gravestone of his devoted wife: 'We have loved the stars too fondly to be fearful of the night.'"

Be polished, but solid. We cannot polish any matter that is not solid. We cannot polish pumice-stone, but we can polish marble. We cannot polish lead, but we can polish gold.—Ouida.

"The Rocky Mount district conference will be held with the church at Norlina, May 10-11. Will the preachers and delegates who expect to remain over night please drop us a card at once, so we may provide homes for you."—B. C. Thompson.

At College Place church, Greensboro, six new members were received into the church last Sunday morning and three infants were baptized by the pastor, Rev. G. T. Bond. The practice of the pastor at College Place is to open the doors of the church every Sunday.

"Polk county Methodism is on the upgrade and indications are that this will be a good year. Memorial day is to be observed at New Hope church (in lower Polk, at the bottom of the Polk), on the third Sunday in May."—J. N. Snow, P. C.

Dr. W. W. Peele, pastor of First church, Charlotte, N. C., baptized on Easter Sunday nine babies, children and young people 20; received into church on profession of faith 52, by certificate four. Special self-denial offering was taken for missions.

**"On May 14 we will have the dedication of the Bethel church in the Charlotte district and located at Cabarrus. All former pastors and friends are invited to come. There will be services in the morning, dinner on the grounds, and that followed by another service in the afternoon."**  
—F. W. Kiker.

Rev. C. P. Bowles and his people at Bessemer, Greensboro, had a great day Easter. More than 100 at the sunrise service, church crowded at 11 o'clock. The special Easter offering for missions reached \$80 and 25 new members were received Sunday and the three Sundays preceding. Progress is the order of Methodism in Bessemer.

Rev. M. B. Woosley, pastor at Newton, writes: "We had a full house yesterday and a good service. I received a class of young people and children numbering 20 into the church. This is the second class for the year. We have received 30 in all. Yesterday 12 joined the church on profession of faith and eight joined by letter."

"Rev. D. E. Earnhardt of Henderson was with me in a ten days' meeting at Front Street church the first of April. It was one of the most satisfactory meetings held at Front Street in many years. Brother Earnhardt's preaching and conduct of the meeting was of the highest order. Twenty have been received on profession of faith."—W. A. Cade.

"The past two weeks has been a busy time on the Catawba charge. We began our meeting at Catawba church the first Sunday night in April and closed Easter Sunday night. We had a good meeting; 16 joined on profession and some will come by letter; baptized six babies. The pastor did the preaching. Our Easter offering amounted to \$70."—Geo. W. Clay.

The Los Angeles chamber of commerce reports that there is really nothing to fear from earthquakes in the garden spot of southern California. The recent damage, it seems, was not caused by the quaking earth, but only by the falling buildings. Could anyone but a Californian think of that fine distinction? That is a chamber of commerce worth having when it can explain an earthquake.

If you would have few tears by-and-by, be kind now; if you would have a happy future, create a glorious present. Make your homes happy; banish from the sacred enclosure of the family all meanness, harshness, suspicion and unkindness; that when the dark day comes, as come it will too soon, your deep and tender sorrow may not be mixed with the bitterness of self-reproach.—Joseph Parker.

"Twenty-one new members were received at Tarboro Easter. Offering seems to have been good, but not all counted yet. Our meeting started with the evening services and opened with a large crowd in spite of the down pour of rain over this section which continued throughout the whole of the day. Prospects for good meeting, and there are a large number of people we desire to reach."—J. Vincent Knight.

At last he explained to the others the secret of his success. "You fellows watch your footsteps," he said. "I don't watch mine at all. I fix my eyes on that old elm on the other side of the lot, and then go straight for it. I don't pay any attention to my feet or to my tracks. They will take care of themselves if I take care to look straight at that old tree that stands there by the line fence."—The Pioneer.

That prohibition rally, held at Aurora, April 9, by the New Bern group of Methodist preachers was an outstanding success. Rev. James W. Sneed claims that there were 500 persons present rather than 375 as previously reported. Seldom do we hear more effective addresses on the subject of temperance than were given by Judge J. P. Frizzelle of Snow Hill, and Miss Laura Roberts and B. M. Potter of Centenary church, New Bern. The large audience of young people was much impressed by the facts as given by the speakers.



Dr. Henry Grady Hardin last Sunday morning at West Market Street church, Greensboro, N. C., received 44 new members by vows and 17 by church letter, a total of 61. The big church was filled, the music was fine, the pastor delivered an Easter sermon of excellent quality and timely extent, and the entire service was in keeping with the day and the occasion. At a special baptismal service for infants the pastor baptized 19 babies.

"We are having special services in Jackson church this week in observing church loyalty week. A visiting preacher is preaching for us each night. The services have been very good so far and we are expecting them to continue to be. Rev. L. A. Watts preached Monday night, Rev. J. T. Draper Tuesday night, Rev. G. B. Starling Wednesday night, and Rev. S. J. Starnes is to preach for us tonight, and Rev. W. T. Phipps tomorrow (Friday) night."—E. C. Maness.

Some call it thrift; others say it is prosperity. Anyway, if you will look closely you will see that it is the new presiding elder of the New Bern district, Rev. Thomas McE. Grant, who has garaged his Hudson and begun to follow an Austin to and fro. He likes it, but says it is a bit troublesome to put on and take off until he gets accustomed to it. And he also finds disappointment in the fact that he will not be able to drive it to his Ocracoke quarterly conferences.

"Rev. R. M. Price, pastor of the M. E. church, Richlands, greeted his congregation with an able sermon April 16—'The power of the resurrection,' 1 Cor. 15-11. He brought to us the tremendous significance of the birth, death and resurrection of our Lord Jesus, and that the empty tomb tells our hearts a most marvelous story, that we all as Christians believe its implications, and trust and confidently expect to find our risen Lord and Saviour."—Mrs. Nettie de Ford.

Dr. L. R. Akers, president of Asbury College, Wilmore, Ky., recently spent two weeks in evangelistic services at Akron, Ohio, in which ten Protestant churches united. The Sunday evening services were held in the Heminger Gymnasium. Large crowds attended all the meetings and there were 90 conversions. Dr. Akers had associated with him as song leader and soloist the Rev. James E. Campbell. Dr. Akers has been engaged as the preacher at the Lakeside Assembly on Sunday, July 16.—Christian Advocate (Cincinnati).

"Coolseemee, the city by the river, is moving on nicely. The handsome and commodious new church gives us ample room for church school, etc. Coolseemee Methodists are justly proud of their splendid church. We were assisted in the pre-Easter revival by Mrs. C. L. Steidley of High Point. Her messages were of a very high order. Especially outstanding was her work among the young people and children. I have received on profession of faith 41 members and by certificate 19, making a total of 67 since conference."—J. A. J. Farrington.

Dr. E. Stanley Jones says that in one of his meetings a Mohammedan arose and challenged the historical basis of Christianity. "We know that our prophet lived," he declared, "because we have the tomb in which his body lies and make regular pilgrimages to it. Islam is therefore based on a more substantial historical foundation than is Christianity." Quick as a flash, Dr. Jones replied, "It is true that we have no tomb because we have no corpse!" That is the glory of the Christian faith. Its tomb is only an incident and is relatively unimportant.—Bishop Kern.

The press dispatches last Monday morning reported that Premier Ramsey MacDonald of Great Britain last Sunday attended Easter services on the S. S. Berengaria when crossing the Atlantic to attend a conference with President Roosevelt in Washington. The press also reported that J. P. Morgan passed the collection plate at the 11 o'clock service in the St. John's Episcopal church of Lattingtown, Long Island, where he is senior warden. All this was given as if these two men did not often attend religious services when it is their habit to attend.

Dr. J. B. Craven with the Easter services closed a two weeks' meeting in Main Street church, Gastonia. Ralph E. Johnson of Nashville, Tenn., directed the music and conducted the children's and young people's services. The pastor preached the first week and Dr. L. D. Thompson, presiding elder of the Winston-Salem district, preached the second week. The Gastonia people report that it was the greatest meeting held in Main Street in 25 years. The ingathering of new church members and other results have not at this writing been reported to us.

The largest Bible in the world is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick and the pages are a yard in length. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was an offense. An American owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.

Here is one of Arthur Brisbane's interesting paragraphs: "In Jerusalem, at the Church of the Holy Sepulchre, the Greek church celebrated the annual rite of 'Holy Fire.' All Christian countries were represented, when a Greek patriarch thrust his hand in a hole in the wall of the sepulchre and drew out, as if by miracle, a mass of flaming material. Sophisticated travelers, who had paid high prices for seats to witness 'the miracle,' heard cries of amazement rising from the assembled crowd as men and women rushed forward to light their candles at the holy fire."

"It might be of interest to readers of the Advocate and to all people who may or may not be missionary minded to know that the recent missionary offering received in the Washington church averaged only \$1.30 per contributor. After a careful check up we find this to be the case instead of an average of \$2 previously reported. The desire of the church was for a small average in order that more people could receive a blessing from self-denial which was practiced throughout the church. It was a blessed victory materially, numerically and spiritually."—C. G. Morris, S. S. Supt.

Announcement of the gift of a tract of land containing five acres, the property including a former residence which is to be used temporarily as a house of worship, from C. A. Bray of Greensboro, to the Methodist Episcopal Church, South, was made at a service conducted in the house Easter Sunday by Rev. S. B. Turrentine, D.D., president of Greensboro College, the place being located in Chatham county, ten miles from Siler City. The property is being deeded to the church in fee simple. Later it is expected a church building will be erected on the land. In the meantime the former residence, already used as a Sunday school, will be used for preaching services also. (Continued on page 10)

# Will America Rue the New Deal?

By HARRY EARL WOOLEVER

Editor of The National Methodist Press

Washington is the scene of many interesting and significant events these days, but in such times of rush there is confusion. Then it appears that in legislation as in other things, haste often means waste, and when it is too late it may be learned that harm has been done which a generation cannot remedy. If the people who love America could all realize the national moral retrogression which has been registered in the legislative halls of this country during the past two months, they would rise up in their might in a heroic effort to break the shackles which are being forged for this generation. However, instead of such an uprising, it seems that we are so interested in and desirous for economic recovery that every other consideration is lost to view. Meantime, while we have been busy here and there to reclaim material things, behold! we have lost something of far greater value to our generation and to the world. No wonder that a pastor in one of the great national churches of Washington, who rose above the political fogs of this hour, cried out from his pulpit, "Love and law from God is the old deal. Liquor and license from the people is the new deal. We would rather ferment the malt than leaven the meal. In America the brewery is more important than Bethlehem and flowing foam more real than the forgiveness of sins."

One of the saddest pages in all the history of this nation is now being written as the great moral advances of the past fifty years are being blotted over with greed, avarice, licentiousness, and political demoralization. Such words are unpopular in these days, but the truth of them is being burned into the souls of men and women who know what is taking place in America.

## Moral and Social Wreckage

Anyone familiar with the social and moral progress—the advances of our civilization—in the past two score years will recall some of the great moral movements of that period. Among the most hopeful and significant of the efforts which engaged the attention of the socially-minded were prohibition of the liquor traffic, prohibition of child labor, decrease of illiteracy and educational handicaps by the organization of a federal department of education, higher moral standards for literature and the theatre, and the voting franchise for women. With the exception of the Nineteenth amendment and the Eighteenth amendment, which is now being bombarded by the forces of greed, each one of these outstanding endeavors has been submerged for the time being by the forces of moral retrogression or by the forces opposed to American moral and cultural ideals. Where the halt will be called and the hard, difficult climb back to the heights begun depends upon those great forces of Protestant Americanism which have not bowed the knee to Baal and those which will free themselves from the lethargy and entanglements which do now beset them.

In the whole of the recent social retrogression marked by embezzling bankers, shattered homes, and racketeering no more shocking exhibit of moral reversal has been seen than that which has been witnessed in Congress in the past twelve months. It was only last December that the House of Representatives refused to sanction repeal of

the Volstead Act. In fact it was in June of last year that both of the major political parties were condemning the saloons and assuring the people that such dispensaries of alcoholic beverages would not be tolerated in the country, as they were the centers of crime and the corruptors of politics. Today, because of congressional action, not only are the saloons back in some of the states and in a form even worse than before, but also the Eighteenth amendment has been resubmitted to the states, with all the forces of greed and political trickery working for its repeal.

The assertion of the dries that the legalization of liquor of an alcoholic content of 3.2 would mean the return of the saloon was proven the first day its sale was permitted. In New York City, where has centered most of the organized effort to destroy prohibition and to secure the legalization of 3.2 per cent beer, bars were seen crowded with men and women. Not only were old time bars in evidence, but lunch counters also were serving beer, and even over the open street counters beer was being passed out by the mugs full to drinkers who crowded the sidewalks to the curbs. Most of the beer patrons were of an age which indicated that they were in their teens when intoxicating liquor was legal before prohibition. The most regrettable aspect of all, however, was the evidence that gave the lie to a Congress which said by legalization that 3.2 beer was not intoxicating—the staggering, drunken men on the streets. The question is raised, "Shall the United States stagger back to her ways of two score years ago?" It will be a regretful day in our history if, in the flush of the "new deal" activities, the return of the old rum and saloon curse is permitted in this country. If this happens, the new deal will be rued for years to come.

## Liquor and Prosperity

Most of the daily newspapers, hard pressed for advertising revenue, are catering to the liquor interests now in the assurance that the distillers and brewers will put large advertisements in their columns. As regrettable as is this fact, it must be faced by readers who do not care to be deceived by the trend and type of articles the papers are now running. At this moment the wets hold the pursestrings, which fact means much to such politicians and newspapers as can be bought either directly or indirectly.

As a result of this situation, there is on the part of the daily press a persistent effort to make people think that the return of liquor would help to restore prosperity. Never more applicable was the proverb, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Those who are claiming now that the business in beer will help business generally do not point out that the money spent for beer bottles and their contents cannot be spent for milk bottles and their contents; that money spent for each of the brewers' beer trucks will mean that at least a dozen families of the brewers' patrons will not be able to have an automobile; or that most of the money spent for beer goes into the brewers' pocket and takes out



of employment men in the more legitimate trades. According to the studies of the National Grange, every beer truck which appears in the streets means the displacing of at least two milk trucks. Let those who believe that the sale of beer will bring back prosperity explain where there is any achievement in this transfer of business; and let them also explain why in England, Germany, and Austria, where beer has flowed freely, conditions are so much worse economically than here in the United States.

Furthermore, it is all too easy to spike the wets' claim that the return of beer will go a long way toward solving the problem of unemployment. The total number of employees in the manufacture of beer, spirituous liquors, and wines in 1914, when the liquor trade was at its highest, was only 86,914. The liquor trade, in comparison with other manufacturing industries, employs the lowest amount of labor per dollar spent in manufacturing.

The revenue feature of the return of alcoholic beverages is no more satisfying to loyal American citizens than the economic and labor aspects. The raising of taxes by the licensing of a traffic which wrecks men's minds and bodies and deprives homes of needed food and clothing can never satisfy the ideals of true Americans. The revenue from beer cannot do other than bring a curse upon America if the laws of human and divine justice are immutable.

#### Citizens Called to Action

The mental caliber and moral idealism now most conspicuous in Congress are not truly representative of large sections of this country. The great cities and the corrupt political machines have sent to Congress a surprisingly large number who are in no wise fitted for such positions. We agree with a veteran observer here in Washington who looked over Congress the other day and exclaimed, "Bankrupt statesmanship and political subversive!" The many capable and upright members are out-voted by the large number who have neither the vision nor the wisdom which should characterize the legislative body. The voters must be aroused to send only men of merit and character to these great halls of legislation.

The immediate task of the citizens is to protect their states and their localities from the return of the liquor traffic. Thirty-two states having high moral and social ideals had outlawed the liquor traffic before prohibition. In these same states must be found the moral and patriotic forces which will save the nation from the repeal of the Eighteenth amendment and the return of the liquor traffic. The tactics of the liquor groups are to speed the votes for election of delegates to state conventions while the country is in the present turmoil. They wish to rush the people into action before the consequences involved are realized. If the liquor forces now strike from the constitution its prohibition against the most damnable treacherous traffic which has cursed America, the loss will not be retrieved for years to come. The liquor dealers now have the press, the radio, the motion picture industry, and the political machines in their control to such a degree that truth and justice will have a more difficult road than ever.

The need in the present situation is that in every community the moral and social leaders, teachers, pastors, and all citizens of vision shall organize at once and prepare for the election of delegates to state conventions who will uphold the constitution. The plan suggested by the National Emergency Committee is that those in the community who are interested shall call a local mass

meeting, send a strong committee to solicit the co-operation of local editors, circulate available literature, and organize to canvass every enrolled voter, urging each to vote and act for the protection of the homes and children of the community. For further particulars, write the above committee, Investment Building, Washington, D. C. Send them a check if possible, for if funds are furnished enabling them to meet the wet campaigners, the committee believes that at least twenty-four states will hold the constitution against the liquor traffic.

This nation was founded and developed by the sacrifice of those who believed in the ideals which have been embodied in its structure and which have made every advance upward. The liquor interests and their kind and supporters have never developed a constructive institution or promoted a great and worthy cause. It is only by the sacrifice of those who are willing to labor and sacrifice and suffer for the right that America will be saved from further retrogression. The Protestant Church and the social and moral leaders of the nation have not been given in a half century a more commanding and patriotic challenge in behalf of human progress than at this very hour.

#### JONQUILS AND JESSAMINE

Jonquils and Jessamine—tourists are going south to find them. They met them in Florida some time ago. Charleston is now the objective of beauty lovers. Maryland shows the jonquil yellow and forsythia is a golden glow along hedges and over brick walls—but what is going on father north? Are buds coming out on the trees along the border line of North Dakota and Manitoba? Are jonquil blades pricking the earth in the biggest garden in the world, the garden of 3,000 acres, 1,500 on Dakota side, 1,500 on Manitoba territory?

This garden has a name. It is the Peace Garden. It commemorates the peace which has existed between the United States and Canada for more than a hundred years and peace on that long boundary line between the two countries. About five years ago the plan for such a garden was brought up at a meeting of the International Gardeners Association. Over five hundred nationally known social welfare organizations asked to have part in the work and volunteered co-operation under the great banner of "Peace to all men."

The place selected was a high plateau about the middle of the boundary line. A fund of \$5,000 was solicited; of this \$1,000 only was to be spent in landscaping, the rest to be used as maintenance fund for permanent upkeep. And in the summer of 1932 the Peace Garden was formally opened and dedicated. It is named the International Peace Garden.

#### TECHNOCRATS WERE STONED FOR SAYING THIS

Of the hundreds of thousands of people out of work in Philadelphia today, thousands and thousands of them are never going back to work. . . . They will be dead before there will be enough work for them all. Many Philadelphia industries were in 1929 about ready for a full program of machine production. The machines were installed and are waiting. When the next big bulge comes along they will turn. These machines will take the place of human hands.—Philip C. Staples, chairman of the Philadelphia County Relief Board and vice president of the Bell Telephone Company.

## PEOPLE and THINGS

Mrs. A. W. Plyler was in Washington last Sunday and attended the evening service at the Mount Vernon Methodist church, where the pastor, Dr. Forney Hutchison, preached a very superior gospel sermon and then led the big congregation in singing "Old Time Religion." It was a very fine service. Brice Holt, a young attorney of Greensboro, while in Washington for the inauguration visited Dr. Hutchison's church on Sunday and brought back a report like that of Mrs. Plyler. With his old fashioned gospel Dr. Hutchison is doing a great work.

"The kingdom extension is coming in fine on the Franklin circuit. We have been in a meeting at Clark's Chapel for two weeks, the pastor doing the preaching and enjoying it. We have 63 professions so far and the end is not yet. Several go to Baptist churches, several are members of churches already and were yet unsaved. We have two joining by letter, nine already by profession, vows and baptism. I also have the names of several others to be received by profession of faith. They have come in the old time way. I have never experienced a greater meeting—a real revival. We are going on."—G. N. Dulin.

"On April 2 we closed a two weeks' revival. It was an old fashion Methodist revival, where believers are blessed and revived, backsliders reclaimed and sinners repent, confess and forsake their sins. Believing on Christ and accepting his atonement they would rise from the altar with victory in their hearts and the light of heaven in their faces. More than 200 were blessed at the altar. We did not miss a night in the two weeks having an altar service. Many times the altar would be filled, cleared and refill in the same service. Each service was well attended, a packed house most of the time. The pastor did the preaching. The best of all God is with us. We received 23 new members, making a total of 33 since conference."—J. W. Groce, P. C.

"With the significance of Easter and the ever present Christ in our thinking and working in our hearts, culminating in a self-denial offering for missions, Easter Sunday was a good day with us at Cherryville. The offering was not all that was desired nor was it what it might have been. But for some it was a great evidence of love for the living Christ and devotion to his cause. Each contributor brought his offering and laid it on the altar of the church, while the congregation gathered about the pulpit and the altar and there waited for the closing prayer. A climax seemed to be when Brother C. P. Goode brought his offering and laid it upon the altar and then led the congregation in prayer, thanking God that he had been given the privilege of giving 33 years' service in his kingdom and then consecrating his life to his cause. Indeed it was an holy hour. He led the rest of us closer to God. I believe that it is better further on."—E. L. Kirk.

The Easter service at Front Street, Burlington, was varied and suggestive. The Easter lilies, the choir of 20 voices, the open Bible upon which the self-denial offerings were to be placed, the communion table, and the message of the pastor, Rev. W. A. Cade, were all highly suggestive and told of the many interests of the day. A letter read at the opening of the service from the presiding elder in Korea, in whose district this church supports a native worker, was most illuminating. The music and the address of the day, the offering made for missions in connection with the communion service, and the good cheer made this a good Easter hour for the Front Street con-

gregation. The Christ was central but the far off lands were not forgotten and the interests of those at home were encouraged. Brother Cade is enjoying a most successful pastorate in Burlington. He holds to the essentials of religion and would lead his people in the path of the just that shineth more and more unto the perfect day.

Dr. Carl C. Gregory, 44, pastor of the Mulberry Street Methodist church, Macon, died Sunday evening, April 9. Described by Bishop John M. Moore as one of the "most brilliant minds" in the church, Dr. Gregory has served a number of leading charges in several states. For eight years he was pastor of the First Methodist church in Dallas, Texas, where he was much beloved. He came in January from the Travis Park church, San Antonio, to the Macon church, which received him enthusiastically. Shortly after his coming to Georgia, Dr. Gregory became critically ill and was forced to take a two months leave of absence. He had returned to resume his church duties only a few days before his death. He was born in Birmingham, Ala., where as a young man he joined the conference. Before going to Texas he held pastorates in Birmingham and in Owensboro, Ky. He held degrees from Birmingham-Southern College and Vanderbilt University.—Wesleyan Christian Advocate.

Every Good Friday in the little town of Petrich in Bulgarian Macedonia, the people place a wreath of evergreens upon the top of a wooden crucifix in the Church of the Holy Mother. Each year the evergreen shoots have withered and died in a few weeks. The wreath they used in 1932 proved to be "evergreen," for as late as August it was noticed that three sprigs of it had begun to revive, though the crucifix is of well seasoned wood and stands in a dark corner of the church. The remainder of the wreath was entirely dead and crumbling. The priest took one of the sprigs to a horticulturist, who agreed that it was certainly growing. The people of the town are now very puzzled, for in the early part of February, 1933, the remaining sprig has put forth three new shoots. To the people of Petrich, this is a sign of the Holy Trinity, the three shoots standing for Father, Son, and Holy Ghost. They point it out with pride to all travelers who visit the town and church.—The Living Church.

"We are in the middle of our third year on the Reidsville circuit (Wentworth charge) and the work is going very well. We are enjoying our stay with the good people of this charge. Most of the members live in the country on farms and do not have so much money now, but they freely give of what they have to the support of the church. They also see that we have plenty to eat at the parsonage. Lowe's church first gave us a generous pounding about Christmas. Later the young people's class of Mt. Carmel loaded our car one Sunday with good things to eat. Last appointment at Bethlehem that congregation gave us a real old fashion pounding. As the supplies run low others come along, for which we are very grateful. We have organized the board of Christian education for the local church at Bethlehem, Mt. Carmel and Lowe's. A Cokesbury school will be conducted, beginning the first week in August, for Bethlehem and Carmel; also one for Lowe's the second week in August. We hope to make these schools really count. We are not through with our self-denial offering, but indications are that it will be very good. One new subscriber and six renewals have been turned in for the Advocate to date. This is not enough to get with the big boys on the front page, but all the littles count."—T. V. Crouse, P. C.



## GREENSBORO COLLEGE NEWS

### College Trustees Have Meeting

The trustees held their semi-annual meeting last week and transacted a large volume of routine business and considered various matters pertaining to the promotion of the college.

Reports were received from the executive committee of the board, the president and the secretary-treasurer of the college and from the alumnae association. The report of Dr. Turrentine contained a list of the faculty as it will be constituted for the 1933-1934 term, and he indicated that the work of the college is proceeding well and prospects for future attendance are encouraging.

Board members present were Rev. G. T. Adams, Sanford; Dr. R. L. Flowers, Durham; James E. Lambeth, Thomasville; Dr. G. T. Rowe, Durham; C. A. Bray, Greensboro; M. D. Stockton, Winston-Salem; Miss Nanuie Lee Smith, Greensboro; Dr. M. T. Plyler, Greensboro and Durham; Junius Wrenn, Siler City; F. C. Odell, Greensboro. Several members were prevented by illness from attending.

### Miss Barrow Gives Song Recital

One of the outstanding recitals of the season was given on April 13 in Odell Memorial Auditorium by Miss Alice Barrow of Elizabeth City, a charming soprano. Miss Barrow is a member of the junior class and in addition to her work in music is pursuing the regular A.B. course.

The program was outstanding not only because of the high type of selections presented but for the manner in which it was sung. Miss Barrow possesses a voice distinctly appealing yet having volume sufficient to express the range of emotions dealt with from the opening oratorio aria, "I Mourn as a Dove," through two groups of French and German, an operatic aria, "Il es doux," and a group of songs by modern American composers.

### Gold Book Day

Gold Book day, a day observed annually since 1924, at which time honor is paid those students whose scholastic and deportment records are of high standing, was observed on Thursday, April 13. Miss Kathleen Craven of Mocksville presided over the chapel service. She gave a brief history of the Gold Book ceremony and then presented Dr. Turrentine, who congratulated the girls attaining the distinction of being eligible to sign in the Gold Book. The presidents of the various classes were then called upon to sign in the Gold Book. The following officers signed the book: Miss Virginia Peyatt of Liberty, president of the senior class; Miss Madeline Winn of Washington, D. C., president of the junior class; Miss Mary Davis Bivens of Marshville, president of the sophomore class; and Miss Dorothy Cole of Durham, president of the freshman class. The service in the chapel concluded with the singing of the college song followed by the chapel benediction. The students eligible to sign the Gold Book signed during the afternoon.

## RELIGION ALONE CAN RENEW THE WORLD

A people must be dominated by certain great binding beliefs that hold it together in a sense of dedication to objectives with greater richness and reach than the material advantage of the lone individual or the limited group, if it is to prepare the soil for a flowering time of the human spirit and direct its cultivation into a great

and glowing period. I am convinced that any renewal of Western civilization that is to mean more than a mere re-establishment of the old order of things under new names must be, in the deepest sense of the word, a religious movement. It must deal with the roots of life.—Glenn Frank.

## FROM JAPAN COMES COMMENDATION OF ADVOCATE STORIES

That story about the Bishop taking a holiday was most interesting. One would almost commit a first degree criminal offense to get to read the next installment of the story each time.

You might be interested to know that the novel, "The Eternal Challenge," which was published in the Advocate in 1930 is now being translated into Japanese because of the Christian message it carries. It is being translated by a very fine Christian woman now teaching in Hiroshima Girls' College. She, Miss Kiyo Mukoyama, borrowed the book from us which we had bought from you just before we left North Carolina. J. D. Stott.

## THE ABSENT-MINDED DON AND THE COMMANDMENTS

A story of an old Oxford don was told by the Bishop of Croydon in a lunch hour address at St. Edmund's, Lombard Street.

"The don was very academic and very absent-minded. During a vacation he took duty for an old clerical friend at a country church.

"After reading the Ten Commandments in the Holy Communion service, the don, in his absent-mindedness and apparently thinking he was in the examination hall, looked over his spectacles and remarked to the congregation: 'Not more than five of these subjects should be attempted.'"—Public Opinion.

## PRESIDENT W. P. FEW TO DELIVER COMMENCEMENT ADDRESS AT PEOPLE'S BIBLE SCHOOL, GREENSBORO

Tuesday evening, April 25, the commencement address of the People's Bible School, Silver avenue, Greensboro, N. C., will be delivered by Dr. W. P. Few, president of Duke University.

The graduating exercises will take place Friday evening, April 28.

The People's Bible School combines commencement and camp meeting, when Revs. Raymond Browning and John R. Church will do the preaching. The plan is to make next week a great spiritual feast at the closing exercises of the school.

Rev. Jim Green is in charge of the People's Bible School.

## MRS. DAN B. BRUMMITT LECTURES AT BENNETT COLLEGE

Mrs. Dan B. Brummitt of Kansas City, Mo., and vice president of the Woman's Missionary Society of the Methodist Episcopal Church, delivered two lectures each day last week to the faculty and students of Bennett College, Greensboro, N. C. Mrs. Brummitt was the pre-Easter lecturer for the college and her presence as well as her lectures were greatly appreciated by the Bennett College community.

While in North Carolina Mrs. Brummitt with a company of friends visited Duke University which she had not seen since the buildings on the west campus were first begun. Mrs. Brummitt, who has lived for years in Chicago and has traveled extensively, says there is nothing equal to Duke on the American continent. She was delighted with everything and particularly the Duke Chapel.

Now is the time to stress the church paper in all our churches.

A remittance for the Advocate will aid us greatly just at this time.

# In the Mediterranean Land

By A. C. GIBBS

We are now sailing down the east coast of Spain. Tomorrow, March 26, we shall steam past Gibraltar out into the Atlantic. As I trace the itinerary of our cruise on a map I see that we have gone near the shore line completely around the Mediterranean Sea, and for good measure strayed for a day into the cool waters of the Black Sea.

Our farthest easterly port was Haifa on the west coast of Palestine. This port was the half-way point of our cruise, in time and distance. For on the morning of March 9, just one month to a day from the date of our sailing from New York, and one month to the date set for our landing in New York, the prow of our good vessel, S. S. "Statendam," turned westward towards Rhodes and the ragged northern coast line of the Mediterranean.

At noon on March 10 we landed at Rhodes. Though most of our cruise members had heard of the Colossus of Rhodes, which, in its day, was one of the Seven Wonders of the World, few of us, I dare say, were prepared for what we really saw. The town of Rhodes is beautifully different. No wonder Greek and Roman poets sang of it. There is the frowning fortress, with its grim walls, decaying moats, damp, dark dungeons, and bastioned towers of the Knights of Jerusalem, all breathing an atmosphere of medieval charm and mystery. And in the background, a panorama of flat and hilly country in which palaces and small houses nestle among green trees. The effect of the whole is that of an antique cameo in bejeweled setting.

On March 11 we steamed through the Dardanelles, passed the site of ancient Troy, and crossed the sea of Marmora, arriving at Istanbul (Constantinople) at about 7 p. m.

Constantinople was founded on the site occupied for a thousand years by the city of Byzantium. It was brought into being in 328 A.D. through the magic wand of a Roman emperor whose name it bears. As we walked its streets, we were reminded again and again that Constantinople is the city for which the masters of the world abandoned Rome and the coast of Naples. It is the place for which nations disputed by turns as the sign of supremacy of the world.

Though the capital of Republican Turkey has been moved to Ankara, Constantinople has lost little of its importance. And in such progress as it has made every American citizen may take just pride; for this progress is in no small degree due to American influence as exerted through some of her noble institutions—especially Roberts College, and the Constantinople Woman's College. In the days of transition through which Turkey is passing, these institutions must play an ever enlarging part. For here, as perhaps nowhere else, the East and the West meet.

On the morning of March 13 we steamed up the Bosphorus to the Black Sea. There our ship turned around and retraced its course through the Bosphorus, the Sea of Marmora, the Dardanelles, and headed southward toward Athens.

We landed at Phalaron Bay the next day, March 14, and proceeded my moters, three miles, to Athens, the capital and largest city of Greece. This ancient city grew up around the Acropolis, and as I viewed it from the bal-

cony of the Hotel Palace it reminded me of a decorated giant wheel, the Acropolis serving as hub.

I hope that Athens will forgive me for making such a rude comparison; for despite my inability to couch my thoughts in fitting phrase, I realize that Greece has done more to immortalize beauty than any other land. And that I may in slight degree make up for my inadequacy of expression, I shall, for the moment, forsake my own words for the words of another: "To Athens the modern world turns in reverent admiration, for it was here that the human intellect was first unshackled, and the principle of individual freedom was brought to birth. Here, for the first time in history, society was organized on a thoroughly democratic principle and the master minds of Greece and of all time were produced. Here, too, that exquisite sense of proportion was realized in a peculiarly gifted and sensitive people and reached expression in monuments of literature and of art which must always remain a precious possession of the civilized nations. These artistic triumphs of the Greek genius, the perfect flower of Athenian culture, are an inspiration and example for each succeeding age. Athens stands for more than progress; she represents the highest pinnacle of attainment in the human aspirations toward the beautiful."

Having only one day at our disposal, we found it possible to visit but a few of the many points of interest in this most interesting city. Of course, we visited the Acropolis, Mars Hill, Odeon of Herodes Atticus, Prison of Socrates, Temple of Theseus, Tower of the Winds, Roman Market, National Museum, Stadium, Temple of Jupiter, Arch of Hadrian, and the Theatre of Bacchus.

Having grown weary, I suppose, of the classic diet of Athens, the "Statendam" became quite playful for a day. On March 16 she carried us through a narrow entrance and then over 18 miles of zigzag course back into the very heart of the mountains of Yugoslavia to the picturesque village of Kotor. It was really a diversion to visit this little fortress town and see the strange customs of its interesting inhabitants.

Friday, March 17, we landed at beautiful Venice, the city of canals and gondolas. Upon our arrival in the picturesque harbor, we were almost instantly surrounded by gondolas from which drifted to us dreamy music. For nearly two whole days we lent ourselves to the charming life of this charming city.

With the odor of the Lotos bloom in our nostrils, we left Venice to sail around Italy and through the narrow Strait of Messina, which divides Sicily from Italy, and pass Seylla and Charybdis.

On the morning of March 20 the ship passed through the Straits to her anchorage in the broad busy harbor of Messina. Sicily and springtime were sufficient reason for this call. Sicily, which on the map looks like a deformed football at the toe of Italy's boot, is most delightful in climate and scenery. An automobile drive to Taormina stamped Sicily upon our minds and hearts for "keeps." Taormina is a town overlooking the sea and within plain view of the active volcano, Mt. Aetna.

March 21 we paid Naples a second call, with nearly two whole days to spend. Having visited the main places of interest in Naples and Pompeii on the first stop, Feb-



ruary 25, I decided to use the time thus allowed by the second visit in a trip to Rome. Upon investigation I found quite a number of my fellow passengers in like frame of mind. As a result some sixteen of us independents boarded the 8:30 train in Naples, March 21, for Rome. We arrived at our destination at noon. Having eaten lunch on board the train, it was possible for us to enter immediately upon a sight seeing tour. We were fortunate enough to secure, for the afternoon, the services of an English speaking guide. Under his management we visited the Vatican, St. Peter's Cathedral, St. Paul's Outside the Walls, the Catacombs of St. Calixtus, the Appian Way, the Pantheon, the Forum, the Arch of Titus, the Colosseum, and several other places. That night we returned by late train to Naples and our ship.

The next stop of the regular cruise was at Monaco, March 23, in the heart of the famous Riviera. Here motor coaches were waiting for us at the piers. A drive of 15 miles over the upper Corniche road brought us to Nice. Here we found an exhibition of flowers, called the Battle of Flowers, in progress. Twenty-one nations were represented in the parade, the United States not among them. Nice was lovely in her gala dress. After lunch at the Hotel Atlantic, we motored nine miles by the Lower Corniche Drive back to the famous Casino at Monte Carlo. There we entertained ourselves for several hours watching the players. Did I say "watching"? Several members of our cruise lost a good deal of money. There is a powerful whirlpool spirit here that catches the unwary. We were in the Riviera in the very height of the season.

We are having a great cruise; but now as we near the end, our thoughts turn very definitely westward. A few more steps, Southampton, Boulogne, Rotterdam, and then—home.

### THE MINISTRY OF HEALING

The healing impulses of the Christian religion are implicit in the example of Jesus and explicit in the commission he gave to his church. Jesus gave solemn and exact instructions to his church on the subject of healing, but the parable of the Good Samaritan might be called the Hospital Parable.

Merciful Samaritan, other highways await thee, and other victims invite thy ministrations. Thy deed shall inspire men and women to rescue the victims of accident and disease, to become martyrs to the Gospel of Healing, and to pioneer in untrodden paths of healing science. Religious founders shall make it their religion to emulate thy deed, and knights in iron mail shall turn from killing unto saving life as thou hast done. Many centuries hence a woman shall come to teach an empire to count health as a kind of holiness and to battle against disease like men battle against armies. A man shall dedicate himself to healing with holy ardor and point the way to the mastery over invisible enemies of mankind. Scourges shall be scourged from God's Temple of Mankind, plagues shall be overpowered and shall become a memory scarcely recollected. Woman's hour of agony shall be invaded with mercy and childhood's perils be averted.

Through the ages thou shalt pass wearing other robes, using other remedies, employing other means for hurrying the sick to safety, and other houses for healing. Invisible thyself, thy deeds of mercy shall be manifest to all mankind in all lands and in all ages until the leaves of the Tree of Life shall be for the healing of the nations.

Jesus made two startling prophecies concerning the advent of his Spirit. (1) He shall "guide you into all truth," meaning, of course, scientific as well as theological truth. (2) "Greater works than these shall he do," referring to the man and the church endowed with his Spirit.

In these texts Jesus foreshadows the continuing providential healing ministry of his gospel. The deeds of healing would cease to be wonders as they confronted the natural world; they would continue to be signs of God's grace and power.

The "good old days" have little charm for the apostles of health and healing. They were largely days of dirt, disease, ignorance, and at times, pestilence. That so much of the dirt has been cleansed up, so many of the diseases mastered, and so many of the pestilences prevented is ground for hoping that even greater fulfillments lie hidden in the Master's promise: "Greater (healing) works than these shall he (the Christ-filled man) do." (John 14:12).

The scientific conquest of transmissible diseases is more romantic than the Crusades. The first disease to be conquered was smallpox (Jenner 1876), that scourge of mankind in the eighteenth century. The historical and social effects of this event was enormous. Then the mind of Pasteur began to brood. When anthrax was scientifically (bacteriologically) conquered, a golden key was found.

Following this pivotal event the methods of disease transmission were explored and the routine of disease prevention elaborated. Sometimes the routine was as simple as "swat the fly" (typhoid fever), or kill the rat (bubonic plague), or purify the water supply (Asiatic cholera), or kill another kind of mosquito (malaria), or properly dispose of the body-waste (hook-worm), or kill the louse (typhus fever).

For the church to stand between the marvelous advances of medicine and surgery on the one hand and the appalling needs of the sick and injured on the other and say, "It means nothing to me," would be unendurable. The victims of infant mortality, the martyrs of maternity, the memories of the healing Jesus would rise to condemn such hard neglect. Such neglect would mar her vision, starve her apprehension, dull her sensibilities, and berumb her hands. She would be left unlovely and alone.

"The ministry of healing inheres, as an essential part, in the commission given by our Lord Jesus Christ to his followers. It is a perpetual obligation which he imposed upon his church to be faithfully and tenderly discharged by it as long as there are in the earth suffering to be soothed and disease to be cured." (Bishop Candler).

"The Golden Cross idea beautifully symbolizes the transmutation of our money, even though it be as little as one dollar, into Christ-like service of the sick and suffering. It ennobles us all to share in the trained, efficient, and scientific ministry of the modern Christian hospital. Surely no Methodist who has the spirit of Jesus can refuse the Golden Cross appeal properly presented." (Dr. C. H. Booth).

You have a much harder job. Ours is to remove the imperfections of a new order. Yours is to do away with the old and at the same time find what is to be put in its place.—Julius Hecker, Methodist preacher of Moscow.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

By J. M. Ormond.

A circuit minister asked me recently, "How can I create the missionary spirit among my people?" In addition to occasional missionary sermons one wise pastor in a North Carolina circuit is using the following plan: He has chosen three members of one of his churches who together with himself constitute a central missionary committee in that congregation; the membership is divided into three zones—using highways and streams as boundary lines—with an average of 24 members in each; the three lay members of the central committee are respectively chairmen of the zone committees of three; the zone committees are responsible for holding weekly meetings at various available homes in each zone, at which time one person suitably chosen conducts a study or lecture course based upon a text book; one of the zone committeemen has his responsibility the obligation of inviting all zone members to attend the meeting; another member assumes the task of securing self-denial offerings for missions and benevolences. Gratifying results have already been noted.

Such a simple organizational scheme in all country churches would be useful in other ways. The zone committees could serve as a connection between minister and people—reporting needs for pastoral attention or notifying people of announcements and wishes from the minister.

### Chapter XI.

## EARLY METHODISM AT WORK

By Reid Wall.

### The Circuit Riders

As John Wesley's lay preachers proved their powers, he began to send them to neighboring towns and cities. He himself made an extended evangelistic tour in 1742, during which Newcastle-on-Tyne was added to London and Bristol as one of the centers of Methodist activity. Wesley soon discovered that even his boundless energy was unequal to the demands. Bands of Methodist were appearing spontaneously all around, and they needed guidance. A member in Leeds writes, "When Mr. Wesley first came to Leeds, we took him into society; he did not take us in."

### "Who Are Traveling Preachers?"

The development of the itinerant system was gradual and came as a response to real need, as did all the other Methodist institutions. Mr. Wesley had a genius for meeting the needs of the time. At one time he had three kinds of preachers:

1. Itinerant preachers: including some of the regular clergy who were sympathetic with the revival and full time lay preachers.
2. Half itinerants: men who alternated between their business and preaching.
3. Local preachers.

The standards for choosing preachers and testing their call were inclusive.

1. Do they know in whom they have believed? Have they the love of God in their hearts?

2. Have they gifts as well as grace for their work?

3. Have they success? Are sinners saved as the result of their preaching? "As long as these three marks undeniably occur in any, we allow him to be called of God to preach," writes Wesley.

### How Did the Preachers Conduct Themselves?

There was no place for idlers among the early Methodist ministry. It is exceedingly doubtful if any one ever slandered that band by saying that it was the one place where a man could be sure of a job as long as he was moral. The twelve rules reveal Wesley's keen understanding of human nature as well as his desire for efficient men. They are in substance:

1. Be diligent. Never be unemployed a moment. Neither spend any more time at any place than is necessary.

2. Be serious. Let your motto be "Holiness unto the Lord."

3. Converse sparingly with women; particularly young women.

4. Take no step toward marriage without first consulting your brethren. (The early preachers were like soldiers. They could not settle down and live in homes. On the American frontier marriage meant that a preacher must locate).

5. Believe evil of no one unless you see it done.

6. Speak evil of no one; else your words easily would eat as doth a canker.

7. Tell every one what you think wrong in him—else it may fester in your heart.

8. Do not affect the gentleman.

9. Be ashamed of nothing but sin, not of fetching wood or drawing water.

10. Be punctual. Do everything exactly at the time.

11. You have nothing to do but save souls. Therefore spend and be spent in this work.

12. Act in all things not according to your own will, but as sons in the gospel.

### The Circuit Riders Were Students

Wesley sent many men out to preach who were untutored in the schools, but he permitted no mental sluggard to continue. He ordered them to read the most useful books regularly. They were to spend the whole morning in this. To those who wanted to read only the Bible he replied, "Then you ought to teach others to read only the Bible. But if so you need preach no more. Just so said John Bell. And what is the fruit? Why now he neither reads the Bible, nor anything else. This is rank enthusiasm. Paul wanted other books and called for his parchments." Wesley gave each preacher \$25 worth of books as they read them. He said that they soon surpassed university graduates as theologians.



### The Circuits

For efficiency Wesley grouped the Methodist societies under one or two preachers. They were first called after their founder or the preacher on them, as "John Bennet's Round," or "The Circuit of William Darney's Societies." Bennet in 1750 wrote, "My circuit is one hundred and fifty miles in two weeks, during which time I preach publicly thirty-four times, besides meeting the societies and visiting the sick." He rode on horseback twenty to thirty miles a day and preached two or three times every day.

### Calvarymen for the Lord

The horse was the preacher's most intimate companion. It became a common sight to see them go jogging by, the rider reading a book. The horse knew the circuit well enough to carry them to the next preaching place. The preacher's saddle bags carried his simple wardrobe, his working library, and books for the people. Early Methodists were eager for knowledge. They swam flooded streams, wandered whole nights on moors, and were sometimes engulfed in bogs.

After a few experiences the highwaymen left the Methodist preachers alone. They found they possessed nothing but a few tracts and a fixed determination to pray for their molesters.

### When the Preacher Came

The visit of the circuit rider was an event for the secluded villages. He brought news of the outer world. He recounted tales of adventure and told of mobs and miraculous escapes. As the people gathered, he began to tell of miracles of grace wrought through the ministry of Wesley and his preachers. Then it was that the farmer's kitchen, the miner's cottage, or the shop keeper's parlor became a Bethel, the entranced company a congregation, and Jesus appeared in their midst. When the preacher left the next morning a devoted band of new born "Methodists" bid him god-speed and urged his early return.

Thus it was that Methodism spread, and the circuit rider became the best known symbol of her triumphant progress.

### ACROSS VIRGINIA ON EASTER MONDAY

At seven I left Durham on my favorite bus, East Coast Stages, for the capital city. By 3:30 we had crossed the Potomac, with thirty minutes for lunch at Richmond. Following the heavy downpour of Sunday and Sunday night, the fields and the forests were drenched, but the dogwood was as fresh in the morning sunlight as a bride adorned with orange blossoms for her husband. Birds were in the trees, thrilling with the joy of the morning, and there was sunshine everywhere.

In that run from Norlina to Petersburg one crosses the woodlands of the Roanoke, the Meherrin and the Nottoway, all of which enter the Albemarle Sound in North Carolina. The Meherrin, the Nottoway and the Blackwater furnish most of the water for the beautiful Chowan. The Meherrin cuts through Brunswick county, the original home of Brunswick stew.

At Petersburg the Appomattox reminds one of the name ever to be associated with the final collapse of the Confederacy. From Petersburg to Fredericksburg the roadside is filled with markers reminding the traveler of the happenings during the sixties. Now and then a marker harks back to the early colonial days.

But this day had little to recall of the days of war, especially south of Richmond. Spring lay full and glorious across the land. North of the Rappahannock and of old Fredericksburg the scene was markedly different. From the bridge across the Roanoke on the Virginia border to the bridge across the Potomac is 200 miles. One can scarcely believe that the woods and the fields would be so different. South of the Roanoke is a summer land compared with that north of the Potomac.

Good news to those who drive from the southland is the work being done north of Fredericksburg. Much of the highway is relocated, with the grades and curves being eliminated, or, at least, much relieved all the way.

I take it my readers are better acquainted with their geography than were two young lady passengers who volunteered the information, as we crossed the Roanoke, that this road led by the Natural Bridge and Roanoke. They were not able to distinguish the region west of the Blue Ridge from tide-water Virginia. I had classified them as school teachers until this incident. They were certainly enjoying the sights, keeping up a conversation with the driver—in which he indulged no more than the courtesies of the occasion required.

The usual sights and sounds of the Easter time were in evidence all the way, even to the groups of visitors seen about the churches and historic points associated with the great Washington.

M. T. P.

### IN A NUTSHELL

The Churchman protests against the custom of standing when a bishop or other clergyman enters a room, saying it causes embarrassment and chagrin to any normal man. "He wishes he might reach for a Murad or dive through a cellar door; if he doesn't he ought to be dropped into the nearest waste basket."

\* \* \* \*

If we must limit ourselves in our duty of religion to what we find in man, suppose we give a little more attention to the "luminous," to "awareness," to the intuition stronger than any other in man that there is a Great Companion.

\* \* \* \*

The sun turns northward, snow banks disappear, trees show color, song sparrows lead a mighty chorus of rejoicing, and the season of hope crowds out the winter of our discontent.

\* \* \* \*

The repetition of false charges with the apologetic comment, "Of course I don't know anything about it," is cowardly, malicious, and on a par with stabbing in the dark.

\* \* \* \*

The greatest orator of the agnostics said, "In the night of death hope sees a star and listening love can hear the rustle of a wing."

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Forty-odd states fighting over beer legislation is the luckiest break the Eighteenth Amendment has had.

\* \* \* \*

Too many good men and true turn and flee when a fossiliferous biped croaks "sentiment."

\* \* \* \*

We cling to faith in man, but our faith gets terrific wallops from the small-minded.

—The Christian Leader.

# The Art Of Living

By WATSON O. GOODE

I shall speak to you for a few minutes this morning on the High Privilege of Living. I know nothing so interesting to me as life. Do you know of anything as interesting as life? The opposite of life is death. Death—that is the last thing we wish to meet. I want to know something about this mysterious thing that is going on in me. I should like to know the best things about it and I should like to know them as early as possible, and I should like to, if possible, find out what is the highest art of living.

Jesus said, "I came that ye might have life and that ye might have it more abundantly." He realized that there was life on the planet when he came. His Father had created it, but he says, "I have come that ye might have life and that you might have abundant life."

"I came," said Jesus, "that you might have life and that you might have it more abundantly." It is said of Sir Walter Scott that he had mastered the art of living as few men. No one can fail to believe that who reads Scott's novels. By the way, you young men and women, I am afraid are not reading Scott and Dickens as you should. I want to commend them to you. It is said of this wonderful man Scott that he lived more in a day than most men do in a week. He learned how to live. Happiness is a fine index to character, and it is said that Scott had more than his share.

Goodness that is not radiant has something wrong with it. If it makes life seem cramped, pinched, restrained and unhappy, it is not real goodness. A young lady came to me in one of my pastorates from one of the finest families in that city. She said to me, "I am the most unhappy creature in the world because my people will not let me live the life I wish to live without my hurting their feelings, and they have held up a strange standard of goodness to me. I want to talk to you about it." I listened to her as she told her story. I knew her father and mother. They were good people—excellent—but they had a standard of goodness that carried with it this cramped, pinched, restrained, unhappy sort of religion. What should I tell this beautiful girl who loved her home, her father and mother, and whose young, fine fibered soul and spirit was cramped, pinched and restrained and repressed, and she was rebellious? What should I tell her? You may guess that I did not tell her anything foolish. But when she told me her age, I said, "You are more than twenty-one. Use prayerful, spiritual judgment and grieve your father and mother as little as possible, and always do right." There are a lot of so-called good people in the world, my friends, who do not understand life and who are nuisances, and you and I have to deal with them. I am reminded of the little girl's prayer: "O Lord, make all bad people good and all good people nice." Do you understand me? I understand the little girl's prayer and there is not a teacher, there is not a sensible preacher but that understands that prayer, who deals with the public.

By the way, I told my audience last Sunday morning the story of the making of that first little telescope through which Copernicus looked, and later the one larger through which Galileo looked, and later about the one still larger that was pushed a little further up into

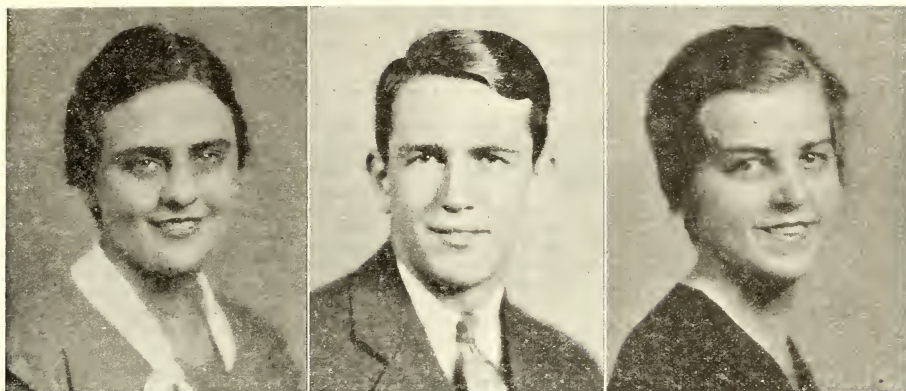
the skies and the blue above revealed many wonderful worlds; and about 150 years later than that of the one through which Kepler looked. Henry Ford has use for those telescopes. He would like to have them to put in his museum. Go into a great observatory where these modern telescopes are, and it will do your soul good to look through one. You could not come out the same person. You would gaze upon millions of these mysterious flying worlds and then realize that the one on which you live is just a tiny speck compared with any one of these. You would be amazed and you would sit down and weep like a child. You would see what a great Creator we have and what a mighty, wonderful God he is!

Here we are. We have our little bits of notions, our little bits of theories and philosophies about life and we set them up and say, "You live by this little thing or die." You take, for instance, a teacher here in the schools—I told the teachers I was going to talk to them this morning. What is the teacher's problem? Handling the pupil, and God bless your heart, you have a problem! You have to handle that child and deal with the parents back of it. What is your best method? Is it coercion? Is it repression? Are you going to take that little thing and cramp its mind and with a big stick coerce it? If you do, you will build up a lot of fear. The most successful way for you teachers, and you know better than I, is not to do it that way, but to excite in that little mind so much intellectual curiosity that it is just set on fire to learn something. Excite it! When you have done that you have tied your boy or girl into a frame of mind that is opened up as big as it is possible for that little mind to take in the truth.

Now take the home—happiness in the home is another point in my message. A home that is happy has character in it. Where two people are simply true to a legal arrangement, where there is not joyful fellowship between the them, and who laboriously keep vows which they once swore to, marriage sings to a burdensome obligation. There are too many homes like that. They haven't learned the high art of living. But where two people married to each other think there is nobody else in the world so fine, there is genuine happiness. That family actually loves everybody in it and they get along beautifully. Now take your church—I am talking about the art of high living. In church life the real test is not merely obligation to your church, not merely responsibility to your church, but the privilege it carries with it, the inward victory of soul which helps one render to man and God one of the greatest services possible. It makes you a happy tempered bringer of the best out of the worst. Suppose every Methodist should be a happy tempered bringer of the best out of the worst in his home life, his community life and church life? We would revolutionize this community. There is a lot of the worst out of which great good can come. I do not mean to say, my friends, that duty is always easy, for everything worth while in the intellectual and spiritual world calls for self-denial. To be a good lawyer, teacher, preacher, doctor, musician or Christian means self-denial. The word Christian itself means self-denial; but there are so many of us whose goodness is always a burden. I want you and me this



## These Three Duke University Students Win Coveted Honors



Left to right—Augusta Walker, of Elizabeth City, newly elected president of Woman's College Government. Charles K. Bradsher, of Petersburg, Va., holder of new Southern Conference indoor record for 880-yard run, and honor student. Dorothy Newsom, of Durham, 1933 May Queen and leader in various student activities.

year to get beyond this half-way stage and be happy in our homes about everything in God's world, happy in our church relations, happy doing duty and meeting obligations!

Speaking of happiness in our homes—here are two different definitions of the word given by two different homes. Here is one man's definition of a home: "A home is a place where we have to consider the wishes of others, where we cannot always have our own way, where children fall sick and doctors call, where puzzling problems arise which are difficult to settle, and where we must be true to keep love, and where, each day, there are great sacrifices to be made." Is that your definition? Thank God, it is not mine. Here is the other man's definition of a home and it is mine: "Home is God's best gift. The place where love is tenderest and fullest; where life's shocks are cushioned by unfailing friendliness; where we are best known and best loved and best trusted; where we can be ourselves without fearing to be criticised; where the years deepen love and loyalty and devotion and where, too, we would willingly if necessary die for those we love." Which do you like better?

There are three great modern movements for which I am greatly thankful, and these movements are in the world to bring happiness to our race. What are they? One lifts economic burdens off the backs of our people as fast as possible and at the same time drives away depressions from the races of men. I know this movement is on, and I feel that our great industrial world, our great economic world is more and more thinking about the well being and happiness of the average man. Then there is the great educational movement. Happiness shall come through education and will set man free from ignorance and superstition and create hope.

Then real happiness shall come through religion, but not that sort that has made the Hebrew hate the Gentile, and the Gentile dislike the Hebrew, the Protestant hate the Catholic and Catholic hate Protestant; not even that kind that has broken Protestantism up into sixty-six sects; not that spirit that is dividing us, but that spirit that will unite us! A religion of the same and divine sort. All these different kinds of religion make a wide chasm. This generation should try to throw the bridge

across this chasm and feel we are children of Almighty God, and in the happy spirit of Jesus Christ, stand on common ground. I do not like that selfish, repressive sort of religion, the imprisoning sort. I do not like, as I said last Sunday morning, to build up a great sectarian system and say to the other churches, "Look what a fine system we have!" A church that has that sort of idea is not Christ's sort of church.

So many carry their religion on their backs. Christians do not carry religion—religion carries them. It is not a weight as a package but wings on which you fly. It carries one over the hard places, makes hope real and sets one free from sin and shame, and brings forth under grace, life's highest happiness, in home, community and church—in service to mankind and glory to Jesus Christ!

### THE CHERRY FESTIVAL AT HAMBURG

As spring comes again and outside festivals are being recalled the story is being told of the Cherry Festival of Hamburg, although this is not a tale of cherry blossoms but of red ripe cherries themselves and is held in Germany in midsummer. This festival commemorates a happening of the fifteenth century. At that time it seemed that Hamburg would be conquered by an invading foe. In desperation the plan was proposed that the children of the city should go out and meet the enemy and try to turn their purpose. The children met the foe close by a great cherry orchard and they in their innocence and their courage so impressed the invaders that instead of raiding the city the invading army raided a cherry orchard nearby—the children assisting. In commemoration of this the children of Hamburg hold every year a cherry festival in the cherry orchards for which Hamburg is still famous.

If I give you one of these two pennies, I have left only one penny, half as much as I started with. In other words, "things" decrease when used; while spiritual qualities, such as love, increase when shared. A person who loves another has more love then when he began. There has been no overproduction of love, kindness, and character.—Dr. E. P. Dandridge.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### DON'T FORGET THE DATES

Due to the slightly different schedule of classes for the training schools to be held in the Durham district from the schedule of former schools, we call attention to the dates, as follows:

#### Burlington—

April 23, 3:00 to 5 p. m.  
April 24, 7:30 to 9:30 p. m.  
April 30, 3:00 to 5:00 p. m.  
May 1, 7:30 to 9:30 p. m.  
May 7, 3:00 to 5:00 p. m.  
May 8, 7:30 to 9:30 p. m.

#### Durham—

April 25, April 26, May 2, May 3, May 9, May 19, each day, 7:30 to 9:30 p. m.

#### Roxboro—

April 27, April 28, May 4, May 5, May 11, May 12, each day, 7:30 to 9:30 p. m.

All churches of the district, except perhaps those of the Pittsboro, Haw River, and Siler City charges, are expected to send officers, teachers, young people, and others to one or the other of these schools.

### MANY PROGRAMS ORDERED

Over 500 orders for Sunday School Day programs have been received at our office in Durham to date (April 12), which number represents nearly 50 per cent of the churches of the conference. The presiding elders are seeking to make the observance of this important day 100 per cent in their respective districts. Return cards, to be used in ordering programs, have been sent out by the presiding elders to every superintendent in the conference. Let the orders for programs continue to come in, and let careful planning be done to the end that increased interest and support may be secured for the cause of Christian education in the churches, districts, and conference.

### SILER CITY AND BYNUM

Rev. F. B. Peele of Siler City and Rev. L. A. Tilley of Bynum arranged a full day's work and a round of joyous experiences Sunday, April 2, for Mrs. Brian and Mr. Gobbel, who spent the morning and afternoon at Siler City and the evening at Bynum. At the Sunday school hour Mrs. Brian spoke at West End, Siler City, and Mr. Gobbel at First church. At 11 o'clock Mr. Gobbel addressed a large and attentive congregation at First church. From 2 to 3:30, Mrs. Brian met with the young people and Mr. Gobbel with the local church board of Christian education; and from 3:30 to 5 o'clock Mrs. Brian met with the children's workers and Mr. Gobbel with the leaders of the adult division.

From Siler City we went to Bynum in time for the evening service, where we were greeted by a church full to over-

flowing with men, women and children eager to see the pictures and hear Mrs. Brian's interpretation of the Home and Foreign Missionary Enterprise.

### PASTORS TEACHING SCHOOL

A number of pastors are taking the time to teach workers in their churches. Some are making the necessary preparation to become approved instructors. Rev. N. P. Edens of Elizabethtown and Rev. M. W. Lawrence of Chadbourn have recently become accredited to teach "The Educational Work of the Small Church" and "Worship," respectively. Other pastors prefer to teach without going through the process of accreditation. In either case, the real purpose of the teaching is to help workers to render more effective service. We hope that many pastors may be able to find time to do teaching this year.

### LEASBURG QUARTERLY CONFERENCE

"Particularly significant was the educational report of the pastor, Rev. T. R. Jenkins," says Mrs. Brian concerning the second quarterly conference for the Leasburg charge held last Sunday, at which she was present and spoke concerning the educational work of the church. "Not only has Mr. Jenkins completed the organization of the local church board of Christian education in each church on his charge, but he is trying to help his people understand the program of Christian education better by leading them in a study of 'The Educational Work of the Small Church.' He is teaching this course in each of his churches and reports that approximately 19 credits will be earned in these classes. Three of the Sunday schools of the charge reported an increase in enrollment and two young people's divisions have completed their organization according to the unified plan. Altogether there is a fine spirit manifest on this charge, and the pastor is to be commended for the very effective and thorough work he is doing."

### SCHOOL AT MANTEO

Rev. C. B. Culbreth of Dunn, former presiding elder of the Elizabeth City district, returns to the district April 23-28 to teach a Cokesbury training class at Manteo, at the request of Rev. W. F. Walters, the pastor. "The Life of Christ" will be taught.

### NOW COMPLETELY ORGANIZED

L. C. Walsh, general superintendent of Grace, Wilmington, ordering Sunday School Day programs, added the following interesting paragraph to his letter: "We are completely organized under

your new plan except for an evening meeting of young adults. Have arranged rooms so that department of each division holds separate worship periods. Had 55 at workers' council last week, which was very encouraging."

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### 82 PRESENT

At the recent meeting of the Alamance County Young People's Union held at Graham there were 82 present. The topic of the program for the evening was "What Is God Like?" the program being led by Mary Lena Green of Graham. Interesting talks were made by the following persons: Opal Marlette, Allen Wilkinson and Carmen Beaver, and special music was given by the Graham young people.

### ENCOURAGING REPORTS

From a number of our divisions there are coming reports of increasing attendance and interest. Among these is an interesting letter from Beatrice Overby, president of the young people's department of Norlina, which includes this statement: "For the last two meetings our attendance has increased from six to 25!" And she adds that the department has some money on hand to pay on their pledge to the mission special! Let us keep this good work up!

### HAVE YOU REPORTED?

Every day we are receiving most interesting reports of the observance of Young People's Day. Among these is a newspaper clipping reporting an unusually interesting program given by the Whiteville young people on March 26. In addition to challenging talks made by the adult counselor, Miss Blanche Penny; the president, Robert Burns; the pastor, Rev. J. A. Martin; and Miss Beulah Cameron McNeill, one of the most interesting features of the program was the special music, which consisted of a violin solo by John Burns, a vocal solo by David Smith, and a chorus by the young people's choir. The young people's choir was recently organized and trained by Mrs. H. L. Lyon and Miss Helen Dasher, Miss Mabel Johnson serving as pianist.

If you have not reported your observance of Young People's Day, please do so at once, sending in your offering to John O. Evans, Raleigh.

### 100 MEMBERS

The pastor, Rev. Cecil Robbins, reports 100 members in his newly organized young people's division in the Springhill church on the Mame's charge. The officers of the new divisions are: President, Bertha Holder, Lillington; vice president, Woodrow Roberts, Lillington; secretary-treasurer, Margaret Stewart, Broadway; adult counselor, Mr. William O'Quinn, Broadway.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkeley Place, Box 315, Greensboro, N. C.

### SUNDAY SCHOOL DAY, MAY 7

The office mailed to each pastor last last week a second appeal asking for the number of individual offering envelopes for Sunday School Day this year, the answer to be sent on a pre-paid reply card.

Copies of the program, "The Faith That Shares," and a suggestion sheet giving certain promotional information, were mailed to each pastor and to each Sunday school superintendent in the conference on April 7.

#### Promptness Necessary

If Sunday School Day is to be observed generally this year and if some Sunday in the month of May is to be chosen it is absolutely necessary that orders for programs and orders for individual offering envelopes be requested at once.

We urge upon the pastors, therefore, to see to it that these cards are filled in and mailed to the office at Greensboro during the coming week.

#### Requests Already Coming In

In last Friday's mail we had a request from Dr. Raymond A. Smith of Centenary church, Winston-Salem, ordering a supply of "The Faith That Shares" and 800 individual offering envelopes. This church has had the enviable distinction during the past two years of promoting Sunday School Day with greater thoroughness probably than any other large church in the conference. The last three days show requests from 30 churches. This is probably the best initial response that we have had at any time during the past three years.

### COKEsbURY CLASS AT STANFIELD

Good things can be said about the pastor and people of the Stanfield charge. The pastor, Rev. L. F. Strader, serving his first appointment in the conference, is doing excellent work. The people are loyal to their preacher and are carrying on well in all the churches.

An example of the fine work being done at Stanfield was seen in the Cokesbury class held at Love's Chapel during the second week of April. With Mr. Kale, extension secretary, teaching "The Educational Work of the Small Church" the workers of this church faced their needs and possibilities with care and earnestness. Fourteen earned certificates of credit.

### VACATION SCHOOLS IN THE LOCAL CHURCH

#### Planning in Advance

Many churches, profiting by past experiences, now plan far in advance for the annual vacation church school held during the summer months, thus giving the workers ample time to study the suggested plans and meet together to work

out the final details before the opening of the school. The vacation school becomes an integral part of the total year-round program of the church when plans are made by the regular church school workers rather than by some person from without who may be brought in for this particular work. As far as possible the regular Sunday school workers should be the leaders in the vacation school. The longer daily sessions; the use of additional space used by older groups on Sunday; and greater freedom make possible a less formal and more constructive type of teaching than is usually found in the Sunday session.

For this reason the vacation school becomes a growing time for regular church school workers.

The vacation church school in the local church, a pamphlet which gives specific suggestions for organizing and conducting a school, should be carefully read by all leaders and referred to as the different age-group workers meet together to make preliminary plans, agree on specific responsibilities and study materials.

List of Vacation School Materials for 1933 is a two-page leaflet, containing pictures of children carrying out activities in the vacation schools which may be used as a poster to advertise the date of the school in the local church. On the basis of what has been used in previous years workers will want to begin at once collecting or locating additional materials for carrying out activities suggested. Every worker should have access to a copy of the course selected for her particular group. These units are written in the form of a manual or guide book giving specific day-by-day plans for ten or more sessions. Meeting together as often as possible to study these materials and plan how they may be used to best advantage will do much to insure the success of the school.

#### Where the Plans Are Under Way

For the past two weeks requests for information, material or personal conference with local church school workers have been coming in daily. The charges that have already indicated a purpose to have a vacation school and are now making plans far in advance of the opening date are as follows:

#### Asheville District

Asbury Memorial, Rev. J. G. Huggin, Jr.

Hendersonville, Rev. C. H. Moser.

Hot Springs, Rev. Chas. W. Clay.

Weaverville, Rev. B. M. Crosby.

#### Charlotte District

Calvary, Rev. G. W. Vick.

Chadwick, Rev. E. H. Nease.

Homestead-Duncan, Rev. C. H. King.

Spencer, Mem., Rev. F. C. Smathers.

Wesley Heights, Rev. C. C. Herbert, Jr.

Matthews and Indian Trail, Rev. P. W. Townsend.

Monroe Central, Rev. H. C. Sprinkle.  
Thrift-Moore, Rev. J. O. Ervin.

#### Gastonia District

Belmont, Main St., Rev. W. M. Smith.

Belmont, Park St., Rev. J. R. Warren.

Cherryville, Rev. E. L. Kirk.

Cramerton, Rev. G. G. Adams.

Crouse, Rev. J. W. Bennett.

Bradley Memorial, Rev. A. C. Swafford.

Main Street, Rev. J. B. Craven.

Maylo, Rev. T. G. Smith.

Smyre, Rev. T. H. Swafford.

Goodsonville, Rev. C. E. Williams.

Lowell, Rev. F. H. Price.

McAdenville, Rev. R. M. Varner.

Shelby Ct., Rev. J. N. Randall.

Stanley, Rev. M. T. Hips.

Shelby, Central, Rev. E. K. McLarty.

#### Greensboro District

Asheboro Ct., Rev. F. H. Shinn.

Cedar Falls, Rev. W. L. Scarce.

Coleridge, Rev. R. J. Barnwell.

Farmer, Rev. W. L. Lanier.

Bethel and Grace, Rev. Reid Wall.

Bessemer, Rev. C. P. Bowles.

Glenwood, Rev. F. B. Jordan.

Proximity, Rev. P. L. Shore.

West Greensboro, Rev. W. J. Miller.

Wesley Memorial, Rev. G. R. Jordan.

Liberty, Rev. L. P. Barnett.

Ramseur-Franklinville, Rev. A. C. Tippe.

Randleman, Rev. J. C. Groce.

Randolph, Rev. A. C. Waggoner.

#### Marion District

Marion, First, Rev. H. P. Howell.

McDowell Ct., Rev. T. B. Huneycutt.

Morganton, First, Rev. B. C. Reavis.

Rutherford College, Rev. J. B. McLarty.

#### Mt. Airy District

Jonesville, Rev. G. R. Stafford.

Sparta, Rev. C. W. Russell.

Yadkinville, Rev. I. L. Sharpe.

#### Salisbury District

Harmony, Rev. J. B. Tabor.

New London, Rev. J. N. Wise.

Salisbury, Park Ave., Rev. S. M. Needham.

#### Statesville District

Granite Falls, Rev. M. Q. Tuttle.

Highland-Rhodhiss, Rev. I. L. Roberts.

Maiden, Rev. C. F. Tate.

Newton, Rev. M. B. Woosley.

#### Waynesville District

Bryson City, Rev. O. J. Jones.

Canton, Rev. C. N. Clark.

Junaluska, Rev. F. O. Dryman.

Waynesville, Rev. Wade Johnson.

#### Winston-Salem District

Kernersville, Rev. E. P. Billups.

Thomasville, Trinity, Rev. J. P. Hornbuckle.

Walkertown, Rev. R. T. Houts.

Welcome, Rev. Paul R. Oyle.

Ogburn Memorial, Rev. O. L. Brown.

Centenary, Rev. C. C. Weaver.

Circuit charges are planning one to five vacation schools. It seems that our expanded program for the children this summer will increase more than 100 per cent over former years. And if the regular teachers of children in the Sunday school are working in these vacation schools what a great training program for them!

**SUNDAY SCHOOL DAY MAY 7 OR NEAREST AVAILABLE SUNDAY THERETO**

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### ANNOUNCEMENTS:

The district meeting of the Elizabeth City district will be held in Edenton, Wednesday, May 3, beginning at 10 o'clock. If there are those who wish to be entertained over night, please notify Mrs. John G. Small. Pray earnestly for our meeting, and plan well in advance to come and bring a large delegation from your society.

The Pascurcum zone meeting will be held Tuesday, May 9, at Mt. Herman church on the Pasquotank charge. Mrs. W. M. Poyner of Moyock will preside.

The Gates county institute will meet on Wednesday, May 10, at Parker's church on the North Gates charge. Mrs. C. F. Copeland will preside.

The Perquimans-Chowan zone will meet on Thursday, May 11, at Anderson's church on the Perquimans charge. Mrs. J. G. White of Tyner will preside.

The young woman's circle of the Sue Sawyer Missionary Society honored their oldest Gibson member by celebrating her 91st birthday. Mrs. Emily Halstead of Poplar Branch, Currituck county, was made very happy by a group of young women who brought along with other gifts a large freezer of ice cream and a birthday cake with lighted candles. Mrs. Halstead is a very beautiful lady with white hair, but with scarcely a wrinkle. All of the girls would like to learn her secret for remaining beautiful through the years.

Every auxiliary except one in the Rocky Mount district, at the end of the first quarter, reported an increase in the World Outlook subscriptions.

### THE WORK AT HAY STREET

Maude Harrell, one of our local girls, has been adopted this year by the adult auxiliaries of Hay Street church, Fayetteville. This gives to our auxiliaries a new impetus in our own council institution at Thomasville, Ga.

Recently at an 11 o'clock service on Sunday Dr. Patten installed the officers of the young women's circle (Service Auxiliary) and the other adult auxiliaries of the church. The officers sat in a body and communed together.

We took our spring mission study with the pastor's class. We studied "Rethinking Missions" and "Christ and the Kingdom Come." It was a worth while and thought provoking study.

Our Bible study is conducted in the circles, a period being given each month for the lesson. Miss Elizabeth Lamb is teaching the Gospel of John. Mrs. Walter Patten the Epistle of First Peter, and Mrs. J. C. Wooten the Lives of the Prophets.

Miss Alice Green, our prayer special,

expects to visit us soon. Her visit was a benediction and blessing to us in the fall and we are looking forward to her return.

All the officers and circle leaders are working hard to make this year the best of their history. Mrs. W. H. Baxley, Supt. Publicity.

### AN INTERESTING BABY

Faye Nell Fonville, daughter of Mr. and Mrs. James Fonville of Durham, was born March 3, 1932, and attended her first church service on September 13,



Faye Nell Fonville

1932, the day the new church edifice of Carr church was opened for public worship. She was baptized at the first Easter service held in the beautiful church on April 16.

This beautiful blue-eyed baby is friendly to all who come her way and isn't a bit spoiled because she has won a silver cup awarded by the city of Durham in a health contest.

She also took the part of a foreign baby in the play, "Color Blind" recently used by the auxiliary of Carr church. A life membership certificate was presented to her at the April meeting of Carr auxiliary.

### MARY HAMBRICK MISSIONARY SOCIETY

The reports for the quarter ending March 31 of the Mary Hambrick Missionary Society are very gratifying. Pledges are being met and dues are being paid in spite of the financial inconveniences we have all suffered.

Another circle was added to the society this year and it is progressing in a very satisfactory manner.

At the beginning of the year each circle member pledged her support and cooperation to their leader and this has

been evidenced and well planned programs, attendance and new members.

The president, Mrs. Margaret L. Teague, has been ill for several weeks. The five circles through a lovely sunshine basket tried to convey their appreciation for her untiring efforts in the auxiliary.

The society is pushing on to greater things through the united efforts of the members and officers.

Mrs. Jack Strum,

### AN APPRECIATION OF MRS. C. B. GREEN

When Durham was a village and Methodism had its beginnings in that place, Kate Morris was a little girl who attended the Methodist church regularly with her parents. Consequently she became a member of the first Methodist church built in Durham, a plain wooden structure built after the type of the country church many years ago.

When she grew to womanhood she was married in the church—an event which excited great comment, for hers was the first marriage celebrated in church in this community, as it had been the custom up to that time to have the wedding ceremony performed at home.

After her name was changed to Mrs. Caleb B. Green, she naturally began to assume more responsibilities in her church until she had an active part in the regular worship services, in the Sunday school, and the Woman's Missionary Society. For a number of years she taught a class of Trinity College students and there were life-long friendships made from this contact of teacher and pupil.

Being a regular attendant at all church gatherings until her eighty-first year the congregation grew accustomed to seeing her kind face and listening to her words of good cheer; and when through misfortune she fell and broke her hip, her absence was so keenly felt that the missionary circle of which she was a member presented a lovely portrait of her to be hung in the church parlor.

Being so greatly esteemed for her saintly life, Mrs. Green was regarded as "the mother" among the membership of Trinity church, for she had lived to see three church edifices built for this congregation and was chosen to lay the first brick in the present beautiful Gothic structure.

In her daily life and practice she put the things of God first. This was a decision that she had reached in early life and there was never again any question concerning the whole-hearted service which demanded her time, her strength and her resources. Her personality was the type produced by the best old families of the South about a century ago. The homes of these people taught their daughters to be gentle, to be kind, to love beauty, to speak with soft voices, to have reverence for holy things and to respect all mankind.

The life of Mrs. C. B. Green was lived blameless before men and was a benediction to her community. E. S. P.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### ZONE MEETING AT SPRUCE PINE

Miss Jennie Proffitt.

The missionary societies of Spruce Pine, Burnsville and Bald Creek held their semi-annual meeting at Spruce Pine Thursday, March 30. Mrs. Earl Wilson, zone leader, presided and Mrs. J. D. Porter gave the welcome, to which Mrs. Hobart Ray of Burnsville responded.

Following the singing of a hymn, the morning devotional was led by Rev. J. L. Rayle, pastor at Spruce Pine, the theme being "Jesus' Idea of Service," and this was followed by a solo prayer by Mrs. Hobart Ray. Mrs. Earl Wilson presented the study topic, "Jesus, the Teacher," after which she appointed the various committees.

The Burnsville auxiliary was responsible for the program of the day and Mrs. Charles Proffitt was in charge. Four interesting talks were given, viz: "Jesus' influence and Authority," by Mrs. J. L. Reynolds; "Jesus' Penetration and Insight," by Mrs. Troy Ray; "The Teachings of Jesus as Applied to the Local Churches of Today," Miss Bertha Honeycutt; "The Teachings of Jesus as Applied to Our Work Today," Mrs. Fred Proffitt.

The afternoon session opened with a hymn, which was followed by the Scripture lesson by Mrs. Arnold Phillips, with Mrs. J. L. Rayle offering prayer. Mrs. Z. V. Hall made a talk on "Meeting Our Spiritual Difficulties." Interesting reports were given by the presidents of the three societies represented. A round table discussion proved of exceptional interest. The meeting closed with the report of the courtesy committee and the report of the day's meeting by Miss Jennie Proffitt, each member seeming to have obtained much good from the day's meeting.

### MEETING AT BOONVILLE

Mrs. C. E. Hiatt.

The first quarterly meeting of 1933 for zone 1 of the Mt. Airy district was held with the Boonville auxiliary on Thursday, March 23. Mrs. A. B. Macon, presiding officer. The hymn, "Sweet Hour of Prayer," opened the meeting and Mrs. Bess McCuiston of Pinnacle auxiliary led the devotional, using as her theme "Prayer," with fervent prayer by Mrs. J. L. Woltz.

A leaflet written in 1897 for the programs of the woman's auxiliaries at that time and bearing the title, "Why We Did Not Disdain," was given by Mrs. G. B. Reid of Pilot Mountain, and it was found most applicable to our own times. Following the hymn, "Close to Thee," a model auxiliary meeting with Mrs. H. M. Foy in charge was presented by the Mt. Airy auxiliary, and proved to be indeed a model meeting.

A count taken of the representatives present showed a splendid attendance by all the societies in the zone district.

At the close of the morning session a most bountiful lunch was served in the dining room of the church, followed by a short social period. The afternoon session opened with a hymn and devotional service by Rev. I. L. Sharpe of the local church, who talked on "Life, Power and Growth," found only by abiding in Christ. A solo, "Sometime, Somewhere," was sung by Miss Mildred Auburn of Boonville.

The speaker of the afternoon was Miss Naomi Howie of Mt. Airy, missionary to China and connected with the Davison Girls' School in Soochow. Her message was most interesting and inspiring and one to encourage our women to greater activity in the work of the kingdom. After the reports of the representatives present, Mrs. Woltz gave a brief report of the executive meeting at Winston-Salem, closing her talk with a request that we all read the 18th chapter of Jeremiah, with the resolve to return unto God with renewed zeal in his work, that his blessing might be poured out upon us. The meeting closed with a special number, "Take My Life and Let It Be," sung by Mrs. Foster of Mt. Airy.

### MT. TABOR HAS INTERESTING STUDY

Mrs. H. G. Grubb writes us of a most interesting mission study recently conducted in the Mt. Tabor Missionary Society. The leader of the study was the pastor of the church, Rev. J. O. Cox, the book studied was "Korea, the Land of the Dawn," which told so graphically of the conditions in Korea.

### INTERESTING CIRCLE MEETING

Mrs. J. H. Sullivan.

Circle No. 3 of the Woman's Missionary Society of Haywood Street church, Asheville, met with Miss Blanche Loftain and Mrs. Mary Wildey Monday evening, March 27, in memory of Mrs. C. S. Loftain, their mother.

Last year Mrs. Loftain was preparing to entertain the circle on Easter Monday, but was called home on Thursday before, on her 75th birthday. However, the meeting was held at the request of her daughters, who also expressed the wish that each succeeding March meeting be held with them as a memorial to their mother.

The memorial service was conducted by Mrs. Nora Betts, who read the 14th chapter of John and the 23rd Psalm, both favorite Scripture readings of Mrs. Loftain. She paid a beautiful tribute to her life, and spoke of her devotion to her church and missionary society, her charitable work and her loyalty to her

friends. Favorite hymns were sung and a violin and piano duet was sweetly rendered by Mary Elizabeth and Ruth Lail.

We miss Mrs. Loftain, but feel that—"She has never quite left us, this true friend, who has passed through the shadow of death to the sunlight above. A thousand bright memories are holding her fast to the places she blessed with her presence and love."

### LINCOLN'S PRAYER

"It was said that when we in the United States were at one of the critical periods of our national history and the Union seemed to be going to be broken up, Abraham Lincoln took the train to New York and there sought out a certain minister and told him that he had come to have a word of prayer with him. And the great Lincoln and the great Beecher knelt together and laid that situation before God. The thing cleared in Lincoln's mind and he got a new grip on things. He went back again to put his great tender hand on the helm once more."

### WE HAVE NO PROPHET'S TOMB

Dr. E. Stanley Jones says that in one of his meetings a Mohammedan arose and challenged the historical basis of Christianity. "We know that our prophet lived," he declared, "because we have the tomb in which his body lies and make regular pilgrimages to it. Islam is therefore based on a more substantial historical foundation than is Christianity."

Quick as a flash, Dr. Jones replied, "It is true that we have no tomb because we have no corpse!"

That is the glory of the Christian faith. Its tomb is only an incident and is relatively unimportant. Its Lord is not dead but living. Many systems have Calvaries—indeed they have nothing but Calvaries; only Christianity has an Easter.—The Kingdom Call.

### THE WORLD OUTLOOK

A special offer of 85 cents to new subscribers has been made for the campaign period. This is the usual procedure of magazines in trying to secure an increased subscription list. Some of our best friends have felt that if any concession is made, it should be to old subscribers; but this offer is not a reward, but an effort to advertise the magazine. It will be noted that the offer to new subscribers is for a limited period. We should be glad to reduce the price if the prospects of securing a sufficient amount of money to carry the magazine were certain.

Publicity superintendents, conference and auxiliary, are in a large number of instances making a strenuous effort to retrieve the number of their subscribers. One auxiliary is using local funds to furnish two copies of the World Outlook to each circle in the auxiliary. These are to be circulated among members who are unable to subscribe. Plans for boosting the magazine come to our desk constantly.—Bulletin of Missionary News.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### PREPARE NOW

By the time this appears in print the fourth Sunday in April will be near. The fourth Sunday is a good time to prepare for a liberal Children's Home offering on the following Sunday, the fifth Sunday. The placards sent to each Sunday school superintendent with the inscription, "Next Sunday Is Children's Home Sunday," should be placed in plain view and some exhortation made before each group, urging the importance of a liberal offering. The following fifth Sunday is three months away. Let's make the most out of the approaching one. The need is urgent.

### LET'S DOUBLE IT

The total fifth Sunday offerings for January amounted to just a little over \$2,000. This Sunday came soon after the Christmas holidays, before people had much time to adjust themselves from the Christmas spending. The fifth Sunday in April comes at a good time for liberal giving. Usually the offerings forwarded on this fifth Sunday are in excess of those forwarded on other fifth Sundays. It is earnestly hoped that our receipts from this fifth Sunday will amount to at least \$4,000, double the January amount. Let each Sunday school strive earnestly to double the amount forwarded last fifth Sunday.

### SERVING WELL

The management of the Children's Home can safely state that at no time during the present administration does a dollar go so far in the care of children as at the present time. Our administrative budget has been cut to the extent of \$25,000 per year as compared with that of three years ago. The per capita cost at the Children's Home is now no more than that of the state penitentiary. Surely our friends would not have our children denied anything they actually need.

### WE HAVE SOME FRIENDS

My good friend, H. A. Dunham, in sending a special personal offering to the Children's Home says, "Sure, children can't sing on an empty stomach. Please use the enclosed check to provide food and fill just as many stomachs as possible with good substantial food."

Miss Elizabeth Whisner, a daughter of the parsonage and now a business woman, in sending a crisp ten dollar bill writes, "Here is a mite from our tithe box that mother and I want your little folks to have. This is a special gift and

not to be credited on any other account. I regret the amount is not larger, but as we are able we expect to continue to help all we can."

"I am enclosing check for \$48.50, covering our ten per cent apportionment and \$8.50 more. Our people at Fairview, on the Davidson-Fairview charge, are always willing to help the Children's Home. We think of you during these trying days, and hope and pray that the church will not fail you."—W. C. Thompson, Supt.

"I think about you and the children in the Home so much during the financial depression and certainly want you to have the full amount of our ten per cent apportionment by Easter. Find enclosed check for \$46.60, the remainder of our apportionment for Harrison church, Pineville charge."—Mrs. E. W. Russell.

"This little check may help a bit. I'm sorry to learn of your struggle and will further urge my folks to do all they can to prevent your sending away any of the children."—Rev. O. L. Brown, Ogburn Memorial church.

"Find enclosed check for \$3 from Union Circle, Britain Presbyterian church. This circle is composed of 15 rural women members of the Presbyterian, Methodist and Baptist denominations. Our gifts are small but we are very much interested in helping the needy in our community and the orphans of the three denominations."—Mrs. D. J. Long, Forest City.

### A LIBERAL RESPONSE

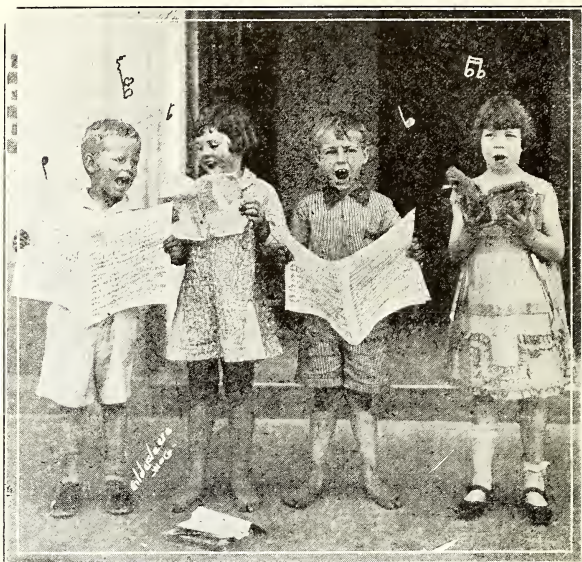
Recently a little paragraph was written stating that the Children's Home could profitably use some eggs. During the past two weeks the following responses have been recorded and our cordial thanks extended:

E. M. Spivey, Winston-Salem....	80 doz.
Fair Grove, Thomasville Ct. ....	30 doz.
Williamson, Mooresville Ct. ....	30 doz.
Rehobeth, Pleasant Garden Ct. ....	30 doz.
Philathea Class, Cornelius .....	30 doz.
Midway, Welcome Ct. ....	34 doz.
Vernon, Welcome Ct. ....	17 doz.
Center, Welcome Ct. ....	10 doz.
Granite Quarry Ct. ....	60 doz.
Ellen Pemberton's Class, Central,	
Concord .....	60 doz.
Mt. Vernon, Randolph Ct. ....	43 doz.
Beginners' Dept., West Market St.,	
Greensboro .....	20 doz.

### PICTURE PUZZLES PLEASE

Mr. R. E. Simpson, general manager of the Southern Railway System, recently sent us a quantity of Jig-Saw picture puzzles. In writing about this donation Mr. Simpson says: "Recently I spoke to some of our railroad 'boys' about conserving Jig-Saw picture puzzles for the benefit of the children in the various orphanages and hospitals located along our lines. We have collected quite a number of these picture puzzles and I am today forwarding 25 sets to Mr. R. W. Finlator, our agent in your city, with the request that he kindly deliver them to you for your little wards with the compliments and good wishes of our railroad 'family.'"

A teacher, instructing a class in composition, said: "Do not attempt any flights of fancy; be yourselves, and write what is in you." The following day a bright pupil handed in the following: "We should not attempt any flights of fancy; write what is in us. In me there is my stomach, lungs, heart, liver, two apples, one piece of mince pie, three sticks of candy, a hull lot of peanuts, and my dinner."—Ex.



Children can't sing on an empty stomach

"SIMON, SON OF JONAS, LOVEST THOU ME? FEED MY LAMBS"



# THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

## FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina. (here designate the bequest) .....

On my way to Broadway Sunday morning I stopped over at Sanford to be present at the opening session of the Sunday school. The superintendent gave me an opportunity to say a few words in the interest of the Methodist Orphanage. Sanford Sunday school has a big place in its activities for our beloved Methodist Orphanage. I was glad to see my good friends, Revs. L. D. Hayman, G. T. Adams and A. J. Groves.

"If you have any room for me, please, take me where I can be with my sisters. They have plenty to eat and wear there, I know, and I have neither one. I know that I would love you if I could only see you. Please take me, Mr. Barnes."

The above note was written by a little eight-year-old girl who is in need and wants to come to the Methodist Orphanage. What answer will the North Carolina conference give her?

The last public act of Hon. Josephus Daniels just before leaving Raleigh for Mexico was to speak to all the children of the Methodist Orphanage. He told the boys and girls of the Orphanage that they were his nearest and best neighbors, and that he would miss them greatly. He assured them that he would be back to see them. This statement brought great applause. Mr. Daniels expressed the deep affection in which the Orphanage family is held by Mrs. Josephus Daniels, who is a frequent visitor to the Orphanage. The love and prayers of all of us will follow Mr. and Mrs. Daniels while far away in their new home in Mexico City.

On Sunday evening, April 16, I accompanied Mrs. Rives and the singing class to Fuquay Springs, where our young people rendered a sacred concert in the Methodist church. A large and enthusiastic congregation was present, filling every available seat in the church. Bro. J. C. Williams, who was appointed to the Fuquay Springs circuit at the last annual conference, has made a fine impression among the people of the Fuquay Springs charge. He is a hard working, persevering, resourceful preacher, and always succeeds in building up his churches. He has a warm place in his heart for our Methodist Orphanage and counts it a privilege to do his utmost for our fatherless children. I always have

a feeling of confidence that he will rally his forces in support of the Methodist Orphanage. Many friends of the Orphanage came forward after the concert and expressed their appreciation of the sacred concert by our singing class.

The Methodist people in our church at Sanford always give us such a warm welcome! The children and I look forward to the time when we are booked for this place. Mr. Hayman, the pastor, is leading his people on in a steady way. The congregation was large and appreciative. They are close friends of our home. It is always an inspiration to visit Mrs. Seawell's class, which is the ladies' Wesley class. When we suggested again that they help us in collecting Octagon soap coupons, it was great to see their willingness and enthusiasm to work with us wholeheartedly in this undertaking. I enjoyed dinner with Mrs. Myrtle Muse McPhail, who is so well known in our state by her years of work with the Oxford Orphanage singing class. Mr. Barnes, our superintendent, visited the Sunday school, but hurried on to another congregation that was awaiting his coming. Nellie B. Rives.

I preached for the Rev. John C. Wooten on the third Sunday morning at Broadway on the Jonesboro circuit. Brother Wooten had expected to be present and hold the Jonesboro quarterly conference at the conclusion of my sermon, but the doctor thought it best for him to rest a little longer before engaging in the active duties of the district. In his absence I not only preached, but held the quarterly conference for him. A large representative congregation assembled at Broadway for the occasion. Brother J. E. Blaylock, pastor of the Jonesboro circuit, received me most cordially, and assisted me very effectively in looking after the interest of the circuit.

I found the work of the Jonesboro charge in good condition and most excellent reports from the pastor, Sunday school superintendent, missionary societies, etc. There are many consecrated and active church workers on the Jonesboro circuit. Brother Blalock has the work well in hand and is leading his people in sacrificial service and giving. Under the leadership of Brother Blalock, the churches always give liberally to the support of the Methodist Orphanage. I was delighted to go to the hospitable home of Brother S. H. Rosser for dinner, where I found delightful fellowship.

It was a great pleasure to me to be able to render service for the Rev. J. C. Wooten, who is temporarily resting from the arduous and exacting duties of a big district. His many friends rejoice to know that he will soon be at the helm again directing the affairs of the Fayetteville district.

Democratic states, judged by their governors:

Huey Long of Louisiana; Pericles of Athens.—Alison Moore.

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## Sunday School Lesson

APRIL 23

By F. B. Stockdale.

### Jesus Rebukes Self-Seeking Mark 9:33-43.

Golden Text.—Love worketh no ill to his neighbor; love therefore is the fulfillment of the law.—Romans 13:10.

The beauty of a home is the opportunities it offers for mutual understanding; a frankness of inquiry into the relationships of those who are in the house. Whose house it was into which they had come, we are not informed; suffice it offered opportunity for frankness one with another in both asking and answering questions.

There was some good reason why Jesus had not joined in the discussion and settled the question while it was under debate. He waited for the privacy of the house before he made inquiry, and kept his reproof, so that that also should be private. He did not try to find out too much about his friends in public. Friendship calls for friendly dealing. To join your friends in their dispute is not likely to help the dispute or the friendship. A dispute is never helped by increasing the number of disputants. Much friendship is marred by an hurried inquiry into the causes of dispute. Jesus was not a disputer; he never joined in the disputes of his disciples. While he is interested in the things that interest them, he can always wait an opportune time for inquiry.

He is careful also never to leave a question unsettled if it concerns the welfare of his disciples. When they reach the house he at once proceeds to iron out the dispute they had had by the way. There is both a time and a place for frank inquiry about differences that arise among friends. Thus, as one outside the debate, he frankly asks, "What were we debating as we came along?"

#### Nothing to Say

It is interesting to speculate as to the silence of the disciples. Had the question lost its importance since they left off debating about it? Had something happened to their thinking that enabled them to think of men as in some other form than tandem? Was there something about his presence that made each man ashamed of his thinking about himself? Is there something in the presence of Jesus that makes unseemly many questions that seem important when he is not of the company? Suffice it, they had nothing to say; not even to mention what they had been debating about.

#### A Revealing Answer

Did Jesus guess? Did he know? His answer fits, and is very revealing. He shows them how the new life, the life he lives and the life they are to live, differs

from the life men live and the life the disciples are now living. Calling his disciples together, he teaches them that the way to the first place is to take the last; you can only be first by coming last, and you can be great only by being a servant. Jesus was not explaining life as it had been, but life as from now on it must be. He was expounding his own life, and that to which it led. It is a new life with which he is dealing; the life he makes known to the world.

In nature, the struggle for life is a personal matter. The roots of trees do not get out of the way of other trees unless they are pushed out of the way. Self-preservation is the first law of nature. Now we are dealing with a nature of another order; the nature of Jesus and the nature of God. Small fish try to keep out of the way of bigger fish; the meal is for the swifter and stronger fish. Pigs are not in the habit of trying to be last at the trough. In the life Jesus has brought into the world, he who accepts the smallest in the name of Jesus, receives the largest; if he takes the little he gets the great; if he accepts the weak he has the strong. It is a reversal of living as the world has known it, and now becomes life as Jesus makes it known.

The disciple can no longer justify himself by any reference to nature. The idea of a man justifying himself by reference to a brute is now outworn. He must justify himself by a reference to the higher, and not an appeal to the lower. Nature is not the standard for the Christian life. Nature thinks first of itself. Christian life thinks first of the other self. The only place that nature approaches the Christian attitude is when the other is a nearer self; in the care of offspring. Nature knows nothing about making that a universal attitude. If you could teach a pig not to try to be first at the feeding place, not even to want to be, you would have christianized the pig; then he would be more than a pig.

Christian life is not some higher form of nature; it is, in essence, higher than nature ever reaches. The attitudes that in Christian life bring larger life in nature would bring destruction. In nature, when the strong offends the weak, the strong gains strength by that offending. In the life of which the Master is speaking, when the big offends the little, the strong loses: it were better that a "mill-stone were hanged about his neck, and he were cast into the sea." Death would be a smaller hurt than hurting another.

#### An Interpretation

John, apparently, broke into the Master's talk to his disciples. "We saw one casting out devils in thy name, and he followed not us; and we forbade him" for that reason. Here is self-seeking of a finer brand, but none the less self-seeking and foolish because it is self-seeking. This is not a case of seeking a place for one's self, but assuming that the place has been achieved. Here is where the servant assumes his Master's place, and blunders by so doing. Here human judgment assumes to direct the

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work of God; the disciple puts himself in the place of his Master, and insists that those who do his Master's work shall do it by following the disciple. How often disciples forget they are disciples, and assume to take the Master's place. What a common blunder, but a blunder none the less. How much has gone undone because we have put "us" in place of "His." We have suddenly become of more moment than his, and we can stop his work because it is not done in our way. This insistence of the sameness of method, of doing the most complex thing we attempt, has been the bane of Christian work through the centuries; it seems to be as rampant as at any other time in the history of Christian endeavor.

#### Questions for Discussion

1. Why did Jesus refrain from joining the dispute?
  2. Why did he raise the question?
  3. Why the silence of the disciples?
  4. What does the answer of Jesus reveal?
  5. What is the "first law of nature"?
  6. How does the Christian life differ?
- Christian Advocate (Kansas City).

#### NO LAW, NO VIOLATOR!

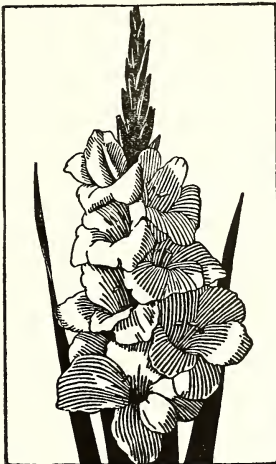
"Papa, what is a prohibitionist?"  
 "A person who tries to make people drink more whiskey."  
 "How do prohibitionists make men drink more whiskey?"  
 "By passing a senseless law against making and selling intoxicating drinks."  
 "How does this law lead men to drink?"  
 "Because they will not obey it, my son."  
 "Is it good to drink intoxicating drinks, papa?"  
 "No, my son. I hope you will never drink them."  
 "What do men make them for?"  
 "Well, chiefly for drinking."  
 "If it is bad to drink them, is it right to make them?"  
 "My son, you do not understand these things."  
 "No, I do not. But would not good people obey the law?"  
 "Oh, yes; but there are many bad people."  
 "Do bad people obey the law?"  
 "Well, no; I'm afraid not willingly."  
 "Is there a law against stealing?"  
 "Certainly, my son."  
 "Does it make men steal."  
 "My son, I think it is time for you to go to bed."—Kansas Methodist.

#### A TESTIMONIAL

"The world, with all its faults," declared the speaker, "is a good place to live in, and it is doubtful whether any of us could conceive a better one."

In view of this whole-hearted indorsement, we accept the world, and as long as possible will use no other.—Detroit News.

Woman 101 years old has never seen an automobile.—Headline. Maybe that's the reason she's 101.—Atlanta Journal.



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 Mrs. Leon Douglass, Immense Rose Salmon

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 Marmora, Smoky Lavender  
 Any of these Prize Winners, large size No. 1 bulbs,

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# Motoring in England

By WILLIAM C. ALLEN

When you take a motor drive in England you take the climate as well. Sometimes from the American viewpoint it is lovely during the summer months, but its vagaries at all times of the year are notorious. A Scotch caddy epitomized its frailties part of the year when the parson asked him how business was. Said the caddy to the parson, "It's this way, ye see. If it's no frost it's sna; if it's no sna it's frost; if it's neither frost nor sna it's rain. If it's no rain it's wind. And if it's a fine day it's the Sawbath."

We took a motor trip of 1000 miles from the south to the north of England and return. Such travel means sorrow to the railways but a detail of pleasure to the motorist. The roads are good in England. Many precautions are taken for the benefit of the drivers of motor cars. Often white bands are around the iron telegraph poles and electric letterings in some instances tell the motorist which way to take at night. There is no limit to speed in town or country, but the police quickly stop dangerous driving. Punishment is far more severe even when only endangering the lives of others than with us. Punishments often include deprivation of licenses for a year. I have just heard of a case where a man arrested for driving in an intoxicated condition was deprived of his license forever. Children do not have the right to drive until they are 18 years of age. All these restrictions make for public safety. On the other hand we are authoritatively informed that accidents resulting from alcohol are relatively larger than in America.

You encounter numerous bicycles on the road. When an Englishman gets a little money together he does not buy a motor car on time and try to "keep up with the Joneses." He keeps his body supple with exercise on his faithful wheel. So is it with the girls.

Road manners are better in England than in America. Motor trucks or slow cars quickly go to the side of the road at the toot of the horn. Drivers carefully signal each other. Every one you ask for direction offers information with smiling countenance and eager words. You can live very well for three dollars or less per day by patronizing smaller hotels, some of which are very good. Lists of such can be obtained. In foreign travel you may be extravagant or prudent, just as in other things.

Much of the acreage of England, particularly in the north, is not as much devoted to pasturage or raising of crops which the climate makes possible as one would suppose. There are wide stretches, sometimes for miles, of fields wherein no men are seen working and where no sheep or cattle are visible. Much of the butter, cheese and grains, some of the fruits, come from adjacent countries or the antipodes. England is such a well

managed country that there must be some reason for this.

Every few miles you go through little villages or towns with crooked, narrow streets with ancient stone houses and queer little shops. In the north of England almost all construction is of cut stone, an indication of the time when labor was cheap. On the outskirts of these villages you rush by narrow iron gates through which you catch glimpses of enchanting little gardens.

The larger towns have some of the finest old cathedrals in the world. That

through leafy openings among the trees. The softness of the scenery in that corner of England is its especial charm. Personally I more admire the sapphire and golden tints of our own western mountains, their sharp outlines against the sunny and translucent sky.

Wordsworth's cottage — "Dove Cottage"—is a shrine for lovers of his poetry. One wonders how he could feel physically comfortable enough within its thick walls, behind its narrow windows, and on its stone floors, to concentrate his thoughts on rhyme. But genius will ever break the bars asunder and take flight in thought and song.

Hard by the lake district is Swarthmoor Hall, the home of George Fox, the early Friend (Quaker). It stands in the midst of the farming scenes and was a center from which was promulgated the outward and inward work of Christ, a dual doctrine not largely recognized in the days of the dissolute Charles II. Within its hospitable walls men and women who suffered persecution on behalf of civil and religious liberty, were succored. The English speaking peoples are their debtors to this hour.

We drove through the "Black Country"—the great center of the iron and steel industries of England. Black smoke pours from its countless chimneys in the large cities and smaller towns. I noted that almost every smokestack emitted some smoke, showing that business was not altogether dead. A few weeks before I had gone over the great industrial route from Chicago to New York, via Pittsburgh, and had observed that almost all industry seemed lifeless. What deeply impressed me in this part of England was the appearance of the plain people, their unintelligent faces, ill-mourished figures, lassitude, scanty and dirty clothing.

Our itinerary included Scarborough, the antithesis of the Black Country and not far away. I consider it the most delightful town in England. It lies by the North Sea, on the edge of precipices miles in extent. The rocks are clothed with rich gardening, shrubbery and bloom. The beach sweeps in one splendid curve between the precipices and the sea. The "old town" nestles under the great hill that thrusts its head out into the sea and is crowned with the ruins of an ancient castle. I have often wondered why Americans do not visit Scarborough. Possibly it has not served the purposes of the tourist agencies sufficiently to tell of its glories and surrounding charms. We were in Scarborough on the 4th of July—it was a perfectly "sane fourth." York with its weirdly narrow streets, its Roman walls, its grand old "Bars," its aged Minster is ever alluring to the visitor from overseas. What stories the stone of the old Minster could tell if they had speech. What passion, sin, and intrigue, love and purity, have surged through the hearts of the men and women whose effigies and memories are carved within its massive walls. They have gone. "The boast of heraldry, the pomp of pow-

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### PROTECTION AGAINST OLD AGE

at Litchfield is a marvel of architectural beauty. On the front facade I counted 88 images of churchly folk and kings, among the latter—mainly sinners—were statues of some of my own remote ancestors. The interior is a scene of richly carved stones, crowned with a gloriously vaulted roof.

The lake district, as so often, was bathed in showers. The sky and mountain tops were grey with hues of storm. The stone walls drip, drip, drip with water from the soggy skies. But we must remember that these showers keep the pastoral scenes unrivalled for freshness and beauty. The lakes softly repose in the little valleys, reflecting the sombre colors of the watery heavens. The narrow roadways afford views of the tenderness of Nature behind hedge-tops and



er," is now to them less than an idle tale.

England has her own sweet type of beauty discovered nowhere else abroad. The old stone walls, scarred with mosses and tiny wild flowers clinging from the cracks, are ever beautiful to behold. The high hedges with bold bracken, shot with fragrant wild roses or foxgloves are ever a joy as one speeds through the countryside with the scent of fresh mown hay wafted across the lovely scene. Here and there are great patches of golden broom and furze, with dashes of flaming poppies in the lush green meadows or by the side of silvery streams. Here and there are big gateways with pretty porter's lodges protecting the great houses hid behind the foliage of crowded trees. Rural England, with her intermingled sights is a lovely land of wold and woodland, gardens, grasses, fields and flowers.

#### FIRST IMPRESSIONS

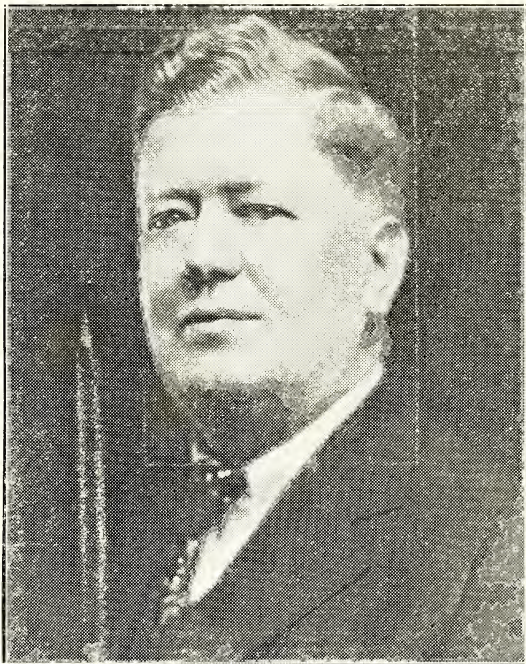
A poor little pallid outcast Kitten, its gray hair bedraggled with dew sustained from a recent journey across a neglected back lot, was apparently helplessly stranded on a soot strewn sidewalk of a city street.

The sweet redolent odor of an early spring morning was rampant, rendering a distinct enveloping cheer to the otherwise pathetic scene. The discarded kitten's future appeared very uncertain at the moment. He was sorely perplexed as to his next move. Since he had been dumped from a farm wagon two days before, he had encountered not one iota of hospitality. His supper had consisted of two little mice caught underneath an old warehouse.

His attention was suddenly attracted by the passing of a young lady. He summoned his weakening body to follow her. After several feet the young lady noticed him, and turning, scolded gently and raised a dainty foot to stop him from following her. He hesitated. That was not such a bad deal, considering what he had experienced recently. He followed again. She turned, and tried to repulse his following her—this time more sternly. The kitten continued to follow. Her increasing endeavors to drive him back were of no avail. When she reached home the kitten managed to get into the house, all to the consternation and disgust of the young lady.

Although he found it rough going for a few days he managed to make for himself a reputation as a good mouser, and soon he won the favor of the entire household, thus fitting himself into a good home and with good people.

His first impression led him into an unknown realm of happiness and a useful life. A close scrutiny of people and their first impressions upon us plays a large part in that underlying destiny of life and accomplishment. More friends are either made or lost by first impressions than we will ever know. A friend is one of the best investments in which any person can participate.



### The Old Skipper Broadcasting

We have for sale cheap and at a bargain 2 No. 425y44 Edison Heavy Duty Waffle Bakers suitable for hut or cafeteria service. These waffle irons have been used for demonstration only. 3 plates to each iron.

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Greensboro, N. C.

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Any physician will tell you that "Perfect Purification of the System Is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cents. Family package, 35 cents. All dealers.

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NORTH CAROLINA CHRISTIAN ADVOCATE



## Children's



## Storyland



### THE LEOPARD'S MISTAKE (A True Story)

In a small Chinese house a woman lay on her hard plank bed, a troubled look on her face, as she watched her little son cooking the evening rice.

"Dee-Dee, my small one, my heart cannot lie down in any peace when I think of these going off to the White-Cat hills tomorrow. Oh, that my legs were better that I could go to see thine uncle myself, but the message said 'his guest of sickness was a very violent one.'"

"Do not fear, Honorable Mother, be at peace; I will be careful, seeing that the woodmen have said that they saw a leopard prowling about there, but perhaps it was only slao-wa (empty words) to frighten the boys who cut grass on the mountains. They are often so reckless."

Dee-Dee's mother did not look any happier. "I would not let thee go," she sighed, "only the man said that 'they had already got out the coffin that thine uncle bought for himself forty years ago, and cleaned it out,' therefore it seems the guest of sickness will take him away on high."

"Honorable Mother," said the boy who had recently been in a Christian school, "We are all in the care of the loving heavenly Father, of whom I am always telling thee. My illustrious uncle can not die save by the will of Zong-ti (Up-Above-God) and 'the spirit of sickness' has no power at all. Indeed, I am ten-parts hot hearted to go and tell my uncle the Happy News of God's Love."

His mother smiled at the boy's eager face, "I cannot eat that Foreign Religion yet," she said, "But truly it has made thee a number-one good boy to me since thy father went on high."

Dee-Dee looked pleased at her words, but when he carefully brought over her supper he said gently, "Some day, Honorable Mother, I know thou wilt believe and be glad, for my prayers to God are not Kah-Ky'i-wa (wasted polite phrases), for my heavenly Father hears me."

Next morning at dawn Dee-Dee set out to cross the distant hills, where on the other side of a steep mountain range his uncle, charcoal burner, lived in a small hamlet.

His mother was terribly worried about his safety, for he was her only child and very precious. He put plenty of food beside her bed for the day, and strove to cheer her up.

"Do not destroy thy heart with fears; pray instead to my heavenly Father to protect me from all danger. He will truly hear thee and soon I shall return in peace."

So throughout the long anxious hours the poor woman followed his advice,

### DORA DREAR AND CARRIE CHEER

By Lydia Lion Roberts.

"There's nothin' to do," said Dora Drear,  
As sadly she went her way,  
"The wind is blowing, the rain pours down,  
There's nothing to do today."

"The yard is all puddles, the paths are wet,  
I cannot go out to play,  
And everything's horrid, with no fun at all,  
There's nothing more to say."

"Nothing to do?" cried Carrie Cheer,  
Her eyes alight with fun,  
"There's so much to do I'm sure I don't know  
Just how I'll get it all done!"

"There are letters to write, with pictures gay  
To paste between the lines,  
And holiday place-cards to cut and paste  
For mother when company dines."

"There are scrap-books to finish, and dolls to dress  
In clothes all new and gay,  
And I can help mother when she bakes,  
And put all the dishes away."

"There's a puzzle to make and send away  
To some one who must stay in,  
And daddy likes fudge on a rainy day,  
And brother a game must win."

"There's nothing to do," sighed Dora Drear,

"The hours are dull and gray."  
"There's so much to do!" cried Carrie Cheer.

"I love a rainy day!"

though she sometimes forgot and asked Kway-yin (Goddess of Mercy) to cover his head."

Dee-Dee hastened along the narrow hill paths singing the children's hymn he loved best which was, "Jesus is our Shepherd, wiping every tear." He was greatly relieved because he saw no leopard anywhere, though these "mountain cats," as the Chinese call them, usually sleep all morning and seldom appear before the later afternoon.

Dee-Dee arrived at last at the tiny hamlet and found his uncle much better, so the big red coffin would soon be used as a sweet potato chest once more! Of course his aunt treated him with all the lavish hospitality of the East and made

him endless bowls of savory dainties which he keenly enjoyed. Dee-Dee, however, said he must start back early as his mother was in bed with a broken leg and high fever, and could not move.

He got away at last with many presents for his mother, and hurried down the hill as fast as he could, but he had to climb another unfortunately, and once he fell and hurt his ankle against a stone. About half-way home there was a thick wood of bamboos and other trees. Bushes and shrubs grew very thickly, forming a leafy screen at the side of the foot track. Suddenly Dee-Dee held his breath, for he caught a glimpse of a long spotted body sliding along underneath the branches. He only had time to rush across and swing himself up into a high camphor tree, before the leopard sprang on to the very spot he had just left!

Finding his prey had escaped him the animal began prowling round the tree which his nose told him was the boy's hiding place. The boy climbed up on a topmost branch, but the leopard soon saw him, and lashing his tail with fury he prepared to wait his opportunity.

Dee-Dee was a plucky boy, and he wished now he had taken his father's old gun with him, but his mother was always afraid he might hurt himself with it. However, he had a strong faith in God's power to save the body as well as the soul, and so he prayed earnestly that the leopard might somehow be led away from the spot.

It happened that the particular tree the boy had chosen in his haste had in it a large swarm of wild bees, and in climbing up he had disturbed them and they were made angry and wanted to drive him away. In a few minutes Dee-Dee was most terribly attacked and stung all over. For the first time his brave spirit began to fail, and he was just wondering how long he could hold on to his branch and bear this awful pain, when the swarm saw the leopard and swept down upon him. They stung his eyes, nose, and every bit of him, till roaring with rage he bounded off into the bushes to try to knock off his tormentors.

In a flash, Dee-Dee was down from his perch and running for his life. Happily the bees had not stung his eyes badly, so he could still see his way. To his joy he met some woodmen from his village, and they helped him to get home.

His mother was so thankful to see him safe that she did not give him all the sympathy he wanted for all the painful bee stings!

"My son," she said, "truly I did pray to thy foreign God and he did protect



thee. It was just at the time of thy greatest danger I was asking him to shield thee. He is good to hear a poor helpless unbeliever like me."

"Even so, my mother, he is always full of love and pity. Since he heard thee and saved me from the leopard thou wilt surely not grieve and offend him by praying to any other again?"

To Dee-Dee's joy she readily agreed, and it was a happy day when both were baptized in the nearest little church together. How often Dee-Dee has remembered those bees, for though they caused him great pain at the time, they really were little God-sent friends. — Sunday School Times.

#### "POSSUM'S" BIRTHDAY PARTY

Believing that children will be kinder to all animals if they learn to love one, Mrs. Mary Ayers Harris of Macon, Ga., gives a big birthday party each year for her collie, "Possum," and invites all the boys and girls in her section of town.

She has the party in April during Humane Week, for she wishes to draw the attention of the young folks to the observance of those seven days. And not only do the children come to Possum's party, but also the officers of the Humane Society and many of the leading citizens of the town.

Possum receives his guests with his long white and auburn hair brushed until it shines like embroidery silk, his big brown eyes wide with excitement and his big neck adorned with an enormous bow of blue satin ribbon. He stands at the top of the steps on the front porch and nuzzles his nose into the hand of each little guest.

Nearly him there is always a gaily-decked table with a large cake ornamented with the number of candles that Possum is old. This year there will be 13 candles burning there.

The guests, just as at a real birthday party, come bearing gifts wrapped in white tissue paper and tied in blue and pink and lavender ribbons. In these exciting looking packages there are usually big, juicy soup bones; nice hunks of red meat; boxes of tempting puppyrets; cakes of sweet-smelling soap; cans of dog food; several heads of lettuce, for Possum has a weakness for lettuce and his friends all know it; boxes of candy to tickle his sweet tooth, and, best of all, some quarters to buy soup bones when the party ones give out.

The first half hour of the party is spent in taking pictures, for the newspaper cameramen wouldn't miss being there to snap the venerable Possum frolicking with his guests. Possum always manages somehow to give the impression that he is dreadfully bored with this publicity business, but nevertheless he is careful to sit up straight and look pleasant. He even turns his head this way, and that way, to see if he will take a good picture. And he pricks up his ears and eases himself around just a wee bit so his big blue bow will show.

Gay games follow the picture-taking. The children make a ring around Pos-

sum and dance and sing. Possum licks his lips and eyes them solemnly as they carol: "Happy birthday to you! Happy birthday to you! Happy birthday, dear Possum! Happy birthday to you."

Then the children play Farmers in the Dell, drop the handkerchief and many other games. Possum excuses himself when the playing is well underway, saunters to the porch and eases himself down for a bit of rest. Being the honoree is rather a strenuous business, his bowed head seems to say.

After the games there are saucers of ice cream, and Possum eats right along with his guests, and cake and mints and all kinds of good things.

As the guests depart, Possum wanders into the house to find a quiet spot; but Mrs. Harris rocks on the front porch with a look of great content. She feels sure that she has shown vividly several dozen little boys and girls just how human and lovable an animal can be and that they will be much slower in the future to harm one of any kind. With the memory of Possum in their minds, they will be more loving, she argues, to all dumb creatures.—Willie Snow Ethridge, in Our Dumb Animals.

#### LAST SONG OF ST. FRANCIS

By Verna Loveday Harden.

Oh, little minstrels of the wood,

Lift up your voice and sing to me,

For in your music I behold

The things mine eyes no longer see.

Oh, tell me if the sun be bright

Along the Umbrian hills today,

And if the Brothers, while they work,

Take time to laugh, and time to pray.

My winged Brothers of the wood,

Before I lay this body by

I bid you sing unceasingly

The loveliness of earth and sky.

Now God be thanked for Brother Fire,

For Sister Water, and for trees,

For stony roads, for Poverty,

For Brother Sun who shines on these;

For hunger and for weariness,

For laughter drawn with every breath;

For strength to sing at eventide:

"Praise be to God for Sister Death!"

—The New Outlook.

A little boy, having his music lesson, was asked by his teacher, "What are pauses?"

The quick response was: "Things that grow on pussy-cats."

Teacher (to bring out the idea of size) —"Mention a difference between an elephant and a flea."

Tommy—"Well, an elephant can have fleas, but a flea can't have elephants."—Everybody's.

Betty on a visit to her aunt, being offered some fragments left over from New Year's dinner, politely declined them. "Why, dear, don't you like turkey?" inquired her aunt.

"Only when it's new," said Betty.—Selected.

## For Coughs or Thin Blood

DON'T be that worst pest of all—the chronic sufferer from colds, who passes germs on to friends or family. Dr. Pierce's Golden Medical Discovery builds up the stomach and the blood so that the entire system feels the beneficial effect. Miss Helen Grady of 780 Taylor St., Spartanburg, S. C., said: "I have always been susceptible to coughs and colds—the least exposure or even coming in contact with a person having a cold, I would become right sick. I started taking Dr. Pierce's Golden Medical Discovery and found it so beneficial that I always take a bottle whenever I am exposed to coughs and colds. It never fails to keep me fit for my work."

Write Dr. Pierce's Clinic, Buffalo, N. Y.



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A new product called Scott's Mange Remedy is so remarkably effective that the manufacturer will gladly send a bottle to any dog owner, without payment of any kind until mange is cured. After four weeks, if mange has been cured send one. If mange has not been cured, return the empty bottle and you don't owe a penny. Send your name and address today, and take advantage of this remarkable offer.

SCOTT DRUG CO., Charlotte, N. C.

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## North Carolina Christian Advocate

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Salisbury—Forest Hill, Concord ..... April 25  
Durham—Graham ..... May 2-3  
Raleigh—Banks ..... May 4-5  
Wilmington—Fifth ..... May 8-10  
Statesville—Central Church, Mooreville ..... May 9-10  
Rocky Mount—Norlina ..... May 10-11  
Charlotte—Wadesboro ..... May 16  
Elizabeth City—Columbia ..... May 16-17  
Asheville—Hendersonville ..... May 16-17  
Gastonia—Palm Tree, Belwood Ct. .... May 16-17  
New Bern—Goldboro ..... May 18-19  
Fayetteville—Troy ..... May 25-26

## North Carolina Conference

DURHAM DISTRICT  
M. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

Bahama, Tabor, 11 ..... April 23  
Mt. Tirzah, 3 ..... 23  
Chapel Hill, 11 ..... 23  
Webb Avenue, Holt's Chapel, 7:30 ..... 30  
Pittsboro, Hickory Mt., 11 ..... May 7  
Duke's Chapel, 7:30 ..... 7  
Siler City, 7:30 ..... 10  
Haw River ..... 13  
District Conference at Graham ..... 2-3

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

### FIRST ROUND—IN PART

Hopewell, 11 and 1 ..... April 23  
Plymouth, 7:30 ..... 23  
Windsor, Cashie, 11 and 2 ..... 29  
Windsor, Cashie, 11 ..... 30  
Williamston, 7:30 ..... May 3

Swan Quarter, Soule, 11 ..... 7  
Mattamuskeet, Englehard, 3 ..... 7  
Fairfield, 7:30 ..... 7  
Pantego-Belhaven, Pantego, 7:30 ..... 9  
Bath, Bath, 7:30 ..... 9  
Washington, 7:30 ..... 10  
Perquimans, Woodland, 11 and 2 ..... 11  
Perquimans, Woodland, 11 ..... 14  
Columbia, 7:30 ..... 15  
Columbia, Harrellsville, 11 and 2 ..... 20  
Murfreesboro, Union, 11 ..... 21  
Aulander, Lewiston, 3 and 7:30 ..... 21  
Gates, Harrells, 11 and 2 ..... 26  
North Gates, Parkers, 11 and 2 ..... 27  
North Gates, Parkers, 11 ..... 28  
Elizabeth City district conference will be held at  
Columbia, May 16 and 17

### FAYETTEVILLE DISTRICT

J. C. Woodard, P.E., Fayetteville, N. C.  
SECOND ROUND

Glendon, High Falls, afternoon ..... April 22  
Carthage, Cameron, a.m. .... 23  
Laurinburg, p.m., Cumberland Mills, p.m. .... 24  
Troy ..... 27  
St. Johns-Gilson, a.m. .... 30  
Maxton, p.m. .... 30  
Rowland, Centenary, a.m. .... 7  
Red Springs, p.m. .... 7  
Parkton, Marvin, a.m. .... 14  
Fayetteville Ct., Cumberland Mills, p.m. .... 15  
Wadette, a.m. .... 21  
Mt. Gilead, ..... 21  
Jonesboro, Broadway, a.m. .... 27  
Hemp, Pleasant Hill, afternoon ..... 28  
Roberdel, p.m. .... 28  
Piedmont, afternoon ..... 28

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Newport, 11 ..... April 23  
Beaufort, 7:30 ..... 23  
Goldboro, Ct., Elmwood, 11 ..... 30  
Goldboro, St. Paul, 8 ..... 30  
Snow Hill, Jerusalem, 11 ..... May 7  
Hookerton, Maurer, 3 ..... 7  
Ayden, 8 ..... 12  
Grifton, 11 ..... 12  
Seven Springs, 11 ..... 14  
Aurora, Campbell's Creek, 11 ..... 14  
Grimesland, Wharton, 11 ..... 21  
Fremont, Black Creek, 11 ..... 22  
Pikeville-Elm Street, Pikeville, 8 ..... 26  
Mt. Olive-Clypo, ..... 27  
Mt. Olive Ct., Bethel ..... 28

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Kittrell, Trinity, 11 ..... April 23  
Lounsbury, 7:30 ..... 23  
Cary-Apost, Macedonia, 11 ..... 30  
Clayton, 7:30 ..... 30  
Creedmoor, Banks, 11 ..... May 3  
District Conference, Bank's Chapel ..... 3  
Fuquay, Olive Branch, 11 ..... 7  
Wendell, 7:30 ..... 7  
Garner, 11 ..... 14  
Baller, Mt. Pleasant, 11 ..... 14  
Yountville, Bunn, 11 ..... 21  
Franklinton, 7:30 ..... 21  
Erwin, 11 ..... 28

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Spring Hope, White Oak, 11 ..... April 23  
Rocky Mount Ct., Red Oak, 7:30 ..... 23  
Bethel, 11 ..... 30  
Nashville, Maple Creek, 3 ..... 30  
Halifax, Tabor, 11 ..... May 7  
Rocky Mount, First Church, 7:30 ..... 7  
Stantonburg, ..... 14  
Elm City, 7:30 ..... 14  
Wilson, 7:30 ..... 21  
Warren, Bethlehem, 11 ..... 26  
Warrenton, Warren Plains, 11 ..... 26  
Weldon ..... 27  
Roanoke Rapids, 7:30 ..... 28

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Tabor, Bethany, 11 ..... April 23  
Elizabeth, Union, 3 ..... 23  
Fairmont, Trinity, 7:50 ..... 23  
Town Creek, Wayman, 11 ..... 30  
Carver's Creek, Carver's Creek, 2 ..... 30  
Haliboro, Peace, 4 ..... 30  
Rosboro, Hall's, 11 ..... May 7  
Stedman, Tabor, 3 ..... 7  
Clinton, ..... 7  
Wallace-Rose Hill, Wallace, 11 ..... 14  
Grace, 8 ..... 14  
Jacksonville-Richlands, Richlands, 11 ..... 21  
Mayville, 3 ..... 21  
Swansboro, 7:30 ..... 21

## Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
SECOND ROUND

Central, 11 ..... April 23  
Laurel, 3 ..... 23  
District conference at Hendersonville, May 16 and 17.  
Rockingham, a.m. .... 28

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND—IN PART

Monroe, Central, 11 ..... April 23  
Stanfield, Mt. Moriah, 3 ..... 23  
Wesley Heights, 7:30 ..... 23  
Clauson Memorial, 8 and 11 ..... 23  
Monroe Ct., Bethel, 3 ..... 30  
First Church, 7:30 ..... 30  
Brevard Street, 7 ..... May 7  
Pineville, Marvin, 3 ..... 7  
Chadwick, 7:30 ..... 7  
Bethel (dedication of church and Q. C.), 11 ..... 14  
Washlaw, Heath Memorial, 3 ..... 14  
Dilworth, 8 ..... 14  
Matthews-Indian Trail, Matthews, 11 ..... 21  
Unionville, Oak Grove, 3 ..... 21  
Hawthorne Lane, 8 ..... 21  
Auscoville, Salem, 11 ..... June 2  
Peachland, Fountain Hill, 3 ..... 4  
Big Springs, Union, 3 ..... 4  
Lilleyville, Forestville, 11 ..... 11  
Morven, Shiloh, 3 ..... 11  
Wadesboro, 8 ..... 11  
Froggs, Trinity, 11 ..... 15  
Weddington, Hebron, 3 ..... 18  
Belmont Park, 8 ..... 18  
New Hope-Bethel, New Hope, 11 ..... 25  
Big Spring conference ..... one day session at  
Wadesboro, Tuesday morning, 9:30 o'clock, May 16.  
Bishop Meuzon will preside.

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SOUTHERN RAILWAY SYSTEM



## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND—IN PART

Lafayette Street, Shelby, 11	April	23
Central, Shelby, 7:30	April	23
Lincoln Ct., Marvin, 11 and 3	April	22-25
King's Mountain, Central, 11	May	30
Maylo, 7:30	May	30
Rock Springs, Rehobeth, 3 and 11	May	31
Cramerton, 7:30	May	31
McAdeville, 11	May	31
Bradley Memorial, 7:30	May	31
Shelby, Central, 11	May	31
East End, 7:30	May	31
Smire, 11	May	31
Dallas, Puetis, 3	May	31
Mount Holly, 7:30	May	31
Polkville, Rehobeth, 11	June	3-4
Belwood, Double Shoals, 3	June	4
Bessemer City, 7:30	June	4

Gastonia district conference will be held at Palm Tree church, on the Belwood circuit, Tuesday and Wednesday, May 16 and 17.

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
THIRD ROUND

Coleridge, Concord, 11	April	23
Asheboro Ct., Mt. Taber, 3	April	23
Bessemer, Bessemer, night	April	23
Wesley Memorial, Wesley Memorial, 11	April	23
Handelman, Old Union, 3	April	30
Bethel-Grace, Bethel, night	April	30
Ramoth-Franklinville, Franklinville, 11	May	7
West Greensboro, Groome's, 3	May	7
Centenary, Centenary, night	May	7
Asheboro, First Church, 11	May	14
Ransdell, Fairview, 11	May	14
Calvary, Calvary, night	May	14
College Place, College Place, 11	May	21
Stokesdale, Glencoe, 3	May	21
Proximity, Proximity, night	May	21

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Avery, Pine Grove, 11	April	30
Glen Alpine, 11	April	23
Table Rock, Littleville, 3	April	23
Morganston Ct., Bethlehem, 11	April	30
Marion Mills, Clinchfield, night	April	30
Burnsville, 11	May	7
Spence Pine-Belleville, Pelland, 3	May	7
Rutherfordton, 11	May	14
Marion Ct., Glenwood, 2:30	May	14
Morganston, First Church, night	May	5

## MOUNT AIRY DISTRICT

W. E. Peevey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Danbury, Danbury, 11	April	23
Sandy Ridge, Snow Hill, 3	April	23
Table Rock, Bethlehem, 11	April	23
Madison, Dan Valley, 3	April	30
Stoneville-Mayodan, Stoneville, 7:30	April	30
Leaksville, 11	May	7
Draper, 3	May	7
Spray, 7:30	May	7

Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.  
SECOND ROUND

Park Avenue, 11	April	23
Woodleaf, South River, 3	April	23
Mt. Pleasant, Friendship, 11	April	30
Salem, Oak Grove, 3	April	30
District Conference, Forest Hill, Tuesday	April	23

## STATESVILLE DISTRICT

J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.  
SECOND ROUND

Ball's Creek, Center, 11	April	23
Catawba, Bethlehem, 3	April	23
Statenburg, Knox's Chapel, 11	April	30
Statesville Ct., Shiloh, 3	April	30
Statesville, Clark, night	April	30
Cool Springs, Clarkburg, 11	May	7
Olin-Turnersburg, 3	May	7
Taylorville-Carson's Chapel, 11	May	14
Hidende, Rocky Springs, 11	May	15
Statesville, Central, 11	May	16
Mooreville Ct., Williamson, 2:30	May	16
Mooreville, Broad, night	May	16

District conference, Central church, Mooreville, May 9-10.

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Junaluska, 11	April	23
Jonathan, 7:30	April	23
Hayesville, Oak Fall	April	30
Andrews, 7:30	April	30
Canton, 11	May	7
Waynesville, 7:30	May	7
Highlands, 11	May	14

Franklin, 7:30	April	14
Robbinsville, 11	April	23
Bryson City, 7:30	April	23
Macon Ct., 11	April	30
Franklin Ct., 3 or 7:30	April	28

Delegates to the district conference will be elected at all the above appointments.

## WINSTON-SALEM DISTRICT

Ley D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Grace, 7:30	April	23
Mocksville, 11	April	30
Hiatt, 7:30	April	30
Mocksville, 11	May	21
Central Terrace, 7:30	May	7
Denton, Sileam, 11	May	16
Linwood, Macedonia, 3	May	16
Lexington, 11	May	23

## RESOLUTIONS OF RESPECT

Mr. William Simpson Highfill, who lived near Guilford College, passed away Sunday night, January 29. Mr. Highfill had spent the Sabbath day in worship. In the morning he attended Sunday school and preaching services at Muir's Chapel, of which church he was a loved member of long standing. Immediately after having dinner with his family he attended services at a neighborhood church. Soon after returning home he was stricken and did not rally again.

Mr. Highfill was born near Summerfield. He married Sodoskie Canada, also a native of Summerfield, July 6, 1886. This beloved companion of more than 47 years preceded him to their home above by one month and nine days. Mr. and Mrs. Highfill had both been members of Muir's Chapel for more than 30 years. They will be sadly missed in the home, the community and the church. Therefore he is resolved:

First, That realizing our loss is their gain, we humbly bow our hearts in submission to the will of our heavenly Father, who saw fit to call them to be with him.

Second, That we commend their children, grandchildren and loved ones to the care and protection of their Almighty God and that we as members of the board of stewards, as friends and as co-workers, extend to them our deepest sympathy.

Third, That a copy of these resolutions be forwarded to their family, a copy recorded in the minutes of the board of stewards, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. C. A. Boren,

Rev. J. H. Brendall,

R. B. Alexander.

## IN MEMORIAM

Just one year ago on Thursday, March 31, at 2:30 a. m. the angel of death slipped quietly into the sick room of my dear father, L. A. Lentz, and carried him into the haven of rest.

Pa, as we all knew him, was a son of the late Mr. and Mrs. Eli Lentz of Norwood, N. C., and was reared in the atmosphere of a Christian home.

Fifty-five years ago he was married to Miss Eugenia Shankle, who survives him. They established a happy home of their own. It was a home with a family altar, where prayers were offered and the Bible read daily. Together he and mother shared the joys and sorrows of life for more than 50 years. They celebrated their golden wedding anniversary in 1925. To this union were born ten children, all living and all members of the church. Father's Christian character shone out brightest in his advanced years. He joined the church in his boyhood and remained a faithful member and officer in the church until death. He was a friend to his preacher and enjoyed having them in his home. He was a devoted husband and a good father.

A year ago he left us. Long it seems. We miss him. But we sorrow not as those who have no hope.

A daughter, Nannie.

## No More Piles

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Without Salves or Cutting

Thousands of Pile sufferers do not know that the cause of Piles is internal—bad circulation of blood in the lower bowel.

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Your itching, bleeding or protruding Piles will only go when you actually remove the cause—and not one minute before. External treatments can't do this—an internal medicine should be used. HEM-ROID, the prescription of Dr. J. S. Leonard, succeeds because it stimulates the circulation, drives out congested blood, heals and restores the almost dead parts.

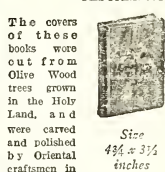
HEM-ROID Tablets have such a wonderful record of success everywhere that all druggists are authorized to offer a \$1.25 package (3 weeks' supply) with guarantee of money back if they don't end your Pile misery. Write for FREE booklet, "How to End Piles without Cutting." Dr. Leonard Co., Buffalo, N. Y.

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## ✕ IN MEMORIAM ✕

**JENKINS**—Mrs. Mamie Jenkins was born May 13, 1868, and died March 15, 1933. Sister Jenkins was a consistent Christian. Her life and presence meant much to Grove Hill Methodist church. She leaves a host of friends who will always remember her because of the Christ-like example which she displayed before them. She was married to R. S. Jenkins in 1891. Her husband and children have a beacon light on eternity's shore constantly sending forth its rays to guide them safely into the haven of rest. W. L. Loy.

**WINSTON**—Mrs. Virginia Jones Winston, one of the oldest members of Creedmoor Methodist church, went to her eternal reward March 10, 1933. She had been a member of the Methodist church for approximately three-quarters of a century. This good woman made life happier for all who knew her. It was said of her that "she grew old beautifully." She married the late Rev. M. L. Winston in 1861. These children mourn her loss: Mrs. Florine Peace, Miss Minnie, J. V. Winston, Creedmoor; Mrs. J. T. Sherron, Mrs. M. Z. Pearce, Wake Forest; Mrs. Eunice Bledsoe, Durham, and R. O. W. Winston, Shipwith, Va. W. L. Loy.

**GRIFFIN**—John A. Griffin was born April 30, 1867. He died January 26, 1933. Brother Griffin was a devoted member of the Cool Spring Methodist church, serving as steward for the past 30 years. He has also served as trustee of his church during the last several years. Brother Griffin was a faithful and dependable supporter of all phases of the church's program. He was an honored and highly respected member of his community. A host of relatives and friends are saddened over his passing. He is survived by his widow and the following children: Mrs. Hubert Carroll, Mrs. Gertrude Hales, Mrs. Rufus Holt, Herbert and Arthur, all of Broadway, N. C., and Johnnie, George, Margaret, Kathleen, Laurie and Virginia, all of Lillington. C. W. Robbins, Pastor.

**CUNNINGHAM**—March 15, 1933. God called Iotia's oldest member and Macon county's oldest citizen to her eternal home, "Aunt" Joanna Cunningham, being nearly 95 years of age. Her first illness, her last illness, which lasted through two years, brought the end of a life lived for God since her fourteenth birthday. Her husband preceded her several years. She leaves one son and other relatives and friends who mourn their loss. For her to live was Christ, to die was gain. Old fashioned, plain, she lived out her religion. She knew in whom she believed. The funeral was conducted by her pastor, assisted by Rev. Mr. Soeshee, and burial made in Iotia cemetery.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its harvest." G. N. Dulin, Pastor.

**KILLIAN**—H. C. Killian, son of Mrs. Augusta Killian, was born September 15, 1915, died February 1, 1933. He leaves besides his widowed mother two brothers, Howard and Claude, and one sister, Zella; also grandparents, Mr. and Mrs. W. H. Jones of Hickory, N. C. His funeral was conducted in the Stafford Memorial church in Hickory, where he had joined the church and gave his heart and life to God when a small boy under the ministry of the late R. M. Stafford. Moving with his mother to Valdese two years ago, he moved his membership there

and was a faithful member until death. The funeral service was conducted by his pastor, Rev. McRay Crawford, and Rev. V. P. Crowder of Valdese, assisted by Rev. J. L. Roberts of Hickory. The many beautiful flowers showed he had many friends.

H. C., we shall miss you, but you are safe in the arms of Jesus, safe on his gentle breast; there by his love overshadowed, sweetly your soul shall rest. Hark! 'tis the voice of angels borne in a song to thee over the fields of glory, over the jasper sea.

His grandmother, Mrs. W. H. Jones.

**JENKINS**—Buena Vista Allen Jenkins was born March 14, 1861. She professed faith in 1875 and united with the Snow Hill Methodist church. She was a faithful, consecrated member, always supporting its institutions. She helped very liberally in building the new church here in 1929. Mother's and father's home was the preacher's home. She always took great interest and pleasure in getting us children to Sunday school and church, and for many years had the Christian Advocate in the home.

She was married to Wm. J. Jenkins November 9, 1876. There were nine children, of whom six are living: Mrs. W. C. Sheffield, Mrs. J. B. Elmore, Mrs. J. C. Hunt, Mrs. B. J. Hunt, Mrs. J. W. Ray, and W. A. Jenkins.

On April 13, 1932, she went to her heavenly home. We are thankful of having a good mother and father.

Mrs. B. J. Hunt.

### IN MEMORIAM

We, the members of Black's Chapel Missionary Society, wish to pay tender tribute to the oldest and most beloved member, Mrs. Jane McIntyre, affectionately known as "Aunt Jane," who recently passed to her heavenly reward.

Throughout her long life she made and kept a real place in the hearts of her friends. Hers was a cheerful nature, which seemed to sweeten with the ripening of age.

We miss the presence of her genial and friendly spirit, but believe she is now numbered with the saints above, beckoning us on.

We pray God's blessings may richly abide with her loved ones.

Lastly, we request that these resolutions be spread on the minutes of our society, a copy sent to the family, to the church paper and to the daily paper.

Mrs. C. W. Spell,  
Mrs. Clyde McLellan,  
Miss Sarah Markham.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to remove from earth to heaven our beloved brother and fellow worker, E. B. Granger.

Whereas, Brother Granger had been for 40 years and more a faithful member of our quarterly conference, serving as steward, trustee and Sunday school superintendent, and loved by all who knew him. Therefore be it resolved by the quarterly conference of the South Mills charge:

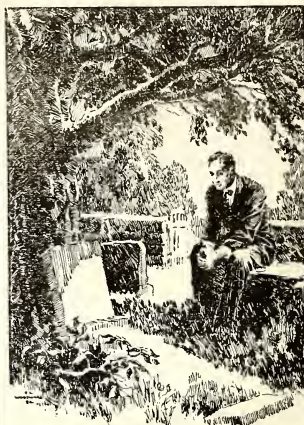
First, That we bow in submission to the will of Him who doeth all things well, believing that our loss is Brother Granger's gain.

Second, That we seek to emulate the virtues of our deceased brother and strive to meet him in heaven, where parting shall be no more.

Third, That we extend to the family our deepest sympathy in their bereavement and commend them to Him who can comfort and sustain them.

Fourth, That a copy of these resolutions be sent the family, one spread upon the minutes of our quarterly conference, and that a copy be sent to the Christian Advocate for publication.

J. M. Joliff,  
W. S. Forehand.



"Lest we forget  
Lest we forget"

THERE is no sadder sight than that of a neglected place of sepulcher—depressions where once were mounds—reproachful reminders of oblivion.

There is no sight more beautiful than that which speaks of loving care lavished on the resting place of one who has passed into memory.

There is no greater privilege than that of providing, for the mortal part of the departed, the enduring and protecting sanctuary of the

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, APRIL 27, 1933

Number 17

## Super-Men

By LEONIDAS B. HAYES

"Ye are gods—but ye shall die like men" (Psalm 82)

OUR age is hard on men. They fall among us like ten-pins bowled over by the strike of fateful events. Some are victims of weakness; others crash caught in the vortex of world storm beyond their control.

WE HAVE SUFFERED RELAPSE. Man has been dwarfed by his mighty machines; he is lost in the expanding universe—an insect blinded by the light of a million suns: He is intimidated by his great antiquity and slow progress: He is belittling himself. The behaviorist makes him an animal and the lovers of low literature gleefully make him act the part. Muck rakers of biography leave us without a hero undefiled and show us democracy in decline.

WE SHALL SURVIVE. We are not under a Frankenstein monster. The gates of the World's Fair will be opened by a ray from Arcturus, caught on a giant glass amplifier, transmitted to a wire and shot into Chicago (the beam they will catch started from Arcturus 40 years ago during the other World's Fair). If we are old and of lowly origin, it doth not yet appear what we shall be. God has plenty of time. If we have the arena of an insect we have also the aspiration of a God—created a little lower than perfection and crowned with glory and honor. Away with the puny pigmy who whines, "What is the use? Out brief Candle!"

STANDETH GOD WITHIN THE SHADOW keeping watch over his own. Jacob mutters, "Few and evil have been the days of my life." Horace, who died eight years before Jesus came, said, "The fathers are worse than their ancestors and the children worse than the fathers." Confucius saw his day "a time of evil and ruin." Jerome wept in his grotto over "the decline of Christianity." Wycliffe, morning star of the Reformation, said, "the last days are here," and thought an earthquake was the sign of coming judgment. Since these decreed their times our world has made its greatest advance. Their children saw the dawn of an era of unparalleled progress.

THE COMING AGE demands strong men. There is a Super-Man. Not Nietzsche's Stalin, Mussolini, Hitler. These have less than ten years behind them and they may fall like Ibsen's Master Builder who rose by the effort of others and fell like a burnt out star. He is the God-Man. His tenure of office has 20 centuries past and He is the same yesterday and forever. He is the first Citizen in the Kingdom of God, the founder of the Spiritual Empire, King of Kings.

Men joined with him became Super-Souls, godlike in creative work, joyous living, enduring influence and ageless life. "I am he that liveth and because I live ye shall live" unhurt amid the wreck of matter and the crash of worlds.

## CAN A METHODIST SELL BEER?

By Bishop Edwin D. Mouzon.

I am in receipt of the following letter from one of our faithful pastors in North Carolina:

Dear Bishop—For several days I have thought of writing you with reference to the following question: What shall a pastor, the board of stewards, or a church do in the case of a member of the Methodist Episcopal Church, South, who dispenses 3.2 per cent beer?

Since coming in from an afternoon's pastoral visiting I have heard one of my stewards plans to sell beer in connection with his business as a grocery dealer. Personally, I have positive convictions. I see no possible chance for a member of the Methodist church consistently to deal in beer.

I shall appreciate your immediate reply.

I did not reply immediately and gave him an opinion which I now amplify and give to all the pastors and members of the church in my Episcopal district.

Everybody knows that beer is an alcoholic beverage. It is freely admitted by all that what makes 3.2 per cent beer interesting is the 3.2 alcoholic content. It is the effects of the alcoholic content that leads men to drink the beer. Alcohol is a habit-forming drug; drinking alcohol even in small quantities inevitably leads to the desire to drink it again; drinking it again leads to the desire to drink it in larger quantities; and drinking it in larger quantities inevitably fixes the habit, and the habit inevitably leads to drunkenness.

Now here follows the law of the Methodist Episcopal Church, South:

Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state in which there is a dispensary law authorizing the sale of liquor by the state, county, or municipality, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality. (See 1930 Discipline, paragraphs 513-515).

I quote also the Rule as contained in the "General Rules" which came from the hand of John Wesley:

It is expected of all who continue as Methodists that they should continue to evidence their desire of salvation.

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

Drunkenness, or drinking spirituous liquors unless in cases of necessity.

Mark well this rule which forbids "drinking spirituous liquors." By scientific test, 3.2 beer is a "spirituous liquor." By its very definition and description, "3.2 beer," it is an alcoholic drink. Whosoever drinks it is therefore running counter to this historic rule which from the very foundation of our church has marked us out as Methodists who do not drink "spirituous liquors."

As to how much of this beer one can drink and not be intoxicated, I do not pretend to know. But the following clipping, taken word for word from the Charlotte News of Sunday, April 23, seems to throw light on this interesting question:

First Beer Conviction.—Mecklenburg county rural police have recorded the first "beer drunk" here since the brew has been legalized in near-by South Carolina. And incidentally the case speaks well from that well known 3.2.

S. H. Hucks, arrested for driving his car while under the influence of whiskey, said that he has taken nothing but two bottles of legal beer obtained in South Carolina. His attorney argued that, since that beer had been declared by Congress to be non-intoxicating and since its sale on that basis had been legalized, his client should not be held—which argument didn't stick with Recorder Hunter.

A fine of \$50 and costs was imposed on the defendant. A six months sentence was suspended with the revocation of the driver's license for ninety days.

An important question arises just here. How shall we deal with members of our church who yield to the

temptation to sell beer or to drink beer? The answer is plain. I give first the language of the New Testament: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:1-2). "My little children, these things write I unto you, that ye may not sin. And if any man sin, we (that is to say, the Christian community) have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1). We may be able to save the erring brother by praying for him. And I give also the answer of the Methodist Church as to how we are to deal with one who violates the General Rules:

If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if he repent not, he hath no more place with us; we have delivered our own souls. (Discipline, paragraph 6).

## DR. W. P. FEW DELIVERED THE COMMENCEMENT ADDRESS AT PEOPLE'S BIBLE SCHOOL, GREENSBORO

"Children, Birds, and Flowers" was the subject of President W. P. Few's address Tuesday evening, April 25, at the People's Bible School in Greensboro, N. C. A very large assembly had gathered to hear the eminent educator and the people listened with breathless attention as he discoursed upon the fundamental things of life as taught by children, birds and flowers.

"Christ, the great teacher," said Dr. Few, "disregarded the learned lawyers, the theologians and others of the same ilk to say, 'Bring the children here.' Children are nearer home because they are teachable. You have to have some of God in you to understand him at all.

"Consider the fowls," continued Dr. Few. "Look at the birds and let them teach you. They are at home, they have no inner conflicts. We grown-ups are out of tune with the infinite and need readjustment. When we get in tune we will be driven to our task and will be at home again.

"Watch the lilies. These also are at home and enjoy living their lives. Things worth while are simple things. You are interested in education with religion. I want to see a world where religion and education can live together. America will go like Rome and Babylon unless we make truth and righteousness stand side by side."

President Few began by saying that his address was intended for the children and young people of the audience. And so it was. But a university audience would be delighted with that address because the deep things were presented in a style that children could appreciate.

## WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will convene in the Methodist church at Lewisville Thursday, May 4, at 9 o'clock. The conference will be a one day session. All important interests and enterprises of the church will be given due consideration. The pastors will make sure that the quarterly conference records are on hand for correction and inspection. The election of delegates to the annual conference will begin soon after the opening of the conference. Visitors are invited to attend and represent the various interests of the church. The pastors will be expected to make definite reports of the progress of their work. Come on time and help us make this a memorable day in the church life of our district.

Loy D. Thompson.

A remittance for the Advocate will aid us greatly just at this time.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
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Volume 78

GREENSBORO, N. C., THURSDAY, APRIL 27, 1933

Number 17

That we may know how far we have come this note in the Christian Advocate and Journal of New York, April 19, 1833, is illuminating: "The Rev. Richard Bibb of Kentucky has liberated thirty-two of his slaves—furnished them with clothing, beside \$444 in money, and sent them to Liberia.

Where ignorance is bliss what folly it is to be wise. Read and understand:

There was a man who had a clock,  
His name was Mr. Mears;  
He wound it every single night  
For thirty-seven years.  
And when at last it was found out  
An eight-day clock to be,  
A madder man than Mr. Mears  
You could not wish to see.

A New England farmer when asked how much milk his cow gave replied: "Wal, ef you mean by voluntary contribooshun, she don't give none. But ef you kin get her cornered so's she can't kick none to hurt, an able-bodied man can take away about 'leven quarts a day from her." It is like milking that cow to take a collection in some churches. As to voluntary contributions they "don't give none." An able-bodied man with his wits about him may be able by cornering them to get a regretful contribution.

Economic pressure seems to be effective with dictators and communists, too. When German bonds got on the toboggan because Hitler seemed to have been ignorant of the rather important fact that the world had gotten beyond the Middle Ages, it turned out that a Jew did not look quite so repulsive to Herr Hitler. The King of England put an embargo on Russian goods because they first talked about executing some English engineers, but instead gave them prison sentences, and before the embargo got in action these communists sent the Englishmen home. Communism and capitalism seem to know the meaning of trade.

Last week the Advocate pointed out some of the issues confronting us with the coming of liquor to every man's door. This week the Methodist position as to intoxicating liquors is set out in the contribution from Bishop Edwin D. Mouzon. Again every Methodist must take his stand and make his position known. For twenty-five years here in North Carolina we have not been forced to show our colors. Now what are we going to do with these beer saloons and the men who run them?

Mrs. Ruth Bryan Owen, the daughter of a famous father, does not need the prestige of a distinguished ancestor as she takes up her work as minister to Denmark. In her own right and person she enjoys every necessary qualification for her task as the representative of the United States at a foreign capital. She is the first woman in the history of our nation to occupy such a post and she will set a standard that will make exacting demands upon those who may follow her.

In Hebrews xi and throughout the scriptures faith is always associated with action, with activity in some form or other. Each hero is shown us in action. That long bead-roll of worthies of the eleventh chapter of Hebrews achieved through faith—by heroic action. This action may have to do within or it may be manifest without—within is the character building process; without is a changing of the world around. Literally, we live by faith. Life means action and action remains possible because of faith—of daring adventure. The only men to whom faith is unnecessary are those to whom the attempt to understand some small portion of the world seems more alluring than the action of changing it a little. These are the academics who discount belief and belittle faith. Men of action on the other hand must have a dogma which has become a part of themselves, one they will continue to love unalterably amid the storms of time. Such can subdue kingdoms and make new worlds.

### The Political Bugaboo

ONE of the present day fads is to cry "politics" whenever the church begins a crusade against the social evils of the day, especially if it be opposition to the organized liquor trade. If by politics certain designing men have in mind the political efforts to win campaigns for the sake of gain and political office, they have a right to fear the earnest endeavors of high souled and conscientious men who have at heart human welfare. These modern men who are so anxious to keep the skirts of the church clear of politics will usually bear watching. They are not in the business for human betterment and social welfare and moral uplift, or they would be eager for the aid of all lovers of humanity. What do they care for the personal hurt of body, mind and soul that liquor may entail so it brings profit and political favor. They prate about real temperance, but they will not help with one little finger to lift the load from the backs of women and children.

Certain Pharisaical Methodists act and talk as though this present effort of preachers and devoted laymen against liquor and other social evils is something new to the Methodist Church. In this, they display their ignorance or are guilty of a deliberate purpose to mislead. Through all the years Methodism has been set against all that does hurt to the individual and to society.

Wesley stood for the great moralities of life and he opposed with all his soul the sins and corruptions and social injustices of his day. He was more than a hundred years ahead of his day. None were so modern as he.

Wesley denounced slavery at a time when both England and America were profiting by the slave trade.

Wesley bitterly attacked dueling when there was little opposition to the code.

Wesley waged a crusade against the drinking and the distilling and selling of liquor at a time when many of the clergy drank even to drunkenness.

Wesley attacked political inequalities, and social corruption and the common vices of his day.

Wesley denounced war—this too, at a time when England was making political conquests in America and in India. He knew the horrors of war; he remained true to the Prince of Peace.

Duelling and African slavery are no more. But the liquor traffic, war, social injustice, de-

fiance of law, the tyranny of greed, Sabbath desecration, and the sins prohibited by the Ten Commandments remain. Surely, every true follower of John Wesley will evermore be found against these. How modern was this little Englishman! He was even in favor of woman suffrage.

The early Methodists accepted the edicts of Almighty God as found in the Bible; they preached that all men may be saved and that when a man is saved he will know it; and they marched forward with songs of victory in the effort to help set right the world.

This spirit has sent the followers of Wesley around the world planting mission stations in every land.



### Plans for Celebration of Sesqui-Centennial of American Methodism

THE Joint Commission of the Sesqui-Centennial of American Methodism met in Baltimore April 20—Thursday of last week—and adopted plans to duly celebrate the organization of the Methodist Episcopal Church of America at the "Christmas Conference" in Baltimore 1784. These plans in full appear on another page of this paper. We advise that our readers give attention to the recommendations set forth therein which were wrought out after more than two years of faithful and painstaking effort on the part of the Joint Commission. The program committee deserves special thanks for working out the numerous details of these plans which are now submitted to the Methodist public.

The whole of 1934 has been set apart as a period for the special study of our Methodist history, particularly that history which pertains to American Methodism. But the public celebrations will hardly begin before the early autumn of next year and will continue till Christmas, 1934, which will be exactly 150 years after the organization of the American church in 1784.

This celebration should result in an increased knowledge of our history and a fresh appreciation of the work of the fathers who organized the Methodist Church co-incident with the beginning of the American government. American Methodism and the American nation were born at the same time and have lived and worked together in the building of the American nation. But Methodism has been more than a nation builder. It has been a builder of the kingdom of God upon the earth.



## Appetite and Arrogance

**I**N AFTER decades those who read the files of our papers will have reason to conclude that food and drink was of first concern with this generation and that arrogant assumption and proud disdain of high heaven belonged to the people of these stirring decades. This new freedom of which we boast disregards social conventions and scouts moral obligations. Women seek to live on the low level of men and national statistics disclose that more than half of the arrests for crime so far this year are of youth nineteen years or younger. Still all is well if we may but enjoy the rise of prices and the flow of beer. "Eat and drink for tomorrow we may die" is the present slogan, though One wiser than this arrogant and defiant generation taught that life is more than meat and drink.

All strict demands and urgent laws of moral conduct are lightly brushed aside as a remnant of Puritanism, and social conventions that call for feminine reserve and maidenly modesty are accounted the remaining prudery of the Victorian era. From all such we have escaped in this age of lax living and slight sense of responsibility to God and to man.

We would do well to remember that with all of its crudeness and extravagance more than three hundred years of English history would be of little consequence but for the Puritan. How he did change things! What revolutions in customs and in society and in religion he wrought! England became a land of one book—the Bible—and God was for those centuries an awful reality. The contribution of the Puritan to America is of primal concern. Webster and Lincoln remain typical of our debt to the England of Cromwell and Milton.

Just now we taboo the exacting demands of the Victorian age, as our women revel in this new freedom, but it is well to remember that Browning and Tennyson are products of those years with none in these last days to take their places.

Our machines and immense aggregations of material things make us boastful and eager for the things that minister to the appetites, but they foster misery and madness and death. Suicide is a national menace and the deep damnation of our spiritual poverty fills us with a sense of helplessness that borders on despair. One expedient follows another in our eager haste to secure rising markets, but to

what purpose unless we can recover our moral and spiritual vigor?

In the World War we wasted millions of lives and billions of treasure; this was followed by a big gamble and debt beyond the most sordid imagination; now we are making a new adventure with no one able to forecast the end of it all. A weary and discouraged humanity looks for some one to lead and the multitudes are willing to have it so. Look at Turkey, at Russia, at Germany, at Italy, and at America. It is the same story. We are assured of food and drink and rising markets, but who knows?



## Righteousness More Than Four Thousand Years Ago

**P**ROF. JAMES H. BREASTED, the greatest living Egyptologist, and head of the Oriental Institute of the University of Chicago, says that character was counted of greatest importance in the childhood of the race and as evidence thereof quotes the following from the ancient records of Egypt.

From the Eloquent Peasant of Heracleopolis, twenty-third century, B.C.: "Righteousness is for eternity. It descendeth with him that doeth it into the grave . . . his name is not effaced on earth, but he is remembered because of right."

From an Egyptian tombstone about the twenty-second century, B.C.: "A man's virtue is his movement, but forgotten is the man of evil repute."

From Neferrohu, Prophet of Egypt, 2000 B.C.: "The people of his time shall rejoice, the son of man shall make his name forever and ever. . . . Righteousness shall return to its place, unrighteousness shall be cast out."



## Bryan's Future

**M**R. BRYAN'S version of an incident connected with his "Cross of gold" speech at the Chicago convention in 1896 is now going the rounds of the American press. It runs thus: "When I made my 'Cross of gold' speech in the Chicago convention a reporter went to Robert G. Ingersoll and asked him what he thought of this young man Bryan. He replied, 'He will amount to nothing, he has no future.' The reporter came to me and asked if I desired to answer Mr. Ingersoll. I replied, 'No, Mr. Ingersoll is not an authority on the future. He does not believe any man has a future.'"



# People and Things



Rev. T. J. Houck is to preach the commencement sermon for the Stony Point high school in the auditorium of the school building the fifth Sunday in this month, April 30.

"As a result of our Easter services at Stumpy Point we received 15 into the church by profession of faith Easter. Amount of self-denial offering was \$48."—J. C. Harmon.

The Elizabeth City district conference will be held in Wesley Memorial church at Columbia May 16-17, beginning at 10 o'clock Tuesday morning. A limited time will be given for the presentation of the various causes of the church.—J. H. McCracken, P. E.

"On Easter Sunday, April 16, we received 76 new members into the church—67 on profession of faith and nine by certificate, making 98 received into Trinity church, Kannapolis, since conference—75 on profession of faith and 23 by certificate."—J. P. Hipps.

"Samuel A. Maxwell, professor of Christian education in Asbury College, Wilmore, Ky., assisted Rev. B. W. Lefler in an evangelistic campaign for the past ten days. There were 51 conversions, most of whom united with the Methodist and Baptist churches of Peachland."

"We had a wonderful day Easter in spite of the rain at Lakewood. Our self-denial period closed with \$27 for the day with still others coming in. We took in eight members on profession of faith and five by letter. I feel like many souls were drawn closer to God."—Millard W. Warren.

"Last Sunday was a gracious day at Raeford. Nature was all aglow without and within many hearts were aglow as they stood at the altar confessing Christ as personal Saviour and uniting with his church. Nineteen were received on profession of faith. Sixteen have been received so far this year by certificate."—B. H. Houston.

The second quarterly conference for the Pittsboro charge will be in session at Hickory Mountain church on May 7. Brother H. C. Smith preaches at 11 a. m.; business session at 2:30 p. m. Public dinner at the church. All officials expected and the pastor hopes to see everything "up-to-date."

Dr. J. E. Abernethy, pastor of First church, Lexington, received 28 new members Sunday. First church has recently erected additional Sunday school rooms. By a two-story extension to the Sunday school building provision has been made for four large rooms, which will add quite a bit for taking care of that big Sunday school.

Mrs. Everett Harwell died at her home at Terrell, Catawba county, April 14. She was buried Easter Sunday at Rehobeth church, the pastor, Rev. Van Harrison, conducting the funeral. Mrs. Harwell was the only child of the late Rev. H. M. Blair, for many years' editor of the Advocate. She was pianist at Rehobeth church for a long time and taught a class of children for several years.

Rev. W. E. Poovey, presiding elder of the Mount Airy district, and Dr. C. C. Weaver, pastor of Centenary church, Winston-Salem, were both honored by the recently elected Grand Master of the Grand Lodge of Masons, P. T. Wilson, who is a leading layman in the W. N. C. conference. Weaver was appointed Grand Chaplain and Poovey was named Grand Orator of the Masonic Grand Lodge of North Carolina for the ensuing Masonic year.

New Bethel home coming will be the fourth Sunday in May. The orphanage class from Raleigh will give a concert at 12 o'clock, preceded by a memorial service, at which time the graves will be decorated. In the afternoon a short program will be rendered, each of the five churches taking part. All former pastors and friends have a special invitation to be present and enjoy the day.

Easter proved to be a great day for the people of Jarvis Memorial church in Greenville. The fine spirit was made manifest by the gratifying attendance upon both the sunrise service and the 11 o'clock service and by the way in which the people responded to the call of missions. The amount of about \$240 was raised; 21 young people were received into the church. The choir rendered a beautiful cantata, "Life Everlasting," at the evening service.

"We held our revival at Spring Hope the week preceding Easter. Carrying out the custom that has prevailed here for a number of years we held sunrise service Easter morning. This was the closing service in the series. After a special musical program rendered by the church choir the pastor received six young people and two children into the membership of the church. All received by baptism and vows. Services were well attended and much good accomplished."—M. F. Hodges, P. C.

"Next Sunday, April 30, will be a great day for the Morganton circuit and Bethlehem church. In connection with the second quarterly conference, the cornerstone laying for the remodeled church will take place. Dr. Ormond of Duke University will be with us and preach at the 11 o'clock hour. An interesting program is being planned for the afternoon hour. The exercises will begin at two o'clock. All the Methodists of Burke county are cordially invited to be with us."—H. M. Wellman, Pastor.

"I send you a report of our Easter services. The students were away on spring vacation, and the rainy weather cut down our local attendance. Nevertheless we had a good day. Dr. N. H. D. Wilson, our honorary pastor, presided at a baptismal service for babies. Five were baptized. I took a class of seven boys and girls into the membership of the church. We are hoping that the churches in the two North Carolina conferences will not forget the church at Chapel Hill in these hard times. Our financial obligations still hang heavily over our heads."—Albea Godbold.

"At Oak Hill on the Table Rock charge the pre-Easter meeting resulted in a gracious revival to the church and community. The life of the church has been so quickened that it hardly seems like the same place. Rev. A. G. Loftin, pastor of our Glen Alpine church, did the preaching, and to my humble judgment we have few who can do it better. Brother Loftin, without trying, certainly did get hold of the people. The results of the meeting cannot be tabulated, though some have joined the church and more to follow. At Mt. Grove six Sunday school rooms have been built since conference, and the cost has been taken care of by the little congregation. In addition to this, this little church has paid its ten per cent assessment to the Children's Home and sends to the same every fifth Sunday a free will offering. If every bunch of Methodists was doing according to their means as much as this humble little church, we would knock the press out of the depression."—A. Burgess, P. C.



The Methodist Episcopal church in Greenville will celebrate its one hundredth birthday on May 7. This will be a great day in the history of the church. All former pastors, presiding elders and their wives are cordially invited to attend. Rev. J. H. Shore, a former pastor, will preach the centennial sermon at the morning service. A paper on the history of the church will be read and brief talks by all former pastors and presiding elders who happen to be present will be made at the evening service.

"We closed Sunday, April 16, what was said by many who attended to be the best revival held in West End, Gastonia, church for many years. The church was greatly revived and sinners were saved. Fifteen joined the church by vows and six by letter. Twelve children were baptized. Others will join the church soon. The pastor did the preaching. Mr. Cody Bryan, local choir leader, led the music for all services. Mr. Upton and Miss Ethel Gillam contributed in a fine way special solo numbers."—R. E. Hinshaw, Pastor.

"Presiding Elder L. B. Hayes conducted a two weeks' meeting in Murphy, closing Easter Sunday. It was a union meeting. Many of the people from the Murphy circuit came in. Rev. J. H. Carper helped in a splendid way. Brother Hayes did some very helpful preaching. Easter Sunday we received 17 on profession of faith. We had a self-denial offering that represented the loyalty and love of Murphy people. On Mother's Day we plan to do our best for the Children's Home fund. The people are grateful to Brother Hayes for his work here."—Thos. F. Higgins.

We are pleased to submit the following statement concerning the pre-Easter evangelistic services held at the Chadwick Methodist church the week of April 9-16: Services were conducted by Rev. Edgar H. Nease, pastor of the church, and music was arranged by Jack Melton. For several weeks before the opening of the series Rev. Mr. Nease also did much work in preparation for the meeting, visiting all the departments of the Sunday school. Special services were conducted each afternoon for children and young people, the average attendance being about 160. The meeting closed with three services on Easter Sunday, and 47 were received into the church on profession of faith and 11 by letter, boosting the total number of new members for the year to 87. One of the most impressive results of the services was the baptism of 32 children.

"We have recently organized a Sunday school at River View church. Mr. Bill Barker, Etna, N. C., is superintendent. We have organized a League at Salem and resurrected a League at Clark's. The League at Bethel has grown considerably in interest, attention and effectiveness; also the one at Snow Hill. Considerable improvements have been made about Iotla church. The kingdom extension offering doubles last year's offering. We are now in the revival at Bethel with good attendance, Rev. L. B. George in charge. We have been preaching to packed houses, using seats and chairs out of Sunday school rooms. The crowds, order, attention, interest and effect has been more than we had even asked or thought. Sunday schools are growing."—G. N. Dulin.

"During Holy Week we had a service each evening at Asbury Memorial church, Asheville. Rev. C. C. Herbert, Jr., pastor of Wesley Heights church, Charlotte, brought the messages which, we feel, did much to strengthen the religious life of our church. He preached a series of sermons on the Christian life, choosing such subjects as:

The Christian's Strength, The Christian's Use of His Tongue, The Christian's Reward, The Christian's Saviour. Our congregation wishes again, through the columns of the Advocate, to thank Brother Herbert for his ministry. Our Easter offering showed the spirit of real sacrifice. By means of hard work and unselfish giving we have raised approximately half our benevolences for the year, and have sent in \$23.50 as our kingdom extension offering."—J. G. Huggin, Jr.

### THE DUKE HOSPITAL EXHIBIT

Special attention should be given to the exhibit of service rendered by the Duke Hospital as disclosed in the figures given. These should stir the people of every county in the state to aid in the care of the sick.

Rev. Daniel Lane, Golden Cross director for the North Carolina conference, writes:

"Arrangements have been made with Duke Hospital whereby any individual or church contributing to the Golden Cross can designate how or to whom the amount contributed may go in treatment of individuals.

"It is a shame that 219 pastors, 717 churches and 119,000 Methodists in the N. C. conference contributed only \$107 to this work last year, which was \$148 less than the year before. I am one of the guilty ones myself, but I mean to do something, and I am sure there are many others who will undertake something this year if the cause is properly presented."

### ASHEVILLE DISTRICT OFFERING

The Easter offering in the Asheville district as reported to date is \$2604.92. All of the twenty-seven charges had a part and many of them have not finished, especially the circuits. The final amount will be much larger than now reported. Charges reporting more than \$100 each are as follows:

Central .....	\$550
Weaverville .....	310
Asbury .....	269
Haywood .....	225
Hillside .....	185
Black Mountain .....	156
Hendersonville .....	154
Fletcher-Mills River .....	140
Oakley .....	125
Candler .....	113
The other 17 charges .....	377

All this money will be sent to treasurers Cole and Rawls at once. Its emergency need demands quick remittance. When Treasurer Cole makes up his report of receipts the end of this month, we hope to show 100 per cent sent in.

D. M. Litaker.

### ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference will convene at Norlina May 10-11.

The pastors will prepare brief reports including such as number members received, amounts raised on salaries, benevolences, kingdom extension, orphanage, Chapel Hill and College Place churches and such other items as should be reported. These reports will be received the morning of the first day of the conference. The local preachers are requested to have written reports.

Representatives of our institutions are cordially invited. The conference convenes promptly at 9:30. Those who are expecting to spend the night at Norlina will notify the pastor, B. C. Thompson, at once. Let us be much in prayer that the conference may prove a blessing to the whole district.

L. B. Jones.

# Why I Believe in Sickness and Trouble

By ROBERT J. BURDETTE, D.D.

In the Sunday School Times

Not because I want to, but because I have to. Because I believe in quinine, which isn't half so sweet as sugar, but is a much better febrifuge. Because I don't believe that an athlete can train for a Marathon race on ice cream soda and fudge. Because I don't believe that pickle and cake are good muscle-builders for the tennis and basket ball girl.

Because I believe that the greatest victory of the Revolutionary War was Valley Forge. I believe in the strengthening discipline of sickness and trouble because men don't go into a rose garden to look for ship timber. I believe that Napoleon was defeated by his succession of victories while Washington was victorious through his many defeats.

Because I believe that America was discovered while a starving navigator was being turned away from palace doors under the smarting scourge of scientific geographers. Because I believe a man who never had an ache never had a pleasure.

Because a horse that is allowed to feed himself from the bin and have the run of the pasture never wins a race. Because I believe in the old Arab proverb, "All sunshine makes the desert."

Because a snow-fed river lasts through the summer drouth. Because Jacob saw a vision that all the world still looks at, when his head was pillowed on a stone in the desert. Because David learned to govern Israel in the cave of Adullam, and Joseph learned high statecraft in an Egyptian prison. Because people who get everything they want and get it easy, die crying for the moon.

## Two Worlds

Because I believe in this world. I also believe in the spiritual world, but that isn't the one in which we live. And in this "world ye shall have tribulation."

Life at the street level and life in the altitudes are very different. The weather man gave the official temperature of yesterday afternoon, at the hour I was carried into the hospital, unconscious from heat-stroke, as only eighty-nine degrees. But that was up on the roof of a twenty-story building, under the shadow of a protecting canopy, where the air was clean and pure and sweet, even if it was a little warm. Down where I was at work, laying an asphalt pavement, the sun flamed down on the back of my head till my brain seethed. The reflected heat glared up from the paving stones into my face till my eyes went blind. I breathed the hot foul-smelling dust stirred up by the feet of a thousand horses, and the poisonous exhalations from an opened sewer. That's how hot it really was. A hundred and three in the shade and no shade. I tell you, Pilgrims, we don't live up in the breezy observatory of the weather man. We work down in the street, and we live in a tenement.

## "Whatever Is"

I do not believe one little bit in the fundamental doctrine of certain—or rather, very uncertain—religious societies and schools of art, that "Whatever is, Isn't," and conversely, "Whatever Isn't Is."

I believe in the reality of the world into which I was born and in which I live, as firmly as I know I was born.

I believe the material world is as real as the eternal world—while it lasts. I don't believe that God gave me eyes just to play a joke on a poor finite creature, taking infinite pleasure in watching me see things wrong all my life.

I don't believe the Creator, who can make things right just as easily as he can make them wrong, gave me sensations which make the roaring of my bones fill the long night with aches and pains, that he might laugh with his smiling angels at the poor fool of a man who thought he was sick when they all knew very well there was nothing the matter with him.

I don't believe he painted an air-drawn picture of a world on a canvas of nothing, that he might amuse himself watching me pant up the non-existent steeps and fall into the uncreated depths, crying for childish fear in the imaginary darkness, and laughing with equally foolish joy at the unsubstantial dream of fabulous sunlight.

## A Father

I could have no confidence in such a Providence. How could we ask him for bread, when there would be the haunting fear that he might give us a stone, just because our senses of sight and taste which he had given us were so misleading that we couldn't tell one from the other anyhow? To give his children deceiving senses would be the brutality of a heartless man who frightens little children with a broom-and-sheet ghost.

That we do have some imaginary troubles and sicknesses, everybody knows. But these are easily cured by imaginary medicines and imaginary treatment, and can be avoided by imaginary preventives.

But sorrow in the soul of a man today is as real as was the agony in Gethsemane. The fire of human anguish is now as real as the suffering that made Job curse the day of his death, and smote his sympathizing friends dumb with heartache. "The flesh still quivers when the pincers tear, the blood will follow where the knife is driven." Pain is real as pleasure. Sorrow is absolute as joy. If we would see the crown, we must look at the Cross which it enwreathes as a halo. Anguish made sweet by Love. Pain endured and conquered. Suffering made Holy. Peace acquired through affliction. Human courage crowned by divine compassion. And always, the Human as real as the Divine.

## There Is No Virtue in Mere Suffering

There is no goodness inherent in pain. Had there been nothing on the Cross but the human figure of the Son of God writhing in mortal agony, the spectacle had been repulsive. The submission to the reality of the cross was its glory. The endurance of actual bodily pain, positive anguish of mind and soul—this set the brilliants, outshining the stars, in the crown of victory.

For the crown is for a victor. And a victor over nothing is crowded with the shadow of a shadow. A triumph over imaginary foes wins but an imaginary crown.

## Why?

"Why are afflictions sent upon the people of God?" That is one of the easy questions. I don't know. And



yet I reckon I know as much about it as anybody. I don't know, for that matter, why afflictions are also sent upon wicked people. I don't know why innocent children suffer for the sins of their parents. But they do. I don't know why Abraham Lincoln was assassinated by an actor, vanity-inflated with overwhelming sense of his own importance. I don't know why Socrates was poisoned while his judges remained in office. I don't know why Jesus Christ was crucified while Pilate sat on the judgment seat and Herod continued to pollute a throne with iniquities. I don't know why, for three hundred years, God's people, sheep of his hand and people of his pasture, walked on burning plowshares under skies of brass, while storms of persecution rained upon them in every form of horrible torture and fearful death.

But I do know that that is the way the church conquered the world for Christ. I do know that not one god of its persecutors is left in the world today, save as a broken fragment in a temple of dust.

What do I know about pain, and sorrow, and trouble? I know only what everybody knows—I know what has grown out of the heart-soil scarred by the plow and torn by the harrow. I look at the reeding storm and I see the splendor of the rainbow. I go into the depths of a murky swamp, and say, "A nest of pestilential fevers." Lo, at my feet the delicate beauty of an orchid.

I catch the perfume of the sandal-wood on the edge of the axe. I hear the axes ringing in the forest of Lebanon, and I say, "Death and destruction." Lo, the fragrance of the carven beams in the temple. For it is the cedar that we call dead—the tree felled and wrought into shapes of grace and use of worship, not the living cedar in the forest, that gives forth its incense of praise.

I search the world over, all its continents, islands, and seas, for the sweetest, tenderest, holiest spot it holds, and I kneel beneath the gnarled olives of dark Gethsemane. My soul is made stronger, my thoughts purer, my life nobler, by its agony of renunciation.

### The Cross

I look upon the cross of shame—a Roman instrument of torture and humiliation. Lo, it shines above every crown in the world, it glows with a radiance more enduring than the sun, throughout the length and breadth of civilization—an emblem of authority, by which princes reign! It gleams in the splendor of heaven above the dome of the universe. It glorifies everything that it shines upon.

The contemptuous phrase of a Roman governor, a brutal sneer at the prisoner whom he feared, and a taunt to exasperate the Jews whom he despised—"Jesus of Nazareth, King"—endures forever. Angels echo it in anthems of exaltation, and "the great multitude, which no man could number," and "every created thing which is in heaven, and on the earth, and under the earth, and on the sea," with one mighty voice catch up the scoff of Pilate, and with it ascribe "the blessing, and the honor, and the glory, and the dominion, for ever and ever," unto the Lamb which was slain.

Not unto him who put the cup aside at Gethsemane. Not unto him who came down from the cross and saved himself. But unto him who suffered; who endured the cross—unto him who was slain.

Ah, this old desire to make things easy, to smooth away all the difficulties, to evade all the burdens, to make the way to heaven down hill and sunny weather—it is a

sin as old as the race of man. It began in Eden when the tempter said, "Pick out the easy things and the smooth path. Take only what looks good to yourself; reach out after what is a delight to the eyes and is desirable to look upon." "Command that these stones become bread," was the later form of the same temptation. And once again it presented itself in the hour of human suffering and weakness, of faintness from pain and hunger and thirst—"and when they were come unto a place called Golgotha, they gave him wine to drink mingled with gall; and when he had tasted it, he would not drink." It was a drug; it would stupefy his senses; it would render pain an illusion; it would make the sacrifice easy. And when he knew what it was, "He would not drink."

### The Ostrich Remedy

There are teachers today who say to us: "Shut your eyes to everything harsh and disagreeable, and if you can't see it, it isn't there. Try our great Ostrich Remedy for all the ills to which human flesh is heir. Stick your head in the sand, and you can't see the lion coming."

The lion is there, just the same, and if you'll just stay right where you are and keep your head in the sand a little longer, there will be less ostrich and more lion on the landscape.

### What Do I Know About Afflictions?

I know only what everybody else knows—that they are guide-posts along the way of the Pilgrimage. If the pathway lies through struggle and pains and fears, patience and love, and foes and fightings, you're pretty sure to be on the right road. What is this mighty "sea of troubles"? That's the Red Sea. Go right ahead and see the glory of God. This is death in the desert? Speak to the rock, a-quiver with the heat glimmer, and see the fountains of life burst forth. That? That's a king wailing the sorrow of a broken heart in the chamber over the gate. You're on the right way. These? A long line of prison "finger-posts"—Peter and John and Paul and Silas—lots of prisons on the right road. This? A storm on Galilee. Good many storms on the "Jesus Way." This headless body? John the Baptist. That one? Paul. This shadowy garden where the starlight gleams softly on the crimson dew of agony falling on the grass blades? Gethsemane. You have to pass through Gethsemane. This fearful hill? Calvary. This burst of glory and splendor of life and joy?

Oh, Pilgrim, you've come the right way, and you're Home, Pilgrim, you're Home!

Now, suppose you had avoided all this? Turned back to Egypt? Worshipped Diana, and kept out of prison? Made a little money by the sale of your Christ, like Judas? Gone around Gethsemane? Bowed to Pilate and avoided the Cross?

There are three parties to every labor dispute, the workers, the capitalists, and the general public. The last group is usually the largest and surely the most important. This is no time to tolerate the man who deliberately sets group over against group, class against class. The way ahead lies in co-operation and in reconstruction, not in the destruction of revolution.—Bishop E. L. Waldorf.

"Lame ducks" we now call the legislators who have been voted out. But what does that leave us to call some of those who have been voted in?—C. H. Kampfoefner.

# The Medical and Hospital Service at Duke

The Duke Hospital rendered to the people of eighty-six counties in this state and of fourteen other states during 1932 the medical and hospital service shown in the table below. Since the costs of the special tests made in the laboratories, and that for the diagnosis and treatment of the people who made 26,212 visits to the Duke Public Dispensary are not included, the amount of medical care given was much larger than the figures indicate.

The Duke Public Dispensary has performed an especially valuable service in providing a diagnostic service at an average cost per visit of 66 cents for patients in the earlier stages of disease, before hospital care is necessary. During the past year 75 per cent of the patients in the Duke Hospital have not been able to pay anything towards the cost of their medical care, and only 13 of their respective 86 counties have assisted them, in amounts varying from \$1.75 to \$768.95. The money contributed by the counties was half of one per cent of the cost of care for these patients; churches and community friends contributed another half of one per cent, and the patients themselves paid the remaining 24 per cent. In some counties the proportion contributed by the patients was even less. Of the total \$276,385 for the cost of charity work, 98 per cent was given for the care of patients from South Carolina, and half of one per cent for those from Virginia. From the other twelve states the patients paid for their cost of medical care. Of the total cost of operating Duke Hospital, 55 per cent was for nursing and the care of patients, 28 per cent for food, 11 per cent for heat, water, telephone and maintenance of the buildings, and six per cent for administration.

Only through the aid of the Duke Endowment has the Duke Hospital been able to give this amount of charity service. The requests from people who cannot afford to pay for treatment are increasing rapidly. Endowments have, up to the present time, met this need, and will continue to try to do so, but there are definite limits, and the demand already is exhausting the supply of funds. It is hoped that during the coming year the various counties will contribute to the Duke Hospital at least a part of the expenses of caring for their sick.

County in Which Patient Lived.	Days of Hospital Care.	Cost to Duke Hospital.*	Amounts Paid by Patients.	Amounts Paid by Churches.	Balance Contributed by Duke Hospital and Duke Endowment.
Alamance ...	3634	\$ 19,696	\$ 4,731	.....	\$ 14,919
Alleghany ...	9	48	33	.....	15
Anson ...	278	1,506	31	.....	1,475
Ashe ...	7	37	.....	.....	37
Beaufort ...	493	2,672	1,195	33	1,443
Bertie ...	33	178	20	.....	158
Bladen ...	133	720	191	.....	529
Buncombe ...	90	487	351	.....	135
Burke ...	.....	48	29	.....	19
Cabarrus ...	118	639	95	42	436
Caldwell ...	58	314	15	.....	299
Carteret ...	583	3,159	832	.....	2,277
Casswell ...	586	3,176	240	.....	2,935
Catawba ...	44	238	99	.....	88
Chatham ...	1370	7,425	945	.....	6,443
Chowan ...	24	130	.....	.....	130
Cleveland ...	51	276	141	.....	135
Columbus ...	215	1,165	103	142	919
Craven ...	1215	6,585	1,704	1	4,841
Cumberland ...	238	1,289	546	.....	693
Dare ...	4	21	14	.....	6
Davidson ...	368	1,994	548	.....	1,445
Davie ...	53	287	180	.....	106
Duplin ...	525	2,845	1,031	.....	1,814
Durham ...	21791	117,992	23,841	.....	94,120
Edgecombe ...	272	1,474	371	.....	1,102
Forsythe ...	839	4,547	1,985	.....	2,561
Franklin ...	887	4,807	391	.....	4,395
Gates ...	87	471	177	.....	294
Gaston ...	129	699	201	.....	497
Granville ...	1091	.....	1,791	.....	.....
Granville ...	.....	5,913	.....	.....	4,026
Green ...	721	3,907	625	10	3,272
Guilford ...	2000	10,840	2,703	260	7,875
Hallfax ...	161	872	395	.....	476
Harnett ...	2523	13,674	1,371	768	11,352

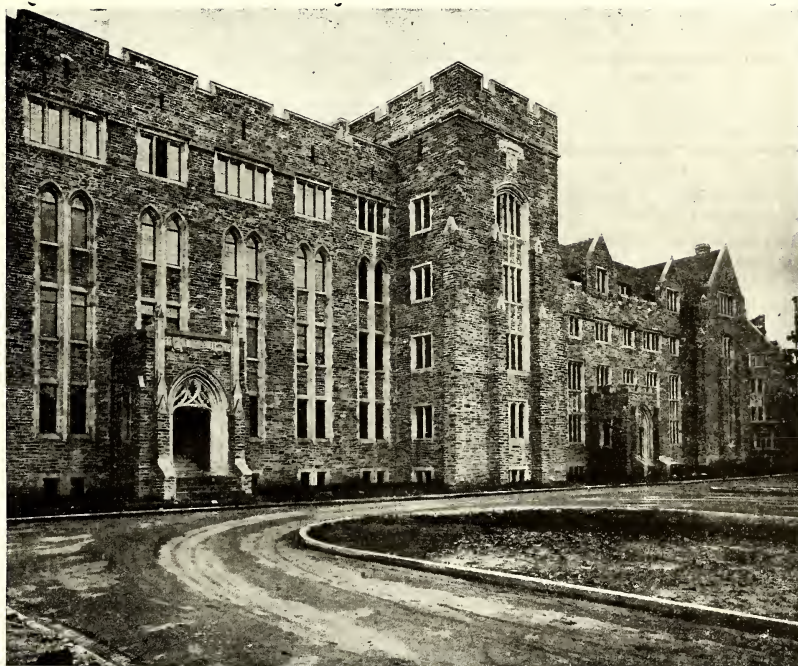
Haywood ...	114	617	504	.....	113
Henderson ...	16	86	130	.....	93
Hertford ...	26	140	56	.....	84
Hoke ...	64	346	98	.....	248
Hyde ...	144	780	82	.....	698
Iredell ...	29	157	1	.....	155
Jackson ...	64	346	217	.....	129
Johnston ...	2064	11,186	1,563	.....	9,593
Jones ...	576	3,121	89	.....	3,032
Lee ...	266	1,441	126	.....	1,315
Lenoir ...	714	3,869	683	.....	3,186
Martin ...	169	915	83	21	811
Mecklenburg ...	386	2,092	1,742	.....	349
Montgomery ...	256	1,387	210	.....	1,176
Moore ...	600	3,252	1,100	.....	2,151
Nash ...	979	.....	1,055	.....	.....
Nash ...	.....	.....	5,306	.....	4,193
New Hanover ...	113	612	377	.....	235
Northampton ...	256	1,387	214	.....	1,073
Onslow ...	153	829	102	.....	726
Pamlico ...	823	4,460	1,281	.....	3,178
Pasquotank ...	16	86	.....	.....	86
Pender ...	51	.....	40	25	.....
Pender ...	.....	276	.....	.....	153
Perquimans ...	15	81	.....	.....	81
Person ...	1313	7,116	1,124	.....	5,952
Pitt ...	1691	9,165	2,109	161	6,799
Polk ...	2	10	10	.....	.....
Randolph ...	619	3,354	667	.....	2,687
Richmond ...	428	.....	520	284	.....
Richmond ...	.....	2,319	.....	.....	1,461
Robeson ...	573	3,105	542	.....	2,563
Rockingham ...	802	4,346	1,877	.....	2,469
Rowan ...	473	2,563	1,801	.....	762
Rutherford ...	24	130	117	.....	12
Sampson ...	203	1,100	289	.....	810
Scotland ...	31	168	18	.....	150
Stanley ...	235	1,273	43	.....	1,230
Stokes ...	14	75	63	.....	12
Surry ...	149	807	121	.....	686
Tyrell ...	220	1,192	116	.....	1,075
Union ...	94	509	89	.....	419
Vance ...	530	.....	504	18	.....
Vance ...	.....	717	.....	.....	2,155
Wake ...	4,837	.....	7,427	.....	.....
Wake ...	.....	26,216	.....	.....	18,643
Warren ...	497	2,693	582	.....	2,077
Washington ...	151	818	186	.....	632
Watauga ...	56	303	32	.....	271
Wayne ...	740	2,010	792	.....	3,218
Wilkes ...	50	271	65	.....	205
Wilson ...	921	4,991	1,544	.....	3,447
Yadkin ...	22	119	71	.....	48
Total N. C., 65,478	354,776	80,978	1,830	.....	270,447
Total U. S. C., 1,115	6,043	1,458	.....	.....	4,584
“ N. C. & S. C., 66,593	360,819	82,437	1,830	.....	275,002
Virginia ...	637	3,452	1,935	.....	1,516

12 other states (Ala., Conn., D. C., Fla., Ga., Ky., Md., Mass., N. J., N. Y., Tenn., W. V.)—	442	2,395	2,529	.....	133
Grand totals	67,672	366,667	86,902	1,830	276,385

## Amounts Paid by Others

Alamance—Friends	\$ 45
Cabarrus—Kannapolis Church	65
Carteret—N. C. Rehab.	30
Catawba—N. C. Rehab.	49
Chatham—N. C. Rehab.	35
Craven—Bridgeton Church	38
Cumberland—Salvation Army	43
Durham—N. C. Rehab.	20
Franklin—Franklinton, C. C.	20
Granville—Oxford Orphanage	65
Granville—Oxford Orphanage (col.)	25
Granville—Creedmoor Church	5
Harnett—Friends	181
Henderson—N. C. Rhab.	50
Johnston—Church	30
Nash—Church Cong. Fund	37
Nash—Golden Cross	20
Northampton—N. C. Rehab.	100
Pender—N. C. Rehab.	50
Pender—Golden Cross	8
Person—N. C. Rehab.	40
Pitt—Friends	94
Richmond—Reidsville C. C.	27
Richmond—Golden Cross	26
Vance—Friends	144
Vance—N. C. Rehab.	50
Wake—Friends	45
Wake—N. C. Rehab.	100
Warren—Lutheran Church	34
Total N. C.	1519





Front view of Duke Hospital, Duke University, Durham, N. C.

Total S. C. (welfare) .....	30
Total N. C. and S. C. ....	1519

**Duke Hospital Costs 1932**

Hospital proper—Jan. to June .....	\$178,123
(\$5.05 per pt. day for 35,251 pt. days)	
Hospital proper—July to Dec. ....	150,623
(\$4.65 per pt. day for 32,421 pt. days)	
Hospital proper—Total for 1932 .....	328,746
(\$4.86 per pt. day for 67,672 pt. days)	
Braces (and instruments) .....	3,038
Drugs, Serums and Chemicals .....	13,842
X-Rays .....	18,565
Physiotherapy .....	2,475
<b>Grand total .....</b>	<b>366,667</b>

### GREENSBORO COLLEGE NEWS

#### New Catalogue Comes From the Press

The North Carolina Christian Advocate Press has done a fine piece of work on the catalog which has just come from the press. A casual perusal of the catalog reveals two important innovations for next year. The first is the establishment of a speech clinic by the department of Spoken English and Dramatic Art. The catalog states that the department invites all students in the college who wish an analysis made of articulation, enunciation, and voice conditions to attend a speech clinic at the beginning of the first semester. Students who have speech handicaps such as lisping, nasality, careless articulation, and lack of audibility will be urged to take advantage of the opportunity offered by the department for overcoming these handicaps. A number of courses in the department designed to accomplish this object will be open to all students without any additional cost.

The second important innovation is in the school of music, where in addition to the work leading to a B.M. degree the school has outlined a course for A.B. students with a major in music.

**Miss Ward Gives Senior Recital**

Miss Margaret Ward of Rowland, a senior at the college, appeared April 21 in pianoforte recital in Odell Memorial auditorium and pleased a large audience with playing characterized by a well developed sense of tonal values. Her program ranged from Bach to modern composers. Miss Mildred Town, Miss Ward's teacher, played the orchestral parts of the final number, "Capriccio Brillante."

**Miss Hinohara Gives Song Recital**

Miss Emi Hinohara, Japanese soprano, delighted what is said to have been one of the largest and most responsive audiences ever to assemble in Odell Memorial auditorium on such an occasion when she appeared in song recital April 24. The program ranged from Bach's melodious "My heart ever faithful" through a group of old Italian, a group of English and ended with two groups of Japanese songs of compelling beauty. A hush of sympathetic understanding among her school associates characterized her singing of Tosti's "Good-Bye," as the realization was borne upon them that Miss Hinohara will say her farewell in June and return to her native land.

Miss Hinohara came to the college in her junior year from Davenport. Among the many visitors to the college from other towns for this occasion were President and Mrs. W. A. Jenkins of Davenport.

"Grandeur in the Dust" is what the New Outlook of Toronto calls the discoveries of Breasted in the ruins of Eastern cities. The ruins show that "character building started in the dim dawn of man and that only character matters."

### A MOVEMENT OF THE SPIRIT

Thomas Hardy writes of "the feline stealthiness of Spring." It comes like that—advances—retreats—and yet moves forward surely and certainly to its full glories of Spring. Today, as I write, the very air sings of Spring, the birds are carolling together of its coming, the early flowers of Spring are with us. Spring is one of God's annual miracles, and John Drinkwater has gloriously sung about it—

Triumphant news—a miracle I sing—  
The everlasting miracle of Spring.

Now is the time of the almond blossom; in a few days the daffodils will "take the winds of March with beauty." Soon Spring in all its riot of loveliness will be with us—and once again we shall feel and see the truth of A. E. Houseman's words—

Loveliest of trees, the cherry now  
Is hung with bloom along the bough.

Which things are an allegory! I believe that Spring is coming to thousands today. I have seen recently many signs of surging life. I have experienced and shared experiences which tell of Spring, and not of Winter. It is the Lord's doing, and is marvellous in our eyes! I have seen young men and women garbed in Spring, throbbing, pulsating, radiant with new life. The difference betwixt the new experience and the old is as great as that betwixt the Georgia and the Aldersgate experience of John Wesley. The hearts of many—thank God!—have been strangely warmed. The omens of Spring are as sure and certain as they were in the early days of the Franciscan and the Evangelical Revival. We do not criticise Spring—we welcome it. It floods our hearts with a great rejoicing. The fresh fight in the eyes, the new ring of joy in the voices of many, the sense of God's guidance, the zest for prayer, the deep desire to tell others what God hath wrought—these are the authentic signs of Spring.

Since 1914 we have passed through years of disillusionment and disenchantment. We nursed such high hopes of a nation fit for heroes, of a new internationalism, of diarmament, of a world-wide brotherhood. The word "Re construction" speaks now no magic open sesame. We have learned that humanism—even at its best—cannot change hatred into love, nor slay the tiger in the heart of man. We have been driven back upon God. In early days after the war we said that "the readiness is all." Now we know that man's readiness cannot solve the tragic problems of our times—and we believe that "Faith is all"—or better still, "Love is all." Not faith in ourselves, nor a love only for ourselves and our friends—but faith in God's infinite resources, and the love of God which is shed abroad in the hearts by the Holy Spirit which is given us. It is man's greed which flings the world into the winter of our selfishness: it is God's love that gives to us the miracle of Spring. The Cambridge Groups and the Oxford Groups tell something of our Spring—but only a part of the story. These are two signs that the Spirit of Life who gives to us Spring is working in the hearts of many. We have seen a work lately which palpitated with life and power. It came from neither university—but it brought Spring to many. It is not a sectarian movement that is bringing new signs of life to many—it is a catholic movement of the living Spirit. That Spirit will work amongst any and all who open their hearts to Him.

There is coming to us in most vivid fashion the knowledge that the heart of the Christian religion speaks of a

gift. We acclaim with deep gratitude, "Thanks be unto God for his unspeakable gift." There is a gift for all of us—which is ever near, available, and not to be withdrawn—

Given, not lent,  
And not withdrawn—once sent,  
This infant of mankind, this One,  
Is still the little welcome Son.

The artist, the musician, the prophet, and the saint, all tell us of this truth—that the best work speaks of a gift rather than an attainment. Fra Angelico, Bach, Jeremiah, Fletcher of Madeley knew the secret of the Divine gift. Baron von Hugel's message of the "givenness" of religion is receiving a new emphasis today. Religion is not taught, nor is it the reward of self-discipline, nor something claimed my merit. It is "caught," rather than "taught"—it is the glorious gift of Divine Love.—W. Bradley Darby, in *Methodist Recorder* (London).

### QUIET HEROES AND HEROINES

A hundred years ago a terrible colliery explosion took place at Felling-on-Tyne. The gas exploded in the mine, and 92 men and boys were killed. It became clear that something must be done to invent a miner's lamp which would be safe amid such dangers. Sir Humphrey Davy set to work, and, after a lot of experiments, devised one. It was tried again and again in his laboratory and other places, and seemed to work perfectly. Then came the question, "How can we try it in an actual mine where gas is floating about?"

Ah! that was the question. A hero was wanted, someone who would calmly and deliberately take that lighted lamp into conditions of the greatest danger. No miner would take the risk, and the honor fell to a clergyman.

The Rev. John Hodgson was ministering at St. Paul's church, Jarrow, at the time. His heart was tremendously stirred by the story of the accident at Felling. He volunteered for the task, and was the first man to take a safety-lamp down into a gaseous mine. Thousands have done it since. But the quiet but brave clergyman who did it first so rendered a service to the whole mining fraternity which should never be forgotten. Recently the Newcastle City Council presented to the town of Jarrow a bust of the Rev. John Hodgson, so that he should be remembered where he dwelt and preached for fifteen years. We do not know what kind of preacher he was. That matters little compared to his deed. The most eloquent sermon of his life was preached when he walked alone and in silence through the dark, gas-filled workings of that mine, carrying the lamp on which so much depended. He was like Queen Esther when she risked her life. She saw a chance of a great multitude being saved on the one side and her life being lost on the other, and she knew the prize was worth the risk. "I will do it," said she, "and if I perish, I perish."

There's another quiet hero, or rather heroine, who ought not to be forgotten. Nearly a century ago Dr. Simpson of Edinburgh was keenly eager to find a way of sending patients into unconsciousness so that they would not feel the pain of surgical operations. He discovered chloroform, and on his first trial of it nearly lost his own life. When he recovered he returned to the attack. He needed someone on whom to try it while he stood by and watched the experiment. His niece volunteered, taking her young life in her hand and offering it as a sacrifice for humanity. She survived, and lived to an honored old





A DISTINGUISHED COMPANY

The photograph above was made during the Shaw-Henderson Festival staged by the Carolina Playmakers last February in honor of Bernard Shaw and his biographer, Archibald Henderson, '88 of the University faculty. Reading, from left to right: Dr. Henderson, Professor Frederick H. Koch, director of the Carolina Playmakers; President Frank Porter Graham; and Percy MacKaye, the playwright and poet, who paid glowing tribute to Dr. Henderson at the concluding evening of the Festival.

age, but the glory of her quiet sacrifice of herself can never pass away.

What a wonderful list of heroes one could prepare if only we knew the names of those who were the first to do all sorts of things which seem utterly commonplace today! The first man to sow a field of corn and wait to see it grow and ripen; the first to eat so many of the fruits and things we all enjoy today; the first to enter a flying machine and stick to his post when the vehicle actually left the ground. They blazed a trail for all the world, and half the charm of their story is that they did it so quietly.

Our thoughts move naturally at this season of the Greatest of all Heroes, who was also a quiet Hero! The world slept quietly on that first Christmas night when he came to earth. Even his own disciples slept in Gethsemane when he fought out the battle for the saving of all mankind. Pilate and Herod marveled at his quietness when he stood before them on trial for his life, and the soldiers who crucified him must have found him the quietest victim they ever put to death. Jesus knew that actions speak louder than words, and history has proved that he was right. The "big noises" of the world seldom last long. The things you do and the kind of person you are will always count for more than the things you say.—Geo. A. Parkinson, in *Methodist Recorder*, (London).

#### MISS MAMIE DWIRE: A TRIBUTE

By J. B. Craven.

Her's was an utterly unselfish soul. Twenty years ago a trustee of Davenport College said to me that Miss Mamie Dwire had intimated to him that she would like to find a place of service to her church in a girl's school. At his suggestion I wrote her, suggesting that she write me indicating the terms on which she would be willing to

go to Davenport College. She replied that she was interested in a cultural environment such as a girl's school afforded and where work would count in helping people, and that she had not thought of terms, but since it was a church school with small resources, might she not come for a year without financial remuneration? It was typical; unselfishness incarnate. Always to her it was more blessed to give than to receive.

She was a wonderfully versatile person. A wide variety of interests characterized her life. And efficiency was written all over her work. Calmly, and with an astonishing serenity, she was equal to any emergency and never failed in one. No matter what unusual or unexpected duty was thrust upon her she was never lost in any task.

And she was religious. The capstone of all these other talents was a calm, quiet faith. No one ever heard her say she was religious, but everyone knew it. It would have been impossible for a school girl to have been irreverent in her presence, not because she would have said something, but that she was something.

Her faith was but a confirmation of her ethical ideals. Her very name, to those who knew her carries intimations of high-mindedness, integrity, honor, beauty of soul.

A calm, serene believer in righteousness—a herald of the Christian faith, friend of human-kind, benefactress of all who came within her reach, protector, even guardian angel, of those whom she loved. A servant of God whose chief teaching, after all, is that true greatness is in quality of mind and heart.

"Kind and gentle was her soul,  
Yet it had a glorious might."

#### THIS CARPENTER WAS NO FACTORY "HAND"

When you stand in the little carpenter shop in Nazareth where he worked—or in the one like that in which he worked—you do not feel yourself in the atmosphere of a wage slave driven by a hard master or by an impersonal and relentless factory system.

It is not difficult there, where the sun falls across the bench and the windows open out over the lovely hills, to imagine a youth who would turn to meet you as you enter, lay down his hammer or adze, and talk to you of other things. He would suggest that it is not worth while to be anxious about many things, that life is more than meat, that the sparrows and the lilies are cared for, and that the morrow will take care of itself.

It is not strange that the visitors became so numerous that he finally gave up altogether working in that shop and went out to meet more people and tell them more about the possibilities of life upon a higher plane, a life bathed in neighborliness and great dreams. He was a poet and an artist and a teacher, and the fascination of him to this day lies in his sense of the more important things of the heart and the imagination.—Edward Scribner Ames.

### HIGH, WIDE AND HANDSOME

No interest of our church is nearer or dearer than our Children's Home. All our sentiments and sympathies center in this great institution. We glory in the work of grace wrought by the Home. We have the fullest confidence in those who conduct and control its life and work. Our hearts go out in love to every child sheltered there.

The Home has three sources of income. First, from trust funds. Second, from the 10 per cent assessment laid by the conference. Third, the fifth Sunday collections in the Sunday schools. The trust funds were created by great hearted citizens and with these we as Methodists have little to do. They are wisely invested and constitute a certain source of income which is subject to the fluctuations of the markets of the world. Just now they are producing less than in former years. The ten per cent assessment is in large measure deferred until the annual conference next November. It is not now available. The fifth Sunday collection is our present opportunity to do a handsome thing by the Children's Home. Let us bend all our energies in that direction.

In former years the Children's Home received a substantial sum from the Easter offering. The condition of our missionary enterprise caused the church at large to observe Easter Sunday as missionary day, at which time a collection was taken for the causes embraced in our general and conference work assessments. Since our Children's Home is a conference enterprise and our missions are a general enterprise our Children's Home gave way to the great free will offering asked by the church. This was done at a time when the Home was in dire need of cash. Accounts are due. Some children have been sent out of the Home. No new ones can be received until more money is in hand for their support.

The service rendered by the Home is more sorely needed just now than ever in our history. The continued depression in financial matters makes ever greater demands upon the Home. Many children now without care should be sheltered here. Woosley and his co-workers are more than anxious to take them in and give this care, but he is without means for their support. It is a time that will test our faith in Christ and his Word.

Two papers that come to my study are always read with care. One is our Home Chronicle and the other is Charity and Children published by the Baptist Orphanage at Thomasville. From the first of the year until April 15 the Baptist Orphanage had received from Sunday schools \$16,632. The Children's Home had received a little over \$2,000 from our Sunday schools. The Baptist Orphanage is supported by all the Baptist people of the state. We Methodists have two orphanages. The Baptists take a collection in the Sunday schools each month for the orphanage. We take a collection once each quarter. If the North Carolina conference does as well as the Western North Carolina conference we shall still be raising just about one-fourth as much money through our Sunday schools for orphanage support as are the Baptists. Should we compare ourselves with the Presbyterians the resulting discrepancy would be even more glaring.

Our Baptist friends collect from the very smallest Sunday schools. Some remittances are as low as twenty cents. If all our Sunday schools which made no contribution last fifth Sunday would send in twenty cents each it would amount to more than one hundred dollars.

Our people are just as prosperous as the Baptist people. On the whole we believe that in average possessions

and income they would rate a shade higher. We face each other at practically every cross road in the state. In most things we can show them the way. Why not emulation do its perfect work in this great concern?

The law of the conference is that on each fifth Sunday a collection shall be taken in every Sunday school and the proceeds sent to the Children's Home. It will put heart into the work and added grace into our souls if we shall go forward with a will and observe the law in every Sunday school. Just one time. If this is done we shall raise Woosley's sights quite a little. He thinks that if we all do our dead level best we can double the last fifth Sunday collections. Let us all heartily join in one big, glad boost all along the line and give the old boy the surprise of his life.

Mr. Superintendent, Miss or Mrs., this is your opportunity to rise and shine. Brother pastor, encourage your people in this good work. Fellow Methodists, shell out with that hilarious liberality that wins the love of God. Hard times do not and will not affect this enterprise if we go at it with a will. Let us make this the biggest fifth Sunday collection the Home has ever known.

Yours for the cause, W. A. Newell.

### THE SALISBURY DISTRICT CONFERENCE

The climax of the morning session of the Salisbury district conference which we attended in Forest Hill church, Concord, last Tuesday morning was the admirable address by President W. P. Few of Duke University. He spoke at 11 o'clock to a crowded house. His subject was education, but not education in any technical sense or as the subject is applied to schools and colleges, but in the large view that has to do with life and character and destiny. Dr. Few has the ability to put great truths simply or in other words to make clear that the fundamental things of life are simple.

Another interesting feature of this first session was the report of the committee on temperance and prohibition. This was prepared and read by D. B. Coltrane, who also spoke to the report with fine effect. W. R. Odell, W. P. Few and Brother Kirk likewise spoke to the report. These influential laymen left no doubt where they stand on the liquor question. The conference enthusiastically and by a standing vote adopted the report.

D. B. Coletrane and W. R. Odell are the two outstanding laymen of the Salisbury district conference and of any other conference of which they may be members. Brother Odell is not old enough to be proud of his age, although he has been attending annual conferences for half a century, but Brother Coletrane has reason to be proud of his age because he is over ninety and still interested in everything that concerns men of the present day, "neither is his eye dim nor his mental and physical force abated."

H. G. Allen read the report on education and J. F. Kirk spoke thereto. J. F. Moser read the report on spiritual state of the church, which was adopted without discussion. L. B. Abernethy made an effective address on hospitals, particularly concerning the Hugh Chatham Memorial Hospital at Elkin. E. M. Avett read an interesting historical sketch of the Salisbury district.

C. S. Kirkpatrick filled the bill perfectly as a presiding officer, C. A. Reap seems to have a life job as secretary and is in every way worthy the honor. The attendance was very large as is the rule with the Salisbury district conference. And the visitors were literally numerous.



W. E. Poovey, J. W. Moore and L. D. Thompson were the elders present, and the pastors were so many that we are not inclined to put in here what might be mistaken for the annual conference roll.

Entertainment by Forest Hill church was wonderful. More than two hundred, possibly two hundred and fifty, were seated in the big dining room of the church without any crowding of tables or crowding of seats at the tables. Both guests and those who served so graciously had room and to spare. And what a lunch! If there has ever been a depression at Concord it is no more. With an inflation of currency has come an inflation of food.

### A VARIED AND BUSY WEEK

Tuesday of last week I attended in Washington three sessions of the Religious Press Association of America and Canada, with editors present from Boston, Toronto and as far west as Milwaukee. Methodists, Baptists, Presbyterians, Congregationalists, Universalists, Lutherans, Episcopalians and other select groups were represented. The discussions had to do with the varied problems of the religious press these trying days. All of the editors in every section have to face the same perplexities. They toil on and hope.

The feature of the day was the appearance of Stanley Jones. He spoke for an hour and a half. They would not have let him stop then but for his having to catch a train. For some of those editors who had never heard him his appearance was a notable event. They had never heard it on this wise.

From our church were Watson of South Carolina, King of Nashville, Rowland of Virginia, and Plyler of North Carolina.

A night run from Washington put me in the office at Greensboro Wednesday for the grind.

### With the Women at Raleigh

Thursday I found the women of the North Carolina conference in one of their best meetings. The big Edenton Street church was well filled with visitors and delegates from all walks of life. But this assembly was not all. The luncheon hours and the gatherings on the side counted much and added no little to the occasion. A number of preachers were on hand, but they were not a drop in the bucket compared to the "wives." Some four score of these gracious women gathered at their luncheon. What a force and refining influence they are in every community!

Times are hard, burdens are many and want crowds about their doors, but these missionary women keep planning and praying and advancing. God bless them every one.

Friday found me in the Advocate office again writing editorials and reading proof, making ready for a trip into strawberry land down in the region of the "City by the Sea."

Any one passing Goldsboro would do well to drive by St. Paul's church and see the change wrought by saw and hammer and paint brush within and the effective efforts without. Removing the old parsonage and the plant of grass and shrubbery in the church yard has wrought a genuine transformation. Well may Rev. O. W. Dowd and his people be much elated.

### Sunday at Burgaw

This was a high day for the 48 of the graduating class and the more than 800 that assembled for the 11

o'clock service. In cap and gown, this group of young men and women had every reason to move proudly, with rejoicing, this beautiful Sabbath morning in the presence of their relatives and friends gathered from all parts of the county. Three years ago I preached the sermon for this school; so this return engagement was a distinct pleasure.

Of the courtesies shown me by Brother George W. Blount, the pastor, and by Sheriff Brown I hesitate to write. Fortunate indeed is a people who has a high sheriff who is a good Sunday school superintendent, devoted steward and energetic citizen. Blount and Brown make a good team. Brother Blount is making a fine start in his new field.

Decade after decade I have passed through that section during the glorious springtime. Surely never before have the forests and the field looked more glorious. Men falter and waver in the midst of life's demands, but God never. Every year the springtime greets us with the same bud and flower and fruit. The green peas and the luscious strawberry are the same every year with the coming of the sunshine and the showers. Why should not the heart of man be glad?

M. T. P.

### LAST SUNDAY ON THE MOORESVILLE CIRCUIT

To spend last Sunday on the Mooresville circuit and to preach for Rev. J. W. Fitzgerald, the pastor, at Centenary in upper Rowan at 11 o'clock and at Triplett, near Mooresville, at 3 o'clock, was the privilege of this writer. Large congregations were present at both churches. The big and attractive church at Triplett was crowded at 3 o'clock. We always enjoy visiting a charge where Brother Fitzgerald is the pastor. He knows so well how to treat a visitor and what to say to commend the Advocate to his people. He has secured ten new subscribers this year in addition to looking after renewals. That is fine with money as hard to get as it is this year.

J. W. Fitzgerald has done hard and successful work in the previous years of his ministry in building churches and paying debts. None of our younger pastors have a record superior to his in this respect. There are no churches to build or debts to pay on the Mooresville circuit, but he is carrying on the work of the charge in his accustomed successful manner. He speaks in highest terms of his presiding elder. In fact all of those pastors of the Statesville district, so far as we have heard them speak, think they have the greatest presiding elder to be found anywhere.

### HUGE PICNIC ON HOSPITAL GROUNDS AT ELKIN MAY 11

There will be a picnic on the hospital grounds Thursday, May 11, at 11 o'clock. Dr. Chas. C. Jarrell and other interested parties will be here on that day and the local community are spreading dinner on the hospital grounds for at least 400 people. We will have a speaking at 11 o'clock in a warehouse and dinner on the grounds at 12:15, and all our preachers and Golden Cross directors have a special invitation to be present at this picnic.

I am sure the Western North Carolina conference has the most attractive outlook for a hospital to be found anywhere—15 acres of land overlooking the Yadkin valley, in plain view of the Blue Ridge mountains on one side and the Brushy mountains on the other, with the entire grounds covered with dogwood, pine and oak. We want each member of the conference to see for themselves the possibilities of our hospital work here.

L. B. Abernethy.

Now is the time to stress the church paper in all our churches.

# The Things That Paul Forgot

By MISS BERTHA BELL

Now the things which Paul forgot lest they hinder him were of two sorts. First, there were the things in which he had suffered disappointments, discouragements and humiliation. He had been compelled to change his life's work. Is that a matter of no importance? He was misunderstood and distrusted. Is that a small matter? The Judiazers followed him up and sought to refute his teaching and to turn the people against him. How should we like that? He was stoned by a mob of the so-called best citizens and left for dead at Lystra. Was that discouraging? He was publicly whipped more than once. Was that humiliating? He was put in prison and his feet in the stocks. Was that easy to bear? He was in shipwreck at sea. Was that dangerous? He preached chained to a soldier. What would we think of that? Surely his life was not an easy one. If ever a man would have been justified in giving up and ceasing to strive to carry on, he would. He might with some show of reason have withdrawn from the conflict and brooded the remainder of his life over his disappointments and thwarted ambitions. But he was not that kind of a man. He kept at his task. How did he do it? Let him tell. "Forgetting those things which are behind, and stretching forward to the things which are before," is the secret.

Second, there were things that were pleasant and agreeable to think about which would have hampered his usefulness quite as effectually if he had kept them ever present in his mind. At times he met with a large measure of success and won many telling victories. So there was danger that at some point he might become satisfied with past achievements and cease to labor if he gave these things too large a place in his thinking. I think that the context shows that the writer had these latter things primarily in mind. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." It is a dangerous thing for a man or an organization, or even a state or nation to get the habit of pointing to the past and trying to live in the glory of past achievements. Even the church of Jesus Christ could not long survive such a fatal error. It is good to have a record of which we are justly proud. But it is far better to be full of life and energy that make and write glorious history into the records of time. While our forefathers did not blush nor have cause to hang their heads when they thought of bygone days, they were not worshippers of those days. They were men of action and achievement; men with ideals yet unrealized; men who turned hopefully to the future in spite of present hardships, not simply dreaming that future generations might right the wrongs from which men suffer but believing such to be their task, they laid their lives on the altar of service and presented their bodies living sacrifices. It is easy to extol the wonders of the past and to hope for glories and blessings in the distant future. Even children may do that. But to take hold of the present and so control the near future as to make her open her treasure chambers of choicest bless-

ings to the masses of mankind is a challenge to present manhood. No matter what has been the cause for present conditions, we may not avoid facing things as they are. But we do not have to let things remain as they are. If we have not yet attained the ideal goal for humanity, there remains to us an unfinished task. It is ours to make the present evolve a new state of affairs that shall represent a new stage of progress toward the ideal goal of justice, peace, happiness, contentment and comfort for all worthy men, men who are willing to work and to respect the rights of their fellowmen. It may be that it is necessary for us to come upon hard times, now and then, in order that we may be constrained to lift our eyes and re-examine the distant goal to be sought and observe that we have strayed off into the bypaths of selfishness and greed. If the present serves that purpose, we may be grateful for it. But that is no excuse for contentment, or rather for being satisfied, with things as they are. A traveler does not linger to sit in the shadow of a signpost, but presses on toward his destination. He is thankful for the sign indicating the way that he should go, but he has no time to waste. He is not satisfied to camp there in the hope that his posterity may resume the journey. While he is yet living he must lead the procession. And if he falls before the journey's end, then he may safely surrender the toils of the road to his successors. When Paul established a new church, happy as he was over the achievement, he did not stop to glory in it, but pressed on to plant another.

What is needed today is that Christianity shall again become militant religion. The Christian church was a tremendous power in the world so long as it fearlessly waged a real warfare against the actual practice of injustice and oppression among men. Christianity in action compels men to examine their conduct and the motives back of it, and either to concur in condemning what is not good for all, or to fight back and deny the existence of evil. The privileged men have always resorted to persecution when Christianity has become militant. They crucified Jesus; they stoned Stephen; they beheaded Paul because they had ideals of justice for the masses of the people that endangered their privileges. Men do not like to be brought face to face with the evil in their conduct. They do not like to be made to see the suffering that they have caused, the injustice that they have practiced toward others. They do not like to be compelled to see that they are sinners against God and man and to feel constrained to repent and cease to do evil and do good. Still Jesus came to call sinners to repentance, and that is the task of the church. For a religion without repentance toward God is a religion without power to correct the evils of the world, though it might be popular.

There was one thing that Paul did not forget. It was ever with us. Hear him say, "For I am determined not to know anything among you save Jesus Christ and Him crucified. And again, "I will not glory save in the cross of Jesus Christ." O may the time speedily come when every one may sing "In the cross of Christ I glory, towering o'er the wrecks of time." There we find the ground of our hope. There we find the inspiration for our work.



There we find our peace. Paul could forget everything else. But he could not forget the cross. If he had, he could not have pressed on, for he would have had no message to press on with. No, he could not get away from the cross, so he could not get away from his duty.

We have failed in much. How glad we should be to welcome a new opportunity. And we can determine in large measure what they shall be. Weeping and mourning over our misfortunes will avail us nothing. We may need to repent. Well, then, let us repent. But to nurse any unhappy condition in which we may find ourselves is not the way to be a happy future. What then are we going to do about it? Hear the remedy: "Forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal." It is what we do that will count, and not just what we may think. A religion of pure sentiment that allows us to sit with our nerves all a-tingle and enjoy the sensation will never remedy the evil about us, nor better our conditions. Let us then get busy and so lift up Jesus Christ that he will draw all men unto himself, and things will begin the process of improving right away. But you say our conditions are not behind us, but on the contrary they are vital, living realities present with us. Quite so, and that conditions that have made your present misfortunes what they are may not be behind you either; and it is certain that your sufferings that have resulted from them are not behind. But our neglect of those things that make for the public good and have brought about present conditions may be made a thing of the past, it may be put behind us. And that is the important thing. Let us apply these words and these remedies in our religious life, in our social and business life, and in our political concerns.

### EXPANDING HORIZONS

By Edgar DeWitt Jones.

"Thou hast set my feet in a large room." These are the words not of David the shepherd boy, ruddy of complexion, exuberant with youthful fervor, but of David, king of Israel, poet, statesman, leader of men, of mature years and acquainted with grief. Herein is reason for reflection. Always to youthful eyes this is a world of amplitude and of infinite distances. To a child a few trees are a forest, a pool of water a lake, a city block a limitless stretch into the unknown. With the passing of years this sense of vastness becomes dim:

"Shades of the prison-house begin to close

Upon the growing boy,"

until at last, if there be no spiritual birth and life, the world seems a small place in a cramped and crowded universe. This is not a theory, it is an experience.

Although a Texan by birth, the first nine years of my life were spent on a farm in the lovely Muskingum River valley of Ohio. Our house, a two-story brick with wide verandas, stood back from the river a quarter of a mile. One hundred yards in another direction was a smaller stream called Big Run. Back of the house, and what seemed to me a long way off, were the hills, in those days heavily timbered. Ah, but it seemed a big world that my small feet were set in. The horizon—that vague rim where the earth and sky seemed to meet, seemed infinitude; and that river—why, its width appalled me, and crossing it in a small boat was a real adventure. The fields about, the wide meadows—to cross them was a pio-

neer experience. And our house was a veritable mansion. It was a big world anyway I looked in those days of dreamy childhood.

In my ninth year I said good-bye to those scenes, and it was twenty-seven years before I next laid eyes upon them. What a startling change! The commodious brick house—what had happened to it? The wide river was scarcely more than a silver ribbon crinkling its way through the valley. The hills back of the house now denuded of trees appeared to have moved closer. The landscape had shrunk, the horizon contracted. What had happened? That country in larger outline had not changed. The change was in me. My own horizon had expanded.

Now the vastness of this world, as a child perceives it, is due to ignorance and a false perspective. But when the mature mind is able to say, "Thou hast set my feet in a large room," it is an achievement of faith. For verily, there is "a land of room enough" in the realm of spiritual adventures. To eyes that see God, to the ears that hear his voice, this is a roomy world, an abundant life, a spacious universe.

Some of the self-styled "unbelievers" who pride themselves on their freedom, liberality, tolerance, are actually narrow, intolerant, illiberal, parochial.

"How pitiful are little folk—

They are so very small.

They look at stars, and think they are

Denominational."

There is a certain global-mindedness that belongs to the intelligent Christian. To be sure, Christianity has only too often lost its international scope, but that is the fault not of its Founder, but of those who profess its faith, yet refuse to accept its world objective. Racial pride, class cleavage, political and partisan bias rest as a "dead hand" upon a multitude. But an expanding faith in God, a life in which spiritual ideals predominate, is liberalizing and liberating. "You shall know the truth and the truth shall make you free," spake that One upon whose lips the words "all nations," "the world," "who-soever," made music which entranced the hearts of men. Michigan Christian Advocate.

### HOW MANY ERRORS IN THIS PARAGRAPH?

Through federal, state, county, municipal, and private charities we are doling out money to people who have no reason whatever to receive it and who, so long as this is done, will never work. It is a sad state of affairs and the gloomiest part of it is that it is the history of these things that, once started, they are never abandoned. "Emergency relief" becomes permanent paternalism in every known instance. God (or Somebody) created a world in which men were placed to work—or else! There is always plenty of work for man to do and there is always a market for that work at some price.—James A. Greig, managing secretary, International Stamp Manufacturers' Association.

Told by Dr. B. T. Vincent to young preachers when he was a presiding elder: A court preacher to Queen Victoria, beloved and honored, was asked if he was not greatly embarrassed when preaching to the queen. He replied: "I always have eight people in my congregation: the queen, her maids of honor, the flower girls and the scullery girl. I preach to the scullery girl, and the queen understands me."—Rev. J. F. Irwin, Kansas City, Mo.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### DISTRICT CONFERENCES

Our presiding elders, in planning their programs for the district conferences soon to begin, are making arrangements for special emphasis upon Christian education. Members of the district and conference staffs are co-operating with committees on Christian education appointed by the presiding elders to the end that the time allotted to the consideration of the work of Christian education shall be well used. The reports on Christian education will indicate progress at many points of the program this year.

### THREE HUNDRED THIRTY-SEVEN

To date exactly 337 of the 686 Sunday schools of the conference have ordered Sunday School Day programs. Not a bad record, when it is considered that additional orders are being received in our office every day! Let the orders come on, and let preparation be made in every church for the observance of Sunday School Day on April 30 (fifth Sunday), or as near thereto as practicable.

### PASTORS ARE CO-OPERATING

Organization of the local board of Christian education in each church of the Princeton charge (Rev. Henry G. Ruark, pastor), at Epworth, Raleigh. (Rev. O. I. Hathaway, pastor), and at Lillington church on the Lillington charge (Rev. E. M. Hall, pastor), the beginning of the organization of boards on the Marners charge (Rev. C. W. Robins, pastor); the taking of shares in the Home and Foreign Missionary Enterprise by all the churches of the Marners charge and by Epworth, Raleigh; the placing of the new unified Cokesbury record system of five churches of the district; and fine progress in the district-wide survey—these are a few of the evidences of co-operation which the presiding elder, Rev. F. S. Love, and his staff are receiving as they undertake earnestly the promotion of their program of Christian education in the Raleigh district.

Aiding not a little in the achievement of results in the district is the fact that Mrs. Love, associate district director, Miss Eugenia Herring, director of children's work, Miss Lois Frazelle, associate director of children's work, Rev. P. H. Fields, director of young people's work, John O. Evans and Rev. Robert W. Bradshaw, assisting in young people's work, and Dr. J. E. Hillman, director of adult work, are accompanying the presiding elder to points over the district where Christian education institutes are being held.

"This work of Christian education is of thrilling interest, and my regret is

that this job does not let me get a bit more behind the mechanics," says Mr. Love. "In this as other things the pastors are proving co-operative. More of the men are reporting on the survey, and some are making the survey at real inconvenience and expense. Everywhere the results are proving challenging and helpful. The spirit is fine, and in the course of time it is possible to do a good job at this business. There has to be some education, more inspiration, and a bit of aggressive insistence. It is worth the trouble in every way."

### ELLERBE AND WILLIAMS

Rev. M. C. Ellerbe, pastor of the Pittsboro charge, and Rev. A. M. Williams, the junior preacher, are wholeheartedly and effectively promoting the whole program of the Methodist church. A glimpse of their program and of the spirit with which they are working may be had from the following brief excerpts from a letter just received from the pastor:

"I am writing you in regard to Cokesbury training for the Pittsboro charge. Our local boards are requesting two Cokesbury schools and are considering a third. . . .

"The Pleasant Hill board is moving along nicely, and we have organized a board at Moncure with bright future.

"A survey has been made in the Pleasant Hill community, revealing some startling facts. . . . We are going to work on the Pittsboro charge."

### EDENTON STREET GROWING

Edenton Street Sunday school has averaged over 1100 in attendance during the first quarter of this calendar year, and it began the second quarter with a new high mark, 1344 in attendance on April 2. The next highest record was on March 26, when 1338 persons were present. The enrollment is over 2000. Rev. E. C. Few, the pastor, and C. A. Dillon, general superintendent, and their co-workers are to be congratulated.

### HAVE YOU ORDERED YOURS?

Mrs. J. T. Smith, chairman of the local church board of education of Hebron church, Leasburg charge, has made a request, the kind we are glad to receive. She says:

"Please send me free literature on the work of the local church board of Christian education. I have been elected chairman of this board in Hebron church and I will appreciate any information you may send that will aid me in performing my duties in this work."

We like the spirit of one who wants to know how to perform the duties of an office, especially the important office of chairman of the local board of Christian

education. All too many accept the position and ignorantly go on as though they had assumed no responsibility. One of the first responsibilities is to become acquainted with the office and what is expected of it.

Attention is called to the free literature available upon request. Leaflet No. 89-B, "Outline of the Organization and Program of Christian Education in the Local Church," contains most concise statements on the subject and, in the back, a list of other helpful free materials, with instructions as to how to order them.

Have you ordered yours yet?

### LILLINGTON LOCAL BOARD

Rev. E. M. Hall, pastor of the Lillington charge, reports the organization of the board of Christian education at the Lillington church, and the young people's division. J. D. Johnson is the general superintendent, and Miss Lois Byrd is president of the young people's division, with Mrs. W. R. Cranford as adult counselor. There are 20 young people in the young people's division.

### DISTRICT DIRECTORS REPORT

A number of the district directors have already sent in their reports covering the first quarter of this calendar year, and the other directors are expected to send their reports in soon. These reports indicate that some excellent and effective work is being done and the foundation being laid for more effective work in the future.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### "THE RISEN CHRIST"

The following interesting account of an Easter pageant has been sent in by Rowena Taylor, president of the Oxford young people's division:

"Although the young people of today are being discussed on all sides on account of their so-called 'wildness,' to me the tide has seemed to turn. This fact has made itself evident in the numbers of splendid projects our young people have become engaged in this Easter. One of the most public evidences of this was a pageant given by the young people's division of the Oxford Methodist church on Wednesday evening, April 13. This pageant, 'The Risen Christ,' was one of the fine playlets sent out by our Publishing House. The content of this presentation was the simple truth taken, almost bodily, from the Scriptures. It revealed the love of the disciples, Mary, Mary Magdalene, John, and many others for Jesus. Their sweet, simple faith was interpreted by our young people in an unusual manner. Never before has Easter meant so much to us or seemed so real to us as it has this year, when we took part in the acting out of the scenes which caused Easter to be revered.

"Our young people's division shall  
(Continued on page 27)





## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### FRAGMENTS OF THE ANNUAL MEETING

Beyond all that was said at the annual meeting lies the inspiring fact that there are more than 8,000 women who make possible the organization of the North Carolina conference.

This article does not comprise the minutes of the 1933 annual session, for it is not my purpose to infringe upon the rights of our efficient secretary, Mrs. Walter Patten. But I sincerely hope that as soon as the minutes are published every auxiliary will devote one monthly meeting to a thorough study of the interesting pamphlets in which are the reports of the conference officers and the recommendations of their sessions committees—the working plans for another year.

There are some auxiliaries that have made a study of the minutes because it was stated on the conference floor that the Mary Hambrick auxiliary had been on the honor roll since it was established; that First church, Elizabeth City, had also achieved this distinction for nine successive years and the Willie Evans auxiliary with a membership of nine had kept pace with the other two larger auxiliaries ever since its organization in 1927.

By the way, when it is a question of standards, the Mary Hambrick group meets them all, for there were 20 representatives present including the pastor, having come from a distance of 60 miles.

Mrs. A. M. Gates announced the opening of the 21st annual session by the singing of "Christ for the World We Sing." The scripture lesson was read and prayer offered by Rev. E. C. Few.

Dr. W. W. Peele, who has a valuable asset in his persuasive voice, preached an appropriate and helpful sermon, using a passage from the twelfth chapter of Hebrews—"Yet once more I shake not the earth only, but also heaven. And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain."

Each morning as the women assembled in the church, there was a period of silent meditation until nine o'clock, when the worship service was conducted by Mrs. R. E. Brown. Her theme, "Following Christ," was excellently wrought out and set the minds of her audience on holy things.

The conference had everything to be desired in the speakers. Miss Mabel Howell spoke each day on a vital theme pertaining to Kingdom building. Whatever phase of the work she may be discussing, she is always clear, concise and forceful.

Miss Louise Young told of the 50 years of leadership of Paine College, whose

motto is "Rejoicing in Hope." The faculty has always included both white and colored people. Our conference has a peculiar interest in this institution, since two of its daughters have had a place on the faculty.

The home work had a voice through Deaconess Marian Needham, who looked joyous in her becoming red dress. Her time being limited and having to talk against a sudden shower of hail, there was a feeling that a longer message would have been gladly received.

It was a distinct pleasure to look into the face of Miss Alice Green and hear her speak in behalf of the Chinese people and of their country. She made it plain that we still have an obligation to China and that they are eager to know Jesus Christ. She said: "The sun is shining through the clouds in China. The Nationalists are more in sympathy with the missionaries than any rulers that have been in power since I have been in China. Their government is being permeated by Christianity. Ten million portions of the Gospels were sold in 1932."

Mrs. Betty Bass Moore, who is now registered nurse at Guilford College, introduced her small daughter and spoke briefly.

A pageant celebrating the centenary of Melville B. Cox was presented at the Hugh Morson high school on Thursday evening under the direction of Mrs. F. S. Love. This was greatly appreciated by a large crowd.

Miss Sallie Lou McKinnon arrived in time to greet the conference at its last session on Friday morning. The North Carolina conference is justly proud that one of her own daughters should be chosen to fill so influential a place in the great program of world redemption.

Our space is exhausted and yet this meager account is scarcely a beginning of what transpired between Tuesday afternoon, April 18, to Friday noon. Next week you must know about the wonderful fellowship tea given the conference by Mrs. N. E. Edgerton and the supper at our Methodist Orphanage, as well as numerous other courtesies of the Raleigh Methodists.

But listen to this and think how fortunate were the members of the 1933 session of the conference:

Several months ago a letter was published on our woman's page from Mrs. J. M. Rhodes now of Winter Haven, Fla. In this letter she spoke of her affection for the North Carolina conference and described her lawn with its wonderful orange trees. Your editor was so fascinated by the description that she suggested that the next annual meeting be held on this lawn. But the conference president did not act upon this suggestion, so Mrs. Rhodes with the help of a friend picked and packed two crates of

oranges and shipped them to Miss Vara Herring with the greetings of Mrs. Rhodes to all the friends and co-workers of the North Carolina conference. Such a sweet gift it was.

The juice of the oranges was served in a large punch bowl placed in the Sunday school auditorium immediately after the close of Friday morning's session.

It was appropriate that this delicacy was served by Littleton College daughters. Among them were Miss Vara Herring, Mrs. L. L. Draughton, Mrs. John Nowell, Mrs. John Covington, Miss Georgia Biggs, Mrs. J. A. Paris, Miss Bettie Harker, Miss Alice Green, Mrs. D. C. Heath, Mrs. W. D. Wellons, Mrs. W. A. Stanbury, Mrs. D. C. Lawrence, Mrs. W. A. Myatt, Mrs. Esther Miller West, Miss Ruth Merritt, and Mrs. J. V. Jordan, who was at one time matron of the college.

From this list the reader is reminded of the wide contribution Mr. and Mrs. Rhodes have made to N. C. Methodists. The gift of the oranges to their old friends stirred many pleasant memories and orange juice never tasted quite so good.

More of this meeting later. E.S.P.

### CHATHAM ZONE MEETS AT SILER CITY

On Sunday afternoon, April 9, an interested company gathered in the church at Siler City.

The children's division contributed the first number on the program, a beautiful song well rendered.

The chairman, Mrs. Junius Wren, was presiding and imparted some of her missionary enthusiasm to the audience.

Mrs. J. D. Lee of Graham led an interesting discussion of Christian Social Relations and outlined a definite program for the auxiliaries.

The district secretary, Miss Robertson, made it clear that she is expecting the Durham district to advance. She had a display of posters and graphs made to show the record of her district, and also the record of the North Carolina conference. Some of these records were not commendable; but she showed the way to make a creditable record for next year.

Mrs. A. M. Gates gave a comprehensive survey of our missionary enterprise at home and in foreign lands. She urged that our women should not be so busy looking down at our difficulties that we do not look up to our source of power.

The hymn, "Be Strong," was sung by Mrs. J. L. Duncan in a most impressive manner.

Mrs. M. T. Plyler told how the women should ever keep before them the dominant theme of redemption working to extend the influence of the missionary society in the congregations within our conference and also among the foreign nations.

Chatham zone is a new acquisition of the Durham district and was extended a most cordial welcome by the district secretary and others.



# Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

"We must specialize in spiritual values."—Message of Mrs. C. C. Weaver.

"A task without a vision is drudgery; a vision without a task is but a dream; a vision with a task is the hope of the world."—From report of conference treasurer, Mrs. Peacock.

## TWENTY-FIRST ANNUAL MEETING

Characterized by harmony and good fellowship, the twenty-first annual meeting of the Woman's Missionary Society of the Western North Carolina conference at Waynesville, April 18-20, proved to be one of the most enjoyable, most helpful and most inspiring of recent years.

Four of the Waynesville district missionary societies—Waynesville, Lake Junaluska, Canton and Clyde—were joint hostesses for the meeting and to their repeated kindnesses and unflinching interest, much of the success is due. The program was one of more than ordinary interest; the attendance of delegates and visitors and visiting delegations was most gratifying. As we met from day to day to plan the work for the coming months we felt the guiding presence of Him in whose service we had met and we deemed it a privilege to contribute in any way to the advancement of His kingdom.

Our visitors were a joy and an inspiration to their contributions to our program. Dr. Fred P. Manget of Huchow, China, stirred the hearts of his hearers by his convincing statements of facts and eloquent appeal on behalf of China, and his earnestness, sincerity and consecration brought to us through his uplifting noon day worship services made a deep impression upon his hearers.

Others who heartened and inspired us by their presence were Miss Naomi Howie of Soochow, China, and Miss Mabel Cherry of Korea, whose glimpses into the everyday life of a missionary and the duties and privileges that are theirs and their love and deep concern for the people of their adopted lands won our hearts; Mrs. W. A. Newell, Council superintendent of Christian social relations, whom we are glad to claim as one of our own conference, and Mrs. E. L. McKee, former state senator, each of whom made telling and convincing addresses on Christian citizenship and our privileges and duties as citizens.

Preceding the opening session of Tuesday evening a most delightful luncheon was tendered the executive board and a few additional guests at one o'clock by Mrs. James Atkins, Mrs. J. L. Reeves and Mrs. G. L. Hampton at the Atkins home, "Bannercrest." This home, made more attractive by its decorations of vari-colored spring flowers, was an

ideal setting for such an event. A four-course luncheon was served the guests who were seated at a long table in the dining room and at smaller tables placed in the drawing room.

The first session on Tuesday evening opened with an impressive worship service conducted by Rev. Wade Johnson, pastor of Waynesville church. The "Message of the Council of 1933" was brought by the conference secretary, Mrs. W. R. Harris, who in the time allotted to her brought the "high lights" of that great meeting which is always full of interest to the women of Southern Methodism.

Miss Naomi Howie gave an interesting account of her work at Davidson Girls' School in Soochow, China, and our hearts were gladdened at the thought that God had blessed her in her work there with the people in whom she is so interested.

Following the sacrament of the Lord's Supper, solemnly and impressively administered by Rev. L. B. Hayes, presiding elder of the Waynesville district, assisted by other ministers of the district, the program Wednesday morning was given over to the reports of several of the conference officers and the president's message. While the reports did not show the advance we had hoped for during 1932, we are not disheartened and believe that through prayer and sacrificial giving on the part of the women of our conference the current year will note an advancement in the growth and progress of our missionary work. The president's message is always looked forward to and this year was, as usual, most interesting, helpful and impressive. Mrs. Weaver brought to us some of the achievements of the past year, some of the plans for the coming year, and urged to greater efforts in the auxiliaries to make this a year whose record should be in advance of that of last year. Messages from Mrs. Mabel Cherry brought to us a renewed interest in her loved Korea.

One of the most impressive features of the meeting was the "Service of Remembrance" on Wednesday afternoon, led by Mrs. H. A. Dunham, when for a while we paused from the business of our session to honor the memory of those whom "we have loved long since and lost awhile." Reports of spiritual life committee by Mrs. C. E. Exum, children's work by Mrs. George A. Hoyle and mission and Bible study by Mrs. M. B. Goodwin filled the afternoon program.

Wednesday and Thursday evenings Dr. Fred P. Manget filled the hour with earnest inspirational messages, dwelling especially upon the part the hospital is playing in the development of China through ministrations to the sick and suffering. The personality of Dr. Man-

get characterized by his deep consecration, his loyalty, courage and bravery stirred the hearts of those privileged to hear him.

Thursday morning, after a most impressive period of intercession, conducted by Miss Mary Floyd of Brevard Institute, reports were given of the work at Brevard by Deaconess Daisy Ritter; Bethlehem House, by Miss Margaret Gray, and Status of Women by Mrs. O. R. Brown. A new feature of this year was the presentation of the district secretaries' reports through a "symposium," which proved altogether interesting and instructive.

The pledge service occupied an important place on the program of Thursday afternoon, and almost \$50,000 in pledges was assumed by the districts. The report of Mrs. O. R. Brown, superintendent of Christian social relations, was of interest and value. The meeting closed Thursday evening and we feel it was good to have been there.

Had there been anything lacking to contribute to the enjoyment of the conference it would have been supplied by the appetizing luncheons served each day in the dining room of the church, in the delightful reception on Tuesday evening giving us an opportunity of mingling with old friends and greeting new ones, and the lovely ride on Thursday evening around Lake Junaluska, and through Pigeon River valley. We would be remiss did we not make special mention of the music rendered by the splendidly trained choirs from Waynesville and Canton, and by the soloists who contributed to the success of our meeting.

## MRS. M. B. GOODWIN GIVES UP HER CONFERENCE WORK

It is with regret that the conference must give up Mrs. M. B. Goodwin as superintendent of mission and Bible study. For 22 years she has been prominently affiliated with our work, 13 years as secretary of her district and nine years as superintendent of mission and Bible study. She has been a most efficient, painstaking and conscientious worker, and during her administration the work has grown to extensive proportions. We shall miss her from our executive board and our best wishes and prayers are with her as she lays down the work so dear to her heart.

## MRS. J. FRANK SPRUILL, NEW SUPT. MISSION AND BIBLE STUDY

Mingled with our regret at losing Mrs. Goodwin from the department of mission and Bible study is our joy at having her mantle fall upon the shoulders of one so capable and well fitted for the work as is Mrs. Frank Spruill of Lexington, who was elected as her successor. We welcome Mrs. Spruill as our new superintendent and ask the co-operation of her co-workers in her new field of labor.

If most of us paid as little attention to our meals as we do to our religion, we would soon starve to death.—Publisher.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### THE ANXIOUS BENCH

The first thing I want to say this morning to the readers of the Advocate is that all the Children's Home is yet on the anxious bench. We are wondering what our friends will do in the way of sharing with their foster children next Sunday, the fifth Sunday in April. We hope the weather will be fine, the attendance at Sunday school large and the offering liberal. We also hope that the offering will be forwarded to us post-haste. Nothing will be more welcome next week than liberal financial returns from our friends. Help is urgently needed. It will be a long time before another fifth Sunday when our Sunday schools will again have the opportunity of sharing with their foster children. Right now we are sitting on the anxious seat. Here's hoping we can get off of it for at least a while following next Sunday.

### TO THE DENTIST

Mrs. Geo. E. Waynick, a most efficient dentist specializing with pre-school children, came over to the Children's Home last week and offered her services free of charge to all our little youngsters in the baby cottage. This morning the writer took four of these little youngsters, all dressed up spick and span, on their first trip to the dentist. It was interesting to hear the chatter of these little fellows as they noted the interesting sights over town. One of the little boys said, after getting out of the elevator with its hasty climb, that there was something just a-bumping inside of him. Our grateful thanks are extended to Mrs. Waynick for her thoughtful and efficient services.

### BURKHEAD

After attending the opening services of our Sunday school here at the Home at nine o'clock, our singing class hurried over to Burkhead to fill an engagement with Supt. C. W. Snyder to be at the opening of his Sunday school. All the groups of this large Sunday school above the beginners' department assembled in the auditorium, completely filling it and the balconies above, to listen to the program of our children. The Children's Home has some wonderfully fine friends at Burkhead. Rev. G. A. Stamper, the new pastor for this year, is held in fine favor by this large and loyal congregation. Everything looks good at Burkhead.

### KERNERSVILLE

By eleven o'clock our singing bus rolled up in front of the beautiful church at

Kernersville and Rev. E. P. Billups came out to meet us with a beaming smile on his face. Our children were happy to appear before this fine group of people and to receive assurance from them that the Children's Home held a big place in their thoughts. Brother Billups and his good people are in love with one another and one could readily observe that a happy situation prevails.

### MT. OLIVET

At two o'clock we arrived at Mt. Olivet, the leading church on the Davidson circuit, located some ten or twelve miles south of Winston-Salem. The church yard and surrounding territory seemed to be completely filled with automobiles as the members and friends of this congregation had assembled to dedicate the large and commodious brick educational building located just to the rear of the church. Presiding elder, L. D. Thompson, conducted the dedicatory service in the morning and, following dinner on the grounds and a most fitting address by Rev. R. C. Goforth, a former pastor, Rev. J. R. Church, the pastor, presented our singing class to a congregation that completely filled the entire church. Mt. Olivet, always good, was never better than at present. Brother Church and the Mt. Olivet people are pulling together. What a team they make!

### WESLEY MEMORIAL

Leaving Mt. Olivet we hurried home, put our children to bed for rest, and by seven o'clock were ready to hurry over to High Point to meet an engagement at eight o'clock with the Peacock Bible class and other friends of the Wesley Memorial congregation. Rev. G. Ray Jordan, pastor, Liston Pope, director of religious education, and C. G. Bedford, representing the Peacock Bible class, fittingly prepared the way for the ap-

pearance of our class before a congregation that comfortably filled the entire church and much of the balcony. We had a good time with our Wesley Memorial friends. This is a wonderful congregation, splendidly led and zealous in good works. Wesley Memorial means a great deal to the Children's Home.

### PER CAPITA COST

The daily per capita cost at the Children's Home for 1932 amounted to 87 cents, according to Marshall I. Pickens, of the orphanage section of the Duke Endowment. The daily per capita cost for the past four years is shown as follows:

1932 .....	\$ .87
1931 .....	.96
1930 .....	1.12
1929 .....	1.17

It now costs no more to keep and train a child at the Children's Home than it does to keep and feed a prisoner at the state penitentiary.

### A CHOICE VISITOR

Some weeks ago we were happy to have Miss Mary Skinner, director of the children's division of the Board of Christian Education of the Southern Methodist Church, at the Children's Home. She kindly consented to hold a conference with our workers. Relative to this conference she writes as follows:

"It was certainly a pleasure to meet the workers in the Home and I want to say to them I can recall their interested look and remarks even now as I think of the hour we spent together, and rejoice in their growing understanding of child life and also in the desire of all of you to do all you can to weave into the warp and woof of their living a dynamic character that becomes increasingly Christ-like as they find the just and right."

(Continued on page 31.)



Seventh Graders who are expected to be promoted to High School May 31

OUR 455 CHILDREN ARE EXPECTING TO HEAR FROM 839 SUNDAY SCHOOLS NEXT WEEK



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

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## FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the Charter under Act of General Assembly of North Carolina..... (here designate the bequest).....

This coming Sunday is a fifth Sunday. The Methodist Orphanage always looks forward with keen interest to the coming of fifth Sundays. For some time I have been asking all the Sunday schools to give us an offering on fifth Sundays. Especially am I anxious for all the Sunday schools of the conference to remember us this coming Sunday as well as send us a regular monthly offering. Many of the orphanages throughout Southern Methodism receive substantial contributions from the Sunday schools on the fifth Sundays. I believe the Sunday schools of the North Carolina conference are as loyal and generous as any in Southern Methodism. If the superintendent and teachers will give their schools and classes an opportunity to make a free will offering to our Methodist Orphanage, they will be willing and glad to make a sacrifice in our behalf. Here's hoping that every Sunday school within the bounds of the North Carolina conference will remember our fatherless children.

On Thursday night during the Woman's Missionary conference the women of Edenton Street church put on a pageant in the auditorium of the Hugh Morson high school. Several of our large girls took a prominent part in the pageant. Since so many of the splendid women of our conference have seen something of the character and the work that is being done at the Methodist Orphanage, I believe that their interest in our cause has been quickened. Scores of the women who visited the conference told me that they are going to get busy in their local churches and secure all the available Octagon soap coupons and send them to us at an early date. Such evidences of interest will mean much to us in raising funds to repair and equip several of our cottages. Our children were delighted to see these friends who are doing so much for them. From the children I have heard many beautiful things said about the visit of the women of the missionary conference at our home last Wednesday. For all that they have done and are doing for us we are grateful.

Easter Sunday and Monday were set aside for the reunion for our former sons and daughters. Due to the rain, the attendance was unusually small this

year. Those who braved the inclement weather were happy to get back to their old home and to see their friends and chums of other days. The Methodist Orphanage is making an honest effort to train its boys and girls in a normal way and to keep the "home fires burning" so that its sons and daughters will always be glad to visit us at these annual reunions as well as other times. We think of the Methodist Orphanage not as an institution but as a big family where understanding, love and sympathy prevail. Boys and girls growing up in such an atmosphere as this are always glad to come back to their alma mater.

The Orphanage Alumni Association agreed at its recent meeting to pay for the painting of the swimming pool and for all the water that will be used in the pool during the swimming season. This generous act upon the part of our former sons and daughters is sincerely appreciated by the children of the home. This expresses in a measure the attitude that the alumni association has toward the home in which they were trained. As the association becomes larger and financial conditions improve, still greater things will be done by them for the success of the Orphanage.

\* \* \* \*

On last Wednesday afternoon the Methodist Orphanage felt highly honored in having so many representative women to visit us. The annual meeting of the Woman's Missionary conference was in session at the Edenton Street Methodist church. A special invitation was extended to the conference to visit the Orphanage in a body, which was very readily accepted. At five thirty o'clock Wednesday p. m our young people gave a sacred concert in our Orphanage auditorium, complimentary to the delegates, visitors and friends who were attending the conference. About five hundred of these consecrated women of the conference were present to witness the sacred concert. Immediately following the service in the chapel, supper was served to about four hundred and fifty delegates visitors in our spacious dining hall. The women of the Edenton Street church took care of the expense of the supper which our dietitian and girls prepared and served. During the supper we had several selections of vocal and instrumental music by a number of our young people. Many of the visitors had never seen the Orphanage before and they were delighted to see the beautiful campus, our substantial buildings, and the happy children who are being trained at the Methodist Orphanage. A large number expressed themselves as being highly pleased with all they saw and heard while our guests. These devoted, self-sacrificing women are deeply interested in our children and are constantly giving tangible evidence of their love for them. We wish that they could have remained longer with us and seen more of our cottages and children. Their visit did us good and we wish them continued success in the great work in which they are engaged.

# Working Women KEEP WELL AND HOLD YOUR JOB

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They will quickly relieve those cramps and discomforts which force you to go home. If you take them regularly they should prevent future troubles.

These tablets are chocolate coated, easy to swallow, convenient to carry. You can get a box from your druggist for 50¢. Let them help you, too.

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## Sunday School Lesson

APRIL 30

By F. B. Stockdale.

### Jesus Sets New Standard of Living Mark 10:13-27.

Golden Text—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

#### The Child Discovered

Jesus discovered the child. Not as Columbus discovered America; found it was here. Jesus found and explored the human world; the child and all he meant. He discovered what the child represented. Many of us have thought of children as inheritors of all the depravity with which we have clothed human nature. To Jesus the child represented the kingdom of God. The realm of God belonged to them as a possession. Children were not to come into the kingdom. It was theirs, and it they represented. They were the wealthy people of the world; no possession equaled the possession that was theirs; they were heirs to all the kingdom of God.

Jesus discovered how the child should be treated. He has nothing to say against the parents who sought the best for them and persisted in bringing them into his presence. They who sought the blessing of Jesus on the children were nearer his attitude to the child than were his disciples. We are not to think of this as a single time the children were brought, and a single time they were rebuked; the parents kept bringing them, and the disciples kept sending them away. The attitude of the disciples provoked the Master to anger, and his reproof carried with the idea that to forbid the child was rather a serious matter to the one who stood in the child's way. So to do was an unpardonable nature. A man had better have a large millstone tied about his neck and be cast into the depths of the sea than to cause one of these little ones to stumble.

Let us learn the lesson that to prevent folk from becoming is on par with destroying what they have attained. It would be no greater crime against a human being to empty his mind of what is worth while than to prevent his attaining what is worth while. We must have respect to what may be as well as to what is. To keep one out of his inheritance is equal to stealing that inheritance. When we prevent the possible we have sinned as much as though we had stolen the actual. When thus we view the child, what crimes are committed against him. What mental development and moral attainment, that might be, do we prevent by our employment of children at "gainful occupations"? What a travesty on speech to use "gainful occupation" in such a connection. At

what a price do we use physical necessity and chain the child to profit making when he should be expanding mentally and spiritually. How cheaply do we sell what would become.

#### A Further Might Be

Now we move from childhood to youth; from forbidding the child to come to Jesus to what coming to Jesus means.

Notice the young man's deep interest in his own welfare. The criticism made about the "Oxford movement" would be pertinent regarding him. He makes no socially-minded request; he is not seeking to rectify a civilization more unchristian than our own. He is interested in religion, and in religion as it is related to his own well-being. To call this selfishness is short-sighted. There is a difference between selfishness and interest in one's self. No one can leave himself out of his thinking and interests. He may not put himself first, but he is a part of the operation of his own mind. A human entity with no interest in himself would be a moral jelly fish. He was interested in his own perseverance, and not to be so interested is the deepest folly; he is seeking to know what he shall do to inherit eternal life, and Jesus informs him.

In his answer to the young man, Jesus "sets a new standard of living." This is not a way Jesus invented, but discovered. There has never been but one right way to live a human life. The Christian way to live was the way to live before Jesus discovered and tried it.

Jesus asks the young man to sell and give away if he would have wealth in the realm of God. "Treasure in heaven!" This is a comparison between the treasure the young man has with the treasure to which Jesus would lead him. Jesus was richer than the young man ever could be in the direction his treasure was leading him. The comparison is between treasure that perishes and treasure that never fails.

Jesus knew that his way was the better way and led to the better riches. To see how rich the poor Jesus was, and how poor the rich young man was, compare them one with another now. If the riches and position of Jesus, in the life of our world today, were up for sale, the first bid would beggar the currency of a continent. Jesus grows richer with each passing day. To the young man he offered a better chance for better riches than can be offered by the world to which the young man belonged.

Remember, Jesus had done what he asked the young man to do; Jesus was born a prince of Israel; he was rich; his judgment confirms his sacrifice for the smallest per cent he mentions, as the law of increase in the life he offers is one hundred per cent in "this time . . . and in the world to come." This increase and the blessings of eternal life are not to be secured by any observance of commandments; those are matters of common decency that no one has a right to disregard. The highest blessings to be attained are reached by moral daring and a transference into that world Jesus had discovered and was offering to the

## Black-Draught Eased Gas Pains, Headache

"I was a sufferer from gas in my stomach, a pain and sharp headache," writes Mr. W. R. Williams, of Owens Cross Roads, Ala. "I began to take a pinch of Theford's Black-Draught after each meal and found it gave me immediate relief. I keep this medicine in my house all the time and take it when I need it. I have used Black-Draught in my family for over forty years."

I have found it especially beneficial for constipation."

Don't put up with sick headache, sluggishness, gas, dizziness, bad taste in the mouth, biliousness, coated tongue, bad breath, distress after meals, when due to constipation, but take Theford's Black-Draught.

## WOMEN'S PAINS EASED QUICKER BY LIQUID MEDICINE

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young man. Jesus had found that the only way to keep is to give; the only way to have is to scatter; the only way to live is to die. If one seeks his life he is committing suicide; if he is losing his life he is saving it.

Jesus was dealing in day dreams; he was informing the rich how to become richer. He was pointing out the only way that makes human life worth while when you take in the sweep of its existence. To live for the things for which the young man was living is like a ship making small circles on a big ocean instead of pushing on to the goal of achievement. The Jesus way of living is the only way to live.

#### Questions for Discussion

1. Did Jesus discover the child?
2. How would Jesus have the child treated?
3. Is society Christian in its treatment of the child?
4. Was the young man selfish?
5. How does selfishness and self-interest differ?
6. Is Christ's way the way to wealth?

—Christian Advocate (Cincinnati.)

#### LET'S KNOW WHO THESE BUSINESS MEN ARE

Rather than yield very far to the demand for abolition of private and unregulated competition in the production and marketing of goods—a demand which the recent wildfire spread of debate over the problems of technocracy has aroused—some of the most powerful elements in American business and politics prefer to gamble on a foreign war to send the unemployed back to work.

That is why every scrap of fact and gossip concerning Japanese aggressions against China is eagerly read in Washington. It explains why army and navy officers are so ready to believe that the Japanese conquest of Manchuria will result in a Russo-Japanese war and in a Japanese attack on the American naval forces in the Far East.

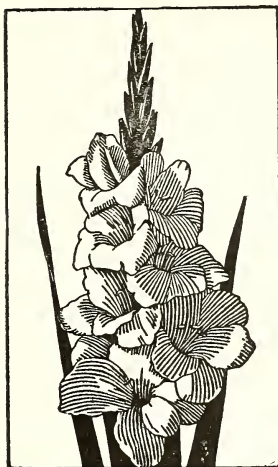
The army and navy are closely allied with big business. Officers of the forces of national defense step easily across the line to salaried positions in business concerns that have interests outside the United States. Business is in a desperate condition. Business magnates are worried over the possibility that the new Congress will lay an effective income tax which cannot be dodged by wash-sales of stocks. Their agents in the national capital are now murmuring that what we need, to get out of hard times, is a first class war.—Laurence Todd.

Judge (during an inquiry into a case of alleged bribery): "You say you received 25 pounds to vote Conservative and also received the same amount to vote Liberal?"

Witness: "Yes, my lord."

Judge: "And for whom did you vote at the finish?"

Witness (indignantly): "I voted, my lord, according to my conscience."



## GLADIOLUS BULBS

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**T**HE GLADIOLUS has been growing in popularity each year. The Hybridizers have been bringing out some wonderful improvements in varieties, in form, in color, and in the number of florets in bloom at one time. It is not unusual for Mrs. Leon Douglass to have ten or more fine open blooms at one time. They are most satisfactory for cutting as the buds continue to open in the house for days.

#### GLADIOLUS COLLECTION NO. 1

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Your selection of any of the following excellent varieties. We know each of these varieties to be prize winners. We will send equal quantities of each variety, or you can make your own assortment.

Golden Dream, Best Yellow  
Mr. Wm. H. Phipps, Rose Salmon  
Giant Nymph, Fine Pink  
Dr. F. E. Bennet, Scarlet  
Mrs. Leon Douglass, Immense Rose Salmon

Prize of Wanakah, Lavender Rose  
Select any of the above fine varieties  
—all large size No. 1 bulbs—  
40 for \$1.00

#### GLADIOLUS COLLECTION NO. 2

20 for \$1.00

These are aristocrats of the Gladiolus. Most of these we sold last year at \$1.50 per dozen. Make your own assortment or we will supply them equally of each variety:

Affame, Prize Winner, Giant Size—  
Color, Rose to Flame Red  
Dr. Moody, New, Early Lavender  
Betty Nutall, The Best Pink  
Pfizers Triumph, Large Salmon  
Orange  
Veichenblau, Fine Dark Blue  
Marmora, Smoky Lavender  
Any of these Prize Winners, large size No. 1 bulbs, 20 for \$1.00

#### GLADIOLUS COLLECTION NO. 3

50 for 50c

These are smaller bulbs, but all blooming sizes. Mixed varieties, but all good ones.

#### OTHER VARIETIES

We have listed what we consider the best standard varieties, but can supply any variety you wish at prices much under what you will find in your catalogues. Send us your list for quotations.

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## Recollections of Some Former Pastors

Rev. Martin Van Buren Sherrill

By A. C. SHERRILL

At the beginning of the present century there were more Sherrills on the roll of the Western North Carolina conference than any other name; there were five, Martin Van Buren being the oldest. He was born in Iredell county November 7, 1837. His father, Isaac Sherrill, was a great-grandson of pioneer Adam Sherrill, who was the first white man to cross the Catawba river. This was about 1747. M. V.'s mother was a Hibbetts. He was born the first year of the administration of President Van Buren, for whom he was named. This was also the year of the first great panic in American history. I have heard "Cousin Martin" say his "father had ten children, his grandfather 15, and so on." He married Martha Dougless of Iredell county, and his twin brother, Thomas Burton, married her sister. Rev. R. D. Sherrill, a superannuate member of our conference, is a son of Thomas Benton. Isaac Sherrill's father, Moses, married Martha Osborne, who died in 1833. They were the parents of nine sons and six daughters. The oldest son, Jephtha, was the father of my grandmother Cornelius. Sarah married Hiram Sherrill, the father of Hon. M. O. Sherrill, and grandfather of the wife of Rev. W. L. Sherrill. Four sons were bachelors and lived from time to time with their brothers and sisters. One daughter married Thomas Ward, father of the Rev. Dr. Jim Ward, and grandfather of Dr. J. Turner.

Van Buren Sherrill got his early training from the public schools and spent one or two years at Happy Home, now Rutherford College. He was appointed class leader in 1857 and was licensed exhorter at Snow Creek church in 1860, and licensed to preach in 1861. He joined the N. C. conference in 1863. His first charge was Blue Ridge Mission. His last work was South Fork circuit, where he was paralyzed in 1893. He sustained a superannuate relation from this time till his death at Denver in November, 1902. He was buried at Bethel church in a plain pine coffin made by his friend, Mr. Ben Bolick of Denver. This was his request. Rev. C. F. Sherrill of Shelby is a son, also John B. Sherrill, editor of the Concord Tribune. Two of his sons and one daughter, Mrs. Brooks, died several years ago.

Cousin Martin was much interested in the early history of the Sherrills and his investigations brought to light many valuable facts concerning this family. In 1926 the Sherrill Association was organized and in 1929 a monument was erected at Sherrill's Ford to the memory of Adam Sherrill, the pioneer.

When I first heard of this preacher he was known among his kinsmen as "Bam Sherrill," and was on the Mt. Gilead circuit. He then served two years on the Iredell circuit, and in 1880 succeeded Rev. G. W. Ivey on Rock Spring circuit.

He was here two years and on the Le noir circuit two years, back on Rock Spring circuit two years and on Catawba circuit in 1887.

He was one of the editors of the Methodist Advance, published at Goldsboro, Dr. W. M. Robey being chief editor. This paper was red hot for prohibition in 1881 when North Carolina voted the proposition down. The Advance also advocated the division of the N. C. conference. This paper was later merged with the North Carolina Advocate.

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NASHVILLE TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

This preacher took great interest in the local history of every charge and church he served. He caused a tablet to be placed in my old home church, Rehobeth, on the Rock Spring circuit, showing this to be the oldest Methodist church west of Catawba river. It was organized by Daniel Asbury in 1789. The tablet was furnished by the Asbury's in Charlotte.

M. V. Sherrill was one of the ablest preachers I ever heard. He used almost perfect language and his arguments were convincing. His two great subjects were Baptism and the Resurrection. He wrote a pamphlet on the Mode of Baptism. Once he preached on this subject in a Baptist community and oft referred to his pamphlet. He said the Baptists accused him of preaching from an

almanac. The last time he was at Denver I was in school with his sons, Asbury, Will and Ed. The latter was an attorney in Washington, but died some years ago.

I often visited the parsonage when M. V. lived at Denver. Though his educational advantages were limited, he had books on Latin, Greek and Logic. He had the power of concentration and could study while children were noisy about him. His wife once had nervous headache and was disturbed by children playing in the yard. As the husband was passing out, she requested him to speak to those boys. He walked through the yard saying, "Good morning, boys, good morning!"

I remember a great meeting he had at Rehobeth in 1885. The next year he continued the meeting at the camp ground after the camp meeting closed. I was in high school at Denver at the time. On the night of August 31, 1886, while under the old arbor I felt the earth under me tremble. The four penitents rushed from the altar panic-stricken. Others ran out to see the storm, but it was clear and calm. Then we learned it was an earthquake. When the people reassembled under the arbor the preacher read Acts 4:31. The next evening the arbor was filled to overflowing. The preacher read Wesley's sermon on earthquakes. The altar and several seats beyond were filled with penitents. The meeting continued a week or so after the earthquake. Of course, some of the professions were spurious, but many remained faithful.

Cousin Martin was not very sociable, especially when his mind was on the sermon he was to deliver soon. But let him get started on the history of the early Sherrills, he was neither tedious nor tiresome. "His works do follow him."

## A REVALUATION OF THE GOODS OF LIFE

It was part of the general flight from reality which characterized the American mind in the years preceding 1929, and which was carried over until the spring of 1932. With the return to reality since then, there appears to be a genuine revaluation of the goods of life. People are beginning to doubt the salesman who tells them their social position depends on the price of their car or to wonder what a social position so dependent is worth in terms of effort, as compared with other good things.

It is partly that after going without many things for three years or so people have found that they were not so essential after all, especially when friends and neighbors were without them also. It is partly that, having no money to spend, they have found again many simple forms of happiness which cost nothing. But it is even more, I think, a part of the general return to reality instead of hallucinations implanted by high-pressure salesmen and mass opinion. The material standard of life's values has been debunked by the reality of an



empty pocketbook, and there is a chance that the real American dream can now again replace the nightmare of all post-war and boom periods.—James Truslaw Adams.

### 3.2 BEER

I shall write tonight of my delight in spite  
Of my failure to win the prize. The beer  
I despise,  
Three per cent, more or less, is a mess,  
I confess,  
Our lawgivers make for the sake of political gain.  
They would fain disdain the truth and train our youth  
As racketeers, bandits, in sin dissolute,  
Winning place in the race, bringing lasting disgrace  
On this generation, this glorious nation,  
this civilization—  
And go back to the vandals our fathers  
subdued in the dark solitude,  
Returning to butchery, groggery, leachery,  
savagery,  
Our flag tearing down to the ground  
with a bound.  
This is shot in the dark, and may God  
save the mark.

—Robah F. Bumpas.

### N. C. BOARD OF EDUCATION

(Continued from page 18)

grow and prosper in the work of promoting God's kingdom, undoubtedly, because of the everlasting sacred influence which this pageant has had over us."

### CARTHAGE INTERMEDIATES

Rev. J. A. Dailey reports the organization of his intermediates with the following new officers:

President, Robert Sheffield; vice president, Herbert Hulse; secretary, Nancy Butner; treasurer, Clara Whitlock; pianist, Nell Sheffield; agent, Mildred Hall; committee chairmen: Mary Worthy Spence, Grace Muse, Elizabeth Ann Spencer, Alexander Hulse.

Our congratulations and best wishes are extended to this newly organized group of intermediates.

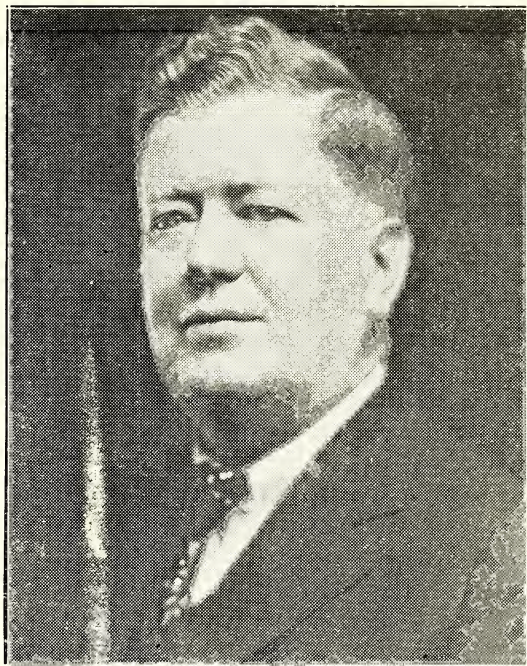
### AN EVENING AT NEWPORT

An audience that filled the church at Newport to capacity was present to see the stereopticon pictures and to hear the interpretation of the Home and Foreign Missionary Enterprise Sunday evening, March 19, Mr. Gobbel showing the pictures and giving the interpretation at

### MR. HARBIN COMES AGAIN

The young people of our conference will be happy to know that our general board representative for our Young People's Summer Assembly at Louisville College, July 3-7, is none other than Mr. E. O. Harbin. Don't fail to include our Louisville Assembly July 3-7 in your summer plans.

Only the use we make of time imparts to it any value.



## The Old Skipper Broadcasting

We have for sale cheap and at a bargain 2 No. 425y44 Edison Heavy Duty Waffle Bakers suitable for hut or cafeteria service. These waffle irons have been used for demonstration only. 3 plates to each iron.

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HENRY N. SNYDER, President

# Children's



# Storyland

## TALES OF REAL DOGS

By Albert Payson Terhune.

At Hall's Gap, near Stawell, Australia, lived James Scott, a rancher. Less than a mile away from him lived his nearest neighbor, Jacob Pawsey. Both men had fine Airedale dogs, which were not only admirable guards, but hunters as well. Pawsey's Airedale was named Brant, Scott's was named Wrangler.

Early in January, 1931, in the middle of the Australian summer (the seasons are opposite from one another in Australia and in the United States, the Australian summer being our winter), Wrangler disappeared.

Scott valued the dog highly. He hunted everywhere for him, and spent much money in advertisements. But Wrangler was gone.

Pawsey's dog, Brant, had been a life-long chum of Wrangler's. The two dogs had hunted and loafed together every day since puppyhood.

Brant showed his worry over his chum's absence by teasing Scott and Pawsey to follow him out into the woods, and then by absenting himself from home for hours at a time.

The two men paid no heed at first to Brant's teasing, thinking he wanted them to go look afresh for Wrangler. As the days went on, Brant ceased his useless effort to lure the men to the woods with him. But he spent more and more time away from home.

Also he grew thin, though his food dish was well filled every day and nothing was found in it when it was taken to be refilled.

His owner thought the Airedale's loss of flesh was due to his pining for his lost pal. Then some one noticed that his regular absences from home always occurred just after his meal-times.

One morning, Pawsey saw Brant pick up a huge bone and lug it off into the forest. Stirred by curiosity, the man followed, though at first he thought the dog was taking the bone to the woods to bury it in some safe place.

But Brant did not bury the bone. Running as fast through the bushes as his awkward burden would permit, he kept straight ahead. Pawsey followed as fast as he could, ever more and more curious.

Through the undergrowth and then up a hillside Brant sped. He came to a halt at the top of an overgrown and long-abandoned mine-shaft. Pawsey came in sight just in time to see Brant drop the bone carefully down over the edge of the shaft.

Now this is not the normal dog's fashion of disposing of bones. Pawsey knew that. He hurried forward. Brant turned,

## THE LAND OF JUST PRETEND

By Donovan Marshall.

After prayers I go to bed  
Snowy pillow at my head,

Nor am I afraid at all  
Of the shadows on the wall;

For I am a soldier brave  
And my bed a snowy cave.

Or perhaps a jolly tar  
Then my compass is a star.

When at last too tired to roam  
I will steer again toward home.

Mother, dear, will come to peep  
And will find me fast asleep.

—The Presbyterian.

at sound of the crashing underbrush, and caught sight of his master. The Airedale dashed over to meet Pawsey. Whimpering and shivering with excitement he led the way to the mouth of the abandoned mine-shaft. Pawsey followed, and leaned far over the edge.

From the depths below came the sound of a dog's bark. The mystery of Wrangler's disappearance was solved. Yes, and the sight of Brant dropping the bone down into the shaft solved the mystery of how Wrangler had kept alive all the time.

Pawsey ran to Scott's home with the news. Together the men hurried back to the shaft, carrying a stout knotted rope. This rope was fastened to a stump near the opening, and Pawsey descended the steep hole. He carried a flashlight in his pocket.

When he got to the bottom there was Wrangler, none the worst for his long imprisonment and wild with delight at prospect of a rescue. There, too, on the ground, were dozens of meat bones and crusts and the like—the food Brant had cast down for his chum to eat.

Water in the holes of the pit bottom had provided drink for the captive, and Brant's daily gifts of bread and meat and bones had kept him plump and healthy. But Brant himself was skeleton-thin, from having given all his meals to the prisoner.

Wrangler was taken home in triumph. That night, for the first time in a long while, Brant ate a tremendous dinner. Now that his friend was safe, he could afford to use his own food for his own benefit.

It was surmised that the two Airedales had been hunting together along the hillside when Wrangler had blundered into the shaft-hole and had tumbled unhurt to the bottom. Brant had tried to lead his master to the spot. Failing, he had fed the unfortunate dog every day since then.

Thus far the story has a happy ending, and I wish I might stop it here, or say that the reunited dogs spent many a happy day together thereafter. But the happiness was pitifully short.

In less than a week after his rescue from the shaft, Wrangler was trotting across a road in front of Scott's farmhouse, when a speeding motor car struck and killed him.

This was a situation too terrible for even Brant's cleverness to lighten. He was heartsick over Wrangler's death, and he moped miserably about his chum's grave, refusing comfort or food or shelter. His own life-springs were snapped by grief.

A reporter from the Melbourne Herald was sent up country to get the story. He wrote of Brant:

"He refuses to be comforted, neglects his food and runs whining about the familiar haunts where he and his pal spent so many happy days hunting rabbits together."

It seems an unnecessary touch of fate that Wrangler should have been kept alive for days by a loyal fellow-dog only to be killed soon afterward by the carelessness of a speed-mad human.

Every year many thousands of pathetic little furry bodies lie dead in highway and ditches as sacrifices to the heedless or heartless folk who revel in motoring at top speed and to whom the death of a mere dog seems to mean nothing.

These people destroy what they cannot restore. I have heard more than one of them say: "What does the life of a cur amount to?"

That is a question which only the "cur's" Creator can answer. But maybe, sooner or later, there is an answer, and a bill to pay that cannot be paid in cash.

I like to think so. Perhaps I am mistaken, or perhaps not.—The New Outlook.

## A BIG LITTLE HELPER

"Ting-a-ling-ling," rang the telephone. Mother left the lunch table to answer the call.

"Which is it this time, mother, the ladies' aid or the missionary society or the Red Cross?" asked Joyce when she returned.

"It is the Red Cross," laughed mother. "I am sorry to leave you on Saturday afternoon, for Saturday is our day. But



there are so many needy people this year, and they must have help."

"That's all right, mother, I shan't be lonesome."

"I wouldn't leave you alone, dear. I have asked Mary Titus to come and keep you company. She said she would be right over."

Joyce watched from the window as her mother went down the street.

"I'm going to be a great helper like my mother when I grow up," she thought.

Mary was fifteen, and she seemed quite grown up to Joyce, who was only seven. Joyce liked Mary for company, because she could light the gas, and they could pop corn and make candy together.

She ran to get the corn and the popper all ready. If Mary wanted to, they would pop corn that afternoon. Then she returned to the window to wait for Mary. She wondered what was keeping her. The clock struck two, and she hadn't come.

She decided she would play with her new doll while she waited. The clock struck three, and still Mary hadn't come.

Then the telephone rang. It was Mary. She said she was sorry, but she couldn't come after all.

Well, there Joyce was all alone! There would be two whole hours yet before her mother would be home. She began to feel lonesome.

She went into the kitchen to put the corn and popper away, and then it was she thought of the surprise for her mother.

It was something she had never done before all alone. It is true, she would have to stand on a little box at the sink to make her high enough; and she really should have some boiling water to use, but she mustn't strike matches to light the gas. Anyway, there was plenty of hot water in the pipes; there was soap; and she could wear her mother's big apron.

Joyce wasn't lonesome any more. In fact she was afraid some one would come before she got the surprise finished. She worked fast, but not too fast, because she wanted to do her work well. That was part of the surprise.

By and by she was all through. She took the big apron off and went to the window to wait for mother.

She didn't have long to wait. When her mother came in she was so tired, she sat right down in the big chair without taking off her wraps. She leaned her head back and closed her eyes.

"Joyce," she said, "I wish some little fairy would wash the lunch dishes for me while I rest."

"I did wa—" Joyce clapped her hands tight over her mouth! Dear me! She almost told the secret! She thought she had better hurry the surprise along before the secret got out.

"Mother, please come to the kitchen with me," said Joyce.

Mother went, and what do you suppose she found? The dishes all clean and shining!

"And that's not all the surprise, mother. Now you will have time to lie down and rest a while," said Joyce.

"So I will," said mother. "Since the dishes are washed, I can rest twenty whole minutes before starting dinner. What a big helper a little girl can be!"

Joyce knew her mother liked the surprise, and she had called her a "big helper," so she was very, very happy. —Justa Lee Allen, in *Sunshine for Little People*.

#### AN IRISH MOTHER

A wee slip drawin' water,  
Me ould man at the plough,  
No grown-up son nor daughter,  
That's the way we're farmin' now,  
"No work and little pleasure"  
Was the cry before they wint,  
Now they're gettin' both full measure,  
And I ought to be content.

Great wages men is givin'  
In that land beyond the say,  
But it's lonely—lonely livin'  
Whin the childrer is away.  
Oh, the baby in the cradle,  
Blue eyes and curlin' hair,  
God knows I'd give a grade-  
To have little Pether there.

No doubt he'd find it funny,  
Lying here upon me arm,  
Him that's earnin' the good money  
On a Californy farm.  
Six pounds it was, or sivin,  
He sent last quarter day,  
But it's lonely—lonely livin'  
Whin the childrer is away.

God is good—no better,  
And the Devil might be worse—  
Each month there comes a letter  
Bringin' somethin' for the purse.  
And the old man's heart rejoices  
Whin I read they're doin' fine,  
But it's oh! to hear their voices  
And to feel their hands in mine.

To see the cattle driven,  
And the young ones makin' hay,  
'Tis the lonely land to live in  
Whin the childrer are away.  
When the shaddas do be fallin'  
On the old man there an' me,  
'Tis hard to keep from callin'—  
"Come in, childrer, to yer tea."

I can almost see them comin'—  
Mary Kate, an' little Con,  
Och! but I'm the foolish woman—  
Sure they're all grown up an' gone.  
That our sins may be forgivin',  
An' not wan go astray—  
I doubt I'd stay in hivin',  
If them childrer was away.  
—Percy French, in *The Nation*.

Johnnie was making acquaintance with his aunt, just arrived from Boston.  
"Auntie, did you ever hear about God?"  
"Oh, yes, a little," was the reply.  
"But, auntie, you ought to know more. He is wonderful He made the moon, the stars, and trees and everything, and the wonderfulest is that he made the baby's skin so it would be big enough when he is a man."

## GIRL to WOMAN



GROWING girls who suffer from female irregularities, bearing-down pains, catarrhal drains ("whites"), should take Dr. Pierce's Favorite Prescription because it does away with these disagreeable symptoms and strengthens the entire body. Read what Mrs. Minnie Annans of Woodfin Sta., Asheville, N. C., said: "When I was a girl about thirteen I had no ambition—had pains in my limbs, felt tired-out all the time, did not have enough strength to dress for school. I started using Dr. Pierce's Favorite Prescription and in all used three bottles—I grew strong, the pains in my limbs disappeared and I developed into a strong, healthy woman." Sold by druggists.  
Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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Until You Have Cured**



## MANGE

A new product called Scott's Mange Remedy is so remarkably effective that the manufacturer will gladly send a bottle or any dog owner, without payment of any kind until mange is cured. After four weeks, if mange has been cured send one. If mange has not been cured, return the empty bottle and you don't owe a penny. Send your name and address today, and take advantage of this remarkable offer.

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*The Old Stand-By*



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## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
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M. T. PLYLER .....

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Durham—Graham	May 2-3
Winston-Salem—Lewisville	May 4
Raleigh—Banks	May 4-5
Wilmington—Fifth Avenue	May 9-10
Stateville—Central Church, Mooreville	May 9-10
Rocky Mount—Norlina	May 16-17
Charlotte—Wadesboro	May 16
Elizabeth City—Columbia	May 16-17
Asheville—Hendersonville	May 16-17
Gastonia—Palm Tree, Belmont Ct.	May 16-17
New Bern—Goldsboro	May 18-19
Fayetteville—Troy	May 25-26

## North Carolina Conference

### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

Chapel Hill, 11	April 30
Webb Avenue, Holt's Chapel, 7:30	30
Pittsboro, Hickory Mt., 11	May 7
Duke's Chapel, 7:30	7
Siler City, 7:30	10
Haw River	13
District Conference at Graham	2-3

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

Windsor, Cashie, 11 and 2	April 29
Windsor, Cashie, 11	30
Williamston, 7:30	30
Swan Quarter, Soule, 11	May 7
Mattamuskeet, Englehard, 7	7
Absokee, 7:30	11
Paneto-Belhaven, Paneto, 7:30	8
Bath, Bath, 7:30	9
Washington, 7:30	10
Edenton, 7:30	11
Perquimans, Woodland, 11 and 2	11
Perquimans, Woodland, 11	14
Columbia, 7:30	15
Absokee, Harrellsville, 11 and 2	21
Murrefreesboro, Union, 11	21
Aulander, Lewiston, 3 and 7:30	21
North Gates, Parkers, 11 and 2	26
North Gates, Parkers, 11 and 2	27
Elizabeth City district conference will be held at Columbia, May 16 and 17	

### FAYETTEVILLE DISTRICT

J. C. Weston, P.E., Fayetteville, N. C.  
SECOND ROUND

St. Johns-Gibson, a.m.	April 30
Mazon, p.m.	30
Rowland, Centenary, a.m.	May 7
Red Springs, p.m.	7
Parkton, Marvin, a.m.	14
Fayetteville Ct., Cumberland Mills, p.m.	14
Wadesville, a.m.	21
Mt. Gilead, p.m.	21
Jonesboro, Broadway, a.m.	27
Hemp, Pleasant Hill, afternoon	27
Robards, p.m.	28
Piedmont, afternoon	28

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Newport, 11	April 23
Beaufort, 7:30	23
Goldsboro Ct., Ebenezer, 11	30
Goldsboro, St. Paul, 8	30

Snow Hill, Jerusalem, 11	May 7
Hockerton, Maury, 3	7
Ayden, 8	12
Grifton, 11	13
Seven Springs, 11	14
Aurora, Campbell's Creek, 11	20
Grimes, 11	21
Fremont, Black Creek, 11	22
Pikeville-Elm Street, Pikeville, 8	26
Mt. Olive-Clyde, 11	27
Mt. Olive Ct., Bethel	28

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Cary-Aper, Macedonia, 11	April 30
Clayton, 7:30	30
Creedmoor, Banks, 11	3
District Conference, Bank's Chapel	4-5
Fuquay, Olive Branch, 11	7
Wendell, 7:30	7
Grimes, 11	7
Bailett, Mt. Pleasant, 7:30	11
Youngsville, Bunn, 11	21
Franklinton, 7:30	21
Erwin, 11	28

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Bethel, 11	April 30
Nashville, Maple Creek, 3	30
Halifax, Tabor, 11	May 3
Rocky Mount, First Church, 7:30	7
Stantonsburg, 11	14
Elm City, 7:30	14
Wilson, 7:30	21
Warren, Bethlehem, 11	26
Warrenton, Warren Plains, 11	27
Weldon	28
Roanoke Rapids, 7:30	28

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Town Creek, Wayman, 1	April 30
Carver's Creek, Carver's Creek, 2	30
Hallsboro, Peace, 4	30
Roseboro, Hall's, 11	May 7
Stedman, Tabor, 3	7
Clinton, 7:30	7
Wallace-Rose Hill, Wallace, 11	14
Grace, 8	14
Jacksonville-Richlands, Richlands, 11	21
Mayville, 3	21
Swansboro, 7:30	21

## Western North Carolina Conference

### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND—IN PART

Duncan Memorial, 11	April 30
Monroe Ct., Bethel, 3	30
First Church, 7:30	30
Brevard Street, 11	May 7
Pineville, Marvin, 3	7
Chadwick, 7:30	7
Bethel (dedication of church and C. C.), 11	14
Waxhaw, Heath Memorial, 3	14
Dilworth, 8	14
Matthew-Indian Trail, Matthews, 11	21
Unionville, Oak Grove, 3	21
Hawthorne Lane, 8	21

Ansonville, Salem, 11	June 4
Peachland, Fountain Hill, 3	4
Big Springs, 8	4
Lilwell, 8	11
Morven, Shalh, 3	11
Wadesboro, 8	11
Prospect, Trinity, 11	18
Weddington, 11	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Pulkiton, Mt. Vernon, 2:30	25
Spencer Memorial, 8	25
District conference needs in a one day session at Wilmington, Tuesday morning, 9:30 o'clock, May 16. Bishop Mouzon will preside.	

### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND—IN PART

King's Mountain, Central, 11	April 30
Maylo, 7:30	30
Rock Springs, Rebekoth, 3 and 11	May 6-7
Cramerton, 7:30	7
McKenville, 11	14
Bradley Memorial, 7:30	14
Sheehy, Central, 11	21
East End, 7:30	21
Sujoy, 11	28
Dallas, Fayette, 8	28
Mount Holly, 7:30	28

Polyville, Rebekoth, 11	June 3-4
Belwood, Double Shoals, 3	4
Bessemer City, 7:30	4
Gastonia district conference will be held at Palm Tree church, on the Belwood circuit, Tuesday and Wednesday, May 16 and 17.	

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GREENSBORO DISTRICT

W. A. Newell, P.E., 306 Summit Ave., Greensboro, N. C.	THIRD ROUND	April
Wesley Memorial, Wesley Memorial, 11	.....	30
Randleman, Old Union, 3	.....	30
Bethel-Grace, Bethel, night	.....	30
Ramsey-Franklinville, Franklinville, 11	.....	7
West Greensboro, Grooms's, 3	.....	7
Centenary, Centenary, night	.....	7
Asheboro, First Church, 11	.....	14
Randolph, Fairview, 3	.....	14
Calvary, Calvary, night	.....	14
College Place, College Place, 11	.....	21
Stokesdale, Glenwood, 3	.....	21
Proximity, Proximity, night	.....	21

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	SECOND ROUND	April
Morganton Ct., Bethlehem, 11	.....	30
Marion Mills, Clinchfield, night	.....	30
Burnsville, 11	.....	7
Spence Pine-Bakersville, Penland, 3	.....	7
Rutherfordon, 11	.....	14
Marion Ct., Glenwood, 2:30	.....	14
Morganton, First Church, night	.....	5

WYOMING DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.	SECOND ROUND	April
Walnut Cove, Bethlehem, 11	.....	30
Madison, Dan Valley, 3	.....	30
Statesville-Mayodan, Statesville, 7:30	.....	30
Lakesville, 11	.....	7
Draper, 3	.....	7
Spray, 7:30	.....	7
Special Notice: Let each quarterly conference be ready to elect delegates to district conference, and from those elected to nominate at least one as delegate to annual conference.		

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.	SECOND ROUND	April
Mt. Pleasant, Friendship, 11	.....	30
Salmon, Oak Grove, 3	.....	30
District Conference, Forest Hill, Tuesday	.....	25
Statesville District		
J. S. Hiett, P.E., 240 Walnut St., Statesville, N. C.	SECOND ROUND	April
Elmwood, Knox's Chapel, 11	.....	30
Statesville Ct., Shiloh, 3	.....	30
Statesville, night	.....	30
Cool Springs, Clarkbury, 11	.....	7
Olin-Turnersburg, 3	.....	7
Taylorsville-Carson's Chapel, 11	.....	14
Hiddents, Rocky Springs, 11	.....	15
Mooreville, Central, 11	.....	16
Mooreville Ct., Williamson, 2:30	.....	16
Mooreville, Broad, night	.....	30
District conference, Central church, Mooreville, May 9-10.		

WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.	FIRST ROUND	April
Haverhill, Oak Fall	.....	30
Andrews, 7:30	.....	30
Canton, 11	.....	7
Waynesville, 7:30	.....	7
Highlands, 11	.....	14
Franklin, 7:30	.....	14
Robbinsville, 11	.....	21
Bryson City, 7:30	.....	21
Macon Ct., 11	.....	28
Franklin Ct., 3 or 7:30	.....	28

Delegates to the district conference will be elected at all the above appointments.

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.	SECOND ROUND	April
Mocksville, 11	.....	30
Hiett, 7:30	.....	30
Mocksville, 11	.....	7
Central Terrace, 7:30	.....	7
Denton, Sileam, 11	.....	16
Linwood, Macedonia, 3	.....	16
Lexington, 11	.....	23

THE PREACHER FOR ME

Some are calling for preachers of learning.  
Some want 'em with humor and wit;  
Some folks are for plain preachers yearning,  
These appeal to some not a bit;  
Some want oratorical preachers,  
Some want those presenting great art,  
Some want sports and back-slapping creatures;  
But give me the preacher with a heart.

My preacher must know me within me,  
And whenever I'm thrown to the earth  
My preacher must not be agin' me,  
But must question clear back to my birth;  
He must know every why and each wherefore,  
From the start of my fall to the end;  
Such a man will stick by me, and there-fore—  
That's the preacher I want for my friend.

—Ernest C. Durham.

CHILDREN'S HOME  
(Continued from page 22)

CONCORD FRIENDS

A fine group of women from the Ellen Pemberton class of Central, Concord, led by Miss Jenn Coltrane, visited the Children's Home on Saturday before Easter, bringing with them 60 dozen eggs and 52 lovely dresses for our smaller girls. It was a great delight to us to have these choice women visit us. Miss Coltrane states that later on in the year they will again visit the Children's Home, bringing more dresses for our larger girls.

AMUSEMENT BOX

Some time ago Mrs. F. W. Jackson and a group of junior girls from College Place Sunday school, Greensboro, visited the Children's Home, bringing with them a box of doll clothing and other interesting things for our junior girls. This box of interesting materials was prepared by Mrs. Jackson's class as a Sunday afternoon amusement project. Mrs. Jackson was anxious to give her class something they could do on Sunday afternoons which would be in keeping with the Sabbath day and with the needs of junior girls at the Children's Home.

OUR SEVENTH GRADE

We are presenting this week a picture of our seventh grade, consisting of eight boys and twelve girls, who are expecting to complete their elementary school work on May 31, and then be promoted to high school. Our first seven grades are taught here on the Home grounds. Our high school boys and girls attend school at the Richard J. Reynolds high school, located on an adjoining hill. We are counting on our seventh grades making good in high school as they are here with us.

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The Postal Life & Casualty Insurance Co., 309 Dierks Bldg., Kansas City, Mo., is offering a new accident policy that pays up to \$100 a month for 24 months for disability and up to \$1,000 for deaths—costs less than 1c a day—\$3.50 a year. 150,000 have bought this policy. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. Write them today.

# WOMAN LOST 20 POUNDS IN 4 WEEKS

Mrs. Mao West of St. Louis, Mo., writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

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## IN MEMORIAM

**SALES**—The termination of a life's battle, clearly marked by clean living and strength of character, came in the departure of W. C. Sales, a veteran of the Civil War, age 91, Sunday morning, February 5, 1933. He was laid to rest in Gash's Creek cemetery, following the final rites conducted by his pastor, the Rev. George D. Herman, and the Rev. Wayne W. Williams. Mr. Sales was well known by a host of friends as "Uncle Neal." He was a faithful pioneer member of Oakley Methodist church, prior to the erection of which he was a member of Biltmore Methodist church.

Standing firm on those principles of life that lead to higher and nobler realms, he forged ahead toward his now acquired goal. In the silent passing of "Uncle Neal" the Oakley Methodist church readily and solemnly join hands with all who mourn his passing and extend to them the comfort of happy hopes of a glorious meeting beyond mortal years.

Among battles he fought in were those at Murfreesboro and Stony Face, Tenn., New Hope, Ga., and Meridian, Miss.

He laid aside the cape of life,  
Of ills and pains that are of clay,  
To hoist the banner after strife,  
Where love begins a perfect day.

### RESOLUTIONS OF RESPECT

Whereas, God in his providence has seen fit to call from our midst our beloved sister, Mrs. J. W. Taylor, to the rest provided for his children.

Whereas, Sister Taylor was a faithful member of the Woman's Missionary Society of Trinity church of South Mills, N. C., and was interested in its work; therefore be it resolved:

First, That we mourn the loss of a faithful member.

Second, That we extend our sympathy to the family.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication.

Mrs. J. M. Jolliff,  
Mrs. B. F. Forehand,  
Emily Lou Spencer.

**GRANGER**—Ethelbert Beasley Granger was born February 23, 1856, and died March 8, 1933. The wife of his youth was Miss Mary Sue Temple, who lived with him 20 years and died. She bore him five children, two of whom survive, Armour L. Granger and William W. Granger. His second wife was Miss Mary Sue Brothers. To this union were born eight children, all of whom survive with their widowed mother, who made no difference between her step-children and her own children. The children of the second marriage are Mrs. Eula E. Temple, James W. Granger, Edison B. Granger, Mrs. Emily I. Grant, Conder L. Granger, Martha E. Granger, Mary M. Granger and Dennis L. Granger. He leaves three half brothers, Eddie Jones, Romulus Jones and Alanpa Jones, 17 grandchildren, and a number of nephews and nieces.

Brother Granger joined the Methodist church early in life and loved it to the end. He was a steward 40 years, Sunday school superintendent 15 years. He never used whiskey, tobacco or coffee. He was an honored member of the Masonic fraternity and was buried with Masonic honors.

This is an imperfect sketch of a noble life. The writer has not known a man who was more universally loved than was "Bud Thel," as he was affectionately called by the neighbors. Brother

Granger was not pretentious; he never sounded a trumpet, but very quietly pursued his way. Industrious and thrifty, he was never wealthy, but had a competence, and reared a family all of whom are honorable and respected by all. He lived well beyond his three score and ten, and in his going we have realized a separation that was painful, but we are sure that our temporary loss is his eternal gain.

May our heavenly Father, who tempers the wind to the shorn lamb, comfort and sustain the sorrowing loved ones in the earnest prayer of their sympathizing pastor,  
J. M. Jolliff.

### RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom removed from our midst on March 10, 1933, our esteemed brother (in Christ), Mr. William F. Goodman, as a member of the board of stewards of Central M. E. Church, South, of Concord, N. C., we, the surviving members of that board, desire hereby to record:

First, our keen sense of the loss of our departed brother in the official direction of the affairs of Central church, with which the board of stewards for many years he cheerfully placed his strong shoulders beneath its great burdens.

Second, Our appreciation of his stalwart character, and of his abiding faith in the redemptive efficacy of the blood of our crucified Lord, and of his hope of a blessed resurrection.

Third, That we bow in humble submission before this dispensation of the will of our heavenly Father, while extending our profound sympathy to the family of the deceased, and praying that the comfort of the Holy Spirit may abide with them continually.

Fourth, That a copy of these resolutions be recorded in the minutes of our board, a copy be sent to the bereaved family, and a copy be sent to the North Carolina Christian Advocate for publication.

J. Edward Smoot.  
J. Lee Crowell.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the West Jefferson Methodist church, do express our deep sorrow for one of our most beloved members, Mrs. James Allen, who passed to her reward March 25, 1933.

Mrs. Allen was one of the charter members of the West Jefferson Methodist Episcopal Church, South. For many years she took a prominent part in the affairs of the church. She was faithful, loyal and efficient in all her services in every department, giving herself with radiant enthusiasm and superior intelligence. She was for some time president of the Woman's Club and very active in its work. She believed life consisted not in the abundance one has, but in the good done and the service rendered to help others along life's journey.

She was known by her friends as a very devoted mother, wife and neighbor. Her character was full of beautiful traits and she was always striving to drop a beautiful thought among others. She will be greatly missed by her many friends. Therefore be it resolved:

First, That our society and church has sustained a great loss.

Second, That we send our heartfelt sympathy to the husband and children.

Third, That her life has been a blessing to all those with whom she has been associated.

Resolved further, That we send a copy of these resolutions to the bereaved family, a copy be spread upon our minutes, and a copy forwarded to the North Carolina Christian Advocate and the Skyland Post for publication.

Mrs. A. E. Braybeal,  
Mrs. J. L. Segraves,  
Mrs. A. E. Graybeal.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Trinity church, South Mills, N. C., feel keenly the loss of our dear sister, Mrs. S. O. Mullen. She was known by all as "Aunt Bunch." Her character was full of beautiful traits. Strength and dignity were her clothing. She passed her 83rd milestone just one month before she passed into the great beyond. She will be greatly missed by her loved ones and many friends. Therefore be it resolved:

First, That we have lost one of our most loyal members.

Second, That we send our heartfelt sympathy to her loved ones.

Third, That her life has been a blessing to all she knew.

Mrs. J. M. Jolliff,  
Mrs. B. F. Forehand,  
Emily Lou Spencer,  
Committee.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of St. Andrews' church, regret having lost one of our most beloved and faithful members and first vice president of our society. She was a loyal member and our society wishes to pay a loving tribute to the memory of one whose loss we deeply feel: Mrs. Elizabeth Edge, who died March 19, 1933. Therefore be it resolved:

That, realizing our loss, we extend our heartfelt sympathy to her family and commend them to God whom she served.

That copies of these resolutions be sent to the family, the North Carolina Christian Advocate, and one spread upon the minutes of our society.

Mrs. J. L. Reeves,  
Miss Allene Darden,  
Miss Mary Piver,  
Committee.

### RESOLUTIONS OF RESPECT

We, the members of the Central circle of the Woman's Missionary Society of Central Methodist church, wish to pay tender tribute to one of our beloved members, Mrs. L. E. Taylor, who passed to her reward on April 3, 1933. Therefore we resolve:

First, That we bow in submission to God's will.

Second, That we are grateful for her long and useful life.

Third, That in her passing we have lost one of our most loyal and devoted members.

Fourth, That we hereby extend to the bereaved family our sympathy.

Fifth, That a copy of these resolutions be put in the minutes of our circle and that copies be sent to the family and to the North Carolina Christian Advocate.

Mrs. H. G. Allen,  
Mrs. A. F. Hartsell,  
Mrs. A. M. Shinn,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, God in his wise providence has taken from us our brother and friend, E. H. Gorham; therefore be it resolved:

First, That we, the board of stewards of Morehead City Methodist Episcopal Church, South, Morehead City, N. C., bow in humble submission to the will of God, feeling assured our loss is his gain.

Second, That we have lost one of our most loyal and useful members.

Third, That we extend our heartfelt sympathy to the bereaved family.

Fourth, That we request that these resolutions be spread upon our minutes, a copy sent to the family, and copies sent to the local paper and the N. C. Christian Advocate for publication.

S. A. Chaik,  
W. M. Webb.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MAY 4, 1933

Number 18



WHERE THE GIANT OAKS STAND GUARD WITH THE CONFEDERATE SOLDIER—UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL

# ◆ What They Say and Do About the Advocate ◆

## STATESVILLE DISTRICT REPORTS ON ADVOCATE CAMPAIGN

You will recall that at a meeting of the bishop and elders in the early part of the conference year that each elder promised to secure not less than 100 new subscribers for his district. This the Statesville district has done.

Going off the gold standard has not affected us, as we have never been on. Peter was the first preacher to go off the gold and silver standard. At the beautiful gate of the temple he had neither gold nor silver to give the beggar, but he had something worth more than either of the precious metals. He gave a word of encouragement, he extended a helping hand and put the lame man on his feet. So if you will kindly print the name of each pastor and the number of subscribers secured this year it will help us to keep the Advocate on its feet.

Names of pastors	New subscribers
J. M. Brandon	2
G. W. Clay	2
J. L. Ingram	6
Elzie Myers	4½
J. C. Brown	2
R. L. Bass	2
M. Q. Tuttle	5
A. C. Gibbs	7
I. L. Roberts	2
C. W. Kirby	7
L. L. Smith	1
J. G. Winkler	1
C. C. Washam	½
C. E. Rozelle	4
D. A. Oakley	4½
C. F. Tate	2
T. W. Hager	2
N. C. Williams	3
J. W. Fitzgerald	4
W. A. Barber	8
M. B. Woosley	6
T. A. Plyler	1
G. L. Wilkinson	3½
M. T. Smathers	5½
E. J. Harbison	4
W. Q. Griggs	1½
T. J. Houck	4
R. L. Young	3
R. E. Hunt	3½
C. A. Morrison	12
Total	113½

J. A. Hiatt, Presiding Elder.

## DOES NOT APPROVE THE ADVOCATE'S POLICY

I have before me a statement saying that my subscription has expired and requesting a renewal.

I am glad it brings up the opportunity of writing to you. In last week's Advocate I read Bishop Mouzon's answer to the inquiry regarding the selling of beer by the members of our denomination. I consider his statement not only intolerant, but based upon inaccuracies and that it is just one more step toward the running of our young people away from the church.

I was particularly impressed with the Bishop's statement that the 3.2 beer was intoxicating, because of the arrest of two drunken men in Charlotte who reported that they had only had two bottles of the new beer. It seems rather ridiculous to me that a bishop of the Methodist Church would take the word of any such men against those in high authority in our country who have declared the beverage non-intoxicating.

I am certain that the majority of the members of our denomination under forty years of age are going to drink beer, now that it is legal, and I am also certain that many of our good Methodists are going to sell it. The editor of the Winston-Salem Journal on Sunday, April 30, referred to the Bishop's statement and said that other denominations would watch with interest Bishop Mouzon's implied threat that any of our membership who had dealings with beer would be punished by the church. I trust the Bishop will bring this to a conclusion.

Some months ago I signed a letter with my mother-in-law, Mrs. John W. Hanes, and sent it to you asking you to publish it in the Advocate. This letter referred to Bishop Cannon's attack upon the Catholic Church and also Alfred E. Smith, and in that letter Mrs. Hanes and I said that we did not believe that any great part of our membership agreed with Bishop Cannon in that pronouncement, or with very many of his other preachments.

You wrote me that you did not feel like publishing this letter and since then you have published a letter from one of our members bitterly attacking tobacco.

I am utterly disgusted with such leadership in our denomination and I respectfully request that you publish this communication.

Thurmond Chatham.

## REPORTS FROM ADVOCATE WORKERS

Rev. H. G. Allen

A check for \$52 came in last Tuesday from H. G. Allen, pastor of Central, Concord. This is Brother D. B. Colatrene's church, now ninety years old but as enthusiastic friend of the Advocate as he ever was. He is chairman of our board.

We thank Brother Allen for the check which represents 23 renewals and three new subscribers.

Miss Mary L. Hearne

The ladies always lead and it is the very thing to be expected. Miss Mary Hearne looks after the interests of the Advocate for W. B. West, the pastor at Central church, Albemarle. She has recently sent in 26 renewals and one new subscriber. We sincerely thank Miss Hearne for this good work.

Flake Sherrill

Flake Sherrill (Broad Street, Statesville), has just sent us eight new subscribers and seven renewals. Brother Flake keeps on the job all the year and the affairs of the Advocate are safe in the hands of Flake. We thank you.

Rev. M. B. Woosley

Yesterday morning M. B. Woosley sent a check for \$14, which brings his total up to six new subscribers and six renewals in recent days at Newton.

Rev. J. P. Hips

From Kannapolis came seven new subscribers and six renewals as a result of the recent good work of Rev. J. P. Hips, the pastor. Brother Hips keeps an eye on the Advocate all the year round.

Rev. J. O. Long

Brother Long sends seven renewals from Bethel, that good church down in Elder L. B. Jones' district. With an elder like Jones and a pastor like J. O. Long we could expect nothing but good results in all lines of church work.

Rev. B. P. Robinson

This capable and popular pastor is wise enough to get others to work with him. As a result Mrs. R. T. Brim sends us six renewals from Hertford. We thank Mrs. Brim for her services in behalf of her church paper.

## DEVOTED MOTHERHOOD IS ALIKE THE WORLD OVER

Mrs. F. S. Lambeth of Thomasville, N. C., is the mother of three sons and one daughter. These children in a very large and fine way are serving their church and the people of their generation. Mrs. Lambeth has reason to be proud of these children to whom, like every true mother, her devotion is warm and abiding.

The foregoing observations will serve to explain to our readers why this good woman wrote to thank us for the poem, "An Irish Mother," which appeared in the issue of April 27. Here is the note in question:

"What a lovely little poem you published last week, April 27, page 29, entitled 'An Irish Mother'! It is so like my own experience (part of it) that it brings tears to my eyes. I just want to thank you for it! It is precious."

## MAY A BIG MONTH FOR THE ADVOCATE

We have found from years of experience that May is a fine month for securing renewals to the Advocate. Make it so this year, brother pastor.

Agents for the paper will find these pleasant days a good time to canvass the congregation for renewals. "Make hay while the sun shines," but don't wait till the sun gets too hot, as it is sure to do in June and July. If you put off this work for the church paper till the heat of summer nothing will be done. June is an unfavorable month to do the very things that can be accomplished with success in May.

The work is going well now and we hope to see it continue through the entire month.

## THANKS TO OUR SUBSCRIBERS

We sincerely thank our numerous subscribers who by check and by currency placed in the letters are now sending us their renewals in response to statements sent out. If you have not already done so, please mail us your renewal. It will be greatly appreciated, and we need it to pay bills.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. PLYLER }

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Connie Mack says: "Old Man Booze has put more men out of the game of baseball than all the umpires in the world put together."

Well may the message of old sound in our ears with the authority of a command: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The author of the "Bishop Takes a Holiday" has furnished us another of his stories. The first installment of "The Strange Will of Jason Bridges" appears this week. The story is crowded with unexpected situations and moves with the speed of a high powered car. You will not overlook it.

What about the lads of whom the great men are made? Where should one look for those small boys who see the future and dream of the great days and deeds of the distant years? We let Eugene Fields answer:

"Over the hills and far away  
A little boy steals from his morning play  
And under the blossoming apple tree  
He lies and he dreams of the things to be,  
Of battles fought and victories won,  
Of wrongs o'erthrown and great deeds done,  
Of the valor that he shall prove one day,  
Over the hills and far away."

With remarkable frequency Jesus condemned the closed ear. "He that hath ears to hear, let him hear," became a refrain with the Master. Jesus in most instances had in mind those whose hearing is one-sided, whose hearing is determined by their own preferences and their prejudices. Men have a way of listening to the things they prefer to hear. They follow their rather, even if these lead in the ways of folly and personal disaster. Be fair-minded and discriminative to hear the truth and the truth will make you free.

Enthusiasm sings in the midnight hour and enters in triumph the martyr's cell; enthusiasm overruns new lands in the forward march of world movements; enthusiasm breaks out afresh in every resurrection hour of life. The whole history of the Christian church tells the same story. What has become of our enthusiasms?

A man whose chief joy is to do nothing for ever and ever will take delight in the following epitaph which can be found in an old church yard of Slindon, England. It runs as follows:

Here lies a poor woman who always was tired,  
Who lived in a house where help was not hired;  
Her last words on earth: "Dear friends, I am going  
Where washing ain't done, nor scrubbing, nor sewing,  
But everything there is exact to my wishes,  
For where they don't eat there's no washing of dishes.  
I'll be where loud anthems will always be ringing,  
But, having no voice, I'll get clear of the singing;  
Don't mourn for me now, don't mourn for me never,  
I'm going to do nothing for ever and ever."

As one approaches England by the "Channel route" his good ship from its deck offers him a fine view of the cliffs of Cornwall where "in the pauses of his labor, the Cornish miner listens to the sobbing of the sea." The sight of that rugged shore brings up many things of interest, but to a Methodist none more interesting than the words of Augustine Burrell: "Wesley's missionary tours in Devon and Cornwall lack no single element of sublimity. To this day the memories of those apostolic journeys are green and precious, and a source of strength and joy; the portrait of the eager preacher hangs up in almost every miner's cottage, whilst his name is pronounced with reverence by a hundred thousand lips. 'You seem a very temperate people here,' once observed a thirsty pedestrian (who was, indeed, none other than the present writer) to a Cornish miner; 'how did it happen?' He replied solemnly, raising his cap, 'There was a man amongst us once, and his name was John Wesley.'"

### Beware of the Fog

THE first day out from Southampton, England, our good ship sailed a sea of glass and a ten-year-old child could have managed the steering wheel as the engines hurried the great liner toward New York. But about noon the second day the sky became overcast and a September gale swept the Atlantic. The intensity of the storm increased till at nightfall the billows were breaking over the upper decks as every port hole and window was locked to keep out the raging waters of an angry sea. But straight ahead ploughed the big Atlantic liner toward the American port. The next morning the ship was on schedule time and the storm had blown over.

But after the storm we encountered a fog. At times during the day the fog banks were such that safety required caution, but the following night the captain remained on the bridge through the long night-watches and for hours the ship stood still in mid-ocean while the fog horns alone awoke the silences of the sea.

Seamen fear not the storms, but they fear the fog. And this is not surprising. For storms make men masters of the ships and of the sea. But in fogs lurk danger and death.

There is a lesson in all this for our own times. If the world was ever in a fog that time is just now. We are in a financial fog. We are in a moral fog. Men cannot see their way. They are groping blindly. We ought to learn a lesson of caution from the men who sail the ships upon the high seas.



### Economic Pressure for Beer Dealers

BEER is not a food like milk which is good for the baby and for grown-ups. Beer is not a delightful health-giving drink like orange juice. The interest in beer centers in the alcohol that it contains. Take the alcohol out of it and it would be nothing more than common slop to be poured into the hog trough or to be emptied in the gutter. It is an alcoholic drink. If it were not, no man would allow it to touch his lips.

And alcohol is a habit forming drug with disastrous consequences in its trail. It is not as speedy in its work as a narcotic, but is just as sure. Why then should any man be encouraged to sell a thing that has locked within it a veritable pandora box of evils?

Put the economic pressure upon any man who will disregard the welfare of his neigh-

bors in order to gather in a few shekels for himself. If your grocery store takes on beer, get another place to trade. If your druggist goes into the beer business, get another druggist who lets the stuff alone. If a filling station undertakes to mix gas and alcohol, buy your gas elsewhere. Gas and liquor will not mix with safety. In a word put on the economic pressure quietly but surely and beer will take itself to its own place where its cloven feet will stick out at the front door of these beer saloons. Beer and bootleg liquor will mix, but beer should not be mixed with household groceries and drugs for the sick rooms of good people.



### The Negro Spiritual

ONE of the notable changes of our day is the larger place gained by the negro spiritual in American life. The negro school and the radio have magnified these songs in a marvelous way, and then, too, the whites have come to appreciate the significance of this music in disclosing the deeper experiences of a people who are so deeply religious and have lived in such close contact with the elemental forces of our life.

These songs are outbursts of religious fervor and, in many cases, are influenced by conditions which surrounded the people in whose minds they were born. As the Negro labored in the fields of the South out of his heart burst these spirituals of such fine fervor and of such religious significance. It has remained for these last decades to give proper place to this type of music. Especially popular are these spirituals with the Southern people who have been so intimately associated with the Negro through all the generations of our Southland.

Those who have studied these songs so deeply religious and so vitally a part of the things they have felt and suffered are agreed that the Negro spirituals express a sympathy of feeling between words and music not found in many compositions of learned musicians. In many songs that we see today, the tune gives one an idea and the words another. In the spiritual the words spoken convey a certain idea and the tune sung or played gives a similar feeling. For instance, the originators of these songs would never have taken words such as "Nobody Knows De Trouble I See" and placed them to a happy tune like "Every Time I Feel the Spirit." In every instance words and music harmonize and herein lies a thread of real



artistry. Some of these songs are sad and some are happier. This is true because of the difference in living conditions of the people who originated them. In different sections there are different interpretations, different words and slightly varying melodies of songs that originally were the same.

It is well for us to keep in mind the fact that at first these songs were not written down but carried from place to place in the mind and feelings of the negro, being passed on to the generations. Frequently changed conditions caused slight variations in the songs, but the general themes remained the same. We do well to appreciate more fully the contribution the negro has made to our American life.



### Duke Institute of International Relations

**T**HIS institute under the joint auspices of American Friends Service Committee and Duke University will be in session at Duke June 12-24. Courses will be offered by experts in the fields of education, economics, history, international relations, psychology, sociology and religion. They will present the problems of international relations in an effort to discuss and set forth ways and means for securing international good will. Special lectures will be given each evening by such men as Bishop Edwin H. Hughes of Washington, Professor Douglas C. Macintosh of Yale, and Dr. Robert A. Millikan of California.

There will be regular class room work during the morning and some afternoons. The courses will be arranged in such a way that each person may attend all classes. These classes are open only to full time students regularly enrolled in the institute or in the pastors' conference.

Other institutes similar to this will be held at Northwestern University, Evanston, Ill., and Wellesly College, Mass. So this is the only one to be held in the South. A feature of special interest to us here in North Carolina is the meeting of our pastors' school at Duke the same date. This will allow all the preachers who care to take advantage of this institute. The evening lectures will in the main be available for both groups. June will certainly be a busy month at Duke.



The poor who live on the edge of insecurity are far less pessimistic and sentimental than their affluent and sheltered neighbors.—Canon C. E. Raven.

### Things That Live

**H**OWEVER strange and contradictory it may seem, the things that we share with others are the things that live. The things that we give away we keep, and the world is willing to cherish the memory of those who are forgetful of self. In the words of the Teacher of the ages, "He that wants to loose his life shall find it."

The men and the books that the world will not let die are those who have in some way blessed mankind and done most to put the world forward. This is the one story that history repeats. Such books remain the world's best sellers and earth's immortals are the uncrowned kings of human welfare.

To these general propositions we most readily assent, but the daily sharing in the lowly rounds among the humble and obscure of earth puts us to the test. The real test of our Christianity comes in our willingness to follow wherever He who went about doing good leads. Anything that does hurt to the child or the mother of the child will not bear the test set by Jesus. Our present surrender to appetite and greed is pagan rather than Christian. The effort is to get rather than to share. All such shall go down unwept and unsung.



### The Radiance That Cannot Be Lost

**T**HE Christian religion is the most joyful of all the religions of mankind. The radiant face should be the normal face of the Christian, and it is of all those who have learned the true secret of Christian joy. Jesus was not an apostle of gloom. On the contrary, he was a messenger of joy. He loved nature; was a lover of fields, of flowers, of trees, of birds, of lake, of mountains, and that sort of a man never croaks with the frogs. Jesus never took the gladness out of the life of a single individual, but he did put joy daily into the hearts of people.

The Bible, as every careful reader has noted, is a joy-book. There is not a book of pessimism in Holy Writ unless it be parts of Ecclesiastes. That is why it retains its grip upon the hearts of men.

When a professed Christian has lost his radiance he either has a torpid liver, a weak digestion, or he has lost the spirit of his Lord and Master. Paul in a Roman prison wrote: "Rejoice in the Lord always; and again I say, rejoice."



# People and Things



Mrs. W. L. Scott of Belwood, N. C., underwent an operation for appendicitis successfully at Lincoln Hospital, Lincolnton, N. C., last week.

"Please urge the members and visitors who expect to attend our district conference at Palm Tree, May 16-17, to give me notice if they expect to spend the night with us."—W. L. Scott, Pastor.

We appreciate the following invitation from Miss Anne Bennett and Parker Bennett: "Senior class Lincolnton high school commencement exercises, Monday evening, May eighth, eight o'clock. Auditorium."

**The Greensboro district conference will meet in Ramseur on May 23 and 24. We hope to have a large delegation each day. Any of the delegates who wish to spend the night in Ramseur will please notify the pastor in advance.—A. C. Tippet.**

Rev. J. R. Edwards preached the sermon at close of the high school at Eure, N. C., on April 23. This week Brother Edwards is assisting Rev. J. W. Sneed in a meeting at Campbell's Creek church on the Aurora circuit.

"We closed a two weeks' meeting at Ward Street church, High Point, on Easter Sunday. The pastor preached and the members sang. Sixteen joined by vows and six by certificate. To date 32 have joined on the charge this year as follows: Eighteen on profession of faith and 14 by certificate."—W. T. Albright.

Rev. Reid Wall began revival services last Sunday morning in Grace church, Greensboro. The services Sunday morning were especially for the old people of the congregation. It was a great hour according to reports that reached this office. Very large congregations are attending these services and the prospects are for much good to be accomplished. The pastor is doing the preaching.

"Our annual spring revival is entering the second week with Brother Walter Smith of Belmont preaching in a most acceptable manner. His sermons are lucid, appealing and full of earnestness. Mr. George Hawkes of Cornelius is leading the singing and doing chorus with the children. The two make a fine team, and we are looking forward to reaping splendid results."—E. J. Harbison.

The Alabama Christian Advocate says: "Dr. George W. Truett of Dallas, who is holding a revival meeting at First Baptist church, Birmingham, just across the street from our Methodist headquarters, is drawing tremendous congregations. Hundreds of people of all denominations are attending his services, and are being blessed by them. You can make permanently yours some of the great messages of this outstanding man by getting one of his helpful books.

The "home coming" at New Bethel church in Orange county and on Mt. Tirzah circuit, Durham district, will be the fourth Sunday in May. The orphanage class from Raleigh will give a concert at 12 o'clock, preceded by a memorial service, at which time the graves will be decorated. In the afternoon a short program will be rendered, each of the five churches taking part. All former pastors and friends have a special invitation to be present and enjoy the day. Rev. B. E. Stanfield is the present pastor of the Mt. Tirzah charge.

"Please state in this week's Advocate that Wilmington district conference meets at Fifth Avenue church, May 9-10. All delegates who intend to spend night please notify Leon M. Hall. Meals at noon hours will be furnished to all delegates and visitors for 25 cents per plate."—Leon M. Hall.

"I am sorry that I am so late sending this and shall appreciate it if you can get it in this week. The twenty-sixth annual meeting of the Gates county institute will be held in Parkers Methodist church, Corapeake, N. C., Wednesday, May 10. All former pastors and members of Gates and North Gates charges are cordially invited to attend."—Mrs. C. D. Barclift, Supt. Publicity.

"Southport, Wilmington district, reports two very spiritual services at Easter—sunrise and 11 a. m.—with five additions on profession of faith and six infant baptisms, and \$68 self-denial offering. In the evening all churches worshipped in the school auditorium, the commencement preacher, Rev. Jas. H. Frizzelle, superannuate, of Wilmington satisfactorily meeting the demands of the occasion with a very practical, profitable sermon."—R. H. Broom Pastor.

Fifty-four years after his graduation from Ohio Wesleyan University, Bishop W. F. McDowell, Washington, D. C., has been awarded a "W" letter by the university's board of athletics. The award, presented at a Lenten chapel service at which Bishop McDowell was the speaker, was made because of the bishop's loyalty to his alma mater and because he is a "batting bishop." Ohio Wesleyan's athletic teams are known as Batting Bishops.—Zion's Herald.

"Rev. W. C. Martin, presiding elder of the Wilmington district, has held two quarterly meetings in Southport this conference year, and his many friends there think that every sermon indicates improvement and brings greater helpfulness. Our delegates to the district conference in Fifth Avenue church, Wilmington, May 9-10, are D. E. Arthur, J. N. Daniel, J. J. Garrett, and B. J. Holden. Sunday school, woman's missionary society, and Epworth Leagues are alive and active."—R. H. Broom, Pastor.

"I think I can use the word 'marvelous' advisedly concerning our Easter self-denial offering at Hillside Street church, Asheville. Our cash self-denial offering was \$170. To that amount we added \$15 which we had on hand for benevolences, making the total amount sent in \$185. Is there a church of Hillside Street's size in the conference that beat our \$170 cash self-denial offering—an offering over and above all church pledges? If there is one I really would like to know about it."—G. Clifton Ervin, Pastor.

"We have found very fine people on the Gilkey charge. They are indeed considerate of their preacher and family. Two generous poundings since conference, with good things to eat coming to the parsonage often. The people of the charge are buying the pastor's family a cow after the misfortune of having his cow die. Ten dollars has gone forward as a self-denial offering for missions from the charge. We have not forgotten the Advocate, for we are sending in two subscriptions with this note. There will be others to follow during the year."—P. T. Dixon, Pastor.



"Considering all things, the Taylorsville charge is moving along nicely. Our parsonage has just recently been painted and underpinned with brick, and we have built a new Sunday school hut at Carson Chapel and shall begin the painting of the Carson church tomorrow. An Epworth League has been organized at Carson with an enrollment of about 30 and the expectation is that there will be in the next few weeks an enrollment of 50 or more. It is hoped that we shall be able to organize our young people at Taylorsville and Marvin soon."—R. L. Young.

"A group of women from the Granite Falls Methodist church took their baskets of lunch and went to the home of Mr. and Mrs. D. W. Flowers and had a delightful picnic dinner in the yard and in honor of this young couple which has been married for 58 years. During all of their married life and for some time before Mr. and Mrs. Flowers have been members of the Methodist church. This celebration is significant of at least two very important facts. One is that the institution of marriage has not proven in every case an impossible institution; the other is that being a member of the Methodist church (or some church) is helpful in holding together a home. The Christian religion is a mighty good safeguard for the institution of matrimony."—Mark Q. Tuttle.

Rev. C. P. Bowles last Sunday morning began revival services at Bessemer church, Greensboro. Following the Sunday school with 288 present, the pastor preached to a packed house at 11 o'clock. "Temperance" was the subject of the sermon and it was an admirable discussion upon a timely subject, and the big congregation heard him with manifest approval. In preparing for the revivals 18 prayer meetings with more than 400 in attendance were held last week. Byron Crouse is to lead the singing and conduct the children's and young people's services in the afternoon. The pastor will preach at the evening hour. Charles Bowles is doing a great work at Bessemer and the people are delighted with their young pastor. It was our privilege to worship with that congregation last Sunday.

"We have just closed a week's meeting at Harmony, Concord, which resulted in 14 accessions on profession of faith, ranging in age from eight years up to 76. One man was 76 and one woman 60, the others young people. Considering the time the meeting continued and the smallness of our membership and the fact that all the other churches of the town had meetings going on at the same time, we consider our meeting a successful one. Prof. Ed Joyner, superintendent of the public school, rendered fine assistance as pianist and leader in singing. Anyone wanting a good song leader for the summer could go farther and do worse. He is a fine Christian gentleman of the Baptist church, broad and liberal. Our Sunday school enrollment exceeds our church membership enrollment. We are planning a Sunday school day in May. Our prayer meeting is well attended. Our young people are not as well organized as we hope they will be in the near future, but the junior and high League are doing some good work under Mrs. Tom Meacham's management. Our Easter offering resulted in something over \$30. Considering most of our people out of regular work this is not so bad. We are now making some needed repairs on the church. We have built a brick wall around the church and now the carpenters are at work tearing down the front porch and building a vestibule instead, which can be used for a Sunday school class. The people of

Harmony church have received us kindly and are co-operating in every way to build up the church. I am enjoying the work and I trust the people are making some spiritual progress. The Lord has been good and his mercy endureth forever."—J. B. Tabor.

The American Bible Society, the only organization in America which has supplied Scriptures to the blind continuously for 98 years, is preparing to publish embossed Scripture volumes in the recently adopted Standard English Braille. The alphabet of the Braille used in America and in England is the same, but the British have long been using "grade 2" which has 189 contractions, abbreviations, and signs, while "grade 11-2" used in America has only 44. Increasing the number of contractions not only makes the book less bulky and less costly but also makes possible more rapid reading by those skilled in "finger-tip" reading. Uniformity in the systems will make available to the blind on both sides of the Atlantic the benefit of all literature in Braille published in both England and America.

The Federal Council's program for world justice and peace was laid before the Secretary of State on April 17 by a delegation of churchmen headed by Bishop William F. McDowell of Washington. The Federal Council's policies, as explained by Bishop McDowell, were put forward as concrete means of making the Christian interest in world understanding and good will effective in the relations of nations. Reconsideration of war debts, complete abolition of all military and naval aviation, except that required for police purposes, and international co-operation looking towards the restoration of the world's trade and industry were among the proposals laid before Secretary of State Hull by the Federal Council delegation. In addition to Bishop McDowell, the delegation included Dr. James H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, the Rev. Russell J. Clinchy, pastor of the Mount Pleasant Congregational church, Washington, and the Rev. Walter W. Van Kirk, secretary of the Federal Council's department of international justice and good will.

#### GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will convene in the beautiful village of Ramseur, on the banks of Deep river, among the Uwharrie hills, on May 23-24. The first session will begin at ten o'clock in the morning.

Each pastor will assume responsibility for the attendance of a full delegation from his charge and will see that the quarterly conference record is in the hand of the secretary at the beginning of the conference. We urge our lay delegates to come prepared to give two full days to the work of our beloved Methodism.

A cordial invitation is extended to all representatives of our institutions and interests. Just now our district needs the inspiration of your presence and counsel. W. A. Newell.

#### ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will meet in Hendersonville Tuesday and Wednesday, May 16-17. The first morning will be devoted exclusively to a spiritual life conference with five set speakers, one minute testimonies, spiritual hymns and prayers. The afternoon of the first day will be devoted exclusively to full reports from the pastors.

On the second day the conference will hear representatives of the causes of the church, and attend to its minute business, including the election of delegates to the annual conference.

D. M. Litaker, Presiding Elder.

#### NEW BERN DISTRICT CONFERENCE

The New Bern district conference will meet in St. Paul church, Goldsboro, May 18-19. The opening session will begin promptly at 9:30 a. m. May 18. The representatives of the various causes of the church are cordially invited to attend.

T. M. Grant.

# The Strange Will of Jason Bridges

[[ Beginning a "Bishop Williams" Story in Which Two "Bishops" Get Badly Mixed; One Finds Himself with an Unexpected Burden, and He Asks Our Readers' Help ]]

## CHAPTER I

### I Am Mistaken for Another Bishop

ANOTHER bishop and I sat in a recess of the hotel lounge and talked as man to man. It was during one of those interludes of relaxation which relieve a part of the strain we all feel in the semi-annual meetings of the bishops.

In sheer weariness over the endless business of the meeting, the talk got on to my proneness to adventure. My colleague is a bishop for whom I have a deep and steady affection; we have much in common, and just enough of mental disparity to give flavor to our communings. But he has his doubts about what he considers a weakness.

"Williams," said he "how do you manage to run into to so many queer experiences?"

"Partly, I suppose, because I expose myself to them," I rejoined. "I go out of my way to give adventures a chance at me."

"But why should you? Isn't your life full enough without them? Why not be satisfied with the experiences that come in the course of your own work? Surely they're varied enough."

"O, variety; yes. But they follow a pattern. Any one of us bishops can plot the curve of his life for the next six months, as soon as the committee on assignments makes its report tomorrow. We shall preach so many sermons, doing as well as we can under the circumstances, not the best for really good preaching. We shall hold so many conferences; and you know what they are. We shall talk to so many hundred preachers, and as many pulpit committees, and many of them will be unable to get our point of view. We shall be endlessly worried over finances, and over headstrong officials of high and low degree.

"We shall meet with so many boards and committees and commissions. We shall have more or fewer invitations to speak at banquets, service clubs, preachers' meetings, colleges. We shall attend a few inter-denominational gatherings, including at least one called by the Federal Council. A few of us will have the relaxation—and the worries—of foreign duty. And two or three of us will write books.

"But all the while we shall always be bishops—ministers plus. We shall be in episcopal uniform, in the limelight, in the public eye.

"After a time, that gets to be too much for me. I want to break away, to be taken on my uncredentialed side, for just the ordinary human I really am.

"But, excuse me, Cottrell (of course you understand that's not his name, nor anywhere near it), excuse me; I've no intention of suggesting that I don't like my job. I wouldn't trade it for any other, even in these times. Only to keep in trim, I've got to get off the main track, so to speak, every so often. And when I do, or let circumstances turn the switch, nearly always something happens. For instance, just now I'm a man with a fortune to spend, though you mustn't tell that to anybody."

"All right, Williams," he said with an understanding grin, "I see you're aching to confide in me. Very well; I'll bite. We've got an hour. What happened this time?"

I told him. It was just about as I am setting it down here.

\* \* \* \*

My car was in the repair shop, and I had a church dedication date for Sunday afternoon, two hundred miles away from home. So I took the only train that served; the Saturday midnight express. The sleeping car porter on this run was Pullman conductor also, and he lost no time giving me my official title, as soon as he looked at my pass.

I told him to call me at five, so that I could dress in time to leave the train at the Junction, where we were due at half-past five. There would be an hour's wait, before I could get the train on the branch for the last twenty miles. I had written the pastor not to miss me, for there was more than time enough, and I knew he had his lands full.

Next morning, when I got to the men's dressing room of the sleeper, just after five, I found another man beginning his shave. We exchanged the usual brief greetings of the time and place. I said, "So you're another victim of early rising?"

"Yes," he said, glumly, "I get off at the next stop, I'm sorry to say. An unearthly hour to get off a train."

The train whistled for the station. I was ready, but my fellow passenger had worked more slowly, and I left him struggling with his bag.

The porter stood on the vestibule platform, stool and dustcloth in hand. He had received his tip earlier—I always make sure of that—and as he opened the door and put out his stool he said, "Watch your step, Mr. Bishop. It's kinder dark."

I stepped off, bag in hand, and a young man came up to me, expectantly.

"Did I hear him call you Bishop?"

"You did," I admitted.

"Then you're my man. This way, Mr. Bishop." Just like the porter, you observe. And thereby hangs this tale.

Now, I don't mind what a porter calls me. The porters are my friends; get along famously, because I know how to value one of the finest pieces of efficiency and basic self-respect that can be found in American business life. But "Mr. Bishop" from a stranger sounded a little queer, and I made a mental note of it.

The young chap led me to a good car, last year's model.

"They sent for me, after all?" I said.

"Yes," he replied, "nothing else would satisfy the old man."

Well, that sounded a bit off, too. What old man? But I know a good car when I see one, and I'm not suspicious of strange men, old or young. I've got nothing they would want to take, by any sort of violence. So I said, "We'll be there in time for breakfast, at any rate."

"It'll be ready," said my escort.



We got in, and just as the car thrust itself into the road I looked back at the train and saw an appearance of haste at the Pullman steps. My fellow passenger seemed to be scrambling back on the train. Well, that was none of my affair, though I had distinctly heard him say he had to get off here.

In a moment we were slipping along over a good graveled road, but I was not entirely at ease. This car and its driver's allusions did not quite fit into my expectations.

Have you ever noticed that when people are at cross purposes and one of them suspects it, they can talk for some time without the conversation becoming unintelligible?

"We were not sure you would be able to come," he said, after a pause in our commonplace talk. "Such a busy man as you are, in demand for all sorts of important business."

"Well," I said, "In my business you can't always tell what's important and what isn't. I spent three days last week with bankers and bond holders in Megalopolis, and got nowhere. All I could do there will scarcely excuse my hotel bill."

"You'll do something today; that's sure. Everybody's been excited, and now you've come they're sort of scared, too."

I knew the people had been worshipping in a sort of town hall, and thought I understood part of what he meant. But still it wasn't what you would call crystal-clear. Why should anybody be scared? And a little later, when I asked a question, I knew something was wrong. It was an innocent question enough. "Isn't it farther by road than by rail?"

"Why, yes," he answered. "It's ten miles from the Junction, but we're five miles from the nearest depot on the branch, and we folks who live up this way hardly ever use the branch. We drive to the Junction; saves changing cars."

Just to make sure, I said, "What's the name of your nearest station?"

"Gray's Hill."

"But I thought it was Oakridge."

"No; that's the station the other side of Gray's Hill."

Then I knew I was in some sort of a mix-up. Oakridge was certainly the place where I was scheduled to dedicate a church that afternoon.

But the car was good, the day was young, the road was smooth, breakfast was in prospect, and telephones could probably be found. The thing began to look like one of my adventures. Why not take what came, so long as I was careful to get to Oakridge in time for my engagement?

Presently my driver said, "Mr. Bishop, you don't know me, of course. I'm just a neighbor, name of Burton, and I certainly don't want to say anything I shouldn't. But I think you ought to know this is not just a matter of getting a will drawn up. There's plenty others around here who think as I do, that old man Bridges is making a big mistake. I went to school with Jason—that's his grandson, you know—and there's no better young doctor between here and Chicago. I'd hate to see him disowned. Maybe you could fix things up, if you knew a little beforehand what the trouble is. Otherwise, you'll be helping a bad-tempered old man to plan a piece of rank injustice."

I tried to assume as judicial an air as I supposed the other Bishop would put on, supposing that, as seemed likely, he was a lawyer, sent for to draw up somebody's will.

"What is the trouble, as you see it?"

"It's right here. Young Jason, as you already know, is the old man's grandson, as well as his namesake and only kin. But when he was doing interne work in Chicago he fell in love with a nurse. I understand there's some sort of hospital rule against that, but you know how such things happen.

"The old man has never seen the girl, and don't want to. He has other plans. Wants Jason to marry a young woman of the old pioneer stock here in our township. Her dad's land joins the Jason Bridges' place on two sides, and old Jason has always wanted to put the two farms together.

"But young Jason isn't a farmer. He's a doctor. Wants to settle down in Chicago, and, worse yet, he's thinking of going in with one of those settlements or centers they have in the poorest part of the town. The old man wants him to hang out his shingle at the county seat. That's not such a bad idea, either, to my thinking."

"And just what is the situation at the present moment?" I asked. The question was at least harmless. "I suppose that's where you think I could do something. But you understand, I hope, that I have no right whatever to interfere."

"Sure I understand that; and he wouldn't let you, anyway. But he's sent for you to take his orders about making a new will. Unless something can be done, you'll go back to town with instructions to leave all the Bridges property to the craziest scheme you ever heard of. The old man thinks that the usual ways of giving money away are not good enough for him. He says he is going to invest in the unknown, or something of that sort."

At this I pricked up my ears. It was an arresting phrase. This old gentleman might turn out to be a real character. So I gave my conscience another apologetic pat.

"He'll invest in the unknown, will he? Well, he could do worse. Has he any special objection to Jason's girl, except that he wants the boy to marry another?"

"You bet he has. He's found out that she's an immigrant from somewhere in the middle of Europe; came here with her parents. Says he won't have his name joined to that of some hunkie girl whose mother probably went barefoot until she left for America."

"I suppose that makes young Jason feel not so good."

"Say, he's as stubborn as his granddad, and proud as Satan himself. That's the real reason old Jason sent for you. He has the fool notion that if he actually threatens to change his will, the boy is bound to weaken. He can't see that he's going at it wrong end to."

"Then young Jason is here, also?"

"He sure is; and the girl. Brought her down from Chicago when he heard what his grandfather was up to. The old man doesn't know that, though. He'd forbid her the premises."

"So we seem to be in for a large-sized family row, with all the trimmings."

"That's right. And there's more to it than that."

"Yes? What is it?"

"I guess, Mr. Bishop, I should not have said that. I've got reasons of my own for being interested, but it's not my put-in.

(Continued on page 31)

## GREENSBORO COLLEGE NEWS

### Large Delegation Attends Y. W. C. A. Conferences

A large delegation of students attended the Y. W. C. A. conference which was held in Durham over the week-end of April 29. The delegation consisted of the following: Miss Mary King Fountain of Fountain, Miss Elizabeth Strong of Sanford, Miss Rozelle Williamson of Carthage, Miss Alice Hill Reeves of Icanhoe, Miss Grace Coltrane of Zebulon, Miss Bessie Breedlove of Durham, and Miss Mary Lucille Pegram of Winston-Salem.

### N. C. Academy of Science

The North Carolina Academy of Science will meet at Davidson College May 5 and 6. Dr. P. M. Ginnus, head of the department of science, will attend the meeting and will read a paper, "Ternary Systems: Water, Pyridine and Salts at 25 Degrees." This paper is the result of research work done in the chemistry department by Miss Bailey Webb of Oxford and Miss Emi Hinohara of Japan under the supervision of Dr. Ginnings.

### Players Present "Wedding Bells"

The Players put on an excellent performance Saturday night when they presented Salisbury Field's "Wedding Bells" in Odell Memorial Auditorium. The large audience was kept amused with the plight of a man about to be married when his divorced wife, just back from Paris, enters his household.

Dr. J. Roddey Miller was the bridegroom, Reginald Carter, who had kept his first marriage secret until confronted at the license bureau with a question as to whether he had been married before, and Miss Sue Thompson of Creedmoor was the charming leading lady, Rosalie, who had dyed her hair red to please him once, lost him by that rash act, and was determined to have him back.

Several actors new to the Odell stage made their first appearance with the Players. They were Miss Irene Yarbrough of Thomasville, and Wilson Stokes, Aubrey Perkins and Watkins Nowlin of Greensboro. Actors who have appeared in former productions were Miss Thompson of Creedmoor, Miss Imogene Boyles of Thomasville, Miss Janie Taylor of Harrellsville, Dr. Miller and Frank Haile of Greensboro.

### DURHAM DISTRICT CONFERENCE AT GRAHAM

Tuesday of this week found this noble body of Methodists in the Durham district moving on a lofty level. Presiding Elder H. C. Smith and Secretary F. S. Aldridge lost no time and allowed no hitches. The people came from great old Chatham on the south all the way to the Virginia line on the north—men and women greatly interested in the church and its institutions.

From the excellent devotional message of Dr. J. Marvin Culbreth to the closing address of Dr. C. G. Hounshell the morning session was brimming with good things. W. A. Stanbury, R. L. Flowers, J. M. Ormond, and Miss Florine Robertson filled well their places. In the afternoon Christian education was the main theme. The entire district staff was heard in brief addresses. What a fine group that is to lead the children and the young people!

Ministering to the sick, with special stress upon the work of Duke hospital; the world outlook of the church, with our missionary work in particular; and the educational work, with the advance movements for the young people were the three general themes of the day. This

covered about all that is to be said about Christian work. The social aspect of our life was dealt with in the resolutions dealing with spirituous liquors. (This paper appears below).

Rev. C. Freeman Heath and his people of Graham took rare good care of this more than 300 at the noon hour. In the hut and out on the lawn the fellowship and the food was the finest. It was a mixed multitude enjoying the best known in Christian fellowship and gracious hospitality.

### DURHAM DISTRICT CONFERENCE AND BEER

Alcoholic liquors are in bad repute with the big body of Methodists of the Durham district. By a standing vote, with no one to oppose, the more than 200 preachers and laymen passed the following resolution:

"Inasmuch as the Bible, the history of the trade and the rules and practice of our church are against alcoholic liquors, and, inasmuch as alcohol is a poison as well as a habit forming drug that does hurt to body, mind and soul, we urge our Methodist people neither to use beer, wine or other alcoholic beverages nor to do business with the dispensers of such beverages. By example and also by public and private admonition we must set ourselves against this peril to which our children, our homes and our civilization are exposed.

"Furthermore, we pledge ourselves to do all possible for law enforcement as well as to oppose the making, selling and the use of alcoholic liquors."

### LINWOOD CIRCUIT-WIDE MEETING

Rev. M. A. Osborne, pastor of the Linwood circuit, believes in taking advantage of the extra Sundays as was shown on this last fifth Sunday when he brought together at Linwood the four churches of the circuit, Tyro, Macedonia, Linwood and Cotton Grove. The new and modern church building at Linwood was filled to its capacity at both the morning and afternoon service. This meeting, which was probably the first of its kind ever held on the circuit, was a complete success. At the morning hour Brother Osborne preached a soul stirring sermon on the topic, "The Church." Special music was furnished by members of the several choirs.

At the noon hour a splendid dinner was spread among the oaks. Many families from other denominations and a number of visitors helped to make this noon hour a time of delightful fellowship.

Assembling in the church at two o'clock, some very fine congregational singing was engaged in for the first half hour. Some of our great old church hymns and a few negro spirituals were sung with feeling and power. The competitive spirit between the different choirs was entirely absent. A worshipful spirit seemed to fill the church. The afternoon program centered around a masterful address delivered by Rev. W. L. Hutchins of First Methodist church of Thomasville. Brother Hutchins is well known to Davidson county people, where he has labored so long and so well as a speaker of great power. He was at his best on this occasion as he spoke to our young people on the subject, "Obedience." The speaker was very effective as he enumerated the perfection of God's laws working through nature and how God has a law of life for every person to live by, subject to the will of the individual to choose that perfect law or to reject it.

Linwood circuit is more closely united and its membership has been strengthened because of this fifth Sunday circuit-wide meeting. May it be an annual affair. Leroy Miller.

### MINISTERS' WIVES AT WILMINGTON

The ministers' wives of the Wilmington district will have a luncheon at Fifth Avenue church, Wilmington, May 9, at 1 p. m. As this is our regular spring meeting, we are urging all to be present, especially the preachers' wives who have recently come into the district. There will be a small charge of 25 cents per plate. If you are expecting to attend notify Mrs. Leon M. Hall not later than Saturday, May 6.

Mrs. P. O. Lee, Chairman,  
Mrs. N. P. Edens, Secretary.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.



## NEWS ITEMS FROM HOT SPRINGS

My series of missionary sermons seems to have done some good by the response we have been getting. Since from 50-90 per cent of my members are receiving aid from the Red Cross or the federal government, the self-denial was not large, even though it did represent sacrifice. Several months ago I told all my stewards that I was much more concerned that we have a large offering for missions than that my own salary be paid. I am glad to say that one of my weakest churches took me literally and contributed \$4.21 for kingdom extension when they had only been able to pay 40 cents on my salary during the whole year! I call that results, as far as kingdom extension was concerned. Most of my churches are now in the midst of a week of sacrificing a portion of food each day.

Sunday night, April 30, we began a revival at Antioch. Attendance at the daily prayer services last week lead me to expect a successful meeting.

One thing that we are proud of in our work is the amount of good books which we are getting the people to read. At practically every appointment I have with me four or five good books from my own library. Since the first of January I have lent out about 65 books, and they have been read by over 130 people. (Some of the books have been lent several times, so in reality there have been only about 45 different books). The books include those by Stanley Jones, Gilbert Rowe, Paul Garber, Glover's "Paul of Tarsus," Robert Louis Stevenson's books, books on prayer, Christian missions, etc.

We have six regular meetings a week: three on Sunday, prayer meeting on Wednesday, and young people's meetings on Fridays and Saturdays. Of course the mid-week meetings will have to be dropped while we are conducting revivals. But during my first 137 days in Hot Springs I have attended 135 meetings, and in 121 of those cases I was primarily responsible for the meeting. Besides these numerous meetings I have made 163 visits. Of course from these figures you might judge that I like to show off statistics, but I think that would be unfair. The idea just happened to occur to me the other night to run up the records that I had kept. Of course I realize that the work of a pastor cannot adequately be described by figures, even by figures supposedly representing converts. Sometimes I am inclined to become a little impatient because the growth of human personalities cannot be set down in black and white.

I am looking forward to the summer months when we plan on holding three or four daily vacation church schools, and also on having numerous camping trips with the young people of our churches.

With all best wishes (although with no financial backing) for the continued success of the fine work that you are doing through the Advocate, I am, Sincerely, Chas. W. Clay,  
A Young Minister.

## METHODIST PREACHERS MEET

The preachers of the Greensboro district, Methodist Episcopal Church, South, met at Muir's Chapel, Friday, April 28, with a large attendance.

Rev. C. P. Bowles was elected secretary. Reports from the pastors indicated that 502 persons have been received into the church this conference year. Approximately \$1500 was received in the Easter offering. A discussion of the financial situation occupied the remainder of the morning. Rev. W. Harold Groce spoke on "Financing the Small Church," Rev. J. C. Cornett on "Financing the Medium Size Church," and Rev. J. H. Barnhardt on "Financing the Large Church." Rev. A. W. Plyler spoke in behalf of the Advocate, and Mr. O. V. Woosley for the Children's Home. At the afternoon session the discussion centered around the district conference. This discussion was led by Revs. J. H. Barnhardt, A. L. Aycock, C. O. Kennerly, and H. G. Hardin. The presiding elder announced that the Greensboro district conference will convene at Ramseur, May 23 and 24. The ladies of Muir's Chapel served a delicious luncheon. The next session of the body will be held at Bessemer church.

The following was unanimously adopted:

The Methodist Church has, from its very beginning, fought the liquor traffic. Its general rules forbid drinking spirituous liquors:

"It is expected of all who continue as Methodists that they should continue to evidence their desire for salvation.

"First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as drunkenness, or drinking spirituous liquors unless in cases of necessity."

Our Discipline declares members dealing in intoxicating liquors to be immoral. (1930 Discipline, paragraphs 513-515).

"Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any person as a condition of obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state in which there is a dispensary law authorizing the sale of liquor by the state, county, or municipality, or from renting property to be used for such sale. If any members shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality."

Resolved, That we, the ministers of the Methodist Episcopal Church, South, Greensboro district, will be true to the Discipline and Rules of our church in administering its affairs.

We urge our members to be true to the position of their church.

## GRACE CHURCH, WILMINGTON

It occurs to me that I should have sent you before this time a word about our special evangelistic services which were held in Grace church a few weeks since. The rush of other matters during the Easter season is, perhaps, responsible for the delay. At any rate, you may be assured that the delay was in no sense due to any feeling of doubt as to whether the services and the results achieved merited comment. I am sure that no one who came and saw and heard would be disposed to raise any question as to whether it was worth while.

We began on March 22 and continued for ten days. The attendance was unusually good and the interest continued to increase steadily until the close. Twenty-one were received into membership of the church, fifteen by profession and six by letter.

A special feature that deserves mention was the forceful preaching by Dr. G. R. Combs, who came down from Durham and remained with us throughout the series. Not only our Methodist folk, but those of other denominations as well, heard him with great delight. If we may be permitted to reach our conclusion as to his preaching ability from the type of sermons he preached for us, we do not hesitate to class him as a very strong and forceful preacher. There was nothing of a cheap and grossly sensational nature in his manners or his messages. But every sermon arrested the attention and gripped the hearts of his hearers, for they glowed with a spiritual fire as if they came from a heart that was kindled with a passion of the Eternal. Truly, his preaching was "In demonstration of the Spirit and of power." His congenial spirit and gospel messages have made impressions here that will, I believe, abide. He enlightened our minds and warmed our hearts and moved our spirits with a new and deeper sense of the eternal realities. We are indeed glad that he came and dwelt among us for a season, for he left us stronger in faith and richer in spiritual grace than when he came.

H. B. Porter.

## REVIVAL CLOSES AT FIRST METHODIST, SALISBURY

A two weeks' revival at First Methodist church came to a close with the Sunday evening service. During the two weeks most of the preaching was done by Rev. C. S. Kirkpatrick, presiding elder of the Salisbury district, who brought helpful, inspiring messages to large congregations.

Tr singing was led by Byron Crouse of Greensboro, who also conducted services for the young people each day. Mrs. Crouse presided at the piano with great skill and ability.

The service that was outstanding in interest shown was the one at 11 o'clock Sunday when the pastor, Dr. A. L. Stanford, preached and at the close of his sermon 15 or 20 young people offered themselves for whole time work as preachers or missionaries or in any capacity the church could use them.

The doors of the church will be opened at next Sunday's services and it is expected by Dr. Stanford that 75 or more new members will be received.—Salisbury Evening Post, May 1.

## THE MINISTERS' WIVES HOLD MEETING

Three times a year there is an official meeting of the Ministers' Wives' Association of the North Carolina conference. On last Thursday, April 20, during the session of the Woman's Missionary Society, 88 wives had their luncheon together at the United church.

The collect was repeated in concert and several duets were sung by Mrs. F. S. Love and Mrs. E. D. Weathers, Mrs. Millard Warren being at the piano. Their music was of a high order and greatly enjoyed.

Mrs. Ed. Earnhardt, chairman of the nominating committee, made her report, which resulted in the election of the following officers: President, Mrs. E. L. Hillman; vice president, Mrs. C. L. Reid; secretary and treasurer, Mrs. B. B. Slaughter.

The next meeting will be held at Duke University during the pastors' school.

## STATESVILLE DISTRICT CONFERENCE

The Statesville district conference will be held in Central Church, Mooresville, Tuesday, May 9, at 10 o'clock. Visitors are invited and those representing the various interests of the church will be given an opportunity to speak to the conference. Getting started right is half of the battle, so let each pastor and delegate take due notice and be on time.

J. S. Hiatt.

## WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference will be held in Fifth Avenue church, Wilmington, Tuesday and Wednesday of next week, May 9-10, beginning at 9:30 Tuesday morning. Visitors will receive a cordial welcome.

W. C. Martin.

## "God's Unhushed Voices"

By MARK Q. TUTTLE

"If these should hold their peace the very stones would cry out."—Luke 19:40.

One thing stands out as we look back over the revelation of God to man, and that is the determined persistence with which voices have given utterance to the message of God. It seems to be deeply written in the eternal order of things that God's voices shall prevail and continue steadily the stream of his revelation to the world. Many efforts have been made from time to time to hush these voices, but no effort of that kind has ever been consistently successful. God must have praise. God must reveal himself to the world. There seems to be a power behind these voices which knows no reason for keeping quiet. This fact is not only true of the human voices, but as Jesus implied in the quotation above, natural voices as well are determined to proclaim God's praise and message.

The picture which forms the background for the scripture quoted above gives us just one good example of the truth already stated: God must reveal himself. Everything about the triumphal entry was quiet and unpretentious except the voluntary "Hosannas" of the friendly followers of Jesus, and there were some in the group who if possible would stop this divine demonstration, but Jesus would not have it so. These "Hosannas" were necessary to his mission in the world and they must come from some source either human or natural. If the heartful disciples could not speak then the age-long silent stones would cry out and give utterance to the truth which the disciples sought to proclaim. There have been man recurrences of this very truth in history—when the voice of one messenger ceases then another voice is raised. This was true of Jesus' own ministry. John the Baptist had been preaching and crying in the wilderness, "Prepare ye the way of the Lord," but Herod had hushed that voice by means of his bloody axe. Not long after John had ceased speaking, even while he was in prison, another voice was raised and a greater than John began to speak and declare the wonderful revelations of the Father.

John Huss felt deeply that he had a message from God to the world and so sought to proclaim it, but he was ordered to cease speaking. The threat of burning at the stake was made against him, but he couldn't leave off speaking his message. That indescribable power which compels expression was in his breast and he went on speaking. He was burned at the stake. His voice was hushed, but before many years another was raised in the person of the great Luther, who gave utterance to the message which Huss had sought to proclaim. The personality had changed, but the message continued to flow out to the world. There are many changes in the personality and agency of God through which he speaks. There is also quite a difference in the exact message, but the voices remain unhushed on and on. Great prices have been paid by the human messengers who have thus sought to speak. Some have been burned at the stake, some have been beheaded, some have been imprisoned, while others have just been labeled "cranks." Always there has been somewhere about an element, a force, in society or even in the church which has objected to the free course of the expression of God's message to the world. As there have

been for ages those who would speak for God there have also been those who were objectors. In this sense the scene of the triumphal entry is true to life through the years.

The voices of God have been various and beautiful. Whatever attribute one may wish to ascribe to Almighty God, certainly this one must not be left off—he is wonderfully and beautifully expressive. In the hosts of God's messengers there are varied voices both human and natural. "The heavens declare the glory of God, the firmament sheweth his handiwork, day unto day uttereth speech and night unto night sheweth knowledge." Those of us who love variety certainly have it in God's revelation to us. "And it is good." We are soon to see in the coming of the spring time a host of nature witnesses testifying to the God we love. He speaks in the "still small voice" of Elijah's hearing, or he thunders from the mountain top to a Moses, or through a dumb beast to a Baalam.

The "Hosannas" of the triumphal entry were surrounded by a great many other noises; some were from the footsteps of Christ's friendly followers marching in processional to his triumphal entry into the Holy City, some came from the footsteps of the beast which was carrying the Messiah himself, while others were from the complaining followers who would hush the "Hosannahs" or counteract them with other contrary noises. Some voices were friendly while others were unfriendly. Some acclaimed Christ the King while others objected. Today there are many voices crying out from the world around us. Some are for the right while others would defeat the right. Some are saying, "We want beer," or "What America needs is a good five cent cigar"; others are saying, "We want work," or "We want bread"; still others are saying that we need a prosperity in spiritual things. Christian people should endeavor to distinguish between the cries for luxuries and the cries for necessities. We must help to keep clear the channel for expression of right causes keeping always in mind the fact that we are among those who are endeavoring to proclaim Christ King. Out of all the noises, or voices, which are arising out of the world today we should be able to single out those which need emphasis and help to re-echo them, adding the power of another Christian voice. This may seem at times a difficult thing to do, but it is our apparent duty to not only single out the right voices but to add our voice to theirs. There is a dangerous tendency on the part of many Christian people to allow themselves to be confused by the din which is bearing in upon our ears. Confusion brings paralysis at a time like this and the result is that nothing is done. Christian sentiment remains one of the great forces of America. Let us continue to use it.

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After studying our social and economic problems for many years, I have come to the conclusion that the only solution for most of them lies in education—the kind that promotes disinterested thinking and suspended judgments.—Newton D. Baker.

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You can't keep a good man down; if the case appears otherwise, either (a) he isn't good, or (b) he isn't down.



# REPORT OF PROGRAM COMMITTEE TO JOINT COMMISSION ON CELEBRATION OF SESQUI- CENTENNIAL, APRIL 20, 1933, AND ADOPTED BY COMMISSION

Your committee, appointed at the last session of our Joint Commission, October 20, 1932, has held four meetings, with several meetings of sub-committees, together with much correspondence. From these we gather the following recommendations:

First: Our central celebration in Baltimore shall be held on October 10 to 14, 1934, Wednesday to Sunday inclusive. It shall partake of the nature of a celebration of the greatest event in the history of American Methodism.

Second: As part of this celebration there shall be given an historical pageant centering about the organization of our church and the events leading up to it. This pageant shall also be printed in a (shortened) form suitable for rendering in a local church.

Third: As further part of this celebration, we recommend the writing and the rendering by a large chorus, of an Oratorio, setting forth in music the spiritual forces, struggles and triumphs of our church.

Fourth: Pilgrimages to the many historic places in and about Baltimore; including the placing of suitable tablets or markers, where not at present located.

Fifth: On Sunday a nation-wide radio hook-up with an address by the President of the United States. The details of this central celebration to be in the hands of a local committee, already organized in Baltimore.

Sixth: The striking of a Sesqui-Centennial medal to be sold at a popular price. Any profit to be used in defraying the other expenses of the celebration.

Seventh: Each annual conference to have an historical address at its 1934 session, and a suitable celebration during the year at some central city where the pageant and Oratorio can be put on. This larger celebration to include all branches of Methodism in the locality.

Eighth: Wherever feasible our celebration shall include the one hundredth anniversary of Jason Lee's missionary journey to Oregon.

Ninth: A day or days to be observed in each local church, with the writing of the local church history. A similar celebration in our Methodist schools and colleges either separately or in connection with a local church.

Tenth: As an assistance, a stereopticon lecture with slides to be prepared and rented out to local churches.

Eleventh: The publication of a booklet giving the salient facts of the celebration, with suggestions for local programs and a bibliography. Particular mention in the Year Book, special courses in Sunday school literature, and generally all the literature of the church to carry a campaign of information and historic interest connected with this celebration during the year 1934.

Twelfth: A plate to be made from the model when adopted to be used on all minutes and as far as possible upon all printed matter during the year 1934.

Thirteenth: That the year 1934 be used to introduce the new Methodist Hymnal, with a revival of congregational singing, especially in connection therewith.

Fourteenth: The writing of a hymn or ode in commemoration of the event.

Fifteenth: The calling upon all the forces of our church, our bishops and presiding elders, the commissions on evangelism, and all other similar bodies to unite with us in our effort to call back the evangelistic urge of

our fathers, to again spread holiness throughout a faltering and discouraged nation.

Sixteenth: And through it all to lay the foundation for a united front of all Methodism, to again hand in hand oppose the forces of evil and to both practice and preach brotherhood and unity.

## JABEZ SWAN'S JONAH

[Dr. G. F. Genung of Greenfield, Massachusetts, sends us a quotation from a sermon on "Jonah," by Elder Jabez Swan, who was born in 1800 and whose ministry was largely spent in the state of Connecticut. He was counted a great preacher, speaking his mind tersely, epigrammatically and powerfully.]

There was Jonah, a Baptist preacher. God told him to go to Nineveh and hold protracted meeting. Like some other ministers Jonah doubted whether there could be a revival of religion in the summer time, and so my gentleman goes off on a voyage to Europe. But he did not get off as easily as he expected. A terrible storm arose, and threatened to send the recreant prophet and all on board to the bottom of the deep. The sailors, heathen as they were, held a prayer meeting. Jonah ought to have improved the opportunity, and talked to them about the God of heaven. But, no! He was taking his ease, fast asleep, down in the sides of the ship. And, what a rebuke they gave him: "Arise, and call upon thy God, that we perish not." At the suggestion of the shipmaster, the men cast lots, in order to find out whose deity was offended. And the lot fell upon Jonah!

The poor fellow now came to himself and made a full confession, and felt that it was right that he should be thrown overboard. The seamen were unwilling to do it, but as the storm continued they threw him into the sea. The Lord, however, had an eye on him. He had some work for him to do yet.

He prepared a great fish—whale, or shark, or something of the kind—which, following in the track of the ship, seized Jonah and swallowed him down alive. But I tell you, the shark got mistaken that time. He got a load on his stomach such as he never had there before. A backslider is nauseous anywhere, sickening to both man and beast. The great fish splashed, foamed, and pitched up and down, here and there and everywhere, to get rid of his burden. At length, growing more and more sick, as well he might, he made for the shore, and vomited the nauseous dose out of his mouth.

Jonah, finding himself once more on dry land, was ready to streak it for Nineveh. He held a protracted meeting there, and had a great revival, and in the summer time, too.—The Watchman-Examiner.

Hitler continues to imitate Mussolini—poorly. All his efforts to show the world how tough he is have not produced the desired effect. We do not believe he is any iron man. The threatened Jewish program shows inherent weakness. His minister, Goebbels, declares, "World Jewry will receive a blow from which it will not easily recover." Perhaps so, and Hitlerism a blow from which it will not recover at all.—Wesleyan Christian Advocate.

I'm singing these days, not "Hallelujah, I'm a Bum," "Hallelujah, I'm a Preacher"! Not a bum preacher, I hope. For never, it seems, did the preacher of the gospel of Jesus Christ have such a glorious opportunity. If Bishop Quayle were living today, how much more emphatically would he say, "This is the preacher's day." Hallelujah, I'm a preacher!—Rev. Willis H. Germany.

# The Sesqui-Centennial of American Methodism

## COUNTRY CHURCH COMMENT

By J. M. Ormond.

Why do some rural church ministers and laymen become discouraged about their religious work? Is it because they are too eager to find immediate results? Or is it because they are forced to associate with smaller church groups and hence do not feel the enthusiasm of large crowds?

It may help those who are inclined to become weary and disheartened in their rural church work to know that rural communities composed of working, home-owning people of average intelligence and small wealth who have the privileges of good schools and churches are the most fruitful leadership-producing areas in America. Certainly the rural church must be classed in the first rank of importance as a factor in producing men of character and leadership.

Master farmers know how and where to get their seed corn. Society has learned that our best rural church communities furnish men and women for high positions in state, school, industry, and the church. A large share of the seed corn of the kingdom of God is being grown by patient, diligent, consecrated ministers and laymen in the rural church.

### Chapter XII.

## EARLY METHODISM AT WORK

By Reid Wall.

### Methodism Ministers to Human Needs

John Wesley could not preach the doctrine of love for God without preaching and practicing love for fellow man. He found many opportunities to help men. The age of early Methodism saw even more trying times than we are passing through now. Steam power was first used. Machines were invented that did the work of many men. The result was improvement in the standards of living for the people as a whole, but the laboring classes suffered intensely. Men who had spent their whole life perfecting skill in a trade found their trade abolished by some machine. They left shop and farm to crowd into the cities, only to be displaced by younger workers or by new inventions.

### Did Methodism Have the Spirit of Service?

John Wesley began his ministry among those who paid the heaviest price for industrial progress. He was in their homes daily, and he shared their misery. He met the unemployed, the homeless, the sick who received no medical care, orphans, children growing up in dense ignorance, and he made an honest attempt to help them all. He could not accept the evils of the day with pharisaic complacency while handing the poor the soothing syrup of peace and bliss in the hereafter. He knew that if he were to make good citizens for heaven he must make good citizens on earth. One of the greatest glories of Methodism is that it took broken, discouraged people and made them responsible citizens and earnest Christians. The

next few chapters of this study will be on the care of the sick, the unemployed, the degenerates, the poor and all who were in need of the ministry of loving service.

### The Methodist Loan Society

One of the greatest needs for those on the margin of poverty is enough capital to tide them over an emergency or to start them in a profitable business. The poor had to depend on pawnbrokers for this. But the broker charged them excessive interest and often demanded the very tools they needed to work with as security. Wesley saw so much of the effect of pawning on the poor that the "Directions to the Band Societies" contained the vigorous command, "Pawn nothing, no, not to save life." He provided a way out of this 'devil and the deep blue sea' of starvation or pawning.

### When Did the Loan Society Start?

In July, 1746, Wesley raised thirty pounds among his friends. This was placed in the hands of two stewards, who were at the Foundry every Tuesday morning to lend, to those who wanted, any sum up to twenty shillings.

This was to be paid week by week within three months. The scheme was a great success. Within the first eighteen months, according to the steward's books, more than two hundred and fifty people were aided. Two years later Mr. Wesley made a public collection to enlarge the fund to fifty pounds.

### Outsiders Swell the Fund

Wesley found that men outside the societies were glad to contribute to a fund so productive of good. Dr. W. sent him a guinea, and so did the eminent Deist. We find that other Methodist chapels than the Foundry established "ye lending stock."

### What Were the Benefits of the Loan Fund?

Many a man who was in financial straits was set on his feet. The most famous case is that of James Lackington. While a poor cobbler in Bristol, he was converted and became a Methodist. He moved to London, borrowed five dollars from the loan fund, and set up a second hand book store. Five years later he had 12,000 books for sale and very soon three times as many. His shop, called "The Temple of the Muses" became one of the show places of London. He made profits of \$20,000 annually.

### The Testimony of a Man Who Was Set on His Feet

In his confessions Mr. Lackington pays a beautiful tribute to the practical nature of Methodist religion.

"I perhaps ought also to observe that, if I had never heard the Methodists preach, in all probability I should have been at this time a poor, ragged, dirty cobbler, peeping out from under a bulk with a snuffy nose and a long beard; for it was by their preaching that I was taught to call upon God for his grace to enable me to turn from my vicious course of life, and through which I became a real Christian. It was by their means also that I was excited to improve a little my intellectual facilities. It was



through them that I got an amiable helpmeet in my first wife. . . . It was also through them that I got the shop in which I first set up for a book seller. It is very likely that, if I had never heard these people, I should have been now an old drunken, debauched fellow like the generality of journeymen shoemakers; and it is well known that many, very many instances of the same kind might be adduced; great numbers by being connected with them (the Methodists) have learned to be industrious and frugal."

### THE CHRISTIAN CHURCH PROGRAM

The program of the Christian church is essentially a unified totality in which all the component parts work together to fulfill the high calling of God in Christ Jesus. All phases of the church program must, if the church is to perform its full duty, be so correlated that the ultimate end of the development of character in Christ is attained. Jesus must be lifted up and held high aloft so that all men may see him and draw near to worship him. From his failing hand on Calvary he has thrown the torch of the blessed evangel which Christians everywhere must hold aloft in expectation of the triumphant resurrection.

The unity of the church program is shown in the accompanying diagram. The cross is used symbolically to represent the lifting up of Christ above the world, with the various parts of the cross representing the several essential divisions of the church program.

The base of the cross, that upon which the entire program depends, is **church finance** (I), for unless the finan-

cial part of the program be adequate the remainder must needs be inefficient and insufficient to meet the needs of the world. **Religious education** (II) and **social service** (III) together form the transept of the cross, for it is these sections of the program which minister most directly for the enlightenment and elevation of the people in direct contact with the church. The **missionary enterprise** (IV) is placed at the crown of the cross, for it is this division which must be seen for the greatest distance; it is only through a vision of the paramount importance of missions in world evangelization that the dream of Christ can ever be realized. Behind all these, and overlapping them so as to hold them more closely together, is the program of **evangelism** (V), through which the Word of God is spread and interpreted. Evangelism, therefore, forms the halo around the cross, indicating the divinity of Christ.

The common ground of all the phases of the church program is the end toward which they all strive—the development of **Christian character** (VI). In the circle of Christian character may be seen a significant equilibrium of all the parts of the program. The fully developed Christian character is not over-developed or under-developed in any one phase of life. The true Christian is the one who consecrates his entire self to the service of Christ. He uses his finances for the upbuilding of the kingdom of God; he seeks through education to learn more of God and his works; he endeavors to elevate the society in which he lives; he strives to spread or to have spread the gospel message to all the world; he prays for and works toward the ultimate evangelization of the world.

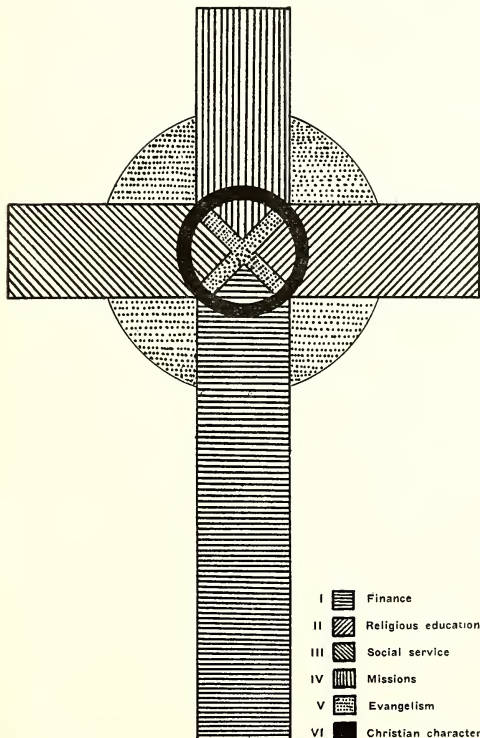
Note.—This work was done by a student, Mr. Colby, in one of Prof. J. M. Ormond's classes at Duke dealing with the Christian church program.

### A NEW DAY FOR ALLENSVILLE

Allensville church on the Brooksdale charge is about five miles east of Roxboro. A wonderfully attractive and much needed church is going up in that beautiful grove of oaks. This building, ample in every respect, with six spacious Sunday school rooms and a furnace room in the basement, will meet every need for the next fifty years. The stones have been gathered on that hill and are being worked into walls that should stand for a century. We can think of no better use to be made of "white flint rocks." Most of the people never dreamed of securing such a fine effect. The new Allensville church will be the talk of that countryside. Brother S. F. Nicks and his people are pleased beyond measure.

Last Sunday we had the pleasure of preaching once more there and of holding the quarterly conference for Brother H. C. Smith, who was on a like mission at Chapel Hill. The crowd filled the old church, the reports were most encouraging and the fellowship around the table under the trees most refreshing. The building enterprise has put a new spirit into the entire congregation. Well may Brother Nicks rejoice.

A pleasant feature of the afternoon was the presence of Rev. J. A. and Mrs. Russell from Carr church, Durham, where they are doing such excellent work. The Brooksdale people cherish much love for the Russells, who ministered to them a few years ago. Sunday was a great day at Allensville—still greater days are ahead.



The Christian Church Program

# Kate Brown

She was one of those homely, gangling girls with modesty and brains, whom boys ignore. So, at the earliest possible age, she began to teach school. This highly respectable, worthy occupation was approved by her parents. It offered remuneration and a chance to escape the narrow confines of her home community, so she considered herself fortunate—as indeed she was.

She began in a rural school three miles from home. The work was not unpleasant, except for the arduousness of disciplining a group of boys, to whom her seriousness and her patient efforts to make gentlemen of them were a joke.

She was ambitious. She spent her summers in college, preparing for greater things. She was earnest and thorough in her search for knowledge. She crammed her mind with facts. She desired, some day, to be considered an authority.

Her peculiarities of physique and the plainness of her face were unrelieved by any artifice. She was an honest girl. She was sensitive. She knew that she was ugly. At times this knowledge depressed her, for she loved beauty in all things. She yearned for slim, supple grace, alluring curves, soft dimpled hands. Her own body was over-tall, awkward, angular. Her hands were firm, capable, huge—like those of any working woman. Even her name, Kate Brown, had no claim to distinction. She admired beautiful gowns but she had been taught to abhor extravagance—and she believed the two inseparable. Above all, she envied other women with poise—that subtle something which she knew she lacked—that gift of being mistress of any situation.

She studied to improve herself. She spent hours poring over articles on beauty culture and doing physical exercises. She took lessons in swimming and dancing. She had her teeth straightened. She began to spend more money for clothing and to buy from reputable shops, where much attention was paid to type.

Outwardly she became conventionalized. But by the time she had learned to dress well, to stand erect, to walk easily, and to coil her hair low, she was thirty years old. She had taught school for twelve years. And with every year she was becoming more dissatisfied.

She had mastered the mechanics of her trade. Technically, she was a successful teacher. Her salary had increased; she was now teaching in a city high school. Yet she felt that, for her, there was no future in her profession. Her youthful ambitions had been realized and her success was hollow—an endless, monotonous grind. She saw other women who had taught longer than she and for the most part she did not envy or admire them. She decided that she was a misfit and she determined to quit teaching.

Then, one day, she stood before a great piece of architecture. The simple, strong, clear beauty of the building fascinated her—as any sort of beauty always did. Carved on the marble keystone of an arch she read these words: "Real beauty must be structural." And she heard a stranger speak a sentence to his friend—a sentence she never forgot. "I'd rather have a child of mine appreciate a building like this than have him President," he said. "Too many schools are teaching facts instead of ideals—books instead of boys!"

He did not notice Kate. But Kate went away thoughtfully. Beauty must be structural. Not in the trimmings, then, but in the strong design. Not in the size of the edifice, but in the quality of the timbers—the ideals of the builder. A cottage or a skyscraper—each might be beautiful. Yes, lives were like that. To the making of lives there was no end—no lack of variety, no monotony of pattern. And her work was with lives!

She went back to her schoolroom and began to teach that building. She pushed into the background of her mind all the methods and cold facts that she had studied patient years to learn. They were good—but now she would live! Now she would teach the thing she herself enjoyed—she would teach beauty.

She studied her pupils. She taught them nature as she herself loved it. She brought to them the things she found worth while—in books, manners, in people, in life. She told them her own feelings about music, art, drama—even though she felt sure it was "over their heads." And she had the surprise of her whole teaching experience—for the pupils responded. They were interested, enthusiastic, lovable.

Her work became vital—absorbing. She found herself living before these children as though they were her own, interested in their smallest confidences, as though they were her own, seeing in their growing characters the reflection of her own influence. She no longer had any great desire to be considered an authority. She was too busy; such fame was too cold. And she forgot that she was ugly.

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The other day the school where Kate teaches dedicated a mural painting. Kate was asked to preside at a dinner given in honor of the artist. She wore a simple white dress of clinging, dull-finished material. The usual coil of heavy hair—white now—crowned her stately head. A flush of pleasure spread a youthful glow over her serene face. Her dark eyes shone. When she took her place, the whole room burst into spontaneous applause.

"Who is she?" asked her visitor, a plain little school ma'am, of the heavy, stylishly gowned woman next to her.

"That is Kate Brown, our best teacher. What do you think of her?"

The plain girl sighed. "She's wonderful. Such a physique, such poise, such a strong face! Of course a person like her can be a success! The students would love to look at her."

"Yes," rejoined the other, enviously, "they do. She can do anything with them. And yet I cannot tell you where her great power lies. She certainly was never a handsome person!"

"Well—I did not think of that. Of course I have never seen her before, but she impresses me. I shall not forget her. Let us ask Herr Mann's opinion."

She turned to the artist, who smiled. "I could not help overhearing," he said. "You have judged her right. She is strong, human, natural—a superb character. I would call her a truly beautiful woman."—Lois Adams Byers, Ashland, Ohio.

Character ought to be such as to bear inspection with the lid off.—The Publisher.



## MRS. B. F. DIXON DIES IN GASTONIA

Mrs. Nora Tracy Durham Dixon, mother of Dr. Robert L. Durham of Beuna Vista, Va., Stonewall Jackson Durham of Gastonia, and the late Plato Tracy Durham of Atlanta, Ga., died at the home of her daughter, Mrs. W. L. Balthis, Gastonia, Wednesday afternoon, April 19. Mrs. Dixon was 88 years of age.

Funeral services were held at 9:30 o'clock Friday morning at Main Street Methodist church. The pastor, Rev. J. B. Craven, assisted by Rev. Phillips S. Gilman, rector of St. Mark's Episcopal church, conducted the services. The body was then taken to Raleigh for interment in the Dixon family plot in the Raleigh cemetery. The pallbearers were Dr. L. N. Glenn, George Poston, Kay Dixon, Arthur M. Dixon, Plato Durham and John O. Durham. Members of the family and a number of friends accompanied the body to Raleigh.

The Gastonia Daily Gazette says:

"Mrs. Dixon, known familiarly to her hosts of friends as "Mother" Dixon, was in her 89th year, having been born at Jones Mountain February 14, 1845, the daughter of Dr. James Wright Tracy, a prominent physician of this section, and Regina Minerva Stone Tracy.

On April 9, 1868, she was married to Capt. Plato Durham, a prominent attorney of Shelby and member of a family long prominent in Western North Carolina. To this union were born four sons and one daughter, Regina Leonora, Robert Lee, Stonewall Jackson, Plato Tracy and Rush Micajah. The last named and the only daughter died in infancy. Dr. Plato Tracy Durham, who became one of the leading ministers of the Southern Methodist Church and head of the Candler School of Theology of Emory University, Atlanta, died suddenly, February 10, 1930, at the peak of his career and while actively engaged in his profession of teaching. Prof. Robert Lee Durham is president of Southern Seminary at Buena Vista, Va., and Stonewall J. Durham is a well known member of the Gaston county bar, residing at Bessemer City.

Captain Durham died November 9, 1875. Two years later, July 11, 1877, she married Major Benjamin Franklin Dixon, remembered as one of the state's ablest and most versatile men. As soldier in the War Between the States and in the Spanish-American War, as educator, as physician, as minister, as statesman he filled many prominent positions in the life of the state. As president of Greensboro College for Women over a period of several years he wielded a great influence over the young womanhood of the state. His influence here, as in other positions, was vastly increased through the co-operation and help of Mrs. Dixon. He served for some time as state auditor. As a pulpit orator he had few if any equals in the state during his active days.

To this second union were born two sons and one daughter, two of whom survive. They are: Mrs. William L. Balthis of Gastonia, and Wright Tracy Dixon, attorney of Raleigh. The other son, Capt. Ben F. Dixon, was killed in action in France, September 29, 1918, in one of the big drives along the French border. He was a member of Co. K, 120th Regiment, 30th Division. His body is buried in France.

"Mother Dixon's," however, was not a reflected glory, though both her husbands were men of outstanding prominence in the state, she herself was a woman of unusual talents and attainments. She was a leader in every community where she had lived. A woman of strong mentality, splendid educational equipment, possessing a keen interest in everything that was transpiring of a constructive nature, she was yet as sweet and gentle as anyone could possibly be and exerted her greatest influence through love and kindness and helpfulness.

## BIG REVIVAL AT CLARK'S CHAPEL

We closed a three weeks' meeting at Clark's Chapel with 90 professions; 29 have been received into the church, several others to be received at our next appointment. It was a revival within the church.

In the beginning the pastor was told that no member of the church prayed secretly, had family prayer, prayed in public, or even had the blessing at the table. Now there are 20 or more who pray in public, as many having family prayer, many more who pray secretly and have the blessing at their table. Before, Sunday school, League, etc., were carried on without prayer many times—now carried on by prayer.

When the officials and church members got right the world wasn't hard to reach—they came. The job was so complete that but few are left in the bounds of that church, old or young. No hand-raising, card signing methods were used, but genuine repentance, confession, and accepting Christ by faith in the old time way.

They say that there has been nothing like it in the history of that church. I know there has been nothing like it in the experience of this pastor. I got more out of this meeting than any I was ever in. The results have been and are continuing to be the greatest. The attendance and interest was great. The conduct, order, attention were unsurpassable. The crowds came from far and near and packed the house. Some of the old fathers in Israel came and experienced the old time meeting and old time religion again. They took hold of the horns of the altar and prayed through. Young and old alike found their Saviour, peace and harmony were manifest, and love was

and is real. The Spirit filled the house in many of the services until the air seemed charged with currents of power. Many remarked about the power being both seen and felt. The praise belongeth to Him.

We are in a meeting at Bethel now, Rev. L. B. George of Pickens, S. C., in charge. We are expecting great things. Have received 33 since conference and have several names to be turned in yet. G. N. Dulin, Pastor.

## EASTER AT WEAVERVILLE

The day began with a six-thirty service. The full choir was in attendance, with a congregation estimated at 125. Every one seemed surprised to find his neighbor there at that hour. The choir rendered Meredith's "A Daybreak"; the pastor, Rev. B. M. Crosby, gave a brief exhortation, and the communion was administered. According to the usual Weaverville custom almost everyone partook. Five tables were necessary.

The church school period at 9:45 was followed as usual by the 11 o'clock service. After the prelude the choir sang "Christ the Lord Is Risen Today" as a processional. The sermon by the pastor was entitled "Immortality."

During the morning service practically every member of the congregation brought to the altar the self-denial envelope which had been carried to him in his home by the pastor and a steward some weeks previously. Request had been made that a contribution representing some sacrifice be placed in the envelope each day by each member of every family. The response was so generous that envelopes returned contained \$324, and 130 had not been returned. On Monday morning half the assessment for benevolences and half the kingdom extension pledge were mailed to the proper treasurers. It is believed that a personal call for the outstanding envelope and for what others can pay now will result in the payment of all the current obligations of the church by May 1, the mid-point of the conference year.

Ten applied for church membership on profession of faith, and a class was organized for instruction during the week. Fifteen were received on April 22.

The evening was given chiefly to a cantata which had been under preparation for four weeks. In fact, the success spiritually of the day was largely due to the untiring efforts of the choir, directed by Mrs. J. R. Reagan. Every member was present at all three services, though Easter Day itself did not involve the greater part of the work done by them.

## INTERRACIAL COMMISSION IN ANNUAL MEETING

The Commission on Interracial Co-operation, with 50 members present from all parts of the South, held its annual meeting in Atlanta, April 18-19, and gave consideration to a number of emergent interracial situations. Among these were farm tenancy, discrimination in the administration of federal and local relief, inequalities in the distribution of public school funds, conditions in prisons and convict camps, the famous Scottsboro case, and the jury system.

A depressing picture of exploitation, hopeless debt and dependency was painted by a number of social workers as widely prevalent among rural negroes. Federal and local relief, and feed and seed loans, it was asserted, are often administered in discriminatory fashion, many instances being cited from personal knowledge. A committee was appointed to confer with state and national authorities in relation to these matters.

The executive committee was authorized to undertake thorough studies of prison conditions and school fund distribution. It is expected that these investigations, which are to be used as the basis of intelligent action, will require a year or more.

The commission reaffirmed its interest in the Scottsboro case, in which the lives of eight negro boys are in jeopardy on the charge of criminal assault, and pledged its continued willingness to render any service that may be found possible toward a fair, unprejudiced settlement of this case by the courts. A special committee was appointed to inquire whether an opportunity for effective service in the case can be found, and the executive committee was given power to act should such opportunity arise. Up to the present the Communists have been conducting the defense, and have been using the case for world-wide political propaganda.

## ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference will convene with Wesley Memorial Methodist church at Columbia, N. C., on May 16-17. I am urgently requesting each pastor of the district to send the number of delegates whom he is anticipating next reservation. The hostess will furnish breakfast and dinner to the delegates and lunch will be served at the church. Please give this matter your immediate consideration and attention without procrastination.

We are expecting a large gathering and a great conference. The people of Wesley Memorial and the Columbia charge extend to each and every one a hearty and cordial reception.

We say, "Come." The spirit and the bride say, "Come."

W. J. Underwood, Pastor.

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**BOARD OF CHRISTIAN EDUCATION**  
**North Carolina Conference**

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L. L. GOBBEL, Executive Secretary, Durham, N. C.

**OFF TO A GOOD START**

The three standard training schools in the Durham district got off to a good start last week. The first, opening at Burlington on Sunday afternoon, had approximately 100 persons in attendance from most of the churches of Alamance county. On Tuesday evening the Durham school began with over 100 workers present. And at Roxboro Thursday evening there were 60 persons on hand ready to begin the period of training. Two days out of each of three consecutive weeks are being used at each place where these schools are being conducted.

**ROCKY MOUNT INSTITUTES**

All of the churches of the Rocky Mount district are expected to participate in the Christian education institutes to be conducted in the district during the period of May 23-26. The charges have been divided into four groups or sub-districts, and four institutes are to be held at group centers as follows:

Littleton—Tuesday, May 23.  
Wilson—Wednesday, May 24.  
Tarboro—Thursday, May 25.  
Jackson—Friday, May 26.

The meetings will begin at 3:30 in the afternoon and run until 9 o'clock. Picnic supper will be served at 6:30. Rev. L. B. Jones, presiding elder and director of Christian education, and his staff, consisting of Rev. J. O. Long, associate director; Mrs. D. L. Fouts, director of children's work; D. L. Fouts, director of young people's work; Rev. W. C. Wilson and Rev. Carlos Womack, associate directors of young people's work; and Rev. D. M. Sharpe, director of adult work, will be assisted in these institutes by Mrs. Brian and Mr. Gobbel of the conference staff.

**ELIZABETH CITY DISTRICT**

Five Christian education institutes have been arranged by Rev. J. H. McCracken and his staff for the Elizabeth City district, as follows:

Manteo, Monday, May 29.  
Elizabeth City, Tuesday, May 30.  
Williamston (or Plymouth), Wednesday, May 31.  
Gates, Thursday, June 1.  
Swan Quarter, Friday, June 2.

The hour of beginning will be 3:30 p. m., with picnic supper at 6:30, and adjournment at 9 o'clock. On the program in these institutes will be Rev. J. H. McCracken, director of Christian education for the district; Rev. J. H. Lanning, associate director; Mrs. C. D. Barelift, director of children's work, and Mrs. W. F. Walters, associate; Rev. H. B. Baum, director of young people's work, and Miss Ola Morris, associate; Rev. H. I. Glass, director of adult work; Mrs. Earl

W. Brian, conference director of young people's work and extension secretary; and L. L. Gobbel, conference executive secretary.

**SUNDAY SCHOOL DAY**

This is the period for the observance of Sunday School Day. Many schools observed it last Sunday. Others will have their observance next Sunday and on succeeding Sundays. The program prepared for Sunday School Day this year, "The Faith That Shares," is one of the most popular and effective ever prepared. We trust that its use will greatly stimulate interest in the work of the work of the Sunday school and that the offering will be a generous one, to the end that the program of Christian education in the conference and in the districts may have that support so much needed at this time.

**GOOD PROGRAM AT STEDMAN**

A very effective missionary program, sponsored by the women's class, was given at the opening of Sunday school in Cokesbury church, Stedman, on a recent Sunday morning. The committee, composed of Mrs. C. C. Culbreth, Mrs. Geddie Jerome, and Mrs. T. M. Maxwell, appointed to get up the program, used a representative of each class. The Stedman orchestra played "Grand March from Tanhauser" as a prelude. The children from the lower classes sang a song, and little Mareece Blake from the beginners' class told a short story. W. M. Johnson read the scripture. A male quartet, composed of C. C. Culbreth, J. D. Jerome, H. A. Williams, and Geddie Jerome sang one selection. Lawrence Strickland from the young people's class made an interesting talk on missions. "The Good Samaritan" was dramatized by the young people from the Bennett Memorial and Climbers' classes. "The Kingdom Is Coming" was sung by the school and Rev. H. R. Ashmore led in prayer.

Postal cards were sent out to all irregular members and other Methodists in the community who were not attending Sunday school at all the previous week inviting them to attend this special program. The result was a large attendance, especially young people. Stedman is planning to have more such programs.

**Young People's Division**

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

**BEST REPORT YET**

Our treasurer's report for the month of March is the best yet, showing a total of \$234.51. Of this amount \$192.64 was

received for the mission special and \$41.87 for Young People's Day. Since Young People's Day was not observed until the last Sunday in March, the majority of the reports on this observance did not reach the treasurer in time to be counted in the March report. Therefore, most of the reports on Young People's Day will appear in the treasurer's report for April.

Following is the report for the month of March:

Mission Special	
Graham	\$ 3.00
Roanoke Union	2.70
Front Street, Burlington	2.25
Whiteville	3.87
Wilson	1.66
Bethany (Conway)	3.88
Ebenezer (Halifax)	2.80
Carr (Int.)	10.00
Carr (Y. P.)	10.00
Camp Ground (Fayetteville)	20.00
Jarvis Memorial	21.15
Fairmont	10.00
Lumberton	5.00
Garland	1.00
Wilson (Int.)	3.80
Edenton Street (Y. P.)	10.00
Central, Raleigh	19.30
Hay Street, Fayetteville	10.00
Jamestown (Plymouth)	5.00
Queen Street, Kinston	10.54
West Albemarle Union	5.00
Philadelphia (Gates)	4.25
Siler City	7.35
Duke Memorial (Int.)	2.20
Mout Olive	10.00
Arcola	3.45
Centenary, New Bern (Sr.)	2.44
Moncure	2.00
Young People's Day	
Bethel (Yanceyville)	1.50
Jarvis Memorial	3.41
Graham	1.77
Maysville	1.00
Kerr	1.47
Smithfield	.85
Oriental	1.00
Siler City	3.65
West Burlington	2.00
Whiteville	3.50
Long Memorial, Roxboro	4.07
Daniels' Chapel (Goldsboro)	2.20
Fairmont	2.55
Beech Grove (Riverside)	1.00
Pinner's (Rich Square)	1.00
Mt. Olive	3.35
Centenary, New Bern	6.00
Moncure	1.55

**FRANKLINTON YOUNG PEOPLE**

Rev. P. H. Fields, Raleigh district director, sends in an interesting report of the council meeting of the Franklinton division recently held at the home of the counselor, Mrs. C. L. Read, which meeting Mr. Fields attended.

He says: "The members of the council, under the leadership of the president, Miss Eleanor Harper, did a most effective work in the meeting. Plans were discussed for the organization of a young people's union in this part of the district. At the close of the meeting all present hands and formed a fellowship prayer circle, every member of the group giving a sentence prayer. The presence and power of the living Christ were experienced in that circle as prayer after prayer went up from the hearts of the young people in the true spirit of earnestness and brotherly love. The young people at Franklinton are setting a real pace in their activities. We give them the glad hand of comradeship and mutual co-operation."



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2624 Berkley Place, Box 315, Greensboro, N. C.

### SUNDAY SCHOOL DAY

The report on requests for Sunday School Day programs for the past week is most gratifying. Thirty-five additional schools have been added to the 118 reported last week, giving us a total of 153 schools making formal request for Sunday School Day programs for 1933.

Pastors and general superintendents still have plenty of time to arrange for the observance of Sunday School Day on some Sunday in May. The month of May is simply recommended as the season for the observance of the day. It may be observed, of course, on any Sunday in the conference year. We still have on hand sufficient programs, "The Faith that Shares," to supply the demand for the coming week and we are today ordering from Richmond an added supply of programs. Send in your request at once.

Requests for individual offering envelopes are very much in excess of the requests for the past two years. We will furnish these to you on request free of charge.

### STANDARD CLASS AT CALVARY

A standard class on "Administration of Christian Education in the Local Church" was conducted by Rev. John F. Kirk, conference executive secretary, at Calvary, Charlotte, during the past week, April 23-28, with an attendance of around 20 and with 12 taking regular credit and one office credit. Mr. J. Sam Hinson, the general superintendent, and Rev. G. W. Vick, the pastor, had done some good preliminary work in securing the workers of the school in enlisting in the class.

The outstanding favorable feature of this school was the willingness, even eagerness, of the group to enter into the discussion. From the very first session practically the entire group participated in bringing forward the local problems faced by the workers and joined in an attempted solution of these problems. It was perhaps the most satisfactory group the instructor has ever conducted. It is thought that there will result from the suggestions of the class members of a hut on the rear of the church lot. There was also developed much enthusiasm over carrying a group of young people, including the baseball nine, from this church to the Young People's Assembly at Lake Junaluska, July 24-28.

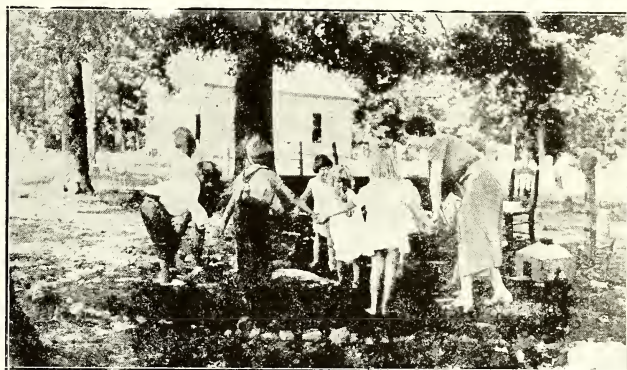
The executive secretary was called upon during the week to arrange a non-credit class for Duncan Memorial church, Charlotte, to be conducted next week, May 1-3, inclusive, and a standard class to be conducted at Spencer Memorial in North Charlotte the following week, May 7-12. Rev. Carl H. King, pastor at Duncan Memorial, and Rev. F. C.

Smathers, pastor at Spencer Memorial, are very enthusiastic over the prospects for these two classes.

In addition to the large school conducted at First church in Charlotte the week of March 19-24, the executive secretary has been called upon to teach standard classes at four of the other Charlotte churches. Charlotte has availed itself of the resources of the confer-

Concerning this class the pastor, Bro. J. W. Parker, writes: "It has helped our people to realize more fully the need of trained workers and is creating an interest among the young people to prepare themselves for this work."

It is the wish of this office that more churches follow the good example of Brother Pennington and the East Marion church. Training work should be going on all the time in every church; and the local class, taught by a local leader, is an excellent way to carry on this training. The official accreditation is not necessary for these teachers. Credits can be earned through the study questions and examinations which are provided from the office.



This happy vacation school group is learning the meaning of "Be ye kind"

ence office to give guidance in perfecting the unified program in the various communities. They are finding the standard class the most nearly ideal arrangement for accomplishing the real work of organizing for Christian education in the local church.

### NEW SUNDAY SCHOOL ON FRANKLIN CIRCUIT

Our congratulations are extended to Rev. G. N. Dullin, pastor, and Brother Bill Barker, superintendent, upon the organization of a Sunday school at River View. After a good many years of inactivity it is fine that the Sunday school work is to flourish in this community again. An excellent start has been made. There are five classes, and the enrollment is between forty and fifty. The people say as they begin that this school is to be a permanent one. We wish them great success.

### Training Work at East Marion

One of the most interesting events of this year has taken place at East Marion church on the Marion Mills charge. Brother S. H. Pennington has conducted a local training class, teaching the Cokesbury course, "The Meaning of the Christian Religion," which lasted from January 15 to March 18. Sixteen persons studied under the guidance of Brother Pennington and 13 earned certificates of credit.

Our congratulations to East Marion! Who will follow?

### Boards of Christian Education Established on Farmer Charge

Rev. Walter Lee Lanier, pastor of the Farmer charge, reports that the local board of Christian education has been set up in all four of the churches on his charge. He adds that these boards are proving very helpful. This pastor is serving his first charge in the conference and is making good. His people are supporting him in a fine manner.

### Cokesbury Classes

Our space has not permitted full accounts of a number of Cokesbury classes which have been held recently. We make mention of them here. They have been good classes and indicate progress at these points. Here they are:

Woodleaf, Rev. W. S. Smith, pastor.  
El Bethel, Shelby circuit, Rev. J. N. Randall, pastor.  
Pine Hall, Danbury, Rev. J. B. Needham, pastor.  
Eden, Stokesdale, Rev. J. J. Edwards, pastor.

It has been discovered that, contrary to the accepted belief, fever may be instrumental in curing disease. If the fever is kept under control it accomplishes the purpose by weakening the action of the bacteria and stimulating the natural protective functions of the body.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### OUR COLUMN OF POST CARD FACTS

For the next three months each auxiliary in the conference is requested to send to your editor interesting news items that can be written on a post card. Certainly, report special meetings more elaborately, but try to give us outstanding achievements in terse language within a small space.

\* \* \*

Front Street, Branson and Roxboro have gone steadily upward in finances for the past five years. No depression in this!

\* \* \*

Carr-Prospect women have a missionary hen apiece and all eggs and chickens will be sold and proceeds go to pay dues and pledge.

\* \* \*

Bethel-Hebron women, Caswell county, made aprons in November and they were sold for money to pay their week of prayer offering.

\* \* \*

Mrs. Junius Wren, Siler City, has accepted the leadership of Chatham zone for 1933. How fortunate for all concerned, as she is a former district secretary and knows the work well. Mrs. E. Colin Yow resigned, as she is moving from the zone.

\* \* \*

Hillsboro has 10 members and 12 subscribers to the World Outlook.

\* \* \*

Daniels Chapel and St. Paul's, Goldsboro, also received awards of merit in the children's department. And since Mrs. Flora Kendall shares equally with Miss Florine Robertson in holding the Korean urn, it looks like the New Bern district is stepping ahead of the procession.

\* \* \*

Mrs. J. V. Jordan reported on the conference floor that Mrs. N. H. D. Wilson holds a meeting of the children at Chapel Hill during the morning service on the second Sunday in each month. When the service is over and the parents go for the children they are unwilling to leave Mrs. Wilson's meeting.

We are not counting Mrs. Flora Kendall and Mrs. E. R. Clark out of the ranks because they have retired as district secretaries. Mrs. Gertie Matthews is the newly elected secretary of the New Bern district and Mrs. Floyd Johnson of Whiteville is in charge of the Wilmington district.

Let everyone remember that Queen Street auxiliary, Kinston, will be our hostess for the next annual meeting. Now is the time to prepare for the 1934 meeting by giving ourselves diligently

to our Council and conference outline of work. It is now the second quarter. The Council recommends that fellowship luncheons be given by the auxiliaries in order to enlist the women of our congregations.

### ANNOUNCEMENTS

The Fayetteville district conference will be held at Rockingham on May 16. Let the women keep this note in mind and make this a great occasion.

The Raleigh district meeting will be held at Zebulon May 18, opening at 11 o'clock. Those attending will bring a light lunch which will be served by the Zebulon ladies at one o'clock.

The Durham district meeting will be held Wednesday, May 24, opening at 9 o'clock at Trinity church, Durham. An interesting program has been arranged, including talks by Mrs. A. M. Gates, Miss Alice Green, Dr. W. P. Few and Dr. H. C. Smith. Good music will be furnished by the local people. Mrs. M. T. Plyler will present a demonstration of publicity. The zone and district leaders will have reports; there will be a half hour devoted to departmental conferences. The public is invited and every one is asked to bring a light lunch.

### THE ANNUAL MEETING

Everybody was delighted when it was announced that the conference would be entertained at our Methodist Orphanage on Wednesday evening. After the adjournment of the afternoon session one car after another was filled until there was a line of cars from Edenton Street church to the orphanage, and when they were emptied there were about 500 there to enjoy the program given by the children in the chapel and the delicious supper served afterwards.

As soon as we were assembled in the chapel, Brother Barnes expressed his joy in being able to have the women of the missionary society as guests. He stated that through the years past the women had always lent a helping hand in caring for the Methodist orphans, and he wished to express his deep appreciation for the many ways in which they had joined with him in maintaining a home for those deprived of parental care. His plan now is to collect Octagon soap coupons to secure funds to make needed repairs on the buildings. Last year he received \$2000 in this way and the 8500 women of the conference could easily send him the coupons required to obtain several thousand dollars.

Thursday was filled to overflowing with many attractive features. The church was beautifully decorated with red tulips and wigella, and the president was wearing a dress to match the tulips in color.

The topic of the devotional theme by Mrs. R. E. Brown was "Lives That Lift Up." She said in part: "We should examine ourselves to know whether our lives are lifting or whether we are drifting with the tide; we can't be true Christians without trying to win somebody for Christ. People are crying out for sympathy, for a touch of love. We should balance the action of our hearts with the action of our heads. We need the kind of sympathy that balances the heart, the head, the pocketbook. Helping people is not an easy thing, for it requires study. If we want to lift people we must study them. We study to learn how; we study in all other lines to learn how to do, yet if the power of God is not working in us we cannot lift others. The life that lifts up is the one whose eyes are fixed on God. In following our Master it must be with our eyes on him and not on others. Our eyes must be fixed on Jesus as our copy. We are giving the left-overs oftentimes. God is still giving and still loving."

### MRS. N. E. EDGERTON LEADS THE WAY IN CHRISTIAN FELLOWSHIP

The 1933 session of Council provided that during the second quarter there should be fellowship luncheons held throughout our conference.

However, before the Council had made this recommendation Mrs. N. E. Edgerton was planning with the other women of Edenton Street church for the 21st session of the N. C. conference. Those who know Mrs. Edgerton know that she is jealous for Methodism and its followers. She wants the church to have the best, consequently she uses her resources in its service. As the conference was meeting in her church, she wanted the conference to come together in her home for an occasion of joy and fellowship. Hers is a beautiful home and it was made more lovely still when decorated for the conference missionary society.

There are no leisure hours during a conference session, so the conference officials hurried from the afternoon session on Thursday to assist Mrs. Edgerton in receiving her numerous guests. For two hours or more delegates and visitors mingled together in a friendly way enjoying lavish hospitality. Some were there from the large auxiliaries, some from groups of less than a dozen members; there were heroines there who had been loyal in the hard places, and women who had occupied the chief places in a nation's life; to some life had granted opportunities of learning and culture; to some life had poured out a cup of bitterness; to many life had granted a drab existence of monotonous routine, but the hospitality of this occasion brought a smile to each face and all were one in a spirit of loving fellowship. It was a lovely party with an abundance of beautiful flowers, with the soft lights of delicately tinted candles, with the attractive display of handsome furnishings and delicious refreshments; but it was more—it was a fellowship tea.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

Conference motto: "The impossible must be undertaken if we would win the world for Christ."

Conference slogan: "Monthly payment of membership offerings and quarterly remittances of one-fourth of year's budget to conference treasurer."

### RESIGNATION OF TWO DISTRICT SECRETARIES

There is always a feeling of sadness when faithful, loyal officers of our conference give up their work to others. Such was the feeling of the members of the Woman's Missionary conference in Waynesville last week, when Mrs. V. L. Stone of the Asheville district and Mrs. Lynn R. Hunt of the Greensboro district found it necessary to resign their offices as leaders of these two districts. Both of these consecrated workers have been most efficient and painstaking in their work as results in their districts show.

Mrs. Stone has served for 18 years and her heart has been in the work and it is gratifying to her, and her co-workers, to know how, under her leadership the district has grown in organizations, in membership and in every department of the work, as well as in enthusiasm and interest.

Mrs. Hunt was not privileged to serve but a year, because of ill health, but during that time she showed herself eminently fitted for the work which had been committed to her and in which she was so deeply interested.

Our best wishes go with these two workers who have been so faithful in "their Master's vineyard."

### BREVARD INSTITUTE MERGED WITH VASHTI SCHOOL

By action of the Woman's Missionary Council at its recent meeting in Louisville, Brevard Institute, located at Brevard, N. C., will be permanently closed at the end of the summer session, July 28, 1933.

All the Brevard Institute equipment and transferable property needed by Vashti will be removed from Brevard to Vashti, and all other movable property will be placed in other Council institutions where the need is greatest. The land, buildings and movable property not sold, utilized or stored by the Council, has been offered to the Western North Carolina conference as a location for the consolidated school now under consideration. We learn from the Asheville Citizen of recent date that a committee from the educational commission of the Western North Carolina conference will visit Brevard at an early date to look over the site.

This school which was founded by Mr. and Mrs. Fitch Taylor, and which became the property of the home mis-

sion department of or woman's work in 1904, has met a great need in the lives of our mountain boys and girls, and while we regret that existing conditions make it necessary to remove the institution from the bounds of our conference, we are glad that greater educational advantages are offered through the combined institutions.

### TWO NEW DISTRICT SECRETARIES

The conference extends a cordial welcome to Mrs. M. R. Banner of Greensboro and Miss Amy Hackney of Asheville as leaders of the Greensboro and Asheville districts, and bespeak for them the co-operation and hearty support of their co-workers on these two districts.

Mrs. Banner, though an active worker in her local auxiliary, is new in the district work, but with her great interest in the work and her ardent desire for its advancement, we feel sure that she is going to carry on the splendid record which has characterized her district for years.

Mrs. Hackney, while a new district secretary, has been identified with the conference in another department, having served as leader of children's work from 1916-1930, during these years proving herself fitted for leadership. We congratulate the two districts on their new leaders and wish for them great success in their new field of work.

### TWO NEW ORGANIZATIONS ON GREENSBORO DISTRICT

Two new organizations are reported from Greensboro district and we are glad to add them to our list of local auxiliaries.

Archdale church—25 members. President, Mrs. E. A. Williams, High Point, Route 3; vice president, Mrs. O. L. Elder, High Point, Route 3; secretary, Miss Catherine Gill, Archdale; treasurer, Mrs. E. R. Miller, Archdale; Supt. World Outlook, Mrs. C. Williams, High Point, Route 3.

Ward Street church, Archdale—49 members. President, Mrs. W. S. Hasty; vice president, Mrs. J. C. Smoot; secretary, Mrs. Blanche Muse; treasurer, Mrs. T. B. Culler; corresponding secretary, Mrs. G. B. Walsh; Supt. World Outlook, Mrs. James Shelton. (Postoffice address of all officers, Route 4, High Point, N.C.)

To Mrs. W. T. Albright, wife of pastor at Ward Street church, goes much of the credit for these two organizations, and we congratulate her upon her good work.

### PASSING OF MRS. B. F. DIXON

Numerous friends in both of our conferences, North Carolina and Western North Carolina, were saddened at the news of the passing of Mrs. B. F. Dixon,

lovingly known as "Mother Dixon," a few days ago at the home of her daughter, Mrs. W. L. Balthis, in Gastonia. For years Mrs. Dixon was actively identified with our woman's work, occupying prominent places of leadership, and always giving of her best to the advancement of the missionary cause which she loved so much. We shall miss her, but we know that "our loss is her gain," for she was a devoted, consecrated Christian.

### MISS HOWIE IN ASHEVILLE

It was the pleasure of the Woman's Missionary Society of Central church, Asheville, to have a visit recently from Miss Naomi Howie, its "adopted missionary," who stopped over in the city for a week-end visit with friends.

A most enjoyable meeting of the society was held on Monday afternoon with Miss Howie as special guest. After a short business session, a vocal solo, "My Task," was sweetly sung by Mrs. M. B. Tilson, following which Miss Howie gave a highly interesting talk on her work in China, where she is teacher in Davidson Girls' School in Soochow. This insight into her work not only increased our interest in the school with which she is connected, but also brought to us glimpses of the students in China which helped us to realize our opportunities as missionary women and our duty to the Chinese. Following the business session the doors of the adjoining room were thrown open for a social hour so that all might have the privilege of meeting Miss Howie. Beautiful decorations of varicolored spring flowers added to the attractiveness of the room, and from a prettily decorated table tea, wafers and home-made mints were served by the circle chairmen, with Mrs. Frank S. Smith and Mrs. W. A. Lambeth pouring.

### THE QUESTION FOR US

From Council Bulletin.

The critical problem for the missionary enterprise today is at the home base. The important question is, "What is happening?" "Has the nerve of missions been cut?" is a question in the minds of missionary leaders. So many forces opposed to the teaching of Jesus Christ are clashing in the world that the most courageous heart may grow faint if our eyes are for one moment taken off of him in whose name and strength we have undertaken our task—a task which we believe "really matters in the present and eternal life of humanity."

We need to keep our minds clearly set upon the fundamental motive of this enterprise which cannot be changed by any of the conditions which have arisen in the conflict of world forces—namely, "to make Jesus Christ known in all the world so that men everywhere shall become his followers and his spirit and principles may be applied to the whole of life." With this motive dominant "the nerve of missions cannot be cut, but will prove itself alive and tingling."

Mrs. B. W. Lipscombe.

## THE CHILDREN'S HOME

O. V. WOOLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### BENEFACTORS' DAY

Plans are developing in a very satisfactory way for the observance of the Children's Home's first Benefactors' Day. It is proposed to have a short service of commemoration and celebration of the friends who have made liberal contributions to the Children's Home. This service will be held Sunday afternoon, May 14, at three o'clock, under the outspreading limbs of our beautiful trees on the lower campus. A platform will be erected, improvised seats arranged and amplifiers installed in such a way as to accommodate both speakers and hearers. Bishop Edwin D. Mouzon has kindly consented to be with us on this occasion and will make the principal address of the afternoon. It is proposed to have a simple but pointed service in commemoration of friends who have gone on before and those who are still living to see some of the benefits of their investment in the Children's Home. Our friends everywhere are cordially invited to attend this service. If the weather is unfavorable the service will be held in our school building.

### EARLY RETURNS

Early returns from yesterday's fifth Sunday offerings indicate that the Children's Home's friends were not unmindful of its needs. While only a few scattering returns have come in, they serve to give us much assurance. E. D. Hill, treasurer of Centenary, Winston-Salem, Sunday school, has just dropped by and left a check for \$300, covering Centenary's fifth Sunday offering. This group of friends have already paid more than doubled their ten per cent apportionment, and have in many other ways provided for the needs of our large family. Other kind friends bestirred themselves in an unmistakable way. We trust the offerings will pour in. They are urgently needed and will be wisely used.

### FIRST CHURCH, CHARLOTTE

Before nine o'clock yesterday morning the children of our singing class had negotiated the distance between Winston-Salem and Charlotte and were ready to begin their program at nine thirty, the appointed hour. Some four hundred adults of this wonderful Sunday school assembled to hear them, and when the service was over gave us many assurances of good will and fine support. Our cordial thanks are extended to W. E. Jordan, the Children's Home man, Mr. Bagwell, superintendent of the adult department, and a host of other friends who made our short stay with them so

very pleasant. Our Charlotte friends are wonderfully fine.

### STANLEY

Jumping into the bus, we hurried away to Stanley, 18 miles away, to be ready for our 11 o'clock engagement with friends there. We arrived in ample time and our children rendered their program before a house full of people, following which Rev. M. T. Higgs, pastor, Russell Handsel, superintendent, and a number of friends joined in a lovely picnic dinner provided by a select group of women of that congregation. Our Stanley friends not only presented us with their fifth Sunday offering, but



Woodrow is happy he has friends

also gave an additional offering to be applied on the ten per cent apportionment. Things look mighty good at Stanley. Brother Higgs is specializing with his young people.

### ROCK SPRINGS

Just as soon as we had finished dinner we hurried over to Rock Springs camp ground, some 20 miles away, to fill our engagement with representatives from the various congregations on the Rock Springs circuit. Rev. Van B. Harrison, the beloved pastor, and our good friend, soon directed us from the bus to the platform under the big arbor, and, after graciously presenting us to the congregation, directed our children to proceed with their program, at the conclusion of which Brother Harrison directed the taking of an offering to be applied on the charge's ten per cent apportionment. We had a good time with our Rock Springs friends and have promised to meet with them again next year.

### FIRST CHURCH, SALISBURY

A. S. Jones, superintendent of our Sunday school at First church, Salis-

bury, requested some time ago that we send several of our larger boys and girls over to talk to his combined Sunday school yesterday morning. He desired that these youngsters give information about the workings of the Children's Home as seen by them. The following program was presented:

General Facts and Figures—Richard Goolsby.

School Arrangements—Grace Davis.  
Boys' Work—Odell Salmon.  
Girls' Work—Gladys Richardson.  
Athletics—Hubert Shepard.  
Religious Training—Ruby Woodward.  
Brothers Jones and Stanford, the pastor, informed us that the youngsters did well. We recommend hearings from the youngsters rather than from those who issue so many requests and accept to many invitations to be heard. The offering amounted to \$75.

### TRI-STATE CONFERENCE

The Tri-State Conference of Orphanage Workers, held at the Methodist Orphanage, Raleigh, Tuesday and Wednesday of last week, was a decided success. Superintendent Barnes and his assistants entertained about 200 orphanage workers from Georgia, South Carolina and North Carolina in a most hospitable way. One marvels at their ability to so easily and graciously handle such a large group. The program was inspiring and very effective. Superintendent C. D. Johnston of the Christian Orphanage at Elon College, in a letter just received, expressed the statements frequently heard during the conference as follows: "I got more inspiration out of our recent conference than any I have ever attended. I think this was the general feeling of all present. The addresses were inspiring, the fellowship was splendid and the kindly feeling toward each other seemed to draw us all closer together."

The next Tri-State conference will be held at Thornwell Orphanage, Clinton, S. C. This institution is owned and supported by the Presbyterians of South Carolina, Georgia and Florida. Dr. A. T. Jamison, superintendent of Connie Maxwell Orphanage, owned and supported by the Baptists of South Carolina, was elected president for the next year. Rev. R. N. Whitaker, superintendent of the South Georgia Conference Orphanage at Macon, was elected vice president and W. D. Roberts, superintendent of Epworth Orphanage, owned and supported by the Methodists of South Carolina, was retained as secretary.

### HE HAS FRIENDS

The picture this week is that of Woodrow Griffin, a lad of seven years. Woodrow came to the Children's Home two years ago from the Juvenile Relief Home, here in Winston-Salem. He is claimed and clothed by the junior adult class at Ardmore, Winston-Salem, Miss Pauline Woolschlager being the leading spirit in this interest and support. Woodrow is happy to be claimed by such friends.



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

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 Make all checks payable to A. S. Barnes, Sup.

## FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest)

It is most generally known that 64 per cent of the Octagon soap coupons are never collected and sent to headquarters. There are millions of these coupons scattered over the state which could be gathered up and sent to us. They would mean thousands of dollars to the Methodist Orphanage in repairing and furnishing our cottages which are badly in need of attention. If our friends will get busy we could put every building on the campus in good condition and furnish them without taking a cent from our operating account. I am grateful to the missionary societies, churches and individuals who have helped us so much during the last year. The campaign is on for the remainder of this year, and I want to urge everybody to get busy gathering up the coupons scattered here and there, and send them to me at the earliest possible moment.

If any of the Sunday schools of the North Carolina conference failed to take an offering the fifth Sunday for us, I will appreciate it very much if they will remember us this coming Sunday. We are not asking a big amount from any Sunday school, but just a free will offering to help us meet our operating expenses. We have nearly \$4,000 for operating expenses in the North Carolina Bank and Trust Co., which has been closed for the last two months. It looks now as if we will not be able to get but a small percentage of that amount which is in the closed bank. Because of this fact we find ourselves more embarrassed than we would be otherwise. If the Sunday schools and churches will rally to our support we can meet our operating expenses without having to go who is helping us in these strenuous days through which we are passing.

The Tri-State Orphanage conference, which met at the Methodist Orphanage last week, was an unusually interesting occasion. Every speaker on the program came prepared to speak helpfully on the topic assigned to him or her. The conference registered its highest attendance during its history of 26 years. There was only one surviving member of the conference that was present at its organization, and that was Dr. A. T. Jamison of the Connie Maxwell Orphanage, Greenwood, S. C. He spoke most interestingly of the history of the Tri-

State conference, and has never missed one of its annual sessions. He is the dean of orphanage superintendents in the Tri-State Orphanage conference. Supt. O. V. Woosley of the Children's Home, Winston-Salem, N. C., made an ideal president, and presided over the conference to the satisfaction of everybody present. It would be impossible to speak of all the addresses, but I mention in a special way the address of Rev. C. K. Proctor, superintendent of the Masonic Orphanage, Oxford, N. C. Without question his was the outstanding address of the conference, for he got at the very heart of things. He was at his best and held the undivided attention of the large audience present for at least 30 minutes. The Methodist Orphanage was glad to welcome this representative body and to extend every possible courtesy to all who came. The presence of these highly trained orphanage superintendents and workers brought a distinct blessing to our home.

The singing class left Saturday afternoon for Wilmington to visit Rev. Leon Hall's church—Fifth Avenue. On reaching the parsonage we were greeted by Mr. and Mrs. Hall. Every member of the class was glad to see them again; soon our friends were ready to take us into their homes.

Mr. Harry McGirt and his daughter, Mrs. Bond, came for me. I enjoyed their hospitality. With the pleasure of this visit there was a sadness. We missed our friend, Mrs. McGirt, who was such a lovely character and meant so much to her church, her pastor and family, and to her many friends.

We had a large congregation for our morning hour and a good service. Although Mr. Hall could not be with us in the worship, he had all arrangements made for our every need. Mr. Montgomery helped us in our exercise. We had a delightful visit to Fifth Avenue. We stopped on our way home at Rocky Point, Mr. Davis' church, spent the evening and gave our program to this congregation who so pleasantly received us.

Nellie B. Rives.

## GEOMETRY AND ETERNITY

There are at least two approved ways of knowing things. You can argue clearly through, or you can accept, with the same authority, the conclusion reached by one whose ability has gained general approval. I have never hiked around the world to prove that parallel lines do not meet, nor have I argued it. I accept on the same kind of authority, the fact that parallel lines never meet, in geometry—and that loved ones always meet, in eternity.—Rev. John D. Clinton, Fayette, Ia.

A little girl of four questioned her mother: "Why did you name me 'June'?" "Well, you see, you were born on the first of June—and so I named you June," explained mother.

"Well," said little Miss, "I wish I'd been born on the first of Rosemary."

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## Southern Railway System

G. R. Yarbrough, CPA

## Sunday School Lesson

MAY 7

By William G. Chanter.

### Greatness Through Sacrificial Service Mark 10:32-52.

Golden Text: "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke 9:51.

And Jesus was going before them: and they were amazed; and they that followed were afraid.

When the Master turned his face toward Jerusalem and the death that there awaited him, he at once widened the gap that separated him from the rest of mankind. No wonder he walked ahead. The distance in space was only faintly indicative of the immense difference in spirit, the sense of which for the moment drew him aloof.

The price that any man pays for greatness of soul is solitude, and who can begin to appreciate the solitude of him who was going to his death in the conviction that by dying he could bring in the kingdom of God? For one thing, it separated him from his nearest friends simply because it was one of those tremendous decisions of genius which to all but the genius seem outrageous madness. A village carpenter goes to be crucified and tells his followers that his life is to be a ransom for many! How much understanding could the Lord expect from the nearest of his friends? Peter rebuked him and when he did so he spoke for all his disciples. Nineteen centuries have shown that the madness of the Master was the wisdom of God, that his insight into the meaning of his death was the supreme achievement of all the ages. But when the humble Teacher turned his face toward the cross of shame, he was the only living being who could see the glory of the kingdom dawning behind the horror of the gallows. And he was a human being, tempted in all points as we, having the same longing for friendship and sympathy, yet now called upon to tread the wine-press alone.

Thus the Lord Jesus had to make his decision for himself. Not only was it a choice that was made in sharp opposition to every dictate of human wisdom, but it was made with a full conviction that the fate of the world depended upon him who made it. A man may take a course that all his friends condemn if only his own fate depends upon it, and do so without extreme agony of soul. But when he stands alone and the fate of some vast enterprise hangs on his decision, it is a different matter. Solitude of soul in such circumstances can be borne only by a spiritual Titan. So, then, when we consider that Jesus thought of him-

self as the Christ of God, we can catch a glimpse of a greatness so vast that we can only cry out with Thomas, "My Lord and my God!"

And he took again the twelve . . .

Yet along with this greatness and the solitude that it inevitably involved, there went in the case of the Master an extraordinary capacity for creating with ordinary men relations of real championship. For the moment he went before them, but it was only for the moment. Then they were called to his side again and he began to share with them the lofty and terrible experience through which he was passing.

Here is greatness indeed! There are men of superior character or attainment to whom their associates look up with respect but also with the realization that with such men they themselves cannot ever have any relation at all worthy of the name of intimacy. Superiority means in such cases a separation that cannot be removed. But sometimes one who is so far above us that we cannot compare ourselves to him is able to place himself side by side with us and by that ability has the power to lift us nearer his own high place. The Lord Jesus has always had the supreme power to combine a grandeur of character which is the wonder of the ages with a capacity for putting himself at the disposal of men so as to open up to them vistas of achievement which any lesser leader could never suggest.

Ye know not what ye ask.

Think of his patience with these men who could so little understand the ideas on which he was building his kingdom as to meet his prophecies of death with demands for high places on either side of a throne of glory. What a throne it was to be! A cross—and the places on either side were not particularly enviable. Some such thoughts as these may have passed through the mind of the Master. But he did not lose patience, or hope.

For he knew that though they were able to understand only in small part, they were not wholly devoid of insight. At least they believed that he was to conquer and they were not wholly selfish in their request. It was a demand for a place near him, and love for him had as much to do with it as love of power for themselves. When he asked them whether they could share his lot, they were willing to say yes, and he knew that indeed the time would come when they would be able. A great artist is able to catch in the work of a beginner the signs of promise which would be unnoticed by the mediocre workman who was much closer to the beginner's level. The genius is so much more keenly sensitive to beauty that the faint gleam of it in immature work catches his eye at once, no matter how faint it is. In like manner his own complete sensitivity to spiritual things, culminating now in his acceptance of the cross, made Jesus not less but more able to catch the glint of loyalty to the kingdom, even

## Sluggish Feeling Gone And Pains Relieved After Use of Cardui

"A few years ago, my health wasn't good, and I suffered from cramping," writes Mrs. Herbert W. Hunt, of Hallsville, Texas. "My pain would nauseate me. I would just drag around, so sluggish and 'do-less.' My mother decided to give me Cardui. I began to mend. That tired, sluggish feeling was gone and the pains disappeared. I can't praise Cardui too highly because I know it helped me."

CARDUI is safe and wholesome for women of all ages. Try it! Sold at the drug store.

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READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

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...It's already dissolved!

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For aged persons—for those with impaired eyesight—and for all who appreciate the charm of a handsome book.

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NORTH CAROLINA CHRISTIAN  
ADVOCATE  
GREENSBORO, N. C.

## ANOTHER DAY'S PAY.

In these depression times every day's pay counts. Muscular aches and pains, strains, sprains and bruises, not only hurt but keep you off the job. If you want to keep on the job, try Yager's Creamy Compound Liniment. The tiny creamy white particles of Yager's Liniment penetrate the pores quickly—give instant relief. A rub with Yager's Liniment tonight puts you right back on the job tomorrow. In use over fifty years. If your druggist or dealer cannot supply, send coin or stamps direct to the manufacturers, Gilbert Bros. & Co., Inc., Baltimore, Md.

**BOILS** SORES  
CUTS, BURNS  
CARBUNCLES

Are Healed Quickly By

**GRAY'S OINTMENT**

Used Since 1820 25c at Drug Stores



when it was as immature and confused as that of James and John. Whatever else it was, it was real, and since it was real, it would grow into ever greater beauty and strength.

It is for them for whom it hath been prepared . . .

Of the final value of loyalty to the kingdom and of its vitality, there could be no doubt. The Master saw life as directed and planned by God, saw the world as the scene of a great campaign in which every man had his place if only he could take it. That these eager followers of his would have their place, that it had been prepared for them by divine love and wisdom, that if they gave themselves wholeheartedly to the kingdom they would find a large and glorious task—of all this he was confident. But this very faith also assured him that they could not claim as a gift anything that was not theirs already, theirs for the taking. They need not concern themselves with their place in the kingdom. That was already decided so far as any other being besides themselves could decide it. To them, as to all the children of the kingdom, there was only the duty of fitting themselves for an ever widening service.—Zion's Herald.

LYDIA PINKHAM COMPANY THINKS IN MILLIONS

8,833,790 Lines of Newspaper Advertising Scheduled for 1933

Lynn, Mass.—Roger Babson says that advertising can restore prosperity. The Pinkham Medicine Company has vision enough to believe it. Although their sales have suffered more or less from the depression, they have not reduced their advertising appropriation. During 1933, the Company plans to spend \$1,000,000 in 2000 newspapers which cover every state in the Union, with a total circulation of 38,498,879 copies per issue. Approximately one-third of a million more is to be spent for 30,000,000 booklets which are distributed from house to house, for car card advertising in trains and buses, and for window displays, counter cards and other helps for retail druggists.

During the first two weeks of April this immense advertising power will be focused upon Lydia E. Pinkham's Tablets in the new 50c tin box. For several years chocolate coated tablets for women's ailments have been packed in neat glass bottles which can be carried in milady's handbag. This size is still sold for general use. But, realizing that the present buying trend is toward quality goods in small packages, the Pinkham Company is placing on the market this new flat tin box which contains twenty-five tablets—enough for a good trial—and which sells at the modest price of 50 cents.

One million of these new size boxes are being filled at Lynn, Mass., and shipped to the 55,000 retail druggists of America. Each box contains a circular explaining in detail what the medicine will do. To help the druggists push the new size these small boxes are mounted on brightly colored counter cards. This means more business for the manufacturer of tin boxes, for the printer, for the lithographer, for the Pinkham Medicine employees, for the post office and express companies, for the local druggist—and a corresponding profit all along the line. If prosperity is just around the corner, the Pinkham Medicine Company plans to lead the parade at the turn.

# Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System Is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

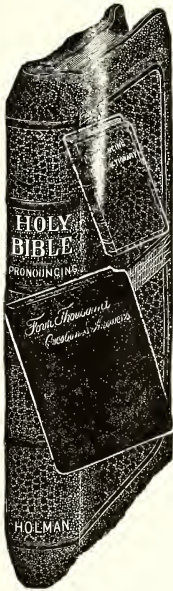
Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cents. Family package, 35 cents. All dealers.

## COMBINATION OFFER

3 Separate Volumes { STUDENTS BIBLE .....\$2.50  
BIBLE DICTIONARY ..... .75  
QUESTIONS AND ANSWERS ..... .75

All for the Former Price of the BIBLE Alone . . . \$2.50 Post Paid  
Morocco Grained Bindings—Gold Titles—Holman Editions

THE STUDENTS BIBLE  
With Concordance  
CLEAR TYPE  
(Self-Proneouncing)  
Size 8½x5½ Inches  
1072 Pages



Specimen of Type.

"22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest;

Morocco Grained Durable, flexible overlapping cover-binding with gold titles. CONTAINING ALL THE FOLLOWING FEATURES:

32 Beautiful Illustrations Portraying Scenes and places taken from life in the Holy Land.

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A Bible Study Course arranged to refer to the special message which each book imparts. A new and very helpful assistance to Bible reading.

Colored Maps on enameled paper.

Bible Study Helps Including History of Books of Bible, Harmony of the Gospels, Miracles, and Parables of Jesus, Paul's Journeys, Bible Monies, etc.

### The Vest Pocket Bible Dictionary

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Size, 2½ x 4¼ inches

Every Bible proper name and the names of all natural objects requiring explanation are found in it. Each word is followed by a translation in English of its original. The definitions are concise and pointed yet ample for good understanding and effective working purposes. This Holman Dictionary separates all words into syllables and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks.

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The plan of this "Aid to Bible Study" is universally accepted as most effective. It invites to inquiry and encourages to answer. It opens up Scripture in all its phases to teacher and reader, and grows an unequalled source of mental and spiritual light.  
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## Medical Science and Hospital Work *Florence Nightingale*

By GRAHAM LEE DAVIS

During the past fifty years medical science has made more progress than during all of the periods of recorded history prior to that time. Pasteur, a great Frenchman, Koch, a great German, and Lister, a great Englishman, are the outstanding figures of this period. Their discoveries revolutionized the practice of medicine. The modern hospital as we know it became a necessary adjunct to the practice of modern medicine. Other research workers, too numerous to mention, following in the footsteps of this great trio, have made possible practical applications of medical science in the cure and prevention of disease much more rapidly than our organization for medical service has applied them. It is known that diphtheria, tuberculosis, and typhoid fever, like yellow fever, cholera, and bubonic plague, can be eradicated, but they have not been eradicated. Pellagra is a disgrace to a modern civilization.

Some tangible results, as disclosed by mortality statistics, are pointed out by Professor Irving Fisher of Yale University. During the seventeenth and eighteenth centuries the life span was increasing at the rate of four years per century; during the first 75 years of the last century the average life was lengthening at the rate of nine years per century; in Massachusetts, from 1875 to 1900, the rate of increase was 14 years per century, but in the United States, England, and Germany, during the first quarter of the twentieth century, the average life was increasing at the rate of 40 years per century. A half century ago in New York City the expectation of life at birth was 40 years, but in the United States at the present time this expectancy is 58 years, an increase of 18 years.

Your hospital last year discharged 755 patients, of which less than four per cent died. Most of the patients who died were moribund when they reached the hospital and the doctors and nurses did not have a chance to save them; but at that they saved a great many more than would have been the case 25 or 30 years ago, when the death rate in the average hospital was around 25 to 30 per cent. Operations that were usually fatal even 15 or 20 years ago are rarely ever fatal now. At that time people went to the hospital expecting to die, but now they go with the expectation that their lives will be prolonged many years. The hospital is a life saving station of the first order and modern miracles performed by skillful medical men hardly seem possible to the average layman.

Medical science is going ahead by leaps and bounds and the physician today is forced to be a student all of his life if he intends to keep up with his profession. We have every reason to be-

lieve that a cure will be found for cancer before many years, but preventive medicine will eliminate it by removing its causes if the specific cure is not found. The emphasis more and more is coming to be placed on prevention. We must educate our people to seek medical advice when the first serious symptoms appear. People are learning more and more to do this, as evidenced by the fact that the average stay of a patient in the hospital now is about one-half what it was fifteen years ago.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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NASHVILLE TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

For sentimental reasons it is difficult for us to think of human life in terms of money, but the best actuarial place a value of \$6,000 on the average person. Your hospital does not pay dividends in money, but it does pay dividends in human life and when these dividends are stated in terms of dollars and cents they are so astoundingly huge that they are not comparable with anything in the commercial world. Authorities agree that from 25 to 50 per cent of the lives of patients are saved which would otherwise be lost were it not for efficient hospitalization and medical care, but let us be conservative and say that ten per cent of the lives of the 756 patients discharged from your hospital would have been lost were it not for efficient hospitalization and medical care. That gives

us a saving to your community in one year of \$450,000, three times what it cost to build your hospital and more than 25 times what it cost to operate it last year. The modern hospital is an economic necessity in a community that intends to keep pace with civilization. A sick person is a liability in any community. They spread the infection to those who come in contact with them and fill our poor houses and jails. The hospital relieves society in a large measure of this burden by making these persons productive units in society. The hospital is a positive force that promotes human welfare and happiness in a striking way.

I could talk about the nursing profession for an hour or more and not say enough. Its finest traditions have been preserved from the earliest Christian times by the Catholic Sisterhoods. There are some 40,000 of these devoted women in the United States today caring for the sick without any hope of reward other than the satisfaction that comes from serving suffering humanity in obedience to the command of the Master. That is the spirit which animates the whole nursing profession, but this was not always true. Hospitals fell into decay in Protestant countries after the Reformation. The state or voluntary organizations attempted to operate them and from 1650 to 1850 in England they were a disgrace to any civilization. What few hospitals we had in this country in the larger centers of population were not much better. The nursing was done by women of doubtful reputation, sometimes sentenced to this work by the courts. Naturally only the poorest and most helpless people went to hospitals and only because they had no other place to go.

Then about the middle of the last century a great personality appeared on the scene. Great movements in history have always been the expression of a great personality. She was a contemporary of the great trio I have mentioned who revolutionized the practice of medicine and she revolutionized the nursing profession. Florence Nightingale early showed her characteristic delight in helping the unfortunate. Her family did everything possible to dissuade one of her social position from being a nurse, but she would not be stopped. She took a course in nursing in Germany and when she returned to England in 1853 she reorganized a hospital and placed it in first class condition in less than a year.

In 1854 tales of the horrible suffering of sick and wounded British soldiers in the Crimean War at the hands of male nurses began to reach England and shocked the nation. Florence Nightingale offered her services to the British government and on August 24, 1854, she left London with a staff of 37 assistants and a ship load of hospital supplies. She reached Scutari in time to be of service to the great number of wounded from the Battle of Balaklava, famous for the "Charge of the Light Brigade" of poetic memory. Probably such confusion and suffering had never before been seen in



a hospital. Most of the surgeons were dead or dying; there were no medicines, beds, or cots; there were not even clean bandages for the wounded. She found on arrival that the death rate was 42 per cent, but her executive ability, resourcefulness, and enthusiasm were so great that she ultimately restored order and reduced the rate below five per cent. She came to be known by the sick and wounded soldiers as the "Lady With the Lamp" because she went about among them at all hours of the night to make certain none were being neglected.

Miss Nightingale was soon given entire charge of the hospital service of the British troops in the field and worked so unceasingly that, in the summer of 1856, she was prostrated and never regained her health. A British man-of-war was sent to bring her home and preparations for a great reception were made in London, but, with the modesty and self-effacement characteristic of the nursing profession, she slipped into England on a French vessel. The grateful English, however, raised a fund of \$150,000 for her, but she used the gift to found the Nightingale Home for Nurses at St. Thomas Hospital in London, in spite of her need for money. Though confined much of the time to her room, she continued to promote the reform of army hospital service and to advocate many measures for the improvement of public health. She supervised the planning of hospitals in Great Britain and other European countries and acted as expert adviser to the United States during the War Between the States. She became the leading authority of the time on all matters pertaining to the scientific care of the sick and was consulted by the authorities of many countries. Her numerous articles and books on nursing occasioned great popular interest in the subject. "Notes on Nursing," published in 1853, was used for years as a hand book by those in training for that profession.

Our own day is no less indebted to Florence Nightingale. Trained nursing, with all that implies for health and comfort, is the indispensable legacy of this courageous pioneer. Probably no other woman in the history of the world equalled her in the alleviation of human suffering and distress. Innumerable tributes to her were written, but doubtless the most beautiful was that of Longfellow in his poem "Santa Filomena."

We commemorate each year on May 12 the anniversary of the birth of Florence Nightingale as National Hospital Day. The 7,000 hospitals in the United States, with almost 1,000,000 beds, have open house on that day and everyone is invited to visit them. You should encourage the doctors and nurses in your hospital by a visit on May 12. They need this encouragement in the battle they wage for you with disease and the Grim Reaper night and day, year in and year out.

We are prone to take the light things of life too seriously and the serious things too lightly.

## Sir Josiah Stamp and Dr. M. S. Rice Speakers at Duke

Plans for Duke University's 82nd commencement have been perfected with the announcement that Sir Josiah Stamp, distinguished British economist, will deliver the commencement address and Rev. Dr. Merton Stacher Rice of Detroit, Mich., one of the outstanding leaders in the Methodist Episcopal Church, will preach the commencement sermon.



Sir Josiah Stamp, distinguished British economist (left), and Dr. Merton Stacher Rice, widely known Detroit minister, who will be the speakers, featuring Duke's eighty-second commencement are shown above.

Church, the author of more than half a dozen books on religious and social subjects and a preacher of highest standing, Dr. Rice is recognized as one of the outstanding men in his denomination. Detroit regards him as one of its most influential citizens.

He has been pastor of the Metropolitan church in Detroit since 1913. He was



Details of the complete commencement have not yet been announced. It is known, of course, that the alumni day events will be, as usual, among the outstanding features of the Duke finals. The reunion classes this year will be as follows: '68, '73, '78, '83, '88, '93, '03, '13, '18, '23, '28, '30, '32.

Not only will the members of the reunion classes have class meetings and dinners on Tuesday as usual, but they will unite with alumni generally in making the 1933 alumni-alumnae luncheon on that day the biggest and best in all the history of such occasions.

The complete program for the 1933 commencement will appear soon.

Dr. Rice is to be heard in the University chapel on Tuesday morning, June 6.

The address by Sir Josiah Stamp will be in Page Auditorium at 11 o'clock on Wednesday, the concluding day of commencement.

The noted Englishman is chairman of the London Midland and Scottish railway and is president of its executive body. He has held numerous prominent offices for the British government and other organizations.

He is an Englishman who has held, and is holding, high positions in the business world and who discusses business problems with rare insight. Born in 1880, he was educated at London University, where he received honors and prizes.

Five times a delegate to the general conference of the Methodist Episcopal

in Europe five months in 1917-18 as special representative of the International Y. M. C. A.

### A SWEETER SONG

As we look back and see  
Our dawn of liberty

In goodly land,  
Know well its vital cost,  
The stormy ocean crossed,  
How many lives were lost

In faithful stand,

A vision true wells forth  
In Southern clime and North  
Of richer life;

A higher way we see,  
Of truest liberty  
For all the noble free,  
Mid all the strife.

Depression fills each land,  
That we may understand  
In deepest soul—  
A grander Voice we hear,  
Bringing rich hope and cheer—  
Trust God and do not fear  
The final goal!

A safer life you'll know,  
If higher ways you go  
For all earth's time;  
Change ways to right from wrong,  
And days will not be long  
Till flows a sweeter song  
In tones sublime!

—James Monroe Downum.

# Children's



# Storyland

## NICHOLAS SPENDS THE NIGHT

By Luella Bruce Creighton.

All the Little Boy's animals sat in a row at the bottom of his bed.

"The Little Boy's growing up," the Blue Rabbit happened to mention to Bear.

"Nearly four, now," Bear said, a little sadly, because he had heard tell that when Little Boys are four, or nearly, their mothers begin to call them Nicholas, or Timothy, and they don't care so much for bears.

Nicholas, who used to be the Little Boy, came leaping upstairs, with his mother, looking very earnest and excited. He had a small black suitcase in his hand, and he plopped in the middle of the big, wide bed. All the animals sat still, staring. "Lo, Animals," Nicholas said, "I'm going away."

The Blue Rabbit twitched his ears, and said, "I hope he's going to take me."

Bear looked very pleased, and smiled to himself, confidently. "Well, I'll be glad to go away for a bit," he said. "One needs a change, in the spring."

"What do you think you'd better take?" the Little Boy's mother was saying.

"Oh, just my pajamas and slippers," he replied.

"And me," Blue Rabbit added, eagerly. Bear looked at Blue Rabbit reproachfully. "Taking me," he said, in a fierce whisper. Bear and Blue Rabbit looked most anxiously at Nicholas.

"Better take your bathrobe and your tooth-brush," the Little Boy's mother said.

So Nicholas ran and got his green tooth-brush, and put it in the little box that belonged to tooth-brushes, in the suitcase. Then he opened the clean-clothes drawer and got a clean pair of blue and white pajamas. Then he opened the clothes-closet door and pulled down his blue bathrobe. His mother helped him to fold them all straight, and pat them, when they got inside. It was the first time Nicholas had ever planned to be away for the night.

Blue Rabbit started at the suitcase until his ears (the beautiful ones, though limp) started twitching with excitement, all by themselves. Nicholas picked the New Bo-Bo up by his tail, and whirled him about in a circle, but he didn't seem to be thinking about him at all, really. The New Bo-Bo was asleep, of course, so it didn't really matter.

"Will you be taking an Animal?" the Little Boy's mother asked.

"No," said Nicholas, "I'm just going to take my engine, and the box of animal biscuits."

So they got the red engine, and the

## OUR ENGLISH

By Bernice Powell Peabody.

At home, my kitty's song's a mew;

In England mew's a stable;

It's hard to speak our language well

Unless you're very able.

Then, too, they say that roosters crow,

But crows don't crow—they caw.

Our English rides right up and down

Just like an old see-saw.

And funny how we say dogs bark,

When bark's part of a tree!

I think some one worked in the dark

Who made these words for me.

—Evangelical Messenger.

box of animal biscuits, and put them in the little black suitcase, and that was all it would hold. Nicholas closed the suitcase, and pressed the clasps down, and carried it all the way downstairs himself. His mother helped him on with his green coat, his green leggings and his new rubbers. Then there was a ring at the doorbell, and the car was there, with the Little Boy's friend Timothy (four), calling for him.

"Good-bye," said Nicholas, "I'll be away for tea and bath and bedtime, and I'll see you in the morning." He ran down the steps and into the car and away went the car and away went Timothy and away went the Little Boy.

It was very, very quiet in the house, as soon as the door was shut, and Nicholas had really gone. Only upstairs, in his room, all the animals sat in a sad row, saying softly and with sorrow,

"He took an engine, instead of us,

He took an engine, instead of us."

The Little Boy's mother came up the stairs, and into the room. She straightened the yellow cover, and put the New Bo-Bo back in his place, and scratched Bear's chin and folded Blue Rabbit's beautiful ears.

"It's dreadfully quiet in here," Nicholas' mother said.

It wasn't quiet in the back seat of the car where Nicholas and Timothy were, because they were playing that the car was just an aeroplane, flying all over the world, and Timothy and Nicholas were the men who called the names of the stations. The aeroplanes made so much noise that they both had to shout together, as loudly as they could, all the time. It didn't seem to be very quiet in

Timothy's playroom, either, as soon as they got out of their aeroplane and lifted out the baggage, and started to play until tea-time.

"What did you bring to play with?" Timothy asked.

"Only my red engine," Nicholas said, "and the box of animal biscuits."

"I'm the man with the green engine, and you're the man with the red engine."

"We'll put down the tracks, and play clissions."

"Clissions! Clissions!"

Timothy and Nicholas put the track down on the play-room floor in a great big longish circle, which was very good for clissions. Then they played clissions harder and faster, till the spring on Nicholas' engine broke, and it wouldn't go any more.

Nicholas looked at it, and said, "Next Christmas Santa Claus could get me another one," and he put the broken engine on the cupboard. But it seemed quite a while to wait, because it was nearly tea-time then. So Timothy and Nicholas pretended they were giants, and Timothy ate a lion, and Nicholas ate a giraffe. And Timothy said, "Oh, well, we could put all my animals in cages, and it could be a zoo." So they got all the long thin blocks and made flat cages on the floor, for Timothy's animals to be a zoo. And the animals pretended that they couldn't step over the blocks, because they liked being a zoo.

Nicholas said, "I should have brought my animals," and Timothy said, "If you had your animals we could have two zoos." Nicholas looked at the zoo and said, "If I had an aeroplane I could just go home and get my animals, to make a bigger zoo." Timothy and Nicholas looked at the zoo.

"Tea is ready," Timothy's mother said. "The zoo is too small, you see," Timothy said.

"I should have brought my animals, too," Nicholas said, anxiously, "in my suitcase with the tooth-brush, I should have brought my animals."

Timothy's mother looked grave. "It would be a better zoo," she said.

"The engine's broken," Nicholas said. Timothy's mother picked it up.

"It won't go," Nicholas said, and ran up to tea, with Timothy.

It was so quiet in the Little Boy's house that all the animals jumped when the telephone rang.

"Probably the Little Boy, wanting me to come over," Blue Rabbit said.

"I could go, of course, if it should be Nicholas needing me," Bear said.

"He's sure to want me before he goes to sleep," the Old Bo-Bo announced,



proudly. But he didn't sound really sure. The New Bo-Bo woke sadly up to say, "He took the engine, instead of us."

Then the animals heard Nicholas' mother come rushing up the stairs.

"Come on, animals!" she said, and she gathered them all up, Bear and Old Bo-Bo, and New Bo-Bo, and Blue Rabbit, and the smiling brown velvet Susie doll, just for good measure.

"The engine broke," she explained, "and you're needed for the zoo."

So the animals all sat in the back of the car, just like Nicholas and Timothy did, only they didn't know it was an aeroplane. Bear talked all the way about traveling that he had done when he was younger. Only nobody listened to him at all, because they were all saying to themselves, "The engine broke, the engine broke, and we're needed at the zoo."

After tea, when Timothy and Nicholas came down again to the playroom, there were two zoos. Nicholas said, "Oh, my animals came here, that is nice. I think they came in their aeroplane." And Timothy and Nicholas played zoos and feeding the animals until it was bath-time.

Nicholas was the guest, so he had his bath first, and Timothy gave him a red canoe to sail while he was having it. Then Timothy had his bath, and Nicholas stood on a stool and brushed his own teeth with his green tooth-brush that he took out of its box.

There were two brown beds in Timothy's room. Nicholas chose to sleep in the one with the yellow comforter, because it looked like his at home. And Timothy chose to sleep in the one with the green comforter, because it was his own bed anyway.

When they both got in, Timothy's mother brought all the animals up from the zoos. Nicholas' zoo sat on the foot of his bed, and Timothy's zoo sat on the end of his bed.

"Good-night and bood-bye," Timothy's mother said, and went downstairs.

"We were giants in the play-room, weren't we, Timothy?" Nicholas said.

"And I was a giant and ate a lion," Timothy said.

"And I was a giant and ate a giraffe."

"Only animal biscuits."

"Not real animals, like our zoos."

And then Nicholas and Timothy went to sleep. And the zoo on Timothy's bed went to sleep. But the zoo on the yellow comforter stayed awake a long, long time.

"The engine broke," they said. "The Little Boy took the engine instead of us, and the engine broke."—The New Outlook.

#### STRANGE FISHERMEN

By Emma Florence Bush.

Once upon a time a little boy went fishing with his grandfather, and a new fishing-pole. They went across the meadow, along a road, over a bridge, up a lane, over a rail fence into a valley, and came to the stream where grandfather had fished ever since he was a little boy. Grandfather put the bait on the hooks,

and pretty soon the little boy caught a small fish. Then he caught a larger one, then another and another.

"Ah," said grandfather, as he put the new bait on the little boy's hook, "I see another fisherman having good luck without any bait at all."

"Where?" asked the little boy.

"Up in a tree," said grandfather.

The little boy looked and saw a large bird, with a short tail and a long bill, and a suit of gray and blue feathers with touches of black and white. All at once, while the little boy was watching, the bird darted into the water and out again to the tree. He had a fish in his bill. He rapped it against a tree and then ate it.

"That is a Kingfisher," said grandfather. "He sees the fish in the water and dives in for it. He is so quick he almost always catches it before it swims away."

"There is another bird that catches fish," said grandfather, "but not with his beak. He catches them with his claws, which are long, curved, sharp, and rough on the under side. He is called the fishhawk or osprey."

"Tell me about some more fishers," begged the little boy.

"There are sea-gulls," said grandfather. "They live on the shores of the ocean and do their fishing there, or in the rivers that flow into it. But the most wonderful fisherman I know of is a spider."

"A spider!" exclaimed the little boy.

"Yes," answered grandfather. "This spider is a native of South Africa. It makes its home in rocky gorges where there are streams of water. It is very large—about four inches across when its legs are stretched out. It places itself at the edge of the water, anchors itself to a stone or a pebble by two legs, and spreads the others out in the water. There it stays, perfectly motionless, until a small fish swims underneath its legs. Then, quick as a flash, the legs twine themselves around Mr. Fish, and the spider has his dinner."

"I like to fish with a line best," said the little boy as he and grandfather wound up their lines and started for home with the fish they had caught, "and I like them best to eat when grandmother cooks them."—Zion's Herald.

It was little Muriel's first visit to church and she was somewhat awed by the solemnity of the occasion. "Mamma," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"—Selected.

Teacher—"Now tell me what were the thoughts that passed through Sir Isaac Newton's mind when the apple fell on his head."

Boy—"I guess he felt awful glad it wasn't a brick."—Pacific Methodist Advocate.

D. M. De Vitt, 70, is much improved after a fall in a bathtub last week.—Ft. Worth (Tex.) paper.

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Winston-Salem-Lewisville	May 4
Raleigh-Banks	May 4-5
Six Months-Pine Bluff	May 5-10
Statesville-Central Church, Mooreville	May 5-10
Rocky Mount-Norlina	May 10-11
Charlotte-Wadesboro	May 16
Elizabeth City-Columbia	May 16-17
Asheville-Hendersonville	May 16-17
Gastonia-Palm Tree, Belwood Ct.	May 16-17
New Bern-Goldsboro	May 18-19
Elizabeth-Thomas	May 22-23
Fayetteville-Troy	May 23-26
Mt. Airy-Jefferson	June 26-27

### North Carolina Conference

#### DURHAM DISTRICT

M. C. Smith, P.E., Durham, N. C.

#### SECOND ROUND-IN PART

Pittsboro, Hickory Mt., 11	May 7
Duke's Chapel, 7:30	7
Siler City, 7:30	10
Haw River	13
Calvary, 11	14
Sum, 3	14
West Durham, 11	15
Carr, 8	21
Hillsboro, 11	28
Massey-Andrews, 3:30	28
Carboro, 8	28

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 715 W. Church Street,

#### FIRST ROUND-IN PART

Swan Quarter, Soule, 11	May 7
Matamoras, England, 3	7
Fairfield, 7:30	7
Pantego-Belhaven, Pantego, 7:30	8
Rath, Bath, 7:30	9
Washington, 7:30	10
Edenton, 7:30	11
Perquimans, Woodland, 11 and 2	13
Perquimans, Woodland, 11	14
Columbia, 7:30	15
Ashoke, Harrellsville, 11	20
Murfreesboro, Union, 11	21
Aulander, Lewiston, 3 and 7:30	21
Gates, Harrellsville, 11 and 2	26
North Hates, Parkers, 11	27
North Gates, Parkers, 11	28
Elizabeth City district conference will be held at Columbia, May 16 and 17	

#### FAYETTEVILLE DISTRICT

J. C. Wootten, P.E., Fayetteville, N. C.

#### SECOND ROUND

Rowland, Centenary, a.m.	May 7
Red Springs, p.m.	7
Parkton, Marvin, a.m.	14
Fayetteville Ct., Cumberland Mills, p.m.	14
Wadesville, a.m.	21
Mt. Gilead, p.m.	21
Jonesboro, Broadway, a.m.	27
Hemp, Pleasant Hill, a.m.	28
Robards, p.m.	28
Piedmont, afternoon	28

#### NEW BERN DISTRICT

T. M. Gray, P.E., New Bern, N. C.

#### SECOND ROUND

Snow Hill, Jerusalem, 11	May 7
Koketon, Maur, 7	7
Aiden, 8	12
Grifton, 11	13
Seren Springs, 11	14
North, Campbell's Creek, 11	20
Grimsland, Wharton, 11	21
Fremont, Black Creek, 11	24

Pikeville-Elm Street, Pikeville, 8	26
Mt. Olive Clapp, 11	27
Mt. Olive Ct., Bethel	28

#### RALPHEN DISTRICT

F. S. Leve, P.E., Raleigh, N. C.

#### SECOND ROUND

Credmoor, Banks, 11	May 3
District Conference, Bank's Chapel	4-5
Piquay, Olive Branch, 11	7
Wendell, 7:30	7
Garner, 11	14
Bailey, Mt. Pleasant, 7:30	14
Youngville, Bonn, 11	21
Franklinton, 7:30	21
Ervin, 11	28

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

#### SECOND ROUND

Halfway, Taber, 11	May 7
Rocky Mount, First Church, 7:30	7
Stantonburg, 11	14
Elm City, 7:30	14
Wilson, 7:30	15
Warren, Reddell, 11	26
Warrenton, Warren Plains, 11	27
Weldon	28
Roanoke Rapids, 7:30	28

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### SECOND ROUND

Town Creek, Wayman, 1	April 30
Carver's Creek, Carver's Creek, 2	30
Hallsboro, Peace, 4	30
Roseboro, Hall's, 11	May 7
Stedman, Taber, 3	7
Clinton, 7:30	7
Wallace-Rose Hill, Wallace, 11	14
Grace, 8	14
Jacksonville-Richlands, Richlands, 11	21
Mayaville, 3	21
Swansboro, 7:30	21

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Litaker, P.E., Asheville, N. C.

#### THIRD ROUND

Elk Mountain, 11	May 7
Fletcher, 3	7
Black Mountain, 8	7
Hendersville, 8	8
West Asheville, 8	10
District conference at Hendersville, May 16 and 17.	
Rockingham, a.m.	28

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

#### THIRD ROUND-IN PART

Brevard Street, 11	May 7
Pineville, Marvin, 3	7
Chadwick, 7:30	7
Bethel (dedication of church and Q. C.), 11	14
Waxhaw, Heath Memorial, 3	14
Dilworth, 8	15
Matthews-Indian Trail, Matthews, 11	21
Unionville, Oak Grove, 3	21
Hawthorne Lane, 8	21

Ansonville, Salem, 11	June 4
Peachland, Fountain Hill, 3	4
Big Springs, 8	4
Lilacville, Forestville, 11	4
Morven, Shiloh, 3	11
Wadesboro, 8	11
Prospect, Trinity, 11	18
Weddington, Helron, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Polkton, Mt. Vernon, 2:30	25
Spencer Memorial, 8	25
Ashcroft, 8	25
Morven, Shiloh, 3	25
Wadesboro, 8	28

District conference meets in a one day session at  
Wadesboro, Tuesday morning, 9:30 o'clock, May 16.  
Bishop Moulton will preside.

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 608 S. York St., Gastonia, N. C.

#### THIRD ROUND-IN PART

Rock Springs, Rehobeth, 3 and 11	May 6-7
Cramerton, 7:30	7
McGenville, 11	14
Bradley Memorial, 7:30	14
Shelby, Central, 11	21
East End, 7:30	21
Smyre, 11	28
Pallas, 3	28
Mount Holly, 7:30	28
Pokville, Rehobeth, 11	June 4
Belwood, Double Shiloh, 3	4
Bessener City, 7:30	4

Gastonia district conference will be held at Palm Tree  
church, on the Belwood circuit, Tuesday and Wednesday,  
May 16 and 17.

#### GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit Ave., Greensboro, N. C.

#### THIRD ROUND

Ramsey-Franklinville, Franklinville, 11	May 7
West Greensboro, Grooms, 3	7

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Centenary, Centenary, night	7
Asheboro, First Church, 11	14
Randolph, Fairview, 3	14
Calvary, Calvary, night	14
College Place, College Place, 11	21
Stokesdale, Glenoco, 3	21
Proximity, Proximity, night	21
High Point, Main Street, 11	28
Caraway Memorial, Caraway Memorial, night	28
June	
Mt. Pleasant, Mt. Pleasant, 11	4
Reidsville, Central, 11	11
Reidsville, Central, 11	11
Ruffin, Hickory Grove, night	11
The district conference will be held at Rameur May 23 and 24.	

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
SECOND ROUND

Morganton, First Church, night	5
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## MOUNT AIRY DISTRICT

W. E. Posey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Leaksville, 11	7
Draper, 3	7
SPAY, 7:30	7
Elkin, 11	14
Jonesville, Ebenezer, 3	14
Rockford Street, 7:45	14
Todd, Calvary, 3 and 8 (Saturday)	21
Boone, 11	21
Watauga, Salem, 3	21
Anarat, Carter's, 11 (Saturday)	27
Mt. Airy, Central, 11	28
Mt. Airy, Central, 8 (commencement sermon)	28
June	
Wilkesboro, Boaring River, 11	4
Moravian Pkby, Adley, 3	4
North Wilkesboro, 8	4
Jefferson, Orion, 11	11
Warraville, Clifton, 2	11
Creston, Creston, 3	11
Helson, Baldwin, 3 (Saturday)	17
Laurel Springs, Chestnut Hill, 11	17
Sparks, Walnut Branch, 2:30	18
Bishop Mounon, In festival at Mt. Airy	18-25

District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

Cool Springs, Clarksburg, 11	7
Olin-Turnersburg, 3	7
Faylesville-Carson's Chapel, 11	14
Statesville, Race Street, night	14
Malden, May's Chapel, 11	21
Bethel-Fairgrove, Fairgrove, 3	21
Hickory-Westview, night	21
Granite Falls, 11	28
Hudson, Mt. Herman, 3	28
Highland-Rhoads, Rhoads, night	28
June	
Dudley Shoals, Cedar Valley, 11	4
Taylorville, Marvin, 3	11
Mt. Zion, 11	11
Davidson, Huntersville, 3	11
Stony Point, 11	18
Hildreath, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25
District conference, Central church, Mooreville, May 9-10.	

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Canton, 11	7
Waynesville, 7:30	7
Elkton, 11	14
Franklin, 7:30	14
Robbinsville, 11	21
Brason City, 7:30	21
Mayon Ct., 11	28
Franklin Ct., 3 or 7:30	28

4 Delegates to the district conference will be elected at all the above appointments.

## WINSTON-SALEM DISTRICT

Loy O. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Centenary, 11	7
Burkhead, 7:30	7
Hanes-Clemmons, Hanes, 11	14
Arden, 7:30	14
Coolemans, 11	14
Advance, Mocks, 3	21
Grace, 11	28
Kennelwood, Shady Grove, 3	28
Sedge Garden, Bunker Hill, 7:30	28
June	
Davie, Oak Grove, 11	3
Davidson, Centenary, 11	3
Weldon, Vernon, 7:30	11
Thomasville, Prospect, 11	10
Thomasville, Main Street, 11	11
Trinity, Johnston, 3	11
Greensboro, 11	11
Erlanger, Reeds, 11	11
Ogburn, Shiloh, 7:30	18
Waketown, 11	25
Forsyth, Marvin, 7:30	25

## STRANGE WILL OF JASON BRIDGES

(Continued from page 9)

I won't bother you with them. Anyhow, things will begin to pop soon after you get there, and that'll be in about two minutes. But there's just one other thing I will say. Those two Jasons love each other a heap more than they suspect, and that's why the old man will wish he'd never seen this day, unless he changes his mind when he talks to you. The whole business is up to you, and, at that, I can see it's none of your business at all, except in a business way, if you get what I mean."

Well, I did, and I didn't.

Let me ask you just one question," I said, as we turned into a tree-bordered drive, with a sizable white house sitting, low and snug, in the distance, looking as if it had been planted there a hundred years ago and had thrust its roots deep into the soil.

"You don't think the old gentleman is getting a bit soft in the head? Because, in that case, the law might have something to say about what he seems to be planning for today."

"O, no; nothing like that. His head's hard enough, worse luck. But he has bad sinking spells every little while, and he may have one some of these days and never come out of it. He's afraid of that, and he wants things fixed right off. That's why I'm hoping you might be able to say something while you're here. Suppose he should drop off while he's in one of his tantrums; not today, but after you've got his will changed."

The car stopped, and we got out at a side door. A tall young fellow and a girl who stood behind him were waiting for us.

"Good morning, Mr. Bishop," said the young man. "Mother has sent me to take you to your room. You'll be ready for breakfast after your ride."

Then he introduced the girl. "This is Miss Turnau, from Chicago."

"I've been hearing about you both from my friend Burton," I said. "O, nothing scandalous. Quite the contrary." And that seemed to put us on friendly terms at once.

As young Jason took my bag, I asked him, "Is your grandfather confined to his bed?"

"Yes, but he's pretty vigorous, at that. He won't be awake for an hour or so; sleeps late. His room is on the other side of the house, but we shouldn't wake him even if we were nearer."

Breakfast was welcome, and good enough for any sort of bishop. Over it presided a round-faced matron of fifty or so, Mrs. Beck, Jason's mother. His father, I learned afterward, had died in the influenza year.

Right after breakfast I asked if I could use a telephone, and found it in a little closet under the stairs, so by eight o'clock I had quietly told the preacher at Oakridge I was not far away, and would be on hand for my engagement in the afternoon. Then I was taken to the room of my "client."

(To be continued)

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## ✠ IN MEMORIAM ✠

**SECHRIST**—Lewis Sechrist, a good man and a faithful member of Epworth church of the Mt. Airy circuit, passed to his reward on April 4, 1933, being in his eightieth year. The widow and seven children survive. The funeral was conducted by the pastor and the body laid to rest in the church cemetery.

R. E. Ward.

**O'NEAL**—Fields O'Neal was born at Nag's Head, N. C., June 27, 1861, and died at Carolla, N. C., February 1, 1933. He was married to Roseleth R. Griggs February 27, 1884. He leaves two children, Edward and Floyd O'Neal, both of Carolla; one adopted child, Minnie O'Neal Howett, of Washwoods; two brothers, Bailey O'Neal of Norfolk, Va., and N. H. O'Neal of Elizabeth City, N. C., and two sisters, Nancy Melson of Norfolk, Va., and Mary Beasley of Lauenburg, and three grandchildren.

Brother O'Neal was a good man. He joined the church in early childhood and was a faithful and devoted servant of God until death came and took him to God. He was a friend to all whom he knew. It was a blessing to be associated with him, and to be with him in his home or in the house of God. He was always the same in God's service. For a long time he served faithfully on the board of stewards of his church.

May our heavenly Father comfort the bereaved family.

A. W. Price.

**NICHOLS**—Mrs. Eliza Chandler Nichols was born in Person county July 6, 1843, and died November 26, 1932, in the ninetieth year of her life. She moved here when about six years of age and lived here the remainder of her life. She was married in December, 1867. If she had lived one week longer she would have been married 65 years and a widow 40 years. Sister Nichols joined Fletcher's Chapel Methodist church in 1874 and remained a faithful member to her death. As long as her health permitted she was a loyal, devoted, hard working member, always interested and desiring to do those things to help build the kingdom of God on earth. She never desired to make a show, but was always a good Christian in the home and everywhere else.

She leaves four children, J. C. and J. W. Nichols, Mrs. E. A. Perry and Miss Margaret Nichols. Her funeral was conducted by her pastor on Sunday, November 27, 1932, at the home and buried in the Nichols family graveyard. We expect to meet her in our Father's house.

B. H. Black, Pastor.

**VARNER**—After an illness of a few hours Mrs. Rebecca Frances Varner passed to her eternal reward on January 20, 1933. She was the daughter of the late Mr. and Mrs. Stanford Poe and was born in Chatham county, N. C., October 28, 1859.

Mrs. Varner was converted and joined the Methodist church at Cedar Falls in 1877 and remained a faithful Christian until her death. She was twice married, first to Mr. George Brown in 1894. Brother Brown passed away in 1898. Her second marriage was to Mr. Richard Varner of Guilford county in 1906. Brother Varner died in 1914. After his death she made her home with her brother, Rev. Levi Poe.

It was the writer's privilege to know Mrs. Varner since his boyhood days. I think I can truthfully say that she was a devout Christian. She loved God and his church, and was always ready to do what she could to maintain the church.

She delighted in doing good and making others happy.

She is survived by two brothers, Rev. Levi Poe of near Hickory and Rev. E. J. Poe of Thomasville. We laid her body to rest in the Fair Grove church cemetery on the afternoon of January 21 in the midst of the congregation and sorrowing friends.

L. L. Smith.

**WINBORNE**—Mrs. Nannie Bell Winborne, wife of Joseph H. Winborne, passed to her reward February 20, 1933, being in her 65th year. For two years she had been in declining health, the last two months of which she was confined to her bed. Though suffering intense pain for these last months, she bore it patiently.

In her girlhood days she professed faith in Christ and joined the Methodist church at Harrelsville, N. C., of which church she lived a faithful member until death. Her home was always open to the preachers and she was delighted when they called.

She leaves seven children and five grandchildren to mourn their loss.

Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us—  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When the days of life are fled;  
Then in heaven with joy we'll greet thee,  
Where no farewell tears are shed.

Her children.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Biscoe Methodist church, wish to pay loyal tribute to our beloved co-worker, Mrs. A. W. Burt, who departed this life April 15, 1933. Therefore we resolve:

First, That her unwavering devotion to her church and her missionary society through a number of years is evident in every department, and her absence leaves a void that presents a difficult problem.

Second, That we are grateful for the positive Christian influence she has left in her home, her church and her community.

Third, That we hereby extend our heartfelt sympathy to the bereaved son and we commend him to that source from which she drew strength in the deep sorrows that were hers.

Fourth, That a copy of these resolutions be sent to the son, one to the local paper, one to the North Carolina Christian Advocate, and one to be recorded in our minutes.

Mrs. W. B. Hicks,  
Mrs. R. T. Ratts,  
Mrs. Van B. Hix,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his wise providence has removed Mrs. Nancy Mitchell from the church on earth to the church in heaven; and

Whereas, Mrs. Mitchell was an active and most helpful member of the Ladies' Aid Society of Lillington Methodist church; therefore be it resolved by our society:

First, That we bow in submission to God's will.

Second, That we are grateful for her long and helpful Christian life.

Third, That we hereby extend our sympathy to the bereaved family.

Fourth, That a copy of these resolutions be sent to the Harnett County News, the North Carolina Christian Advocate, a copy be spread upon the minutes of the society, and that a copy be sent to the family.

Mrs. C. H. Biggs,  
Mrs. Eula Parker,  
Mrs. W. R. Cranford,  
Committee.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MAY 11, 1933

Number 19



MISS EMMA BLANCHE WARREN, MAY QUEEN, GREENSBORO COLLEGE, MAY 6, 1933

## CONFERENCE TREASURER'S MID-YEAR REPORT, MAY 3, 1933

### General and Conference Work

	Disbursements	Receipts
Total collected to date .....		\$11,049.19
Distributed to general boards .....	\$ 5,500.00	
Loaned to General Board of Missions ..	5,000.00	
Unpaid checks returned .....	128.34	
Balance on hand .....	420.85	
	\$11,049.19	\$11,049.19
<b>Expense Account</b>		
Brought forward .....		2,325.66
Balance paid for 1932 conference enter- tainment and printing .....	1,547.49	
W. L. Sherrill, 1932 office expense ....	27.42	
W. L. Sherrill, 1932 office expense ....	27.42	
Postage, Treasurer's office .....	33.44	
Premium Treasurer's bond .....	50.00	
Balance due auditor .....	20.00	
Safety deposit box rent .....	2.20	
Check tax .....	1.64	
D. B. Maggs, Conf. expense .....	10.00	
Balance on hand .....	453.47	
	2,325.66	2,325.66
<b>Chapel Hill-College Place</b>		
Received to date .....		398.94
Paid Chapel Hill Church .....	239.36	
Paid College Place Church .....	159.58	
	398.94	398.94

It have not included statement of amounts sent to me by mistake for Kingdom Extension, Golden Cross, etc., etc., and transmitted by me to proper custodians.

Our funds are handled by Wachovia Bank and Trust Co., and Charlotte National Bank; both wide open. Not a penny has been lost.

With our excellent and expensive business system functioning through presiding elders, pastors, treasurers and printed statistics, nothing should go wrong, mistakes be uncorrected, or any doubt allowed to undermine confidence. I am always glad to have questions about our finances.

E. O. Cole, Treasurer.

## MINING FOR MISSIONS

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and tablets, all jewels of gold, and every man offered an offering of gold unto the Lord." (Exodus 35:22).

Hidden away and forgotten by the present generation, old trunks and boxes are expected to give forth old breastpins, rings, watches, bracelets, chains, spoons, and even spectacle frames, collar and cuff buttons, in such volume as to insure missionaries abroad of the continuing interest of the Methodist church at home in the maintenance of missionary front lines.

The Methodist church is on a treasure hunt, and it is asking every member to become a miner for missions, searching every home from top to bottom, ransacking every chest, drawer, nook and cranny for bits of old gold, silver and platinum, to be transmitted into missionary money that will help preach the gospel around the world.

Broken and discarded articles, treasures of other generations whose sole value lies in the bit of gold that may lie within them; heirlooms lost to service in a modern generation that has no use for heavy silver of ancient pattern; and even up-to-date jewelry, sacrificed to the crying need on the part of the church's missionary program, pouring into missionary headquarters here, will reveal by June 15 just how great is Southern Methodism's interest and belief in missions, leaders declare.

## SPECIAL NOTICE TO THE ASHEVILLE DISTRICT

The young people of Asheville district are to have charge of the evening service at district conference Tuesday evening, May 16, at eight o'clock at Hendersonville. The program which they will present is built around the theme: The Challenge of the Church to the Youth of Today. Four phases of the work of the church in its challenge to the youth are to be considered, namely: the work of missions, of Christian education, of the pastorate, and of personal evangelism. Four young people of Asheville district are each to speak on one of these subjects.

It is expected that the Weaver College Glee Club will be present to render special music, and it is hoped also that we will have the Hendersonville high school symphony orchestra.

This is an opportunity for the members of the conference, the people of Hendersonville, and others to understand how the church appeals to today's youth, and how that appeal is being met. Especially are the young people of Asheville district urged to attend that service next Tuesday night at Hendersonville.

J. G. Huggins, Jr.

## DUKE COMMENCEMENT SPEAKERS

Plans for Duke University's 81st commencement have been perfected with the announcement that Sir Josiah Stamp, distinguished British economist, will deliver the commencement address and Rev. Dr. Merton Satcher Rice of Detroit, Mich., one of the outstanding leaders in the Methodist Episcopal Church, will reach the commencement sermon.

Dr. Rice is to be heard in the University chapel on Tuesday morning, June 6.

The address by Sir Josiah Stamp and the graduating exercises will be at 11 o'clock on Wednesday, the concluding day of commencement.

The noted Englishman is chairman of the London Midland and Scottish railway and is president of its executive body. He has held numerous prominent offices for the British government and other organizations.

Five times a delegate to the general conference of the Methodist Episcopal Church, the author of more than half a dozen books on religious and social subjects and a preacher of highest standing, Dr. Rice is recognized as one of the outstanding men in his denomination. Detroit regards him as one of its most influential citizens.

## RUTHERFORD COLLEGE COMMENCEMENT

Friday, May 19

8:00 p. m. Declamation and oration contests.

Saturday, May 20

8:00 p. m. Commencement play.

Sunday, May 21

11:00 a. m. Baccalaureate sermon by Dr. E. K. McLarty, pastor of First Methodist church, Shelby, N. C.

8:00 p. m. Commencement sermon by the Rev. L. B. Hayes, presiding elder of the Waynesville district.

Monday, May 22

11:00 a. m. Class day exercises.

1:00 p. m. Alumni banquet. Address by Hon. J. D. McCall, Charlotte, N. C.

Tuesday, May 23

11:00 a. m. Graduating exercises. Address by Dr. H. E. Jensen, professor of sociology, Duke University.

2:30 p. m. Annual meeting of the board of trustees.

## SUPPORTS STAND OF BISHOP MOUZON

At the second quarterly conference held on May 1, Wilmington district, Trinity Methodist church, W. C. Martin, elder, presiding, the following resolutions were adopted:

"Resolved, The membership of the quarterly conference of Trinity Methodist church, Wilmington district, collectively and individually assert cordial sympathy with and support of the views of Bishop Edwin D. Mouzon as set out in the North Carolina Christian Advocate, issue of April 27, 1933, on the sale and use of beer.

Resolved, This expression of sympathy and support shall be published to the membership of Trinity church, and a copy forwarded to our worthy bishop."

The board went on record unanimously concurring in these resolutions, and, as instructed, a copy is being sent to Rev. M. T. Plyler of the Advocate at Greensboro, N. C.

Board of Stewards, Trinity Methodist Church.  
J. R. Chasten, Secretary.

## "LAMBS RUSH AGAIN TO THE MARKET"

The first and most natural consequence of the new embargo on gold exports and the announcement of the proposed plans of inflation was a stock market boom which carried all important issues to higher quotations than they had shown since the brief activity which occurred six months ago. A five-million share day was followed by a seven-million share day on the New York stock exchange, and then the rush to turn paper profits into cash checked first the advance in prices and then the volume of trading. The interesting thing, and the disheartening thing, is to observe the eagerness with which the lambs plunge back into the market the moment there is the rumor of a rise. A burnt child may dread the fire, but a shorn lamb recovers his fear of the shearer as soon as he has raised another wisp of wool.—The Christian Century.

## NEW BERN DISTRICT CONFERENCE

The New Bern district conference meets in St. Paul church, Goldsboro, on Thursday, May 18, at 9:30 a. m.

I am asking the pastors who have not already done so, please to send me the names of the delegates and charge lay leaders who expect to spend the night with us.

We are expecting a great district conference; and I presume you will have further notice about this conference. We want you to know that the connectioal brethren will have a cordial welcome with us. Brother Plyler, if you plan to spend the night in Goldsboro, I am sure your friend, Brother B. B. Thompson, will expect to have the pleasure of entertaining you.

O. W. Dowd.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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GREENSBORO, N. C., THURSDAY, MAY 11, 1933

Number 19

## WINSTON-SALEM JOURNAL SPEAKS ITS OWN MIND AND OURS, TOO

It is not an accident that the same legislature that has repealed prohibition and given aid and comfort to race-track-gambling is about to destroy—or at least cripple disastrously—the public school system of North Carolina.

This commonwealth never made much real progress in public education, or any other sort of social progress, until the people wrested control of the state government from the liquor traffic. That was in 1908. Most of our advances in education and social welfare have been made since that date.

Nobody who is familiar with the history of this state should be surprised, therefore, that the moment the forces favoring the liquor traffic regain control of the legislature the schools again find themselves in grave danger.

A quarter of a century ago, when our ideals were exalted, the same people who voted liquor out, voted schools in. Today the same legislature that is voting booze in is about to vote schools out.

Public schools and the legalized liquor traffic never have been on friendly terms. Fundamentally they move in opposite directions. One would protect and save children. The other would expose to danger and destroy children.

It is not at all strange, therefore, that a North Carolina legislature which seems to have booze uppermost in its mind is giving schools a secondary position in its thinking.

This is not true only of North Carolina. The record reveals that no nation on earth has ever made such advances in the education of youth as the Republic of the United States has made since the abolishment of the legalized liquor traffic by the ratification of the Eighteenth Amendment.

Certainly no state in this Republic has made more progress in public education than North Carolina has made since her people arose in their wrath and might and might and drove the liquor traffic from her borders 25 years ago.

From that day to this it has been a steady, forward march for schools in this commonwealth. And every step was taken by popular vote. There is hardly a community in North Carolina that has not at some time in the last two decades voted for taxes or bonds to improve schools.

Now the legislature that gives us beer and insists that people shall have a speedy new chance to vote on repeal of prohibition for the liquor traffic—this same legislature proposes to undo all the elections for schools that have been held in every city and county in the commonwealth.

It proposes that never hereafter shall any city, county or district spend a dollar for the improvement of their schools without a new election on that issue—a new vote

of the people. No matter if money by the millions has been spent for roads, for court houses, for prisons and reformatories without a vote of the people. If schools are the issue, the people must vote before one cent is expended.

This proposition means that the whole battle for schools, which we thought had been fought and won long ago in North Carolina—the battle for the very life of our schools—must be fought all over again. And fought at a time when leading politicians are rallying all their forces for the liquor traffic—for distilleries and liquor stores, dispensaries, saloons, or whatever they call the places in which the booze will be sold.

May the God of Wiley, of Aycock and of McIver help North Carolina for our children's sake and for the sake of Him who was their first Great Friend.

## JUDGE A. M. STACK REBUKES A GUILFORD COUNTY JURY THAT ACQUITS A MURDERER

A Guilford county jury that acquitted John Harris of High Point last Friday received a sharp rebuke from the presiding judge in the following unmistakable language:

"Gentlemen of the jury, you have made a very great mistake. Your verdict is an absolute miscarriage of justice. This defendant was clearly guilty of murder in the first degree, and your verdict is totally a miscarriage of justice. The defense set up was absolutely ridiculous, and his contentions about the matter are totally absurd. He got his pistol, armed himself, and went there to kill that man deliberately, and did kill him. He was, therefore, guilty of murder in the first degree. I never have been so surprised in all my experience at the bar or on the bench at a verdict of a jury as I am in this case. It looks like the law against capital punishment is enforced, as some one said not long ago, unfairly against the weak and the poor and helpless.

"Mr. Sheriff, take this defendant in custody and hold him in a bond of \$1,000 justifiable, to be approved by the clerk, to answer a bill for carrying a concealed weapon. Mr. Solicitor, send a bill to the grand jury this afternoon. I will order him in jail until it is further looked into.

"That poor darkey was shot down in his own home, inside his own door, by a man that was mad with him and armed with a pistol, and yet the jury brings in a verdict of not guilty. He goes down there and kills him. He claims that he went and got his pistol to kill a cow. That is absolutely absurd. Claiming that he was going to catch a cow in a Ford automobile, it is absurd and ridiculous.

Mr. Clerk, notify the board of county commissioners that the court suggests that the names of these jurors be taken out of the jury box.

"The enforcement of the criminal law in some instances is a disgrace to the state—a disgrace in that juries render verdicts wholly and entirely contrary to all the evidence in the case.

Members of the jury were W. E. Pearson, A. C. Paisley, J. W. Gilreath, J. F. Gay, C. F. Ridge, J. F. Troxler, Jr., A. B. Isley, F. L. Atkinson, A. T. Walker, A. L. Wooters, Claudius Dockery and W. B. Delk.

## FAYETTEVILLE DISTRICT MEETING

The Fayetteville district meeting will be held at Rockingham on May 16, opening at 9:30 o'clock. The Rockingham ladies and the Richmond zone ladies will serve the luncheon at the noon hour. Mrs. A. M. Gates and Miss Alice Green will be on the program. There will be a general discussion of zone and departmental affairs, as well as matters pertaining to the district work.

Mrs. M. T. Plyler.

### For All Mothers—A Prayer

O God, we offer thee praise and benediction for the sweet ministries of motherhood in human life. We bless thee for our own dear mothers who built up our lives by theirs; who bore us in travail and loved us the more for the pain we gave; who nourished us at their breast and hushed us to sleep in the warm security of their arms. We thank thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother love. We pray thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward. And if the great treasure of a mother's life is still spared us, may we do for her feebleness what she did for ours.

We remember before thee all the good women who are now bearing the pain and weariness of maternity. Widen their vision that they may see themselves, not as the mothers of one child alone, but as the patriot women of the nation, who alone can build up the better future with fresh and purer life.

Bestow thy special grace, we beseech thee, on all the women who have the yearnings of motherhood, but whose lives are barren of its joy. Help them to overcome the bitterness of disappointment and to find an outlet for their thwarted mother love in the wider ministrations to all the lonely and unmothered hearts in thy great family on earth.—Walter Rauschenbusch, in "Prayers of the Social Awakening." The Pilgrim Press.



### The State Betrayed by Its Leaders

THE pari-mutual gambling bill for McDowell county enacted by the legislature before the mass of our people knew that such a thing was even thought of is a disgrace to the state and a humiliation to the people of North Carolina. No other form of gambling is quite so far-reaching in its effects as this. More than McDowell county is involved—this is more than a local measure.

When the hearing was held two years ago on a similar bill for Buncombe, Ambassador Josephus Daniels said the race track men spent more than \$350,000 a year to corrupt the electorate of Kentucky. A gentleman reared in Louisville insists that the amount is nearer ten times that set by Mr. Daniels. A gentleman who

spent this winter in Miami told us that \$300,000 has been distributed into the several counties of Florida to be used for whatever purpose the people desired. Think of such a slush fund! It would be interesting to know the names of the attorneys that are retained to look after the interests of such gamblers.

Years ago the public sentiment of the South put the Louisiana State Lottery out of business. Now our legislature has legalized gambling with no record made of those who are responsible for this humiliation. We have all this day fallen down together. Oh, the humiliation that has come to a people who thought that we had leaders of moral conviction who would not put us as a commonwealth on the level of race-track gamblers.

### Why? It puts money in our coffers.

All the enactments this year at Raleigh that had to do with the marriage relation—that which is at the basis of the purity and perpetuity of the family—tended to make more lax the marriage tie. The press reports that the number of divorces have already greatly increased. What was the argument used in favor of these new divorce laws? Not that the home would be made more secure and renewed sacality would be placed upon this most sacred of all life's relations. No one dared to hint such. Oh, it will save money to the state—especially border counties.

What can be expected of any people who make money the one estimate in dealing with that which is at the basis of our civilization? Here the gangrene of nations gets in its most effective work. God's curse rest on all such.

### Why? It puts money in our coffers.

Every action taken by the present legislature has been favorable to the liquor traffic. The dry citizens of the state has scarcely been shown common decency, much less the courtesy due sovereign citizens who have been fed up on the propaganda that the politicians of North Carolina stand for moral reforms and spiritual uplift.

Beer stands are on every hand and the way is now clear for the return of all hard liquors, with the old time bar room and all its horrors. This, too, in the face of the assertions of the political platform and avowed leaders of North Carolina. What can be expected of a people who are betrayed by their leaders?

### Why? It puts money in our coffers.

Yes, gambling, divorce, liquor and lust are put at a premium because of a people with



leaders who are dominated by greed and avarice. The wages of these sins is death. It does seem there ought to be men of conscience and heroic mold that will not keep still in this hour of our betrayal—a betrayal made for a few pieces of silver.



### The Revivals Needed

**R**EV. J. J. BOON in making his report at the Raleigh district conference last week told how he preached for nearly three weeks at one church and two weeks at another with an increasing attendance in which no mention was made of any one joining the church. In fact he did not want any one to join until more of the present members were real Christians and had more of God and the spirit of Christ manifest in their lives—let the ear-marks of the Christian become manifest.

They prayed and sang and preached, putting the stress on the Methodist witness and the things that made early Methodism triumphant. Results followed.

We are convinced that just such meetings held in all our churches is the one need at present. The Ten Commandments and the Sermon on the Mount and the rules of the Methodist Church would gain a new place. Preachers could cry aloud against the sins of leading members and rebuke the staid and respectable in their moral decay without incurring the wrath of the elite nobodies. So far as spiritual conquest is concerned a new day would dawn.

Hosea, the most spiritual of all the prophets, was the most political of them all. He knew that moral decay means political decay. Priests that filled their places for hire and preachers that preached for a piece of bread were not able to deal with a people walking on the brink of ruin. Such count for little in America today. Priests for hire and prophets for a piece of bread can not win with a people spiritually stupid and dominated by appetite and greed.

The Methodist and Baptist preachers of North Carolina could work a revolution among our people within the next six months were they to set themselves to this end. They are found in every community and they can speak with authority. Many of the complacent sinners in our churches so mortally afraid the preacher will go into politics would be eager for them to lead in political reforms.

We are relying on the false peace of ritual and formal church membership—as we call for men who prophesy smooth things—instead of

being eager to realize that God and moral good are one. The living God in us will arrest the gangrene of moral decay and make us eager for political reform. This is the revival needed. Arouse a divine discontent among those now in the church and then others will come flocking in. Whenever the unusual happens, the crowd comes. God's causes are never destroyed by being blown up but by being sat upon by the staid mass of respectable nobodies. Do not bring any more into the church until something has happened within. This will cure many present day ills and get rid of the sins the wages whereof is death.



### What They Say About Mother

**E**MERSON, eminent in the English world of letters, said: "Men are what their mothers make them." A Spanish proverb runs: "An ounce of mother is worth a pound of clergy." George Herbert declared: "One good mother is worth a hundred schoolmasters." Chas. Spurgeon, the great English preacher, who for years had the multitudes flocking to his big London tabernacle and whose books of sermons a generation ago were in millions of homes in England and America, with emphasis declared: "A man is not worth hanging who does not love his mother." "The mother is the only god on earth for whom there are no atheists," declared an eminent Frenchman.

All honor to mother as we approach another "Mother's Day." Let it be universally observed, but let commerce keep its profane hands away from the sacred altar where we burn the incense of undying love.



### Dynamite Into Curl Papers

**F**REDERICK A. ATKINS says: "Sometimes I hear sermons that make me think of what Anatole France once said: 'I have passed my life twisting dynamite into curl papers.' The teaching of Jesus is much more explosive than dynamite, and yet some sermons are like damp squibs. Why is it? I have heard sermons that were technically dexterous and completely competent, but, there was no tonic, no dynamic passion, no divine fire. Sometimes you read of a preacher who at the end of a long and successful pastorate boasts that he has never had any difference or difficulty with his people. It sounds charming, but if I were that preacher I would have a straight talk with myself and ask what price I had paid for those untroubled years."



# People and Things



Rev. and Mrs. W. L. Clegg of Maxton, N. C., announce the birth of a daughter, Dorothy Louise, on May 2 at Baker's Sanatorium, Lumberton, N. C.

Brother H. H. Robbins, our faithful pastor at Cliffside, has been suffering physical affliction of late, but after a minor operation in Charlotte he is at home about ready for full work again.

Centenary church, Winston-Salem, Dr. C. C. Weaver, pastor, has sent the treasurer \$7,259 on kingdom extension and the unpaid subscription (guilt edge) brings the total to more than \$9,000.

**"The May meeting of the preachers of the Salisbury district will be held in Central church, Concord, May 15, beginning at 1:45 p. m. A full attendance is desired."**—C. S. Kirkpatrick, P. E.

Brother Woosley and a group of his children spent last Sunday with Rev. W. R. Kelley at Spindale and Pleasant Grove. Large, appreciative congregations greeted them at both churches.

"We are happy to see the interest taken in our union revival in Sparta. Sunday night the church was filled for our first service. Rev. Mr. Armbrust, pastor of North Wilkesboro Methodist church, is doing the preaching."—C. W. Russell.

It comes out of his district that Elder Fox over Marion way is doing a most painstaking and efficient piece of work. Of course it is like him to do this, but his boys believe that he is determined to make this last year of his quadrennium the best of all.

Missionaries on furlough and former students engaged in Christian work are offered student rates for room and board at the Moody Bible Institute, Chicago, when they remain in the city one week or longer. For those remaining less than a week the rate will be \$1.25 a day, entitling them to lodging and breakfast.

"Sunday night, May 7, we received on profession of faith into our Campbell's Creek church eight adults and two children. These came as the result of the preaching and personal work of Rev. John R. Edwards of Gatesville, who was with us for nine days. Loving folk, and having a passion for souls, he won the hearts of our people and drew them closer to the Master. We had a real revival."—James W. Sneeden.

"Our revival will begin in Swannanoa May 21. The Harris sisters quartette of Stewart, Tenn., will have charge of music. We are here in Erin, Tenn., now in a big union revival which is being held in the Methodist church. The Harris sisters are wonder singers and personal workers. We have one date open for summer. Anyone needing a big tent meeting write me at Swannanoa, N. C."—John H. Green.

Last spring students of the University Methodist church at Chapel Hill came to Greensboro and gave a worship program at College Place Methodist church, which is headquarters for the Methodist Student Association of the Woman's College of the University of North Carolina. On last Sunday afternoon College Place church sent down a group of students who in turn gave a similar program at our Chapel Hill church, of which Albee Godbold is the pastor. Miss Idalene Gullledge, student director at College Place church, organized and accompanied the students who made the trip Sunday.

Earl Edwards, the alert young pastor over at Bostic and many points north, is not allowing any long grass to entangle his feet. He loves his people and they love him. He is reported to be entirely happy except when he passes by that cozy, vine-clad parsonage which is at present occupied by one of his fine families instead of himself. He has been conducting a Bible school the past week for the people of Oak Grove community.

Rev. J. W. Kennedy, pastor of Broad River charge in Rutherford county, has been suffering for several months from some foot trouble. Some of his neighbor preachers say it is gout, but others stoutly maintain that this is inconceivable, since he didn't take it till the depression had been running almost three years! Brother Kennedy is a prince and a great man in that part of Israel. He expects to be ready for full time work within a few weeks.

Rev. W. R. Jenkins of Lafayette Street, Shelby, has just closed a very fine revival meeting. Large congregations were in attendance throughout. About 40 new members will be added to the church membership. The pastor stated publicly that he considered the service last Sunday morning to have been the greatest hour he has witnessed in this congregation during his pastorate. He is in his fourth year at Lafayette Street. Rev. J. Frank Armstrong of Rutherfordton did the preaching except the second Sunday night, when Dr. E. K. McLarty preached while Brother Armstrong preached the commencement sermon at Mt. Vernon high school.

"We have just closed a series of meetings in the Ardmore Methodist church in which the Rev. W. Y. Stewart did the preaching. His is a faithful ministry, and there was a gracious deepening of the spiritual life of our people. It was perhaps the best meeting our church has ever had. Brother Stewart is a native of Scotland but lived in Virginia for a number of years. He came to North Carolina and did evangelistic work within the bounds of the North Carolina conference, making his home at Burlington. He now has a home out of Winston-Salem and is a member of the Ardmore Methodist church. He is a sane, safe, conservative evangelist. He is fearless, but never coarse. He made the fewest proposition of any man I ever listened to in a revival meeting. Our people were delighted with him and his ministry. He endeared himself to every one. But best of all, he magnified the Christ."—M. F. Moores.

"The series of revival services conducted the past week at Burkhead Methodist church by the pastor, Rev. Mr. Stamper, closed with Sunday night's services, May 7. Large congregations attended the morning and evening services. Rev. Mr. Stamper announced Sunday evening that 23 persons had signified their desire to join the church on profession of faith and eight by letters of transfer. Sunday's program opened with a sunrise prayer service at 6:30 o'clock, conducted by the young people. At 10 o'clock the young people's department conducted a service during which 22 young persons gave their names for church membership. Applicants will be formally received next Sunday morning. Sunday afternoon Mr. Stamper will go to Arcadia, Davidson county, to preach the baccalaureate sermon in connection with the closing exercises of the high school there."—R. A. Jackson, Leader Burkhead Methodist Church.



There were no changes this year in the assignments of the bishops. Each returns to his work of last year. Bishop Mouzon has fixed November 8 as the date for the Western North Carolina conference in Charlotte, and November 22 for the North Carolina conference at Durham.

The Asbury College commencement has the usual number of outstanding speakers this year. Rev. M. B. Stokes of Korea will deliver the annual missionary address Saturday morning, August 3. Bishop Arthur J. Moore of San Francisco, Cal., will preach the baccalaureate sermon Sunday morning, June 4. Bishop Lester J. Smith of the Cincinnati area of the Methodist Episcopal Church will deliver the annual commencement address Tuesday, June 6.

"R. A. Vanhook, 60, died at his home at Prentiss May 3 after an illness of several months. Funeral services were held at Clark's Chapel, Rev. G. N. Dulin, pastor, in charge. Mr. Vanhook was a farmer of the Prentiss section and was well known throughout Macon county. He had been a member of Clark's Chapel for a number of years. Surviving are his widow and four children: two girls, Nettie and Kate, and two sons, Harve and Lex, all of Prentiss; two sisters, Nora and Della Vanhook of Prentiss; three brothers, Carey and Edgar of Riverside, and Harve of Alaska. He said all was well. We all do fade as a leaf."—G. N. Dulin.

A great Bible class is this according to Watchman-Examiner: "In his brief pastorate of the First church, Everett, Mass., Rev. Harold C. Abbot has set a record for that old city. Congregations that tax the capacity of the house of worship and a Sunday school attendance of more than 1400 are the outward expression of the new activity of this old church. On March 26 the men's Bible class reached an attendance of 1001. Mr. Abbot attributes the new enthusiasm of the church to 'a conservative faith with a modern application,' says a recent issue of the Boston Globe. As many of our readers will recall Rev. Harold C. Abbot was graduated from Newton in 1917. He served churches in Malden, Massachusetts, and Philadelphia, Pennsylvania, before going to his present church."

Rev. A. P. Brantley, who went from North Carolina to Kansas City, is making a good record, as a newspaper clipping from Kansas City indicates. Note the following: "Holy Week services at Melrose church, Kansas City, went far beyond expectations in attendance and interest. The services began with a very impressive candle light communion service the evening of Palm Sunday. The entire auditorium was lighted with candles, the setting artistically arranged by Mrs. Nathan Searritt. It was the largest communion service that has been witnessed in this church. The week's services closed with a consecration service the evening of Good Friday, this built around the lighted cross placed in front of the pulpit. The pastor, Rev. Allen P. Brantley, was the preacher for the week. On Easter Sunday morning 76 members were received into Melrose church."

"We have held revivals at Grassy Creek and Helton. At the former place the pastor was assisted by his good friend and neighbor, Brother T. G. Williams of Warrenville. As usual his messages were full of Scripture and our folks greatly enjoyed them. Present and doing part of the preaching also were two of our Baptist brethren—Brothers Coffey of Troutdale, Va., and J. O. Spencer, pastor of the Baptist church at Grassy Creek. At-

tendance was remarkably good until 'flu' broke out and caused the meeting to be closed out. Our people, however, were strengthened, a number were saved and reclaimed, and one was added to our church. At Helton we were fortunate in having with us Mrs. C. L. Steidley of High Point, who brought excellent messages for eleven days. Never has the pastor had more satisfactory assistance. Her presence and labor among us has been a great blessing to our entire community and to surrounding churches as well. Attendance was by far the best in years. A large number of professions and reclamations resulted, and 15 were received into the church on profession of faith."—C. E. Murray, P. C.

### STATESVILLE DISTRICT CONFERENCE

At 10 o'clock last Tuesday morning when we arrived in Central church, Mooresville, the house was packed and a few minutes later the folding partition was lifted so that the constantly increasing assembly could be cared for in the Sunday school annex. J. A. Hiatt had his hand on the throttle and his eye on the rail, and that conference, which is a well oiled machine, in its movements made us think of the Royal Scot, the fastest locomotive in the world, that pulls the crack train between London and Edinburg, and that a few days ago arrived in this country to go on exhibition this summer in Chicago. We suggest that Hiatt take his conference to Chicago and put it on exhibition so the Methodists can get an object lesson in how a district conference can be run.

Would you believe it, that conference last Tuesday was one where the visitors, even, talked more interestingly than they do in most conferences.

Without going into details when space is at a premium we dismiss the matter by saying the Mooresville conference was a tremendous success. Brother N. C. Williams and his people aided mightily by providing a lunch with more than twelve baskets full left over. This lunch was served in the big high school gymnasium near the church. And the speed, precision and crowded condition of the gym reminded us of a championship basketball game. And everybody seemed as happy as when their team is winning.

Ivan L. Roberts was the secretary and M. B. Woosley preached Tuesday evening. Why he chose as his subject "After the Storm the Sunshine" we are not able to surmise. That must have been a delightful sermon.

### NEWS FROM MOREHEAD CITY

We have just concluded in the Methodist church at Morehead City a most satisfactory series of revival services. The pastor did the preaching, beginning Easter Sunday and running two full weeks. The singing was most effectively led by Brother C. S. Wallace. An excellent spirit of co-operation was manifested in every detail of the services.

Among the fruits of the services might be mentioned the securing on the last Sunday of two-thirds of the amount due for the next payment on the building debt. This payment not being due until August, we have three months in which to arrange for the balance. Also, during the services we secured a substantial amount on the regular budget of the church. The finest fruit of the meeting, however, was the reception into the membership of the church on yesterday morning of 24 men and women, young people, and children, all of whom were received on profession of faith. There are a few others to be received next Sunday.

We have raised most of our orphanage assessment for the year and expect to have the balance before long. Our prayer meeting attendance has averaged 50 thus far for the year, but we expect to raise this average in view of the attendance for the past several Wednesday evenings which has been steadily increasing. We had 66 last Wednesday evening.

There is not a bare in Carteret county, but the work of the church is going steadily forward.

## THE RALEIGH DISTRICT CONFERENCE OPENS AUSPICIOUSLY

Last Thursday morning was a high hour with the Methodists at Banks church in conference assembled from all parts of the Raleigh district. F. S. Love steered straight and true and P. H. Fields did his work well at the table. The elder and the secretary left nothing to be desired.

Robert Bradshaw was most happy in the devotions. J. J. Boone reported revival efforts entirely out of the conventional rounds in this field of work. He was followed by J. L. Midgett, O. L. Hathaway, E. R. Shuler and B. T. Hurley. These brethren struck a deep note and prepared the conference for the capital address on evangelism by Ed. Earnhardt. This was not a talk about revivals but a demonstration of revival preaching.

Brother C. K. Proctor on "The Touch of Christ" led all in spirit up to the communion hour. This was largely attended and a time of deep spiritual fellowship. At the first table Brother Love had all the pastors to gather about the table, making this a time of renewed dedication to their work. This is a fine group of men, ready for the hard demands of these exacting times.

The presiding elder announced in the outset that the work of the conference would gather about the general themes of spiritual life and revivals, Christian education, missions, and temperance and lay work. Two themes for each day, with the minute business to be cared for, filled full the time. With the many visitors from all points of the compass the first day was crowded to the limit. Some could not get in a word edge ways. Had all been allowed to talk to their heart's content we would have been there until the going down of the sun.

At these district conferences the tables spread are of all lengths and widely varied as to the food furnished the crowd. Rarely does one see such as that at Banks on this day. All the churches of the Creedmoor charge had a part in the spread. Banks is good at such, but with the aid of Creedmoor and Bullock's and Grove's Hill the result was a marvel. Nearly 400 feasted under the trees and held fine fellowship together on those grounds where the Methodists have gathered for near a century and a half. Long ago it was a camp ground. Brother Loy and his people made this a feast day.

## WINSTON-SALEM DISTRICT CONFERENCE

At high noon, May 4, I arrived at Lewisville, nine miles out of Winston-Salem, where the district conference was closing a busy morning session. The automobiles filled the grounds and the people about the church made me think conference had already adjourned for lunch, but upon entering the church I found the house well filled, Loy D. Thompson, the presiding elder, driving ahead with the duties of the day and R. C. Goforth, the secretary, busy with the records.

Have you ever seen the Lewisville Methodist church with its beautiful yard of trees, and shrubbery, and terraces, and grassy lawns? What a beautiful, roomy church that is! It is the only country church I know that has a cooling system. This system was used with fine effect last Thursday afternoon. The day was not hot, but the crowded church through the morning session and in the afternoon, combined with not a few hot air and cold air speeches during the day, made the house become "stuffy" by mid-afternoon, when the janitor turned on the venti-

lating system of the church and in a very little while the air was fresh and pure, and the conference continued till the end without that stupidity and sense of weariness that comes from spending the day in an overcrowded, ill ventilated building.

Did you ever see a table so long that an observer at one end could not distinguish what was on the far end of that table? The plates of ham, chicken, biscuits, pies, cakes, pickle bottles, blended together into a cornucopian display of plenty. I have no recollection of having seen at any time a table so long and so heavily loaded.

The conference except for the attractiveness of the church in which it met and the superabundance of food on that table, was like all other highly successful district conferences. In fact they are all alike in essentials. I have attended scores of them and do not see how they could well be otherwise, for the same items of church work are under review everywhere.

The afternoon session which I attended was full of interest and profitable. The presiding elder is closing his quadrennium and the conference took notice of the fact by adopting with enthusiasm resolutions introduced by Rev. W. L. Hutchins.

The Winston-Salem is a great district and the conference was in keeping with the district.

Rev. G. W. Fink is the pastor and is now completing four years of successful work on the Lewisville charge. This magnificent church through the passing decades will stand as a monument to the generalship of this well known builder of churches and leader of people. A W. P.

## MOTHER'S DAY

By Pearl King Stevens.

I wandered through a garden of lovely flowers today,  
Where blossoms in rich profusion were shown in bright array,

A gorgeous display of color, the dream of perfection rare,  
An artist's vision of beauty—the touch of God's fingers there.

My heart was thrill'd with loveliness words cannot portray,  
And my soul cried out with longing for mother, who's

"just away."

For she always loved the flowers, gave them her loving care,

Caressed their tender petals, breathed deep their fragrance rare.

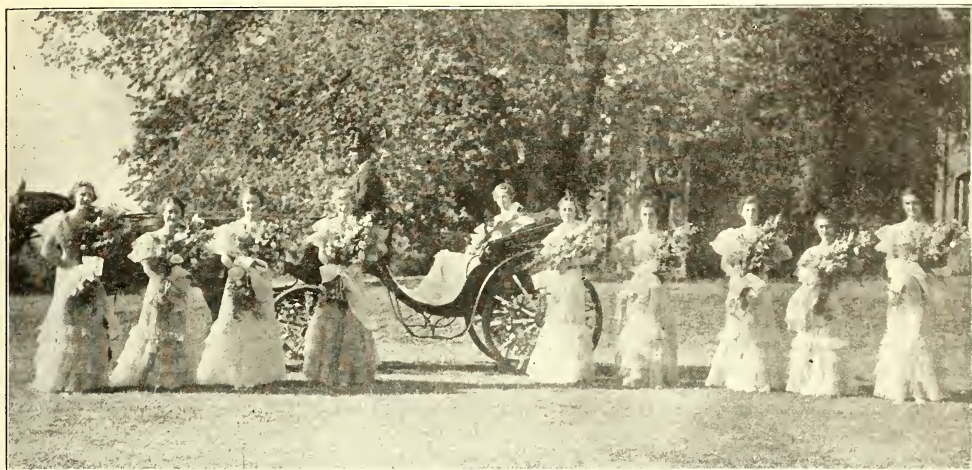
I know, in the heavenly portals, in God's garden of flowers fair,

I shall find my sainted mother, as in bliss she lingers there.

So I wandered through a garden of lovely flowers today,  
And felt the Creator's presence in the flowers on display.

Joseph Fort Newton with confidence declares: "Humanity is not a machine; it is an organism. It repairs its injuries and grows, by an inner genius and compulsion. It refuses to judge its future by its past. No one can tell what it will do next. By no means least, God is not dead—nor has the world slipped out of his hand. As Emerson put it, 'When we have broken our god of tradition, and ceased from our god of rhetoric, then the God of fire will answer our prayer.' Upon such facts my hope is built, and it cannot be shaken."





Miss Emma Blanche Warren, May Queen of Greensboro College, with Her Attendants

## GREENSBORO COLLEGE NEWS

### Home Coming, Founders' and Benefactors' Day Observed

Saturday, May 6, was a big day at the college when Home Coming, Founders' and Benefactors' and May Day were all rolled into one big celebration. The visiting alumnae commenced to arrive Friday evening and by the time for the exercises to begin a large group of alumnae had joined with the students for the celebration. The exercises of the day began at 11 o'clock in Odell Memorial Auditorium.

The program was opened with the selection "Idylle," by Dudley Buck, with Miss Mildred Town of the music department at the organ. George K. Hibbets, director of the school of music, played a piano solo, Chopin's, "Ballade in A Flat"; and Mrs. Camilla Tentera Molitore of the voice department sang "L'annee en vain chasse l'annee" by Debussy, with Miss Audrey Bruton accompanying.

The musical program was followed with an effective address by Judge Thomas J. Shaw, who paid high honor to the men and women who have contributed most to the founding and maintenance of the college.

At the conclusion of the address Dr. Turrentine read a number of messages from alumnae in various parts of the state and nation. The oldest class represented in the greetings was that of 1888, with Mrs. Oliver C. Bynum (Cara J. Atwater), sending a message from San Francisco, Calif. A greeting encompassing the whole alumnae association was sent by Mrs. W. T. Lynch of Fairfield, president.

Following the Founders' and Benefactors' Day exercises, a special luncheon was served in the dining room of main building honoring all the alumnae who returned for the occasion. After lunch the guests lingered in the lobby exchanging greetings with old friends until the newly established museum was opened for inspection. Space does not permit a description of the many things which were gathered together for this exhibit. At 3:30 the art studio was opened, at which time the Raphael Art Club displayed an exhibit of the work of the members of the club.

### May Day Revels

Climaxing the day of events was the May Day revels which took place on the front campus at 5:30 o'clock. The queen arrived in a carriage driven by a stately coachman and pulled by a spirited horse, and was assisted to the ground in courtly fashion by the prince, Miss Mary Fowler of Pilot Mountain. Her gown of white was a combination of feminine grace and queenly dignity, having tiny swirled ruffles in multiple tiers midway of the skirt length and at the bottom. There were tiny puffer sleeves, tiny ruffles about the neck and a train of silken material. Long white gloves completed the costume.

All the costumes for the event were particularly lovely, the court ladies wearing mousseline de soie afternoon frocks of identical cut in green, pink, deep lavender and yellow. Ruffles around the flaring skirts of ankle length were in four tiers, the brief sleeves fell in two graceful folds and a narrow belt of the material fastened at the back with a small buckle. The maid of honor, Miss Tommy Louise Mitchell of Kinston, wore blue. The attendants upon the queen were the following: Miss Susan Exum of Snow Hill and Miss Elizabeth Campen of Zebulon, for the seniors; Miss Imogene Boyles of Thomasville and Miss Louise Taylor of Greenville, for the juniors; Miss Mary Ellen Millard of Greensboro and Miss Freda Strong of Sanford, for the sophomores; Miss Mary Hix of North Wilkesboro and Miss Lil Kirk Huggins of Marshville. They formed

with their beautiful arm bouquets of spring flowers in many colors an arch under which the queen might pass.

Little Miss Mary Charlotte Hunt of Pleasant Garden and Wilbur Turrentine, Jr., carried the queen's train, and Gerald Ginnings bore the crown of satin with its dainty edge of blossoms on a satin pillow. The maid of honor placed the crown on the blonde head of the slender May queen, who watched the revels from a throne at the crest of the hill.

The following young ladies participated in the series of interpretative dances: Misses Rozelle Williamson of Carthage; Marie Cobb of Elm City; Kathleen Craven of Mocksville; Alice Barrow of Elizabeth City; Grace Coltrane of Zebulon; Lucille Dailey of Durham; Frances Gray Loftin of Glen Alpine; Mary Emma Massie of Waynesville; Elizabeth Strong of Sanford; Evelyn Stafford of Oak Ridge and Ruth Watson of Columbia, S. C.

The weather conspired with the revelers to produce a perfect performance in an admirable setting. The audience, of record size, found pleasure in the ceremony from start to finish, reveling with the girls in the color and grace and dignity of the traditional May Day festival.

## ACTIVITY IN ZION

Our meeting closed at Bethel May 3 with some 15 professions. There were quite a few consecrations at the altar of church members who pledged themselves to go all the way with Christ. Along with these tangible results many were helped, enlightened, strengthened, inspired and built up. Much and lasting good was accomplished affecting several churches. Brother L. B. George preaches a plain, rational, clear, definite, appealing gospel message. He greatly endeared himself to the people as he always does. We greatly enjoyed his ministry and appreciate his association and splendid fellowship.

A mid-week prayer meeting will follow up the meeting as is being carried on at Clark's Chapel now.

Since reporting Clark's meeting there has been two other professions, one at home and one at mid-week prayer service. There was near 100 at prayer meeting last night.

In four weeks we have experienced 109 professions on the charge. We have divided with the other denominations, getting a good number ourselves. The work has progressed financially, numerically, and spiritually.

Our next meeting will be at Salem church. Then we shall entertain the district conference in June at Iotla church. Plyler brothers invited. Our second quarterly conference convenes at River View all day May 27—preaching, communion, good eats and fellowship, quarterly conference. The day will begin at 10 a. m. On Sunday, May 28, 2:30 p. m., Brother Hayes will preach at Oakdale. G. N. Dulin, Pastor.

## CHARLOTTE DISTRICT CONFERENCE

The Charlotte district conference will convene in the church at Wadesboro promptly at 9:30 a. m. Tuesday, May 16. Bishop Mouzon will preside and preach at 11 o'clock. Let every pastor please prepare complete reports of his work to date, and secure, if possible, a full attendance of his delegates.

Local preachers are required to submit written reports of their work also. Recording stewards or pastors will bring quarterly conference records for inspection. Representatives of special interests cordially invited to be present.

John W. Moore.

# The Strange Will of Jason Bridges

A Bishop Williams Story

By WORNALL MCGEE

CHAPTER II

## I See A Storm Begin and End

JASON BRIDGES sat up in a snowy bed, a white-haired patriarch, with bushy white eyebrows and deep-sunk eyes. His face was as ruddy as a child's, and by one of those quirks which nature occasionally seems to enjoy, almost as unwrinkled. But this was no innocent cherub studying me as I took his hand. I know the breed; it is the pioneer who yesterday was the winner of the West, and the day before was the Continental in rags who chased the British back across the sea, and the day before that was the better ten per cent of the New England Puritan.

Jason the younger and his mother were the only others in the room. "Bishop," said the old man, "we've never met, but I know your firm; did business with them years ago. I sent for you because I don't want any of these local lawyers to know what I'm up to. Maybe you won't have much to do, if this boy here will listen to reason. If he won't, you'll have to go deeper into things, and I suppose you'll charge according. But that's all right; I shan't fault you about expense, either way."

Then he turned to the boy.

"Jason, you told me last time we talked that you'd let me know this morning if you were going to be sensible and marry Bertha Zwanziger. That's the first thing on the docket. What say, boy?"

Young Jason was white, but calm; a lot too calm, if his grandfather had only understood.

"I didn't quite say that, granddad. You said you'd give me till this morning to make my final choice. But I can't marry Bertha, for two reasons. She doesn't want me, and I'm going to marry Marie Turnau, as I told you."

"What! Bertha Zwanziger doesn't want you? How do you know? Have you asked her?"

"No, granddad, I haven't. But I know. She's going to marry Harry Burrton."

I started at the name. Didn't my driver say his name was Burton?

"So that's it, is it, hey? You've played fast and loose with Bertha till she got tired and took up with a nobody like Harry Burrton? And all the time you've been carrying on with that hunkie wench you picked up somewhere in Chicago!"

Young Jason moved a step toward the bed, his hands clenched.

"I won't take that sort of talk about Marie, granddad, even from you. And it's no use arguing. What you do with your money is nothing to me, as I told you before. Marie and I don't want it. Mother, let's get out of here, so that granddad can tell Mr. Bishop just how he wants his will fixed. He'll leave enough for you, and nothing else matters."

The old man raised himself up on his pillows. His face, no longer cherubic, was splotted with wrath and disappointment.

He shook his thin finger at young Jason. "All right; get out of here, you. But your mother stays. You hear,

Attilie. Stay and help me tell Bishop what to do with the money your precious son says 'we' don't want. I'll bet that hussy will give him a new idea when she finds out that he isn't to get a penny. Go back to her, you ungrateful young whelp, and tell her the game's up. She may be a foreigner, but it's not likely she's a fool. Jason Bridges Beck with his granddad's money was one thing, but she'll tell you quick enough that Jason Bridges Beck with nothing but his doctor's sheepskin is something else, and not good enough. Get out! GO!"

The old man had been lashing his wrath until his voice, weak at first, rose to a quavery scream, and then shook itself to silence in a whimper of frustrated rage. And, as he said "Go!" he fell forward on the bed-clothes, gasping and clutching at the collar of his nightgown.

Mrs. Beck gave a little shriek. "He's having one of his spells! Jason, do something. He'll die!"

Jason, Jr., was slumped in a chair. He had stood up straight enough until the old man began to talk about Marie, but that had stung him to a pitiful, helpless anger, and when his grandfather keeled over, he was himself a fit subject for somebody's help.

It was then I heard a quick step at the door. The girl from Chicago hurried into the room, and instantly something told me the worst was over.

"I can take care of Mr. Bridges," she said. "Please all of you go downstairs, right away, but send up a kettle of hot water and some towels. No, now, please, I've got to work. I know what to do. I've just come from nursing two cases like this." And she pushed all of us out of the room.

I was glad to go, for I was beginning to feel myself in an impossible position. So I slipped out of the house and into the orchard. I wanted to walk about a little and pull myself together.

Not fifteen minutes later I heard somebody calling: "Mr. Bishop; O Mr. Bishop!"

It was Harry Burrton, sent out to find me.

"Mr. Bishop," he said breathlessly, "Miss Turnau wants you to come up to the old man's room right away. I told her I had put you next to what was up."

When I entered, Jason Bridges was sitting up as before, and looking a whole lot better than I had expected to find him.

"Come in, Bishop," he said, "I'm all right. Want to talk a little now, if this young woman will let me. She's a remarkable character, Bishop. Known me only since I keeled over, and she's done me more good already than all the drugstore stuff I ever took"; and he pointed to a closet through whose half-open door I could see shelves full of obvious patent medicine bottles.

"He's an addict, Mr. Bishop," said Miss Turnau. "He's been dosing himself for what he calls spells, when he has no more notion of what is really the matter with him than a baby."



The old man was actually chuckling. "She thinks she knows all about it," he said, "and 'twouldn't surprise me if she does, the way she brought me round just now."

"Do you want to speak to Mr. Bishop in private?" Miss Turnau asked. "Because if you do you must promise me you won't get mad and scream, as you did before. Your spells won't kill you, but they're not doing you any good."

To my amazement he promised, and she left us to ourselves.

"Well, Bishop," he said, "how shall we begin?"

I said, "Mr. Bridges, the way to begin is for me to square myself as quick as I can. My name isn't Bishop; it's Williams. I'm not even a lawyer."

"What!" said the old man. "How's that? After all the business I've thrown in your people's way? And they couldn't send Bishop, nor even one of the other six partners? Thought this job too trifling, I suppose, for a real lawyer? Who in time are you, then; just a clerk in the office? You look too old for that, seems to me."

"No, Mr. Bridges, I'm not even a clerk. There's been a mistake."

"Any fool can see that," said he. "At my expense, too, you'll be wanting to say. But not if I know it."

"No," I told him. "You may be annoyed, as you have every right to be, but you'll get no bill. Will you let me explain?"

"Seems to me you'd better. How'd you get here, anyhow, if you're not one of Bishop's men? I sent Harry Burrton to get Bishop, and he brings you. What's the answer?"

"That's just it, Mr. Bridges," I told him. "I'm not Bishop, but I am a Bishop name of Williams; a Methodist Bishop, not a lawyer Bishop, if you get what I mean."

"What's that you say?" And the old man's stare was something to see. "Are you really Bishop Williams?" And then, "On your way to dedicate our church at Oakridge, I guess. Why, of course, you came down on the 5:30."

"Not so loud, Mr. Bridges, please. You've got to know all this, but I'd much rather it went no further."

And then I told him, having put two and two together myself during the last half hour, how the mistake had happened. How, just as I got off the train, Harry Burrton had heard the porter call me "Mr. Bishop," and had greeted me as the man he was looking for, a fact I had no reason at that moment to question.

"But didn't you see anything of the lawyer?"

"Well," I said, "I suppose I did, without knowing him or anything about him. There was another man on the train, who told me in the washroom that he was going to get off at the Junction. He did get off, too; but not until Burrton had put me in the car, and we were turning into the highway. When I looked back he was getting on the train again."

Mr. Bridges was laughing now. "Say, that's a good one on old Bishop. They say he's the peppier lawyer in the state. I bet I know what happened. When he saw there was nobody to meet him he got mad and went back. He could have stood it, maybe, if he hadn't seen you drive off in state. That's Bishop all over, if the tales they tell about him are true."

I began to feel better. But my conscience needed a little more assurance of my good faith. So I said:

"So now you see, Mr. Bridges, that I'm not only here on false pretenses, but, without meaning to, I've kept

away the man whom you were expecting. I've eaten his breakfast, deprived you of his professional advice, and him of his fee. How can I set myself right with both of you?"

"Easiest thing in the world, Bishop, as far as I am concerned, and you needn't worry my lawyer. I don't need him as bad as all that. But I've not been a Methodist all these years without knowing about you, and I've always wanted to know you. I've loved you ever since an old political friend of mine told me about the advice you once gave the President. That took a man with backbone and grace. So you stay just where you are, if you're not due at Oakridge till afternoon, and help with a will?"

"Well, Bishop, you see it's this way. I'm thinking of changing my will, unless I can get that pig-headed grandson of mine to behave. I've got an idea or two I think pretty well of. If you would sort of stay by and tell me what you think, I'd be proud to have you."

"Gladly. Not that I've a legal mind, you know, but I have a nephew who is the only lawyer in my family; pretty good one, too, if I do say it. He could put into legal form whatever you wish, and I'll make him do it for me. That way it won't cost you anything, and you can pay your Lawyer Bishop for his time."

"Then that's all right," said old Jason. "You stick around."

But I was not willing to have my entire adventure spoiled. So I said, "Just one other thing, Mr. Bridges, please. If you think no harm will come of it, suppose you say nothing to the others about the two sorts of Bishop."

"Why, sure, if it will please you," he agreed. "I'll do anything you say; only help me, first with my grandson—which is really what I most want—or, if he's still stubborn, then with the change in my will. Because I'm going to leave my money where it will do some good in a new way—some of it, anyhow."

My courage was rising a little. Now I could afford to be bolder.

What do you want me to do?" I asked. "Must I first persuade Harry Burrton to give up his Bertha? Do you want me to tell Bertha that she's accepted the wrong man? Shall I tell young Jason he must give up his chosen work and his chosen mate? I won't do any of it, and that's flat, Mr. Bridges."

"Well, I can see now it's too late for some things," the old man said with a big sigh. "I was hoping that Bertha and Jason would make a go of it, but they won't; not now. Only you mustn't tell me I've got to let him marry that foreign girl up in Chicago. I won't have what I leave wasted on that sort of human cattle. Jason can find plenty of American girls."

"But she's an American girl."

"She ain't! I can't even spell the name of the crazy country she comes from; Chick or Check or something. I won't have it, I tell you, bishop."

"Careful, Mr. Bridges, don't excite yourself; or you'll have that young woman outside to reckon with. By the way, didn't I hear you call your daughter Otilie? That's not a common name."

"You did. No," he said, quieting down a bit, "but it's her mother's name, and I like it. She's her mother over again. My wife was Otilie Arendt, from one of the fine old families that settled these prairies nearly a hundred years ago."

(Continued on page 23)

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### COKESBURY SCHOOL REQUESTS

Requests for Cokesbury training schools, to be conducted this summer, are coming into our office in large numbers. For example, the Durham district alone is asking for 26 such schools. The Raleigh, Rocky Mount, Wilmington, New Bern, Fayetteville, and Elizabeth City districts are also planning a number of Cokesbury schools. We are now working out schedules of courses, instructors, dates, and places; and it is urged that charges anticipating a training school make known to the presiding elder or directly to our office their wishes.

### HOLDING UP WELL

Attendance and interest in the standard training schools being conducted at Burlington, Durham, and Roxboro are holding up well. Classes are being conducted two days each week at each place. Such a schedule has never been tried in this conference before. Its advantages are that it allows more time for study and makes it possible for some to attend who possibly could not do so under the old plan of having classes on six consecutive days. The series ends on May 12.

### BETHEL MAKING PROGRESS

Bethel church, Rev. J. O. Long, pastor, is making encouraging progress in its work of Christian education this year. The board of Christian education is well organized and instructed as to its duties. The organization of the school has been greatly improved, and the new Cokesbury unified record system has been adopted. By action of the local board of Christian education, Bethel Sunday school will observe the fourth Sunday as Missionary Day each month. "Our offering will likely be small," says Mr. Long, "but we are hoping to have something." J. B. Bowers is chairman of the local board, and J. P. Hooker is the general superintendent.

### MANTEO COKESBURY SCHOOL

Seventeen workers were enrolled in the Cokesbury training school conducted at Manteo April 24-28 by Rev. C. B. Culbreth, pastor of our church at Dunn, who served as instructor. At the invitation of Rev. W. F. Walters, the pastor, he taught the course on "The Life of Christ." Twelve members of the class completed the work for credit.

### WORK OF THE SUPERINTENDENT

A new leaflet, prepared by Rev. O. W. Moerner of the general board staff, entitled "The Work of the General Superintendent," being a discussion of the qualifications and the duties of the one who has general supervisory responsi-

bility for the program of Christian education in the local church, is now ready for distribution to all who will use it. It may be had free upon request to our office in Durham, or from the General Board of Christian Education, 810 Broadway, Nashville, Tenn. The number of this leaflet is 501-B.

### BETHLEHEM IS REOPENED

Another abandoned Sunday school has been reopened—Bethlehem on the Goldston charge, Fayetteville district, Rev. McD. McLand, pastor. This school, closed since 1931 on account of inability to secure the necessary leadership, now has a membership of 30 pupils, with G. R. Paschal as superintendent, Gus Palmer, Jr., as secretary, and J. A. Allen, treasurer. The pastor is to be congratulated for his good services in restoring Bethlehem to life and activity in behalf of the children, young people and adults of the community.

### INSTITUTE DATES AND PLACES

The Christian education institutes scheduled in the Rocky Mount and Elizabeth City districts will be held at the following times and places:

Littleton, May 23.  
Wilson, May 24.  
Tarboro, May 25.  
Jackson, May 26.  
Manteo, May 29.  
Elizabeth City, May 30.  
Gates, May 31.  
Williamston, June 1.  
Belhaven, June 2.

In these columns last week a schedule slightly different for one or two places in the Elizabeth City district was given. The one above, however, is correct, according to information just received from the presiding elder, Rev. J. H. McCracken. It is hoped that every charge in the Rocky Mount and Elizabeth City districts will attend one or the other of these meetings.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### SPRING RALLIES

Dates have been set and definite plans made for our spring rallies in most of the districts of the conference. In the Wilmington district there will be held three rallies: Wilmington, May 15; Jacksonville, May 16; and Elizabethtown, May 22. Mr. Dawson, the district director, has planned a most interesting program for each of these rallies, the details of which will be announced later. In each case the rally will begin at 3:30 in the afternoon and close at 9 o'clock in the evening.

The Durham district rally will be held at the Hillsboro church Friday, May 19, from 3:30 to 9 p. m. Miss Bradshaw, the district director, and her co-workers are working out a program for this rally that will be most helpful and inspiring.

In the Rocky Mount district the spring rally will be held on Saturday, May 27, beginning at 10 o'clock in the morning, at Enfield. This rally will follow directly upon the four institutes planned for the district, and it is hoped that the splendid program which is being prepared for this occasion will be a fitting climax to the week's work in this district. Mr. Fouts and his associates will give detailed information concerning this rally to the young people of the district.

There will be two rallies for the young people of the Fayetteville district. These will be held at Raeford Thursday, June 8, and Ellerbe, Friday, June 9, beginning at 10 o'clock in the morning. The district director, Rev. E. B. Fisher, and his associate, Rev. E. B. Crawford, have already planned a thoroughly interesting program for each of these rallies.

The Raleigh district rally will be held at Edenton Street church Saturday, May 20, beginning at 10 o'clock in the morning. According to the information received from the district director, Rev. P. H. Fields, the young people of the district will have something worth while and inspiring to look forward to on this occasion.

Definite dates and plans for the rallies in the New Bern and Elizabeth City districts will be announced later.

Let all the young people and workers with young people in our conference keep these rally dates in mind. It is to be hoped that our attendance upon these meetings will be even larger than the attendance last year, but it will not be easy to excel the fine attendance record of the New Bern district rally held at Queen Street, Kinston, last May.

### TWO MORE DIVISIONS

And now the Oxford circuit reports two more new divisions! With the organization of the young people at Morrow's Chapel and Stovall, splendid young people's divisions are at work in six of the seven churches on the Oxford circuit. Congratulations to the pastor, Rev. P. H. Fields, who is also the Raleigh district director, as well as to the fine young people in each of these churches. Miss Helen Hicks has been elected president of the Stovall division, which has a membership of more than 35, and Miss Inez Strum has been named president of the division at Marrow's Chapel, the membership of which is 25.

### ANOTHER PROHIBITION MEETING

Miss Rowena Taylor, president of the Oxford division, presided over the Granville county young people's prohibition meeting held in the Oxford church last Friday. Among those participating in the program were Miss Annie May Mangum, Miss Lucy Thompson, Rev. T. G. Vickers, Rev. P. H. Fields, Dr. J. A. Morris, and Rev. W. L. Loy.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### AN EXPERIMENT

At Duncan Memorial, Charlotte, last week, at the suggestion of the pastor, Rev. Carl H. King, a non-credit three-day class on "Organizing for Christian Education," was conducted by Rev. John F. Kirk. It was frankly experimental, following out the suggestion of the conference board that the emphasis be shifted from the number of credits granted to the largest possible service to be rendered by the conference board in the local situation.

The experiment demonstrated two worth while facts: In certain churches where the workers cannot be induced to attend the large standard school, do the required written work for credit and meet the attendance conditions for six consecutive nights, they will attend an informal discussion class held in their own local church, and the second fact made apparent is that where 15 to 20 of the main workers in the small church situation come together for a discussion of their own local problems much greater interest is developed and more definite and concrete results are obtained.

The pastor, Brother King, and the executive secretary are both convinced that in certain situations, the above non-credit plan promises greater good to the local community than a regular standard school, or even a standard six-day class.

### CHARLOTTE SOLVING THE JUNIOR ADULT PROBLEM

Miss Irene Abernethy, counselor for the young adult department of First Methodist church, Charlotte, was requested by the conference office to furnish, for the benefit of similar church situations, a summary of the experience of her group in getting the work of the young adults organized and going.

#### Asbury Fellowship Group, First Methodist Church, Charlotte, N. C.

In the spring of 1931 a group of about ten young people, members of the young people's department of First Methodist church, Charlotte, N. C., realized that they would be old enough to be promoted from the young people's department at the end of the church school year. They felt that there was a real need in the church for an organization of young adults and consulted with the chairman of the board of Christian education in regard to the organization of such a department or group. It was decided that a class would be formed within the young people's department which would be promoted on October 1 and that they should be working toward such an organization during the remainder of the school year.

In October, 1931, this class was transferred to the adult division and chose to

be called the Asbury Fellowship Group.

The first problem that faced the new group was to find a program for the Sunday morning period that would offer an opportunity for self-expression, that would be worth while from the standpoint of spiritual benefit and that would make an appeal to the young adults in the church who were not in the habit of church school attendance. It was decided that the class period would be conducted in so far as possible by the members of the class themselves, and that the class would begin with Bible study. The six months before the class was transferred to the adult division was spent in a study of Old Testament History, the first quarter of the year 1931-32 was spent in a study of the period between the Old and New Testament and of conditions existing at the time of the New Testament. The second quarter was spent on the Life of Christ, and the third and fourth quarters on the Teachings of Jesus. The first quarter of the year 1932-33 was spent on the events of the Apostolic Age, the second quarter on the Life and Letters of Paul. During this quarter the class was taught by Rev. Homer Keever, who used much of the materials that he had used in writing his Master's thesis at Duke University. The present quarter, the class is studying the Fourth Gospel, using as a text "The Gospel of John," by Chas. R. Erdman. The class is being led in this study by one of its members, Mr. Warner Jones.

In order to make it easier for the members to do much of the class work for themselves, it seemed a good method to assign certain phases of each class period to members in advance of the period and to have these special reports or discussions followed by a general discussion from the class. This has been the method followed throughout the whole of the program given above. Fortunately the training school held in the spring of 1932 offered a course on the Teachings of Jesus. Seven members of the class attended this course and took credit. The training school held in the spring of 1933 offered a course on the Fourth Gospel. Nine members of the class attended this course.

The second problem that the group faced was that of reaching the young adults in the church and in the community who were not attending the church school. Different methods have been used to build up the membership. The class has lost many members during the year and a half due to the fact that a large per cent of its members are from out of Charlotte and have been transferred from Charlotte to other places, or have been forced to leave Charlotte on account of lack of work. In spite of

these losses there has been a steady increase in membership. The class now has an active membership of about 40. This gain has not been due to a transfer of members from other departments, because as many members have been transferred from the Asbury Fellowship Group as teachers, etc., as have been received from other departments in the school.

An outstanding achievement of the group has been the promotion of a club, known as the Three Arts Club, which has for its three-fold purpose: the promotion of the reading of good literature, the obtaining of a better knowledge of world problems, and the fostering of a spirit of friendship among all young adults who should be reached by the group. The club holds meetings on the second and fourth Monday nights in each month. At present the program is devoted to a study of conditions in the various European countries; taking one country at a time and making a study of its geography, history, economic problems, literature, etc. The aim is that there may be a better understanding of the people of each country and of the problems which they are now facing.

Last year the special service project of the group was connected with an urgent need in a church in this district. The group was able to interest other organizations in the work, to supply some badly needed stenographic help, as well as to make a cash contribution. This year the group is co-operating with the adult division in carrying a part of the salaries of the Bible teachers in the Charlotte city schools. They have also assumed responsibility for the Golden Cross Roll Call for First Methodist church.

There are many things that are not fully worked out yet. Our program of missionary education is one of them. Ten members of the group went to Winston-Salem to hear Stanley Jones when he was there. We are hoping that we shall be able to have a special mission study class in the fall, and that by the beginning of the year we may have a plan that will make the group really missionary minded.

The social activities of the group have included: a house party at Bat Cave, a swimming party, two trips to the Catawba river, a banquet at which 50 young adults of the church were present, and several social evenings at the church in connection with meetings of our club.

### STANLEY COKESBURY CLASS

The extension secretary reports an interesting and profitable Cokesbury class at Stanley, where Rev. M. Teague Hipps is pastor. The class was composed of leaders and workers from Stanley and Iron Station. Studying the course, "The Educational Work of the Small School," these people surveyed the needs and possibilities of their own churches and made definite plans for future work. The setting up of the local board of Christian education was planned for the near future.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### OUR COLUMN OF POST CARD FACTS

Trinity church, Durham, led the Durham district in per capita finances in 1932, paying \$15.42 per member. They have supported Miss Blanche O'Briant in Mexico for several years.

\* \* \*

Mrs. H. J. Faison gave the Durham district secretary 70 pounds of pecans last fall, and they were sold for \$14. Miss Robertson sent a dollar to each of 14 small societies for week of prayer offering to encourage them to observe the week of prayer.

\* \* \*

Stantonsburg auxiliary reduced their age the greatest per cent in our conference.

\* \* \*

The Council figures for 1932 show a net gain of 286 auxiliaries and 16,700 members.

\* \* \*

Since many are studying Indian missions it is interesting to note that the Christmas boxes, 30 in number, sent by the American children to the Japanese children included 40 presents from the Creek Indian children. Now the Indian boys and girls of Oklahoma are eagerly awaiting letters from the Japanese children expressing thanks. World friendship is the guiding principle in all work with the children.

\* \* \*

Grace and Longhurst churches, Person zone, and Walnut Grove, Orange zone, are three new auxiliaries of the Durham district. Mrs. Zula Green Lawson, Roxboro, Mrs. J. R. Puryear, Jalong, and Mrs. W. H. Cole, Hurtle Mills, are the respective presidents.

\* \* \*

Nineteen candidates were consecrated at our recent Council meeting.

\* \* \*

Many young women are joining the Faison auxiliary. During the past year the attendance at the regular meetings has more than doubled. All the auxiliaries of the Faison-Kenansville charge participated in an all-day study class taught by the pastor, Rev. F. B. Joyner, at Faison. About 75 were present and the day was a decided success.

\* \* \*

Mrs. L. G. Conner of Rich Square writes that a special Easter program was put on after their regular business session on Tuesday afternoon, April 18, which increased attendance.

When Mrs. Mamie Webb of Queen Street, Kinston, was again awarded the banner at the recent annual meeting for the best baby division in the conference some one suggested that she ought to tell how she has won it for all the years past. She replied: "I get the babies as

soon as they are born." And she might have added that she cultivates them from birth to adolescence.

### HILLSBORO AUXILIARY

Mrs. J. R. Roach writes: "Our auxiliary is meeting the standard in every department. The program literature is being prepared for the meetings with great care. At the March meeting eight members took part and told of different phases of the work of a deaconess. Our meeting was held in the home of Mrs. O. G. Crawford and the St. Patrick's motif was carried out in the decorations and refreshments. A large congregation attended the sunrise service held in our church on Easter morning when the holy communion was celebrated. Easter Sunday night was given over to our missionary auxiliary. Mrs. F. A. Lupton directed the primary group of children in a most delightful entertainment, entitled "Easter Dawn." A one-act play, "Bread and Tears," presenting Mary and Martha, was given by Mrs. J. R. Roach and Mrs. O. G. Crawford.

### THE ELIZABETH CITY DISTRICT CONFERENCE AT EDENTON

The town of Edenton, overlooking Edenton bay, is like a colonial bouquet, for whichever way you turn something interesting catches your eye.

Mrs. H. B. Baum and her efficient leaders had given great care to make Wednesday, May 3, count for much in the development of the woman's work. Neatly printed programs were provided as the delegates registered in the vestibule. The church was beautifully decorated with syrena and pink roses, and was practically filled at 10 o'clock when the entire congregation joined in singing "O, for a Thousand Tongues to Sing," after which the morning worship was conducted by Rev. J. H. McCracken.

Mrs. J. A. Powell of the local congregation sang most effectively, Major J. L. Wiggins extended a welcome from his city, and Mrs. John G. Small gave greetings from the Edenton auxiliary. The response from the district was given by Mrs. J. W. Watts, Jr.

The district leader on Christian social relations, Mrs. T. W. Costen, gave a brief report and introduced Miss Vara Herring, who spoke on "Our Enlarged Program." Using a poster, she called attention to the different items this program and clearly defined each, showing how the auxiliaries can function in international relations in world peace, Christian citizenship, interracial co-operation, industrial relations, rural development and co-operation with civic and welfare agencies. She urged that our organization should create an attitude toward peace, especially since our government

spends \$2,000,000,000 a year for military purposes; that we should be watchful of our representatives at Raleigh and Washington; in citizenship there is a battle to win against the sale of liquor and every woman should be active in creating public sentiment against this evil.

The department of Christian social relations has centered upon rural development this year, and the purpose is to find out how the rural auxiliary can best serve the community. All town and city auxiliaries are asked to adopt a rural auxiliary, lending books and helping in the general program of work.

Mrs. Baum asked Mrs. A. M. Gates to present the study certificates after having explained the significance of the jubilee jewel which she was wearing, there being 80 who had participated in three study classes during the year.

After presenting the study certificates Mrs. Gates said: "Because you did this work your district secretary has the honor of wearing this marvelously beautiful jewel."

Mrs. J. W. Barrow made a report on spiritual life groups.

A letter was read from Mrs. R. H. Willis expressing her joy that the district had won the jubilee jewel. A message was also read from Sarah McCracken, who is studying at Scarritt College. Mrs. A. M. Gates spoke with great earnestness, setting forth world conditions and exhorting the women to remember that with God all things are possible; all things are possible, working with God. Said she: "There has never been a time when the church faced such a challenge as it does today. All the world is saying today as the Greeks said, 'We would see Jesus.'" She referred to a definite change in the attitude of America for spiritual matters.

Mrs. M. T. Plyler thought the use of posters told in how many ways an auxiliary can employ publicity for the promotion of every department.

The afternoon worship was conducted by Rev. H. I. Glass, who always delights her audience.

Mrs. Wesley Foreman sang "Hark, 'Tis the Saviour Calling."

A clear and practical address on "The Spirit of Missionary Giving" was made by Mrs. E. J. Reece. She showed how children may be taught sacrificial giving and the responsibility of financial gifts should be met by every individual member of the church in order for a church to grow in grace as well as to extend the kingdom.

Zone organization reports and echoes from the Raleigh conference were given.

Luncheon was served at one o'clock at the Parish House of St. Paul's church, which was built in 1732. Plates were served to 200 guests, who enjoyed the delicious food as well as the social intercourse. Numerous small tables were beautifully decorated with lupine and pink roses. Many other things contributed to make the day worthy of the cause to which we are pledged, but you will read at another time of the work of the Elizabeth City district. E. S. P.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### PRAYER FOR OUR MOTHERS Mothers' Day, May 14

"Father of Life, fold in the everlasting arms of thy love the torch-bearers of life—the mothers of our race. As they struggle up the steep of motherhood, through its travail of mind, body and spirit, give them a clearer vision and a guiding wisdom; grant them the compensation of a love returned and understood, and the ultimate satisfaction of knowing that they have lifted those entrusted to their care up into helpful harmony with thy kingdom.

Bestow an especial tenderness on those who, having borne no children, nevertheless exert the sweet ministries of motherhood over their home circle. Comfort all lonely, unmothered hearts. Grant the ever steady power of thy support through the daily discouragements, the clash and readjustments of ideals, and the anguish of bereavement that come into all mothers' lives. Increase, we pray, their cheerful steadfastness, their wistful, selfish strength, and at the close of their day may they enter into rest with faith undimmed, and unafraid."

### HIS WAY

With a heart that was pure, and an eye seeing clear,

She looked on a world full of woe,  
And begged with a woman's passionate might,

"Dear Father, O pray let me go."

"I will use all the strength of my earnest soul

To teach them the way to thee."

But the Father but drew her more close to him

And answered her passionate plea—

"I have many a voice that is loud and strong,

To speak to the world for me,  
But I've no one to sing a lullaby song  
To this wee little babe but thee."

And the song was so sweet and the song was so soft,

That the babe on her bosom smiled,  
And the world that was weary of noise and of strife,

Saw God in the mother and child.

We are indebted to Mrs. J. V. Wilson of High Point, herself a devoted mother, for the above beautiful prayer and poem by Eleanor Scott Sharples.

### A REGRETTABLE OMISSION

In our report of the annual meeting held at Waynesville, April 18-20, carried on the Woman's Page on April 27, we find an omission which we deeply regret. The Thursday evening's program was credited to Dr. Manget of China, when in reality the speakers on that occasion

were Mrs. E. L. McKee, former N. C. senator, and Mrs. W. A. Newell of Greensboro, Council superintendent of Christian social relations.

Each of these speakers was at her best as she discussed the subjects selected for the occasion. Mrs. McKee made a most forceful address on "Citizenship"; while Mrs. Newell from the topic, "What Is That in Thine Hand," told in a most interesting and convincing manner our duties as citizens. In addition to these two helpful talks, the report of the conference superintendent of Christian social relations, Mrs. Onilee R. Brown, was given, and showed that the work in her department was going steadily forward. The devotional for the evening was conducted by Rev. T. R. Wolfe of Sylva.

### MISSIONS STUDY CLASS IN CHARLOTTE

Mrs. B. O. Hood of Charlotte sends us the following interesting account of a missions study class held in First church some time ago. She says:

"In the beginning let me say credit must be given to Mrs. Mattie H. Stewart of First church. She it was who originated the idea, under her guidance the program took form and the charm of her personality as leader of the class added greatly to the interest that was so keenly felt by all who attended. Early in the fall she made the suggestion that the churches of Dilworth, Hawthorne Lane, Myers Park and First church study "Facing the Future in Indian Missions" together, inviting the other Methodist societies to be our guests. The plan was accepted and the meeting was held at First church. There were two sessions, one at ten to one in the morning, and from two to three thirty in the afternoon with luncheon served from one to two. The invitations to the other societies were promptly accepted, and a society out of the city limits asked to be allowed to attend also, and when the day came, though it was a cold rainy one, this society—Homestead—turned out 15 strong. After a devotional the morning session was devoted to a study of the book and a display of posters emphasizing special points of interest and stories of the Indians in our part of the country—the Croatans, Catawbas, and Cherokees—were given by several of the women. One woman gave an impersonation of Mrs. Ruth Muskrat Bronson and another sang a group of Indian songs. The session closed with a beautiful and thought provoking devotion led by Mrs. E. D. Mouzon.

In the afternoon session we discussed what our Southern Methodist Church is doing for the Indians in Oklahoma, several sketches of the work of Indian pastors being given. One of the women,

impersonating Maria Martinez, told something of the romance of Indian pottery and in the impersonation of Sequoyia, Rev. C. C. Herbert gave the story of the Indian's invention of the Cherokee alphabet. During the lunch hour and at the close of the day's sessions, much interest was shown in a little museum of Indian articles loaned from all over the district. Centering interest was a Bible written in the Cherokee dialect, and a piece of pottery over a thousand years old. Among the articles exhibited were tomahawks, peace pipes, arrow heads, beads, etc., and on the walls were pictures and posters of our Methodist missionary work among the natives of our land.

This meeting which was different to anything we have ever had, proved to be one of the very best we have ever enjoyed."

### MISSIONARY ZONE MEETING AT MADISON

Mrs. W. T. Lauten.

The zone comprising Madison, Mayodan, Danbury, Walnut Cove, Pine Hall and Sandy Ridge of the Mt. Airy district, met in semi-annual session in Madison recently, with Mrs. E. E. Williamson, zone chairman, presiding.

The opening worship period was in charge of Mrs. Charles Lambe of Walnut Cove, who used the ninth chapter of Mark as her scripture reading. Mrs. T. F. Webster extended greetings to the visiting societies, with response by Mrs. Needham of Danbury. Mrs. J. L. Woltz of Mt. Airy, district secretary, brought an interesting message stating that Mt. Airy district stood near the top in the conference in percentage of contributions. She gave several plans for the furtherance of the work during 1933, and following her talk commented briefly on several passages of scripture from Jeremiah, 15 and 35, and Malachi 3:7, applying them to the present time.

Miss Naomi Howie, missionary to China gave a highly interesting talk on the customs and mission work in Soochow. It was a pleasure to have Miss Howie visit the meeting as she formerly lived in Madison, when her father was pastor of the Madison church, and she occupies a warm place in the hearts of the Madison people. A song, "Living for Jesus," was sung by the Boys' and Girls' World Club, and the "Importance of the Children's Work" was discussed in a timely talk by Mrs. M. B. Webb of Pine Hall. The meeting closed with prayer by Mrs. Needham.

### INVOCATION FOR CLUBS

As we come together

May thy blessing rest

On our club, dear Father,

On each welcome guest;

Give us joy in service,

Grant that we may see,

As we help each other,

We are helping thee.

Vastly more is involved in what life means to us than in what it brings to us.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### THANKS, FRIENDS, THANKS

The first thing that impresses itself on one's mind this morning, after a very heavy week-end trip, calling for over 300 miles of travel, the meeting of four engagements and the mingling with large numbers of friends, is that of grateful thanks to our Western North Carolina conference Sunday schools for their fifth Sunday remittances. A larger number of Sunday schools have forwarded their offerings than usual, and, even though many of these offerings are small, they serve to assure us that our children and their needs are being considered. Some Sunday schools have done exceptionally well, having remitted larger offerings than usual. To all we extend our cordial thanks. These are times of financial stress. It is a great deal more difficult to raise money now than in former days. We do not yet know what the total fifth Sunday offerings will amount to, but are assured that they will amount to more than the January fifth Sunday offerings. Let all who took the offering forward it to us as soon as possible. Thanks, kind friends, thanks.

### FAR BEHIND

In checking through our books I find that the receipts on our ten per cent apportionment accounts are far behind those of last year at this date. Other objectives have been in the minds of our people and the Children's Home's financial interests have not had the right of way. Usually Easter has been regarded as a very fitting time to raise the Children's Home's apportionment, but this year another interest had right of way. It is now hoped that next Sunday, Mothers' Day, may be used on a large scale for raising the apportionment on each charge for the maintenance of the Children's Home, this being ten per cent of the pastor's salary. If our cause is not presented now it may be lost in the shuffle later on in the year. Let the friends of orphan children bestir themselves.

### COME TO SEE US

We hope that a large number of our friends will visit the Children's Home next Sunday afternoon, May 14, at three o'clock to celebrate with us our first Benefactors' Day. If the weather is fitting our exercises will be out in the open under our outspreading trees. Amplifiers will be installed in such a way as to enable friends to hear the speakers from a distance. Improvised seats will be constructed and we hope to have quite a good time together for an hour or two.

Richard G. Stockton, a member of our board of trustees, has kindly consented to preside over the meeting, Rev. L. D. Thompson will lead our opening prayer, our children will sing some and B. S. Womble, another member of our board of trustees, will briefly call attention to some outstanding benefactors. Bishop Edwin D. Mouzon will deliver the principal address of the afternoon and Dr. Charles C. Weaver will pronounce the benediction. We hope a large number of our friends will enjoy this program with us.

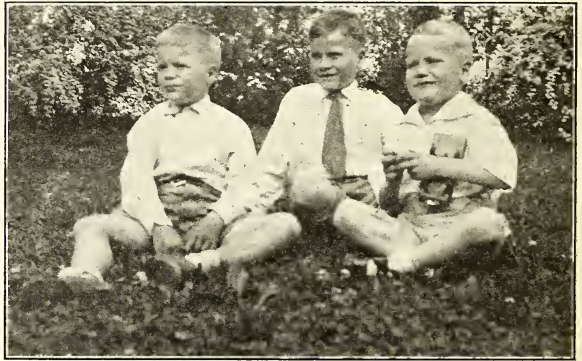
### SPINDALE

In line with our agreement with Rev. W. R. Kelly, our singing class arrived at Spindale last Saturday afternoon at 5:30 to be distributed among his choice people for the evening meal and rest of

family. Brother Kelly thinks he has the best charge in the entire conference. A very happy and constructive situation prevails.

### EL BETHEL

Before 3 o'clock in the afternoon we rolled up near El Bethel church, a nice brick structure located in a lovely setting among shady trees and well kept grounds. Our children were soon presenting their program before a congregation which taxed the capacity of the church, following which Rev. J. N. Randall, our sincere friend and the beloved pastor of Shelby circuit, directed the raising of the congregation's ten per cent apportionment. Before leaving the friends of this congregation presented us with boxes filled with choice food for our evening meal to be taken en route



James, John and William, better known as Peter, James and John

the night. Following good social times in Spindale homes, our children rendered their program next morning at 10 o'clock to a church full of people, following which they reluctantly parted from their friends to hasten to the next engagement. Very seldom do our children get to spend a night away from home. They enjoyed this one to the fullest. Our Spindale friends mean much to us.

### PLEASANT GROVE

A little after 11 o'clock we pulled up in front of Pleasant Grove, a nice church near Forest City, the other point on the Spindale-Pleasant Grove charge. A great concourse of people was present, it being the celebration of the annual memorial day services. Many evidences of improvements were about the church grounds and in the cemetery. Our children rendered their program before an audience that not only filled the church, but to a large number who were standing in and about the church openings. Following the program a sumptuous picnic dinner was served, after which we hurried to our next engagement.

Brother Kelly and his good wife are held in high esteem by their congregations. It was a great joy to see the affection that exists between the good people of this charge and their pastor and

home. Needless to say this was a very welcome feature of our homeward journey. We shall want to visit our friends in those distant parts again.

### PETER, JAMES AND JOHN

The picture this week is that of three fine Braswell boys who entered the Children's Home some two years ago from Gaston county, their names being, reading from left to right, James, John and William. I call William "Peter," since he is such a fine, impulsive youngster and is needed to round out the trio. William is claimed and clothed by the Susanna Wesley class at Granite Falls. John is provided for by the Ora Brantley Bible class at Central, Mooresville, and James is fostered by the business women's circle of the missionary society at Main Street, Gastonia. These fine boys have fine friends.

### BASEBALL

Very little has been said about our spring athletics, but they have been giving our youngsters a great deal of joy and affording them much development. Our boys have played, to date, 12 games, winning six and losing six. They won over their friendly competitors, the Mills Home boys, last Saturday. We have a great left-handed pitcher in the person of Will Angel from Macon county.

COME TO THE CHILDREN'S HOME ON MOTHERS' DAY AFTERNOON



## THE METHODIST ORPHANAGE

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### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

Next Sunday is Mother's Day. Would it not be most appropriate for our churches to remember our fatherless children by sending us a part of their ten per cent apportionment? This could be done in memory of the mothers who have gone on the long journey and in honor of those who are still with us to bless and enrich our lives.

Our executive committee has been shot to pieces pretty badly recently. Judge J. Crawford Biggs has been appointed Solicitor-General and gone to Washington to assume the duties of his office. Hon. Josephus Daniels has been appointed ambassador to the Republic of Mexico. For the past year Mr. Frank Brown has been out of the city practically all the time. The death of Dr. Albert Anderson removed another very faithful and efficient member of the executive committee. As the situation now stands, Mr. C. A. Dillon is the only active member of the executive committee left in Raleigh. There is need of frequent meetings of the executive committee and we are experiencing considerable difficulty now in transacting the business of the Orphanage. Since Judge Biggs has become Solicitor-General of the United States, we are without a legal adviser. The board of trustees will be in annual session in June and will be called upon to name new members on the executive committee. The Orphanage feels honored in having two members of the executive committee appointed to such responsible positions as ambassadors to the Republic of Mexico and Solicitor-General of the United States.

That was a fine congregation that assembled in Chestnut Street Methodist church, in Lumberton, on the fifth Sunday night when our young people gave their sacred concert. The congregation is composed of an unusually fine membership. It is a very desirable appointment in every particular. If all the churches of the North Carolina conference were as loyal and generous to our Methodist Orphanage as Lumberton Methodism we could largely increase our Orphanage population and meet all of our requirements in an effective way. I found Brother B. B. Slaughter singing the praises of his congregation and leading his people into the more abundant life. The Orphanage always has the

right of way in this strong church. I regretted that circumstances were such that I could not accept the gracious hospitality of my dear friends, Brother and Sister Kelly Barnes, where I always stop when I am in Lumberton. I reached the church only a few minutes before the evening service. I was happy to shake hands with many of the ardent supporters of our orphanage cause. As I retired at a quarter to one o'clock Sunday night, after an unusually busy day, I felt that the cause of the orphanage had been advanced.

The fifth Sunday I accompanied the singing class to Cerro Gordo for the 11 o'clock service, and at Chestnut Street church, Lumberton, for the evening service. The sacred concert was given in the large auditorium of the school building in Cerro Gordo, where a great congregation assembled to participate in the service. Many years ago I was pastor of the Cerro Gordo church, and I was glad to be among my friends of other days. Going back to a former charge reminds me very forcibly how rapidly the procession moves on. I was delighted to visit the home of Sister J. W. Griffin, where I used to find such gracious hospitality when I was her pastor. I was sorry to find that Mrs. Griffin had been confined to her bed for the last several months. I thought how fortunate she was to have such devoted, loving daughters to minister to her every need. Brother Lawrence is serving his first year on the Chadbourne charge, and has made a wonderfully fine beginning. He gives us a most cordial welcome, and is showing his interest in our orphanage by raising his orphanage assessment for us in the early part of the year. I would like to tell of my visits to Fair Bluff and Whiteville, where I called on several of my very dear friends, but I haven't sufficient space to go into detail about these delightful visits.

This year I am taking a class to the district conferences to represent the Methodist Orphanage. These young people give concrete evidence of the character of work our home is doing. Durham and Raleigh district conferences gave our class a large hearing. Brothers Love and Smith, the presiding elders, were exceedingly gracious in their welcome to the singing class. Both conferences were largely attended and if I properly appraise meetings of this kind, I would pronounce them a decided success.

### WELL, WHAT IS THE ANSWER?

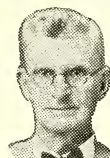
Farmer: "How can I tithe? I can't pay my taxes nor interest."

Teacher: "You got your living, did you not?"

Farmer: No, the money I spent for living belonged to a other. All my crop would not pay what I owe, and I would like for someone to tell me how I can tithe."

What is the answer?—Rev. E. O. Machamer, Colman, S. D.

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## Sunday School Lesson

MAY 14

By William G. Chanter.

### Our Loyalty to Christ

Mark 11:1-13.

Golden Text: "Behold, thy king cometh unto thee; he is just, and having salvation."—Zech. 9:9b, c.

And when they drew nigh unto Jerusalem . . . he sendeth two of his disciples

One of the most interesting things about this account of the so-called triumphal entry into Jerusalem is the clear statement that the manner of it was carefully planned well in advance. For this means that the Master was indeed master of the situation, that he did not fall helplessly into the hands of sinful men, that rather he was placing the rulers in Jerusalem in a position in which they were helpless to do anything save that which would give to him and his work a meaning and an emphasis that the world could not overlook.

Notice the mingled simplicity and stateliness of the approach to the Holy City. Coming as it did at the Passover time when throngs of pilgrims were crowding into the city, with their religious expectations raised to the highest point, it could not but be interpreted by at least some of the onlookers as a claim to Messiahship. What greater claim could any member of the Hebrew race make than that? But see how simply the Messiah comes, as a peaceful pilgrim, not as a warrior—as the Teacher and Prophet, not as a king. In the manner of it, the entry of Jesus was a proclamation of Messiahship, but of the kind of Messiahship that ruled by the power of the spirit and was enthroned in the hearts of mankind. It was the beginning of a period in which he meant openly to act as that kind of a Messiah, claiming far more than royal power—since what king claims to rule the thoughts and impulses of his subjects?—and pressing his claims so far and so vigorously that there would be left to his people only acceptance or rejection through his death.

But it is also important to notice that there was about him nothing of the hardness of desperation, the cynicism of the man who spurns in disgust the unthinking rabble that he is forcing into the exposure of its own folly. There was nothing of the grim determination of the man who has come to the point where death must be accepted as the only alternative to a loss of honor. No, the Master was moving in the path of a divinely ordained duty, and he was sure that that path was the path of love's choosing. Simply and quietly he was seeing to it that his duty was perfectly discharged. He had no scorn for the people who could not see the vision that

was clear to him. There was pity and there was love, but never scorn.

Yet always beneath the gentleness of the Master there is a spirit of steel. Bruce Barton's picture of Jesus has been criticized as making him a typical twentieth-century American go-getter, and there is much ground for the criticism. Nevertheless, it is just as well to remember that so far as Mr. Barton is trying to emphasize the fact that in every situation Jesus was Master, ruling circumstances, bending men to his will, he is right. Not as a helpless victim but as a King, as the only man in Jerusalem who knew what he was doing, did Jesus of Nazareth ride into the Holy City.

was he determined to set up the true ideal of spiritual service and to raise it on high even though the height were the height of the cross.

Certainly the assumption of power over the temple brought death much nearer. It was not possible for the Jewish rulers of Jerusalem to allow a Nazarene teacher to set them at naught in so high-handed a manner and still retain their prestige. But certainly also it was not possible for a Messiah to live according to the ideal of Jesus and still allow such a profanation of the temple. The house of prayer for all nations was being turned into a den of thieves, and it was just this perversion of the true religion that the Messiah was to sweep away.

My house shall be called a house of prayer for all the nations; but ye have made it a den of robbers.

We cannot but be impressed, as we study the records of the last days of the Master's life, with the fact that he had succeeded in retaining unspooled the enthusiasm and faith with which he began his ministry. He was no longer a young man in years, and surely he had not lived a life in the least sheltered from the rude experiences that are certain to shatter all illusions. But he still saw in the temple, defiled by the greed and folly of its constituted guardians as it was, the glorious promise of the prophet's dream, the house of God. It was just because he could still see it as a divine thing that his wrath flamed out as it did. Other men had come to accept the profanation of the temple because they no longer saw any great value in it. It was simply another human institution going the human way of decadence. Or they had lost their sense of the beauty of holiness and could therefore not feel keenly the defilement that Jesus saw. But after all the disappointments, all the disillusionments, all the realization of human weakness and sin, still the Master could see the glory of God and the terror and tragedy of human failure, terrible and tragic just because human beings had in them the power to receive the divine glory in their own lives.

This was the way he looked at life. And since this was true, it followed that he could never be content with the petty and the false, with half-truths and with half-hearted approximations to goodness. Sooner than be content with the poverty-stricken world in which his contemporaries were so sadly content to live, he died that his cross might be the perpetual rebuke to all who might be tempted to accept a lesser kingdom than the kingdom of God. When he asserted his kingship, he was asserting the right and the duty of men to live as sons of God.—Zion's Herald.

Asylum patient (to new appointee)—"Who are you?"

Appointee—"I am the new superintendent."

Patient—"Oh, it won't take them long to knock that out of you. I was Napoleon when I came here."—Bystander.

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PROTECTION  
AGAINST OLD AGE

And he entered into the temple, and began to cast out them that sold and them that bought in the temple.

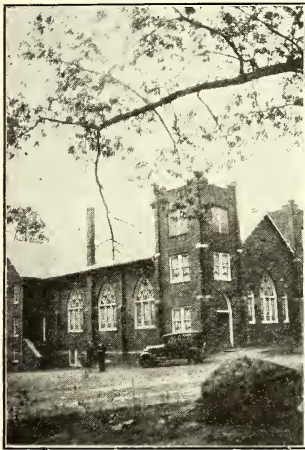
Every incident of the week shows the same quiet but unyielding adherence to his purpose. He went into the temple, the central shrine of the religion of the true God, and there he took command. Surely that was a Messianic deed! But see how this Messiah acts, not as the guardian of Hebrew pride of race, but as the champion of the grand idea that the Hebrew was the spiritual teacher, the divinely appointed servant of all mankind in the things of God. For the court that he cleansed was the court of the Gentiles, and the people that he rebuked were the chosen of God, and the cry that he raised was the mighty word of Isaiah born of the vision of a world redeemed through the service of Israel. Not the popular idea of a Messiah was Jesus concerned to assert, but all the more



# DEDICATION OF BETHEL CHURCH, CABARRUS, MAY 14

May 14 will be a proud day for Bethel church, Cabarrus, N. C. It is dedication day.

Bethel's new building, erected in 1922, at an approximate cost of \$35,000, is one of which its members may well be proud, particularly since those members are none too well-to-do farmers whose affairs have been far from benefitted by the depression. It is a building that will be entirely adequate for Bethel's needs for many years to come, with its two auditoriums, its nine Sunday school rooms, and its well equipped dining room and kitchen. There is a hot air



heating plant, and an individual lighting system. The Gothic memorial windows add much to the beauty of the main auditorium.

Truly Bethel has progressed a long way from the one-room log church built in 1810 that was its first formal house of worship. There is in existence a deed, dated in 1808, which records the acquisition of the site upon which the little log church was built, and while there is no written record of that event itself, legend says that it was erected by three or four of its members, who hewed the logs as well.

Today's church was erected under the leadership of Rev. R. F. Hunnicutt. Its present pastor is Rev. F. W. Kilker.

Rev. J. W. Moore, presiding elder of the Charlotte district, will be a speaker at the dedication services.

It is sincerely hoped by Bethel's pastor and membership that May 14 will be a home coming day for all those who have been a part of Bethel's congregation in the past, and particularly Bethel hopes that its former pastors will find it possible to return for dedication day.

## HOW MARXIANISM MUST BECOME RELIGIOUS

The religious inclination to transcend external circumstances has rightly become anathema to social radicals be-

cause it is used by those who are physically and socially secure to beguile the insecure from fighting for their security. But there is no reason why it should not be turned in the other direction.

A religious idealism which is organically related to Marxian radicalism will first of all fight for bread and security for everyone. Only by doing that will it be in a position to maintain without hypocrisy that man does not live by bread alone. It will insist the vulgarity of the owning classes, who are obsessed with life's instrumentalities, and their hypocrisy, by which they pretend to be indifferent toward material things only after they have taken care to satisfy their most extravagant material wants. But it will also know that a truth which has been corrupted by the privileged classes has not thereby become invalid.—Reinhold Niebuhr.

## DON'T SMOKE

If you would have a mighty will  
To undertake the great;  
If you would fill a worthy place,  
Or guide the "Ship of State";  
If you would lengthen out your life,  
And bravely face its storms,  
Don't smoke nor use the "filthy weed"  
In any of its forms.

If you would have a shining face,  
A sparkle in your eyes;  
If you would aim and persevere  
To win some worthy prize;  
If you would have a steady nerve  
To help you do your best,  
Don't sap your strength with cigarettes—  
With health you should be blest.

You'll have to pay a handsome price  
If cigarettes you smoke;  
Some day you'll find I've told the truth,  
Which isn't any joke.  
When health is gone and money, too,  
And privileges so rare,  
Then with your feeble, broken nerves,  
When it's too late you'll care.

If you would lengthen out your life  
And shorten not your days;  
If you would glorify our Lord  
And live to sing his praise;  
If you would be a Christian true  
And live with no regrets,  
Then do not wreck your life, dear youth,  
By smoking cigarettes.

If you would live a noble life,  
Nor do the thing that's mean,  
Don't fill your system full of dope,  
Nor poison nicotine;  
If you would have a brilliant mind  
To think life's problems through;  
If you would help to save the world,  
Don't smoke nor dip nor chew.

If you would be a business man,  
Honest, straight and just;  
If you would be a citizen  
Whom every one can trust;  
If you would live a life so clean  
That God can smile on you,  
Then heed the warning words we give,  
Don't smoke, nor dip, nor chew!

—Rev. Walter E. Isenhour.

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### THIS IS AS CLEAR AS SOME "SYSTEMATICS"

All the philosophical books I ever read sooner or later come within sight of the question: "Who made God?"

Some of them see it looming up in the distance, and duck it, hurrying through alleys and byways, afraid to confront it. Others get within speaking distance of it, and acknowledge that they don't know. I have no respect for these; they ought to know; that's where everything starts, and not to know is the grossest sort of ignorance. The only books for which I have the slightest respect are the ones which boldly assert the only possible answer: God made God.

Having started with that premise, it is really idle to go on with a book of philosophy, for the premise is also a conclusion. Some minds, fascinated by details, like to play with notions as to why, when, where, and how it happened; whether it is still happening, whether it can ever stop; whether, if it stops, it will happen all over again and the like. Personally, I don't care to have the large and simple proposition cluttered up with details in the foreground.

Having settled this week the main question of the ages, there is no reason why I should not go on and settle a minor question which has puzzled millions of people: "Who made the devil?"

The answer is: Theology made the devil.

But who made theology?

The answer is: The devil made theology.

Now run away and don't bother me with any more questions. If you don't have sense enough to realize that I have settled everything that humanity needs to know, you wouldn't have sense enough to appreciate my further answers.—Don Marquis.

### WORLD TRADE IS A BUSINESS OF SWAP

We cannot see any hope of world trade recovering while governments the world over take every measure to prevent its recovery.

What is trade? Is not it simply swapping this for that? and anything that hinders the exchange injures both sides.

Since 1914 we have looked on trade as war. We use the expression tariff wars, and our war mentality has destroyed trade. Business is swapping Manchester cotton for Brazilian coffee; if Brazil says: no, we shall keep out the cotton goods, very well then, she has to burn her coffee.

We are told demand creates supply, rubbish! If one goes empty handed into the market one can demand until one is blue in the face but the supply will not be forthcoming.

We should eliminate from discussion the words producer and consumer; every man is both; and use the words buyer and seller. And anything that interferes between the buyer and the seller makes for poverty.

The only place where the government can profitably interfere is to prevent the

exchange of dangerous goods; that is, if the government acts inside its capacity of policeman it impoverishes its subjects.—W. A. Ross & Sons, ginger ale manufacturers.

### EVERYTHING'S LOVELY, SO LET'S HAVE A DICTATOR!

Men and women of radical persuasion, communists, Socialists, pink intellectuals and radical college professors, have been going around the country in the last few years talking to groups of young people and particularly to women, telling them that everything was wrong and rotten and corrupt in our democratic institutions, and that our economic system was brutal and oppressive to the wage-earner. . . . The answer to all these charges is that for the last fifty years our wage-earners have been the best paid, the best housed, the best fed, the best clothed, and the most contented in the world. . . . We do not propose to surrender our civil, economic, and political liberties, including freedom of speech and of the press for any foreign form of dictatorship. . . . Although I am opposed to a dictatorship based upon force and arms, I would favor in this serious economic crisis giving extensive powers to President Roosevelt.—Hamilton Fish.

### WE MUST HANG TOGETHER, OR—

We are all of us fellow-passengers on the same planet and the weal and woe of everybody else means the weal and woe of ourselves! Mark my words and remember them on that fatal day when the human race shall be requested to pack up its little toys and surrender to a more worthy successor.

The only hope for survival lies in one sentence: We are all of us fellow-passengers on the same planet and we are all of us equally responsible for the happiness and well-being of the world in which we live.—Hendrik Willem Van Loon.

### PRECIOUS MEMORIES

Precious memories, crowding on me,  
Bringing thoughts of other days,  
When in distant paths I wandered,  
Often in forgotten ways.

Happy memories, how they gather  
Round me as the days go by;  
Days of sunshine, days of gladness,  
Days that seldom caused a sigh.

Holy memories stealing o'er me,  
Lessons gathered here and there;  
Visions of the unknown future,  
Of the land all bright and fair.

Silent memories, gently calling  
To the friends now far away;  
Lingering as sweet reminders  
Of some glad and long lost day.

Precious memories, how they linger  
In my heart at eventide;  
Whispering of bygone pleasures,  
O, that they may e'er abide!

—Mrs. E. M. Anderson.

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Draught and in a few days am feeling all right. It is also good for bad breath and other little troubles of this kind when due to constipation."

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# Children's



# Storyland

## STRANGE FACTS ABOUT EARTHWORMS

By Prof. John Harvey Furbay, Ph.D.

Every boy who has gone fishing is acquainted with earthworms. He probably called them "fishing-worms." Others call them "angle-worms" or "night-crawlers."

These lowly animals have no distinct head, yet they have a "head-end" which is the end where the mouth is located, and is rounder than the tail-end. The body appears to be a series of rings fastened together, and each ring very much like the others. These are called "segments" or "somites," and there may be over a hundred of them.

Earthworms travel by alternately making their bodies long and thin, then short and fat. To keep from slipping they are provided with four pairs of stiff bristles on each segment, on the under side next to the ground. These can be moved by little muscles, and they are a great help to earthworms in moving about. If they are cut off, the earthworm cannot move across smooth places. If you will run your fingers along the under side of an earthworm, from back to front, you will feel these bristles very easily. You will then understand how they help him to cling to the sides of rain-barrels upon which he sometimes climbs. Some one has suggested that these bristles make it easier for you to hold the worm while you are trying to bait your fish-hook.

Earthworms are rarely seen crawling about in daylight. They remain underground or in damp places while the air outside is hot and dry, and then when evening comes and the air becomes cool and moist again, they come to the surface and crawl outside. It is because of this habit that they have been called "night-crawlers." They will sometimes come out in the daytime if there is a warm rain or if the air is very damp. In general, however, they prefer night-life—but not because their deeds are evil.

Because so many have been seen immediately after heavy rains, there have been many superstitions about earthworms "raining down." I have been told by several people that they had seen earthworms come down from the clouds along with rain in a heavy storm. Others tell of having seen them on their porch roofs after rains, and declare this is proof that they "rained down."

The facts are that their burrows fill up with water during a big rain, and unless they crawl out of them they will drown; so they usually crawl out and climb up on objects higher than the ground. They often crawl onto sidewalks and roads, and even onto higher structures. Earthworms found on porch roofs have probably crawled out from

## JUST A DOG

Tom has a fine Scotch collie,

Bill has an Airedale pup,

Bob has a big police dog

That tries to eat you up.

They say my puppy isn't

Much bigger than a frog,

And hasn't any ped-gree,

And so he's just a dog.

But he's a real smart puppy;

He seems to understand

The things they say about him,

For he comes and licks my hand.

And when I smile and pat him,

They know, and so does he,

That though he's just a dog to them,

He's all the world to me.

—Maud Jackson, in *Our Dumb Animals*.

cracks filled with dirt. Perhaps another reason why earthworms are so abundant after rains is because they prefer a damp soil to a dry one for traveling about.

Each earthworm has five pairs of hearts, but this does not keep him from being "faint-hearted" when Mr. Cock-Robin comes swooping down upon him, or when he faces the pointed tip of some fisherman's hook. He has no lungs, so he breathes through his skin as long as it is moist, and if it dries, he dies of suffocation.

The earthworm is a special friend of the farmer. He actually eats his way through the soil, although he has no teeth or jaws, and he fills the ground with thousands of little burrows which admit air and water. He carries the soil to the surface after he eats it, and many little piles of dirt can be seen around the little tunnels of these worms in any garden.

Darwin made a long study of these little helpers of the farmer, and he estimated that in England one acre might contain over fifty thousand earthworms, and that these could carry eighteen tons of fresh soil to the surface in one year. In this way, he said they would cover the earth with three inches of fresh soil every fifteen years.

Earthworms have no eyes, yet they know light from darkness, and will seek their burrows immediately if a flashlight is turned upon them at night. They have no ears, and probably cannot hear any sounds. They appear to have a sense of taste, and their sensitiveness to touch is very keen. They can feel the vibrations

of the earth when some one approaches them walking.

If earthworms are cut in two in the middle, the front part will grow a new tail, and continue to live; but the back part rarely ever grows a new head. If one is cut into three pieces, the middle piece may grow a tail at each end, and thus starve because it has no mouth. Various parts of different earthworms may be sewed together and all grow into a new worm. Thus several new heads or tails may be produced on one animal. This is a common sport in my laboratory, and seems to cause the earthworms very little inconvenience.

Some people claim that earthworms produce music at night. This is too good a title for the rasping noise which they produce. Much argument has been given in attempting to explain these sounds. Some believe that the worms produce the sound by rubbing their bristles together; others think it is by scraping their bristles over stones. At any rate, it is poor music, and they themselves cannot hear it, for they are deaf.

In Africa there is a kind of earthworm which grows to be four or five feet long, and can stretch itself much longer than this. It burrows in the ground and carries great piles of soil to the surface in one night.

In winter, earthworms are hard to find, unless one looks near the edge of some old manure pile, where, on account of the heat generated by the decaying matter, the ground does not freeze. In other places they may be found below the frost-line. During warm nights in winter, they sometimes come to the surface and crawl about if the temperature is above freezing. They have even been found on tops of glaciers crawling on the ice on warm days.

Every earthworm is both male and female. Their eggs are deposited in small cocoons secreted by the worm's body, and these eggs hatch into tiny earthworms. They will never become butterflies as do the cut-worms; they will always be just what they are—for an earthworm once is an earthworm always. —The New Outlook.

Uncle Will had sent little Joan a bottle of lavender water.

"Well, Joan," he said, "how did you like the perfume I sent you?"

"All right," conceded the child, "but I like lemonade better."—Christian Science Monitor.

Said teacher, "How many do daddy and mother and baby make?" "Two and one to carry," said little blockhead Willie.—Exchange.

## North Carolina Christian Advocate

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## Presiding Elders Appointments

DISTRICT CONFERENCES	
Charlotte-Wadesboro	May 16
Elizabeth City-Columbia	May 16-17
Asheville-Hendersonville	May 16-17
Gastonia-Palm Tree-Asheboro Ct.	May 16-17
New Bern-Goldsboro	May 18-19
Greensboro-Ramseur	May 23-24
Fayetteville-Troy	May 25-26
Mt. Airy-Jefferson	June 26-27

## North Carolina Conference

DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. SECOND ROUND—IN PART	
Haw River	May 13
Calvary, 11	14
Stem, 3	14
West Durham, 11	21
Carr, 8	21
Hillsboro, 11	28
Masser-Andrews, 3:30	28
Carrboro, 8	28
June	
Webb Avenue, 11	4
Durham Ct., 11	11
Front Street, 8	11
Metham, 11	18
Lakewood, 11	25
Cedar Grove, 3:30	25
July	
South Alamance, 11	2
Mt. Tirzah, 3	2
Duke Memorial	2
Yanceyville	7
Person Ct., 11	9
Roxboro, 8	9
Trinity	12
Leesburg	13

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

Perquimans, Woodland, 11 and 2	13
Perquimans, Woodland, 11	14
Weldon, 7:30	14
Ahokoe, Harrellsville, 11 and 2	15
Murfreesboro, Union, 11	21
Aulander, Lewiston, 3 and 7:30	21
Chapel, Harrellsville, 11 and 2	26
North Gates, Parkers, 11 and 2	26
North Gates, Parkers, 11	28
Elizabeth City district conference will be held at Columbia, May 16 and 17.	

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

Parkton, Marvin, a.m.	14
Fayetteville Ct., Cumberland Mills, p.m.	14
Wadesville, a.m.	21
Mt. Olive-Clyde, p.m.	27
Jonesboro, Broadway, a.m.	27
Hemp, Pleasant Hill, afternoon	27
Robertville, p.m.	27
Piedmont, afternoon	28

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Ayden, 8	12
Gritton, 11	13
Seven Springs, 11	14
Aurora, Campbell's Creek, 11	21
Grimsland, Wharton, 11	21
Fremont, Back Creek, 11	24
Pikeville-Elm Street, Pikeville, 8	26
Mt. Olive-Clyde, 11	27
Mt. Olive Ct., Bethel	28

RALEIGH DISTRICT  
F. S. Lowe, P.E., Raleigh, N. C.  
SECOND ROUND

Garner, 11	May 14
Bailey, Mt. Pleasant, 7:30	14
Youngsville, Bunn, 11	21
Franklington, 7:30	21
Erwin, 11	28

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Stantonsburg, 11	May 14
Elm City, 7:30	14
Wilson, 7:30	21
Warren, Bethlehem, 11	26
Warrenton, Warren Plains, 11	27
Weldon, 7:30	28
Roanoke Rapids, 7:30	28

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Wallace-Rose Hill, Wallace, 11	May 14
Crab, 8	14
Wallaceville-Richlands, Richlands, 11	21
Maysville, 3	21
Swansboro, 7:30	21

## Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
THIRD ROUND

District conference at Hendersonville, May 16 and 17.	May 14
Rockingham, a.m.	28
Swannanoa, Bethlehem, 11	28
Skyland, Skyland, 8	28
June	
Troy, 11	4
Flat Rock, Edney, 3	4
Hot Springs, Andover, 11	11
Haywood Street, 8	11
Brevard, 11	18
Rosman, Lake Towaway, 3	18
Waverlyville, 11	18
Waverlyville Ct., P. Ct., 7	25

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND—IN PART

Bethel (dedication of church and Q. C.), 11	May 14
Waxhaw, Heath Memorial, 3	14
Dilworth, 8	14
Matthews-Indian Trail, Matthews, 11	21
Unionville, Oak Grove, 3	21
Hawthorne Lane, 8	21
Ansonville, Concord, 11	28
Morven, Shiloh, 3	28
Wadesboro, 8	28
June	
Marshville, Marshville, 11	4
Peachland, Fountain Hill, 3	4
Big Springs, 8	4
Prospect, Trinity, 11	18
Weddington, Hebron, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Folkton, Mt. Vernon, 2:30	25
Wesley Heights, 8	25

Thrift-Abbeys, Moores, 11	July 2
Hickory Grove, 8	2
Trinity-Derita, Trinity, 11	9
Homestead-Duncan, Homestead, 8	9
Myers Park, 11	16
Stanfield, Stanfield, 3	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Lithsville, Forestville, 3	23
Monroe, Central, 8	23
Brevard Street, 11	30
First Church, 8	30
August	
Pineville, Harrison, 11	6
Chadwick, 8	6
District conference meets in a one day session at Wadesboro, Tuesday morning, 9:30 o'clock, May 16. Bishop Mouzon will preside.	

GASTONIA DISTRICT  
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND—IN PART

McArdle, 11	May 14
Bradley Memorial, 7:30	14
Shelby, Central, 11	21
East End, 7:30	21
Smrye, 11	28
Dallas, Puetts, 3	28
Mount Holly, 7:30	28
June	
Folkville, Rehobeth, 11	3-4
Belwood, Double Shoals, 3	4
Bessemer City, 7:30	4

Gastonia district conference will be held at Palm Tree  
church, on the Belwood circuit, Tuesday and Wednesday,  
May 9 and 17.

GREENSBORO DISTRICT  
W. A. Newell, P.E., 608 Summit Ave., Greensboro, N. C.  
THIRD ROUND

Asheboro, First Church, 11	May 14
Randolph, Fairview, 3	14
Calvary, Calvary, 11	14
College Place, College Place, 11	21

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Stokessdale, Glencoe, 3	21
Proximity, Proximity, night	21
High Point, Main Street, 11	21
Carraway Memorial, Carraway Memorial, night	28
June	
Mt. Pleasant, Mt. Pleasant, 11	4
Glennwood, Glennwood, night	4
Redsville, Central, 11	11
Redsville Ct., Carmel, 2	11
Ruffin, Hickory Grove, night	11

The district conference will be held at Ransauer May 23 and 24.

#### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
SECOND ROUND

Elkin, 11	May
Jonesville, Ebenezer, 3	14
Rockford Street, 7:45	14
Todd, Calvary, 3 and 8 (Saturday)	20
Boone, 11	21
Watauga, Salem, 3	21
Ararat, Carter's, 11 (Saturday)	27
Mt. Airy Ct., Beulah, 11	28
Mt. Airy, Central, 8 (commencement sermon)	28
June	

Wilkesboro, Roaring River, 11	4
Moravian Falls, Adley, 3	4
North Wilkesboro, 5	4
Jefferson, Orion, 11	11
Warrensville, Clifton, 2	11
Creston, Creston, 4:30	11
Helson, Belvoir, 11 (Saturday)	18
Laurel Springs, Chestnut Hill, 11	18
Sparta, Walnut Branch, 2:30	18
Bishop Mouzon in revival at Mt. Airy	18-25
Madison, Dan Valley, 11	2
Stoneville-Mayodan, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	2
Rural Hill, Mt. Pleasant, 11	9
Yadkinville, Macedonia, 3	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Vade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Draper, 11	23
Spray, 3	30
Leaksville, 8	30

District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
THIRD ROUND

Landis, Shiloh, 11	May
Westford, night	14
Norwood Ct., Randall, 11 and 2	21
Norwood Station, 11	21
Concord, Central, night	21
June	

New London, Bethel, 11	11
China Grove, night	11
Kannapolis, night	14
Albemarle Ct., Stony Hill, 11	18
Spencer, Central, night	18
Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadkin, night	25
Albemarle, Central, night	25
July	
Granite Quarry, Tabor, 11	2
Woodleaf, Gay's Chapel, night	2
Concord Memorial, night	2
Harmony, 11	9
Concord Ct., Olive, night	9
Radin, night	12
Epworth, 11	12
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	19
Kerr Street, night	23

#### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 209 Walnut St., Statesville, N. C.  
THIRD ROUND

Taylorsville-Carson's Chapel, 11	May
Taylorsville, Race Street, night	14
Salmon, May's Chapel, 11	14
Bethel-Fairgrove, Fairgrove, 3	21
Hickory-Westview, night	21
Granite Falls, 11	28
Hudson, Mt. Hermon, 11	28
Highland-Rhodhis, Rhodhis, night	28
June	
Douley Shoals, Cedar Valley, 11	4
Taylorsville, Marvin, 3	4
Mt. Zion, 11	11
Davidson, Huntersville, 3	11
Stony Point, 11	18
Hildentide, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McAndrew, 3	25
July	
Troutman, 11	2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Gamewell, 3	9
Whitnell, Harpers, night	9
Catawba, Concord, 11	16
Rail's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olis, Snow Creek, 3	23
Statesville Ct., Midway, night	23
August	
Statesville, Broad Street, 11	6
Elmwood, Ebenezer, 3	6
Hickory, First, 11	13

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#### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Highlands, 11	May
Franklin, 7:30	14
Robbinsville, 11	21
Egypton Cts., 7:30	21
Macon Ct., 11	28
Franklin Ct., 3 or 7:30	28

Delegates to the district meeting will be elected at all the above appointments.

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
SECOND ROUND

Hanes-Clemmons, Hanes, 11	May
Ardmore, 7:30	14
Coolesmes, 11	21
Advance, Mecks, 3	21
Grace, 11	28
Kernersville, Shady Grove, 3	28
Sedge Garden, Bunker Hill, 7:30	28
June	

Darle, Oak Grove, 11	3
Davidson, Centenary, 11	4
Welcome, Vernon, 7:30	4
Thomasville, Prospect, 11	10
Thomasville, Main Street, 11	11
Trinity, Johnston, 11	11
Green, 8	11
Eranger, Reeds, 11	18
Ogburn, Sallio, 7:30	25
Walkertown, 11	25
Forsyth, Marvin, 7:30	25

#### STRANGE WILL OF JASON BRIDGES

(Continued from page 11)

"German stock, I should guess?"

"Why, yes, German; but a long time ago, of course."

O, of course. Do you know what part of Germany her people came from?"

"As it happens, I do.

They came with a party from Anna-berg, in the hill country of Saxony. We have a postoffice in the next township named for it. But that's not important. It's long ago and far away. What I want of you now is help about this present

trouble. Tell me what to do about Jason."

"Well, my friend, I'd suggest that you have him in and tell him that he'd better find himself a wife of some good old stock, like his grandmother's, who came from Germany."

"I wish he would. She was a wonder. She could take care of anybody and anything; the finest manager in the county, and the best Christian. They don't come that way any more. Funny; that girl who took hold of me this morning reminds me of her, some ways. The way she managers folks, for one thing."

"Who is she?"

"Bishop, you've got me there. Never saw her before. Otille was talking about getting a nurse for me, but I thought I'd fixed that foolishness. Maybe she did get one, though. And if what the girl's done for me is a sample, I'd almost be willing for her to stay around a while, and see if she's right about what's the matter with me. I wonder if daughter did hire her?"

I said that, of course, he'd have to ask her about that; but I saw the opening the old man had given me.

(To be continued)

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## ✠ IN MEMORIAM ✠

**ALLRED**—Frances Mary Ann Blair Allred was born November 6, 1841; died March 18, 1933, aged 91 years, four months and 12 days. She was a daughter of Morgan Blair and Elizabeth McLeod Blair, late of Caldwell county. She joined the Methodist church in early life and remained a faithful and consistent member of that body till death. She was married to Harvey Meadows November 11, 1880. Mr. Meadows died February 10, 1897. On May 2, 1901, she was married to Stephen Allred, who died September 17, 1908. She leaves no descendants but is survived by a number of nephews and nieces.

**ANTHONY**—Mrs. J. H. Anthony died at her home in Cleveland county April 15, 1933, at the age of 74 years. She was converted at the age of 12 and joined Sulphur Springs Methodist church and remained a member there until Salem was organized, when she moved her membership becoming a charter member of Salem, where she remained a faithful member until death. She leaves besides her husband six children. The funeral services were conducted at Salem by her pastor, assisted by Revs. B. Wilson and W. G. Camp, and her body was laid to rest in the cemetery of the church she loved. She was a good Christian woman. J. N. Randall, Pastor.

**HAMLIN**—Sarah E. Hamlin was born near Roxboro February 21, 1855, and quietly fell on sleep at her home near Mt. Zion church April 18, 1933.

For several months she had been a great sufferer and her translation came as a relief. She was the daughter of the late James Hamlin and the last member of the family. In 1878 she married Robert Hamlin, who died January 15, 1901. Of this marriage there were seven sons and one daughter; only the daughter, Miss Ida Hamlin, survives.

For more than 50 years she was a loyal, devoted and consecrated member of Mt. Zion Methodist church. Everyone lovingly called her "Aunt Bettie" and believed she was a good Christian woman. In the absence of the pastor Rev. H. E. Lane conducted the funeral service and she was laid to rest in the church cemetery.

B. E. Stanfield, Pastor.

**STEARNS**—The subject of this sketch was born August 27, 1850, in Buncombe county, N. C., and died August 14, 1932. He was the son of John R. and Mary Ann Rich Stearns. His ancestors came from Holland and Germany. His grandfather, C. Nicholas Stearns, was a soldier in the Revolutionary War and was treacherously killed by the Indians at the close of the war.

He was twice married. On November 6, 1870, to Lois, daughter of Francis M. and Matilda Stearns. To this union were born seven children: Mrs. Matilda Smith, Mrs. F. M. Ingle, Walter B., who was summoned to his reward two years ago, J. Frazier, Jerry F., C. Fulton, and Mollie.

His wife died January 14, 1890. On September 10, 1891, he was married to Miss Rachel E. Penland, daughter of Martin Penland. Three children were born to this union, Mrs. G. W. Bryson, Denny C., and a daughter who died in infancy. This local itinerant was educated at Sand Hill Academy and was a good English scholar. When in the flush of his manhood he was a fluent and impressive speaker, and withal a successful revivalist. What with his farming and his work as county surveyor, he

had very little time to devote to sermonizing. His record as superintendent of Oak Hill school was perhaps his greatest achievement as a church worker. Let us note the fact also that he has three sons in the itinerant ministry, one in the North Carolina and two in the North Georgia conference. And they were educated at Trinity, now Duke University, and at Emory University. I do not recall any other family in the country that has such a record.

Thomas F. Glenn.

**DARK**—Mrs. Lizzie Headen was born January 8, 1860, and died April 26, 1933. She was married to W. M. Dark on May 4, 1893. To this union was born one son, Headen C., who survives. Mrs. Dark is also survived by two step-daughters: Mrs. D. V. Quackenbush, Graham; Mrs. C. H. Lutterloh, Pittsboro; and one stepson, D. J. Dark of Carboro. Mrs. Dark was a faithful member of Brown's Chapel on the Pittsboro charge. She was one of that type who meets the world with a smile; never known to complain or murmur. The sickness of her last months and years did not change her Christian attitude.

"Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.  
Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountain but few may  
guess."

M. C. Ellerbe, Pastor.

### RESOLUTIONS OF RESPECT

We, the members of the Machin Bible class of the West Asheville Methodist church, feel deeply our great loss because of the loss of our faithful friend and co-worker, Brother Claude F. Beyerly, who departed this life at his home in Asheville, N. C., on Sunday morning, April 16, 1933. By his earnest and faithful application to business entrusted to him, he attained prominent leadership, not only in the church, but in social and secular affairs also. May our heavenly Father comfort his bereaved loved ones. We feel that our loss is his eternal gain.

Resolved, That we humbly bow in submission to the righteous will of our heavenly Father, who doeth all things well.

Resolved, That a copy of these resolutions be sent to the bereaved family, to each of whom we extend our love and sympathy, and that a copy be sent to the North Carolina Christian Advocate and a copy be recorded in the minutes of this class.

John Hocking,

G. A. B. Holderby.

### OUR BOY

It's six months since our darling left us;  
His playthings are all laid away.  
The hours seem so long and dreary,  
With no good-night kiss at the close  
of day.

Billy is gone but not forgotten—  
Never shall his memory fade;  
Sweetest thoughts shall ever linger  
'Round the grave where he is laid.

No one knows the silent heartaches,  
No one knows the tears that fell,  
Of the grief that's borne in silence  
For our son we love so well.

He has gone away and left us  
For a brighter, better home;  
May we meet him over yonder,  
Gathered 'round the great white  
throne.

We shall meet you, Billy darling,  
When the toils of life are o'er;  
For we know you will be waiting  
For us on that happy shore.

His Mother.

### IN MEMORIAM

Whereas, God in his great wisdom has seen fit to call his servant, our beloved brother, E. L. Piper, from earth to his heavenly home we, the members of the Ireland Bible class of West Market Street church, wish to pay loving tribute to our departed brother, a loyal and devoted member of this class.

It can be truly said of E. L. Piper that he was a Christian gentleman, ever faithful to duty. As an engineer on the Southern Railway for many years, we feel sure that he got down on his knees before going out on each trip and asked God to guide his hand as he drove the engine on which the safety of so many thousand lives depended. "Twenty-five years of service without an accident!" What a wonderful record, speaking as it does volumes for the character of the man. Though summoned suddenly, we feel sure that he was ready for his last trip, and under the guidance of Christ, his Redeemer, made a safe entry into the portals of heaven. He fought a good fight, he finished his course, he kept the faith, and henceforth there is laid up for him a crown of righteousness in heaven.

It was resolved that this resolution be entered on our class records and a copy be sent to the brother and to the N. C. Christian Advocate.

C. S. Whittington,

F. C. Boyles,

H. L. McKay,

Committee.

**JOHNSON**—Laura Alice Gardner Johnson passed to her reward April 7, 1933, being in her fortieth year. She was married to H. Atkins Johnson in the year 1913. To this union were born ten children, the youngest child being only one month old. The husband and all the children survive.

The deceased made a profession of faith in Christ when but a child and joined New Hebron Methodist church of the Mount Airy circuit, and lived a most devoted and useful Christian life to her death. She was superintendent of the New Hebron Sunday school at the time of her death. The Sunday school under her leadership has done a great work in the community. Her home was a haven of prayer. She loved and labored for the welfare of her family. She made her home a most pleasant place for the ministers of the gospel. It was through her prayers and godly influence that her husband was saved from drink and a life of sin. Also her children are all saved. The oldest children are members of the church.

"We loved her, yes, we loved her,

But angels loved her more;

And they have called her

To yonder shining shore."

The funeral was conducted by the pastor, assisted by Rev. W. J. S. Walker of Mocksville and Rev. R. L. Dickerson of Galax, Va.

R. E. Ward.

### RESOLUTIONS OF RESPECT

We, the members of the Machin Bible class of West Asheville Methodist church hereby wish to express our sympathy to our loyal and faithful members, Mr. and Mrs. W. L. Williamson, in this sad hour of grief and sorrow caused by the death of their brother, Mr. Lee Setzer of Dellwood, N. C., which occurred on Saturday, April 15, 1933 when he was stricken down near his home by a passing truck.

Resolved, That we bow in submission to the will of our heavenly Father and commend the grief stricken family his loving care.

Resolved, That a copy of these resolutions be sent to the family and a copy sent to the N. C. Christian Advocate and a copy spread upon our minutes.

G. A. B. Holderby,

John Hocking.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MAY 18, 1932

MAY 18 1932 Number 20

## Fifty Golden Years



IT is given to but few educators to spend fifty years in continuous service at one university. That privilege and honor have come to Dean Wilbur Fisk Tillett of Vanderbilt University, whose connection with that institution began in the autumn of 1882. After serving one year as Chaplain and Instructor in Systematic Theology, he was elected to a professorship which he has now filled for fifty years, for thirty-three years (1886-1919) of which time he filled the office of Dean of the Theological Faculty. Since then he has continued to do full work as professor of Christian Doctrine.

Some eighteen hundred or two thousand ministerial students have come under his instruction and influence during these past fifty years, and they are now scattered all over the world, and filling every kind of position to which ministers and educators are called.

On the evening of May the fifth his associates in the faculty and some of his former students gave him and Mrs. Tillett a complimentary testimonial dinner at the Noell Hotel in Nashville, in recognition of his having completed fifty years of service at Vanderbilt. Of the eight Bishops who had been his pupils in former years, three were present—Bishops Paul B. Kern, Hoyt M. Dobbs and A. Frank Smith. Representing the faculty, Chancellor Kirkland, Dean George B. Winton and Dean-emeritus O. E. Brown spoke of the long and valuable service he had rendered the University, while Bishop Paul B. Kern was selected to speak words of affectionate appreciation on behalf of the many hundreds of students whom he had taught.

An editorial in the Nashville Evening Tennessean, refers to the testimonial dinner given to Dr. Tillett, and bears the fitting title of "Fifty Golden Years." We take pleasure in reproducing here this tribute to Dr. Tillett, a son of the late Rev. John Tillett of this State, who is but one of many North Carolinians who have gone to Tennessee and other States to reflect honor upon the State that gave them birth:

"Dean Wilbur Fisk Tillett gathered again with his 'boys' last week, not as a teacher, but as the guest of honor in celebration of his fifty years of fruitful labor

in religious education at Vanderbilt. It was a happy occasion. The tributes paid to the beloved and distinguished scholar and educator were feeling and sincere, reflecting not only the views of those who have benefited by his instruction, but those of the entire community.

Bishop Paul B. Kern, who is one of the 'boys' representing the 'investments' of which the Dean is rightfully proud, spoke for the 2,000 theological graduates when he paid tribute to the great mind and personality of their teacher, and his courageous spirit, his loyalty and friendly heart.

The contribution of Dean Tillett to Christian education and to Vanderbilt University is difficult to estimate. The influence of his broad and liberal mind has been indelibly impressed on many hundreds of young men who have aspired to spiritual leadership. In the period of his active labors he personified the excellence of the Vanderbilt theological department then located in old Wesley Hall; his influence dominates the present School of Religion.

Nashville, too, has profited from his vision, and recalls with appreciation the series of religious institutes which brought to the city many of the outstanding intellects of the nation. It is typical of Dean Tillett that he refused to draw the line against progressive religious thought on these occasions. He is, as Bishop Kern declares, 'a man guided by faith and not fear.'

Though his life admittedly is centered in these 'boys' who now pay him honor, his influence has extended into broader fields through the medium of his pen and by virtue of his recognized authority as a writer and judge of hymns. Not only has he made original contributions to church music, but he has aided revision of hymnals for both the Southern and Northern branches of the Methodist Church.

The fifty years of his life at Vanderbilt are assuredly golden years. They are rich in achievement and in returns, and the tribute by his 'boys' is also a clear expression of the sentiments of innumerable others to whom his life serves as a guide and an inspiration."

## W. W. SWEET: METHODISM IN AMERICAN The Official Sesqui-Centennial Volume

When the Methodists of America wanted a writer to portray their spirit and achievements on their one hundred and fiftieth anniversary, they turned to Dr. W. W. Sweet, professor of American Christianity in the University of Chicago. He has devoted many years to exploring and charting the history of the American churches, particularly his own denomination, the Methodist.

The book is most interesting. True to its title, "Methodism in American History," it presents the church on the broad stage of the nation's life. The great social, economic, political, moral and religious forces play upon it and are influenced by it. The other denominations are brought in repeatedly for no church lives unto itself. The strength and the weakness, victories and defeats are faithfully recorded. The church fathers become more real and their heroism shines as they walk forth from their accustomed ecclesiastical shrines onto the broad stage of American life. Nor does the author dodge when the fathers are less heroic, honest, or true.

The Wesleyan revival took on a distinct character when transplanted to America. Native local preachers and exhorters knew little of the established church of which Methodists were nominally members. The Revolutionary War made the break complete.

The Methodist Episcopal Church and the United States were organized simultaneously as distinct institutions of the new world. They moved westward together, the itinerant preacher always riding on the farthestmost fringe of civilization, and together they carved a nation out of the wilderness.

When the northern and southern states began to feel the strain of their economic and social differences, the Methodist and Baptist churches were so keenly attuned to the issues involved that they split long before the nation went to war. In that war they fanned the flames and ministered to the needs on both sides. They even caught the spirit of a warring people in their attitude toward one another. Then the trying days of Reconstruction, with the northern churches assuming the paradoxical role of dominating victor and minister of healing and light to the South. As the southern church was reconstructing her own shattered ranks the feeling was none too friendly. The long healing process is not yet completed but it becomes a greater reality yearly.

The church has exerted a remarkable influence on the ethical life of the people. Methodism has been in the forefront in all movements for moral advancement. In the age of big business it has both influenced and been influenced by the great financial interests. One outstanding example of the dedication of a large fortune to Christian service is the Duke endowment in North Carolina.

This volume is to be used in the course of study for young preachers by the Methodist Episcopal and the Methodist Episcopal Church, South. It merits such recognition, for it is the masterpiece among Dr. Sweet's long list of books.

Reid Wall.

## GREAT HOME COMING AT WASHINGTON

Last Sunday was really a wonderful day for the Methodists of Washington on the Pamlico. This has been called "old sleepy Washington" that antedates the capital city on the Potomac, but there was nothing sleepy about that congregation of Methodists on this home coming day.

Special services had been arranged for the entire day and these were largely attend. Rev. E. J. Rees had left nothing undone to assure the fullest success.

More than two hundred dollars were brought into the Sunday school; at the church hour this was pushed beyond the full quota for the orphanage. Let it be recalled that this church made an offering on Easter for missions for more than five hundred dollars. All this has been done by a people who have suffered as few others during the depression. For getting things done few men can equal Brother Rees.

Then, too, the spirit of the day was marvelous. As pastor of this people and as one who visits Washington often, this writer finds it hard not to deal in superlatives in writing of this church. They are poor in earthly goods just now, but they are rich when it comes to promoting the kingdom on the other side of the world and caring for orphan children. It was spiritually refreshing to preach to that capacity crowd Sunday morning.

But space will not allow full details of the day. Brother H. L. Hendrix of Farmville was preaching the commencement sermon at Bethel, so we filled in for him at Farmville Sunday night. To spend the night at the parsonage with that fine family was most refreshing. Such also was the noon hour Monday in company with Rev. J. H. and Mrs. McCracken with Rev. E. L. and Mrs. Stack in their beautiful home in Washington. Genuine hospitality still abides in the parsonages at Washington.

Farmville is rejoicing in the fine meeting which has just closed in which the indefatigable Rees was the preacher. He is a Methodist preacher with the spirit of the men on horseback in the long ago.

## FINAL MEETING COMMITTEE ON ENTERTAINMENT OF GENERAL CONFERENCE, M. E. CHURCH, SOUTH

The committee to decide upon the location of the next meeting of the General Conference will hold its final meeting in Montgomery, Alabama, Wednesday, May 24, 1933, at 9:30 a. m., Jefferson Davis Hotel.

The cities extending invitations are requested to have some representative present at the above meeting with authority to execute the necessary contracts required of a city entertaining the General Conference.

P. D. Madden, chairman of the committee, sent us the above notice.

## EXPOSED TO EVERY STRAIN, IT HOLDS

I think religion is going to be thrown back on what it can produce in experience. It must be an experience that is willing to look at all facts and can rise up and say, Thank God, I have looked at the facts and they have taken me out of the universe to Jesus Christ himself.

Some folks have asked me if there were not scars on my faith. Yes, some rather deep ones, for I have taken my faith out before the non-Christian world and said, "Break it if it can be broken." If it could be broken, it would break my heart, but it must be broken if it can be. For twenty-five years they have smitten upon it until there are some scars, but underneath those scars there are no doubts. It holds.—Stanley Jones.

Jesus is the Unemployed Carpenter of the World. We approve his recommendations but we just can't take him on.—Ralph Sockman.



# NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. PLYLER }

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There should be laws in every commonwealth of such severity that any man or woman who kidnaps a little child would thereby be signing his death warrant. We want to stop the breed of these unspeakable criminals.

North Carolina must face the liquor issue in a way that we have not known for twenty-five years. Are we going to take our stand against the return of the liquor trade by the repeal of the XVIII Amendment? This should be the one thing first with us for the next six months. Our action will extend far beyond the limits of the state. This issue must be pressed in every community. It will determine the fiber of which we are made.

Surely preachers and moral leaders who need evidence of our present moral slump will find enough to stir them to action by what has taken place within the past twelve months. The closing of banks, the surrender to appetite and greed, the lack of leaders of conviction indicate our low estate. Leaders of heroic mold and prophets of the Lord with a fire in their bones are the urgent demands of this day. The burden of our prayers should be for these.

"How far is the sun from the earth?" asked the little girl of her mother. "It is 92,000,000 miles," the mother replied. The little daughter, anxious to learn the whole truth, inquired further, "Does that mean from upstairs or downstairs?" Many of our social distinctions in the eyes of God are as childish as those of this little girl. What does God care, for example, whether we happen to belong to the "four hundred" or the "four million," whether we live in a big house on a front street or a little house on a back street, whether we are as poor in this world's goods as "Job's turkey" or as rich as Dives. These earthly distinctions about which men make such an ado are with the Eternal as the difference between upstairs and downstairs in measuring the distance to the sun.

Are we willing to embody Christ in our own lives these days in the midst of this crushed and broken world? The desperate situation will cost sweat and blood and scars. Not many are willing to put self-interest aside and enlist at such cost for others. Our ventures are for profit rather than to aid the needy and broken about us.

With the departure of Henry Van Dyke from earth lovers of this gifted and delightful poet, lecturer, and writer of books are recalling many of the literary gems from his treasure house. Here is one concerning his Lord and Master:

"He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daybreak fling  
His net across the waters gray and cold,  
And all day long the patient reaper swing  
His curving sickle through the harvest-gold.  
So through the world the footh-path way he trod,  
Drawing the air of heaven in every breath;  
And in the evening sacrifice of death  
Beneath the open sky he gave his soul to God."

Wilmington, Peking and Washington linked together! The Chinese representative in conference with President Roosevelt illustrates the strange links of destiny. Years ago a Chinese boy lands in Wilmington, N. C. This Charlie Soong is picked up by Col. Julian S. Carr of Durham, who enables him to attend Trinity College and Vanderbilt, from which he returns to his native land to which he gave his best service. His fine family, educated in America, came to a place of high position in the new China for which the father did so much. The youngest daughter became the wife of the President of the Republic of China and now the oldest son is in Washington to confer with the President of the United States. In this most strange way and after a fashion never dreamed of have Wilmington and Peking and Washington come close in world destiny—all due to the interest shown a Chinese boy in a strange city.

## Mad-Dogs and Rattlesnakes Better Than Legal Sale of Liquor, Declares Judge E. Yates Webb

IT WOULD be far better to turn loose a thousand mad-dogs and 10,000 rattlesnakes in North Carolina than to bring back the legal sales of liquor," Judge E. Yates Webb, declared in his charge to the grand jury at the opening of the May criminal term of United States district court in Asheville, N. C.

"A group of millionaires who see a way to escape income taxes have formed an association to bring back liquor and let the little man pay the revenue of the government," Judge Webb declared. "They are aided by the manufacturers of beer and whiskey. The only real argument that can possibly be advanced in favor of the legalized sale of liquor is that of revenue.

"If we are willing to sell our souls and our bodies—and that is what the presence of legalized alcohol does—I can tell you a way to raise revenue that beats whiskey all hollow.

"We can raise revenue enough with the sale of narcotics to pay all our taxes and probably all our public debt within a short time, but when we got through we would have a community of shadows, pitiful addicts to the drug habit."

"If it is a question of revenue at any price," Judge Webb continued, "there are plenty of ways to get that revenue. We can get it by permitting houses of ill fame to operate in every block. We can get it by allowing gambling establishments to open up on every corner.

"Alcohol is a deadly poison. Solomon said, 'It biteth like a serpent and stingeth like an adder.' Alcohol is crazy. It doesn't know the difference between a hovel and a palace. Liquor has never obeyed the law and it never will. Alcohol is a natural outlaw and will always be an outlaw. Legalizing the sale of liquor does not stop bootlegging. It did not do it before. It does not do it now in Canada and will not do it in North Carolina if it is brought back again.

"Men and women have been fighting alcohol through the ages because alcohol is the deadliest poison known to chemistry. It is used to kill the living and preserve the dead. It destroys the mind, body and morals.

"The alcohol taken from 20 bottles of beer if administered to a child or a man not accustomed to taking liquor would produce death.

"Any beverage containing more than 3.2 per cent of alcohol violates the law and as long as it is the law I intend to enforce it.

"William E. Gladstone, the great British statesman, said that liquor has caused more deaths and suffering than all the wars and pestilences that have been visited upon mankind. Abraham Lincoln said that liquor was not a thing to be controlled but that it was a cancer that should be eradicated.

"There are those who contend that prohibition does not prohibit. The law has been on the statute books only 13 years. We have had laws against stealing and fighting and murder for 2,000 years, and the courts are filled with people charged with larceny, assault and killing.

"Here is what prohibition has done in 13 years. It has decreased insanity in this country 66 per cent; it has reduced crime due to liquor 54 per cent; it has reduced the average death rate 20 per cent; and drunkenness has decreased 70 per cent.

"The injury caused by alcohol is not confined to the person offending. It is visited upon innocent women and helpless children.

"There are several classes of people who want liquor brought back. First there are the confirmed drunkards; they don't count much because they won't be here long anyway; they just want to be able to get it a little easier. Then there is a group who would like to have the company of congenial drunkards who would gather in the saloons. There is another group of those who would like to make money out of handling liquor. And lastly there is a rich class who see in the sale of liquor a chance to make the poor men pay the taxes that are now taken from bloated incomes."



### Who Should Go to College

UNDER the above caption the Watchman-Examiner presents wise and pertinent suggestions that should be of value to every parent who has a son or daughter of college age. We quote a paragraph or so:

Not every boy or girl can profit by what is called a higher education. A high school student who has shown no inclination for intellectual pursuits and no leanings toward a career that requires technical proficiency should not be encouraged to go to college or the technical school.

After boys have received a good secondary education it is often a waste of time and money for them to go further unless they give marked indications that they are fitted to profit by higher training. We know of no more



hopeless incompetents than the class of men nominally educated, and unadapted to the affairs of life. They lost their place in the race of life when they were in college, and they could not make a place afterwards. It has become fashionable to go to college, but no father need feel the slightest compunction of conscience in refusing to send a boy to college who shows no inclination to apply himself, and whose purpose in life is not related to educational equipment.

There are other schools than those of books. We must get rid of the notion that it is necessary for a man to be a college man to be a man of light and leading. But those who are fitted to receive a higher education should get the best there is. Do not encourage anyone to take a "short cut" into any profession. What we have said about boys is just as true of girls, for practically all professions are now open to them. Both men and women it ought to be remembered that the highest intellectual development adds immeasurably to their usefulness and their happiness. We strongly and enthusiastically favor a college course for those who realize that, properly improved, such a course opens a new world to them.



### One Method of Solving Our Industrial Problems

IT IS said that in the past year 1,000,000 Americans have returned to the farms of this country. If this back-to-the-land movement could double its volume there would in a year or two be no problem of unemployed labor in these United States. Let the men who are now without a job, and with their families are on the verge of starvation or perhaps are being fed out of the public treasury, return to the country where they were born and spent their boyhood.

There they had enough to eat and to wear and they can again by industry and thrift have an abundance of everything. It is easy and logical for a farm trained youth to return to the fields of agriculture where he got his first lessons of life. And there are thousands of old homesteads all over this country which have been deserted by boys who went off to the cities when they should be back building homes of plenty where their children would have a chance in life.

There are some people whether they live in town, city or country who are utterly shiftless, and it is impossible to help a man who will not help himself, but there are many who will if shown the way profit by instruction. That is why we think emphasis should be put upon a back-to-the-land movement and thereby induce those people who really desire to better their condition to return to the farms of this country, where plenty awaits the man with a fair degree of industry and thrift.

### The Legislative Sneak

JUDGE STACK in reprimanding a Guilford county jury for setting free a man clearly guilty of murder in first degree suggested that the names of those jurors be taken out of the jury box. Should not the same rule be applied to the legislative "sneak?" Such men should not be allowed a place among high-souled and honorable men and the people should see that all such be left at home. They can not be trusted by their fellow legislators and they are a menace to the people of the state.

This last General Assembly has been unduly disgraced by these so-called "sneak bills." Back of all such is the effort to deceive. Some disclaim any such intent; others try to slip out by pleading ignorance. Any one so ignorant as not to know what he is doing in urging upon his fellow members a certain act or so wanting in character as not to deal honestly with them is a disgrace to the General Assembly of North Carolina and also a menace to three million people in the state. The little indignation occasioned by these "sneaks" of this present legislature is to be deplored.

The Charlotte Observer pointed out last week the indignation occasioned twenty years ago when a member from Wilkes county sneaked a bill through. A legislative committee of the two houses investigated and regarded the offense so grave that the representative was required to apologize to the House and to be publicly reprimanded by the Speaker. No one seems to have dreamed of any such a demand in this year of our Lord.

But with liquor and gambling and divorce in high favor, we could not expect that fierce indignation and deep resentment that holds among gentlemen who demand frank and honest dealings at all times. But we can not continue to ignore the Ten Commandments and endure as a state and nation.



London is now talking with Jerusalem by phone and a new Y. M. C. A. building was opened in the Holy City this Easter. Its work, we are told, will be inter-racial, inter-faith, for both sexes, and without distinction of country or creed. The work of the Y. M. C. A. is not new in Jerusalem. In fact it began in 1878 in an obscure book shop. The new building is a noble architectural group, and said to be unrivaled in beauty and dignity. Some twenty nationalities mingle on terms of equality in the Y. M. C. A. work of Jerusalem.



# People and Things



Rev. P. L. Shore, the pastor, will begin revival services next Sunday in Proximity church, Greensboro.

Rev. C. P. Bowles has closed his revival services at Bessemer, Greensboro. Eleven new members were received into the church, which makes 36 this year.

Rev. G. T. Bond has been in successful revival services with Rev. A. L. Aycock at Main Street church, High Point. The meeting closed last Sunday evening with overflowing attendance.

"Our revival will begin at Cary Methodist church the third Sunday in this month. Rev. A. S. Parker of Central church, Raleigh, will conduct the services. We are praying for and expecting a revival in the church."—J. L. Midgett, Pastor.

What most distinguishes the generations who have approached maturity since the debacle of idealism at the end of the war is not their rebellion against the religious and the moral code of their parents, but their disillusionment with their own rebellion.—Walter Lippmann.

A splendid revival was held last week at Mount Zion church, Shakertown, Kentucky. The preaching was done by S. A. Maxwell, professor of religious education in Asbury College. At the close of the revival in which 23 people were converted a Methodist church was organized.

Rev. C. H. Kelley, graduate student at Duke University, and pastor of City Road-White Memorial in Henderson, has just closed a revival in Algood, Tenn. Great crowds attended; nearly 30 conversions and many reconsecrations. The meeting lasted ten days. Mr. Kelley returned Saturday night. Sunday morning he preached the commencement sermon at Stem high school.

"We have recently closed a series of meetings in the McAdenville Methodist church in which our good brother and neighbor, the Rev. J. R. Warren, did the preaching. His is a faithful ministry, and there was a gracious deepening of the spiritual life of our people. Our good people here want to thank Brother Warren for his work with us."—Robert M. Varner.

Ed Blevins is now the sole owner of the bowling alley and lunch stand, located in the old Pastime Theatre building. In addition to the other lines, he is serving the real thing. Later—Due to the fact that two patrons of his place couldn't use the beverage in moderation, Mr. Blevins decided to discontinue its sale, and Wednesday loaded up what two extremely thirsty gentlemen had failed to consume and took it back to the Asheville distributor. Mr. Blevins deserves the public commendation in this.—Bakersville Banner.

"We have had a good revival at Epworth, Concord, closing Monday evening, May 8. On Sunday before we received ten members on profession of faith and one earlier in the meeting; last Sunday we received five more on profession of faith. The meeting continued a little more than two weeks. Brother J. P. Hipps of Trinity church, Kannapolis, preached during the meeting until Friday evening before it closed Monday. The preaching was of the old time gospel type, with earnest exhortations and a real altar service. Brother Hipps is a splendid preacher and knows how to hold a revival. The music was in charge of Prof. Ed Joyner, who is superintendent of the public schools at the Brown Noreot mills, and he is as fine help as I have had in that work."—E. Myers.

Rev. and Mrs. W. L. Sherrill, who spent the winter in Florida, returned May 3 to their home in Charlotte. We are glad to know that these choice people after a delightful sojourn in Orlando are back in North Carolina for the summer. They are both well and happy.

Do you rate Christianity for your life in terms of what you have to drop, if you take Christ on? Richard Byrd had to drop some valued food supplies if he was to get over the last Southern mountains. But he also took on something; that cargo of all pioneers, FAITH. At a church altar not what we have to drop, but rather what we take on, that mystery called faith, is the measure of our confession.—John D. Clinton.

Mrs. C. G. Montgomery of Charlotte, N. C., died last week, being over 80 years of age. She was the widow of Chas. G. Montgomery, the first secretary of the Western North Carolina conference, and held that post three years. Mrs. Montgomery was a Davidson of Charlotte, and after the death of her husband some ten years ago she moved to Charlotte and was a devoted member of Myers Park Methodist church. Rev. R. Dwight Ware, pastor, conducted the funeral services. Among the children who survive are Major Chas. G. Montgomery, Mr. Harry Montgomery and Miss Lillie Montgomery, all of Charlotte.

Rev. C. K. Proctor, superintendent of the Masonic Orphanage at Oxford, in sending renewals for 12 Advocates adds the following: "We had more than 150 of our children to reconsecrate themselves to Christ at Easter time and 60 joined the churches in town. We held our own meeting and we feel we had splendid results. Many of our children attend B. Y. P. U., Christian Endeavor and Epworth League in town and the larger pupils attend Sunday school of their churches in town. We have Sunday school for the small children here on the campus. The spiritual and religious atmosphere and program at the Oxford Orphanage is on the same high basis as that of the orphanages of our churches, and we are going on the basis that there is nothing more important than the fact that these children should know Christ and commit themselves to this service."

In a personal letter from Rev. Lee F. Tuttle, now at work in Yale University, there are so many things of interest to a wide circle of friends in North Carolina that we take the liberty of quoting therefrom the following: "As you perhaps know I am happily located in New Haven as minister of the Humphrey Street Congregational church. My church is only about half a mile from the Divinity School and close to the center of the city. I am taking all the work I am allowed to take at the school, and am enjoying it very much. I have a most interesting course under Dr. Macintosh, who is to be in the pastors' school this year. Without a doubt, he is one of the greatest theologians of our day. The interesting part is that in his teaching all his students immediately recognize the almost child-like simplicity of his own personal religious faith. I appreciate the Advocate more than ever before while I am up here. It keeps me in such close contact with the church in Western North Carolina, which I am so much interested in. I am already looking forward to the time when my work here will be finished and I can return."



## WILMINGTON DISTRICT GATHERS AT FIFTH AVENUE

Rev. W. C. Martin held his district conference at Fifth Avenue church, Wilmington. This body usually meets in some village or country place outside of the city, but this year it came to the city. Dr. C. G. Hounshell, who has spent years in Korea and has traveled much over the East, was greatly interested in this church which first took hold of Charlie Soong, a Chinese boy who landed off the revenue cutter years ago—the Chinese leader whose family has gained such prominence in the China of today. The day that Dr. Hounshell was in Wilmington, the eldest son of this same Charlie Soong was in Washington in conference with President Franklin D. Roosevelt dealing with the affairs that so vitally concerned China and the world.

Dr. Hounshell thrilled with the significance of that small beginning with the Chinese boy in Wilmington and the big place gained by his son in these last days. As he linked in his own mind Wilmington, Peking and Washington it meant much in world movements and gave larger significance to the earlier missionary efforts in the Orient.

The district conference opened with the communion service, as others have done this year. Properly managed this makes a most impressive and helpful opening for a conference. Immediately following the organization, Brother Martin called the "connectionals" on deck so that he might get them out of the way. Then, too, he wanted to be considerate and to show the utmost courtesy for the sake of the causes they represented. All of which was most sincerely appreciated.

The reports of the pastors indicated that this has been a busy year with them and that they are doing their best to meet the exacting demands upon them. The climax of the morning was the address on missions. Dr. Hounshell gave a thrilling portrayal of the work being done around the world. Of especial interest was the intimate way he linked this up with the local situation. Wilmington Methodists are especially proud of the work done by Charlie Soong and Miss Ida Hankins who went out from Wilmington to Korea years ago.

We left Dr. Hounshell talking and Leon M. Hall busy as a gracious host of the conference as we hurried away to meet another conference on the Virginia border. How we did regret this having to forego the privilege of fellowship with that fine group of devoted Methodist preachers and loyal laymen of the old Wilmington! No more loyal people can be found anywhere.

## ROCKY MOUNT DISTRICT CARES FOR ALL INTERESTS

The first hour of the Rocky Mount district conference found all reports in. Rev. L. B. Jones had supplied liberal blanks for a half dozen different items to be given each pastor. The results showed that special attention had been given every cause in a most unusual way. There may be other districts that have raised more money for certain causes, but we doubt if there is one that has a better showing for every cause. The pastors showed great diligence and the elder displayed eager concern for the work put under his care.

The speeches were of great pith and moment, with a rising tide of interest during the morning hour. The climax came in the most excellent and highly appropriate

sermon of Rev. S. J. Starnes. This closed a remarkably fine morning session with a full house in attendance.

The usually delicious and abundant dinner was served in the yard and then the committees got busy with their work. Lay Leader W. L. Knight presided over the laymen's meeting in the afternoon at which Professors F. S. Aldridge and E. K. Green of Duke spoke. Many had never heard Dr. Green—a man who never fails to interest and to instruct.

Few districts can get together a finer crowd of lay workers than the Rocky Mount. The many words of high commendation of the Advocate was indeed most encouraging. Let it be said here and now that never before has the Advocate gained so many enthusiastic words of approval in private and in public as this year. In many places the more devoted and thoughtful are becoming Advocate-minded after a fashion never known before.

Following the lay service the subject of Christian education enlisted the interest of the conference with representatives of our several schools being allowed a hearing. The laymen displayed eager interest as the balloting for lay delegates began. The persistent demand that we move on did not allow us to have further part in a most interesting conference.

## DAVENPORT COLLEGE COMMENCEMENT

The commencement begins this year on Saturday evening, June 3, with the expression recital. Commencement sermon this year will be preached by the college pastor, Rev. E. C. Rozelle, in the First Methodist church, Sunday morning, June 4. The annual concert will be given by the fine arts department Monday evening at 8:15 in the college auditorium. Graduating exercises will be held Tuesday morning at 9:30, followed by the baccalaureate address by Dr. J. Henry Highsmith of Raleigh. We have 36 seniors in the college department, 40 in the high school and 12 in the business school, who are finishing this year.

The alumnae luncheon will be given at one o'clock p. m. on Monday, June 5, in the college dining hall. We earnestly hope that all of our alumnae may be with us on this occasion. The price of the luncheon will be sixty cents, and will be payable at the door. A cordial invitation is hereby extended to all of Davenport alumnae. If for any reason our individual letters should fail to reach them we trust that they will see this note in the Advocate and regard it as a personal invitation.

Wm. A. Jenkins, President.

## MINISTERS' WIVES' ASSOCIATION MEETING

The Ministers' Wives' Association of the Wilmington district held its regular spring meeting on the first day of the district conference. The meeting was in the form of a luncheon at Fifth Avenue church, Wilmington. Mrs. L. M. Hall gave words of welcome, to which Mrs. Daniel Lane responded. Mrs. N. M. Wright rendered a beautiful solo. After the luncheon a short business session was held with Mrs. P. O. Lee presiding. The meeting adjourned in loving memory of Mrs. H. S. McGirt. We were glad to have in our midst Mesdames T. M. Grant and A. J. Hobbs of New Bern. Members of the association present were: Mesdames L. M. Hall, L. C. Larkin, H. L. Davis, W. C. Martin, Daniel Lane, P. O. Lee, D. Traynham, R. H. Broom, R. G. Dawson, N. B. Strickland, N. P. Edeis, R. M. Price, N. M. Wright, H. B. Porter, J. H. Frizzelle, and B. B. Slaughter.

Mrs. P. O. Lee, President,  
Mrs. N. P. Edens, Secretary.

## GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. W. H. Moring will be "at home" very informally on May 24, 1933, from 3:30 to 5:30 and 8 to 10 p. m., and cordially welcome their friends to the celebration of the fiftieth anniversary of their marriage.

No cards are being issued, as this announcement is intended to convey a hearty invitation to friends in Asheboro and elsewhere. It is especially requested that no gifts be sent—they wish only a continuation of the loyal friendships which have contributed so much happiness to the years which culminate in this golden wedding.

Mr. and Mrs. Moring were married on May 24, 1883, in Brooklyn, New York, at the home of the bride's parents, Mr. and Mrs. F. D. Thorns. They have lived in Asheboro all their married life, on the property where Mr. Moring was born and reared, and have always taken an active part in the life of the community.

## MR. EDITOR, MAY A PRESBYTERIAN BE PERMITTED TO SPEAK OUT IN YOUR METHODIST COLUMNS?

For a number of years I have been a subscriber and weekly reader of the North Carolina Christian Advocate. Especially have I appreciated your sane, Christian pronouncements on the liquor traffic with all the evil implications attendant on such a destructive force and its open militancy against the things for which the church of Christ stands.

Mr. Editor, I was reared in a Methodist Sunday school and during my early formative years I sat at the feet of godly Methodist men and women who first taught me the way of life through Christ our blessed Lord. During those years I was a lad on a farm in a family of 21 full brothers and sisters; many a day as I followed a good span of mules behind a plow did I see the godly, pious, faithful Methodist preacher pass along the road on horseback with his saddle bags, on his way to visit some humble home to pray for the sick, bury the dead, or win some erring soul to Christ. Often from that furrow did I, as a lad, offer a prayer from a boy's heart to God for that preacher, and wished some day it might be possible for me to thus teach and preach the story of Christ and his love for men. I honored and revered those godly saints for the gospel which they preached and lived in season and out of season in the hard and sequestered places they were called to labor. I felt they were God's noblemen, and doing the very work Jesus would do if he were here in the flesh. I have never had reason to change that early conviction, but rather has it been accentuated with the passing of the years and a closer touch with these messengers of our Lord. But we have fallen on strange times, and are living in a confused age when there are many men calling evil good and good evil. An example confronted me this week when I opened the pages of your excellent paper and my eyes fell on an article written by one Thurmond Chatham. I confess my ignorance in saying I never heard of this brother before, and I asked myself the question from whence did the like come and whither going?

I felt in my heart, Mr. Editor, it must have been a long time since this brother was at a Methodist mourners' bench, where millions of souls have seen the light and arisen and followed their Lord in newness of life. He has evidently been keeping bad company somewhere along the road, or is adventurous in the selection of friends whom he attempts to aid and abet by his article. The brewers, distillers, saloon keepers, bartenders, wine bibbers are beer gluttons are abundantly able to promote their own nefarious business without the comforting aid of a member of the Methodist church, who ought to know better. I feel like the old Scotch woman who read of Peter's denial of his Lord as he took a back seat at the trial of his Master; she quaintly said, "He had nae business among the flunkies." I feel the kind of Methodists I have known through these years would feel out of place being numbered among the folks this brother describes as "the majority of members of our denomination under forty years of age are going to drink beer, now that it is legal, and I am certain that many of our good Methodists are going to sell it." Well, Mr. Editor, if such is the case, and some of them leave the church, it may reduce the membership but improve the quality. This brother does his church a gross injustice when he openly attacks its greatest leaders and brands over half the Methodists in the country as wine bibbers, beer drinkers and dispensers of liquid damnation. For brazen effrontery, unmitigated audacity, open contumacy, unconscious asininity this brother takes the palm. There is only one type of man known to me that surpasses him in these particular graces, and that man is one who makes an ass of himself all the time. Whoever he is, permit me to say, in his article he does no honor to the great Methodist Church of which he claims to be a member. I am not a Mason, but I have always honored and respected that body of noble men not only for their good works and loyalty to their order, but for the honor and respect which they always show to their chosen leaders or officers. I have felt the same way about the Methodist Church. Its bishops are noble men of God, called of God and the people to bear rule in the church, and they are worthy of all respect, honor and obedience to the Lord and deserve better things than to be berated, derided and bulldozed by such an one as Brother Thurmond Chatham. When the names of Thurmond Chatham and David Scanlon are forgotten—and that is not far distant—the names of Bishops Mouzon and Cannon will be bright among the galaxy of great and noble men of this generation as history shall record them. They need no defense by such an humble servant as myself, and no eunuch that I could heap upon them would add a single ray of luster to their imperishable names and fame which are recorded high in the councils of their church. There are too many of the world now rejoicing with the liquor element at "the railing accusations" which are brought by members of the church against their own leaders because they stand for "righteousness, temperance, and the judgment to come." These men "speak evil of dignitaries" to the detriment of Christ's cause and "know not what they do." We can never expect any good thing to come out of the liquor traffic in any way, shape or form; it is evil and evil only, and that continually. But we do expect better things of men and women who have crowned Christ Lord of all in their lives and have sworn eternal allegiance to follow him all their days and

all the way. I would lovingly say to Brother Thurmond Chatham and all of his kind, go back to prayer, back to the communion with penitence and love, back to Christ and his way of life for them and then they will know

"The joy they once knew  
When first they loved the Lord"—  
then they will know  
"The soul's refreshing view  
Of Jesus and his word."

Long live Bishop Mouzon, great, strong, courageous, godly man, a pillar of cloud by day and pillar of fire by night in the noble Methodist Church. And may Bishop Cannon return to heaven late, he is needed for this day of battle between the forces of darkness and the forces of light. He is a good soldier of Jesus Christ, and a tower of strength in the front line trenches where the fighting is fiercest. Strength to his arm for the conflict; and he can depend on it that he will find no mean number of Presbyterians come limping behind with the battalions of weak-kneed Methodists from whom the Lord expects better things.

In the bonds of Christian love and temperance,  
Yours fraternally, David H. Scanlon,  
Minister at First Presbyterian Church,  
Durham, North Carolina.

## GOVERNOR BRANDON AGAINST REPEAL

Governor W. W. Brandon of Alabama, who was a member of the national Democratic convention, comes out strongly against repeal of the 18th Amendment. He says that he was opposed to the 18th Amendment when it was first submitted; but when it became a part of the constitution he believed in supporting it. He writes: "At the national convention I voted for submission of the 18th Amendment to the American people and am glad that this question is to be submitted, but my construction of party law and party fealty ended when the question, according to our party platform, was submitted. And the individual voter who has the welfare of his country at heart and temperance of the coming generation before him, cannot fail, in my opinion, to vote against repeal. This is the only method before the American people for prohibition, and I certainly could not afford to vote for any measure that would tend to make the coming generation of my state less temperate." He closes his statement thus: "I now take this method of informing my friends and the people at large of my unequivocal stand in this matter."

As Governor Brandon has always been a staunch supporter of his party, his position is worthy of hearty commendation. He argues that his party platform requires the party to submit the question of repeal to a referendum, but that the individual voter is free to cast his vote according to the dictates of conscience, and that he will oppose repeal. That is the position which every Arkansas voter should take.—Arkansas Methodist.

## NEVER!

Beer never built a cottage. It never stuffed a hungry little stomach. It never planted a garden or sent a happy little girl to swing upon the gate in anticipation of father's return. It never made a contented hearthstone or bred a yeomanry to inspire their country with sturdy pride. It deals in mortgages and evictions. It wrenches bread from the fingers of childhood. It triumphs in blows and hate, in suspicion and fear, in lust and disease. It tramples upon the flowers, strikes the hinges from the gate, and sends the little one flying from the father's approach. Selfishness, hopelessness, decay smite the land in which it rules. In our land, it shall not rule!—Methodist Clip Sheet.

I have no sympathy with communism, but I am not afraid of it.—Governor Gifford Pinchot.



## GREENSBORO COLLEGE NEWS

### Visiting Librarians Honored

On the afternoon of May 10 the drawing rooms of the college were the scene of a charming tea in compliment to the visiting librarians from over the state who were in the city attending the biennial sessions of the North Carolina Library Association.

### Misses Worrell and Williams Appear in Recital

On the evening of May 9 Miss Annie May Williams of Oak Ridge, violinist, and Miss Francina Worrell of Rich Square, pianist, appeared in a lovely program of music when they were presenting in graduating recital at Odell Auditorium. Miss Margaret Ward of Rowland was accompanist for the violin numbers. Both young ladies presented a series of difficult selections in creditable and convincing fashion.

### Field Day Staged

The spring field day was held on the afternoon of May 11 with the following results: The honorary title "Miss G. C." was conferred on Miss Frances Gray Loftin of Glen Alpine, as a reward for athletic prowess that piled up a total of 43 points; the class trophy went to the sophomores; Miss Virginia Kibler of Morven was acclaimed "Miss 34", Miss Loftin "Miss 35" and Miss Dorothy Clay of Winston-Salem "Miss 36."

### Misses Ruth Martin and Alma Vester Give Recital

The graduating recital given in Odell Auditorium on the evening of May 11 by Miss Ruth Martin of Dawson, Ga., and Miss Alma Vester of Spring Hope met with enthusiastic approval from an audience of college people and out-of-town guests.

Miss Martin played with a clear, crisp touch that brought out the dramatic structure of the numbers she presented being especially effective in "Melodie," Paderewski, and the "Barcarolle in G Minor" by Rachmaninoff.

Miss Vester showed a well developed technic that successfully met the demands of her part of the program. Both musicians played in a fashion which reflected much credit upon the performers.

### Misses Hoover and Neal Appear in Spoken English Recital

Miss Margaret Neal of Greensboro and Miss Blanche Hoover of Denton were presented by the department of spoken English and dramatic art in senior dramatic recital on the evening of May 15. A large and enthusiastic audience gathered in Odell for the occasion.

Miss Hoover, charmingly and appropriately gowned in blue, read selections from "The Blue Bird," by Maurice Maeterlinck. She was especially good in the characterization of the two children. However, each character was presented clearly and distinctly, the transformations from one character to another being made with an ease which reflected credit upon the reader.

Miss Neal, who graduated last spring with the degree of bachelor of arts, and who has been taking special work in dramatics during the present year, used as her reading selections from a one-act play, "Followers," by Harold Brighouse. With a keen sympathetic understanding, Miss Neal portrayed the amusing yet pathetic situation of the heroine with delicacy. Her interpretations were most pleasing.

## WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met in its sixty-eighth annual session in Fifth Avenue church, Wilmington, May 9 and 10. The presiding elder, Rev. W. C. Martin, had a good program arranged and led the way to a most successful and helpful conference.

The conference began with the communion service, which was an hour of deep spiritual fellowship. This same high note of spiritual interest was maintained throughout the conference. Especially were the people grateful for the messages brought by the inspirational speakers, Dr. C. G. Hounshell, Rev. B. B. Slaughter, and Rev. J. A. Martin.

In addition to the emphasis upon the deepening of the spiritual life, the interest of the conference revolved around the general themes of missions, Christian education, laymen's work, and temperance. Dr. C. G. Hounshell represented the general board of missions. Rev. W. C. Martin outlined the program of Christian education in the district. Through the leadership of the district lay leader, Mr. W. A. McGirt, and a group of enthusiastic laymen, the laymen made plans for a most active and aggressive laymen's organization in the district. Ministers and lay delegates alike were keenly interested in temperance. Much time was used in the consideration of this theme. The members of the conference dedicated themselves to the task of marshalling all of the Christian forces in the fight to retain the eighteenth amendment in the constitution. They call on all churches in the district to teach temperate living and to point out the evils of the liquor traffic, and upon all members of the church to practice sobriety and temperance.

The connective interests of the church were ably represented by Dr. C. G. Hounshell, Rev. T. M. Grant, Dr. M. T. Plyler, and Rev. Daniel Lane.

The pastors' reports revealed two noteworthy achievements for the first half of the conference year. Every pastor in the

district reported that something has been raised on his charge for kingdom extension and that a part of the apportionments for benevolences has been paid. More money has been raised for kingdom extension purposes by the churches in the district this year than was paid last year.

The following laymen were elected delegates to the annual conference: Mrs. E. R. Clark, Mrs. F. J. Faison, Mrs. Floyd Johnson, Mrs. L. Baggett, H. S. McGirt, W. A. McGirt, I. C. Wright, W. D. Mautsby, Mrs. R. L. Thompson, H. M. Willis, C. M. Faircloth, C. E. Taylor, W. B. Cooper, J. L. Becton, J. M. Andrews, J. C. Lentz, A. L. Griffin, C. E. Quinn, J. A. Sharp, D. J. Joyner. Alternates: L. D. Sewell, H. M. Register, A. P. Merritt, C. M. Early, Mrs. N. P. Edens, A. C. Foscoe.

Another fine conference in the Wilmington district has come to a close, but the work on city and rural churches is moving on at an encouraging pace. Methodism in this great district is on the march. M. E. Cunningham, Dis. Sec.

## STATESVILLE DISTRICT CONFERENCE

The Statesville district conference which met in Central church, Mooresville, on May 9 was unusual. It was the first one-day conference ever held for this district, and it was a conference from which the capable presiding elder, Rev. J. S. Hiatt, dexterously eliminated all dull moments. There were many visitors in attendance, and those representing the connective interests were given ample time to address the conference. From the beginning until adjournment the meeting was pervaded by a fine spirit of Christian brotherhood and co-operation. The reports of the pastors were optimistic and encouraging. Those who believe that Methodism is losing its old-time enthusiasm and religious fervor should have been there to witness the ardor of the men who are pilots of Methodism in the Statesville district. Dr. Paul N. Garber, who was present, would most certainly agree that the followers of Wesley in this district have not allowed even the depression to rob them of their "Fighting Spirit."

The conference adopted a resolution of thanks to Rev. J. S. Hiatt for his ardent, untiring, and efficient services as presiding elder during the closing quadrennium. Both preachers and laymen pledged him their support in a united effort during the closing months of the year to win the Statesville district for the Man of Galilee.

The laymen elected as delegates to represent them at the annual conference the following persons: Principals, Ed. F. Allen, T. E. Harwell, H. N. Sharp, J. S. Keever, R. S. Kyles, K. L. Miller, L. H. Phillips, A. M. West, R. L. Snow, F. D. Stonestreet, R. W. Troutman, R. C. Bunch, J. E. Webb, D. W. Yount, N. J. Moss, W. E. Long, S. W. Hayes, Jesse McConnell, L. L. Sherrill, J. R. Kerr, A. R. Miller and C. W. Hickman; alternates, Fred Hoover, L. A. Boggs, D. C. Flowers, R. I. Love, P. C. Williams and R. L. McNeely.

Brother N. C. Williams, pastor of Central church, and the good people whom he serves entertained the conference in royal style. At the noon hour the entire assembly was invited across the street to the high school gymnasium, where was spread such a meal as would delight even the most epicurean palate. All who entered the gymnasium were permitted to participate in the game, and each proved himself a professional.

The conference accepted the invitation of West View church of Hickory to meet with them next year.

Ivon L. Roberts, Secretary.

## WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference meets in Iola church on the Franklin circuit, beginning Sunday, June 25, 8 p. m., and running through Tuesday, June 27, 1 p. m. I am asking the pastors to send in their names, the names of their delegates and charge lay leaders who are to be present, how and when you expect to arrive and whether you want entertainment for the night. I am also asking any visitors and representatives who expect to come to follow the above instructions. All will receive a cordial welcome. Address me Box 305, Franklin, N. C.

Rarely does a country church entertain the district conference any more. We invite all the country churches and town churches as well to have their full delegations present and feel very much at home. We are expecting a great conference. The people of the Franklin circuit are looking forward with pride and expectation. The latchstring is hanging outside. The smoke-houses, cellars, pantries, poultry yards, springs, roads, mountains, fields and gardens are in ship-shape to supply your wants and needs in a good old fashioned country manner. Come and enjoy your stay with us.

G. N. Dulin, Pastor.

## FAYETTEVILLE DISTRICT CONFERENCE

Fayetteville district conference will meet at Troy at 10 o'clock Thursday, May 25, and adjourn the afternoon of Friday, the 26th. All who are applying for license to preach or recommendation for admission will please meet the committees.

Those representing the causes of the church will be welcomed. It is hoped that a full delegation of the laymen will be present. If you expect to remain over the night of the 25th please write Rev. D. A. Clarke, Troy. J. C. Wooten.

# The Strange Will of Jason Bridges

A Bishop Williams Story

By WORNALL MCGEE

CHAPTER III

## I See A Storm Begin and End

"If you'll take my advice," I told him, you'll do just what you have said. She's evidently a nurse, and a good one. Find out if she's engaged, and hire her if you can. Your daughter doesn't look any too strong, and I doubt you realize what a care you are."

The old man was silent for a moment. Then, "You're right. I am something of an old nuisance," he said. "Call Tillie and the young woman. We'll settle that right now."

I went downstairs. Mrs. Beck and the young folks were in the old-fashioned parlor. I called the two women and they came back with me, wondering. Old Jason looked almost benevolent as they entered.

"Otilie, did you think of engaging this young lady to take care of me?"

"No, father," said she, vastly surprised. "I never thought of such a thing."

"I hoped maybe you had. She's a nurse, isn't she? And she seems to know how to handle my case, though I don't understand how she happens to be here just when she's needed. What do you say, Miss? Could you take me as your next case, or are you otherwise engaged?"

Marie Turnau blushed rosily, and laughed a little embarrassed laugh. "I am engaged," she said, "in a sort of way; but I think I might come, just the same. The other case won't suffer, probably. But I'd better ask, before I give you a final answer." And she whisked out of the room.

The old man looked by turns at his daughter and me. "Whatever does the girl mean? Who's she gone to ask, I'd like to know?"

I knew, and so did his daughter. But all I said was, "Mr. Bridges, take my advice, and don't let her get away."

"She'll stay, if I have the say so," the old man answered, "and I'll pay whatever she asks."

In a moment she returned, still rosy, and, I thought, with her brown hair a trifle mussed.

"Well, young lady," said old Jason, "you didn't go far to ask; maybe you just wanted to think it over with your other self, as the saying is."

"That's exactly what I did," said Miss Turnau, with a suppressed giggle, "with my other self; and it's all right. I can stay. Jason says I can take case."

"Jason!" The old man bounced upright again, his face a study in conflicting emotions. "What in time has Jason got to do with it?"

"Why, Mr. Bridges, he's the one I'm engaged to. I told you I was engaged, but that needn't interfere with my taking care of you."

"Where is the young scoundrel? Not an hour ago he was going to marry some foreign nobody in Chicago."

"That's right, Mr. Bridges; he is. I'm the foreign nobody from Chicago."

"But I thought—you?—but he told me—"

"I know. You wouldn't hear all he said, and you didn't like what you did hear, because you knew too little to be sensible about it. Now you know me, you don't think I'm so terrible, do you?"

"Not so very—I mean—but you're not a foreigner. You're just what an American girl should be. That foreigner stuff about you is some sort of mistake, isn't it?"

"Yes; very much so. Just the same, I'm Marie Turnau, and I was born in Prague, in old Bohemia, where there's a university that was great when Columbus discovered America. My father is a graduate of it. And I'm a graduate of a Chicago high school and the Wesley Memorial Hospital school for nurses. Now what do you think of me?"

The old man was honest, and, I thought, a little touched with a new pride, which in time would take the place of the old. His face softened, and there was a quaver in his voice.

"I think you're wonderful, Miss Turnau. If that young idiot of a grandson had only told me—"

"You didn't give him much chance, did you?"

"And," I put in, "I'm more than rusty in my geography, but if Prague is a hundred miles from where your wife's people lived I shall be ashamed of my schooling."

It was good to see the real Jason come out on top.

"This is some sort of a trick," he said, with a sickly sort of grin. "You're all in it. Bishop, you're as bad as the rest. But it's all right, now. Where's Jason?"

Young Jason must have been close by. He was in the room almost as soon as his name was spoken, and he strode over to his grandfather's shoulder.

"You young rascal, you thought you would pull the wool over the old man's eyes. But I forgive you. All the same, you've got to be punished, both of you."

Young Jason was the more agitated of the two. He could only pat the old man's shoulder and smooth back the riotous white hair.

By and by he said, "I'm sorry I spoke to you as I did, granddad; I was sure if you could only see Marie you wouldn't have any objection to her."

The old man put up his thin hand and young Jason took it. "Jason, my boy, it's all right. Your girl began to straighten me out when she told me what an old fool I was about my spells—and proved it. Bishop here helped things along by making me see that your grandmother and your girl's grandmother could have been almost neighbors in the old country. Your girl has finished the business—I reckon you heard her—and now I haven't any new instructions to give about my will. The old will is good enough."

"Excuse me, granddad, but the old will isn't good enough," said young Jason. "Marie and I have talked about it a lot. We don't want you to die, and we don't want to profit for ourselves when your time does come."



"You mean you don't want my money?" The old man spoke sharply.

"No, granddad, we don't want it, because we shan't need it. You go ahead with your own idea about it. It's a good idea, and we're for it, both of us."

"But—but what?" Jason began to sputter.

"Don't you see, granddad, how it is? We can't need much for a living for ourselves in the work we expect to go into, and what you had planned is the same sort of an idea, carried out in a different way. We have no money, but we have our youth and training. You have the money. We each put in the thing we have, and Marie and I are as glad as we can be that your money will be doing good in your own way when you have no more need of it."

Marie slipped over to the old man's side and took his hand, with him making no objection whatever. "Yes, Mr. Bridges," she said, "I think you have a wonderful idea, and I love you for it."

I remembered what young Burrton had said about investing in the unknown, and I ventured a question.

"It's none of my business, I know, but if the idea is not a secret—"

"Not at all, Bishop, not at all. You'd have to know all about it soon, anyway." And the old man actually tried to wink at me, though he was woefully out of practice. "These youngsters have got me fussed, but maybe there is something in what they say."

"Then what is this wonderful plan of yours?"

"Just this: All the usual sort of charities are named in wills, and provided for by foundations and such things. But did you never know a case where a few hundred dollars in some emergency would seem as good as millions, to people who couldn't get a cent from any fund whatever?"

"I should say so. I've known of scores, in my work. I've seen heartbreaking situations, unusual needs, magnificent opportunities, troubles that couldn't be told to officials of societies, troubles they couldn't help even if they knew of them, desires that nobody would think of responding to, no matter how much they sympathized. O, yes; it's one of the biggest fields for the sensible use of money to be found anywhere."

"Well," said old Jason, "that's the idea. I'm glad you like it. If these children won't take all the money—they'll get some of it whether they want it or not—let me show you what I want you to put into my will."

He fished out a bunch of keys from under his pillow and selected one of the smallest.

"Child," he said to Marie, "open the third little drawer in the left side of my desk. You'll find a folded blue paper. I want to read it to you all."

She got it out, and put it into the old man's hand.

"Now, listen, Bishop, it's not in lawyer language—you will have that taken care of—but this is what I want you to fix up." His daughter handed him his glasses, and he read from the paper.

"I want to set aside a fund of \$250,000, to be called the Bridges Trust, all of it to be spent within five years, principal and interest. None of it is to go, directly or indirectly, to any organized charity or benevolent or philanthropic work of any kind whatever, either public or private, church or state. What I have to give isn't enough to make much difference with them, and, beside, I want to give help to people and causes that are outside the scope of these other agencies.

"This money is to be spent by a single administrator; I have not yet decided who he will be. I don't want committees or boards, though I have nothing against them. It is just that the thing I want to have done is in addition to what such agencies do. I shall find a man I can trust as much as any human ought to be trusted, and then leave the results to him and providence.

"I hope that he will not feel compelled to use less than a hundred, nor more than five thousand, dollars on any one project of the fund, because, while I want the benefits to reach as far as possible, I doubt if it is of much use, as a rule, to scatter five and ten-dollar bills around.

"The one test I hope the administrator will apply in planning any project for the fund is this: Will the money, so used, help to increase the total of human usefulness, individual or mutual; and is he pretty sure there is no other way to get the thing done?

"So far as he can do so in advance, I want him to take care that nobody is pauperized, or humiliated, or made any the less self-reliant, by any project he may assist.

"He will not be bound by any other conditions than these. And even these are not ironclad rules; just ideas that have come to me about the use of money which I owe more to other people than to my own deserving. I want it to go back into the general stream; but, as it goes, I hope it may be of some value for what the Bible calls the kingdom of God. For I have prayed every day through a long life, 'Thy Kingdom come,' and I want to help answer that prayer."

Now, Bishop," said the old man as he finished reading and handed me the paper, "I want you to take that away with you and have it fixed up right. Call it a codicil or whatever the word is, and by the time you send it back I shall be ready to think about the man I want to handle the fund."

I'm just enough of a hedge-lawyer to know that Bridges could have the thing done as he said, and told him so. I took his notes, promising to have them back, shipshape, within the week.

It had been a pretty heavy morning for a sick old man, even though he had seemed to enjoy the latter part of it. I was afraid he was getting tired, and looked a question toward Miss Turnau. She nodded, and went over to the head of the bed.

"Don't you think, Mr. Bridges," she said, "that you ought to excuse everybody now, and let me fix you up for a nap? You've engaged me, you know, and you must obey me, if I'm to do you any good."

Old Jason looked at her with the queerest expression on his face. I was not surprised. A man can switch in an hour from intense dislike to intense admiration, and behave as usual.

Anyhow, we all left the room, and spent an hour in the parlor, chatting of this and that.

Then Miss Turnau came down. "He's had a sort of eat-nap," she reported, "but before he can really relax I think he must have just another private word with you, Mr. Bishop."

I went up, and he waved at me from the bed.

"Well, Bishop, we've kept our secret pretty well, don't you think? And I won't give you away. I kind of like the game. But I just wanted to tell you I'm mighty glad you got here this morning and the other Bishop didn't.

(Continued on page 23)

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### CHURCH SCHOOL INCREASES

Church school statistics for the 36 English speaking conferences of Southern Methodism reveal the very heartening fact that the increase in church school enrollment for 1932 was the third highest in the history of the church. There was an increase of 45,014 over 1931. There was, also, an increase of 233 Sunday schools in 1932, there being 14,871 against 14,638 in 1931. Of the 107,542 persons received into the church on profession of faith in 1932, 80,051 (74½ per cent of the total received) came from the Sunday school.

The North Carolina conference helped produce the good record for our church in 1932, with an increase of 802 pupils and an increase of 15 Sunday schools. And of the 4,077 additions on profession of faith in our conference last year, 3290 (80½ per cent of the total received in our conference) were Sunday school pupils.

Already in 1933 a number of abandoned Sunday schools have been reopened. Many charges and churches are conducting surveys and reaching out for those outside the church school. Let the good work go on to the end that hungry hearts may be fed and the record of 1933 may be the best in our history.

### NEW SCHOOL PROSPERING

From Rev. W. F. Elliott, pastor of the West End charge, Fayetteville district, comes the following good news:

"Our new Sunday school at Pleasant Hill is going in good shape. We have over 40 persons enrolled. Our greatest difficulty is the lack of good teachers. The school sends you their thanks for the literature which was donated. Come to see us."

### SURVEYS UNDER WAY

Scores of churches are in the midst of thoroughgoing surveys to discover persons outside the church or church school. Approximately 25,000 survey cards have been supplied from our office to pastors in the North Carolina conference. Among the pastors securing cards last week were Rev. Daniel Lane of Clinton, Rev. J. W. Lineberger of Rougemont, and Rev. L. T. Singleton of Selma, the latter securing 250 additional cards to supplement the quantity previously secured.

### CENTENARY, NEW BERN, DOUBLES ATTENDANCE

Centenary church, New Bern, has great reason to feel happy over the growth of its Sunday school since the pastorate of Rev. A. J. Hobbs began less than four years ago.

Each succeeding year has seen substantial increases in attendance and in-

terest. His first year saw a maximum of 300 in attendance, the second year the 400 mark was reached, the third year the 500 goal was attained, and this year so far over 600 have been brought into the school.

The officials have a much higher mark that they want to achieve, as they feel that with a church membership of over a thousand, there should be as many in the Sunday school.

Some figures of the adult department should prove interesting if not inspirational for other schools to carry on, so we will give some of them.

On February 5, this year, the adult department, under the fine leadership of J. B. Dawson, superintendent, set out to see how many could be brought into membership between then and Easter. The starting figure for the department was 128 and the closing figure was 222, with one Sunday showing an attendance of 309. The increased enrollment for the period was 89 new bona fide members. The offerings showed a like increase, going from \$6.05 to \$13.26, with many of the classes rating much more than this for special benevolences.

The department is continuing its efforts to increase the membership of the adult division, as are also the other departments of the school. They are using the prospects for Sunday school membership, the names of the men and women, boys and girls, obtained in a city-wide church census recently taken by three of the city churches. The school hopes to secure at least 200 more for the Sunday school by the middle of June.

Sunday school day was observed in a fine way on Sunday, April 30, headed by Supt. J. M. Shields and participated in by every department in the school, from the tiny tots who only marched across the platform to the large and thrifty adult department.

Special music and other features were abundant, together with splendid addresses by Mrs. W. F. Dowdy (Georgia Keene, as the church at large knows her) and others.

A goodly sum was raised and forwarded to the proper place immediately.

### SOME NEW MATERIALS

New free materials of special significance have recently been made available as follows:

No. 23-B, Preparing Children for Reception Into the Church.

No. 501-B, The Work of the General Superintendent.

No. 506-B, List of Recommended Song Books.

No. 109-B, (Revised) Songs for Nursery Children.

No. 110-B, Songs for Beginner and Primary Children.

No. 89-B, Outline of the Organization and Program of Christian Education (revised), including the latest list of leaflets and booklets prepared for local churches.

These may be secured upon request made to our office.

New charge leaflets, costing five cents each, available from our Publishing House, are announced as follows:

No. 108-H, Children's Work in the Small Church.

No. 106-H, The Nursery Department.

No. 113-H, The Beginner Department.

No. 118-H, The Primary Department.

No. 123-H, The Junior Department.

Two new leaflets, costing ten cents each, are as follows:

No. 83-H, Christian Education in the Small Church (revised), including a part of 580-B, The Local Church Board of Christian Education.

No. 200-H, The Organization of the Young People's Division in the Local Church.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### RALLY DATES

Attention is called again to the spring rally dates. It is hoped that a large number of young people and workers with young people in each district will attend these rallies which promise to be most inspiring and helpful.

Durham district—Hillsboro, Friday, May 19, 3:30-9 p. m.

Elizabeth City district—To be announced later.

Fayetteville district—Raeford, Thursday, June 8, 10 a. m.-4 p. m.; Ellerbe, Friday, June 9, 10 a. m.-4 p. m.

New Bern district—Oriental, Monday, May 29, 10 a. m.-4 p. m.

Raleigh district—Edenton Street, Raleigh, Saturday, May 20, 10 a. m.-4 p. m.

Raleigh district—Edenton Street, Raleigh, Saturday, May 20, 10 a. m.-4 p. m.

Rocky Mount district—Enfield, Saturday, May 27, 10 a. m.-4 p. m.

Wilmington district—Wilmington, Monday, May 15, 7:30 p. m.; Jacksonville, Tuesday, May 16, 3:30-9 p. m.; Elizabethtown, Monday, May 22, 3:30-9 p. m.

### GOOD PROHIBITION MEETING

Fear that a part of the money which has bought milk will buy legalized beer was expressed by Dr. Henry Louis Smith in a prohibition address at St. Paul church, Goldsboro, recently.

A comfortably filled auditorium, mostly of young people, heard the former president of Washington and Lee University under the sponsorship of the Young People's Union of the Methodist churches of Wayne county. Russell Spence, president of the union, presided. Superintendent Burnette of the North Carolina Anti-Saloon Society drove from Greensboro with Dr. Smith for the meeting.

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## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### SPENCER MEMORIAL

The outcome of the standard training class conducted by Rev. John F. Kirk at Spencer Memorial, North Charlotte, during the past week was one of the most pleasant surprises of the year. Not a large number was in attendance and of this number only ten qualified for credit, but from the second day of the class there was manifest an amount of interest that ended up with real enthusiasm for the new program at the closing session Friday night.

It appears that this school is going to make a serious attempt to put on the new organization and make it effective in the adult division. This attempt is being made in only a limited number of churches in the Western North Carolina conference. Large numbers of congregations are doing very fine work in the children's division and an almost equally large number in the young people's division. Very few churches, however, are even attempting the new program in any thorough way in the adult division. We await with a great deal of interest reports on the result of this effort being made at Spencer Memorial church, North Charlotte. Rev. F. C. Smathers, pastor, is most enthusiastic over the attempt that is being made. He thinks that something really worth while is to result from this reorganization of his adult classes.

### Young People's Division

Paul Jones reports that Dilworth church, in Charlotte, put on a very effective observance of Young People's Day at the regular evening service on Sunday, March 26. Below we give the formal program as it appears in "The Y. P. Broadcast":

Leader: Paul S. Jones.

Prelude: "Ave Maria."

Hymn 43.

Prayer: Lenore Lloyd.

Scripture: (to be given by five girls of Mrs. Daniels' class) Ecc. 21:1; Luke 6:47-49; Acts 20:32; Eph. 2:19-22; Coe 2:6-7.

Statement regarding Y. P. Day leader.

Offertory: Violin solo, Harold Daniels.

Poem: "The Builders," Amy Hodges.

Hymn 47.

Introduction to play: Elizabeth Triplett.

Play: "World Builders."

Hymn 136.

Benediction.

### EAST END, GASTONIA

Fine interest and enthusiasm characterized the Cokesbury class conducted by Mr. Kale at East End, Gastonia, during the week of May 7 and following. The course, "The Educational Work of the Small Church," was offered with 15 enrolled and 11 earning certificates of credit.

This church has many good things about it. The pastor, Rev. T. J. Huggins, is serving his fourth year in an effective manner. His people are loyal to him and the program of the church. There is an unusually fine group of young people who participate in all phases of the church work. During the training class plans were made for improving the work of the church at several points.

### COKESBURY SCHOOLS FOR THE SUMMER

The schedule for Cokesbury training schools for the summer period is about complete. As has been the practice for several years the extension department

will have the assistance of several Duke University students for ten weeks beginning June 25. This year six of these young men will give their full time to this service and a number of others who will be serving as assistant pastors will teach Cokesbury classes on the charges where they are placed. If present plans are carried through there will probably be about 75 Cokesbury schools and classes held during these ten weeks.

Pastors and other church leaders who have not already completed their arrangements for their Cokesbury classes should communicate with Rev. W. A. Kale, extension secretary, at once.

### A NEEDED PAMPHLET APPEARS

For a long time we have needed a good pamphlet on the work of the superintendent. Now we have it. O. W. Moerner, head of the division of school administration of the general board, has written it and it is called "The Work of the General Superintendent." It deals with the qualifications and duties of the one who has general supervision of the educational work of the local church. Copies may be procured from the conference or from the general board.

### "SUCH AS I HAVE—"

There was a time when we complained if we did not have ideal conditions in our churches. More recently we have resolved not to complain but to use what we have to the best advantage. Of course we'd like to have better conditions, but until they come we mean to give the best of what we have.

Word has come to the conference office of improved work at a number of points which has come about because the people are doing their best with all that they have. Our prayers and good wishes go to these churches.

It might be well for all of us to remind ourselves of what we have—of personality, of time, of faith, of organization, of equipment, of program. Let us consecrate our all—such as we have and all that we have—and give to the work of the church.

# ALL TOGETHER

The Month of May is the Time  
To Be "All Together" For the Observance of  
Sunday School Day

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### IMPORTANT ANNOUNCEMENTS

The New Bern district meeting will be held at Newport Carteret county, on Wednesday, May 31.

Mrs. A. M. Gates and Miss Alice Green will make the principal addresses. Each department of the work will be given emphasis. The conference secretary, Mrs. W. C. Chadwick, and the conference treasurer, Mrs. F. B. McKinne, will be present to lead the discussions of the departmental groups. Mrs. R. E. Brown, who delighted the recent annual conference with her morning meditations, will conduct the noon devotional. An opportunity for fellowship will be given in the interim between the morning and afternoon sessions, when lunch will be served by the ladies of the New port church.

The district secretary, Mrs. Gertie Matthews, is making plans to provide an elaborate program and a great gathering is expected from every part of the district.

#### Durham District Meeting

The Durham district meeting will be held Wednesday, May 24, opening at 9 o'clock at Trinity church, Durham. An interesting program has been arranged, including talks by Mrs. A. M. Gates, Miss Alice Green, Dr. W. P. Few and Dr. H. C. Smith. Good music will be furnished by the local people. Mrs. M. T. Plyler will present a demonstration of publicity. The zone and district leaders will have reports; there will be a half hour devoted to departmental conferences. The public is invited and every one is asked to bring a light lunch.

#### Wilmington District Meeting

The Wilmington district meeting will be held in Maysville, Thursday, June 1, beginning at 10 o'clock. Those who wish to spend the night notify Miss Lillian Foscue, Maysville, N. C.

### UNION ZONE OF THE WILMINGTON DISTRICT AT CLINTON CHURCH

On Wednesday, March 15, a large crowd assembled in the church for the spring zone meeting. Prayer was offered by Mrs. C. C. Culbreth, chairman of the zone. Song, "O Worship the King," was sung by the congregation.

Mrs. Floyd Rawls gave a most cordial welcome, to which Mrs. Ashmore from Steadman responded. Five of the auxiliaries were represented and gave reports. Mrs. Bloxham, wife of the Episcopal minister, delighted the audience with a lovely solo. The piano accompaniment was played by Mrs. Frank Colwell. Mr. Lane, pastor of the Clinton church, then offered prayer.

A most impressive devotional was conducted by Miss Elizabeth Lamb. Mrs. Clark made a talk stressing many

things for our consideration in our work.

Mr. Gobel, Mrs. Dawson and Mrs. Bryan were in town conducting a young people's institute, so Mrs. Culbreth introduced them with some other visitors.

Mrs. Culbreth urged us, in this time of depression and restlessness, not to forget God. We were then dismissed by Mrs. Dawson, and a delightful lunch was served by the women of the church.

After lunch we reassembled for the afternoon service. "Something for Thee" was sung and prayer offered by Mrs. Clarke. Mrs. Clarke then conducted a round table discussion. She stressed getting the young people to work and getting the children organized.

The next meeting will be at Steadman in the fall. Mrs. Jerome sang for us and Miss Elizabeth Lamb very impressively closed the services.

Mrs. W. I. Wright.

### NORTHAMPTON ZONE MEETING

The Northampton county zone missionary meeting was held in Woodland Methodist church Thursday, April 13, 1933. The meeting was called to order by the chairman, Mrs. E. Taylor. The theme "Loyalty" was stressed throughout the program. The devotional was conducted by Rev. W. T. Phipps, after which Rev. B. C. Thompson led in prayer.

The Woodland auxiliary extended a cordial welcome, to which Mrs. M. L. Martin of Severn responded nicely. After the singing of a hymn all the pastors present were recognized.

Mrs. B. C. Thompson, district secretary, talked on the district work for the year.

A soprano solo was beautifully sung by Mrs. W. D. Barbee. A pageant, very interesting and effective, was given by the Rich Square auxiliary.

Good reports from all auxiliaries showed that intense interest is being taken in the work and a marked increase in enthusiasm. The morning session closed with a prayer by Rev. L. A. Watts.

The afternoon session was opened by singing a hymn, followed by the devotional, led by Mrs. W. M. Boone of Rehoboth, after which Rev. E. C. Maness led in prayer.

A pageant on mission study, presented by Sharon auxiliary, was instructive. A very pretty chorus was effectively sung by the Willing Workers of Woodland.

Mrs. C. W. Martin was appointed to write to our congressman concerning the upholding of the Eighteenth Amendment.

Mrs. Thompson brought good reports from other parts of the district, stating that two of the Northampton zone auxiliaries, Rich Square and Milwaukee, made the honor roll for 1932.

Mrs. Watts thanked the Woodland peo-

ple in behalf of the zone for their kind hospitality. After singing a hymn the meeting was closed with a prayer by Mrs. Watts.

### THE YOUNGER GROUP INSPIRES FIRST CHURCH, ELIZABETH CITY

The missionary women of First church, under the efficient leadership of Mrs. J. H. McCracken, gave the week of April 24 to the study of Mary Bardeboris' "Great Souls at Prayer." Several new methods were used in its presentation, which made the meetings interesting, entertaining and inspiring. Deep spiritual refreshing characterized every lesson and those who attended were greatly helped and encouraged.

The study started Monday at the circle meetings and succeeding chapters were given each day through Friday. At three sessions reports of the conference were given by those who went to Raleigh. These reports from members of our newest group, the Annie Woody Foreman circle, were wonderfully inspiring as the girls were so thrilled with all the happenings at conference.

Our auxiliary had a good representation at Edenton, as you know, and Mrs. T. C. Barnes made her report at the business meeting yesterday. She apologized because it was her first experience, but those present felt that it was, if not the best, very near the finest and most comprehensive account of any meeting given by the group. In fact our younger women are coming into their own and are such a source of help, comfort, joy and inspiration to us all. Our younger women, Mrs. Constance Fearing, Jr., Mrs. Lawrence Aydette, Mrs. William Anderson and Mrs. Wilfred Hopkins, dramatized the leaflet, presenting the work of the deaconess as relating to the life of the church. This group does their work so well that they have been worked overtime since they came into the organization.

So far our work for the two quarters is keeping up and in every department there seems to be a spirit of determination to carry on in face of all difficulties. Augusta K. Walker.

Miss Howell before the annual meeting at Raleigh said: "It has been hard to develop an attitude in Christian social relations, yet we have developed in our woman's organization a class of work that is the envy of all demonstrations. This work is unique and we are the pioneers in this field. Wherever there is a condition or a situation that makes it difficult for a man or woman to measure up to the personality that Jesus Christ intended him or her to be, we find it a case to work upon. Where personality is being injured, we feel it a responsibility to change that situation. We feel we are called of God to remedy any evil situation.

The art of living consists largely in knowing how to brush away the little things that are likely to irritate.—Forward.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### NEW ORGANIZATION ON MARION DISTRICT

Mrs. O. J. Mooneyham, secretary of the Marion district, sends us the announcement of a new woman's missionary society at Oak Grove in her district. This organization was effected on Saturday, May 29, and 18 members are enrolled, with the prospects for many others. The officers are: President, Miss Mary Smith; vice president, Mrs. Howard Harrill; secretary, Miss Edythe Biggerstaff; treasurer, Mrs. C. A. Kennedy; Supt. mission study, Miss Hazel Biggerstaff; Supt. Christian social relations, Mrs. Reed Bedford, and Supt. children's work, Mrs. Joe Biggerstaff.

We welcome this new organization and hope that the new society may become one of the most flourishing.

### DISTRICT MEETING FOR 1933

Mrs. A. D. Abernethy, chairman of the district secretaries' committee, sends us the following dates and places of meetings for the various districts, with the names of the conference officers who are to be present at these meetings, and requests publication:

Asheville—Swannanoa, June 8; Mrs. J. Frank Spruill and Mrs. W. R. Harris. Charlotte—Monroe, June 15; Mrs. C. C. Weaver, Mrs. Onilee R. Brown. Gastonia—Goodsonville, June 2; Mrs. W. R. Edwards, Mrs. Onilee R. Brown. Greensboro—Wesley Memorial (High Point), June 8; Mrs. C. C. Weaver, Mrs. P. N. Peacock. Marion—Morganton, June 9; Mrs. C. Weaver, Mrs. P. N. Peacock. Mt. Airy—Central, Mt. Airy, June 6; Mrs. C. C. Weaver, Mrs. P. N. Peacock. Salisbury—Norwood, June 14; Mrs. C. C. Weaver, Mrs. Onilee R. Brown. Statesville—Granite Falls, May 17; Mrs. W. R. Harris, Mrs. Onilee Brown. Waynesville—Bryson City, June 7; Mrs. J. Frank Spruill, Mrs. W. R. Harris. Winston-Salem—Macedonia, May 24; Mrs. C. C. Weaver, Mrs. P. N. Peacock.

### STANLY COUNTY ZONE MEETING

Miss May Blalock.

The zone meeting of the missionary organizations in Stanly county was held recently at Badin, with Mrs. Allen of Badin, zone chairman, presiding. The devotional service was conducted by Mrs. Price of New London and a cordial welcome was extended the visitors by Mrs. Neely, to which Mrs. Avett of Albemarle responded. The roll call showed a good representation from the various societies and brought forth interesting reports of the work done.

Mrs. Hobart Morton and Mrs. W. W. Talbert of Albemarle delighted their hearers with a beautiful vocal duet, "Whispering Hope."

Mrs. A. J. Price gave a short sketch of Paine College and appealed to us as Christians to face the problems with which we are now confronted conscientiously and with a desire to succeed.

Rev. F. J. Stough, pastor of the Badin church, gave some of the high lights of the book, "Lady Fourth Daughter of China," which the Badin society recently studied, and Mrs. Wallace Ivey of New London gave a most interesting account of the recent missionary conference at Waynesville. An invitation was extended and accepted for the fall meeting to be held in Central church, Albemarle, and a program committee to arrange for the meeting was appointed. After adjournment the ladies of the Badin church served delicious refreshments.

### MEETING AT RUTHERFORD COLLEGE

The Woman's Missionary Society at Rutherford College enjoyed another splendid meeting in April, when Mrs. Harley Goode was the cordial hostess to the 16 members who were in attendance. Her home was attractively decorated for the occasion with vari-colored spring flowers.

The worship period was in charge of Mrs. Ivey Johnson and after an exchange of current events on China the program was turned over to the leader of the afternoon, Mrs. Clint Johnston. Continuing the study of "Lady Fourth Daughter of China," several interesting impersonations of characters in the book were given. Mrs. Marian Lowder, in Chinese costume, impersonated the orphan girl, and Mrs. Willie Lachat, in nurse's uniform represented the character, "Silver Sister," while Mrs. Zeb Barnhardt took the part of an American missionary in China.

A general discussion of the chapters followed and at the conclusion of the meeting a delicious salad course, with accessories, was served by the hostess, assisted by Mrs. Clint Johnston and Mrs. R. K. Johnston.

### ANOTHER ZONE MEETING ON ASHEVILLE DISTRICT

Asbury Memorial church, one of Asheville's pretty new churches, was the meeting place of zone number four, on Thursday, May 11, with Mrs. C. H. Trowbridge of Weaver College, zone chairman, in the chair.

After the opening hymn prayer was offered by Rev. James G. Huggin, Jr., pastor of the church, after which a most impressive devotional was led by Mrs. Charles Clay of Hot Springs. Appropriate to the nearness of Mothers' Day on the following Sunday, Mrs. Clay had for her subject, "Mothers," and after a pretty tribute to mothers, she took as her

special subject, Mary, the Mothers of Jesus, who, through her gift to humanity of her son Jesus Christ, for the salvation and redemption of humanity, has won the title of the greatest mother. She gave as her closing a poem by a Hindu writer, descriptive of the mother of Jesus.

"The Things That Impressed Me Most at Waynesville Meeting" were brought out by Mrs. J. N. Gill of Weaverville, Mrs. F. A. Walton of Hillside Street, and Mrs. H. H. Brown of Calvary Memorial, each of whom was most interesting. "My Impressions of the Louisville Council Meeting" were given by Mrs. V. L. Stone, who had the pleasure of attending the Council this year, as a gift from her co-workers in the Asheville district, with whom she has been associated for a period of years extending from 1913-1933.

She was followed by Mrs. W. R. Harris, conference secretary, who brought out many of the interesting happenings during those five days when our women of Southern Methodism gathered together to take counsel together and to recount the experiences of the past year in the missionary work and further plans for the advancement during 1933.

A beautiful vocal duet, "Consider the Lillies," was sweetly sung by Mrs. E. G. McDowell and Mrs. Nora Burns, with Miss Elsie Atkins as accompanist. The new district secretary of the Asheville district, Miss Amy Hackney, was presented and brought a message to her co-workers in which she urged continued co-operation in the work, and stressed the importance of interesting district and zone meetings, mission and Bible study classes, and the enlistment of our children. She presented the "Treasure Hunt," which began May 1 and lasts through June 15. During this time all Southern Methodists are asked to look in the out-of-way places in their homes for all the hidden and forgotten jewelry and other articles of gold and send to the board of missions that it may be smelted, the pure gold sold and the money used for missions, being divided equally between the two sections, the general work and the woman's work.

By special request two playlets presented at the spring meeting were repeated. The first of these, "Rejuvenating the Missionary Society," was given by nine members of the Woman's Missionary Society of Weaverville. "Finding the Blue Bird of Happiness" was given by Mrs. Frances H. E. Ross of Weaverville.

The second playlet, "How Much Do You Know," was most splendidly given by three young people of Weaverville, and showed us how wonderful is the store of information found in our World Outlook, and which it is essential that we, as missionary workers should know, and which can be obtained at little cost.

The benediction by Rev. J. G. Huggin closed this interesting meeting. Following the meeting, at one o'clock, a most tempting lunch was served in the dining room of the church, with the ladies of Asbury Memorial acting as hostesses.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### BENEFACTORS' DAY

We had a mighty good time at our Benefactors' Day exercises held here on the Children's Home grounds Sunday afternoon, May 14. The exercises were directed by Richard G. Stockton, a prominent member of our board of trustees. B. S. Womble, another good member of our board of trustees, gave a very interesting presentment of the Children's Home, calling attention to outstanding benefactors and benefactions. The principal address of the afternoon was delivered by Bishop Edwin D. Mouzon, who made a profound impression upon our children as well as upon our friends who gathered in honor of the occasion. Bishop Mouzon's ability to speak of profound things in a simple way held the attention of all his hearers, including our children. One little boy expressed the feeling of all of us when he said, "Mr. Bishop got through too quick. I hope he will come again."

Plans are already being arranged for the holding of another Benefactors' Day next year. A suitable date will be selected, one that does not interfere with established pilgrimages, and featured in such a way as to popularize the occasion. It is proposed to have an annual pilgrimage of our friends to the Children's Home in honor of those who contribute towards giving orphan children a fair chance at making good in life.

### WHAT DID YOU DO?

What did you do for the Children's Home's finances on Mother's Day? We hope that many of our friends in various congregations contributed considerable amounts for the maintenance of the Children's Home. Mother's Day was a very fitting time to remember the Children's Home. Our mothers have always been unselfish and the best way to commemorate them is to do something for somebody else. We feel sure that incoming returns during the next several days will bring good tidings of great joy from those who on Mother's Day remembered orphan children.

### A GOOD FRIEND

Reid Nunn, a loyal member of Ardmore Methodist church, Winston-Salem, is a good friend of the Children's Home. He is constantly thinking of some way of serving the needs of our children. Last Sunday morning he went before the men's Bible class of his church and asked them to adopt one of our fine boys. They promptly did it. He then suggested that it would be well for that body of men to be responsible for rais-

ing the church's ten per cent apportionment to the Children's Home. They readily accepted this challenge. Led by Reid Nunn and sanctioned by the church's beloved pastor, Rev. M. F. Moores, the men of Ardmore are 100 per cent for the children of the Children's Home.

### STATESVILLE DISTRICT

Brother Plyler has already called attention to the wonderfully fine Statesville district conference held last week at Central, Mooresville. A Statesville district conference is always well attended, and this was no exception to the rule. As a matter of fact, there were



Suppose this were your little girl?

many evidences to remind one of an annual district conference. The fine Statesville district Methodists were augmented by presiding elders, pastors and other friends from surrounding districts. One good presiding elder frankly admitted that he had come over to learn from Elder Joe S. Hiatt how to preside over a conference. The outstanding impression upon this scribe of the Statesville conference was the fighting spirit of those on the firing line. Times are hard and money is scarce, but no one admitted that anything could not be done, financial or otherwise. Such a crowd will bring good things to pass. Of course Rev. N. C. Williams, pastor, and his good people entertained the conference in a wonderfully fine way.

### WINSTON-SALEM DISTRICT

The Winston-Salem district conference, held at Lewisville May 4, was an outstanding meeting. The attendance was large and the program was entered into enthusiastically. For the first time this conference extended through just one day, beginning at nine o'clock in the morning and closing at five o'clock in the afternoon. Presiding Elder Thompson not only directed the program in a careful and systematic way, but delivered an opening address which challenged every listener to perform well at the task at hand. The reports rendered by the pastors were encouraging and in-

dications are that the usual good record of this district will again be attained this year.

Rev. G. W. Fink, pastor, and his associates entertained the conference in a most royal way. Fine young men directed each approaching car to a prepared parking space, lovely little girls distributed flowers to each attendant and the good women of the Lewisville circuit spread a dinner, the like of which one rarely ever sees. The nice, new church was in spotless condition and the yards had been fittingly planted and cultivated so that one readily got the impression that the Methodists of Lewisville have a pride in the upkeep of their church and church grounds. Everything at the Winston-Salem district conference was encouraging.

### THOUGHTFUL AND ASSURING

Our good friend, Rev. Joe S. Hiatt, presiding elder of the Statesville district, forwarded the following message: "Regret that my work is so arranged that I cannot be with you on May 14 when you celebrate Benefactors' Day. May the day bring gladness and 1000 rounds of good cheer. We'll help you day by day in caring for those of the Home."

### BUSY TIMES

Everybody at the Children's Home is very busy these days. As the time approaches for the closing of the school our children are very much concerned about the passing of their tests, certifying that another year's work has been properly done and insuring them of being promoted into higher grades. In addition to our school work we have a great deal to do in planting and cultivating our crops and in gathering such of those as are ripe. We have a bountiful supply of strawberries and our young-er boys are carefully looking after their gathering. Our early hay crop is particularly fine and our boys are working until well in the night gathering it in. These are no times for anyone to be loitering at the Children's Home.

### ORNAMENTAL AND USEFUL

Lucille Nicholson, a little girl of eight summers and a member of our Smith Cottage family, is not only quite an attractive little girl, but she is just as useful. She works with a smile. Lucille is claimed and clothed by the Jane Wiggins Wesley class of Bryson City Sunday school, a class of mighty fine women.

### THEY HAVE A HEART

Our children received their monthly honorarium payments last Saturday, following which many visits were made to the nearby stores. Two of our fine little boys, while hurrying down to the store to purchase some candy for themselves, espied an unfortunate man who was standing by the wayside asking people to buy his pencils for their use and for his good. The two boys stopped for a moment and, after looking at the old man, parted with all their money to help him along.



## THE METHODIST ORPHANAGE

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 MRS. DAISY SMITH ..... Head Matron

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 Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

It is very gratifying to know that churches visited by the singing class are chipping in two or three dollars with which to pay for gas and oil. I want to thank the pastors for giving this matter their personal attention. Most churches are glad for the pastor to take two or three dollars out of the loose collection for defraying traveling expenses of the singing class.

\* \* \* \*

Our campus is more beautiful this spring than ever before. From all sources I hear many remarks about its beauty. I think our children appreciate and enjoy it more than usual. With a little more work we can make it a thing of still greater beauty. The influence of such beautiful surroundings ministers to the asthenic side of our nature to a large degree. We are very fortunate in having such a beautiful campus for our young people to enjoy, as well for the public.

\* \* \* \*

The "lean" summer months are just ahead of us. In fact, most of the months have been "lean" with us during the past two or three years. We are honestly and sincerely doing everything we can to keep our expenses down. I think it would be a great sin for the Orphanage to spend money extravagantly or foolishly any time, and particularly in such times as we are now passing through. It is sincerely desired by the management of the orphanage that all the pastors send in as much of their orphanage assessment as they possibly can during the next few weeks. I wish to assure the pastors and the churches that their response to this request will be sincerely appreciated by the board of trustees, the children, and the superintendent.

\* \* \* \*

The Catholic Orphanage just across the city from the Methodist Orphanage received something like \$8,000 in cash last year from Octagon soap coupons. I believe if our Methodist friends will bestir themselves in an organized way, they can do as well as the Catholics did for the Catholic Orphanage here in Raleigh. I am reliably informed that only 36 per cent of the coupons are ever returned to the Octagon Soap Company for prizes or money. This leaves 64 per cent of the coupons which are lost or thrown away. Just think how many thousands of dollars would come to the Methodist Orphanage if our Methodist

friends would interest themselves in sending all coupons in their homes and communities to the Methodist Orphanage.

\* \* \* \*

When Mr. Barnes, our superintendent, goes with us on our concert trips he writes of our visits to the churches. Since he could not go with us to Ayden and Washington, I have a small space in which to tell you of our lovely visit to these two churches. Rev. E. D. Dodd notified us that all would be in readiness for us; we found it just so, even to members of his congregation with hearts and doors of their homes open to us. After our program was over we had a very pretty service from the Sunday school. The school was arranged by classes. In paying their apportionment to the Orphanage, it was very beautiful to see the teacher followed by the little folks, and on to the class of older ones of the Sunday school, coming to place their gifts on the altar for our home. Mr. Roy Turnage is superintendent of this interested Sunday school. I enjoyed a short time in the home of Mr. and Mrs. Turnage with their splendid family.

We were met in front of our church in Washington by many friends. It is great to drive up to a church and see many familiar faces and church leaders to welcome us. One of especial interest to us I would like to mention is Mr. Edgar Rowe, a former Methodist orphanage boy, who is doing splendid work in that church. Mr. Rowe loves the children of our home. Each year he and his brother, Mr. W. J. Rowe, of Greensboro, remember some of our cottages by giving us Easter egg hunts. Thanks to them. Rev. E. J. Rees, who was so gracious in his welcome to us, was to be away for the evening service in a revival, so he left us in care of his Sunday school superintendent, Mr. C. G. Morris, who conducted our opening service. We enjoyed a very pleasant evening. I was graciously entertained in the home of Mr. and Mrs. Clay Carter.

Nellie B. Rives.

### A PEACE DREAM

I dreamed of a fair world,  
 Though distant it may be,  
 Where class and clan shall be submerged  
 In one fraternity.

A world where love has conquered hate,  
 And good will owns the day;  
 Where hand in hand the races climb  
 The long ascending way.

A world where war and clanging strife  
 Have found at last surcease;  
 And all our blighting jealousies  
 Are melted down in peace.

A world where social justice reigns,  
 And strong and weak unite  
 To bring the greatest good to all,  
 And glorify the right.

To haste that day and flood with light  
 The pathway of the race,  
 I ask to live and play my part  
 Through Christ's sustaining grace.

—Rollin H. Ayres.

## Weakness of Women



MANY women in this town as well as elsewhere are troubled with monthly bearing-down pains, weakening drains, backache or sideache and nervousness. They should take Dr. Pierce's Favorite Prescription. This is what Mrs. J. R. Solesbee, Woodfin Sta., Asheville, N. C., said: "I became run-down and nervous and got so I didn't want to eat. The first bottle of Dr. Pierce's Favorite Prescription helped me so much I continued until I had used three. Then my general health was benefited wonderfully."

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## Sunday School Lesson

MAY 21

By F. B. Stockdale.

### Jesus Answers His Adversaries

Mark 12:28-40.

Golden Text.—Never man so spake.—John 7:46.

We may interpret the action of the scribe in one of two ways: he had a good opinion of his abilities for argument, or he had found someone who could enlighten him on a subject in which he was really interested. From the comment of Jesus, about the man, we are inclined to the idea it was the latter reason that led him to question the Master.

#### Questioning

Grant this was the reason for the scribes "butting in" and we have the Master's approbation on the disposition to find out, at any time and under all circumstances, where we can improve ourselves. I have often wondered whether our form of service could not be improved if we had a place for the asking of questions. Our services are arranged on the supposition that the important thing is that the preacher shall have the opportunity to say what he has to say. Often the preacher carries his listeners with him until the hearer meets some difficulty, and he has no way of stopping and getting the difficulty removed before they go further.

We assume that this man really wanted to know if there was such a thing as order of importance in the commandments of God. When you arrange them, which will be put first? The story indicates that the man wanted to know and also reveals that Jesus was able to tell him. The ability of Jesus had captured the man's confidence; he had met someone who was able to settle for him a real question, and so he made bold to ask what he wanted to know.

This right to question should have the right of way in all our serious dealings with each other. It is nothing against this right that we should run into all kinds of debate; there is a difference between questioning and debating. The question reveals a desire to know rather than a disposition to debate.

#### The Question

"Which is the first commandment of all?" No question of more import could be devised by man. The scribe was wise with the wisdom of necessity. This is not a question of profit or loss in the market place, but a question of life or death in a land of fleeting opportunities. In our relationship to others we have to take in our relationship with God. In the spiritual world, where do we begin? The question is vital; we have to begin somewhere in recognition. The relationship is a permanent matter; the recognition

has its birth in us. "Tell me," says the scribe, "in my dealings with the Eternal, where do I begin?" His native anxiety to know is the best thing we can say about him.

#### The Answer

Jesus knows the answer to the man's question. He uses the introduction, "Hear, O Israel; the Lord our God is one Lord," and then comes the answer, "Thou shalt love the Lord thy God with all thy heart. . . . This is the first commandment." The answer is an analysis of "Thou" "Out of thy whole heart." The heart is not only the seat of affection, but the center of our complex being—physical, moral, spiritual, and intellectual. Some duties you can meet by think-

will not be room for all of it in our relationship to God. We have taken refuge in the realm of affection in such manner as to exclude strength and mentality from God's service; we have supposed it would be enough if we served with affection. The obligation includes all the complexity of our being.

#### Twins in Moral Duty

The second commandment is second, but is like the first; the difference is not in nature, but in the direction in which my abilities move. When it is turned Godward, all of it must move; when manward, no part of it can be excused. If we love God with energy and our fellows with indifference, we are only half keeping the first, because it does not stand alone.

The man's judgment was carried. Jesus had enabled him to see his duty in life—duty to God and man. That was all Jesus could do for him. There was no way in which Jesus could take the controls of the life of the scribe and decide for him. Jesus could only point out the direction in which the man's life should move. It was a great achievement to answer the question and illuminate the man's relationship to God and his fellow men.

Said the scribe, "Master, thou hast said the truth." Brought an eternal reality into human speech so that another could see it as it was seen by the speaker. It is now Jesus' turn to be concerned. Looking, he saw this man a traveler of the infinite, and saw that he was close to the kingdom of God. Not near to some place where conditions were thus and so, but near to some attitude of being where God reigns over the entire self; a human being mastered by his filial relationship to God. I cannot think of Jesus being unconcerned as to whether the man crossed the "not far from." I wish the story had informed us; then I remember that teachers are not always informed of the success or failure of their work.

#### Questions for Discussion

1. Why did the scribe ask his question?
2. Would it be wise in church services to have room for questions?
3. Can you frame a more important question?
4. Was the answer complete?
5. What was it the scribe was not far from?
6. In what are the two commandments alike?

—Christian Advocate (N. Y.)

With sharp betrayal, for his own sly ends,

He duped his thousands, when he thought it paid—

Till, lone and weary, lacking love and friends,

He found himself the dupe he most betrayed.

—Stanton A. Coblentz.

A duty is neither more nor less incapable for being disagreeable.

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AGAINST OLD AGE

ing; some by affection; others by the use of physical strength. This duty will need them all. Neither can be a substitute for the other." Each must fill its own place, and it takes all there is of it so to do. A man may not excuse any part of himself from the service of his God. The subject embraced is as complex as human nature.

We are to love God with strength. Most of us love him with the energy of an invalid. We have not overemphasized vigor in our attitude to God; we are rather placid in that relationship. Then we have thought of mentality as a means of merely finding out things. It has not occurred to us that we must forever be pursuing God with all the powers of our mind. Our ability to know is not likely to overreach the God with whom we have to do. There is no fear of such greatness of mind that there



## HOSPITAL WORKERS GUESTS OF BARNES HOSPITAL

By Miss Sadie Morrison, Treasurer  
General Hospital Board.

The General Hospital Board and the Hospital Association of the Methodist Episcopal Church, South, held their regular joint sessions at the Hotel Kingsway, Saint Louis, Missouri, April 19-20. The General Hospital Board as usual met first and received the report of the general secretary, Dr. Chas. C. Jarrell, and a report from each of the hospitals belonging to our church.

The general board came to the end of the fiscal year with all bills paid and \$4,053.87 cash in excess of all liabilities. Dr. Jarrell reported that the expenses for the year had fallen below the budget authorized by the executive committee. The salary of the general secretary had been reduced twice and the board instructed the executive committee to make no further reduction unless it became absolutely necessary. The promotion expenses (of the Golden Cross Enrollment) had been cut to the quick and had fallen a little below \$4,000.

Appreciative resolutions were passed about the retiring treasurer and associate secretary, Mr. Fred T. Barnett, and the board decided to leave the entire executive burden on the general secretary.

Miss Sadie Morrison, office secretary, was made treasurer in addition to her other duties. This reduces the normal personnel of the general hospital board to two persons.

Rev. A. C. Miller, D.D. LL.D., attended the Hospital Association from the Little Rock conference and speaks of the sessions in the following cordial words:

"The editor had the delightful privilege of attending the annual meeting of the Hospital Association of our church at St. Louis, Mo., last week. Under the direction of Dr. C. C. Jarrell, the very fine efficient secretary of our general hospital board, an unusually interesting program had been prepared and was executed. The attendance was a little less than usual, on account of the depression, but the addresses were uniformly instructive and suggestive to one, like the editor, who is not thoroughly conversant with hospital affairs. Bishop W. A. Candler, president of the board, was able to be present and to preside at one of the sessions and to interpolate humorous and sage remarks. There was opportunity to visit the great Barnes Hospital and to enjoy a banquet at the Hotel Kingsway. Dr. C. W. Webb, the president, who is chaplain of Barnes Hospital, presided and at all the sessions assisted. Dr. J. H. Groseclose, superintendent of Barnes Hospital, was elected president for the coming year. We could wish that all our preachers and many laymen could hear such addresses and papers as were delivered on the occasion. They would become convinced of the value of the church hospital and be more ready to support these Christ-like institutions.

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NORTH CAROLINA CHRISTIAN ADVOCATE

## The Tribute to Mother: The White Carnation

By A. C. TIPPETT

The emblem of Mother's Day is the white carnation and a more appropriate symbol would be hard to find. It has qualities that are suggestive of the qualities of all true mothers. Its whiteness is symbolic of her purity. Pure in thought, word and deed, the mission of a true mother is to build this purity into the lives of her children. She may not be able to leave them a fortune in material things, but the mother who imparts to those for whom she is responsible, a right conception of purity in all the relationships of life, has left them a heritage that is indeed priceless.

The white carnation is noted for its lasting qualities and these qualities are suggestive of the faithfulness of a true mother. She is faithful to every task that is committed to her. There are times when she becomes tired, tired of the thousand and one things that engage her attention and keep her busy from morning until night, but if the thought of being untrue to the task that has been placed upon her ever enters her mind it is soon banished. She knows that the greatest occupation in the world, that of shaping and moulding human life, is hers and in doing this she finds her reward.

The white carnation is noted for its wide growth and this quality is indicative of the wide sweep of her charity. Someone has said that God put a gentle hand on a woman's wrist and these gentle hands are ever seeking ways in which they can relieve suffering and bring happiness. Then the true mother is charitable in her attitude to the faults of others. This attitude comes to be hers through the experience she has in dealing with her own. She is guided on her journey through life by the words of a great man of the past: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Again, the white carnation is a fragrant flower and this fragrance speaks of her love. The greatest lovers of the world are mothers. Our friends may forsake us and even our close relatives may turn their back upon us, but if mother ever does, she is the last one to do so. When we had scarlet fever or diphtheria and not one would come near us, who held the cup of cold water to our fever-parched lips? Who bent over us day and night and with almost superhuman strength fought away the greatest of all enemies—death? The answer is mother.

"Mother works for you,  
Looks after you,  
Loves you, forgives you  
Anything you may do,  
Understands you;  
And then the only thing  
Bad she ever does to you  
Is to die and leave you."

If my mother were living, I should go to see her on Mother's Day. I would sit once more in the presence of her who went down into the valley of the shadow of death to give me life and in her presence I should forget the cares and problems of life, and for the time being become transformed into another person. But she is no longer here in physical form, and the only privilege I have is to go and stand by the mound of earth of which she has long since become a part and there feed my mind on precious memories and breathe a prayer that some day I may see her in the Land of Beulah just beyond the Gates of Day.

"The hours I spent with thee, dear heart,

Are as a string of pearls to me;  
I count them over, every one apart,  
My Rosary.

Each hour a pearl, each pearl a prayer,  
To still a heart in absence wrung;  
I tell each bead unto the end, and there  
A cross is hung.

O memories that bless—and burn,  
O mighty gain and bitter loss,  
I kiss each bead and strive at last to learn  
To kiss the cross,  
Sweet heart,  
To kiss the cross."

### TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett.

#### "The Henglish Langwidge"

My friend on a trip to London was trying to get straight his hotel bill for himself and family. It was a question of eggs. The waiter cleared the matter with his statistics. Sai he, "You see sir, you hall hate height hof the heggs. Kyoun"—whilst last word is the well known English servitor's condensation of "I thank you."

#### In Cockneydom

Mother and little son were in the restaurant. What'll ye take?" she asked. "Am and heggs," said Albert. But mother corrected him, "Don't say am and heggs. Say am and heggs." And another cockney at a nearby table laughed and said to his friend, "Both of 'um things they'se sayin' am and heggs."

#### Mandy and the Tapes

Mandy was on the witness stand. "And Mandy," said the judge, "How old are you?" "Yassir, I'se seventy-three." "Mandy, you don't look that old." "Yassir, I sure is." After a few minutes the trial was interrupted by Mandy: "Jedge, suh, dat was a mistake I made when I said my age wuz seventy-three. Dat's my waist medjure."

Mother (at the breakfast table)—  
"You ought to use your napkin, George."

George—"I am usin' it, mother; I've got the dog tied to the leg of the table with it."—Exchange.

## Cramps and Pains In Side and Back

"I had suffered with cramping and pain in my sides and back," writes Mrs. J. V. Bourque, of Gonzales, La. "I was so weak I could hardly walk. Cardui seemed to build me up, and after about twelve bottles I was better and stronger than I had been in years."

Women who find themselves in a weak, run-down condition can hardly expect to be free from troublesome, painful symptoms.

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# Children's



# Storyland

## THE PUPPY WHO NAMED HIMSELF

By Lydia Roberts.

The puppy had lived with the four Baxter children for two months and still he had no real name. Arthur called him "Pup." Beatrice called him "Wag" because he wagged his tail so hard whenever he was pleased and he was pleased so often. Bruce called him "Bumps" because he raced around the house so fast that he bumped into things, and little Mary called him "Brownie" because he was a brown dog.

"I think it's a shame  
Our dog has no name,"

said Arthur one afternoon.

"Of names he has four—  
What could you ask more?"

promptly replied Beatrice.

Arthur shook his head and said,

"Nice little dog can race and jump,  
But has to bear the name of Bump.  
To call him Pup is not so bad,  
But Wag and Brownie make me sad."

"Really, we must agree on a name for him," said Beatrice, laughing at her brother's mournful tones.

"He has a tail, two eyes, a nose,  
But no name to carry where he goes,"

said Bruce.

"Whether he has a name or not,  
I like my dog an awful lot,"

added Mary.

"I have an idea. The puppy shall name himself," said Arthur with a pleased expression. He began to recite loudly:

"Come one, come all, and hear me say  
What shall befall this very day.  
Now gather round and to me hark  
While Pup and I do talk and bark."

The puppy, who had been playing in the corner with an old shoe, looked up at the sound of laughter and began to bark.

"There! He says he is much obliged for my thought of him," said Arthur.

"Do be sensible and tell us about your idea," said Bruce.

"Let's each get three pieces of paper," said Arthur, leading the way to the playroom. "On each piece we'll write a different name for a puppy. I'll choose 'Prince,' 'Peter,' and 'Pickles.'"

"I don't like those names for a dog," said Beatrice, making a face. "Mine shall be much nicer. I'll write down 'Wagles,' 'Fido,' and 'Tiny.'"

"Those are terrible," groaned Bruce. "This puppy will be a big dog some day. Think of calling him Fido or Tiny when he's big enough to knock us over. I shall put down 'Lion' because he's going

## MOTHER

Mother is a little girl who trod my path  
before me,

Just a bigger, wiser little girl who ran  
ahead—

Bigger, wiser, stronger girl who always  
watches o'er me,

One who knows the pitfalls in the rug-  
ged road I tread.

Mother is a playmate who will always  
treat me kindly—

Playmate who will yield me what true  
happiness demands.

She will never let my feet stray into  
brambles blindly—

Mother's just a bigger little girl who  
understands.

Mother is an older little playmate who'll  
befriend me—

Yesteryear she traveled in the path  
that's mine today!

Never need I fear a foe from which she  
might defend me—

Faithful little pal who ran ahead and  
learned the way!

—Strickland Gillilan.

to be big, 'Baxter' because he is one of the family, and 'Bump' because he bumps into things now and will be more bumpy when he is bigger."

"O dear! I don't know what to write," said little Mary. "I'd like to write 'Brownie' on all three slips, but I suppose I mustn't. Well, I'll write 'Barker' because Brownie has such a cute bark, and 'Breeze' because mother says he goes through the house like a gale of wind."

"Now we'll put all these slips of paper on the floor in a big circle," said Arthur, "and then we'll call in Pup."

"Come, Wag," called Beatrice when the circle was ready.

"Here, Bump," said Bruce, and whistled.

"Brownie dear, we want you here," called Mary.

"Come, Pup, Pup, Pup," shouted Arthur.

"You sound like a steam engine," remarked Beatrice.

The puppy came down the hall with a rush, bumped into a chair, wagged his tail violently, rolled over on the floor, and then shook his brown coat vigorously to show that he was ready for anything.

Arthur carefully placed the puppy in the middle of the circle of papers. "Now,

go and choose your new name," he commanded.

The puppy looked inquiringly at the boy and sniffed the nearest paper.

"Go ahead, Bump. Pick one up and bring it to me," said Bruce, catching his brother's idea.

The puppy sniffed quickly at all the papers, pushed them into a heap, rolled over and over in the middle of them, and then shook himself again.

"Pup! Bring it here. Good doggie, bring me a paper," said Arthur, snapping his fingers. The puppy cocked one brown ear, looked at the four children a moment, and then raced to the other side of the playroom. Before any one could say a word he had chewed off one part of a newspaper that had fallen on the floor, and dropped it at Arthur's feet.

"O dear! let's fix the slips of paper and begin again," said Mary.

"No, wait a minute. He's done it! Here it is!" Arthur excitedly waved the piece of newspaper.

"Done what? Where's which?" asked Bruce, getting confused in his eagerness. "Is there a name on the paper?" asked Beatrice.

"The puppy chewed off the top of the Sports page," said Arthur. "See, here it is in big letters, 'Sport.'"

"Of course. Why didn't we think of that one before? Sport is a fine name for a dog," said Beatrice.

"He is a good sport, too," said Bruce, patting the puppy's head.

"Now let's name him," said Arthur. "Mary, you hold him while we all sit down on the floor. I'll make up a verse."

In a minute Arthur was ready, and as he said each line the others slowly repeated it after him.

"Your name is Sport,  
And Sport you'll stay.  
A good old sport  
In every way."

"I think he is pretty smart to name himself," said Mary, and Sport barked loudly as if he agreed with them.—Zion's Herald.

Sunday School Teacher—"And when it rained forty days and forty nights, what happened then?"

Bright Willie—"The natives said it was very unusual."—Exchange.

Small Boy: "Mummy, we're going to play elephants at the zoo, and we want you to come."

Mother: "What on earth can I do?"

Small Boy: "You can be the lady who gives them peanuts and candy."—Passing Show.

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## Presiding Elders' Appointments

### DISTRICT CONFERENCES

New Bern—Goldsbore ..... May 18-19  
Greensboro—Rameur ..... May 23-24  
Fayetteville—Try ..... May 25-26  
Mt. Airy—Jefferson ..... June 26-27

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

West Durham, 11	May
Carr, 8	21
Hillsboro, 11	22
Massey-Andrews, 3:30	23
Carboro, 8	24
June	
Webb Avenue, 11	4
Durham Ct., 11	11
Front Street, 8	11
Moham, 11	18
Lakewood, 8	25
Cedar Grove, 3:30	25
July	
South Alamance, 11	2
Mt. Tabor, 3	2
Duke Memorial	2
Yanceyville	7
Person Ct., 11	9
Roxboro, 8	12
Trinity	12
Leasburg	13

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 213 W. Church Street.  
Elizabeth City, N. C.  
FIRST ROUND—IN PART

Abbeville, Harrellville, 11 and 2	May
Murfreesboro, Union, 11	20
Aulander, Lewiston, 3 and 7:30	21
Gates, Harrells, 11 and 2	26
North Gates, Parkers, 11 and 2	27
North Gates, Parkers, 11	28

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

Wadeville, a.m.	May
Mt. Gilead, p.m.	21
Jonesboro, Broadway, a.m.	27
Hemp, Pleasant Hill, afternoon	27
Roberts, p.m.	28
Piedmont, afternoon	28

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

Aurora, Campbell's Creek, 11	May
Grimsland, Wharton, 11	20
Fronton, Black Creek, 11	25
Pikeville-Elm Street, Pikeville, 8	26
Mt. Olive-Clyde, 11	27
Mt. Olive Ct., Bethel	28

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
SECOND ROUND

Youngville, Bunn, 11	May
Franklinton, 7:30	21
Erwin, 11	28

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
SECOND ROUND

Wilson, 7:30	May
Warren, Bethlehem, 11	21
Warrenton, Warren Plains, 11	27

Weldon	28
Bonoke Rapids, 7:30	28

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
SECOND ROUND

Jacksonville-Richlands, Richlands, 11	May
Mayfield, 3	21
Swansboro, 7:30	21

### Western North Carolina Conference

### ASHEVILLE DISTRICT

D. M. Litzker, P.E., Asheville, N. C.  
THIRD ROUND

Rockingham, a.m.	May
Swannanoa, Bethlehem, 11	28
Skyland, Skyland, 8	28
June	
Tryon, 11	4
Fiat Rock, Edney, 3	4
Hat Springs, Antioch, 11	11
Haywood Street, 8	18
Brevard, 11	18
Ansenville, Concord, 11	28
Rosman, Lake Toxaway, 3	18
Waverlyville, 11	25
Waverlyville Ct., P. G., 3	25

### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND—IN PART

Matthews-Indian Trail, Matthews, 11	May
Unionville, Oak Grove, 3	21
Hawthorne Lane, 8	21
Ansenville, Concord, 11	28
Morven, Shiloh, 3	28
Wadesboro, 8	28
June	
Marshville, Marshville, 11	4
Peachland, Fountain Hill, 3	4
Big Springs, 8	4
Prospect, Trinity, 11	18
Weddington, Hebron, 3	18
Edmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Pulmon, Mt. Vernon, 2:30	25
Wesley Heights, 3	25
July	
Thrift-Moores, Moores, 11	2
Hickory Grove, 8	2
Trinity-Deits, Trinity, 11	9
Homers-Eden, Eden, 8	9
Myers Park, 11	16
Standfield, Standfield, 3	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Lileville, Forestville, 3	23
Monroe, Central, 8	23
Brevard Street, 11	30
First Church, 8	30
August	
Pineville, Harrison, 11	6
Chadwick, 8	6

### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND—IN PART

Shelby, Central, 11	May
East End, 7:30	21
Snure, 11	28
Dallas, Puets, 3	28
Mount Holly, 7:30	28
June	
Polkville, Rehobeth, 11	3-4
Belwood, Double Shoals, 3	4
Bessemer City, 7:30	4

### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
THIRD ROUND

College Place, College Place, 11	May
Stokesdale, Glencoe, 3	21
Proximity, Proximity, night	21
High Point, Main Street, 11	28
Carraway Memorial, Carraway Memorial, night	28
June	
Mt. Pleasant, Mt. Pleasant, 11	4
Glenwood, Glenwood, night	4
Redville, Central, 11	11
Redville Ct., Carmel, 3	11
Ruffin, Hickory Grove, night	11
The district conference will be held at Rameur May	
23 and 24.	

### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

Elk Park, Banner Elk, 11	May
June	
Micaville, Dayton Bend, 11	4
Marion, First Church, night	5
Burke, Valiese, 11	11
Forest City, night	11
Marion Mills, East Marion, 11	18
Gilkey, Centennial, 3	18
Cross Mill, Pleasant Hill, 11	25
Old Fort, Beavertown, 3	25
North Forest, North Morganton, night	25
July	
Morganton, First Church, 11	2
Chen, Alden, night	9
Henrietta, Alexander, 11	9
Chiffade-Avonida, Chiffade, 4	9
Spindale-Pleasant Grove, night	9
Rutherford, Rutherford, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Bostic, Salem, 3	23

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Broad River, Kistler, 11	25
Spine-Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30

## August:

Morganton, First Church, C.C., night	4
Rutherford-Gilboa, 11	6
Marion Ct., Murphy's chapel, 3	6
Morganton, C., Zion, 11	6
Take Rock, Armes, 3	13
Burnsville, Concord, 3	20

## MOUNT AIRY DISTRICT

W. E. Peovey, P.E., Mt. Airy, N. C.

## SECOND ROUND

Todd, Calvary, 3 and 8 (Saturday)	29
Boone, 11	21
Watnaga, Salem, 11	21
Ararat, Carter's, 11 (Saturday)	27
Mt. Airy Ct., Beulah, 11	28
Mt. Airy, Central, 8 (commencement sermon)	28

## June

Wilkesboro, Roaring River, 11	4
Moravian Falls, Adler, 3	4
North Wilkesboro, 8	4
Jefferson, Orion, 11	11
Watersville, Clifford, 2	11
Credy, Trenton, 4:30	11
Helton, Baldwin, 3 (Saturday)	17
Laurel Springs, Chestnut Hill, 11	18
Beula, Walnut Branch, 2:30	18
Bishop Mouzon in revival at Mt. Airy	18-25

## July

Madison, Dan Valley, 11	2
Watersville, Maydon, Centenary, 3	2
Sanby Ridge, Mt. Hermon, 3	2
Rural Hall, Mt. Pleasant, 11	9
Yadkinville, Macedonia, 3	9
Debon, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Vale Meuna, 11	23
Walnut Cove, Palmyra, 3	23
Draper, 11	23
Spray, 3	23
Leaksville, 8	23

District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

## THIRD ROUND

Norwood Ct., Randall, 11 and 2	29
Norwood Station, 11	29
Concord, Central, night	21

## June

New London, Bethel, 11	11
China Grove, night	11
Kannapolis, night	14
Albemarle Ct., Stony Hill, 11	18
Spencer, Central, night	18
Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadkin, night	25
Albemarle, Central, night	28

## July

Granite Quarry, Tabor, 11	2
Woodleaf, Gay's Chapel, night	2
Coburn Memorial, night	5
Harmony, 11	9
Concord Ct., Olivet, night	9
Beula, night	16
Epworth, 11	16
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	16
Mount Pleasant, Central Grove, 11	23
Kerr Street, night	23

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## THIRD ROUND

Maiden, May's Chapel, 11	21
Bethel-Fairgrove, Fairgrove, 3	21
Hickory-Westview, night	21
Granite Falls, 11	28
Hudson, Mt. Hermon, 11	28
Highland-Rhoditis, Rhoditis, night	28

## June

Dudley Shoals, Cedar Valley, 11	4
Yadkinville, Marvin, 3	4
Mt. Zion, 11	11
Davidson, Huntersville, 3	11
Stony Point, 11	18
Hiddette, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25

## July

Trouman, 11	2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Ganswell, 3	9
Whitnell, Harpers, night	9
Catawba, Concord, 11	16
Ball's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olin, Snow Creek, 3	23
Statesville Ct., Midway, night	23
Statesville, Broad Street, 11	23
Elmwood, Ebenezer, 3	23
Hickory, First, 11	23

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

## FIRST ROUND

Robbinsville, 11	21
Tryon City, 7:30	21
Macon Ct., 11	28
Waynesville, Ct., 3	28

Delegates to the district conference will be elected at all the above appointments.

## WINSTON-SALEM DISTRICT

Loy O. Thompson, P.E., Winston-Salem, N. C.

## SECOND ROUND

Coolmees, 11	21
Advance, Mocks, 3	27
Grass, 11	28
Kernersville, Shady Grove, 3	28
Seige Garden, Bunker Hill, 7:30	28
David, Oak Grove, 11	3
Davidson, Centenary, 11	4
Welcome, Vernon, 7:30	4
Thomasville, Prospect, 11	10
Thomasville, Main Street, 11	11
Trinity, Johnston, 3	11
Green, 8	11
Erlianger, Beech, 11	18
Oghum, Shills, 7:30	18
Walkertown, 11	25
Forsyth, Marvin, 7:30	25

## May

## June

## June

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## STRANGE WILL OF JASON BRIDGES

(Continued from page 11)

He has a nasty temper, they say, and so have I. This would have been a bad time for us to be together. But you—"

I took his pause as a way of saying that he forgave me, and said so.

"Never you mind that, Bishop. It's funny that you needed anything of the sort. And maybe some day you'll think I wasn't as forgiving as I seemed."

With which cryptic saying he bade me good night, only adding his hope that my morning's experience would not spoil my afternoon sermon. So far as I am able to tell, it didn't.

(To be continued)

## N. C. BOARD OF EDUCATION

(Continued from page 11)

ing. He was presented to the audience and in the course of a few remarks declared that with the legalizing of beer North Carolina is dotted with tiny saloons.

Some 50 years ago Dr. Smith taught school for five years in Selma. "In those days every town of 12 or 13 houses had almost as many saloons," he declared. He recalled how saloon-ridden was Goldsboro in those days, and as for Smithfield, "I hate to mention what a sight that town was on a court day."

In closing Dr. Smith urged the young people: "Go home and tell your father and mother that you will never drink until you are 21 and are making your own money. Vote against liquor. Vote on election day like you pray on Sunday."

Others participating in the program were Millie B. Glisson, Daphne Houtt, James Smith, Rev. O. W. Dowd, and Rev. Leon Russell.

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Let's suppose that this whole church was made up of people like you:

Would there be anyone to teach the classes in the Sunday school;

Or would there be anyone to preach to on Sunday night;

Or would strangers ever get an invitation to attend our services;

Or would the treasurer be able to pay the church bills promptly;

Or would this church ever have a real revival?

If all the people of this church were like you, would it be a disaster or a triumph?—Church Federation.

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## IN MEMORIAM

**DRUM**—David F. M. Drum was born November 23, 1876, and died April 11, 1933, age 56 years, four months and 18 days. He joined Pisgah Methodist church, Lincolnton circuit, in early life. He is survived by his wife, eight children and five grandchildren. The writer conducted the funeral, assisted by the pastor of Goodsonville Baptist church, and Rev. Lester Beal, pastor of Beal's Chapel. C. E. Williams.

**BURTON**—Jesse Clingan Burton was born May 20, 1857, married to Miss Anna Parker December 18, 1882; died February 4, 1933. Survived by wife and six children—P. A., J. P., and O. D. Burton, and Mesdames C. H. Jones, F. E. Hurt and E. B. Harris. He was converted and joined the M. E. Church, South, in 1896. Led a quiet and unassuming life, always trying to help others. Passed away quietly as he had lived.

Papa, we miss you!

'Tis more than tongue can tell;  
But we're hoping to meet you,  
And then all will be well.

A Daughter.

**HAYES**—Miss Rena Hayes called a long, lingering illness was called to her eternal home April 2, 1933, age 75; daughter of John and Celia Hayes. She was a faithful member of Harrellsville M. E. church from early life and a regular attendant as long as able. To help in church work was her pleasure. For years her brother, C. W. Hayes, and sisters, Anna and Rena, lived together in a quiet and happy home that was always open to their ministers. They often said it was the home of Lazarus with Mary and Martha after visiting them. She was the last of the family. A Friend.

**FLEMING**—Little Frances Fleming, daughter of Mr. and Mrs. C. J. Fleming, was born December 17, 1825, and died March 31, 1933. The funeral was conducted at Shocco church by Rev. J. H. Miller and her body rests in the church cemetery. Frances was bright and sunny and had an unusually sweet disposition. She was a great joy in the home and was the pride of her loving parents. She was sick several weeks with an incurable disease and everything by loving hands was done for her. The writer knew her for five years and learned to love her dearly. While her sweet voice and beautiful face will be heard and seen no more here, yet she is safe in the arms of the blessed Saviour. Goodbye, dear little girl, until we shall meet you again where there are no more sad partings. May God comfort the heart-broken parents. P. D. Woodall.

**KIRK**—On April 25, 1933, the death angel once more invaded the home of one of our neighbors and shook the death dew from its wings which fell upon the animate body of Mrs. Sarah Evelyn DeBoard Kirk.

She was born August 22, 1852, age 79 years, eight months and three days. She, by reason of her strength and virtuous living, passed the allotted time of three score years and ten. Her vitality and right living exceeded that by almost ten years.

Sister Kirk, like Mary of old, chose the better part and gave her heart, her body and her life for the cause of Christ. In her early womanhood she affiliated with the Methodist church at the age of 18 years and continued to worship with the congregation until death called her to render an account of the deeds done in the body.

She was twice married, the first time to George Lee DeBoard, to whom eight children, five of whom survive, were born. Mr. DeBoard passed into the great beyond about 29 years ago. In 1909 she was married to Franklin Kirk, who also died about 18 years ago. In her last days when death was inevitable, the loved ones watched by the bed side until "God" said, "It is enough, enter thou into the joys of the Lord."

The funeral service was conducted by C. W. Russell, assisted by Rev. Luther Payne of Cole Creek, Va., and Rev. Mr. Spencer of Grassy Creek, Va.

**SHORE**—Edwin Francis Shore was born March 29, 1852. He departed this life April 4, 1933. He was the only son of John Levi and Charity Shore. In the year 1865 under the ministry of Ira T. Wyche he joined Antioch Methodist church, where for nearly 68 years he was a faithful member. He was Sunday school superintendent of that church for 25 years. His Christian life was constant and consistent from the first to the last. He was a great lover of peace, and was honorable, just and faithful in every relation of life.

He was united in marriage to Lenora A. Mock November 21, 1878. The late Rev. S. H. Helsabeck being the officiating minister. To this union eight children were born. Five daughters, Mrs. Jasper Shore, Mamie Shore, Mrs. O. T. Brown, Mrs. T. A. Southern, and Fannie Shore; three sons, P. L., F. E., and W. H. Shore. The oldest son, P. L. Shore, is a member of our conference and is stationed at Proximity church in Greensboro, N. C. All the other children are active in church work. In addition to his wife and children he is survived by 17 grandchildren and four great-grandchildren, and two sisters, Mrs. J. C. Anderson and Mrs. O. A. Kiger. It can be truly said of him, "He was a man full of faith and the Holy Ghost."

Funeral services were held at Vienna church on the Lewisville charge by his pastor, assisted by Revs. W. A. Newell, presiding elder of Greensboro district, and G. W. Fink, pastor of the Lewisville charge. C. M. McKinney.

## IN MEMORIAM

The ranks of the Wesley Bible class of Pleasant Garden M. E. church have again been invaded by the Reaper in the passing of our esteemed member and brother laborer, Henry L. Coble; and it behooves us upon whose shoulders rest the duty and responsibility of carrying on to pause and take note of our loss and bear testimony to the worth of this brother's life and noble example of lofty living left by him for our inheritance.

To the interests and development of his class he was ever keenly alive, maintaining a conviction of faith in the efficiency of the Sunday school as a church agency, an aid in development of Christian character and the salvation of men; and to this faith and his persistent efforts is largely due any efficiency to which our class may have attained. It was a living desire of his heart that more men of the community be led to join the class, as attested by his frequent urge upon fellow members to be active in persuading neighbors and friends to avail themselves of Sunday school privileges.

May his triumphant faith be our inspiration to press on to the great high calling. Let these attestations be preserved on the records of the Wesley Bible class, a copy be placed in the home of our departed brother, bearing the sympathy of the individual and collective membership of the class, and a copy submitted to the press.

A. M. Fontress.  
E. B. Hockett,  
B. L. Osborne,  
Committee.

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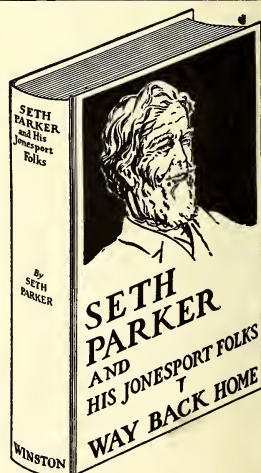
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N. C. CHRISTIAN ADVOCATE



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, MAY 25, 1933

Number 21

## The Bible in Unexpected Places

A TRAVELER is surprised, on making a tour round the globe, to come across the Bible in so many unexpected places. He finds it, of course, in the mission stations and here and there all along the beaten routes of travel. But he finds it also in out-of-the-way places, in the hands of people whom he did not suspect possess it. The Bible societies have sown their seed beside all waters. Their field is the world. One of the tourist's most thrilling discoveries is the fact that so many young men in the Far East are searching the Scriptures. They are not Christians and they do not expect to become Christians, but they are searching the Scriptures. They do not concede that the Oriental brain is inferior to the brain of the Occidental. They scorn the intimation that brown or yellow men are not the equal of white men in culture. At various points they feel themselves superior. But there is one thing which puzzles them. They cannot understand why the goddess of progress has made her home in the West. They cannot fail to see that the West is leading the world, and they are curious to find out the reason. Western nations in some way or other have gotten hold of the secret of wealth and power, and these young men are eager to find out what the secret is. It has been hinted to them that the secret lies in a little book known as the New Testament, and it is the pages of this book which they are now pondering. They are more interested in this book than they are in the church or in any system of theology; for it tells them about a Man born long ago in Asia whom the West has crowned as the Saviour of the world. Wherever the little book goes, it starts trains of thought and awakens hopes and aspirations with which the world will reckon later on. The time has not yet come for Orientals to be baptized by the millions. The time is here, however, for the searching of the Scriptures by forward-looking minds in many lands.

—Chas. E. Jefferson.

## ELIZABETH CITY DISTRICT CONFERENCE

Columbia, far down in Tyrrell county, forced many of the Elizabeth City district to remain through the session. To arrive the night before in these days when the visitors and most of the members dash in and out seemed like the good old days when we had time to catch a long breath. This first night Rev. W. F. Walters preached a most excellent sermon, after which Elder McCracken held the Columbia quarterly conference.

The next morning they came from all points of the compass, adding to those already present, all the way from Cape Hatteras to the Virginia line. The tide of interest kept rising from Water's opening sermon until Hounshell's outlook across the world at noon of the first day. The blanks furnished each pastor by the elder were such that he got a full exhibit of the work done in each charge of the district. He did not leave it to guess work or to generalities. J. H. McCracken is a presiding elder who keeps on the job and carries all interests on his heart. He can count on his preachers.

Rev. A. S. Barnes has been delighting the conferences this summer by using the young people from the Methodist Orphanage. The program rendered is always well received and the house well filled. Such was the record at Columbia. The children had just returned from the big dinner served, but this did not interfere with their program.

The district conferences have been so close together this year that the Advocate man has been much limited in time with all the demands that call in a print shop. We were forced to hasten back to Greensboro, leaving behind the people we have labored with so long. What a joy to meet with friends who do not forget!

## THE GASTONIA DISTRICT CONFERENCE

The sermon by Bishop Mouzon at noon Wednesday, May 17, was a fitting climax for an eminently successful district conference at Palm Tree church on the Belwood charge. That big and beautiful church was filled. The breezes from the Blue Ridge kept the temperature at 70 while the bishop preached righteousness like an ancient prophet and talked of world redemption with apostolic zeal. Bishop Mouzon is one of the greatest preachers of his day.

This is R. M. Courtney's fourth year and the resolutions by J. B. Craven marked him as an "ideal" presiding elder, and Craven is not addicted to extravagant speech.

This writer was denied all but the last two hours of the conference, yet these were good enough and the rumor persisted that the first day had been better than the second. The secretary will tell us about the detailed work of the conference.

## SUNDAY IN ROXBORO

It was my pleasure last Sunday to visit Roxboro and to preach at 11 o'clock for Rev. J. F. Herbert in the Long Memorial church, an attractive and substantial structure that seems to have been erected to remain through the coming generations. That is a good looking congregation and from the reputation that prevails throughout Methodist circles in North Carolina it is just as good as it looks. The people spoke in high praise of their pastor.

It was my very great privilege to enjoy the hospitality of Mr. and Mrs. R. L. Harris in their elegant home just

across the street from the church. Mr. and Mrs. Harris are blessed with six as bright and attractive children as one ever finds in any home. There are three boys and three girls; the oldest boy is now a freshman in college.

Hon. R. L. Harris, as speaker of the House, has made a great reputation for fairness and ability through the long weeks that he guided the affairs of this legislative body which completed its work one week ago. Mr. Harris says that his auto has learned the road from Roxboro to Raleigh.

A. W. P.

## DISTRICT CONFERENCE AT WADESBORO

The Wadesboro people Wednesday of last week took the Charlotte district conference into their homes for lunch. This was an innovation, since "picnic dinners" have become the order of the day at district conferences. But no conference ever enjoyed a more gracious hospitality, if Mr. and Mrs. T. C. Cox, where this writer was entertained, provided a fair sample of Wadesboro's treatment of her guests.

The conference with Bishop Mouzon's sermon included was limited to one day. If there was any brother present with a long winded speech to unload upon a defenseless assembly, he would perchance insist upon more time. But that larger company which is content to transact the necessary business and adjourn are with few exceptions well pleased with the one day conference.

The Charlotte conference seemed to have ample time to do its work in the one day allotted. The conference was largely attended, the business moved with dispatch and the day was delightful in all particulars. Brother John W. Moore was alert to the demands of a presiding officer, treated everybody graciously, and thereby added greatly to the success of a delightful occasion.

On another page the secretary tells the story in detail.

## PASTORS' SCHOOL AT DUKE IN JUNE

Every prospect for an unusual session of the pastors' school this year pleases. The plans are complete and the announcements are going out this week. So well known are these June gatherings on the Duke campus that not much need be said to the preachers of the two North Carolina conferences.

The following list of speakers this year is sufficient to enlist interest and to stimulate effort to be present these coming days—June 12-23. Here are some of the faculty and speakers.

Dr. James Moffatt, Union Theological Seminary, New York, N. Y.

Dr. Douglas Clyde Macintosh, Yale Divinity School, New Haven, Conn.

Rev. H. W. Williams, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tenn.

Dr. W. G. Cram, General Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

Bishop Edwin H. Hughes, Washington, D. C.

Bishop Paul B. Kern, Shanghai, China.

Bishop Edwin D. Mouzon.

## TOO LATE FOR WOMAN'S PAGE

There will be a zone meeting at the First Methodist church, North Wilkesboro, N. C., May 30 (Tuesday), beginning at 10:30 a. m., adjourning at 2:30. Miss Mabel Cherry, missionary from Korea, will be with us, also Mrs. Woltz of Mt. Airy, district secretary.

The auxiliaries completing the zone are as follows: Sparta, Moravian Falls, Union, Wilkesboro and North Wilkesboro.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

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The district conferences are being more largely attended this year than ever before so far as our observation extends. The spirit is fine and the year's work is faced with courage and hope.

"Mummy," asked a little English girl, "why does God love daddy more than he loves you and me and Sybil?" "But he doesn't, darling," said her mother. "He loves everybody just the same, whoever they are." "Then why," asked Myrtle, "hasn't he given us gold teeth too?"

Any one who thinks that Methodism is a spent force would do well to get in the current of present day Methodist life. The faint-hearted who are fearful would fresh courage take. Nothing is more needed in many places than some of the crusading spirit that enables people to sing as they press against the foe. Such an effort would put enemies to flight and stir to fresh endeavor.

Let no one be deceived by big head lines and the promise of prosperity around the corner. Recovery from the loss of millions of lives and billions of treasures, followed by a decade of folly, comes not with a wave of the hand and daily messages from the White House. A long hard struggle is ahead. The moral and spiritual recovery is far more costly than the material. Let every leader in the churches keep a clear head and sound judgment in meeting the issues.

More than sixty young preachers from Duke are to be scattered over the state as pastors' assistants, evangelists and teachers in Cokesbury schools. Think of this buoyant young life and enthusiasm going out into the country places! We often wonder if the pastors who direct these young men are duly mindful of the grave responsibility and the golden opportunity which comes to each one charged in setting the course of these young preachers for all the after years.

The new enlistment of our young people by those workers who are connected with the boards of Christian education is most encouraging. The leaders in districts and smaller groups are doing a noble work. This is being done quietly and with little flare of trumpets, but results are sure to follow. All honor to the fine young people who are leading in this work!

Holy Writ tells us about mother. Many centuries ago the following was written, but it is up to date and beautiful:

"She looketh well to the ways of her household  
And eateth not the bread of idleness.  
Her children rise up and call her blessed;  
Her husband also, and he praiseth her.  
'Many daughters have done virtuously,  
But thou excellest them all.' "

Men and women everywhere should give heed to the rule of life laid down by Robert Louis Stevenson. Never has there been a time when men needed to observe the rule more carefully than just now. Here is the rule in question: "To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered."

Under the new law our school system will necessarily undergo many readjustments. We sincerely trust there may be the finest co-operation in every community that the best possible may be provided for the children. The final test of any system is the child. Let there be full appreciation of the teacher and the efforts of these devoted men and women. No class of our citizens can rank with the teachers in devotion and faithful effort for the welfare of our youth. Not mills and farms and roads, but schools are our first concern. Due appreciation of our teachers and leaders in the schools is of first concern with us these eventful days. A new obligation has fallen upon the people in every community in this present hour.

### Are Gamblers to Hold the Whip Hand?

THE good citizens of McDowell, Rowan, New Hanover, and Pasquotank counties are in the next few weeks to determine whether North Carolina is to be debauched by race track gambling or not. Were none concerned but these counties we would not write this editorial. The people might take care of their own affairs. But at this time they owe a debt to all the people of the state.

This year bets at Florida's Hialeah Park totaled \$8,000,000. One bell-boy in a hotel of Miami won \$1,000. Think how that would stir youth who had a few dollars to spend. The old Louisiana state lottery, put out of business by the moral conscience of the South, could not equal this race track business. It is said these Florida gamblers distributed \$300,000 among the people of each county to be used as they pleased. Think of such a slush fund! Every one knows the long record of these gamblers in Kentucky. Is money to be our only god?

Alabama, Arkansas, Delaware, Indiana, Missouri, Texas, and West Virginia have defeated these pari-mutual bills this year. What are our people going to do? This is the hour for the moral leaders of the people to rekindle the civic conscience. Are we still capable of moral indignation? Have we still a passion for righteousness that will not allow us to rest? The only effort to justify this gambling and this debauchery of the civic conscience is the money to be gained. Have we sold out for a few pieces of silver?

Plenty of money will be in each of these counties to corrupt the electorate. That is the old game of these gamblers. Men will be retained to look after their interests. This present effort is the nose of the camel in the tent. Have the moral forces of the people and the leaders in the churches enough courage and moral hardihood to see that the state is not sold out to the race track gambler, to such a venal and corrupt group that preys on the weakness of others and does hurt to the state as a whole? McDowell, Rowan, New Hanover, and Pasquotank are on trial before the whole of North Carolina.

### The Double Reward

PROF. GEORGE HERBERT PALMER on one occasion said: "Harvard College pays me for doing what I would gladly pay the college for allowing me to do." In other words, he taught for the love of imparting to young

men what had been stored up in his richly endowed mind and character. Any man who goes to his task in that spirit receives a double reward, while the men who go like dumb driven cattle, or as slaves scourged to their dungeons receive no reward at all.

Why cannot all people learn this truth and instead of being poor miserable slaves, they would become rich in the imperishable treasures that cannot fade away. He who sings at his tasks and finds his chief joy in toil is a free-man and a nobleman in the kingdom of the Most High.

The bonus marchers moved on Washington and President Roosevelt offered them a job with the young men who are at work to preserve our forests. But these bonus seekers sneered at the suggestion of their working for one dollar a day. The truth is they did not desire to work at any price. These men were looking for a handout, just as too many men are doing.

Professor Palmer becomes an example worthy of emulation when he said, Harvard paid him to do what he would gladly pay the college to allow him to do.



### Methodism Still Militant

THE marvel of the present round of district conferences in North Carolina has been the crowds in attendance and the spirit manifest. A few seemed not to know that anything unusual is taking place and they are willing to live on at the same old dying rate. But this is not true of the big majority who came up to give an account of their stewardship. The reports indicated that the preachers had been busy, caring for all interests of Zion. Very few were satisfied with present achievements; they are eager for still larger undertakings. Past achievements do not satisfy.

Especially encouraging is the enthusiastic response of the most devoted laymen and lay women to the call for a crusade against the moral evils of the day. The people of all our churches who are at all sensitive to the movements of the day are seriously aware of the slump into which we have fallen. They feel a desperate need of God as a spiritual presence to gird us afresh for the battle ahead. The people are more willing to follow their pastors for real spiritual and moral advance than they have been for a decade.

Prophet messages and songs of saints on the march will get a response these days such



as we have not known since we have exalted mammon as our god. A perfunctory round of institutional religion and religious platitudes will be spurned but not the message from a soul on fire with the spirit of the living God.

We have seen multitudes stirred, with tears in their eyes and songs on their lips, as the man of God spoke home to the heart of the multitude. The songs had a rapture such as that known of old. Would that our Methodist people would sing more. Dispense with the timid and weak efforts of those employed to sing and let a people break forth into song. Such always win victories.

The next six months are going to put us to the test after a fashion we have not known for a quarter of a century. Let us make the gatherings this summer and fall times of preparation for the observance in a great way of the Sesqui-centennial next year. We have gloried enough in the preaching and shouting and the singing of early Methodism. Let the ways and the spirit of old be regnant among us these present months. A new spirit is abroad and our Methodism is still militant. Sorry we are for the churches or the individual Methodists who are not aware of this new day in our Zion.



### New Found Mission Field

**P**ASTOR after pastor last week reported at a district conference that "we have no missionary territory." Finally, one brother closed a thrilling report by saying, "I consider every square foot of my parish as missionary territory."

Was he not correct? Most every heart in his church is fine territory for new conquests. We are genuinely sorry for the preacher who complains that he has no sinners to preach to when he holds a meeting. As a matter of fact his pews are full of sinners whenever they are full of folks. The few saints need not be seriously considered when preaching to the modern congregation. Those who violate the Ten Commandments and fail to live up to the Sermon on the Mount are in the majority in most of our churches.

Did every minister regard every square foot of his parish as mission territory there would be more bloody sweat and agonizing prayer in all our parishes and more sinners would be crying out, "Men and brethren, what must we do to be saved?"

Some befool themselves by saying they believe in home missions but not in foreign. Such

know not what they say. The missionary frontier of this day cuts through every land and runs across every man's door sill. Few hearts remain that are not fallow ground for the gospel seeds. The field is the world waiting for the good seed.



### The Birthplace of the Best Things of Life

**A**LL good things in life should be born out of emotion," says Hendrik Van Loon. "Whether that emotion be one of joy or despair is quite immaterial, provided there be an honest emotion. 'Without emotion, no art,' is one of the oldest of all divine laws, and it holds as good on this dreary day in the year of grace 1933 as it did tens of thousands of years ago when unknown painters scribbled their wild animals on the caves of France and Spain."

If art be born out of emotion, music and poetry and religion as truly have their birthplace in emotion. Why then attempt to make a syllogism the birthplace of religion or try to put it in an intellectual straight-jacket? A sermon of cold intellect, without emotion and passion, is but a stack of bones without flesh and blood and life. To parade skeletons in the pulpit is not preaching the gospel of the Son of God.

Why are so many people who should know better afraid of emotion in religion? There is a garden and a hill in our religion. But the garden is called Gethsemane and the hill is called Calvary. The greatest things of earth are not wrought out in cold blood.



### Is the World Going to the Dogs?

**T**HAT is the age-long question which gets two answers. Some say, "yes," others answer "no." The Bible tells us, Ecclesiastes 7:10, "Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this." Yet in the very face of Holy Writ men persist in declaring that the world gets worse and worse.

Listen, however, to this from Bulletin of New York Sabbath Committee:

"My grandpa notes the world's worn cogs  
And says we're going to the dogs.  
His grandpa in his house of logs  
Said things were going to the dogs.  
His grandpa in the Flemish bogs  
Said things were going to the dogs.  
His grandpa in his hairy togs  
Said things were going to the dogs.  
But this is what I wish to state:  
The dogs have had an awful wait!"



# People and Things



Rev. E. J. Harbison, pastor of Race Street, Statesville, being assisted by Rev. W. M. Smith, held revival services from April 23 to May 7. He received 20 new members on profession of faith and four by letter. It was a very fine meeting.

"O. V. Woosley and his singing class were with us at Cherryville yesterday. They captured the hearts of our folk, the Methodist church, and \$47.25 were donated freely on the ten per cent assessment. Woosley sold the Children's Home to our folk."—E. L. Kirk.

"Four accessions—two to the Methodist church and a similar number to the Baptist church—resulted from our revival at Healing Springs, Helton charge. Brother W. H. Benfield of Laurel Springs charge did the preaching and did it well."—C. E. Murray.

The annual memorial service of Jamestown M. E. church, will be held next Sunday, May 28, at 3 p. m. More than 25 have died during the past year in Jamestown community. These names are to be especially honored on this occasion. Dr. G. T. Bond, pastor of College Place M. E. church of Greensboro, is to deliver the annual address this year.—Program Committee.

Mrs. G. L. Ballance, sister of Mrs. M. F. Moores, and a life-long Methodist, passed away at Duke Hospital Saturday, May 29, after a critical illness of a month. Besides members of her mother's family she leaves a husband and three daughters, Constance, Georgelyn, and Marian Emily. The funeral services and burial took place at Asheville, her old home city, Monday, May 22.

Last Sunday evening Mr. and Mrs. L. L. Gobel had a group of the young preachers of Duke school of religion, who are to be at work during the summer in the N. C. conference, at their home for fellowship and conference about the work to be done. The hospitality shown in such excellent and substantial fashion filled the hours with delight and left each one a debtor to Mr. and Mrs. Gobel. Among those present were Mr. and Mrs. E. W. Bryan, Mr. and Mrs. R. G. Tuttle, Jr., Mr. and Mrs. M. T. Plyler and Messrs. Lowell B. Council, James C. Sensintaffer, Forrest L. Standard, Harold H. Hutson, William E. Dean, John H. Justus, Steadman Bagby, T. Cecil Swarkhamer, Floyd Vance Spence, John Calvin Daily, William C. Crow, W. McFerrin Stowe, B. E. Kelley, E. E. Wiley, Jr., and Tom Carriger.

"Rev. and Mrs. Cecil W. Robbins have recently moved into the parsonage at Mamers. They were married on April 12, 1933. Dr. F. S. Love, presiding elder of the Raleigh district, and Rev. Paul H. Fields, pastor of the Oxford church, officiated in the ceremony. Mrs. Robbins, nee Miss Eloise Sorrell, is the daughter of Dr. and Mrs. W. B. Sorrell of Chapel Hill. She has been a student at the University of North Carolina, and has studied music at West Hampton and Bolling School of Music in Virginia. Mr. Robbins is a native of Mississippi. He received his A.B. degree from Birmingham-Southern College, Birmingham, Alabama, in 1930. Since that time he has been a student in the school of religion at Duke University. He will receive the B.D. degree at Duke during the coming commencement. Mr. Robbins has been the pastor of Mamers circuit since the last annual conference and all reports indicate that he is doing a splendid piece of work there."—W. E. Dean.

"I am speaking a good word for the Advocate whenever and wherever an opportunity presents itself. We had Brother Hiatt with us for our second quarterly conference Sunday at Carson Chapel. He had an interesting and profitable conference, after which Brother Hiatt and I dedicated our Sunday school hut, which marks another mile in the onward march of the Carson Chapel folk."—R. L. Young.

"Brother J. E. B. Houser of Jefferson, together with Brothers C. E. Murray of Helton, A. G. Lackey of Preston and P. L. Smith of Todd loaded up a large truck with vegetables and canned fruit and brought them to the Hugh Chatham Memorial Hospital yesterday as a contribution of the Golden Cross. I am passing this news on to you hoping that others will be inclined to go and do likewise. The hospital is very appreciative of these splendid gifts."—L. B. Abernethy, Chm.

Last Sunday at Pine Level was the beginning of commencement at the high school of which Prof. J. T. Jerome is superintendent. It was our pleasure to preach the sermon. This word pleasure is used advisedly. For where are there more pleasant and more inspiring occasions than these school closings with youth and all it stands for? We are sure that many of our people are not aware of all that these schools in villages and in country places mean. Here are gathered the future citizens of the land. Sunday was indeed a high day in Pine Level at this one of the many excellent schools in Johnston county.

"We are having a good year at Ogburn Memorial. A revival was held at Ogburn the two weeks preceding Easter and one at Oak Summit, beginning a week after Easter and continuing ten days. Attendance on these services was unusually good and a very gracious spirit was in evidence. Both congregations reconsecrated themselves and quite a few were converted to Christ. Fourteen have joined the church to date, eight of them on profession of faith. Within a few weeks we shall begin our daily vacation Bible schools. Last year our enrollment was 180 and this year's outlook is more favorable. We have a fine lot of efficient workers who co-operate nicely with their pastor and the people as a whole are responsive to the best. We believe the conference year will close in a worthy way and are looking to that end."—O. L. Brown.

Asbury College at Wilmore, Kentucky, will celebrate its forty-third commencement during the week of June 1-6. Among the prominent speakers and guests will be Bishop Lester J. Smith of the Cincinnati Area of the Methodist Episcopal Church; Bishop Arthur J. Moore of the Methodist Episcopal Church, South; Dr. Clarence True Wilson of Washington; Dr. W. G. Cram, general secretary of the board of missions of the Methodist Episcopal Church, South; Dr. Harold Paul Sloan of Haddonfield, New Jersey; the Rev. M. B. Stokes of Korea; Dr. H. C. Morrison, president emeritus of Asbury College, and others. An interesting feature of the exercises will be the singing upon various occasions of the college chorus of one hundred voices, the men's quartette, the two glee clubs and other musical organizations which have been heard from morning to morning during the past few months on the Asbury College Radio Devotions over WHAS, Louisville.



Frieden's church was organized as one of the first Lutheran churches in the "Haw River group" in 1745, by the earliest settlers of this section, at the same time that the "Yadkin River group" of Lutherans were establishing St. Johns, Organ, and other churches in Rowan and Cabarrus counties. Frieden's church shares with Lowe's church the distinction of being the oldest in point of organization of all the Lutheran churches of the region east of the Yadkin river. Since 1745 the church has been in continuous existence. It has the largest cemetery in this part of North Carolina, containing from four to five thousand graves. Several of the original emigrants and numbers of Revolutionary soldiers are buried here.

"Perhaps some word from Trinity church, Gastonia, might not be out of order. Our third revival meeting since I have been sent to this church closed last Sunday night, May 14. There were 175 conversions and reclamations, 22 new members by vows and nine by letter. Some joined other churches. No pastor has a finer and more co-operative group of people, young and old, than is found here at Trinity. Both pastor and people felt the burden for lost souls. God was pleased to hear the prayers of the people and manifested his power to save. It has been a number of years since I have been in just such a meeting. It was truly an old fashioned Methodist revival. Have not heard as much shouting in years. Sometimes people would go to the church during the daytime and kneel at the altar and pray for lost people. I believe more in prayer now than ever. Yes, John Wesley did feel his heart strugely warmed and then set the world on fire and, praise God, the fire has not gone out."—R. L. Forbis.

The program has been completed for the annual memorial and historical celebration of Frieden's Lutheran church, located five miles west of Gibsonville, N. C., on Sunday, June 4. Established in the year 1745, this will be the 186th anniversary, and hundreds of visitors are expected for the all-day program marking this event. The opening service at 11 a. m. will be in charge of the local pastor, Rev. Enoch Hite, followed by the annual address, which this year will be delivered by Prof. H. A. Fisher, professor of mathematics in the North Carolina State College, Raleigh, N. C., well known as an able speaker. At 2 p. m. Rev. D. I. Offmann, chairman of the Historical committee of the N. C. Lutheran Synod, will speak on local Lutheran history, followed by Prof. J. K. Joyner, who will discuss the Frieden's Cemetery Endowment Association and present the report for this year's work, after which Dr. W. T. Whitsett will present new facts in Frieden's history. Special music for the day will be rendered by Miss Annie J. Ray, Miss Thesta Hite, W. T. Whitsett, Jr., William Hite, and James S. Ray. Dinner will be served in picnic style on the church grounds.

"We closed our meeting on the night of the 7th and last Sunday received into the membership of the church 15 on profession of faith and nine by certificate. We have seven others who have given their names for membership, six of these on profession of faith. Those received last Sunday and those whom we had already received since conference make 39. This week we are painting the auditorium of our church—the money all in hand to pay for the job as soon as it is done, and when it is done it will look like a new church. Things are moving along fine at Burkhead so far as the pastor can see. And now, Mr. Editor, I wish you would tell our good bishop and our

dignified presiding elder that it will please me if they can see their way clear to do so to let me stay put when conference meets in Charlotte next fall. I have invited the Rev. L. B. Abernethy to come down from his delightful climate at Elkin the fourth Sunday and tell us all about his hospital work, and then we want you to come some time later—the date to suit yourself—and tell us all about the Advocate. And until then, so long."—G. A. Stamper.

We worshipped at St. Paul M. E. church Easter Sunday—being a member. How lovely! We simply felt like shouting out loud: Three cheers for Jesus Christ! And we have no doubt but others there who had seen the new order of things for the first time, felt something of the joy and exhilaration that welled up within our bosom. And oh! how we love and appreciate Pastor Dowd, who is measuring up to the full statute of his high calling as an ambassador to the King of kings!—Editorial in Goldsboro Record.

"The union meeting that closed here last Friday night was one of the most successful meetings held in Sparta for many years. It was held in the Baptist church, the preaching was done by a Methodist preacher, Rev. J. H. Armbrust, and the Presbyterian preacher assisted in the singing. The loyalty and co-operation by the workers of all denominations and especially the business men showed that our people have not forgotten God during these days of depression. We feel that the meeting was a great success in many ways. It showed the strength of God's people working together in unity. It was inspiring and interesting to all who came. It revived the Christian and opened the eyes of many who had never known their Saviour. There were ten additions to the Methodist church, five to the Baptist and three to the Presbyterian. The singing was fine, especially by the junior choir, and they should be congratulated and encouraged. The pastors are thankful to all those that had a part in the meeting and for the hearty co-operation and attendance."—Contributed.

## PROGRAM OF EIGHTY-FIFTH COMMENCEMENT GREENSBORO COLLEGE, 1933

### Saturday, May 27

3:00 p. m.—Annual business meeting of Alumnae Association.

6:00 p. m.—Alumnae-Student dinner.

8:30 p. m.—Annual guest performance by Greensboro College Players.

### Sunday, May 28

11:00 a. m.—Baccalaureate sermon, Rev. H. Grady Hardin, Greensboro, N. C.

8:00 p. m.—Anniversary Young Women's Christian Association, Rev. H. Grady Hardin, Greensboro, N. C.

### Monday, May 29

5:00 p. m.—Class day exercises.

8:15 p. m.—Annual concert.

### Tuesday, May 30

10:30 a. m.—Opening exercises, Annual address, Dean Justin Miller, Durham, N. C. Graduating exercises.

## NEW BERN DISTRICT YOUNG PEOPLE

The young people of the New Bern district will hold their annual spring rally at Oriental on Friday, June 2, beginning at 10 a. m. All young people from 12 to 23 years are invited to attend, together with their pastors and those adults who are workers with young people. Churches and charges are not limited to a small delegation. Bring all who can come. Let each group bring basket lunch. Bathing suits are also in order, as we will visit the Neuse during the afternoon. The program will be concluded in time for all to reach home before night. Let us have a great crowd to enjoy this day with Brother J. C. Humble and the good people of Oriental.

J. G. Phillips.

## NOT DONE YET

Last week our columns carried, under the title of "Fifty Golden Years," an editorial in which complimentary and pleasing reference was made to the completion by Dean Wilbur F. Tillett of fifty continuous years of service at Vanderbilt University. At the testimonial "semi-centennial" dinner given to him and Mrs. Tillett on May 5th by his colleagues and former students, he was requested to select and read some one of the many short poetic greetings which he has been sending for many years past at the Christmas or New Year season to his former students scattered all over the world. In response to this request he selected the one written on his seventieth birthday (August 25, 1924) and titled "Not Done Yet"—only, he made it, by changing "seventy" to "seventy-eight," suitable to the present age.

The response of the Dean-emeritus to the many kind words spoken at this complimentary dinner closed with the reading of this little poem, the unique sentiment of which doubtless helps to explain why he still remains active in body and young in mind and heart, in spite of the fact that he will in August next enter upon his eightieth year.

We are glad to reproduce here this poem, a copy of which in its original form we as one of the Dean's favored friends received eight years ago, and which we have regarded as well worth preserving. The editor wishes for himself and for all of his readers that as we approach three score and ten and beyond, the ability and desire to "work and learn and love," both in the life that now is and in that which is to come, may be as potent in us as in the writer of these verses which it is our privilege to quote, and which bring to mind Browning's oft quoted lines:

"Grow old along with me;  
The best is yet to be,  
The last of life, for which the first was made."

Three score, eighteen years old! You say  
The calendars declare it!  
But if to stop work now and play  
Your thought is, I can't share it.  
Beyond this day let Psalmists see  
Labor and sorrow only;  
A vision fairer far for me  
The future holdeth fondly.

First, I have work yet to be done,  
And strength I have to do it,  
A goal ahead that's not yet won.  
Heart eager to pursue it!  
Truth is, if working keeps one strong,  
And toiling hands stay clever,  
And love of work makes one live long,  
I guess I'll live forever!

And I have lessons yet to learn,  
And mind alert to learn them;  
For learning's sweet rewards I yearn,  
By toil I still must earn them.  
Truth is, if thirsting for more truth  
With age increases ever,  
And they who learn abide in youth,  
I think I'll abide forever!

Then, I've so many friends to love;  
I am not yet done loving;  
By words and deeds my love I'd prove;  
I am not yet done proving.  
Truth is, since love's sweet bonds are strung  
With cords e'en death can't sever,  
And hearts that love stay always young,  
I know I'll live forever!

So, when some morn you hear I'm gone,  
You'll know, friends, where to find me:  
In that land fair where all things there  
Of sweet things here remind me—  
The Father land beyond, above

The silent-flowing river,  
Where they who work, and learn, and love,  
Meet, live, and love forever!  
Wilbur Fisk Tillett.

Vanderbilt University, May 5, 1933.

## ASHEVILLE DISTRICT CONFERENCE

There were many who said that this year's Asheville district conference was the best in years. If you had listened to them talk about it, you would have understood why they thought so—because of the high spiritual tone that pervaded every session throughout the two-day period. The morning session of the first day was devoted exclusively to a consideration of the spiritual life. It was impossible to be in that service and hear the talks given, to join in singing the hymns, and listen to the personal testimonies of those Christian people without feeling the spirit of the Lord in your heart.

So great was the spiritual momentum of this service that its tone continued throughout the whole conference. In the afternoon of the first day the pastors were heard in their reports, and, however strange it may seem, not even the recital of figures could keep one from feeling that one was still on holy ground. That was partly because of the reports themselves. People were reported brought into the church in substantial numbers, and the money raised for various purposes showed, not any staggering sums to be sure, but a universal purpose to keep the work of the church going at home and abroad, however great the sacrifice required to do so. For example, every charge reported something raised for kingdom extension. One of the associate district lay leaders said the reports were the best he had ever known. He was judging not so much by the figures themselves as by the sacrifices and earnest purpose that lay behind them.

The evening service of the first day was conducted by representatives from certain young people's departments in the district. The theme of the program was: "The Challenge of the Church to the Youth of Today." It was an inspiring thing to hear those young men and women, our youth of today, stand before that congregation of preachers and laymen and tell how the church challenges their best efforts. At the close the presiding elder said he knew it was a divine inspiration that led him to put the evening service into the hands of the young people.

The morning of the second day the conference heard the representatives of the various interests of the church. They, too, it seemed, had caught the spirit of the conference. The following remark made by one of the laymen shows how these representatives were received: "I always like to hear Woosley talk, but he outdid himself this time."

The delegates elected to the annual conference were as follows: J. C. Sales, H. L. Capps, Guy English, Mrs. O. H. Orr, H. A. Dunham, C. E. Morgan, C. H. Trowbridge, Zeb Curtis, H. C. Johnson, George Evans, A. C. Reynolds, C. L. Felmet, R. L. Woodward, S. M. Garren, Miss Amy Hackney.

The esteem in which the presiding elder is held by the members of the conference is shown by a resolution unanimously adopted resolving "that this district conference express its high appreciation of his faithful leadership and untiring services during the quadrennium of unprecedented economic confusion and of uncertain material values, a time when he has maintained the morale of our preachers and our laymen," and "that we, as laymen and preachers, pledge to him faithful co-operation in all the work of the church during the remainder of this conference year."

This report would not be complete without a word about the pastor and people of First church, Hendersonville. Such hospitality as they showed could not be surpassed. Not only were the members of the conference amply provided for with meals and homes, but every member was made to feel the spirit of welcome throughout his stay with those gracious people.  
J. G. Huggin, Jr., Secretary.

## WEAVER COLLEGE COMMENCEMENT

Friday, May 26

10:30 a. m.—Commencement meeting board of trustees.

8:00 p. m.—Senior play, "Closed Lips."

Saturday, May 27

9:30 a. m.—Last chapel exercise for the year. Address by President C. H. Trowbridge.

8:00 p. m.—Junior debate: Resolved, That North Carolina Should Adopt a Small Unicameral Legislature.

Sunday, May 28

11:00 a. m.—Commencement sermon, Rev. W. A. Rollins, Haywood Street church, Asheville.

8:00 p. m.—Sermon to Epworth League, Rev. Ralph Shumaker, Marshall, N. C.

Monday, May 29

10:00 a. m.—Declaration contest.

11:00 a. m.—Oratorical contest.

8:00 p. m.—Reading contest.

Tuesday, May 30

10:30 a. m.—Graduating exercises. Address by Rev. W. A. Lambeth, D.D., Central church, Asheville.

12:30 p. m.—Community dinner on the campus.

2:30 p. m.—Class reunions.



## GREAT CONVOCATION AT GOLDSBORO

A rare May day such as comes in Dixie, the central location of access, and the interest of many in the work of the district conference made Goldsboro last week the Mecca of many pilgrims. They came from everywhere. Much of the Raleigh and the Rocky Mount as well as the delegates from the New Bern district were on hand. The new presiding elder, Rev. T. McM. Grant, insisted that the crowd came to back up the new elder in this his first conference. Anyway, it was a group from a wide circle gathered in St. Paul's church, so fresh and inviting, following the work of the carpenter and the touch of the paint brush.

As we entered the church at 10 Brother Grant was in the midst of organization, with Leon Russell at the table. A good job these two did in short order. The chair at once introduced one platoon of visitors. This had to be followed by others as the day grew older and the pilgrims arrived.

The Advocate man received a most cordial welcome as the first of the visitors to be heard. He was followed by President Few, who insisted that our main business is to get things done. By this time the house was well filled. Later the crowd overflowed into the Sunday school annex. Before the orphanage class was through at the noon hour it looked like the gathering at an annual conference.

The reports, the speeches and the general interest manifest made notable this first session of the New Bern district conference gathered this year in one of our city churches. Usually these summer assemblies go to the country or to the villages, but this was an exception that proved most interesting.

The pressure of business forced us to leave, following the opening session. With Professor F. S. Aldridge and President Few, who had to hasten away, we caught a ride to Durham, leaving the big crowd to enjoy the barbecue dinner provided by Brother B. G. Thompson.

The secretary will furnish a report of this notable conference.

## REPORT OF COMMITTEE ON OBJECTIVES FOR NEW BERN DISTRICT CONFERENCE

We love to read the statement of St. Luke in the Acts: "regarding the things that Jesus began to do and to teach," a twofold program, doing and teaching. Your committee desires to suggest a definite program for the two remaining quarters of the conference year:

First, that in each charge there be an adequate religious program of evangelism. We feel that prayer and much study should be put upon our revivals and that the spirit of our Lord have his way in the hearts of our leaders and people.

Second, let there be an organization and functioning board of Christian education in every church. This is the plan of our great church centering itself in the local congregation, and we are proud to belong to an organization that has a program. It works, it works well, but it will not work itself. Let every preacher give that personal touch necessary to make the board of religious education in the local church a vital part of the church program.

Third, we realize the motive back of an improved ministry and laity and urge our preachers to set a definite time for the promotion of the North Carolina Christian Advocate and the World Outlook, two great papers that ought to be in every Methodist home.

These three main items need our immediate attention during the third quarter.

For the last quarter we are heart and soul for the promotion and careful follow-up crusade for benevolences, a well planned effort to give each member of the church an opportunity to make an offering for benevolences, and to this end we recommend that a personal canvass be made in each charge and that our pastors head up this every-member canvass and train their workers carefully before sending them out, and that the five groups set up by the presiding elder act as a checking and supporting agency to encourage and assist in this work, holding group meetings and group rallies at central points in each sub-division of the district. Let us start this

program for benevolences in September that ample time may be given to the completion of our task.

Let every workman take firm hold of the plow handles and never look back, being worthy the prize of the good and the high calling in Christ Jesus.

R. E. Brown, Chairman.  
A. J. Hobbs, Jr., Secretary.

## GREENSBORO COLLEGE NEWS

### Eighty-fifth Annual Commencement

The 85th annual commencement of the college will begin on May 27 with the annual business meeting of the alumnae association at 3 p. m. and will close with the annual address, by Dean Justin Miller, and the graduation exercises starting at 10:30 a. m. Tuesday, May 30. The time intervening will be filled with varied events as follows: The alumnae student dinner, 6 p. m. Saturday, May 27, when the following classes will be holding their reunions, 1889, 1890, 1891, 1892, 1908, 1909, 1910, 1911, 1927, 1928, 1929, 1930, and 1933; annual guest performance by the Greensboro College Players, at which time they will repeat a play which captivated a large audience some time ago, "Wedding Bells," a three-act comedy by Salisbury Fields, 8:30 p. m. Saturday, May 27; Sunday, May 28, baccalaureate sermon, Rev. H. Grady Hardin, 11 a. m.; anniversary Young Women's Christian Association, Rev. H. Grady Hardin, 8 p. m.; Monday, May 29, class day exercises, 5 p. m.; annual concert, 8:15 p. m.; Tuesday, May 30, annual address, Dean Justin Miller; graduating exercises, starting at 10:30. A cordial invitation is extended to the friends of Greensboro College to attend the exercises in connection with the annual commencement.

### Miss Hicks and Miss Peyatt Give Recital

Miss Anna Belle Hicks of Snow Hill, and Miss Virginia Peyatt of Liberty, seniors, made a splendid appearance Thursday night, May 18, in presenting their senior dramatic recital in Odell Auditorium. An audience that was both large and appreciative accorded them unstinted applause.

Miss Hicks appeared first on the program, reading "The Princess Marries the Page," a one-act play by Edna St. Vincent Millay. She handled the poetic lines with dainty grace and sympathetic voice, portraying its four characters in skillful fashion.

Miss Peyatt read with distinction a seriously conceived play in one act, Percival Wilde's "The Finger of God." Her interpretation was full of intelligent insight and fine sincerity, and there was a genuineness about her portrayal of the three characters which suited particularly well the mood of the play.

## THE GASTONIA DISTRICT CONFERENCE

This conference met in forty-third session with Palm Tree church on Belwood charge, May 16-17, Rev. R. M. Courtney, presiding elder, in the chair. The conference was unusually well attended from the beginning until the end. The business of the conference was done, connectional men were heard, without any period of conference becoming dull.

Harold M. Robinson was recommended to annual conference for admission on trial.

The following were elected lay delegates to annual conference: A. J. Kirby, G. B. Goodson, C. W. Gunter, J. H. Separk, J. H. Grigg, C. A. Jonas, C. S. Lee, W. M. Pickens, E. D. Maynard, C. H. Pugh, Mrs. Geo. A. Hoyle, N. W. Nesbitt, E. A. Thompson, Geo. A. Hoyle, J. R. Davis, A. Y. McMurtry, W. R. Ford, Mrs. Joe R. Nixon, Marshall Dilling, C. B. Armstrong, D. E. Abernethy. Alternate delegates: S. J. Durham, O. S. Anthony, D. E. Grigg, Plato Elliott.

Resolutions of appreciation for the work and fellowship we have had with our presiding elder for four years were adopted.

Dr. E. K. McLarty preached with force on Tuesday evening. Wednesday morning after all conference work was done, Bishop Mouzon brought a helpful and stirring message on "The Great Commission."

The people of Palm Tree and Belwood charge entertained conference in fine style and we shall be glad to go back again.

T. H. Swofford, Secretary.

## SCARRITT COLLEGE

The faculty and graduating class of Scarritt College for Christian Workers request the pleasure of your presence at their commencement exercises, June four to June six, nineteen hundred thirty-three, Nashville, Tennessee.

### Sunday, June 4

- 7 a. m.—Communion. Dr. J. L. Cnningism.
- 11 a. m.—Baccalaureate sermon. Bishop Edwin D. Mouzon.
- 4:30 p. m.—Vesper musicale. Wightman Chapel.

### Monday, June 5

- 9 a. m.—Meeting of board of trustees.
- 3 p. m.—Alumni meeting and tea. Social rooms.

### Tuesday, June 6

- 10 a. m.—Commencement address. Dr. Bruce R. Payne. Wightman Chapel.

# The Strange Will of Jason Bridges

A Bishop Williams Story

By WORNALL MCGEE

CHAPTER IV

## I Become a Quarter-Millionaire

AN hour later, Harry Burrton, by the old man's orders, was driving me across country to Oakridge. I told him I had arranged by phone to meet some people at the church. He was eaten up with eagerness to hear about what had happened, for somehow he sensed that it was good.

"How did things go, Mr. Bishop, if you're free to tell?"

"Well," I said, trying to be professionally impressive, "some things I can't talk about, of course, but there's no harm in telling you that everything is coming out pretty much as you had hoped. Old Jason has seen Miss Turnau, and, so far from opposing the match, he is taken with her to such a degree that she's to stay here and help him get strong enough to go to the wedding."

Harry's delight was fine to see. He had not feared that young Jason would get his Bertha, but he had been greatly worried about his friend.

"I'll bet you had something to do with fixing things up the way they are, Mr. Bishop," he said.

"Almost nothing," I told him. "Miss Turnau and the old gentleman himself were more responsible for his conversion than anybody else."

And so we came to Oakridge. I got out at the church, where the morning service was in its last stages, as my ears told me.

Harry Burrton said he had to get back. I praised his good driving, thanked him for his care of me, and told him to run on. I said, "I suppose you'll be wanting to see Miss Zwanziger."

"Well," Harry said, "her folks did ask me to come over. You know, they sort of favored me all the time, not that they have anything against Jason. But they know I'm a farmer, and I'll stick around here. Our place is on the other side of the Zwanziger farm. 'Course, Bertha and I understand each other.

"I'm sure you do. Give her my regards, and tell her she's a lucky girl."

"I sure will—I mean, I'll give her your regards. I'd like you to meet her. Maybe we could get over here this afternoon."

I took alarm at once. "Had you planned to come to church this afternoon?"

"Well, no; but I can't help thinking you've done a lot for us, and I want Bertha to know it. So I thought we might drive over and have her meet you."

"But I told you I had little or nothing to do with it."

"I know. All the same, if you hadn't come today things might easily have turned out different. But now that Mr. Bridges and Jason have made up their quarrel, that sort of opens the way so other things can happen."

"It certainly does, my boy, and you'll probably want to talk it over at length with Mrs. Zwanziger. I should, if I were you."

"Yes; and her folks, too, you know."

I did know. And, for the first time in my episcopal career I fumbled a perfectly good chance to invite somebody to hear me preach.

"I kinder hate to miss this afternoon, after all," said Harry. "They say this Bishop Williams is a preacher that makes you set up and take notice. But you see how it is."

"I do, Harry; I do. And these visiting preachers, even when they're bishops, can be long-winded at times, and your afternoon will be short at best."

"Yes, sir; it will so. I guess I'll not take any chances. So good-bye, Mr. Bishop."

"Good-bye, Harry," I said, with more emphasis than he suspected. And, as he drove away to the Zwanzigers and bliss, I went inside the church.

That night, the Oakridge pastor drove me to the Junction. When I boarded the train I recognized my porter, making the return trip.

"What became of your other passenger this morning, porter?" I asked.

"Well, Mr. Bishop, sir," he said, "he was mad, clear through. He was a lawyer, and seems like he expected to be met, same as you, and when your car went off and he was left alone on the platform he used some pretty hot words. Said he'd known all the time it was a wild goose chase, and he'd be jiggered or something if he'd wait at a forsaken Junction, hours before sunup, for anybody. So he got back on to the car, and we carried him to the Big Four at Pineville. I reckon he took the next train to the city. Last thing I heard him say was that Jason somebody, I didn't rightly catch the name, could wait for his new will, but when he got the bill it would either kill or cure him."

As a rule, when I have been on one of my off-the-reservation affairs, I let the consequences ride. It doesn't really pay to try following things up. The chapter's closed,

But this wasn't one of those times.

My lawyer nephew took old Jason's notes and fixed up a really beautiful document, setting forth in legal language just what the old man had wanted. It sounded grand; and it seemed to me then, as it had when I heard the old man read it, one of the most sensible as well as original wills I had ever heard of.

I sent it off to Mr. Bridges with a sense of relief, feeling that I was well out of what might have been a rather ticklish situation. Little I knew!

That was April last year. A month ago I received a letter from a firm of lawyers in my town, asking me to call at my earliest convenience. And when I got there, who do you think invited me into his private office and offered me a chair? Yes, of course; my fellow passenger, of the Pullman, who got off the train at the Junction and then got on again; the other Bishop!

It was some time before I was sure of him, and so far from recognizing me, he behaved as though he had never



seen me before, though he remarked, as lawyers will, that he had heard a good deal about me. He wasn't at all the grumpy individual of our first brief meeting.

"Bishop Williams," he said, after the preliminary commonplaces, "I expect you will be greatly surprised when I tell you why I have asked so busy a man to come to this office. A client of ours, a Mr. Jason Bridges of Cray's Hill, has died recently, and we are about to offer his will for probate. Everything is in order, and there are no contests or other complications. I assume you were an old friend of his?"

I had read of the old man's death, but otherwise, I thought to myself, I need not admit or deny any more than was necessary. I wanted to see what was coming next. So I said, "I knew Mr. Bridges, and the last time I was at his home he had what seemed at the moment an almost fatal seizure. But he soon recovered."

"Just so," said Mr. Bishop, "but not to get really well. I may tell you," he went on, "that the will has one most remarkable section whose wisdom under ordinary circumstances, though not its validity, might be open to serious question. It is a section of which before his death we know nothing, although we drew up the original will, and I should most likely have drafted the addition myself but for circumstances with which I need not trouble you."

"Quite so," I said. It was just the moment for those words, and no others.

He resumed: "Perhaps I need read you only that part of the will which is of special interest to you."

Whereupon he read from the document which my nephew had prepared. I thought it unnecessary to tell him that I had read every word of it before. I rather enjoyed hearing him reel off, in singsong, level lawyer-tones, the time-honored legal phrases in which my nephew had clothed Jason Bridges' unusual testamentary purpose.

"And now," said Mr. Bishop, "we come to the part which involves you. Do you happen to have any idea as to its purport?"

I was glad he had not asked that question sooner. At this point I could say, with perfect honesty, "I haven't the faintest notion." As indeed I hadn't!

"Then," said the lawyer, "I have the pleasure of acquainting you with an honor such as comes but rarely, even to a bishop. Permit me to read the rest of that section. There is not much more."

Not much, but already it is hastening the graying of my hair. For he read the hundred or so words which I now have by heart, and shall never be able to forget.

Listen: "I direct that the funds of the Bridges Trust, as hereinbefore provided for and established, shall be controlled, administered and distributed by Bishop Nathaniel Williams of Centropolis, in whom I have complete confidence, not only through personal acquaintance, but also by hearing others tell of his public-spirited activities and his sensible methods of episcopal administration.

"I direct that the said Bishop Williams shall act at his sole and unrestricted discretion, within the limitations of the trust, and that no bond shall be required of him, nor any accounting except an annual written report, made in such detail as he may think proper, to the executors of my estate, my grandson, Jason Bridges Beck, and his wife, Marie Turnau Beck."

Well, there you are. And there I am. I have \$50,000 to spend this very year, but only according to the conditions of the old man's will. Where? How?

Of course, I could spend the whole of it in a day, on objects that most people would say were perfectly legitimate. But I've got more of a conscience about it than any preacher would find comfortable, and I can almost believe that old Jason is, as the boys say, keeping tab on me.

His idea seemed admirable, when the old man explained it to me. It still does, but putting it into operation is another matter.

I don't dare talk to Tom, Dick, and Harry about it; and I'm not even asking you to make any suggestions, though, if you have any, they'll be welcome. But if you remember the provisions of the will, you'll probably be as full of hesitation as I am.

Anyway, I'm looking forward with decidedly mixed feelings to my next interview with the executors of the will, who manage the already famous clinic of the Alden-Masaryk Settlement, somewhere on Chicago's crowded West Side. (The End)

### ENDOWMENT INCOME REPORTED BY THE BOARD OF FINANCE FOR 1933

For the fiscal year which ended March 31, 1933, the board was able to collect 3½ per cent income on the total endowment capital for the time it was in hand, which amounted to \$217,108.53, as compared with \$274,958 for a year ago.

On July 1, 1933, the board will be able to distribute direct to the claimants, on the basis of service years, and from the income of the general fund, the sum of \$146,007.44, as compared with \$131,845.03 last year.

The board will also be able to send to the annual conferences at their next meetings, for distribution among their claimants, on the basis governing their distributions, the sum of \$181,357.06, as compared with \$104,594.81 last year.

Thus the board is distributing this year for the claimants' support a grand total of \$227,364.50, as compared with the grand total distributed for the same purpose a year ago of \$288,000.09.

#### Total Support of the Claimants

The secretary reported that there are now 2,941 claimants—1208 superannuates and 1714 widows of preachers. This is an increase of 70 claimants over the total number reported last year. The total amount paid these claimants from all sources during the year which closed March 31, 1933, was \$622,897. The average per capita amount paid them for the year was \$292 for superannuates and \$158 for widows—which compares with an average per capita for the previous year of \$372 for superannuates and \$211 for widows. The decrease in the average for the year which ended March 31, 1932 was due chiefly to the decreased amount paid the claimants by the conference boards of finance out of money collected on assessment for their benefit. The church's claimants have received from endowment income for their support, since the endowment movement was started, a grand total of \$2,517,936.17.

#### Expenses of the Board

The expenses of the regular work of the board for the year amounted to a total of \$25,743.51. The expenses of the special effort department of the board amounted to a total of \$10,348.17. The amount necessary to pay annuities on annuity bonds amounted to \$26,198.23.

### GREAT WORK AT BELMONT, CHARLOTTE

Just want to boast a little about my new charge at Belmont Park. We think we have the biggest thing in Charlotte. Just closed a great revival—I mean a real revival. We had around 100 conversions, took 50 into the church on profession of faith and 10 by transfer. We will get some others soon. The most surprising thing about the revival was in the matter of the preaching. The pastor did the attempt at that. It was a surprise that we had any conversions under such preaching, but we did.

These are a great people. They are near 100 per cent loyal, that is those who are loyal, and this takes in lots of them. We have a crowded house every morning and night. I have never seen so many young people attend church. They are extra in another respect. They come for both Sunday school and preaching services.

We have one-half of our conference collections paid, \$170 of our Children's Home assessment paid, and pastor's salary lagging a little. They are mighty good to the pastor and his family. Of all the places we might have gone we think this is the one we would have chosen if we had been choosing.

I shall attempt to send you some subscriptions to the Advocate next. E. M. Jones.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### FOURTH SUNDAY OFFERINGS

Following is a report of the fourth Sunday offering from our Sunday schools for the second quarter of the conference year (months of February, March, and April):

Durham District	
Chapel Hill .....	\$ 14.55
Trinity, Durham .....	29.90
Hillsboro .....	7.55
Leasburg .....	4.05
Concord, Person Ct. ....	4.61
Mt. Zion, Pittsboro .....	7.52
Moncure .....	1.00
Swepsonville .....	5.55
Prospect, Yanceyville .....	7.75
*Yanceyville .....	3.00
Total .....	85.48
Elizabeth City District	
Mt. Zion (Currituck-Kitty Hawk) ..	3.35
First Church, Elizabeth City .....	55.28
Manteo .....	5.00
Trinity, South Mills .....	10.87
*Stumpy Point .....	5.10
Total .....	79.60
Fayetteville District	
*Candor, Biscoe .....	5.86
Hay Street, Fayetteville .....	59.65
Lemon Springs, Jonesboro .....	2.55
*Rae ford .....	5.00
Linden .....	1.00
Total .....	100.07
New Bern District	
Daniel's Chapel .....	7.00
Thompson's Chapel .....	1.00
*Wharton, Grimesland .....	1.00
Queen Street, Kinston .....	21.04
Centenary, New Bern .....	14.28
Black Creek .....	2.76
Total .....	47.08
Raleigh District	
Apex .....	1.00
Banks, Creedmoor .....	5.00
Bullocks, Creedmoor .....	2.50
*Four Oaks .....	5.20
*Franklin .....	8.00
Holly Springs .....	2.79
Middleburg .....	1.01
*Oxford .....	32.30
Central, Raleigh .....	18.00
Edenton Street, Raleigh .....	66.62
Total .....	142.42
Rocky Mount District	
Mt. Zion, Elm City .....	4.52
Wilson .....	39.24
Stantonsburg .....	5.07
Whitakers .....	3.84
*Haitax .....	6.39
Norlina .....	2.46
*New Hope, Rosemary .....	3.35
Bethlehem, Warren Ct. ....	2.71
Macon .....	5.98
Weldon .....	29.74
Total .....	103.80
Wilmington District	
*Elizabethtown .....	4.42
Whiteville .....	2.53
Grace, Wilmington .....	20.00
*Lumberton .....	5.00
Total .....	27.95

The churches indicated by the asterisk (\*) are either those which have sent in to Rev. C. K. Proctor, treasurer, their fourth Sunday offerings for the first time or those which have resumed the practice of sending them in after a lapse of some time. We are grateful for this indication of hearty support of the

Home and Foreign Missionary Enterprise on their part and trust that they will continue to make remittances regularly each month and that many other churches will join in this most needy and most worthy enterprise.

The Raleigh district leads this quarter, with the Rocky Mount, Fayetteville, Durham, Elizabeth City, New Bern, and Wilmington following in order.

### NEW BUILDING UNDER WAY

At least four church building projects are now under way in the North Carolina conference. Aurora, of which Rev. J. W. Sneeden is pastor, is just beginning a new two-story Sunday school unit. Asbury, on the Dover circuit, Rev. L. E. Sawyer, pastor, is remodeling the church with brick veneer and adding a two-story Sunday school building. Rougemont, Rev. J. W. Lineberger, pastor, has about completed a Sunday school addition. And Allansville, Brookdale circuit, Rev. S. F. Nicks, pastor, is in the process of constructing one of the handsomest new church and Sunday school buildings in the conference. H. N. Haines, architect of the board of church extension, with headquarters in Durham, made the plans for each of the buildings, assuring the best possible facilities.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### SUMMER ASSEMBLY FACULTY

We are glad to announce the following faculty for our Young People's Assembly at Louisburg College, July 3-7:

Rev. L. C. Larkin, dean.  
Rev. E. B. Fisher, assistant dean.  
L. R. Kirk, assistant dean.  
Rev. T. M. Grant.  
Rev. R. G. Dawson.  
Rev. Leon Russell.  
Rev. J. G. Phillips.  
Rev. F. S. Love.  
Rev. E. O. Harbin, Nashville, Tenn.  
Rev. D. L. Fouts.  
Mrs. C. F. Heath.

Watch this page for further announcements concerning this assembly. And don't fail to meet us there!

### INTERMEDIATES AT LOUISBURG

Rev. R. E. Brown will serve as dean of our Christian Adventure Assembly (for intermediates 12-15 years of age) to be held at Louisburg College, July 1-11. Working with Mr. Brown will be the following faculty: Rev. J. H. Lanning, Rev. R. W. Bradshaw, Mrs. B. F. Boone, and Miss Reba T. Cousins. Rev. R. M. price will direct recreation.

This assembly will be conducted for all intermediates of the Durham, Eliza-

beth City, Raleigh, Rocky Mount, and part of the New Bern districts. Make your plans now to be at Louisburg July 7-11.

### WHITE LAKE ASSEMBLY

For the intermediates (those 12-15 years of age) of the Fayetteville, Wilmington, and part of the New Bern districts, there will be conducted at White Lake another Christian Adventure Assembly July 24-28. Rev. B. B. Slaughter will serve as dean of this assembly. He will be assisted by the following faculty: Rev. Daniel Lane, Rev. R. G. L. Edwards, Mrs. L. M. Hall, and Miss Virginia Herrin. Miss Ruth King will direct recreation for this assembly.

It is hoped that a large number of intermediates from the districts named will join us at White Lake July 24-28.

### NEW CHARTERS ISSUED

The report of the Nashville office shows the following new charters issued to young people's groups in our conference:

Yanceyville — President, Annie Gunn, Blanche, N. C.

Herman (Oxford Ct.)—President, Alma Sadler, Route 4, Henderson.

Clinton—President, Minnie Maie Eadon, Clinton.

Fairmont—President, Mary Foster Floyd, Fairmont.

Bethel (Yanceyville)—President, Margaret Blackwell, Ruffin.

Lillington—President, Lois Byrd, Lillington.

Franklinton—President, Eleanor Harper, Franklinton.

Siler City—President, Jack Brooks, Siler City.

Clark Street, Rocky Mount—President, Hugh Carroll, Rocky Mount.

Salem (Goldsboro Ct.)—President, Sallie Starling, Route 2, Goldsboro.

### CHAPEL HILL ASSOCIATION

A group of girls of Woman's College, Greensboro, members of the Wesley Student Association at College Place church, were in charge of the program Sunday night, May 7, at Chapel Hill for the Wesley Student Association.

The girls and the members of the Wesley Student Association of Chapel Hill were entertained at supper by the women of the church. Miss Idalene B. Gullidge, student worker at College Place church, accompanied the Greensboro girls. Since the members of the Chapel Hill association gave a program in Greensboro last spring, they will not give another exchange program there until next fall.

### PERSON COUNTY UNION

Representatives from nine churches were present at the organization meeting of Person county zone, when the following officers were chosen: President, F. O. Carver, Jr.; vice president, Miss Gladys Lawson; secretary-treasurer, Miss Mary Elizabeth Sanders; publicity superintendent, Miss Edna Cole; adult counselor, K. L. Street.





**BOARD OF CHRISTIAN EDUCATION**  
**Western North Carolina Conference**

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.



**LOOK WHAT'S HERE!**

Every district in the conference is already represented in the subjoined list showing observance of Sunday School Day and offerings already sent to H. A. Dunham, report covering April 26-May 17. It will be noted that 27 individual churches have reported, and this promptness heartens us to say that we believe the observance of Sunday School Day this year is going to be better than for any year in the past three. In the district conferences visited so far there has been unusual interest manifest in this phase of our work. Several districts have undertaken to make the observance one hundred per cent. The president of the conference board only this week expressed to the writer his faith that this is to be the best year since the unified program has been in effect.

**Reports Go to Dunham**

Let all the pastors and general superintendents take special note that the proceeds of Sunday School Day offerings go to our conference treasurer, H. A. Dunham, Asheville, N. C., remittances to be made on Monday following the day the offerings are taken. Let us be very prompt this year.

**Is Your School Correctly Reported?**

I am asking that each school that has already sent an offering check the list below and see if your school is among the number reported. If not, will you please write Rev. John F. Kirk, Box 315, Greensboro, and please state whether you designated specifically that this money was for Sunday School Day. If you did not it was probably credited to the Home and Foreign Missionary Enterprise.

The conference treasurer serves us without compensation and he and his office force are very busy people. They are not mind-readers. Let it be urged now that in sending remittances for Sunday School Day that the person sending in the amount specifically mention the fact that it is for Sunday School Day. This is important both for you and for us.

**SUNDAY SCHOOL DAY OFFERINGS**  
**APRIL 26-MAY 17**

<b>Asheville District</b>	
West Asheville .....	\$ 25.00
Asbury Memorial .....	5.91
Marshall .....	2.00
Total .....	32.91
<b>Charlotte District</b>	
Wesley Heights .....	7.50
<b>Gastonia District</b>	
Park Street, Belmont .....	1.62
<b>Greensboro District</b>	
Previously reported .....	1.40
<b>Marion District</b>	
Morganton .....	13.88
Spindale .....	6.45
Oak Forest .....	3.65

Mill Springs .....	2.30
Murphy Chapel .....	2.13
Pinnacle .....	1.30
Bethel, Morganton .....	.24
Total .....	29.95
<b>Mt. Airy District</b>	
Sparta .....	1.00
<b>Salisbury District</b>	
Central, Spencer .....	16.99
Central, Albemarle .....	11.08
Mt. Pleasant .....	3.60
Total .....	31.67
Previously reported .....	2.00
District total .....	33.67
<b>Statesville District</b>	
Cool Spring Circuit—	
Clarksburg .....	1.04
Cool Springs .....	1.46
New Salem .....	4.07
Providence .....	1.48
Rose Chapel .....	2.12
Colliers, Lenoir Ct. ....	1.60
Total .....	11.77
<b>Waynesville District</b>	
Mariah Memorial .....	.81
<b>Winston-Salem District</b>	
Burkhead .....	50.00
First Church, Lexington ..	23.25
Total .....	73.25
District totals .....	190.48
Previously reported .....	3.40
Grand total for year .....	193.88

**GOING THE ROUNDS**

This is district conference season and what a season it is! It is the writer's deliberate observation that the sessions of the district conferences this year are of the highest order he has ever seen. The attendance is larger, the interest is keener and more sustained, and it is plainly manifest that there is no "depression" in so far as activities in the church is concerned.

There may be a slight falling off in payments on salaries, conference collections, and the like, but there is a decided manifestation of increased interest in revivals, in Christian education, in missionary activities, in our hospital at Elkin, in our Children's Home at Winston-Salem, and in support of our college work at Chapel Hill and at College Place church, Greensboro.

**Gastonia District Conference**

Christian education had a prominent place in the Gastonia district conference which met at Palm Tree church on the Belwood circuit on May 16 and 17. In the first place the pastors, in making their reports, gave information about their Sunday school enrollment, the training work done up to date, and their plans for observing Sunday School Day. In addition a special committee on Christian education was appointed. This committee, headed by Brothers J. B. Craven, chairman, and G. G. Adams, secretary, submitted a report emphasizing the following matters:

- (1) Organization.
- (2) Sunday School Day.
- (3) The Home and Foreign Missionary Enterprise.
- (4) Training Work.
- (5) The Summer Assemblies.
- (6) Vacation Schools.

**Asheville District Conference**

"The best district conference I have ever attended." "A great inspiration to me." "A real spiritual blessing." These were expressions heard at the close of the Asheville district conference held in Hendersonville on May 16 and 17.

The first day of this remarkable conference was given to spiritual life meditations and to reports from the preachers. Sincere Christ-likeness and high courage were evident throughout the day.

On the night of May 15 the young people of the district had charge of the program. With Jim Hugin, associate director of Christian education, presiding, the young people gave a presentation of "The Challenge of the Church to the Youth of Today." Discussions of four fields of work were led as follows: "Missions," by Miss Hetty Craven of Hillside Street church; "Christian Education," by Mr. Alton Hoyle of Central church; "The Pastorale," by Mr. Frank Wilson of Weaver College; "Personal Evangelism," by John Roberts of Hendersonville. This program was one of the high spots of the conference and indicates the fine work being done by the Asheville district young people.

On the 17th the visitors of the conference were allowed to speak and prominence was given to two major items—Christian education and missions. Dr. D. M. Litaker, presiding elder, most forcefully urged all the churches to observe Sunday School Day and Missionary Day. Pastors and superintendents present responded heartily by pledging themselves to arrange for the observance of these special days.

**Statesville District Conference**

At the district conference in Statesville each pastor in his report pledged every church in the district to the observance of Sunday School Day, this without suggestion from the conference office. This is a unique record for our conference. Whether Hiatt did it or whether Hiatt and the pastors together did it, it is not for your scribe to say, but it was done. We are simply doing our duty in recording this unusual fact.

**Charlotte Conference at Wadesboro**

Under the guiding hand of Dr. John W. Moore, the Charlotte district is making a seemingly successful effort at "coming back" this year. Each interest of the church seems to have its proper emphasis. The executive secretary was able to announce to the conference that the Charlotte district, within the city of Charlotte, had done the unusual this year in that after the successful training school conducted there March 19-24, that four suburban churches requested additional service in the way of a stand-

(Continued on page 19)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### POST CARD FACTS

Weldon auxiliary entertained the Rocky Mount district meeting May 25. Mrs. F. B. McKinne was the principal speaker.

\* \* \*

Stokes, Roanoke Rapids and Marvin are new auxiliaries in the Rocky Mount district organized during 1932.

\* \* \*

Warren Plains made the greatest gain in finances of the Rocky Mount district, paying three times the amount paid in 1931.

\* \* \*

Zion on Norlina charge made the next highest increase and lacked only three dollars paying three times as much as was paid in 1931.

\* \* \*

The Bettie Bobbitt auxiliary of Hockucken had many attractive features for the last monthly meeting. Mrs. Gertie Matthews was the chief speaker, bringing a message about various district activities. Mrs. McGreder Sadler of Lynchburg, Va., who spent eight months in Japan, spoke interestingly of that country. A playlet, "The Deaconess, a Church Worker," was effectively presented by Misses Mary Ireland, Valeria Spain and Louise Potter.

\* \* \*

The Raleigh district reports 209 subscribers to the World Outlook; and a grand total of \$10,438.34 raised for all purposes in 1932.

\* \* \*

Hallsboro, Wilmington district, has 100 per cent of its members subscribing to the World Outlook.

\* \* \*

It is now the second quarter of 1933. Your committee on extension of work and finance recommends as a special effort a membership and educational campaign.

\* \* \*

Each auxiliary should adopt the slogan: "Monthly payment of membership offerings and quarterly remittance of one-fourth of the year's budget to conference treasurer."

\* \* \*

Our conference pledge for 1933 is \$41,700. Now is the time to begin meeting this obligation. Let's pay month by month what we owe to the conference treasury.

\* \* \*

Mrs. M. J. Covington of Red Springs reported seven subscribers, all new, from the Julia B. Hall auxiliary.

\* \* \*

Some of our agents for the World Outlook are sending in good reports. Let all others give attention to this important duty of publicity.

Mrs. J. LeGrand Everett: "More than one-third of my study leaders are wives of our preachers. Carr auxiliary, Durham, leads the conference in excellence of study work. Almost 60 per cent of the auxiliaries are doing study work."

\* \* \*

The Durham district leads in the sum total of children's finances, reaching \$513.06.

\* \* \*

The standard of efficiency in Christian social relations was attained by only one auxiliary, viz: Fremont, under the leadership of Mrs. H. S. Pippen.

\* \* \*

In her yearly report Mrs. Flora Kendall gives an interesting survey of her activity in missions—dating from a young woman's missionary society organized in the parlors of "old G. F. C." in 1879. For 13 years she was secretary of the New Bern district and watched its development from 19 auxiliaries to 47. Her district won all the honors this year in the children's work.

\* \* \*

Mrs. Robert Wilson writes: "Grimesland and Simpson churches held their May meeting together at the parsonage. Mrs. Robert Little of the Simpson auxiliary presided and led the devotional service. 'Church Unity' was interestingly discussed by the pastor, Brother Strawbridge. A letter was read from our new secretary, Mrs. Gertie Matthews, giving plans for the district work. Church unity was stimulated through the attractive program and social hour."

### FROM JAPAN

Dear Friends:

Our work covers five counties. Perhaps no missionary in Japan has a larger territory in which to labor without going over half way toward his nearest missionary neighbor—70 miles in our case—than we do here. In the five counties within a 35-mile radius of Uwajima there are 109 towns and villages and over 100 of them have neither a church nor a Christian worker. Last week I rode with two other missionaries and a native pastor on a car for two hours southward along the coast and over mountain ranges, passing through many towns and villages, not one of which has a church or a Christian worker. At the other end of the two hours we came to Johen, where we do have a small church with some fine young people in it. When we arrived we found over 60 little children gathered at the church. They have been meeting there daily since Christmas, and we are calling it a kindergarten, but you can name it as you think best when I tell you they have no training kindergarten worker to lead in this

newly begun work. Four or five of the young girls in the church, some of them not yet baptized, are doing the best they can for the children whose parents are anxious for them to be taught; but how much better it would be for the children if we could provide at least one trained teacher.

A few days ago I received a letter from Mr. W. W. Callahan, our nearest foreign neighbor, though 70 miles away, about whom many of you know as the one who has met with such great success in tent evangelism during the past few years. In this recent letter he tells briefly about the four eight-day campaigns he held last year. In each of these four tent meetings he had an average of about 20 volunteer workers, among them being senior students from our theological and Bible training schools and also some pastors from other islands, with all of their efforts concentrated for eight days in one center. As a result of these four meetings 600 probationers were enrolled, and at one place the Christian group has already built a church.

"You may be interested to know that in spite of the darkness in the Orient at present the number of young souls who are seeking the light in Christ is so increasing. Especially in the rural districts do we find such a remarkable change took place within the last ten years. Everywhere they crowd in theatres and public meeting places to hear the Gospel as we go round to preach the gospel of Jesus Christ, and thousands sign their cards to become inquirers of the gospel. I can testify that your work has a great significance and an important mission at this time, because at this time of darkness and depression we can win more souls for Christ than at the time of prosperity."

The above quotation was written to me in a personal letter from Dr. Kagawa to be sent to you in our next letter. J. Doane and Flora Belle Stott.

Cary missionary society is fortunate in at least two respects this year: First, in being near Raleigh so that a number of our women could get some benefit from the messages brought to the conference. We were sorry more of them could not attend. Second, we are fortunate in having Mrs. J. L. Midgett, well known as a mission study leader, for superintendent of that department in our auxiliary. Despite much sickness in her family Mrs. Midgett taught Christ and "The Coming Kingdom," the book recommended for the whole church. She brought in much information not contained in the text and gave a very interesting course of six lessons, using the Sunday school hour for three of them and the intervening prayer meeting evenings for the others. Three adult women's classes met together for the Sunday classes and some of the younger church members also were at the night meetings. One large class of adult girls met with the women one Sunday morning.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### TREASURE HUNT FOR MISSIONS

The sections of general work and woman's work are co-operating in the Treasure Hunt promoted by the board of missions of the M. E. Church, South, of its own initiative, and each section is to share equally in the proceeds from this campaign. The value of the Treasure Hunt is attested by the success with which it has been carried on by other denominations. The Southern Baptist and Southern Presbyterian churches are now promoting denomination-wide campaigns, and many local churches in the North and East have promoted similar movements.

The Treasure Hunt extends from May 1 to June 15, but if well organized can be completed very quickly. Pastors and presidents of the missionary societies are to inaugurate this movement in the churches, to which every member who can do so is asked to respond. There is hidden away and forgotten in nearly every home, in attics, in old trunks and in out-of-the-way places old breast pins, spectacle frames, watches, bracelets, cuff and collar buttons, and pieces of silverware and perhaps articles of platinum. We are asked to get these things out and send them to our church or missionary society. They will be sent to the board of missions and will be melted, the pure gold sold and the money will be used for missionary work.

Mrs. B. W. Lipscombe, the Council secretary of education and promotion, is asking the co-operation of the district secretaries in this work, by calling special attention to it at the zone and district meetings and through the enlistment of the interest of all members of the local auxiliaries. The Treasure Hunt is of great importance to our missionary work just now. Our financial needs are well known, and a goodly sum can be secured in this manner if each one will enter into it whole-heartedly and with a determination to succeed. Let us check up carefully, get the old gold and silver and send it to our mission board as requested.

"And they came, both men and women, as many as were willing hearted, and brought bracelets an earrings, and rings, and tablets, all jewels of gold; and every man that offered an offering of gold unto the Lord."—Ex. 35:22.

### DISTRICT MEETING AT GRANITE FALLS

The first in the series of district meetings scheduled for May and June was that of the Statesville district, held at Granite Falls on Wednesday of last week. Beautiful weather, a large attendance of delegates and visitors, including a dozen or more pastors, and a program of unusual interest conspired

to make this meeting one of the very best the district has held.

Promptly at nine-thirty the meeting was called to order by Mrs. A. D. Abernethy, the district secretary, and after an opening hymn the worship period was led by Rev. R. E. Hunt, in a most impressive manner. He used the account of Peter's vision as found in Acts 10 as the basis of his talk, and stressed the necessity of brotherhood and our duties to all nations.

Mrs. A. P. Yount, president of the Granite Falls auxiliary, extended a heartfelt welcome to all present and response was made by Mrs. E. J. Harbison of Statesville. Mrs. J. G. Winkler was elected secretary and the pages for the day—Mrs. Perry Faulkner and Misses Ruth Conley and Mildred Young—were introduced. After the appointment of necessary committees, Mrs. Abernethy expressed her gratification at the splendid attendance and presented the special guests of the day, Mrs. W. R. Harris, conference secretary, Mrs. Onilee R. Brown, conference superintendent of Christian social relations, Miss Mabel Cherry, missionary to Korea, now on a furlough, and the several ministers. Miss Cherry brought a most interesting and impressive message about her work in Korea, and was heard with intense interest, especially since she is claimed as a member of the Statesville district, her father and mother, Rev. and Mrs. W. S. Cherry, making their home at Newton, N. C., within the bounds of that district.

Mrs. W. R. Harris brought the report of the 1933 Council meeting held in Louisville and was heard with closest attention as she gave the happenings of those days, of so much interest to the women of Southern Methodism, and gave some of the plans for the advancement of the work in 1933.

Mrs. Onilee Brown was most interesting in her presentation of the work of the Christian social relations department, giving a number of suggestions through which the auxiliaries might further the work of the kingdom, and give a fuller and more consecrated service to their great Leader. At the close of her talk nine certificates and blue ribbons were presented to representatives of societies who had won them by efficient service. In answering the question, "What has Statesville district accomplished?" Mrs. Abernethy gave some interesting facts and figures in connection with the year's work. Nine new auxiliaries were organized and the district now has 55 auxiliaries, one in every charge of the district. She urged the continued interest in the missionary work on the part of the auxiliaries and stressed the fact that "it is easier to keep up than to

catch up." Thirteen honor roll ribbons were presented during the day to the societies having attained the standard of excellence.

Following a beautiful solo, "The Holy City," delightfully rendered by Miss Kathleen Link of Hickory, the noon hour devotional was conducted by Rev. M. H. Smathers of Broad Street church, Statesville. He chose the 14th verse of the 24th chapter of Matthew as the foundation for his remarks and spoke most impressively of the church's duty in the evangelization of the world.

At the noon hour a most bountiful luncheon was served in the Sunday school room with the ladies of Granite Falls as hostesses.

Mrs. P. J. Johnson of Hickory and Mrs. F. S. Starrette of Mooresville, two of the pioneers in the missionary work, were introduced and given greetings.

Rev. J. S. Hiatt, in his usual interesting manner, brought encouraging words to his hearers and stressed the necessity of continued co-operation in the work. He urged especially that the women of the missionary societies work for a warless world, and to keep the 18th Amendment on the statute books.

Rev. A. C. Gibbs was most interesting as he gave some gleanings from his recent visit to the Holy Land. Special tribute was paid to the 10 members of the district who have passed away since the last district meeting. Mrs. G. M. Foard presented the work of the supply department and congratulated the district on their efforts in the past and asked their co-operation in the future.

Mrs. A. C. Gibbs of Hickory was chosen as district spiritual life leader. As an expression of their appreciation of the hearty co-operation of Rev. J. S. Hiatt in the woman's work and the splendid assistance he has given in the work of organization the following resolutions were unanimously adopted:

"It was a wonderful opportunity for the Woman's Missionary Society of the Statesville district when we were given Rev. J. S. Hiatt as our presiding elder. Throughout the entire district he has gone with enthusiasm and words of praise and helpful suggestions to the women as we have tried to labor for the Master.

"In appreciation therefore, we, the members of the Woman's Missionary Society of Statesville district, express to him our heartfelt gratitude for his every word of praise, for his splendid co-operation, for his prayers in our behalf and for his optimistic Christian fellowship that has been an inspiration and has helped us to carry on.

"It is, therefore, with sincere regret that when this conference year closes he will have reached by church usage the end of his quadrennium. To whatever field of labor he may be called, we shall follow him with our good wishes and our interest, and we pledge to him our prayers and loyal support."

Miss Kate Hayes, Chm.  
Mrs. N. C. Williams,  
Mrs. J. A. Young.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### NEWS NOTES

It is a great pleasure to be able to report that our children are well. Only a very few are in the infirmary and these are there for temporary ailments. It is a great satisfaction to note the empty beds.

Total receipts to date from the April fifth Sunday offering amount to a little over \$2,500. We were expecting at least \$3,000, but are mighty glad to receive \$2,500.

Our boys are still busy getting in hay. They work till dark each evening, not stopping for supper. When school days are over our farming enterprises will be speeded up considerably.

The Home's grounds are at present most beautiful. The lawns are kept nicely mowed and the roses covering the front fence for a distance of over one-half mile are beautiful beyond expression.

Our schools close next week, the elementary school on May 31 and the high school on May 2. Our children are very much enthused over their parts in the closing exercises.

Already our children are beginning to ask questions about vacations. In all likelihood no vacations will be granted until August. June and July will be wonderful months for work, then the vacation season will follow.

### A PREACHERS' MEETING

The writer stopped in on the Salisbury district monthly preachers' meeting, held at Central, Concord, early last week, and found Brother Kirkpatrick and his preachers thoroughly interested in matters they were directing. The monthly meetings of these brethren are reported to be well attended and to be exceedingly valuable. The preachers of this district and their wives will hold their annual picnic some time during the summer. The Salisbury district brethren gave the Children's Home man a good hearing, and better than that, they are giving the Children's Home good support.

### CHARLOTTE DISTRICT

The Charlotte district conference held at Wadesboro was a most satisfactory looking body of people. The attendance was large, the interest intense and much business was looked after in a very thorough way. Presiding Elder J.

W. Moore gave the Children's Home man an early hearing, enabling him to hurry on to another district meeting. Bishop Mouzon was heard with great pleasure and profit. Rev. G. B. Clemmer, pastor, and his good people were handling the conference in superb fashion. The Charlotte district conference was just as good as it looked, which of course means it was very good.

### GASTONIA DISTRICT

When the writer arrived at the beautiful new church at Palm Tree, on the Belwood circuit in upper Cleveland county, he found the Gastonia district conference in process of casting its first ballot for delegates to the annual conference. As soon as the ballot was taken Presiding Elder R. M. Courtney gave the Children's Home man a good opportunity to talk to his largely attended and enthusiastic conference. Brother Court-



The Maree Sisters Have Friends

ney is completing a fruitful quadrennium on the Gastonia district and fitting resolutions were adopted calling attention to his brotherly spirit and wise administration. Rev. W. L. Scott, pastor, and his good people were happy in the entertaining of a big church full of folks through two days of conference.

### ASHEVILLE DISTRICT

The Children's Home man reached the Asheville district conference at Hendersonville at the beginning of the second day and found Presiding Elder D. M. Litaker directing an interesting body of people. He gave the Children's Home a good hearing and many evidences of interest and support were shown by our good friends in Hillbillydom. Rev. C. H. Moser, lovable and effective, and his good people were looking after the conference in true Hendersonville style and spirit. A hasty departure from this conference prevented my getting a good line on the conference's actions, but indications obtained from a short visit were very encouraging.

### GOODSONVILLE

It took a very early start from the Children's Home to arrive at Goodsonville, 85 miles away, by 9:30 last Sunday morning, at which time our singing class presented one of its programs to a house full of friends. On arrival Rev. C. E. Williams, pastor, and G. B. Goodson, superintendent, greeted us most cordially and soon our group of children was in the midst of admiring friends. Everything looks mighty satisfactory in and about the beautiful new church at Goodsonville. This is a congregation that loves to sing stirring songs and to say "amen" when the preacher says stirring things. Before we left Brother Goodson presented us with a check for \$10 as a special offering.

### CHERRYVILLE

Hurriedly leaving Goodsonville and driving rapidly we arrived at Cherryville, 15 miles away, in time for the 11 o'clock hour, at which time our children rendered a program before a congregation that completely filled the large church auditorium. Rev. E. L. Kirk having to be away at a funeral service, Superintendent W. J. Allran, fittingly conducted the devotional services and then turned the rest of the hour's program over to the Children's Home representatives. Following the program we were distributed among our good friends in Cherryville for the noon day meal, and at 2:30 in the afternoon were ready to roll away to the next engagement. We had a mighty good time with our Cherryville friends. The liberal morning's offering went to the ten per cent apportionment. Brother Kirk, having arrived just before the close of the morning service, gave his congregation an opportunity to vote for an early return of our group to our good friends in Cherryville. We shall certainly want to accept this invitation.

### WOODLEAF

At 5:30 we were in Woodleaf, some ten miles north of Salisbury, and were being located with friends for some rest and afternoon refreshments. At 8 o'clock our children appeared before a congregation that could not be accommodated in the church at Woodleaf. Following the program Rev. W. S. Smith and Supt. H. D. Bailey looked after the taking of an offering to be applied on the ten per cent apportionment. Our Woodleaf friends are continually remembering us with provisions and with other instances of kind helpfulness. Brother Smith and his good people are not lacking in their efforts to provide for their orphan children. It was a joy to be with them.

### FIVE SISTERS

The picture this week is that of five Maree sisters, Minnie Lee, Ida May, Sarah Kate, Blanche and Bernice. Minnie Lee and Ida May are sponsored by circles in the Woman's Missionary Society of Leaksville, Sarah Kate is provided

(Continued on page 19)



## THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

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### FORM OF REQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

The annual meeting of our board of trustees is set for June 15. Commencement and board meeting are a few days later this year than formerly. We are expecting a great day on the 15th of June.

\* \* \* \*

Dry weather has made it difficult for us to get a good stand of vegetables. An abundance of fresh vegetables will be later this year than usual. We saved our big oat and vetch crop without a drop of rain falling on the oats and vetch after they had been mowed. We have a big supply of hay to meet our future needs for a long time to come.

\* \* \* \*

It is very encouraging to me to know that our many friends are so highly pleased with the program that our orphanage boys and girls are giving at the district conferences. For many years I have made very brief talks to the district conferences, but this year I am asking our young people to bring a special message to the conferences from our own beloved Methodist Orphanage. I feel that the present situation justifies us in taking a little more time at the district conferences than I have taken in the past. All the presiding elders have been exceedingly cordial to me and the singing class as we have gone from one conference to another. During the past two weeks I have taken the singing class to the following district conferences: Rocky Mount, Wilmington, Elizabeth City, and New Bern. At each of these conferences large congregations gathered to hear our young people. I think my new plan has met with the hearty approval of the preachers and delegates and visitors who have attended the district conferences.

\* \* \* \*

In visiting the district conferences, many of the preachers and delegates have handed me checks and money for the operating expenses of our orphanage. This kind consideration of our home, in times like these, is doubly appreciated. I trust that all the preachers and churches will send me additional checks within the next few weeks as the "lean season" of the year is rapidly approaching. From the middle of June until the first of October scarcely any money finds its way to the Methodist Orphanage. Our expenses will go on during the summer months just as they do in the fall,

winter, and spring. Unless our friends rally to our support, we shall have to let our bills go unpaid because it is almost impossible to borrow money these times from any source. Knowing the loyalty and love that our pastors and church members have for our fatherless children, I feel confident that they will continue to make sacrifices that our orphanage work may not be crippled. I want to get across the idea to all our friends that their contributions for the support of our orphanage are economically spent and are sincerely appreciated.

\* \* \* \*

Saturday afternoon we drove down to Laurinburg to spend the night with friends to be ready for our service Sunday. I was pleasantly entertained in the home of Dr. and Mrs. John.

Rev. and Mrs. Marvin V. Self are doing fine work in this church. The people are appreciative of the constructive work they are doing. We enjoyed very much the pretty and impressive Mothers' Day program that was given by the children of the Sunday school. Our program was given to a very large congregation at 11 o'clock.

Sunday evening we were in Rev. W. L. Clegg's church at Maxton. Mr. Clegg was away for another service, so Dr. Reid assisted in our opening service. I enjoyed the hospitality of Mr. and Mrs. Frostich—was in their home for supper.

We had an enjoyable visit to both Laurinburg and Maxton.

Nellie B. Rives.

### IN A FRIENDLY SORT OF WAY

When a man ain't got a cent, and he's feeling kind of blue,  
An' the clouds hang dark an' heavy an' won't let the sun shine through,  
It's a great thing, O my brethren, for a feller just to lay  
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the teardrops start,  
An' you sort o' feel a flutter in the region of the heart.  
You can't look up and meet his eyes; you don't know what to say,  
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey and its gall,  
With its cares an' bitter crosses; but a good world, after all,  
An' a good God must have made it—leastways that's what I say,  
When a hand rests on my shoulder in a friendly sort o' way.

—James Whitcomb Riley.

One of the lady tourists to a western reservation was a human questionnaire, and at Inquiry No. 1000 even the long-suffering guide was losing his patience. "Oh, tell me," she cried, "who is that great tall Indian standing by himself over there?" "Madam," answered the weary guide, "that is Sitting Bull. He is on his vacation."

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## Sunday School Lesson

MAY 28

By F. B. Stockdale.

### Jesus and His Friends

Mark 13:33 to 14:9.

Golden Text—Ye are my friends, if ye do the things which I command you. —John 15:14.

"Our Friendship for Jesus" is our subject for today. This is set forth in two suggestive pictures, the first of which is wakefulness; the second, affectionate regard.

#### Wakefulness

In this first picture we have one word with two, if not three, different meanings. The apostles are admonished to "watch and pray." The word "watch" in this admonition points out a state of wakefulness that one cannot escape. It is the picture of one who wants to sleep but cannot; it is a case of insomnia. "Watch" is composed of two words, "hunt" and "sleep"; thus you have one who is awake because he cannot help himself. He is hunting what he cannot catch—is running after sleep.

This is to teach us that the Christian's attitude to his Lord is a native thing, something that is so vitally the matter with a man that he cannot help himself. It is a state of being from which the man cannot escape. It is certain that one's attitude to his Lord should be a state and not something that he attempts. It should be something that is the matter with the man and not something he is attempting in opposition to his disposition. His wakefulness should be native to him.

The watch, of verse 35, is another kind of wakefulness of one that is just coming out of sleep; he has been asleep so long that he is rested and so is waking up. It is the wakefulness of a rested man. He is ready to watch because he is in possession of all that nature can do for one as a preparation for the duty of watching. You could not have caught him at a better time, for he no longer is sleepy. He is beginning a new day. The watchfulness of the Christian is of one who is beginning over and ready to begin.

Watch, of verse 37, is the stronger of the two words enforced by an illustration. The apostles are represented as door keepers. In the temple, during the night, the captain of the guards made his rounds. At his approach the guards had to arise and salute him in a certain manner. When he was coming no one knew, and when the priest who had charge of the early temple service would arrive none could tell. Thus there is added to the idea of being awake the idea of alertness in the man who is awake.

This is the kind of awakeness that must characterize the apostles and is

the constant attitude of the Christian to his Lord—always to be ready for his coming and to do his bidding.

#### The Master Way

The words and illustration are enforced by the idea of the Lord's absence—not an absence that is to be, but now is. The revised version is nearer the idea, "It is as when a man sojourning in another country." He is already away; not arranging to go. However we apply this idea to the apostles, it is surely applicable so far as we are concerned. We have to do with an absent but expected Master. The end of the world, or the end of our stewardship, is the same thing so far as we are concerned. Ours is not the

object of its displeasure. Enemies, at all times, are ready to take advantage. They watch the changing circumstance and grasp the most favorable moment for the accomplishment of their purpose. "Not on the first day of the feast," say they. That would frustrate their purpose, probably running them into a more complicated state of things.

On the other side we are in a home in Bethany. We should expect this to be the home of Martha, Mary, and Lazarus. It is, however, the "house of Simon the leper." Friends are gathered on a festive occasion. Jesus is dining with Simon. The friends of Jesus are showing their friendship by having other friends meet their Friend Jesus. Beside the feast we have the "anointing." Who the woman was we are not certain. We know that her action is rooted in an unspoken love. The impulse that moves is not hid because the one driven is unknown. It is a great love expressed in an unusual way. She brings the costly ointment and wastes it by pouring on his head. To us it would be a delicate matter and an embarrassing matter. Jesus was neither ashamed nor embarrassed. He meets love, anywhere and at any time, with loving recognition of what it is and what it means.

Here we have a love, a friendship for Jesus that outrivals a feast; brings the most costly it can find, and never asks if it can afford what it brings; meets the adverse criticism of its own friends and the friends of Jesus; breaks through the conventional and immortalizes itself by so doing—a friendship that rises above the discussable and is understood only by the one who comes and him to whom she comes.

It has the Master's appreciation and commendation. As a reward he gives it a place beside himself and his gospel. He says it shall never be forgotten in the world of its manifestation, but shall endure as long as the story of his own love and sacrifice is told among men.

#### Questions for Discussion

1. What kind of wakefulness is called for?
2. What illustrations enforce the necessity of watching?
3. Is this a personal admonition?
4. What is said of the affectionate friendship for Jesus?
5. Why was it criticized?
6. Why does it keep the gospel company?

—Christian Advocate (Kansas City).

Sambo: "Chief, Ah needs protection! Ah done got a unanimous letter this mornin' which says: 'Niger, let mah chickens alone!'"

Chief of Police: "Why protection?"

Sambo: "Dat's all right, boss, but how does I know whose chickens I's to leave alone?"

"Tell me," said the teacher of her geography class, "what do we get from the sun?"

Willie put up his hand. "Freckles," said he.—Selected.

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problem of getting ready for his going, but of the uncertainty of his return.

Let it be noted that this is the form of personal relationship. It is not a question of the whole band of apostles, but is spoken to each one as though he were the only one concerned in the message. Each is to be ready for his unannounced coming at any time. It can, in no fair way, be twisted into a reference to what we have called "His second coming." It is his personal coming and a strictly individual matter.

#### The Affectionate Relationship

In the second incident our friendship for Jesus is set forth in a striking picture of affectionate regard. The picture gives us the outside and the inside of the house—outside are the priests and scribes incessantly seeking how they may take him by craft. Unfriendliness is always seeking to "steal a march" on



## WE LIVE IN A LARGER WORLD, AND IT HURTS US

Is there any doubt that this widespread human misery found in every land is due primarily to international policies, and perhaps other international unsettled problems?

Conditions may have been accentuated and may in the future be alleviated by and through domestic policies. But in a large and predominant degree this unspeakable tragedy now torturing countless millions of people day after day, month after month, and year after year is the legitimate and logical result of international policies; in other words, the logical result of political questions which interfere with the normal operation of economic laws.

Economic laws do not yield to the likes and dislikes of people nor do they accommodate themselves to the intrigues of frightened or embarrassed leaders.

If not obeyed, they administer swift and remorseless punishment to the culprits, even if the culprits be peoples and nations; and the pity of it is that the innocent may be included with the guilty.—Senator W. E. Borah.

### CHECKING UP EXPENDITURES

"I bought gasoline; I went to the show; I bought some new tubes for my old radio;

I bought some candy and peanuts, nut bars and ice cream.

While my salary lasted, life sure was a scream.

It takes careful planning to make money go round;

One's method of finance must always be sound.

With habits quite costly, it's real hard to save,

My wife spent 'ten bucks' on a permanent wave.

The church came round begging;

It sure made me sore—

If they'd let me alone, I'd give a lot more.

They have plenty of nerve; they forget all the past,

For I gave them a quarter the year before last."

Was that somebody you?—Selected.

### W. N. C. BOARD OF EDUCATION

(Continued from page 13)

ard class: Chadwick, Calvary, Duncan Memorial and Spencer Memorial. Five weeks of the time of the executive secretary has been given to Charlotte Methodists in the attempt actually to put on the unified program in the churches named above. If reports from the pastors are to be taken at face value more practical good was achieved for the churches immediately concerned in the standard classes conducted than in the large standard school. This in no way discounts the work of the school which was up to the usual high standard, but it does serve to emphasize the fact that what is needed in the small church situation is for the workers of the local church to get together as a homoge-

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neous body and study their own situation and to wrok out their own local problems.

### THE CHILDREN'S HOME

(Continued from page 16)

for by Paul J. Kilker's class at First church, Wadesboro, Blanche is claimed and clothed by the Epworth League at Morven, and Bernice is taken care of by the young ladies' class of Sedge Garden, a fine group of women living near Winston-Salem. The Maree children are fine girls and their friends are fine people.

### DILWORTH FRIENDS

We were honored last week by the presence of a fine group of women from Dilworth, Charlotte. These women were chauffeured over by Rev. C. M. Pickens and J. Lester Wolfe, pastor and superintendent of that fine group of people. In addition to bringing us gifts and good cheer, these fine women had the eight children clothed by various groups in Dilworth Sunday school to take luncheon with them. Some of these days we are going to present the picture of the eight children sponsored by our Dilworth friends, this being the largest number being clothed by any one church in the Western North Carolina conference.

### RAISE IT SOME

Rev. Van B. Harrison, while urging his people at Rock Spring Camp Ground recently to raise a liberal Children's Home offering before we left them, told this story. He said some years ago his wife became solicitous about his health and urged that he let up some. In discussing the matter in the presence of the family he suggested to his wife that since he had \$2,000 worth of life insurance he might be worth more to his family dead than alive. Whereupon a little white headed youngster arose from his seat and, seriously addressing his mother said, "Mother, don't you think that before dad goes he had better raise it a thousand?"

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## Charlotte District Conference

The 67th session of the Charlotte district conference convened at Wadesboro on May 16 at 9:30 a. m. After devotional services by the presiding elder, Rev. John W. Moore, the conference was organized. C. C. Herbert, Jr., was elected secretary and F. C. Smathers was appointed statistical secretary.

Bishop Mouzon was present at the conference. He spoke on the state of the church as a whole and told of his attendance on the meetings of the general boards in Nashville. The bishop declared that the spiritual state of the church is good, and that the financial prospects for the year ahead are bright, but that serious retrenchments are in progress. The bishop urged greater loyalty and devotion to the church, and the presiding elder led the conference in singing "I love thy kingdom, Lord."

It was announced that three charges of the Charlotte district have paid their conference claims in full for the year—Pineville, Wesley Heights, and Stanfield.

Connectional interests were presented: Mr. Woosley spoke on the Children's Home, Dr. Plyler on the Advocate, Dr. Turrentine on Greensboro College, Mr. Harbison on the Elkin Hospital, Dr. Peele on Duke University, Mr. Kirk on the Board of Christian Education, Mr. Pickens on Payne College.

At the preaching hour Rev. C. M. Pickens led a devotional service, and Bishop Mouzon preached a sermon on "Regeneration and Reconstruction of the Social Order," using as his text, John 3:3.

At the afternoon session a number of reports were read. E. A. Cole read the report of the board of lay activities, J. B. Ivey the report of the Golden Cross Society, Dr. J. W. Shackford the report on Christian education, Rev. H. C. Sprinkle the report on financial systems, Rev. W. C. Dutton the report on the spiritual state of the church, Rev. E. E. Snow the report of the committee on license, Rev. F. W. Kiker the report of the board of missions, Mrs. C. E. Wakefield the report of the woman's missionary work, Rev. J. E. Yountz the report on quarterly conference records.

In connection with the reading of the names of the charges in the Charlotte district which have not remitted Easter self-denial money to J. F. Rawls, treasurer of the board of missions, Bishop Mouzon spoke to the conference on "The Art of Being in Debt."

Two young men were licensed to preach: Henry C. Penninger and Wiley Jackson Huneycutt. Wiley Jackson Huneycutt was also recommended to the annual conference for admission on trial. A fund was raised to assist Earl Brewer, a local preacher, with his education at Emory University.

The following laymen were elected delegates to the ensuing annual conference: J. B. Ivey, E. A. Cole, Ray Shute, T. M. Short, W. J. Edwards, W. A. Yandle, L. L. Odom, W. B. Bost, M.

W. Evans, B. C. Gibson, J. A. Jones, I. M. Dotson, G. W. Goforth, A. B. Moore, J. Ray Kiker, Mrs. John Spencer, J. A. Bell, E. L. Mayhew, E. C. Griggs, J. M. Nivens, George E. Burns, T. J. Broom, J. W. Biggers, and Mrs. J. A. Shumate. Alternate delegates: Dr. A. M. Whisnant, H. W. Baucum, R. G. Belk, A. H. Wearn, D. C. Staten, J. W. Cameron, J. L. Little, W. M. Rose, E. R. Abernethy, and Mrs. M. L. Ham.

A resolution of thanks to Brother Clemmer, the pastor-host, and the good people of Wadesboro was read by Rev. J. O. Ervin and adopted by the conference.

On invitation of the pastor, Rev. R. F. Huneycutt, the conference voted to meet next year at Rural Trinity church.

The conference adjourned its one-day session with prayer by the presiding elder, C. C. Herbert, Jr., Sec.

### IS THE REVIVAL COMING OUTSIDE THE CHURCH?

The call of the times is for an emphasis on the challenge side of our religion. It is not wish-thinking nor yet pious optimism to see a great spiritual recrudescence.

That it is coming chiefly from secular quarters, that it is literally being forced upon us with travail, should not blind us to our opportunity.

The first sign of the times, writes Canon Raven, is for "unity." In all the realms of human relationship mankind has tried to live without it and to his anguish found out that he cannot. So warned a prophet of Nazareth.

It is not surprising to find a secular New York newspaper commenting editorially: "Whether we like it or not, the universal brotherhood which Jesus taught as a spiritual law is a basic economic law which nations in the modern world violate at their peril."—Joseph A. Titus.

### THE ROAD TO FAME

Respectfully dedicated to all high school boys and girls graduating in 1933.

The road to fame is straight and high. We learn by all the 'past, Yet all who work and truly try, May reach the goal at last.

It might not be that glaring fame Applauded by the throng, But it will be a noble name Untarnished by the wrong.

So if we render service to The lowly, who might need The service you and I can do, We surely shall succeed.

The Saviour who himself did give To set us truly free, Has said if you and I would live, "All come and follow Me."

—G. W. Fink.

## Distress After Meals

"After I eat a heavy meal, my food seems to sour and form gas," writes Mr. S. R. Williams, of Longview, Texas. "I find that by taking a pinch of Black-Draught after meals I do not have this trouble. I only take Black-Draught a few days at the time. I also take it for constipation which causes me to have a heavy, sluggish and tired feeling. This is followed by headache. I take a larger dose of Black-Draught for two or three nights and it stops this trouble."

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## Children's



## Storyland



### THE STORY OF A LITTLE SEED

Once upon a time there was a tall milkweed that stood in a fence corner at the edge of a large wood. As the summer advanced, the milkweed was covered with long green pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by ones. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Good-bye, dear mother, good-bye." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing admirably down at the long yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious fruit.

"And who are you?" she asked again.

### WHEN I PLANT A GARDEN

When daddy makes a garden,  
He plants such things as these:  
Potatoes, beans and carrots,  
And rows and rows of peas.  
He plants a lot of spinach,  
And common things like that;  
Some turnips for our rabbit  
And catnip for the cat.

Now, when I plant a garden,  
No common things you'll see;  
I'll raise dear little kittens  
On a pussy-willow tree.  
I'll plant a row of dogwood  
And raise puppies by the score,  
And chickens from the chickweed,  
Right by the henhouse door.

There'll be no end of foxes,  
For I'll plant fox-glove, too,  
And on the little cowslips,  
The tiny calves will moo.  
To scare thieves from my garden,  
Where the moon forgets to shine,  
There'll be ugly jack-o'-lanterns  
On a great, big pumpkin vine.

—Junior World.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray?" asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nesting in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches

and saw a little brown something, ugly shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn, and at the big splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—The King's Builders.

### THESE ARE THE WORLD'S TRUE HUMORISTS

The "University Correspondent" for some years has made its New Year issue a lively one with its collection of "howlers," and 1933 is no exception to the rule. We give below a selection:

"A constitutional monarchy is one in which the king never becomes ill.

"A prime minister is the oldest minister of any denomination.

"A republic is a place where nobody can do anything in private.

"James the First was a king of England. He was also the father of Zebedee's children.

"William Penn founded Pennsylvania for the Quakers.

"After a lesson on volcanoes, 'A volcano is something that forces its inside out. They are surmounted by a big hole at the top to do this.'

"The male inhabitants of Paris are called Parasites, and the female inhabitants are called Flames.

"Matrimony is a place where souls suffer for a time on account of their sins.

"An undergraduate is a person not up to the mark.

"A circle is a straight line drawn as curved as possible, with a dot in the middle.

"A centimeter is an insect with a hundred legs.

"Cereals are stories which last several weeks.

"A pacifist is a person who has been over the Pacific Ocean.

"Equinoxes are the people who live in Greenland.

"Broadcasting means boasting or taking things just for show."—Public Opinion.

It makes me feel bad to speak evil of a yellow dog and then find I was mistaken.—The Publisher.

## North Carolina Christian Advocate

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Fayetteville-Troy ..... May 25-26  
Mt. Airy-Jefferson ..... June 26-27

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

May	
Hillsboro, 11	28
Mason-Andrews, 3:30	28
Carrboro, 8	28
June	
Webb Avenue, 11	4
Durham, Ct., 11	11
Front Street, 8	11
Mebane, 11	18
Lakewood, 11	25
Cedar Grove, 3:30	25
July	
South Alamance, 11	2
Mt. Tirzah, 3	2
Duke Memorial, 11	2
Yanceyville	2
Person Ct., 11	9
Roxboro, 8	9
Tennit	12
Leasburg	13

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 712 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

May	
Gaies, Harrells, 11 and 2	26
North Gates, Parkers, 11 and 2	27
North Gates, Parkers, 11	28
Elizabeth City, First Church, 8	28
June	
City Road, 11	4
Pasquotank, Hall's Creek, 3	4
Smith Mills, Sharon, 11 and 2	10
Smith Mills, Sharon, 11	11
Morock, Ashbury, 3	11
Wanchese, 11	18
Manteo, 8	18
Edenton, 11	25
Hertford, 8	25

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
SECOND ROUND

May	
Jonesboro, Broadway, a.m.	27
Hemp, Pleasant Hill, afternoon	27
Roberts, p.m.	28
Piedmont, afternoon	28

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
SECOND ROUND

May	
Fremont, Black Creek, 11	28
Pikeville-Kim Street, Pikeville, 8	26
Mt. Olive-Clyde, 11	27
Mt. Olive Ct., Bethel	28

### RALEIGH DISTRICT

F. S. Lenoir, P.E., Raleigh, N. C.  
THIRD ROUND

May	
Erwin, 11	28
June	
Smithfield, 11	4
Princeton, 8	4
Selma, 11	11
Central, 8	11
Central, 8	11
Henderson, 11	18
Midvilleburg, Cokesbury, 3	18
Mt. Road, 8	18
Dunn, 8	21
Mamers, Mt. Ariel, 11	24

Lillington, Parker's Grove, 11	25
Epworth, 8	25
Four Oaks, Sanders Chapel, 11	2
Newton Grove, Ebenezer, 3	2
Person, 8	2
Louisburg, 8	2
Milbrook, Knightdale, 11	8
Tar River, Ebenezer, 11	9
Clayton, 8	9
Creswell, Bullock, 11	9
Oxford Ct., Herman, 11	16
Oxford, 8	16
Puquay, Cokesbury, 11	30
Erwin, 8	30

August

Edenton Street, 8	3
Franklin, 11	6
Coyne, 8	6
Cary-Apex, Apex, 8	6
Garner, Hollands, 11	12
Bailey, Simms, 11	13
Wendell, Zebulon, 8	13

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

May	
Warren, Bethlehem, 11	26
Warrenton, Warren Plains, 11	27
Weldon	28
Renoke Rapids, 7:30	28
June	
Garysburg, Oak Grove, 11	4
Conway, 8	4
Tarboro, 11	11
Endfield-Whitakers, Whitakers, 7:30	11
Pastors' School	18
Littleton, Bethel	18
Robersonville, Varnon, 3	25
Rosemary, Smith's, 11	30

June

Scotland Neck, Palmyra, 3	2
McKendree, 7:30	2
Kenly, Lucama, 11	9
Clarke Street, 7:30	9
Farmville, 7:30	12
Halifax, Ebenezer, 11	12
Northampton, Rehobeth, 3	16
South Rocky Mount, Battletown, 7:30	16
Neolina, Zion, 11	21
Rich Square, Bethel, 11	21
Seaboard, Sharon, 11	22
Nashville, 7:30	23
Rocky Mount, First Church	26
Spring, 11	26
Rocky Mount Ct., McTyeire, 3	30

August

Bethel	2
Warrenton, Macon, 11	6
Warren, Shady Grove, 3	6
Wilson	9
Weldon	13
Roanoke Rapids, 7:30	13
Elm City, Zion, 11	20
Stantonsburg, 7:30	20

### WILMINGTON DISTRICT

W. C. Martia, P.E., Wilmington, N. C.  
THIRD ROUND

May	
Chadbourn, Fair Bluff, 11	28
Whiteville, 7:30	28
June	
Trinity, 11	4
Burgaw, Watha, 3	4
Fifth Avenue, 8	4
Warsaw-Magnolia, Turkey, 11	4
Palcon-Kennansville, Friendship, 3	11
Pastors' School	18
Southport, 11	18
Shallotte, Shallotte, 3	25
Town Creek, Bethel, 7:30	25

July

Scott's Hill, Scott's Hill, 11	2
Elizabeth, Purdies, 11	9
St. Paul, Regan, 3	9
Lumberton Ct., Bladenboro, 7:30	9
Fairmont, Bluffs, 7:30	16
Lumberton, Chestnut Street, 7:30	16
Wallace-Rose Hill, Charity, 11	23
Epworth-Wesley, Federal Point, 3:30	23
Tabor, Lebanon, 11	30
Hallsboro, Shiloh, 3	30

August

Stedman, Cokesbury, 11	6
Roseboro, Andrews, 3	11
Grace, 8	7
Clinton, Salem, 11	20
Clinton, Keener, 3:30	20
Jacksonville-Richlands, Haw Branch, 11	27
Mayville-Polkville, 11	27
Swansboro, Queen Creek, 3:30	27

September

Carver's Creek, Bladen Springs, 11	3
Bladen, Beulah, 3	3

### Western North Carolina Conference

### ASHEVILLE DISTRICT

D. M. Litaker, P.E., Asheville, N. C.  
THIRD ROUND

May	
Rockingham, a.m.	28
Swannanoa, Bethlehem, 11	28
Shiloh, Shiloh, 8	28
June	
Troyon, 11	4
Flat Rock, Edney, 3	4
Hot Springs, Andrich, 11	11
Haywood Street, 8	11
Brevard, 11	18
Rosman, Lake Toxaway, 3	18
Waverly, 11	25
Weaverly Ct., P. G. 3	25

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## CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

## THIRD ROUND

Ansontville, Concord, 11	28
Morven, Shiloh, 3	28
Wadsworth, 8	28
June	
Marshall, Marshall, 11	4
Peachland, Fountain Hill, 3	4
Big Springs, 8	4
Prospect, Trinity, 11	18
Weddington, Hebron, 3	18
Belmont Park, 8	18
West Bethel, 8	18
Polkton, Mt. Vernon, 2:30	25
Wesley Heights, 8	25
July	
Thrift-Moore, Moores, 11	2
Hickory Grove, 8	2
Trinity-Derita, Trinity, 11	9
Homestead-Duncan, Homestead, 8	9
Mt. Park, 11	16
Stanfield, Stanfield, 3	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Leesville, Forestville, 11	23
Monroe, Central, 8	23
Brerard Street, 11	30
First Church, 8	30
August	
Pineville, Harrison, 11	6
Chadwick, 8	6

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

## THIRD ROUND

May	
Surge, 11	28
Dallas, Puerta, 3	28
Mount Holly, 7:30	28
June	
Pokville, Rehebeth, 11	3
Belwood, Double Shoals, 3	3
Bessemer City, 7:30	4
Goodsonville, 11	11
Belmont-Park Street, Park Street, 7:30	11
South Park, Bethel, 11 and 3	11
Cherryville Ct., Bethlehem, 11	18
Linnerville, First, 7:30	18
Crouse, Larders, 11	25
Lowell, South Point, 3	25
July	
Lovesville, New Hope, 11	1-2
Leahy Ct., Salem, 11	1-2
Laurie Street, 7:30	1-2
Stanley, Stanley, 11	9
Belmont, Main Street, 7:30	9
West End, 11	10
Park-Grace, Tate's, 8	16
Trinity, 7:30	16

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

## THIRD ROUND

May	
High Point, Main Street, 11	28
Carraway Memorial, Carraway Memorial, night	28
June	
Mt. Pleasant, Mt. Pleasant, 11	4
Glenwood, Glenwood, night	4
Beidsville, Central, 11	11
Beidsville Ct., Carmel, 3	11
Ruffin, Hickory Grove, night	11

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

## THIRD ROUND

August	
Eik Park, Banner Eik, 11	28
June	
Micaville, Dayton Bend, 11	4
Marion, First Church, night	5
Burke, Valdeuse, 11	11
Forest City, night	11
Marion Mills, East Marion, 11	18
Gilkey, Centennial, 3	18
Cross Mill, Pleasant Hill, 11	25
Old Fort, Ebenezer, 3	25
North Forest, North Morganton, night	25
July	
Morganton, First Church, 11	2
Glen Alpine, night	2
Henrietta, Alexander, 11	9
Cliffside-Avonclade, Cliffside, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Rosie, Salem, 3	23
Broad River, Kistler, 11	25
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30
June	
Morganton, First Church, Q.C., night	4
Rutherfordton, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Marion, Ct., Zion, 11	13
Table Rock, Arnes, 3	13
Burnsville, Concord, 3	20

## MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

## THIRD ROUND

May	
Ararat, Carter's, 11 (Saturday)	27
Mt. Airy Ct., Beulah, 11	27
Mt. Airy, Central, 8 (commencement sermon)	28
June	
Wilkesboro, Roaring River, 11	4
Moravian Falls, Adley, 3	4
North Wilkesboro, 8	4
Jefferson, Oron, 11	11
Warrenton, Clifton, 2	11
Creston, Creston, 4:30	11

Hetion, Baldwin, 3 (Saturday)	17
Laurel Springs, Chestnut Hill, 11	18
Sparta, Walnut Branch, 2:30	18
Bishop Mouzon in revival at Mt. Airy	18-25
July	
Madison, Dan Valley, 11	2
Stoneville-Mayodon, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	2
Rural Hall, Mt. Pleasant, 11	9
Kidvilleville, Macedonia, 11	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Wade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Spray, 8 (Saturday)	29
Leaksville, 11	30
Draper, 8	30
District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4 June 27.	

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

## THIRD ROUND

June	
New London, Bethel, 11	11
China Grove, night	11
Kannapolis, night	11
Albemarle Ct., Stony Hill, 11	18
Spencer, Central, night	18
Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
August	
East Spencer, Yadkin, night	25
Albemarle, Central, night	28
July	
Jarritte Quarry, Taber, 11	2
Woodleaf, Gay's Chapel, night	2
Coburn Memorial, night	5
Harmony, 11	9
Concord Ct., Olivet, night	9
Badin, night	12
Epcworth, 11	16
Salem, Taber, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## THIRD ROUND

May	
Granite Falls, 11	28
Hudson, Mt. Herman, 3	28
Highland-Rhoads, Rhoads, night	28
June	
Dudley Shoals, Cedar Valley, 11	4
Taylorsville, Marvin, 3	4
Mt. Zion, 11	11
Davidson, Huntersville, 3	11
Stony Point, 11	18
Hiddeville, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25
July	
Thoutman, 11	2
Shepherd-Rocky Mount, 3	2
Leola, First, 11	9
Leola Ct., Gamewell, 3	9
Whitwell, Harpers, night	9
Catawba, Concord, 11	16
Hall's Creek, Friendship, 3	16
Norwin, night	16
Cool Springs, Cool Springs, 11	23
Clinton, Snow Creek, 3	23
Statesville Ct., Midway, night	23
Statesville, Broad Street, 11	26
Elmwood, Ebenezer, 3	6
Hickory, Pine, 11	13

## WAYNESVILLE DISTRICT

Leonidas B. Hays, P.E., Waynesville, N. C.

## THIRD ROUND

May	
Robbinsville, 11	21
Byron City, 7:30	21
Macon Ct., 11	28
Franklin Ct., 3 or 7:30	28
June	
Welsher, 11	4
Byron City, 8	4
Andrews, 11	11
Robbinsville, 8	11
Glenville, Wolf Mountain, 8	18
Catawba, 8	18
Delwood, 11	25
District Conference, Iota, 8	25
Delegates to the district conference will be elected at all the above appointments.	

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## THIRD ROUND

June	
Grace, 11	28
Kannerville, Shady Grove, 3	28
Sedge Garden, Bunker Hill, 7:30	28
June	
Davie, Oak Grove, 11	3
Davidson, Centenary, 11	4
Welcome, Vernon, 7:30	4
Thomasville, Prospect, 11	10
Thomasville, Main Street, 11	11
Trinity, Johnston, 3	11
Green, 8	11
Eranger, Reeds, 11	18
Osburn, Shiloh, 7:30	18
Walkertown, 11	25
Forsyth, Marlin, 7:30	25

## NURSE REGAINS HER HEALTH

After Taking Five Bottles of Lydia E. Pinkham's Vegetable Compound



"I am a registered nurse. For three years I was too run-down to work. My condition improved wonderfully after taking five bottles of Lydia E. Pinkham's Vegetable Compound. It increased my appetite, quieted my nerves, improved my digestion and relieved sleeplessness. I am glad to tell any woman what a splendid medicine this is."—CLARA A. SABIN, 195 Amity St., Brooklyn, New York.

You can depend upon a medicine which has the written endorsement of more than half a million women.

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GOING: MAY 27-28-29

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TO POINTS IN SOUTHEAST  
—Also—

NEW YORK	\$13.60
PHILADELPHIA	10.35
ATLANTIC CITY	12.45
BALTIMORE	6.90
WASHINGTON	5.45

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You to get our prices before buying that country work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

Either get your life up to your professions or your professions down to your life.

## ✧ IN MEMORIAM ✧

**MITCHELL**—Cephas Lafayette Mitchell passed away Tuesday morning, May 9, 1933, at his home, a short distance north of Taylorsville. He was 72 years of age. Mr. Mitchell had been in bad health for more than a year, and was seriously ill for about a month prior to his death. He was calm and patient in his suffering. He accepted Christ and joined the Rocky Springs Methodist church at an early age. He did not want to leave his loved ones, but stated that he was prepared to meet his Lord. He was the husband of Cora Mays Mitchell, and a son of the late Jim and Adaline Mitchell. He was a very honest and upright man, and loved and respected by all who knew him. He is survived by his wife, one daughter, Eunice; two sisters, Mrs. Addison Sharpe and Miss Harnet Mitchell, both of this county; and two brothers, Daniel and Mark of Arkansas. Funeral services were conducted at the Rocky Springs Methodist church by Rev. R. L. Young, assisted by Rev. J. G. Winkler and Rev. C. S. Washam, Wednesday afternoon at 2:30. R. L. Young, Pastor.

### RESOLUTIONS OF RESPECT

On the 25th of February, 1933, Miss Janie Brown, the oldest charter member of the missionary society of Edenton Street M. E. church, passed to her eternal reward—traveling through the twilight into the perfect day.

She was in her 86th year and had lived a life of consecration to her Lord and his service, working continuously in whatever place she might serve. Her life so beautiful and true stirs our hearts to thankfulness that she was permitted to spend so many years on earth and may we strive in the coming years, as we go about our Master's business, to keep ever before us visions of her life given for his cause.

"And I heard a voice from heaven saying, 'Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'" Therefore be it resolved:

First, That we, the members of South Group, of which she was a member, realize that in her passing we have lost one of our most loyal and devoted members, we deplore the loss of our comrade, but we do not doubt God's love and wisdom. Second, That we pray our Father's richest blessings on those of her loved ones who are left, and may the memory of her firm convictions of right be a benediction inspiring them to greater loyalty and service.

Third, That a copy of these resolutions be recorded in our minutes, a copy be sent to the family and a copy be sent to the North Carolina Christian Advocate.

Mrs. Ernest Bain.

Mrs. T. E. Green.

Mrs. Mattie E. Gardner.

### IN MEMORIAM

The subject of this little sketch of appreciation, Mrs. Della Stevens Crowell, wife of M. E. Crowell, is well known to many of our First church members. She lived in Charlotte for 25 or 30 years, a member of Tryon Street church, then of First church. Her home in recent years was at Newell, N. C.

She was a quiet, unobtrusive Christian character, always faithful to her family, her friends and to her church. The writer has known her for many years. My husband, M. H. Hoyle, was her pastor several different times. The home of Brother and Sister Crowell was a quiet

Christian one, and was always a haven of rest to the tired Methodist preacher. We knew each other when our children were tiny tots, and our friendship has lasted through the years. I felt a personal loss when I heard my friend had preceded me to the better land. And I would place a wreath of immortelles around the memory of my friend as a symbol of our lasting friendship. She leaves behind her five stalwart sons and two daughters, Mrs. Charles Price and Miss Elizabeth Crowell, with 12 or more grandchildren with whom we mourn in their sad bereavement. God grant that we, her friends, with her loved ones, may so live as to meet her in the great beyond, where there will be no sad farewells.

Mrs. M. H. Hoyle.

Be it resolved, that we file a copy of this appreciation in the secretary's book and that a copy be sent to the family of Mrs. Crowell.

Woman's Missionary Society,  
First Methodist Church, Charlotte.

### IN MEMORIAM

Today we pause for a few moments to honor our deceased brother, William F. Harper. It seems to those of us that knew him that only yesterday he was with us, but to our great sorrow we realize that he has gone to that land from whose borne no traveler returns. In the words of that great Southern general, Stonewall Jackson, he has crossed over the river to rest under the shade of the trees.

Had Mr. Harper lived until next October 20 he would have been 64 years old. Some of us have known him a long time, but even those who have known him for a short time realized that in him were all the sterling characteristics of a Christian gentleman. He was reserved in his way and made no attempt at show. No trumpets proclaimed his deeds, but his heart and hands acted in response to the noble impulses within, and his life was spent going about doing good and serving his God. This God whom he served so faithfully and diligently we are certain will rest him.

We shall miss him—miss his genial smile, his hearty handshake, his wise counsel and advice. His life and character should be an example for us all. He never accused any person wrongfully; he never caused any heart to be saddened on account of a gossiping tongue. His motto was to build up rather than tear down.

May we hope that our own younger generation will produce men and women as careful, conscientious, able and kind. If all of us could see our duty towards God and our fellowman as Mr. Harper did, this would be a much better world to live in. His last prayer, was a prayer that his Master spare him a while longer, not for any financial or worldly gain or that he was afraid of death, but that he might serve him a while longer. His life was consecrated to the service of his God and his family. To his bereaved ones we can only offer our deepest and sincerest sympathy, but at the same time we can assure them that he has gone to that great God whom he served so well and loved.

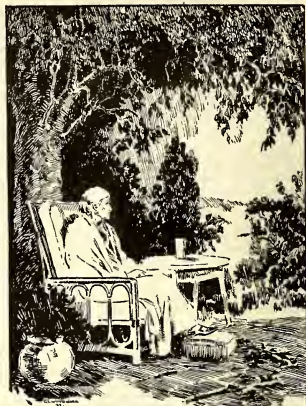
The supreme achievement of all of us is to live well, to die well, and to look death in the face with the same courage and faith as did the Master.

To a life such as Mr. Harper's, the poem of our beloved Kipling is most appropriate:

"And only the Master shall praise us, and only the Master shall blame, And no one shall work for money, and no one shall work for gain,

But each for the joy of working, and each, in his separate star, Shall draw the thing as he sees it, for the God of things as they are."

Dr. R. C. Smith,  
Mrs. R. C. McCotter,  
J. S. Richmond.



## "The Leaves of Life Keep Falling— one by one"

**E**ACH leaf that flourishes on the tree of life falls to the earth at its appointed hour, mingling its dust with the dust from which it sprang and leaving a void that nothing else can fill.

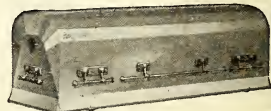
At the hour of parting the sensibilities of the human heart recoil from the crude methods of the past and demand the sustaining assurance of protection for that which is laid away. In response to this demand the leading funeral directors everywhere now provide the enduring sanctuary of the

## GALION CRYPTORIUM

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The Cryptorium supersedes all temporary receptacles for the interment of casket and contents. No external agency of change can force entry to its inner chamber. The humid warmth of summer rains and the ice-locked grip of winter are powerless against its non-porous, rust resisting metal walls. In the impregnable chamber of the Cryptorium casket and contents repose unaltered by external causes long after the normal life of those who provide it for their dead.

The design of the Cryptorium is in harmony with the modern trend in casket architecture. Its appointments are masterpieces of classic purity. Its range of colors and finishes is practically unlimited. Yet Cryptorium protection adds but little to the cost of mortuary service. Some models are priced as low as \$100, f.o.b., Galion, Ohio.



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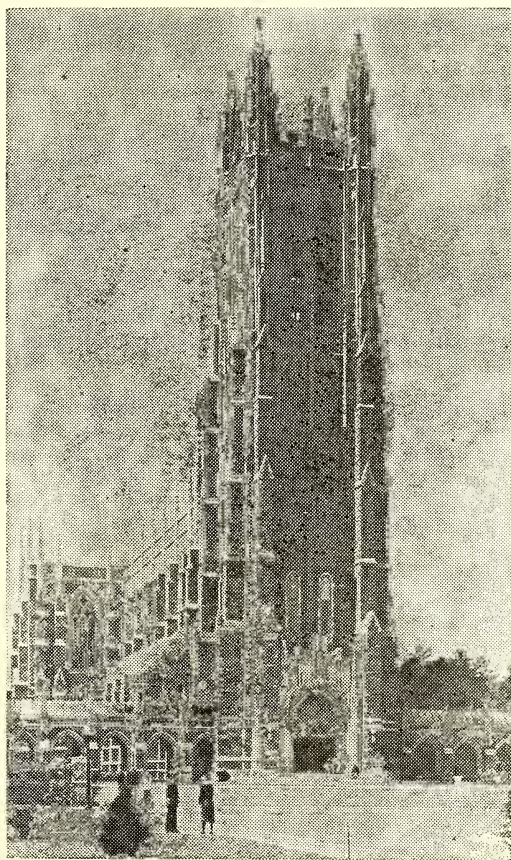


# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JUNE 1, 19

Number 22



The Duke Chapel, where the Baccalaureate Address will be delivered by President W. P. Few, LL.D., Sunday evening, June 4, and the Baccalaureate Sermon by Reverend Merton S. Rice, D.D., Tuesday, June 6, at 11 a. m.

## AN INTERESTING EXPERIENCE

By Forney Hutchinson.

Learning some weeks ago that Mr. T. V. Soong, minister of finance of China, would be in the city along with other official representatives of the nations for conference with our President, and knowing him to be a member of the Southern Methodist Church in China, I wrote inviting him to attend the services of our church and allow us to show him any possible courtesies while he was in the city. Mr. Daniel C. Roper, Secretary of Commerce, and a steward in our church, meeting him officially, also invited him to attend the church and have luncheon in his home after the morning service. Mr. Soong gladly accepted the invitation and was with us at the morning service on Mother's Day. At the close of the service I invited him forward, introduced him to the congregation and asked him for a word of greeting from the church in China. In a very fine way he spoke briefly but beautifully concerning the influence on his life of his own Christian mother and the Southern Methodist Church in China. Helen Lee, a little Chinese girl whom I had received into the church by baptism on Easter Sunday, and who has grown up in our Sunday school and was sitting on the front seat, at my suggestion came forward and gave her great fellow-countryman the right hand of fellowship on behalf of our congregation. It was an inspiring and touching scene.

It was my pleasure to lunch in the Roper home after the service along with Mr. Soong and Mr. Sze, the Chinese minister, and other friends. Altogether it was a very inspiring experience and I felt that if all the money we had spent and the work we had done in China had done nothing more than win the Soong family to the Christian faith, both had been well expended. In other words, on behalf of the Southern Methodist Church, I sat behind Mr. Soong and clipped coupons while he testified. Personally, I more than got my money's worth.

I thought this story might be of interest to the whole church. China is resting today under a great shadow. I believe she will have the prayers and sympathy of our own great nation in the struggle she is making.—Southwestern Christian Advocate.

## RELIGION AND NATIONAL SECURITY

The decline in political virtue has sprung from the decay of popular morality. The withering of religious conviction has brought forth political wastefulness and corruption, and it seems that "the people wish it so." Modish vice has tended to laugh obsolete virtue out of countenance.

The history of all mankind teaches that the forms and forces of spiritual life take their rise in the religion of the people.

National life is feeble or strong according as the faith of the people is faint or vigorous. The fruitful periods of a nation's history are those during which religion is flourishing, and periods of religious declension are marked by the withering of all social and political vitality. Literature and art have no such vital relation to political institutions. They may flourish without invigorating national life and fail without enfeebling it. They have often attained to their highest development during periods of national decay, and some of their finest forms have sprung up amid political ruins. But such is not the case with religion. When it withers the state wanes. When

faith begins to perish, all things else begin to die, as if the dew of heaven had been denied or the former and the latter rain had been withheld.

It must be so. The deepest and most influential thing in the life of any people is its religion, and its customs and codes must inevitably be colored and controlled by its moral convictions. Atheism breeds anarchy as like begets like, and in all the gradations of civil government, from the lowest absolutism to the highest types of free institutions, the character of the political system is exactly determined by the faith that underlies it.

Our nation was founded by faith, and it will perish by faithlessness unless we have at an early day a revival of religion as wide as the continent and as deep as the inmost motives of the human heart.—Bishop Warren A. Candler, in Wesleyan Advocate.

## RALEIGH DISTRICT AT METHODIST ORPHANAGE

The pastors of the Raleigh district held their quarterly meeting at the Methodist Orphanage Monday of this week. These are occasions for reports, inspiration and fellowship.

Following the most appropriate devotional hour, led by Rev. C. W. Robbins, Rev. J. J. Boon reviewed "The Preacher and His Missionary Message," by Cory; and Rev. E. C. Few, "The Present Day Summons," by Mott. These brethren had made careful preparation—they quickened the intellect and stirred the emotions. M. T. Plyler gave an informal talk on "A Preacher and His Reading."

Reports, plans and efforts for mutual helpfulness were interspersed during the morning. Whether holding a district conference or leading a meeting of his preachers, F. S. Love runs with his headlight up and knows where he is going. High praise is this for any leader.

The program by the children closed the day. With the assembly in the dining room, where more than forty enjoyed the lunch served by the fine crew in the Orphanage dining room, the climax came.

The dozen or more from the parsonage homes gave the proper flavor to the day. These wives of the preachers count most at every turn. Their presence was much appreciated. All were fully mindful of the courtesy shown by Rev. A. S. Barnes.

Our congratulations to all concerned! The elder, the pastors, the "wives" and the orphanage crew have every reason to count the day a howling success.

## LAYMAN'S DAY JUNE 11

Sunday, June 11, has been designated as Layman's Day throughout our entire Southern Church. I hope that every preacher and charge lay leader will see to it that this day is fittingly observed. Specially suggestive programs are in the hands of your district lay leader. Should this date not suit appoint another day. Please do not overlook the special layman's service.

James E. Lambeth,  
Conference Lay Leader.

Sanctification does not mean the repudiation of life, but its consecration. And the consecration of life means just that unity of purpose that can only come when the center of gravity of our lives is outside ourselves.—Bishop Masterman.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

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ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, JUNE 1, 1933

Number 22

Rudyard Kipling is our poet laureate because he has put words in our mouths as we stand barefooted and speechless while Miss Perkins points scornfully at poor Southerners' bare feet. Listen to Kipling:

"The poor benighted Hindoo—  
He does the best he kin do,  
He sticks to his caste  
From first to last  
And for pants he 'makes his skin do.'"

Dean Justin Miller was most happy and helpful in his address at Greensboro College commencement. Not often does a graduating class hear an utterance of this nature. No reporter can do justice to such a speech as that so full of wisdom and replete with practical suggestions—but not replete with the thoughts of other men. He would have them think and choose for themselves.

The present efforts of the supporters of the liquor trade in all its efforts is to make all its phases respectable—make the man who sells as honorable as any one else. This is seen in connection with beer right here in North Carolina. In England the effort is on to improve the houses. "First entice the young people in for a simple supper dish," as the social workers declare, "and soon they become cocktail drinkers at bars cleverly contrived to catch them."

"The less a man has to say, the louder he says it." "I don't despise wealth, I don't look down on poverty." These are samples of the many epigrams that President W. P. Few flung broadcast, like so many pearls, last Sunday afternoon when delivering the baccalaureate address at Bennett College, Greensboro, N. C. That address freighted with wisdom and glittering with keen observations, was heard by an audience that jammed the auditorium and overflowed round about on the campus. The Bennett audience was delighted with the message of Duke University's president.

That first shot the other day by the United States Senate may have been intended for a single bird, but it certainly flushed a whole covey. And what big birds they were! There were no tomtits, but of every other name and order there was no shortage. Even the friends of the "deer pepul" are among those Wall Street birds.

The Greensboro people began Wednesday morning of this week to receive their mail from the new \$900,000 postoffice. This new federal building is to be, also, the court house for the middle district of North Carolina. It is a handsome, commodious structure, favorably and centrally located and fronts on three streets. This new postoffice is within half a block of the home of the North Carolina Christian Advocate and we will find it a great convenience to have the postoffice near at hand as most of our business is done by mail. The change of location of the city postoffice will eventually enhance the value of the Advocate property, as the flow of business will be about the new center. Greensboro now has the largest and costliest postoffice building in the state.

"Hats off to the past; coats off to the future," is an epigram laden with suggestion. Respect and even reverence belong unto our fathers. To appreciate the good things of the past is an unfailing sign of sound judgment. For the present is a product of the past. But whenever a man becomes satisfied with things as they are and content with the records of past attainments, his proper dwelling place is among the tombs. And the Christ is not there. For he is risen. Ye need not seek the living among the dead. Our faith, the religion of the followers of the risen Christ, is mightily concerned about the future. "This one thing I do," declares Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

## The Senate and Barefooted Southerners— Senator Bailey to the Bat

**SENATOR WILLIAM JOSIAH BAILEY** of North Carolina scored a batting average of 1000 in the United States Senate, Thursday, May 25. Miss Perkins of President Roosevelt's cabinet pitched the first ball. Here are the contents of that first ball which was manufactured in New York a few days before:

"As an example, Miss Perkins cited the South as a market for shoes, saying those of you who have lived all your lives in communities where the wearing of shoes is a commonplace, have, perhaps, forgotten how important and significant a social contribution are shoes? When you realize that the whole south of this country is an untapped market for shoes, you realize we haven't yet reached the end of the social benefits and the social good that may come from the further development of the mass production system on a basis of the consuming power of the South which will make possible the universal use of shoes." (Laughter).

"A social revolution will take place if you put shoes on the people of the South." (Laughter).

Senator Bailey with the very first swing of his Babe Ruth bat registered a "home."

"Why, Mr. President," declared the senator, "even the mules in the South wear shoes."

Then the Tar Heel senator recalled that as a boy he went barefooted and all the boys he knew went barefooted and that the Easter clamor was not for eggs, but it was a cry for permission to go barefooted. So he decided to look up the records and search into statistics to see if all the men and women and boys and girls of the South do really go without shoes.

Senator Bailey then gave the dignified senators of the United States of America the following information:

"Sales of shoes and other footwear for the year 1929, North Carolina \$22,225,491 for shoes, and a population of 3,170,000, which is \$7 for every man, woman and child that year for shoes. Well, if shoes will make a social revolution, then we already have had one in North Carolina, and did not know it.

"South Carolina spent for shoes \$9,315,797; population 1,738,000, or \$5 per capita.

"The secretary of labor comes from New York state. We have for shoes in New York \$175,062,000 in the same year, against a population of 12,588,000, which is \$14 per capita, against the Southern average of \$8, and when we recall that we have the long summers, and that, as the distinguished senator from Virginia has said, it is rather a shame in the South for a white boy or a negro boy, or even a white girl or a negro girl, in the lesser years, to wear shoes in the summer months, when they gather around their parents about the first of April and beg them to let them take off their shoes, and not put them on again until about the first of October or November, or even December—when we consider our long season, when

we consider our favored clime, I undertake to say that the South is today expending as much for shoes as are the people of New York, per capita.

## The Black Robed Throng

**BY** MULTIPLIED thousands the college and high school graduates, arrayed in cap and gown, are being handed diplomas during these commencement days. That is a great army arrayed in black, even as the one John on Patmos saw robed in white, which no man could number.

The multitudes that John saw had already come through great tribulations. The multitudes of 1933 that march across college and high school platforms are headed toward the hard facts of life.

What are they going to do with the future? Or to put the question otherwise, what is the future going to do with these young men and young women?

The commencement orators are giving these graduates about the same advice in 1933 as they did in 1928, or in 1914, or anywhere back in the history of our nation. And in the great essentials life is the same. What are these graduates going to do with their racial and national heritage? What are they going to make out of their lives?

## Are We to Have Genuine Revivals?

**T**HE revival season comes on apace. Are these special efforts to count in all that makes for the coming of the kingdom? In most places we do not need any more people in the churches until those who are there count for more. Why add to the number of lifeless nobodies and bring children into an atmosphere in which there can not be continued life and growth? A united effort for a solid year to make fresh and vigorous and aggressive the churches we have would enable thousands to catch step with those who are marching to Zion. Forward! march! would be the order.

We would not indicate a desire for the few dear, devoted, loyal saints in every church to be made to endure fierce tirades against the worldly and sinful members of the church who are not present. Rather we would that these favored few should be used in wisely devised and zealous efforts to reach the ungodly and lifeless mass which needs to be brought to the bar of conscience and made to get a new vision of godly living. Yes, there must be crusades; there must be agonizing prayer and heroic ef-



forts not found in the ordinary revival; there must be prophets with fire in their bones and judgments on the tongue; and there must be preachers who can puncture the sham of ritual and pour judgments upon the ungodly at ease in Zion. Men so conscious of God that they fear not the face of any man will get a hearing.

With most of our people prayer is an act of memory and religious experience is a record of the past. Our religion needs to be brought up to date and our churches constrained to face the sins of this present hour.

"Now is the day of salvation," was the cry of the old preachers and the call for repentance referred to the sins and meanness of the crowd before them.

Dear brother, you with the vows of God upon you, there are sinners before you in every group you face, and every heart and home in your community is good missionary territory. The fallow ground needs to be broken up and the seeds sown made to germinate for the harvest. Let there be repentance and love and service that we may follow on to know the Lord in all the richness and fullness and perfection of his being. Then we can say to others, "Come thou with us and we will do thee good."



### To What Church Did He Go?

**MR. J. M. ROWLAND**, editor of the Richmond Christian Advocate, in writing of the Religious Press Conference recently held in Washington, D. C., says:

One of the main features of the conference was an address by Secretary H. A. Wallace of the President's Cabinet. He was advertised to speak on The Obligation of the Church Press in Shaping Opinion on Public Questions. A peculiar and unexpected joke crept into the meeting. Secretary Wallace had been put forward as a Presbyterian and was so classed in all lists sent out. The Presbyterians were sponsoring him and backing him and Dr. McCartney "scotched" for him at this meeting. And, lo! and behold, it turned out the Secretary was not a Presbyterian at all. He started out by telling us he became peeved with the church a short time ago on account of its attitude on these public questions and he left the Presbyterian church and went to a church, "Where the sermons did not interfere with the religious atmosphere."

As to whether the joke is on the Secretary, the Presbyterians or the church to which he went, we leave the readers to decide.

We are particularly interested to know the name of the church in which the Secretary of Agriculture put his membership because "The sermons did not interfere with the religious atmosphere."

### The United Dry Forces of North Carolina

**ON** May 27, 1908, there was an ever memorable election in North Carolina when statewide prohibition for North Carolina won by a majority of 44,196. That was before the women were allowed to vote. Now after twenty-five years on May 25, 1933, a group of dry leaders met in Raleigh to begin plans for a campaign to retain the 18th Amendment in the constitution of the United States.

This meeting, which is destined to become historic, was held in a room of the Raleigh Y. M. C. A. There was not much talk, but with quiet and confidence the group began the task of setting up an organization of the dry forces of North Carolina for the one purpose of winning a great victory on November 7 of this year. Seasoned political leaders were present and others will join these at future meetings. The plan is to organize every county and township in the entire state and to direct the campaign upon the order of the eminently successful campaign of twenty-five years ago.

Dr. William Louis Poteat, president emeritus of Wake Forest College, was unanimously elected president of the organization, which will fight as the North Carolina unit of the United Dry Forces.

Present at the meeting were such staunch prohibitionists as Zeb V. Turlington of Mooresville, who wrote the enforcement act into North Carolina's dry laws; Mrs. W. B. Lindsay of Charlotte, president of the W. C. T. U.; George J. Burnett of Greensboro, superintendent of the Anti-Saloon League; J. S. Farmer of Raleigh, editor of the Biblical Recorder; A. W. Plyler of Greensboro, editor of the Christian Advocate; Mrs. J. M. Hobgood of Farmville, past president of the North Carolina Federation of Women's Clubs.

This Raleigh meeting was but the beginning of a campaign such as North Carolina has never known before, not even in that stirring and eminently successful crusade for temperance and sobriety in 1908. For seasoned political campaigners will be in charge and the watch word will be no backward steps for North Carolina. It is not simply a question of liquor or no liquor, but it is a question whether we are going to substitute still houses for school houses and breweries for cotton mills.

The approaching hot months will be devoted to perfecting the organization and the campaign will begin in earnest probably about September the first.



# People and Things



The Rev. J. E. B. Houser and Mrs. Houser announce the birth on May 23, 1933 (of a daughter, Pantha Vashti; weight 11½ pounds, height 22½ inches. Mother and daughter are both doing well.

Rev. P. O. Lee is discussing at Rose Hill "How to Regain Your Prosperity." The sermon subjects are: (1) "Have You Lost?" (2) "How to Take Advantage of Your Loss"; (3) "How to Prosper."

Asbury College at Wilmore, Kentucky, is offering for the school year 1933-34 scholarships of \$100 each to the two students of highest scholastic standing in the 1933 graduating class of any accredited high school.

"We recently closed a very fine meeting at Bethel, Morganton circuit. Brother John Cline of the Thomasville circuit did the preaching. There was a large number of professions and reclamations. Ten have already joined our church and there will be others."—Rev. H. M. Wellman.

"Home coming day will be observed at Queen's Creek church, Swansboro charge, on the fourth Sunday in June. This occasion is held annually and we extend a cordial invitation to all former pastors and former members to be with us this year on the date named."—S. S. Ellington, P. C.

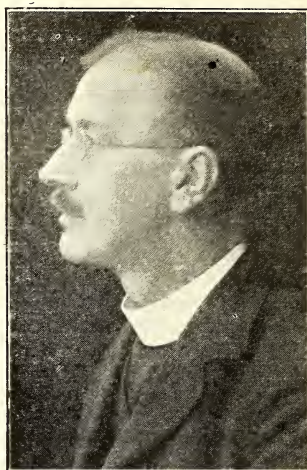
"On the Sparta charge we now have an Epworth League in each of the six churches on the charge. I am not proud, but very proud of the fine work being done by the young people on the charge. We do not just have the organization, but we have six working leagues."—Pastor.

Almost everywhere in the world the foreigner is no longer looked at with amused and sympathetic curiosity; everyone looks at him not as a possible friend, but as a possible competitor. Such a state of mind is bound to change if the world is to avoid dangerous clashes.—Paul Claudel, French ambassador to the United States.

"Our annual meeting came to a close Sunday night at Riverside union church. The Christians of the community were uplifted. Many came from adjoining neighborhoods and gave us loyal support. Forty persons were reclaimed and converted. Several will be added to the two churches. Rev. Thomas Erwin, a Baptist minister, assisted with the preaching."—G. F. Houck.

Religion heretofore has demonstrated its power—or sought to—in the victorious contentment of doing without. It has not so far been notably successful in empowering the devout to "do with." This, we believe, to be even a greater test than the other. We are inclined to think that the true solution of our problem lies in a certain mastery of the world rather than alienation from it. This alienation we take to be on certain levels impossible.—Gaius Glenn Atkins.

On a recent Sunday in Dunn one pleasure trooped close on the heels of another. Fellowship with Rev. C. B. Culbreth and the opportunity to fill his pulpit, a little time with Mr. O. J. Peterson, editor of The State's Voice and noble citizen of this state, and the dinner hour in the home of Mrs. J. W. Whitehead, with all those fine young people, were enough experiences in two hours to make memorable the day. Of many other fine citizens of Dunn and of the work of our Methodism we would like to write, but this must go over.



DR. JAMES MOFFATT

Eminent Scotch Translator of the Holy Scriptures, will teach in the Pastors' School at Duke, June 12-23.

"We have just closed a splendid ten-day revival in the Carthage Methodist church with far-reaching and deepening results. Eleven joined the church on profession of faith and 12 little children were baptized. The pastor did the preaching and had fine co-operative support by the churches of the community."—J. A. Dailey.

Mr. R. E. Ward, Jr., son of Rev. and Mrs. R. E. Ward of Mt. Airy, was made president of the Tar Heel Club in Wofford College. Mr. Ward has been secretary of the club and is also secretary of his literary society. He is a college marshal and a member of Carlisle Hall executive committee. He has been elected to one of the senior class offices for the coming year, censor of the literary society, and associate editor of the college paper.

Some years ago a boy, Zensky Hinohara of Japan, entered Trinity College without money and with only one friend at the college to begin with. He graduated four years later as a result of hard work on his part and with the financial assistance given him by preachers and laymen throughout the state. He returned to Japan, where he has become one of our most influential preachers, teacher, and leader, second to none in the Japan Western Methodist conference. His first attempt to deliver an address in English was in our church at Louisburg. Four years ago his oldest daughter, Emi, alighted from a train at the station in Greensboro and in a few minutes was knocking at the door of the home of Mr. and Mrs. J. W. Long, 527 Highland Avenue. She, too, was without money and unable to speak and understand English except in the most fragmentary way. This week Emi graduates in high favor from Greensboro College, and it is hoped that sufficient funds will shortly be in hand to return her to her homeland, where she will, as a teacher and leader of music, win many to Christ, noble living and service. Look into her face on another page and lend aid for her return home.



"Brother A. M. Williams had a birthday on May 6; I have a birthday June 22. We plan a birthday program for June 8, to be rendered at the parsonage in Pittsboro. Every member of the charge and all of Pittsboro invited to be present and every church to furnish a choir for the occasion; every family to bring a basket filled with ham, chicken, biscuits and accessories to match. Brother Dailey to be with us. Come one, come all with the necessities of life—June 8, 10 a. m. to 4 p. m."—M. C. Ellerbe, Pastor.

Take the map of the state and look for yourself. Drop a line from Mount Airy southward through Charlotte. Then move about a hundred miles eastward and draw another through Durham and Laurinburg. Between these two lines and the Virginia and South Carolina state lines not a single member of this powerful school commission resides. From South Carolina to Virginia in this belt is approximately 120 miles by bee line. The average distance between the north and south lines setting off this memberless territory is over 100 miles. These 12,000 square miles, including one-fourth of the state's counties and more than a third of its population, produce around one-half of its annual output of wealth. It is an area that should not have been ignored even by accident.—The Dispatch (Lexington).

"Mount Zion home coming day was celebrated last Sunday. People came from far and near to this grand old church, which will soon celebrate its 100th anniversary. The vast crowd overflowed the church and filled the spacious grounds, yet all who came were able to hear the messages and the music of the day, for the church in anticipation of a record-breaking attendance had installed amplifiers on the church grounds and in the church. Dr. E. N. Orr of Charlotte brought the message of the morning, and a great meeting it was. Church choirs, quartettes, etc., from contiguous communities furnished the music for the morning and afternoon services. Dinner on the grounds was a feature of the program, and such a dinner as one rarely sees was on hand. Mount Zion church, old in years and rich in heritage, is a landmark in the section of the state where it is located—at Cornelius. Home coming day in May and memorial day in August have grown in favor with the people until they have reached really gigantic proportions. It is a never ceasing wonder to see the people come in ever increasing numbers to these major celebrations, and Mount Zion church with her 900 members is a most gracious host on these occasions."—W. Arthur Barber, Pastor.

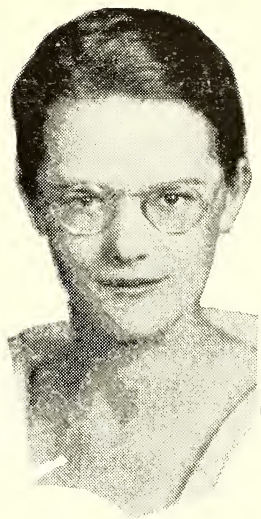
### THE GREENSBORO DISTRICT CONFERENCE

The conference met at Ramseur May 23-24 and gave the greater part of two days to the affairs of the occasion while Ramseur fed the folks and otherwise treated them the best possible. Perhaps the good treatment was responsible for the unwillingness of the people to hurry away.

W. A. Newell, the presiding elder, had quite a retinue of present day living elders looking on and five ex-elders, members of the conference. With these applied ends of the episcopacy ready to assist in case of emergency Newell was well hedged about with helpers.

The local preachers were given a large part of the first afternoon to tell about their work and these brethren seemed to enjoy it very much.

The reports of the young men from Duke and the other young pastors of the district was an interesting feature of the first morning. These pastors are alert to



MISS BAILEY WEBB  
Of Oxford, N. C., who won highest honors in  
Class of 1933 at Greensboro College

their duties as under shepherds of the flock of Christ and their ethical sense is acute as related to the great moral questions of the day. They have not yet, and we trust never will part company with their ideals.

Dr. G. T. Rowe at 11 o'clock the first day delivered an instructive and appreciated sermon upon the art of getting along with folks. His observations at this point were both keen and interesting.

The pastors through A. C. Waggoner presented the presiding elder a watch. It is a good timekeeper, but there was no implications that Newell should time his sermons. That applies to some elders but not to this one.

### LEADERSHIP SCHOOLS AT JUNALUSKA

The leadership schools to be offered this year at Lake Junaluska under the auspices of the General Board of Christian Education at Nashville, are offering courses of special interest to leaders of all the churches in our conference.

The Young People's Leadership Conference will be held August 3-15. The General Board of Missions is co-operating in this conference. Courses will be conducted both in the educational building and in the mission building. There are to be courses for young people 16-23, for adult leaders of young people, and missionary workers. Bishop Kern will lead chapel services for a few days and will deliver several platform addresses. Among others who will speak during the conference will be Dr. Wm. F. Quillian, Walter Townner, J. Fisher Simpson, of the general board, and Dr. H. Shelton Smith of Duke University; John Irwin of Chicago, associated with the department of missionary education of the Methodist Episcopal Church; J. Marvin Culbreth of Durham, and others of equal note and ability.

The regular leadership school will be held August 16-30. I am calling upon the presiding elders, with all members of the district staff, to give consideration to the importance of the leadership school this year at the Lake. A special course on "Christian Education in the District," to be conducted by Rev. O. W. Moerner, will be offered for the benefit of conference and district officers. This is the first time that members of the district staff have had opportunity to study their district under the leadership of general staff officers. We are offering twelve other courses of interest to leaders covering a large section of the entire field of Christian education in the local church. Those interested in rural church work or in developing leadership for the local church should avail themselves of the opportunity for making some of these courses this summer. Those desiring further information should address the Director of Leadership Training, 810 Broadway, Nashville, Tennessee, for the booklet, "Leadership Schools for 1933."

John F. Kirk.

## FAYETTEVILLE DISTRICT CONFERENCE

This conference last week at the capital of Montgomery was especially favored. With the people of Troy giving royal welcome, with Rev. D. A. Clark playing host, and with Rev. J. C. Wooten to direct the proceedings, all went merry as a marriage bell. That delicious lunch in the social room of the church, the spacious rooms for committee meetings and the big out-of-doors for social intercourse met all the demands of the day.

The "wives" had a meeting at the noon hour. This mention is made in order to call attention to the many gatherings of this kind at the several conferences. Nothing is doing more to enable these women of our parsonages to get better acquainted and become more interested in the parsonage life of the pastors and of the churches than these occasions. Then, too, it adds much to the pleasure of these occasions.

Following organization and presentation of visitors, the Advocate man was called to the bat. Judging of the many good things said at the noon hour, the Advocate has many staunch friends in the Fayetteville district. They were willing to "divide" to keep the paper going.

The appearance of the class from the orphanage is always a delightful occasion for all.

Dr. W. P. Few was the chief speaker at high noon. The afternoon was set aside for reports and the election of lay delegates.

Rev. J. C. Wooten was in fine fettle, following his respite from work, and he is looking and feeling better than for years.

The secretary must furnish the detailed report.

## AN AMERICAN WOMAN'S VOICE

Lady Astor spoke up in the House of Commons in the debate on the British budget. One proposal of the Exchequer looked toward reducing the tax on beer by some \$50,000,000. Whereupon Nancy Langhorne, daughter of the Old Dominion, member of Plymouth, broke out thus:

"You have suspended the sinking fund and created a drinking fund," Lady Astor said, and went on to add:

"If the Chancellor of the Exchequer really wanted to help the nation he would have taken that £14,000,000 which he is giving to beer and devoted it to milk. And I will tell you how he could have done it. Milk is far more important as an agricultural product than barley.

"Milk is worth almost fourteen times as much to us as barley. He could have looked round the devastated areas. Nobody knows of the conditions better than the Chancellor of the Exchequer. He would have seen mothers and the unemployed going short at this moment in order to feed and clothe their children. People should be encouraged to drink milk instead of more beer."

Early returns from American dairy and baking companies indicate that the money that is being spent so lavishly for beer by the public is not "new money," but is the same small change that used to pay for bottles of milk and loaves of bread for the good of the whole family. Nowadays, when there are no nickels and dimes to spare, it is worse than waste to lay them in the brewer's palm. For it is to his palm that they ultimately go, though the grocer, druggist or restaurant-keeper may get his tiny profit along the way.—Christian Advocate (N. Y.)

## MISS EMI HINOHARA, HIROSHIMA, JAPAN



Above is a picture of Miss Emi Hinohara, daughter of Rev. Zensky Hinohara of Japan, who graduated this week from our Greensboro Methodist College. Two years ago she finished at Davenport College. On returning to Japan Miss Hinohara expects to devote her life to the uplift of her people as a teacher and leader.

Since coming to America, four years ago, Miss Hinohara has been financed by a few generous friends of her father and some new friends which she has made on her own account, together with some assistance given by leaders of some of the Greensboro missionary societies. Also Dr. W. A. Jenkins, president of Davenport College, has personally, in addition to appeals to others, donated generously to her support.

It will require approximately \$175 to send Miss Hinohara home, which must be done in compliance with strict immigration laws shortly after her graduation.

This is an appeal to her friends and her father's throughout the state, who appreciate the very heart of the cause of missions, to send in contributions to cover this return trip, which it is hoped will be regarded as a high privilege. Mail all contributions to Mrs. O. W. Lane, 821 N. Elm Street, Greensboro, N. C., or Mrs. J. W. Long, 527 Highland Avenue, Greensboro, N. C., who has acted as foster-mother to her since she came to this country.

Mrs. O. W. Lane, Chairman,  
Dr. S. B. Turrentine,  
Prof. Edward Molitoe,  
Committee.

Miss Hinohara's father is well known in this state, having graduated from Trinity College, now Duke University, following which he returned to Japan, where he has given the best of his life as a native preacher, teacher and worker.

## YOUNGSVILLE UNION REVIVAL

The pastors taking part in this meeting were E. M. Carter of the Christian church, the board of deacons of the Baptist church, the church being without a pastor, and myself of the Methodist church. We secured the Rev. J. H. Frizzelle of Wilmington to do the preaching. Frizzelle is put down in the journal as a superannuate preacher, but he is not a superannuate at all in the true sense of that term. He is one because of circumstances which were easier to manage that way than some other. His health is fine and he preaches with great acceptability. His sermons were characterized with common sense and spiritual power. Since the establishment of Duke University there are large numbers of young men crowding into it from all parts of the country, many of whom seek membership in the N. C. conference, and some of us older men feel like their conference is allowing them to be laid on the shelf before the time to make room for these younger men who can wait a year or two, when the older men can not wait. We had a good meeting and some half dozen people made application for membership. They will be received in their respective churches the next preaching Sunday. The services were held in the Baptist church. The churches in our town have had a great opportunity for spiritual tuning up, which I trust will make itself felt in the Sunday school and general church work. Brother Carter conducted the singing and did it well. I did the solo singing. As part of the result of the meeting I have turned in two subscriptions to the Advocate.

A. J. Parker.

To countenance child labor at a time like this is to sanction extending the depression into the lives of the next generation.—Frances Perkins, Secretary of Labor.



# Greensboro College Commencement

The 85th annual commencement of Greensboro College began on May 28 at 3 p. m. with the annual business meeting of the alumnae association, and closed with the graduation exercises starting at 10:30 a. m. Tuesday. The intervening time was filled with events of interest to alumnae and friends of the seniors.

The main business completed at the meeting of the alumnae association was the election of officers for the next year. Mrs. W. T. Lynch of Fairview, who has served as president so faithfully during the past three years, was succeeded by Miss Annie Laurie Lowrance of Winston-Salem. Mrs. Samuel W. Ruark of Raleigh, Mrs. Charles Cannon of Concord, and Miss Dorothy Hudson of Greensboro were chosen as vice presidents. Other officers were as follows: Miss Mary Brock, Greensboro, recording secretary; Miss Lettie Mitchell of Kinston, assistant recording secretary; Mrs. P. W. Flagg of High Point, corresponding secretary; Mrs. E. L. Sides, Greensboro, treasurer; Mrs. Fred Gaither, North Wilkesboro, assistant treasurer; Mrs. W. F. Chapman, Salem, Va., recorder; and Mrs. G. G. Adams, Cramerton, parliamentarian.

The alumnae-student dinner was a brilliant affair, featured by greetings from the representatives of the classes which were holding reunions, and music. Miss Rebekah Lowe of Greensboro and Miss Emi Hinohara of Hiroshima, Japan, with Miss Margaret Ward as their accompanist furnished the vocal solos. Among the many greetings from absent alumnae was that of Mrs. Daniel C. Roper (Margaret Lou McKenzie) of Washington, D. C.

The performance of the Greensboro College Players in Salisbury Fields' "Wedding Bells," a three-act comedy, scored another triumph. Dr. J. Roodey Miller and Miss Sue Fleming Thompson of Creedmoor played the leading roles.

On Sunday Rev. H. Grady Hardin delivered two forceful messages, one as the baccalaureate sermon before the seniors in West Market Street church, the other as the anniversary message before the Y. W. C. A.

Monday was featured by the class day exercises and the commencement recital of the school of music. Both events were given before large audiences.

The final event was the graduation exercises of Tuesday morning, which opened with an organ prelude, "Meditation" from "Sonata VI," by Guilmant, and the singing of "Come, Thou Almighty King." Mrs. George K. Hibbets played as a violin solo Beethoven's "Romanza in F," with Geo. K. Hibbets playing the accompaniment. Edward Molitreo, tenor, sang the "Flower Song" from "Carmen," then came the address of Dr. Justin Miller, dean of the law school of Duke University.

## Bachelor of Music Degree

The degree of B.M. was conferred upon the following graduates:

Florence Lucine Davis, Manning, S. C.  
Rebekah Jane Lowe, Greensboro  
Annie Ruth Martin, Dawson, Ga.  
Mildred Royall, Salemburg  
Sarah Ethel Stout, Guilford College  
Alma Frances Vester, Spring Hope  
Margaret McRackan Ward, Rowland  
Anna May Williams, Oak Ridge  
Lillian Francina Worrell, Rich Square

## Bachelor of Arts Degree

The A.B. degree was awarded the following:

Willie Lois Bond, Greensboro  
Rowena Josephine Bunn, Laurinburg  
Mary Elizabeth Campen, Zebulon  
Emily Dix Cole, Charlotte  
Dorothy Mildred Cross, Sunbury  
Edna Dowdy, Greensboro  
Mary Louise Efrid, Albemarle  
Susan Virginia Exum, Snow Hill  
Vera Rhee Falls, Kings Mountain  
Mary Little Fletcher, Gibson  
Mary Elizabeth Fowler, Pilot Mountain  
Doris Wright Harrison, Elizabeth City  
Ida Ruth Heath, Augusta, Ga.  
Anna Belle Hicks, Snow Hill  
Emi Hinohara, Hiroshima, Japan  
Blanche Hoover, Denton  
Mary Lee Hunt, Troutman  
Martha Margaret Isenhour, Sanford  
Harriet Elizabeth Jessup, Cedar Creek  
Martha Elizabeth Litch, Laurinburg  
Virginia Hobson Peyatt, Liberty  
Emma Ayoub Saleeby, Suk-el-Gharb, Lebanon, Syria  
Margaret Lanier Scarborough, Mount Gilcat  
Fannie House Scoggin, Warrenton  
Cora Louise Scott, Polkton  
Birdie Elizabeth Speight, Stantonburg  
Sarah Louise Thompson, Haw River  
Edith Gray Wade, Dunn  
Emma Blanche Warren, Snow Hill  
Bailey Daniel Webb, Oxford  
Annie John Williams, Reidsville  
Margaret Nell Williams, Forest City

Miss Bailey Webb of Oxford was graduated with highest honors of the class of 1933, and Misses Louise Efrid, Elizabeth Jessup, Rebekah Lowe, Margaret Scarborough, Alma Vester, Margaret Ward, and Margaret Williams, magna cum laude.

Miss Dorothy Clay of Winston-Salem won the Leroy Lee Smith Memorial scholarship which is granted at the close of the freshman year to that student in the regular college course who has done the best work in English.

## THE SALVATION ARMY KNOWS

A statement given out last week states the case:

"The Salvation Army stands unitedly opposed to the repeal of the 18th amendment. Throughout the world the organization is unwavering in its opposition to the liquor traffic however conducted, and to the consumption of liquor in whatever form it may be taken, whether beer, wine, spirits, or otherwise.

"We stand as we have always stood for total prohibition by the community and total abstinence by the individual. Already we have reason to believe that the unavoidable evils of beer will be what they always have been and would urge more than ever especially upon the young the wisdom and duty of refraining from the temptation of this age-proved disastrous indulgence.

"The burden of relieving the wants of the impoverished home already is sufficiently serious for organizations like the Salvation Army, and we feel it to be a calamity that the distress due to economic causes should be aggravated by moral delinquencies which invariably accompany the sale of alcohol."

# A Sermon by a Night Shirt

By REV. LEE F. TUTTLE

Shakespeare has told us there are tongues in trees, and sermons in stones.

This is the beautiful side of it. Another side is that there are sermons in dingy, much soiled, and much laundered lodging house night shirts. Who knows? Perhaps such crude sermons, rising out of crude, but intensely human experiences, are more applicable to the present situation than those which are more beautiful. I listened to such a sermon the other night, and it left me with a feeling which only a very few sermons have inspired in me. This may be attributed, however, to my own state of mind. Certainly, I was mentally and emotionally better prepared to receive the message than I have ever been before. Really, it was not a case of the night shirt's doing the preaching, but many other factors going into the construction of my mental receptivity. Before telling you more about this effective sermon, let me relate some of the circumstances which went into the making of this unique situation.

A group of more than thirty-five Yale divinity students were in New York for a two-day study of certain social conditions in that city. I was one of the group. The things we saw were not the ordinary sights the visitor to New York sees. Even those who are living in New York permanently perhaps have not opened their eyes to some of the things to which we were introduced. I must confess that on previous visits I had been more intent upon seeing the brighter and more cheerful side of the city. Every hour of the time provided some new eye-opening circumstance, destined to upset the most beautifully worked out schemes of ministering to the needs of society. Those needs seemed to become broader, more complex, and more uncertain with each new situation.

Welfare Island, with its ten thousand exhibits of distressed humanity was visited. Nothing can bring one down to earth so quickly as an early morning visit to this scene. The suffering, misery, and disease were almost overwhelming. To one rather inexperienced in suffering, a reconstruction of sympathies was rapidly taking place. So much of it need not have been. Ignorance, poverty, and a maladjusted social order had gotten in an almost complete piece of work with some of these unfortunates. This, however, was just the beginning of a series of experiences which was to bring me, at the end of the day, a tired but earnest listener to a sermon having to do most intimately with my personal responsibility for the needs of humanity.

At the morgue there were other stark exhibits of the ills of the existing social order. Here was evidence a plenty that a materialistic philosophy of life will not meet man's deepest needs. We saw what happened to the man who jumped in front of the speeding subway car. There were also those who had committed suicide by asphyxiation and by drowning. These were only a part of the fifty or more unidentified suicides handled daily, to say nothing of the bodies of murdered or abandoned babies and others.

The exhibits of the two places just described were the products of a long succession of events which must have

had a beginning somewhere. One of the beginning points was the Bowery. We climbed the steps of a dirty commercial "flop house" in this section, dignified recently, at the request of the patrons, by the name "hotel." On the third floor in a large hall was row after row of dirty little cots where for twenty-five cents a man who did not want to accept charity could secure a place to sleep. While listening to the manager, a former Greek and Latin professor with a Jesuit education, our group was warned that it was not safe to come into too close contact with these presumably inhabited sleeping arrangements.

The Gold Dust House, run by the Salvation Army, and capable of caring for 2200 men, presented an entirely different picture. Everything about the place was spotlessly clean and inviting. One might even describe it as bright and cheerful except for those gaunt-faced men, many of them old before their time, who were eating in the dining room or wandering about the social halls. In answer to our questions we were told that the class of men being cared for had risen greatly within the last year. Certain beds were pointed out as being occupied nightly by former lawyers and other professional men.

There was something wholesome and inspiring about the next experience. This was "the jungle," where 225 unemployed single men, had built their own shacks and refused to become dependent upon the city. The men talked freely, and expressed unusual optimism in the future. They showed us through their shacks, told us how they had been built and furnished from wood from the scows and articles from the junk heap. Once in a great while they got a few hours work, thereby earning something with which to buy food. When one had no food, he visited his friends in another shack for his meals. The principle of sharing, rather than common ownership, was practiced. When asked why they did not go to one of the houses where food and beds were provided, the answer was, "Oh, that is free."

With a day of such experiences behind us, we entered the Municipal Lodging House, down on the east side, to spend the night. Passing through the same process required of all newcomers to the lodging house, we were registered, and our complete records taken. In the basement our clothes were taken from us, the required shower was taken, and each of us was presented with a night shirt fresh from a large laundry bag. Barefooted, and with only the night shirt on, we climbed to the fifth floor, where in a huge hall beds were assigned us. There were hundreds of other beds in the room, and for at least one night we had many new and unfamiliar types of room-mates.

My prayer that night for the unemployed, the distressed, the victims of our social order, was not hypothetical. There all around me were those for whom I prayed.

Then it was that the sermon of the night shirt began. I do not know how to explain the whole thing which seemed so real to me then. With almost startling force the thought struck me, "Where are the men who have



worn this night shirt before me?" "What kind of men are they?" "What circumstances caused their misfortune and brought them here?"

I cannot explain the feeling which came over me as I struggled to think out answers to these questions. One thing seemed to stand out above other thoughts. Was there not a message in that night shirt for me? Was there not something of the spirit of less fortunate men passing to me a duty incurred through sharing with them a free night shirt and a free bed in a lodging house operated by a large city in which I had seen so many new things? I could not escape the thought that they were men with as much right to economic freedom and independence as I. And yet, they were victims of a social order which made such impossible. Here I was, a young minister, passing through the period of life when the whole trend of my ministry and message was being determined and shaped. What could I do to alter the social order? Still I could not escape the feeling that because I had an experience in common with those unfortunate men, I also had a responsibility to perform for them. I felt that I could not accept independence without, at least, doing all in my power for them, and for men and women like them, in the future. I knew that I could no longer evade the responsibility. That was as clear then as it is today. I think I settled the question then; I did owe something to those men because I was in a position to help, even if in a very small way.

Although my duty is clear enough I have not, as yet, been able to arrive at a satisfactory solution to the whole problem. Perhaps I should be ashamed to admit that there is a difference between my known duty and willingness to perform it. Yet, I am afraid that is just the case. The thing which is worrying me now is whether I am going to be the type of minister who is satisfied to minister on the surface of society, and never get beneath to where the struggles and needs of men are greatest. I can readily see that there is great need for work of amelioration today, but it frightens me to think that I will be content to do just that. I am sure that the high inspiration from that sermon will not be satisfied with that alone. There must be at least an effort for something more.

I like friends of all classes. I try to make and keep them. I want to be a popular minister. If I fulfill my duty completely, I am pretty sure I will have to give up certain friendships. I will have to give up popularity with a great many very fine people. Now, I do not mean that I would outright make compromises in my duty to retain friends and popularity, but the situation is not so clear-cut as that. I am afraid I will rationalize until I find justification for doing just what I hope I will have courage to keep from doing.

Do I have time to make a real effort toward changing existing social conditions? I am so awfully busy that it seems I do not have time for many of the things I should like to do. I have a church. To minister to that church I must call upon the members of the congregation. There are the sick who require special attention. I have sermons to prepare, and studying to do. There are many organizations in which I must work. Then there are calls almost without number. Unless I make a time for special work of the type necessary, I will do not more than secure certain compensation for just considering the problem. I am sure that it will require more than a mere side reference in a sermon to make even a small contribution toward adjusting the present order. I must make

contacts; I must study needs; I must be able to advance intelligent solutions to certain problems, and be willing to give time and energy toward working them out if my contribution is to be worth anything. If I fail to live up to my responsibility as I saw it in the Municipal Lodging House in New York, more than likely it will be partially, at least, because I am too busy.

I do not expect to settle the entire problem today, perhaps not completely this year. All the time, however, I am growing older. My ministry is taking definite form. Soon I will not be able to break easily with my ministerial habits. However, since this question must be the unsolved problem of many another minister, I do not feel that I must answer it here. I will be struggling over it for many days, and I do not know exactly what the outcome will be. One thing I am sure of. I will not soon forget the eloquence of that quiet sermon by a much used night shirt, which gathered its material night after night from the really unemployed, unfortunate men of New York. Certainly it has raised more questions for me than I am able to answer.

### THREE HUNDRED WOMEN TAKE THIS STAND

Gathered from Alamance, Caswell, Person, Orange, Chatham, and Durham counties, the women of the Methodist churches adopted by unanimous vote the following resolution offered by Mrs. N. H. D. Wilson of Chapel Hill:

We, the women of the missionary societies of the Durham district of the North Carolina conference of the Methodist Episcopal Church, South, view with chagrin and alarm the action of the legislature of the state making divorce easier, in introducing race-track gambling, in flooding the state with beer and in fixing the date and method of the vote on the repeal of the eighteenth amendment so as to favor as far as possible the repeal; and whereas, we regret these actions not only because they place upon the statute books of the state laws which we believe are disastrous to the welfare of the state, but because its treason to causes which many of them professed until recently to favor, shows that the politicians now believe there has been such a decline in the moral ideas and purposes of a majority of the voters of North Carolina, that they will approve, or at least excuse their acts.

Therefore, be it resolved, that we see in this moral decline of our legislators a call for the reconstruction of ourselves and of the women of the societies which we represent to the great purpose of making Christ King at home as well as abroad; that we will do all in our power, and call upon the members of the societies and churches, and as citizens to bring the people to the high aim and purpose which was once their boast, that we will work unceasingly against any repeal of the 18th amendment until some plan is proposed which will save the people from the curses of the traffic in alcohol; and that we, realizing that the powers of hell are arrayed against us will pray for guidance and help in our battle for the right.

### EIGHTY-FIRST ANNUAL COMMENCEMENT AT DUKE, JUNE 4-7, 1933

#### Sunday

4:30 p. m., Carillon recital, Anton Brees; 8:30 p. m., baccalaureate address, University Chapel, President William Preston Few, LL.D.

#### Monday

10:30 a. m., meeting of alumni and alumnae councils; 3:00 p. m., meeting of the board of trustees; 8:30 p. m., organ recital, University Chapel, Lawrence Clarke Apgar; 9:15 p. m., Carillon recital, Anton Brees.

#### Tuesday

11:00 a. m., baccalaureate sermon, University Chapel, the Rev. Merton Stacher Rice, D.D., LL.D., Detroit, Michigan; 1:00 p. m., alumni-alumnae luncheon, University Union; 2:30 p. m., business meeting of the alumnae association, University Union; 3:30 p. m., reunion of Mary Duke building girls; 9:00 p. m., reception in honor of the graduating class and alumni.

#### Wednesday

11:00 a. m., commencement address, Page Auditorium, Sir Josiah Charles Stamp, LL.D., D.Sc., Kent, England; 5:30 p. m., graduating exercises and conferring of degrees, University Stadium; 7:23 p. m., flag lowering exercises, University Stadium.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OUR PASTORS' SCHOOL

In our North Carolina Pastors' School, to begin at Duke University June 12, will be offered many courses of interest to our pastors, but perhaps none more vital to the work of Christian education than the two by Rev. H. W. Williams of the general board staff of Nashville. Mr. Williams will teach "Administration of Christian Education in the Local Church" and "Worship." Then there will be courses in Bible by Dr. Moffatt, a course in missions by Dr. Cram, courses by Dr. MacIntosh, and others. It is an impressive list of courses and instructors this year.

An added attraction this time is the Institute of International Relations, under the auspices of the Friends and Duke University. Many notables, including persons of international prominence, are to lecture and give courses in the institute, which will run simultaneously with the Pastors' School.

There should be a great attendance at the Pastors' School of 1933.

### LAKE JUNALUSKA DATES

August will be the big month at Lake Junaluska this summer. At least three big events are scheduled by the general board of Christian education, as follows:

1. Young People's Leadership Conference, August 3-15.
2. Leadership School (board of Missions co-operating), August 3-15.
3. Leadership School (second term), August 16-30.

Among the leaders who will teach and deliver platform addresses the following have been announced: Bishop Paul B. Kern, recently returned from the Orient; Dr. Wm. F. Quillian, secretary of the General Board of Christian Education; Dr. H. Shelton Smith of the Duke School of Religion; and others. Lake Junaluska, in the heart of the Blue Ridge mountains, "the summer capital of Southern Methodism," affords wonderful opportunities to those who would spend their vacation with profit. It is to be hoped that many from the North Carolina conference will be among the hundreds from other conferences at Junaluska this summer.

### OVER 1000 ADULTS OUTSIDE

Revealing to themselves the magnitude of their task, and illustrating what likely may be found in other communities, is the survey recently conducted in Wilson by leaders of the Methodist church in co-operation with other churches. According to D. L. Fouts, director of Christian education in First church, Wilson, the survey brought out the fact that there are over 1000 white adults of Methodist preference living on

the west side of the railroad, not identified with any Sunday school. It showed, furthermore, approximately 300 Methodists, or persons of Methodist inclination, living in this area but not holding membership in the local Methodist church. Nearly all of these 300 Methodists, having moved to Wilson from their home church communities, have not transferred their church membership to Wilson. Each department in the Sunday school is working on the task of bringing the outsiders into the Sunday school. Rev. W. V. McRae, the pastor, is working, in personal visitation, to secure the membership of Methodists not now identified with the local church. Already about 40 have transferred their membership to Wilson since the survey; and there has been a marked increase in Sunday school attendance.

### ROXBORO WORKERS' MEETING

Approximately 25 workers in Edgar Long Memorial Sunday school attended the council meeting held Friday evening of the training school week, at 6:15, to make definite plans for improvements to be put into effect in the near future. Among those speaking at this meeting were Rev. J. F. Herbert, the pastor, Eugene Thompson, associate superintendent, K. E. Street, and Mrs. Earl W. Brian, Miss Corinne Little, and L. L. Gobbel of the training school faculty. Long Memorial has made progress in recent years and is about to move out into even larger spheres of service. The pastor is wholeheartedly behind every effort for improvement and is receiving the support of the people.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### YOUNG PEOPLE'S DAY REPORT

Following is a list of the young people's groups in our conference who have reported to our treasurer their observance of Young People's Day (up to May 1—the report for the month of May will be printed later):

#### Durham District

Webb Avenue .....	\$ 2.25
Mebane .....	3.82
Mt. Zion (Pittsboro) .....	.81
Haw River .....	3.15
Holt's Chapel .....	1.50
Concord (Person) .....	1.50
Bethel (Yanceyville) .....	1.50
Graham .....	1.77
Siler City .....	3.65
West Burlington .....	2.00
Long Memorial .....	4.07
Moncure .....	1.55

#### Elizabeth City District

Anderson (Chowan) .....	2.00
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First Church, Elizabeth City .....	8.56
Stumpy Point .....	1.95
Old Trap .....	1.20
Williamston .....	3.00
Windsor .....	2.00
Kittrells .....	1.00

#### Fayetteville District

Hay Street .....	3.55
Camp Ground .....	2.90
Mt. Gilead .....	3.16

#### New Bern District

Jarvis Memorial .....	3.41
Oriental .....	1.00
Daniel's Chapel .....	2.20
Beach Grove .....	1.00
Mt. Olive .....	3.35
Centenary, New Bern .....	6.00
Beaufort .....	3.15
Hobucken .....	.34
Elm Street, Goldsboro .....	.75
Salem (Goldsboro Ct.) .....	1.30
Straits .....	1.60
Hookerton .....	1.60
Smith's Chapel .....	1.13
St. Paul, Goldsboro .....	7.46

#### Raleigh District

Edenton Street .....	10.25
Central .....	3.41
Wendell .....	2.61
Cary .....	1.00
Franklinton .....	1.00
Herman (Oxford Ct.) .....	1.00
Benson .....	4.46
Smithfield .....	.85

#### Rocky Mount District

Pinner's (Rich Square) .....	1.00
Red Oak (Rocky Mount) .....	.25
Weldon .....	3.00
Ebenezer (Halifax) .....	1.58
Conway .....	1.40

#### Wilmington District

Maysville .....	1.00
Kerr .....	1.47
Whiteville .....	3.50
Fairmont .....	2.55
Garland .....	4.15
Warsaw .....	3.21
Ingold .....	2.24
Epworth (Garland) .....	1.00
Federal Point .....	2.05
Antioch (Garland) .....	.46
Trinity, Wilmington .....	1.50
Wanansh .....	1.50
Fifth Avenue, Wilmington .....	2.15

### SEVERAL NEW DIVISIONS

A number of new divisions have been reported to us recently. Among them are the following:

- Bethel (Oxford Ct.)—President, Nellie Gray Wilson.
- Andrews Chapel (Shallotte)—President, Eula Lae Long.
- Concord (Shallotte)—President, Lee Baskon Sullivan.
- Bahama—President, Mildred Mangum.
- Faison—President, Henry Edgerton.
- Milton—President, Maurice W. Lough.
- Roseboro—President, James Carr.
- Benson—President, Joe Johnson.

We are glad to welcome these new divisions into our fellowship, and we take this method of expressing our sincere good wishes for their steady growth and continued effective service.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

### THE GREENSBORO DISTRICT CONFERENCE

Ramsur was host to the Greensboro district conference last week and did its work in a most efficient and hospitable way. The presiding elder, Rev. W. A. Newell, presided in his usual informal but effective manner. If there was a dull moment it was only when delegates were dividing into lay and clerical sections for the election of delegates to the annual conference, but just as soon as the lay section once got together that section of course was tremendously busy, tremendously interested in writing out the names that they wanted to vote for.

The connctional brethren found ample opportunity for presenting their causes and the board of Christian education was given all the time they could use and the loyal backing up of the chair for this important cause. The report of the committee pledged the district to the observance of Sunday School Day in all the charges of the district.

### HOME AND FOREIGN MISSIONARY ENTERPRISE FOURTH SUNDAY OFFERINGS, APRIL 26-MAY 17

Let pastors and superintendents carefully check the following items to see whether the amounts credited should be applied as indicated below. We try to keep all offerings for Sunday School Day out of these Home and Foreign Missionary reports, but occasionally some treasurer sending in these amounts fails to note the fact that it is a Sunday School Day offering that he is sending and we get it in these columns. Let all Home and Foreign Missionary offerings be credited to the fund for which it is intended. Again let us urge you, as we did last week, to state in each remittance what the offering is for.

#### Asheville District

Asbury Memorial .....	\$ 9.37
South Fork .....	2.17
Mills River .....	1.86
<b>Total .....</b>	<b>13.30</b>

#### Charlotte District

Central, Monroe .....	26.04
Myers Park .....	10.51
Homestead .....	2.50
Harrison .....	2.30
Waxhaw .....	2.24
<b>Total .....</b>	<b>43.59</b>

#### Gastonia District

Polkville .....	8.70
Mt. Holly .....	7.75
Smyre .....	5.00
Goodsonville .....	2.82
Pleasant Grove .....	2.60
New Hope .....	1.50
Fallston .....	1.39..
<b>Total .....</b>	<b>29.82</b>

#### Greensboro District

College Place .....	10.35
Centenary .....	9.50
Mt. Pleasant .....	5.68
Main Street, High Point .....	4.00
Summerfield .....	2.28
Gethsemane .....	2.02
Mt. Carmel .....	2.00
Friendship .....	1.41
Center .....	.75
<b>Total .....</b>	<b>37.99</b>

#### Marion District

Morganton .....	11.73
Nebo .....	2.25
Zion .....	1.66
Bethlehem .....	1.26
Rutherford College .....	1.08
<b>Total .....</b>	<b>17.98</b>

#### Mt. Airy District

Draper .....	5.54
Rockford Street .....	2.14
Mariah Chapel .....	1.88
Palmyra .....	1.33
<b>Total .....</b>	<b>10.89</b>

#### Salisbury District

Central, Albemarle .....	8.36
Central, Concord .....	7.20
Forest Hill .....	6.94
Bethpage .....	1.50
Salem .....	1.05
Mt. Tabor .....	1.00
<b>Total .....</b>	<b>26.05</b>

#### Statesville District

Lenoir .....	15.00
Broad Street, Statesville .....	14.34
Stony Point .....	7.76
Cool Springs .....	3.40
Vanderburg .....	3.00
Rose Chapel .....	2.50
New Salem .....	2.21
Newton .....	2.00
Hopewell .....	1.75
Hudson .....	1.45
Rocky Springs .....	1.29
St. John's .....	.76
Williamson Chapel .....	.72
<b>Total .....</b>	<b>56.18</b>

#### Winston-Salem District

Burkhead .....	100.00
Mocksville .....	10.17
Brookstown .....	4.42
Prospect .....	5.00
Linwood .....	3.78
Mt. Tabor .....	2.50
Smith Grove .....	1.40
<b>Total .....</b>	<b>127.27</b>

District totals .....	363.07
Previous district totals .....	1573.57
<b>District grand total .....</b>	<b>1936.64</b>

### YOUNG PEOPLE'S OFFERINGS

#### Asheville District

Oakley .....	15.00
Biltmore .....	5.00
Weaverville .....	2.00
Asbury Memorial .....	1.00
<b>Total .....</b>	<b>23.00</b>

#### Gastonia District

Park Street, Belmont .....	1.25
South Point .....	1.10
Lowell .....	1.00
Goodsonville .....	1.00
Mt. Holly .....	.75
St. Peters .....	.23
<b>Total .....</b>	<b>5.33</b>

#### Greensboro District

West Market, Epworth .....	5.58
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#### Marion District

Morganton .....	4.40
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#### Mt. Airy District

Elkin .....	5.00
Central .....	3.75
<b>Total .....</b>	<b>8.75</b>

#### Salisbury District

Central, Concord .....	12.60
Trinity, Kannapolis .....	12.00
Mt. Olivet .....	5.00
<b>Total .....</b>	<b>29.60</b>

#### Statesville District

Mt. Zion .....	2.50
Rose Chapel .....	.54
<b>Total .....</b>	<b>3.04</b>

#### Waynesville District

Bryson City .....	.55
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#### Winston-Salem District

Centenary—Hi School .....	3.23
Young People .....	2.50
Unity .....	2.50
Mocksville .....	.90
<b>Total .....</b>	<b>9.13</b>

Young People's totals .....	89.38
Previous Y. P. totals .....	296.52

Y. P. grand total .....	385.90
Grand total for year .....	2322.54

### Young People's Division

Now is the time to push your missionary special and conference expense fund. The conference year is just around the corner. Just one chapter will spoil my report. Don't be that one. Send your money to me as soon as possible and let's make our conference one hundred per cent districts, one hundred per cent chapters, one hundred per cent individual contributors. It can be done if you do your part. I am counting on you.

J. Everette Neese, Conf. Treas.,  
Box 68, Greensboro, N. C.

Desperado: "Halt! If you move, you're dead."

Student: "My man, you should be more careful of your English. If I should move, it would be a positive sign that I was alive."

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### TRAINED HELPERS IN RELIGIOUS WORK

Any pastor who wants a trained assistant may be able to secure a graduate of Scarritt College for the summer and fall, who will be able to assist him in putting on vacation schools, religious education programs and community activities, if only room and board and transportation can be provided. Such persons should write directly to Dr. J. L. Cuninggim, Scarritt College, Nashville, Tenn., for further information.

There are splendid young women graduating from Scarritt College this year, who are eager for positions but who can not hope for a salary under present conditions. Yet they are eager to serve, eager to plunge into real work and eager for experience.

### FELLOWSHIP TEA LOVELY AFFAIR

The adult Belle Bennett and Lambuth missionary societies of Hay Street Methodist church, Fayetteville, were hostesses to the ladies of the church at a fellowship tea on Monday afternoon at 4:30.

The Sunday school room presented a lovely scene with its baskets of spring flowers in varied colors. Guests were met at the door by Mrs. R. G. Swindell, who presided over the register.

In the receiving line were Mrs. J. C. Wooten, Mrs. Walter Patten, Mrs. J. M. Lilly and Miss Dell Sutton.

A program including the following features was presented:

Opening hymn, No. 57.

Greetings, Mrs. T. H. Sutton.

Message from the Council and conference, Mrs. Walter Patten.

Vocal solo, Mrs. James Poe.

Readings, Mrs. E. B. Garrett.

Hymn No. 83.

One-act play—The Reference Book—

Mrs. W. H. Baxley, Mrs. R. L. Downs, Mrs. J. M. Wright, Mrs. A. L. Maynor and Mrs. Paul Joyner.

Delicious refreshments were served at the conclusion.

Mrs. W. M. Baxley.

### RESOLUTIONS

The following resolutions were adopted by Thompson's Chapel Missionary Auxiliary May 9, 1933:

True missionary enthusiasm is not ablaze in every heart, therefore we, the members of Thompson's Chapel Missionary Auxiliary read with deep regret the resignation of Mrs. Flora Kendall, district secretary of New Bern district missionary society after 13 years of the most faithful and efficient service.

We recognize her as another of our auxiliaries, as she organized it and has ever been most helpful and inspiring.

We wish to express to her our grateful and highest appreciation for all that

she has meant to us, and pray that our heavenly Father will spare her to give many years to his service.

Mrs. Major T. Best,

Mrs. R. E. Cox,

Mrs. Luby H. Best,

Mrs. M. C. Yearby.

### GATES COUNTY INSTITUTE

The institute meeting was held at Parker's church May 10. Mrs. C. F. Copeland, our new president, very ably presided.

Rev. C. D. Barclift led the morning devotional, using the 28th chapter of Matthew as the scripture lesson. Hymn

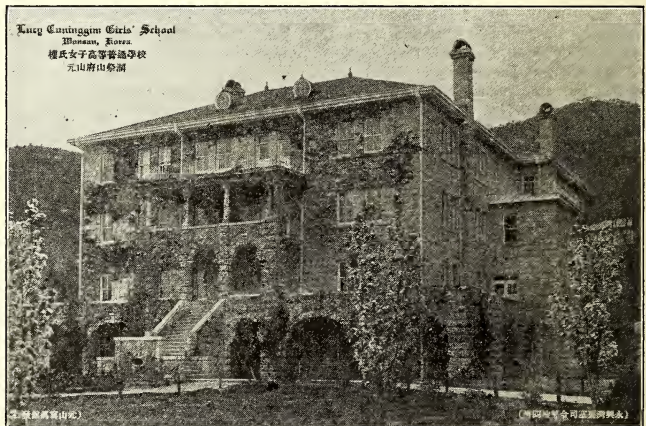
one remarked that it looked like the literature room at conference.

Mrs. Barrow of Elizabeth City, talking on spiritual life, said we must grow toward God. Her theme was, Study to know thyself approved of God. She asked that we cease harmful criticism.

Miss Alice Green of China told of some of the conditions in China, and how the Christians showed the Christlikeness in ministering to the refugees. She said our work there was worth while.

Mrs. Lee Sheep of Elizabeth City conducted the noon hour devotionals, after which the meeting was dismissed by Rev. Mr. Maxey of the Virginia conference.

Rev. J. R. Edwards conducted the afternoon devotionals. Mrs. H. B. Baum, our district secretary, presented some posters showing our gains and losses. Mrs. Baum was delighted that the Elizabeth City district made it possible for



207 was sung, after which Mrs. Earl Barnes very graciously welcomed the institute members and visitors. Miss Blannie Morris responded to the welcome.

The president in her address told how our women have gone forward. She reviewed some of the work being done in the foreign field; she asked that we keep in mind our moral obligations.

Mrs. J. R. Hill, Jr., gave the report for children's work, after which the children of Gatesville auxiliary gave the pageant, "The Missionary Dollar."

Little Louise Barclift, small daughter of Mr. and Mrs. C. D. Barclift, was presented with a life membership by the Parker's auxiliary.

Mrs. J. R. Edwards made a splendid appeal for mission study. She said if we can't have standard classes, have the best classes you can; that it would be worth the time and effort put into the work.

Mrs. T. W. Costen talked on Christian social relations, saying that we should specialize in rural work and the development of rural communities.

Mrs. C. D. Barclift had a most creditable display of Christian literature. Some

her to wear the study jewel. She asked that we feature the fellowship luncheons.

Mrs. T. B. McKenne, our conference treasurer, made a splendid talk. She said that we must be genuine Christians, our lives one of sacrifice, and that we must seize every opportunity for service. She told of the treasure hunt and the supply fund. We have been losing in finances since 1927, but that we have made some gain in membership.

The congregation stood and sang two verses of 225, after which Mrs. Lee Riddick read a letter from our Bible woman in Korea.

We were dismissed by prayer by Miss Alice Green. Margaret Jordan.

### THE LUCY CUNINGGIM SCHOOL

Several years ago the North Carolina conference gave \$10,000 to put a new roof on the Lucy Cuninggim School. In order to meet the requirements of the Japanese government, the top floor that had been used for dormitory purposes had to be taken for school equipment; so there was no place for the Korean girls to live. Miss Bessie Oliver determined to ask the parent-teachers' association (Continued on page 23)



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### THREE DAYS' SPIRITUAL LIFE RETREAT AT BREVARD INSTITUTE

A three days' retreat will be held at Brevard Institute July 14, 15 and 16, and will be in charge of the committee on Spiritual Life and Message of the Woman's Missionary Council. Two outstanding leaders have been secured: Dr. Fletcher Brockman and Dr. Lavens Thompson, Jr., of Emory University. The number of those who may attend is limited to one hundred. If a sufficient number attend, room and board may be secured for one dollar per day, registration fee one dollar. Write Miss Daisy Davies, 1006 Spring Street, N. W., Atlanta, Ga.

### A FELLOWSHIP LUNCHEON

One of the ways suggested by our Council to increase the membership of our local auxiliaries is a fellowship luncheon to be given in June, at which time your missionary society is asked to join all other missionary societies of the M. E. Church, South, in entertaining the women who are not members. Last year we observed "guest day" in a most attractive manner, and many new members were gained. It seems appropriate this year to repeat this function. Methodist women everywhere are expecting something of the kind, and the result will be the winning of many other women into our missionary society. The luncheon should be characterized by beauty of arrangement, and by an interesting and appealing program. Invitations should be formal enough to be treated by those who receive them as involving social obligations. Suggestions for the programs for this occasion may be secured from Literature Headquarters, Doctors' Building, Nashville, Tenn.

Let us begin right away to plan one of these luncheons. Not only will it prove a pleasant social affair but may strengthen the membership of our society by the enlistment of many women not yet affiliated with the work.

### ATTENTION, PASTORS

If there is a pastor in the Western North Carolina conference who wants a trained assistant to assist him in putting on vacation schools, religious education programs and community activities, he may be able to secure a graduate of Scarritt for the summer and fall, if only room and board and transportation can be provided.

In these days of depression with pastors and boards limited in funds with which to pay salaries of trained Christian workers, the foregoing offer, we are sure, will appeal to many of those who are planning to carry on these various activities in their churches. There are

splendid young women graduating from Scarritt this year who are eager for positions, who of course cannot hope to secure them if a salary is necessary, and yet they are eager to serve, eager to get real experience, and to plunge into real work. They are not willing to be idle when their church needs their services, but is not able to pay salaries. If any pastor is interested in this offer, he should write directly to Dr. J. L. Cunningham, President Scarritt College, Nashville, Tenn., for full information. The foregoing information comes to us from Miss Mabel K. Howell of the faculty of Scarritt College.

### INTERESTING MEETING AT BURKHEAD

Mrs. D. E. Walker.

A most interesting meeting of the Woman's Missionary Society of Burkhead church, Winston-Salem, was held Thursday afternoon, May 11, with the opening devotional conducted by the president, Mrs. L. V. Scott, followed with prayer by Mrs. R. G. Wilson. Mrs. Scott selected as her Scripture lesson 1 Cor. 12:12-27, and made a most inspiring talk on "the unity of the church," which was followed by a chain of prayers. A duet by Misses Eloise and Julia Rae Langley was greatly enjoyed. A playlet, "A Church Deaconess Conference" was given by four members of the auxiliary and was very impressive.

An interesting part of the program was the welcome extended to a number of friends and former members of the society. The meeting closed with prayer by Mrs. Scott, after which a delightful social hour was enjoyed.

### ZONE MEETING IN MACON COUNTY

Mrs. H. D. Prentiss.

The first meeting for 1933 of Macon county zone was held at Franklin recently. Seven of the societies in the county were represented with a total of more than 50 women present. Mrs. Carl Slagle, zone chairman, called the meeting to order and introduced Mrs. J. B. Tabor, Jr., who led the morning worship period. An address of welcome was given by Mrs. Geo. A. Jones, president of the Franklin auxiliary to which Mrs. H. C. Freeman of Clyde, former zone chairman, responded.

Mrs. J. S. Sloan of Franklin gave a very interesting report of the annual meeting held in Waynesville in April. After the business session Mrs. Freeman made an inspiring talk, in which she stressed the fact that there is always work to be done by those who are willing to assume the responsibility.

At noon the visitors were invited to the dining room of the church, where a

delicious plate lunch was served by the hostesses for the day.

The meeting reconvened at one thirty, and following the devotional which was led by Mrs. Freeman the ladies of the Franklin auxiliary gave an interesting program. Members of the Boys' and Girls' World Club, under the direction of Mrs. Gordon Moore, gave several beautiful little songs and poems, and Mrs. Harold Sloan rendered a pretty vocal solo. This was the first time the zone had ever had an all-day meeting, and the occasion proved altogether profitable and enjoyable. The next meeting will be at Iola church in August.

### DAVIE COUNTY ZONE MEETING

Miss Victoria Byerly.

The beautiful new Methodist church in Cooleemee was the place of meeting of the Davie county zone meeting on Friday afternoon, May 12, with Mrs. J. G. Sterling, secretary of Winston-Salem district, presiding. The opening devotions were led by Mrs. Sterling and the welcome to the visitors was given by Miss Victoria Byerly, who also spoke of the value of the zone meetings in bringing about a better acquaintance and a closer relationship between the societies of the county. Mrs. C. C. Weaver, conference president, of Winston-Salem made an inspiring talk on the necessity of the spiritual life in the auxiliaries, urging each society to hold brief sessions of meditation and prayer preceding the regular meetings.

Mrs. F. M. Lashley of Farmington was elected secretary. The auxiliaries of Advance, Farmington, Cooleemee and Mocksville made encouraging reports of their missionary work.

An enjoyable feature of the meeting was a song by four of the junior missionary girls of Cooleemee. The afternoon's splendid program was concluded with a duet, "Dear to the Heart of the Shepherd," by Mrs. J. G. Crawford and Mrs. M. H. Hoyle. The guests were invited by Miss Mabel Alexander, president of the Cooleemee auxiliary, to the spacious dining room downstairs in the church, where tempting refreshments were served. The September meeting is to be held in Mocksville.

### GRADUATING EXERCISES AT PAINE COLLEGE

Among the graduates at Paine College, Augusta, Ga., this year is Cleo Birdie Farris, whose training at the school has been sponsored by the Woman's Missionary Society, Western North Carolina Conference. We extend our congratulations to her and hope that her graduation may be but the beginning of a successful life of Christian service. Invitations from the faculty and senior class give the date of the exercises as May 30 and the graduating class numbers 14.

"Dear Lord, of thee three things I pray:  
To know thee more clearly,  
To love thee more dearly,  
To serve thee more nearly every day."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### TOO BUSY?

Are you, kind reader, so busy doing a little of most everything else to do something for the Children's Home? Are you working on the assumption that after all the difficult things are done, all the money collected, you will then sail in and do the easy thing by raising some money for the Children's Home? Please do not fall into this error. In a few weeks some 12 to 15 children and youths will leave the Children's Home for new homes. We are wondering whether or not we can fill with new children the places left vacant. Applications of pressing importance are on file to such an extent as to fill these places many times. Will we be able to take any of the children in dire need to the help the Children's Home can render? This question can only be answered by our friends. We propose to continue to live on a balanced budget. Therefore, we can only serve children as our friends permit by the forwarding of contributions. Kind reader, are you just too busy to do anything about it?

### SIX WORKERS GONE

By the time this appears in print six workers at the Children's Home, workers who have been here over quite a period of time, will have left the Children's Home because we could not continue to finance them. They go without any definite hope of finding work elsewhere. It grieves us to have to do without their services and to see them go without having a means of livelihood, but our board of trustees ordered us to live within our income and our income will not justify the continuance of the present rate of expenditures. Those who expect to do something for the Children's Home later on can relieve an embarrassing situation by doing something for it now, or further dismissals will have to be made.

### HEALTHY HOPE

We are asking the wives of our pastors, matrons of the parsonage, to direct the work of coupon saving groups in the various churches. It is our hope that coupons from Octagon Soap Products, Borden's Premium Brand Milks, Kirkman Soap Products, and Luzianne Coffees and Teas will be collected by our friends and turned over to the pastor's wife, or someone selected by the pastor, to be forwarded to us. Ten coupons are worth four cents to our children; 250 coupons are worth \$1.00 to our children; 25,000 coupons are worth \$100 to our children. How much are you worth to our children?

Little deeds of kindness,  
Little gains from soap,  
Fill our orphan children  
Full of healthy hope.

### GREENSBORO DISTRICT

There was only one district conference within the bounds of the W. N. C. conference and a fellow had time enough to really enjoy it. This conference was held at Ramseur and was for the Greensboro district. The setting was lovely, the hospitality was cordial and the conference was a humdinger. No one can go to a conference where Rev. W. A. Newell presides without going through the spells of laughter, enthusiasm and commendation. The Greensboro district has a bunch of young preachers who are delivering the goods in a most unmistakable way.



The Children's Home has lots of flowers, but the sweetest are its children

ble way. There are sufficient older heads to give the conference poise and ripened wisdom. Rev. A. C. Tippet, pastor, I. F. Craven and the other good Ramseur people gave the members and visitors at the conference the time of their lives.

### CONCORD CIRCUIT

Our singing class had a fine time yesterday at Mt. Olivet and Rocky Ridge on the Concord circuit. The class rendered its program at Mt. Olivet at 11 o'clock and, following a wonderfully fine picnic dinner, went over on the other side of Concord to Rocky Ridge for a 3 o'clock engagement. At each place a house full of enthusiastic friends greeted our children. In the absence of Rev. M. B. Clegg, pastor, Supt. H. A. Scott and lay leader, C. G. Goodman, looked after our interests at Mt. Olivet. A liberal offering was taken to be applied on the ten per cent apportionment. Brother Clegg was with us at Rocky Ridge and assisted by Supt. J. W. Stallings, saw to it that the entire ten per cent apportionment of this church was raised. Our Concord circuit friends made us happy.

### CENTRAL, SPENCER

After a hot ride, made hotter by some engine trouble, we arrived in front of the Methodist parsonage at Spencer a little before 6 o'clock to be greeted by the genial smile of Rev. W. B. Davis and the gracious hospitality of a group of his fine members who took care of us for rest and the afternoon meal in a most satisfactory way. At 7:30 our children rendered their program before a large group of friends in the beautiful auditorium of their church, at the conclusion of which a liberal contribution was made on the church's ten per cent apportionment. Brother Davis and Supt. M. L. Kiser make a good pulling team. We like to visit our friends in Spencer.

### COMMENCEMENT TIMES

We are having commencement at the Children's Home this week. Tuesday night, May 30, brought the first evening of our elementary school's feature events when a large number of children rendered their parts in the play entitled, "The Way to the Wishing Gate." Wednesday night following the 20 members of the seventh grade, 12 girls and eight boys, were presented with certificates of promotion to the Richard J. Reynolds high school. Miss Gladys Moore, director of vocational guidance in this high school, delivered the address of the evening, preceding which the seventh graders gave an interesting class day program.

Friday evening, June 2, will witness the graduation of seven of our youngsters who are members of the large graduating class of the Richard J. Reynolds high school. Two others of our number would have graduated but for long spells of illness during the past year or two. These two youths will graduate with the January class.

### A FLOWER AMONG FLOWERS

The picture this week is that of Mildred Mullis, a little girl of six years of age who came to the Children's Home with two sisters and two brothers about a year ago from Mecklenburg county. Mildred is claimed and clothed by the young women's class of Wilkesboro, Mrs. W. B. Somers being among this group of friends who love to do things for Mildred. What nice friends Mildred has!

### WADESBORO FRIENDS

The total amount thus far received from our April fifth Sunday offerings is somewhat disappointing; however, there were some instances of very liberal giving. Among them attention is called to the contribution of \$83.52 coming from First church, Wadesboro. This fine offering is all the more remarkable in view of the fact that Anson county has been very severely hit by the very low price of cotton, the staple crop in that section, and the general results of the depression. The men's Bible class of this hustling congregation took the lead in raising this fine offering.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Honorable Josephus Daniels, ambassador to the Republic of Mexico, sent the baseball team a picture of the baseball team in Mexico City. Mr. Daniels' picture was taken with the baseball team. He had not forgotten that he was once a boy and enjoyed the sports of youth. The thing that impressed the boys most favorably was that he directed the envelope in his own handwriting, and thus gave it his personal touch. The last public utterance that he made before leaving Raleigh was the talk to our boys and girls telling them of his abiding interest and faith in them. Our baseball team felt highly honored that Mr. Daniels should turn aside from his arduous duties as ambassador to thus remember them.

\* \* \* \*

It was a great joy and privilege to me to be present at the night service in Bethel on the 21st of May. Mrs. Rives and the class drove from Elizabeth City in the afternoon and gave the sacred concert before a very appreciative congregation. My first pastorate was Bethel station, where I spent a very busy and happy year. If my memory fails me not, I took a class of 20 or 22 in the church that year. As I return to Bethel occasionally I meet with some of those converts that I received in the church in my early ministry. I only saw a few familiar faces in the congregation. I was very happy to be the guest of my good friend Brother M. O. Blount for supper. He is one of the leading business men in eastern Carolina, and is a tower of strength in the Methodist church. Brother J. O. Long welcomed us in such a way as to make us feel at home in his church. He is a young man of training and vision, and is doing splendid work in this strong church. For fear that I should become reminiscent, I will conclude this little paragraph by saying that the Methodist Orphanage appreciates the splendid service that our Bethel friends are rendering us.

\* \* \* \*

If the Catholics in Raleigh can raise eight thousand dollars in one year, and the Methodists in Jackson, Mississippi, can raise eighteen thousand dollars in two years from Octagon soap coupons, it seems to me that the Methodists of the North Carolina conference could do as well by the Methodist Orphanage as friends have done by the Catholic Orphanage in Raleigh and the

Methodist Orphanage in Mississippi. Only 36 per cent of the coupons are ever sent to headquarters for prizes or money. This leaves 64 per cent that go to waste. Now the weather is hot and there is more need for soap, I sincerely trust that our friends through the woman's missionary societies and Sunday schools will gather up all these coupons and mail them to us as rapidly as they can. One S. S. superintendent told me that he asked all his Sunday school scholars to bring Octagon soap coupons each Sunday and put them on the table in order that he might send them to the Methodist Orphanage. I believe if this plan were followed generally great results could be achieved. I wish so much that all our pastors would announce in each of their churches that the Methodist Orphanage needs these coupons in order to do some necessary repairing and to add new equipment in a number of our cottages. There must be some organized effort on the part of the Sunday schools and woman's missionary societies in order to obtain the best results. Let me appeal to our pastors and Sunday school superintendents, and presidents of missionary societies to do all that lies within their power to help us in this campaign that we are waging for funds to put our orphanage buildings in good conditions in every way.

\* \* \* \*

On Thursday, the 25th, I took my singing class to the Fayetteville district conference which met in Troy. This was the last district conference held in the North Carolina conference. When I reached the conference I found the church filled with ministers, delegates and friends, giving consideration to the causes of the church. Everybody present was delighted to see Rev. John C. Wooten, the presiding elder of the district, looking so unusually well and transacting the business of the conference with his former vigor and enthusiasm. No one could have told that he had been indisposed at all. His many friends throughout the bounds of the North Carolina conference will rejoice over his restoration to his former good health. A choice hour was given our young people as they brought a message to the conference from our home. Immediately following the the sacred concert by our young people, Dr. W. P. Few of Duke University delivered a most timely and excellent address, which was thoroughly enjoyed and appreciated by the large audience that heard him. North Carolina Methodism is very fortunate in having a Christian statesman as the president of our great Duke University. In fact, I think the South and the nation appreciate the service that Dr. Few is rendering the youth in these unusual times. Troy Methodism entertained the conference in a lavish way, and the churches of the Fayetteville district received new impetus and inspiration to accomplish their God given mission.

Take your religion more seriously and you will take it most seriously.

## Prevention Is Better Than Cure

An opiate will dull periodic pain. But isn't it better to prevent the pain? Take Lydia E. Pinkham's Tablets three or four days before the expected discomfort and notice the difference. If yours is a stubborn case, you may need to take these tablets regularly for a few months. Persistent use brings permanent relief. Clinical tests prove it.

No narcotics. No dizziness. No unpleasant after effects. Just little chocolate coated tablets that bring results. New size package—50¢ at all druggists.

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Hiscox Chemical Works, Patheague, N. Y.

## Sunday School Lesson

JUNE 4

By F. B. Stockdale.

### Jesus Faces Betrayal and Denial

Mark 14:17-31.

Golden Text—He was despised, and rejected of men; a man of sorrows, and acquainted with grief.—Isaiah 53:3.

The incidents in the life of Jesus are all interesting; some of them are fascinating. Our lesson is a cluster of such incidents. We could tarry in the company of any one of them, and with profit. The title of our lesson is, "Jesus Faces Betrayal and Denial."

#### Betrayal

Let us take first the things that cluster around the betrayal. Have in mind a picture of the betrayal. It is easy to slip into the notion that Jesus was too big to concern himself overmuch with what people thought of him; how they held him in their esteem. So far as I can judge, he was the most sensitive of men. His mind and his make-up were such that nothing escaped him. The whisper that occurred at one side of the gathering; the blank look that indicated the questioning of mind; the awkward silence, the aftermath of a debate among friends, all caught and arrested his attention.

That he was indifferent to such things is scarcely possible. I do not now recall anything to which he showed indifference. It would seem that to him indifference was an impossibility. He noted what men said about him, and felt what they felt toward him. If they loved him, he delighted in their love. If they despised him, he was grieved thereby.

He had come to the upper room on the evening of the Passover feast, and they are all reclining at the meal. In a lull in the conversation he surprises them with the announcement: "Verily, I say unto you, 'One of you that eateth with me shall betray me.'" The horror of the thing itself, and the uncertainty of who should be guilty, cast a gloom over every guest—Jesus was host on this occasion—and, for some time, there was quiet. Then one made bold to ask, "Is it I?" If opinions have any value, it is mine that John was the first to speak. Not the most impetuous, but the one farthest removed from the deed by his love, would likely be the first to speak. He would wish to assure himself he was not the guilty one.

What a kaleidoscopic thing the mind of Judas must have been as, one after another, he heard them say, "Is it I?" Did he ask? Certainly. What to the others was a real concern, to him was just a show, or an attempt to hide the foul purpose of his mind. The guilty framed the same question as the inno-

cent; tried to make out that he did not know what he had purposed to do. It is the deliberateness of his action that constitutes its blackness. The turmoil of his mind can scarce be imagined.

#### For a Price

When we analyze the betrayal it consists of a sale of a friend for a price, or a change of front for a consideration. We find it difficult to believe that the money in the case was the primary consideration in the action of Judas. There was some strange hatred, for some unknown reason, for Jesus in the heart of Judas. He had become an enemy, and joined the enemies of Jesus because he was one.

#### The Denial

The denial is altogether different from the betrayal. The denial had no premeditation in it; it was not the expression of a purpose. The action in no way enriched the actor. No one was more surprised than Peter when the Master informed him that the denial would occur. Peter protested that it never would come to pass: "If all shall be offended, yet will not I." Jesus declared that in that very night "thou shalt deny me thrice." To this Peter more vehemently protested that he never would deny his Master.

The startling thing here is that Jesus knew before it occurred. It is one thing to believe that Jesus understood his disciples; it is another to discover that he knew what their actions would be before they performed them. This is a knowledge that embraces all contingencies. Jesus not only knows his disciples isolated and alone, but he knows them amid all the complexities of their relationships. He knew Peter would warm at the wrong fire and be frightened by a maid. Knew that he would end by declaring, with oaths and curses, that he did not know Jesus.

That this knowledge extends to all his disciples need not be argued. To know that we are related to One who so thoroughly understands us, recalls the psalmist's idea of how God understood: "Thou searchest me, eternal one, thou knowest me, thou knowest me sitting or rising, my very thoughts thou readest from afar; walking or resting, I am scanned by thee, and all my life to thee lies open; ere ever a word comes to my tongue, O thou Eternal, 'tis well known to thee; thou art on every side, behind me and before, laying thy hand on me. Such knowledge is too wonderful for me; it is far, far beyond me. Where could I go from thy Spirit, where could I flee from thy face? (Psalm 139. Moffatt.) Jesus here revealed a divine understanding of his disciple.

#### Questions for Discussion

1. Did Jesus suffer from the attitudes of others?
2. Who broached the subject of betrayal?
3. What is betrayal?
4. In what does betrayal differ from denial?
5. What is the nature of the knowledge of Jesus?
6. Was this divine understanding?  
—Cincinnati Christian Advocate.

Dora had just returned from Sunday school, where she had been for the first time. "What did my little daughter learn this morning?" asked her father. "That I am a child of Satan," was the beaming reply.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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M. E. Church, South  
Box 510

NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

Let it be noted that the sale of Jesus is not as uncommon as we would wish. Men still change fronts for a consideration. In our lesson we have friends and enemies of Jesus. His friends are with him, and had sought to dissuade him from coming to this hour. His enemies were on the watch for his arrest, and for a price Judas joined his enemies; went over to the wrong group. In these days we do not sell him in the same manner, but we still join his foes under the impression we shall enrich ourselves by so doing. Whenever our actions are not compatible with fellowship with our Lord, the consideration for our action is the price we have received for leaving him and joining his foes. In the scramble for money, many a disciple is lined up with enemies of Jesus.

The penalty for betrayal is beyond description. This is one of the places



**GREAT GRAND-DAD**

(Copied from the Progressive Farmer.)

Great grand-dad when the land was young  
Barred his door with a wagon tongue.

The times were rough and the wilderness mocked,  
And he said his prayers with his shotgun cocked;

He was a citizen tough and grim,  
Danger was like "duck soup" to him.  
His great-grandson now falls asleep  
And fears no harm from the darkness deep,

For great-granddaddy fought and won  
And tamed the land for his great-grandson.

Great grand-dad was a busy man,  
He cooked his grub in a frying pan.  
He picked his teeth with a hunting knife,  
And wore the same suit all his life.  
He ate cornbread and bacon fat,  
But great-grandson would starve on that.  
Great grand-dad was gaunt with toil,  
Grimed and seamed with the sun and soil,

But great-grandson is fat and clean  
And rides to work in a limousine.  
Twenty-five children came to bless  
Great grand-dad's home in the wilderness.

Laugh at the statement, if you can,  
But great grand-dad was a busy man.  
Twenty-five children, and they grew  
Stout and tall on the bacon, too;  
Slept on the floor with the dogs and cats,  
And shopped the woods for the coonskin hats.

Fraud was a mystery, so was jazz,  
Or giving their parents a scornful razz.  
If they got fresh with great grand-dad  
He tanned their hides with a hickory gad.  
He raised them rough, but he raised them well,

And if they took hold of the ways of hell,  
He filled them full of the fear of God

And frailed their pants with an old ramrod.  
They grew strong of heart, and strong of hand,

The firm foundation of our land.  
Twenty-five boys—but his great-grandson

To save his life can't manage one!

—Kinchen Council.

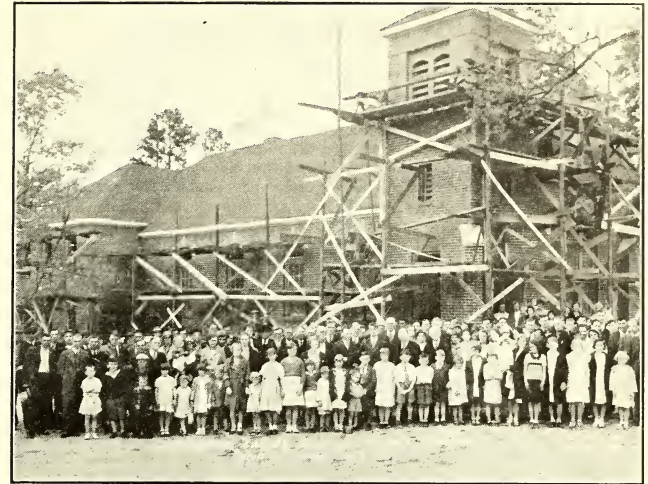
**NOT MARXIAN COMMUNISM, BUT NEW CLASS DISTINCTIONS**

The old Marxian analysis of the social struggle was based upon inherited class distinctions peculiar to Europe. It cannot be used in America.

But the breakdown of the capitalist scheme in the midst of which we now live makes ever-increasing numbers of men and women conscious of the conjunction of two great failures in the capitalist system—the moral failure and the functional or technical failure.

Out of these times will grow up in the United States a new class distinction—different from that of Europe but very potent in bringing about social and economic change.

The new American class division will be into the producing class, workers



Cornerstone laying of Bethlehem Methodist Episcopal Church, South, Morganton circuit, Western North Carolina conference, Rev. H. M. Wellman, pastor. The ceremonies took place Sunday, April 30. Rev. E. W. Fox, presiding elder, and Prof. J. M. Ormond of Duke University were the officiating ministers.

with brain and hand, including fraternal association between city workers and farmers on one hand, and the exploiting class on the other.—Harry F. Ward.

**SAVED BY SALT—AND SCHOOLBOYS**

The herd of mountain sheep which frequent Pike's Peak when the snows close the summit to tourists is growing again—thanks to the courage and care of a group of schoolboys.

Once, climbing to the summit of the great peak, several of us came about the edge of a boulder, and there, across a narrow chasm, was a big-horn ram! He was surprised, too! Slowly his head came up with its great curving horns as he looked at us carefully. Then he turned, sauntered about a nearby boulder—and was gone like the wind! Not till then did we realize how we were holding our breaths, actually paralyzed by the remarkable event.

That winter a ranger found a sheep from the band dead. Soon another was found, and another. Examination of the bodies showed that they died from sickness caused by lack of food—and salt. The sickness was contagious. By spring, if not sooner, signs pointed to disappearance of the herd! Too rare, already!

Appeals for volunteers to carry salt to the dying sheep were broadcast, published in the local papers. And among those reading the news stories of the sheep, and the appeal, was one of the first members of the Colorado Mountain Club, Dr. Lloyd Shaw, now superintendent of the Cheyenne Mountain School at Colorado Springs. In the school were the "Cheyenne Mountaineers," a group of boys and girls banded together to protect our animals, birds, and flowers.

A visit was made to ranger headquarters, then a party of boys loaded their packsacks with salt and started their

hard trek up the snow-clad peak. Rangers had given them locations at which to leave the salt, not only on the peak itself, but on neighboring mountains.

Long and hard was the trip, progress was slow, for the snow in some places made canyons almost impassable. But faithfully and stanchly these young schoolboys trudged with their heavy loads (not forgetting their cameras!) and at each designated location they left a portion of their salt for the sheep.

None of the sheep were to be seen on the trip, so no pictures were taken. But the boys learned that the sheep had found their salt soon after it had been left. Rangers reported no more sheep found dead. The Pike's Peak herd of Rocky Mountain sheep were saved!—Carleton Scheinert, in Home and School.

**THE MINISTER'S FRIEND AND FOE: HIS LETTER BOX**

The daily mail of the average clergyman consists largely of requests that he give notice on the following Sunday of meetings and enterprises of various sorts which may or may not be related to the church; or that he post certain notices in a conspicuous place in the church or the parish house, or that he furnish a list of his parishioners and parish organizations in order that the sale of something may be advanced to the financial benefit of his congregation. One minister has had the courage to announce that his church is not a billboard, and that he is not an advertising agency.—Arthur Howard Noll.

We invite you to make 1933 your church year. Attend service every Sunday. It will pay you richly. In cash? Yes, but also in the abundance of living.

"Righteousness exhausteth a nation."  
—North Dakota paper.

# A Woman's Hands

By Wm. C. Allen.

I happen to be acquainted with a woman who has wonderful hands. They are small and an observer might think they could not do very much when compared with some other more sturdy looking hands. Some physicians say you can tell a woman's age by the appearance of her hands, but the serene countenance of this woman does not support the theory.

This woman was brought up in a Christian home with opportunity to live a selfish life except for the wise control of naturally indulgent parents. She married at an early age with a heart full of affection for her Lord; this delightful attribute extended to her husband, her children and her friends.

Early in life she cut away from the allurements of wealth and social insincerities that too often accompany it. When trouble came into her home her hands followed the instincts of her heart. One day during a great financial panic her husband tells how when irreparable losses threatened she met him at the door, laid her fond hands on his tired shoulders and said: "Do not worry about our losses. I have been thinking it all over. I don't mind being poor. We still have a little house. I will do my own work. We shall be as happy as ever; don't think about me!" And her husband knew those loving hands would keep faith with the pledges she made on her marriage day—they did.

When other women motored to the social center of her city to play bridge all afternoon, she would remain at home attending to household duties. If servants left, her willing hands would deftly provide the family meals. They never ceased to carry on—and on—in the inevitable vicissitudes of family life.

When she would hear of lonely women or a little family struggling with adversity, or distressed, with depleted incomes, her feet would quickly transport her to where her hands could help. They would carry warm soup or pretty flowers to the objects of her care. She never hesitated to take her packages on the street cars—motor cars cost more money—money that could be applied to the aid of sick or sorrowing people. When she would hear of strangers in her city, stranded because of accident or disease, her ever ready hands would minister to their needs in hospitals or apartments. What happiness has she wrought for others with those delightful hands!

Love for her Saviour has led her to pass hours sewing for poverty-stricken people who never heard her name. She knows that some of them—poor and ignorant as they are—would like to deprive her, through legislation or by force, of her means; this consideration does not disturb her. A check book is not a necessary accompaniment to acts of mercy. But her check book is a won-

der. There are few slips of paper drawn to her own order; many to the order of destitute people the world over. Those bountiful hands wield the pen of generosity and peace.

This Christ-loving woman has often accompanied her husband on long sea journeys. On shipboard there always seem to be some people who are steeped in bereavement or loss. Here, too, the dedicated hands find employment. They do not hold the hands of others in the passionate dance, to strains of entrancing music on the sanded deck, under tropic skies. Instead they help wan women to settle into steamer chairs, or they pass wraps and pictorial magazines into the laps of feminine voyagers who may be wearied with human anxieties and the restless sea.

Is she happy? Does she find life plagued with ennui? The service of her hands include hospitality; choice friends or tired humbler folk come to her door. Zest for the simpler things of life—humor and laughter—is as keen as ever. Her husband adores her; her ever co-operating hands make him glad. It is not worth while to possess gentle, busy hands?

Why these wonderful hands? Why their magic touch in home, countryside, in city life or on the stormy sea? Here is the secret, if the secret must be told. She loves her Christ. Her body, intellect and affections belong to him. The subtle, outreaching Spirit of God controls her heart-strings, her heart-strings control her desires, her desires control her hands, her hands are consecrated to the enduring services of love. Here is peace!

## TO ANSWER PRAYER NOT EASY, EVEN FOR GOD!

When Jesus prayed, "Let this cup pass," God's heart must have almost broken at the spectacle. But that prayer could not be answered until Jesus' previous great prayer was fulfilled, namely, "Thy kingdom come. Thy will be done on earth, as it is in heaven." This prayer not only would consummate God's purpose in the race, but also would prevent all crucifixions. In working to build God's kingdom on earth, Jesus was also working to prevent his own crucifixion.

To save Jesus from the agony of the cup, there must first be no weaklings in social control, no grafters, no exploiters, no hypocrites, no tyrants—neither the giving nor the taking of bribes. To prevent crucifixions, you must first eliminate the crucifiers, and this means "Thy kingdom come"—the new society. To answer all sincere praying, and prevent Jesus from being crucified afresh, God must have the co-operation of a righteous social team work.—R. Wallace Thomas.

## Nervous Condition Improved After Woman Took Cardui

"I found myself in a weak, run-down condition, and very nervous, so much so that at times I felt like I wanted to scream," writes Mrs. J. T. E. Thomas, of Spartanburg, S. C. "The least noise would make me tremble and feel weak and nervous. I read where Cardui had helped other weak women, and decided to try it myself. I felt better after I began taking Cardui, and decided to keep it up. I took six bottles in all. I was in a better condition after taking Cardui. My nerves were more settled."

Cardui, the purely vegetable medicine which so many women take and recommend, is sold by local druggists.

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Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

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Are you all in, tired and run down?

## WINTERSMITH'S TONIC Will rid you of MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

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## HEADACHE

### TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

## CAPUDINE

...It's already dissolved!

## BLUE RIDGE SCHOOL FOR BOYS

Hendersonville, N. C.

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# Children's

# Storyland



## THE GRATEFUL BLACKBIRD

By Lydia Lion Roberts.

"Look, mother, there is a blackbird on the window-sill!" cried Pearl Matthews as she glanced up from her book.

"It is a bad day for even a bird to be out-of-doors," said Mrs. Matthews, looking at the rain dashing against the window.

"The wind howls and whines as if it was angry because it couldn't get into the house," said Pearl. "The trees in the orchard are tossing their heads and doing gymnastics. I wonder if the blackbird's nest is safe."

"Probably the bird is resting a moment before it flies home," said her mother.

"I think he is hurt or all tired out," said Pearl, going over to the window. "See how he crouches down on the sill and tries to keep away from the storm. I'm going to see if he will come in."

Pearl opened the window slowly. The blackbird fluttered his wings, but he did not fly away.

"You poor birdie," said Pearl, cuddling him in her hand. "Come in by the fire and get warm and dry. Oh, mother, his leg is hurt. I'll wash off the blood and bind it up."

The little blackbird gave a feeble chirp when Pearl took it near the stove, and rested contentedly in her hand. When she gave it some of her own supper of bread and milk it ate hungrily from her fingers.

"No wonder he wanted to come in," said Pearl. "He was cold and wet and hungry and hurt. I'm going to call him Pete and make believe he is my special bird. I suppose he'll want to fly away in the morning, but he is safer here to-night. I'll make a nice warm bed for him."

She took a candy box and made a little nest in it of old soft cloth and placed it near the stove.

"Come, Pete, it is bedtime for little birds," she said as she carefully put the blackbird into the box. He chirped sleepily as he settled down comfortably in his new home.

The next morning Pearl hurried into the kitchen to see Pete, but to her disappointment the box was empty.

"He wouldn't stay," said her mother. "When I came downstairs he was flying around the kitchen, and the minute I opened the door he flew away singing."

"Well, I'm glad he got well, but I wish he had stayed to say 'Good-morning' to me," said Pearl. "Anyway, it is a warm, sunny day, so Pete can enjoy his trip home."

A few days later Pearl was taken ill and had to stay in bed. One morning

## A FROWN

The thing that goes the farthest  
In keeping good boys down,  
That's worth the least and costs the most  
Is just a simple frown.

The joyful kindness of a smile  
Just simply will not stay  
Around the margin of their lips  
When a frown comes out to play.

A frown regrets the beautiful,  
Depression is its goal,  
Encouragement reaction finds,  
Discouragement it's toll.

It's full of dire destructive work  
With degradation blent.  
It costs a smile and pleasant face  
And isn't worth a cent.

—James Herbert Smith.

when her mother brought in her breakfast she found Pearl staring excitedly at the open window.

"It's Pete! I know it's Pete," she cried happily, pointing to a bird who had alighted on the window-sill. "Mother, see if there is a scar on his leg."

"Yes, it is your blackbird," said Mrs. Matthews, going quietly over to the open window.

"Oh, hear him sing!" exclaimed Pearl. "He is singing to me because I can't go out. Maybe he is trying to say thank-you to me because I took care of him when he was hurt."

"Here comes another blackbird," said Mrs. Matthews.

"Oh! Oh! That must be Pete's mate," said Pearl. "I shall call her Polly. Isn't it nice of them to come and visit me!"

The two birds stayed a little while on the window-sill, chirping and trilling and singing song after song, while Pearl felt as if she were at a concert. When they had gone, the birds in the orchard suddenly began to sing all together until the air was full of sweet music.

"Your little bird friend is entertaining you again today," said Mrs. Matthews when she came into the room the next morning.

The little blackbird was alone this time, but he was on the window-sill singing as if his throat were full of golden bells and silvery chimes.

"He flew into the room and dropped something on the bureau before he began to sing," said Pearl. "Do see what it is."

"It is a little primrose," said Mrs. Matthews, bringing the flower over to Pearl.

"Oh, how nice of him!" exclaimed Pearl. "I think Pete is trying to help me now."

The next morning just as Mrs. Matthews opened the door of Pearl's room, she saw the little blackbird fly through the open window and drop something on the bureau.

"What a funny little present!" said Pearl, laughing as her mother handed it to her. "He has brought me a pearl button today. I wonder if he will bring anything tomorrow."

The next day Pete's gift was a piece of colored ribbon, and after that he brought a bright penny, a pretty stone, a safety-pin, other buttons, and several flowers.

Every day while Pearl was in bed, Pete came to visit her. Usually Polly was with him. As soon as he had dropped his gift on the bureau Pete began to sing. Morning after morning the two blackbirds trilled and sang until even the sunshine seemed full of gay dancing music. As soon as they flew away the birds in the orchard began their concert, and thrushes, sparrows, robins, and orioles mingled their voices in a beautiful chorus of song.

"I think Pete tells them when it is time to sing," declared Pearl one day. "He is doing all he can to make the days bright and happy for me. He certainly is grateful for what I did for him. I didn't know a little bird could be such a big friend."—Zion's Herald.

A small boy strolled into an Arizona drug store and said: "Gimme a nickel's worth of asafetida." The proprietor wrapped it up and passed it over.

"Charge it," said the boy.

"What name?" inquired the druggist. "Hunnfunkle," was the answer.

"Take it for nothin'," retorted the languid chemist. "I wouldn't write 'asafetida' and 'Hunnfunkle' both for no nickel."

Judge: "So you broke a bat over that man's head, did you? Well, what can you say for yourself?"

Prisoner: "Your Honor, it was an accident."

Judge: "An accident? Impossible!"

Prisoner: "I didn't mean to break the bat."

Tommy—"Mother, can't the cook put up my lunch instead of you doing it?"

Mother—"It's no trouble, dear."

Tommy—"I know, but cook's got a better appetite than you."—Christian Index.

## North Carolina Christian Advocate

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M. T. PLYLER

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Mt. Airy-Jefferson ..... June 25-27

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
SECOND ROUND—IN PART

June	
Weth. Avenue, 11	4
Durham Ct., 11	11
Front Street, 8	11
Mebane, 11	18
Lakewood, 11	25
Oscar Grove, 3:30	25
July	
South Alamance, 11	2
Mt. Pleasant, 3	5
Duke Memorial	5
Yanceyville	7
Person Ct., 11	9
Roxboro, 8	9
Trinity	12
Leasburg	13

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

June	
City Road, 11	4
Pasquotank, Half's Creek, 3	4
Smith Mills, Sharon, 11 and 2	10
Smith Mills, Sharon, 11	11
Myrick, Ashbury, 11	11
Wanchese, 11	18
Manteo, 8	18
Edenton, 11	25
Hertford, 8	25

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
THIRD ROUND

June	
Smithfield, 11	4
Princeton, 8	4
Seima, 11	11
Jenkins Memorial, 8	11
Central, 8	14
Henderson, 11	18
Midfburg, Cokesbury, 11	18
City Road, 8	18
Dunn, 8	21
Mamers, Mt. Ariel, 11	24
Lillington, Parker's Grove, 11	24
Epworth, 8	25
July	
Four Oaks, Sanders Chapel, 11	2
Norton Grove, Ebenezzer, 3	2
Benson, 8	2
Louisburg, 8	5
Millbrook, Knightdale, 11	8
Tar River, Ebenezer, 11	9
Clayton, 8	9
Credmoor, Bullocks, 11	15
Oxford Ct., Herman, 11	16
Oxford, 8	16
Fuquay, Cokesbury, 11	16
Erwin, 8	30

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

June	
Garysburg, Oak Grove, 11	4
Conway, Severn, 3	4
Tarboro, 11	11
Enfield-Whitakers, Whitakers, 7:30	11
Pastor's School	11
Littleton, Bethel, 8	18
Robersonville, Vernon, 3	25
Rosemary, Smith's, 11	25
July	
Scotland Neck, Palmyra, 3	2
McKendree, 7:30	2

Kenly, Luccama, 11	9
Clarke Street, 7:30	9
Farmville, 7:30	12
Halifax, Ebenezzer, 11	16
Northampton, Rehobeth, 3	16
South Rocky Mount, Battleboro, 7:30	16
Norlina, Zion, 11	16
Rich Square, Roxbel, 11	21
Seaboard, Sharon, 11	22
Nashville, 7:30	23
Rocky Mount, First Church, 11	23
Spring Hope, 11	30
Rocky Mount Ct., McTylere, 3	30

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
THIRD ROUND

June	
Trinity, 11	4
Burgaw, Watha, 3	4
Fifth Avenue, 8	4
Varasav-Magnolia, Turkey, 11	11
Faison-Kenaville, Friendship, 8	11
Pastor's School	11
Southport, 11	25
Shallotte, Shallotte, 3	25
Town Creek, Bethel, 7:30	25
July	
Scott's Hill, Scott's Hill, 11	2
Elizabeth, Purdies, 11	9
St. Paul, Regan, 3	9
Lumberton Ct., Bladenboro, 7:30	9
Fairmont, Olivet, 11	16
Lumberton, Chestnut Street, 7:30	16
Wallace-Rose Hill, Charity, 11	23
Epworth-Wesley, Federal Point, 3:30	23
Tabor, Lebanon, 11	23
Hallsboro, Shiloh, 3	30
August	
Stedman, Cokesbury, 11	3
Roseboro, Andrews, 3	6
Grace, 8	7
Gairland, Salem, 11	20
Clinton, Kener, 3:30	20
Jacksonville-Richlands, Haw Branch, 11	23
Maysville-Pollockville, 11	27
Swansboro, Queen Creek, 3:30	27
September	
Carter's Creek, Bladen Springs, 11	3
Bladen, Beulah, 3	3

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Lisker, P.E., Asheville, N. C.  
THIRD ROUND

June	
Troy, 11	4
Flat Rock, Edney, 3	4
Hot Springs, Antioch, 11	11
Haywood Street, 8	11
Broward, 11	18
Rosman, Lake Towamy, 3	18
Waverly, 11	25
Wesville Ct., P. G., 3	25

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND

June	
Marshville, Marshville, 11	4
Peabody, Fountain Hill, 3	4
Big Springs, 8	4
Prospect, Trinity, 11	18
Weddington, Helton, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Polkton, Mt. Vernon, 2:30	25
Wesley Heights, 8	25
July	
Thrift-Moore, Moores, 11	2
Hickory Grove, 8	2
Trinity-Delphia, Trinity, 11	8
Homesend-Duncan, Homesend, 8	9
Myers Park, 11	16
Stanfield, Stanfield, 3	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Monroe, Central, 8	23
Brevard Street, 11	30
First Church, 8	30

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND

June	
Poikville, Rehobeth, 11	2-4
Belwood, Double Shoals, 3	4
Bessemer City, 7:30	4
Goodsville, 11	11
Belmont Park, 8	11
South Fork, Bethel, 11 and 3	17-18
Cherryville Ct., Bethlehem, 11	18
Lincinston, First, 7:30	18
Crouse, Lenoir, 11	24-25
Lowell, South Point, 3	25
July	
Lovesville, New Hope, 11	2
Shelby Ct., Salem, 3	2
Lafayette Street, 7:30	2
Stanley, Stanley, 11	9
Belmont, Main Street, 7:30	9
West End, 11	16
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

#### GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summ. Ave., Greensboro, N. C.  
THIRD ROUND

June	
Mt. Pleasant, Mt. Pleasant, 11	4
Glennwood, Glennwood, night	4
Reidsville, Central, 11	11

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Reidsville Ct., Carmel, 3	11
Ruffin, Hickory Grove, night	18
New Hope, Figsb., 11	18
Cedar Falls, White's Chapel, 3	18
Jamestown-Oakdale, Jamestown, night	18
Liberty, Bethany, 11	23
Gilensville, Whitsett, 3	25
Guilford, Lee's Chapel, night	25
July	
Ward Street-Archdale, Ward Street, 11	2
Highland, Highland, night	2
Randolph, Fairview, 11	9
Farmer, Union, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	16
Summerfield, Summerfield, night	16

## MARION DISTRICT

E. W. Fox, P.E., 23 N. Fort St., Marion, N. C.

### THIRD ROUND

Micaville, Dayton Bend, 11	June
Marion, First Church, night	5
Burke, Valdele, 11	11
Forest City, night	11
Marion Mills, East Marion, 11	18
Gilkey, Centennial, 3	18
Cross Mill, Pleasant Hill, 11	25
Old Fort, Ebenezer, 3	25
North Forest, North Morganton, night	25
July	
Morganton, First Church, 11	2
Glenn Alpine, night	2
Hemietta, Alexander, 11	9
Cliffside-Avonale, Cliffside, 4	9
Spradale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Bostic, Salem, 3	23
Broad River, Kistler, 11	25
Spruce Pine-Bakersville, 11	25
Avery, Mount Zion, 3	30

## MOUNT AIRY DISTRICT

W. E. Peewee, P.E., Mt. Airy, N. C.

### THIRD ROUND

Wilkesboro, Roaring River, 11	June
Morris, Falls, Adair, 3	4
North Wilkesboro, 8	4
Jefferson, Orion, 11	11
Warrensville, Clifton, 2	11
Creston, 4:30	17
Helson, Baldwin, 3 (Saturday)	17
Laurel Springs, Chestnut Hill, 11	18
Sparta, Mount Branch, 2:30	18
Bishop Mouson in revival at Mt. Airy	18-25
July	
Madison, Dan Valley, 11	2
Sonerville-Maydan, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	9
Rural Hall, Mt. Pleasant, 11	9
Yadkinville, Macedonia, 11	9
Dobson, Rockford, 11	16
Pilot Mountain, Whiteaker's, 3	16
Danbury, Vaile Mecum, 11	23
Mount Cove, Palmyra, 3	23
Spray, 8 (Saturday)	23
Leaksville, 11	29
Draper, 8	29

District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

### THIRD ROUND

New London, Bethel, 11	June
China Grove, night	11
Kannapolis, night	14
Albemarle Ct., Stony Hill, 11	18
Spencer, Central, night	18
Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadkin, night	25
Albemarle, Central, night	25

Jeanette Quarry, Tabor, 11	July
Woodleaf, Gary's Chapel, night	2
Coburn Memorial, night	2
Harmony, 11	9
Concord Ct., Olivet, night	9
Baldin, night	12
Ewerth, 11	12
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Cedar Grove, 11	23
Kerr Street, 11	23

## STATESVILLE DISTRICT

J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.

### THIRD ROUND

Dudley Sheals, Cedar Valley, 11	June
Taylorsville, Martin, 3	4
Mt. Zion, 11	11
Davidson, Huntersville, 3	11
Sony Point, 11	18
Hildreth, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25
July	
Troutman, 11	2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Gamewell, 3	9
Whitwell, Harpers, night	9
Catawba, Concord, 11	16
Bay's Creek, Friendsip, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olin, Snow Creek, 3	23

Statesville Ct., Midway, night	23
Statesville, Broad Street, 11	6
Elmwood, Ebenezer, 3	6
Hickory, First, 11	13

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

### THIRD ROUND

Waynesville, 11	June
Webster, 11	4
Fryson City, 8	4
Andrews, 11	11
Robt'sville, 8	11
Glenville, Wolf Mountain, 8	18
Culswhee, 8	18
Dellwood, 11	23
District Conference, Iotia, 8	25

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

### THIRD ROUND

Davis, Oak Grove, 11	June
Davidson, Centenary, 11	3
Wetmore, Vernon, 7:30	3
Thomasville, Prospect, 11	10
Thomasville, Main Street, 11	11
Trinity, Johnston, 3	11
Green, 8	11
Erlander, Reeds, 11	18
Ogburn, Shiloh, 7:30	18
Wahkerton, 11	25
Forsyth, Marvin, 7:30	25

## N. C. WOMEN

(Continued from page 14)

ciation for money to build a dormitory. The amount needed was \$7,000. Her associates in the faculty couldn't see how she could ask so large a sum from people so poor. The parent-teachers' association in Korea is composed principally of men. They said: "If the women of North Carolina could give us \$10,000 for a roof, we should raise \$7,000 to furnish a dormitory for our girls."

When Mrs. Gates was in conversation with Miss Bessie Oliver at the recent Council, Miss Oliver asked her to tell the North Carolina women that she never knew an investment to pay so large a sum in so short a time.

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## ✠ IN MEMORIAM ✠

**CAMERON**—On March 24 the death angel came and called our dear mother, Mrs. Rebecca Jane Cameron, to receive her reward. Mother was 79 years, four months old when she was called to lay her armor down. Not one of us children was ever sick that she was not willing to lend a helping hand. Mother, we do miss you so. We have always prized wearing the red rose, but mother, we have just realized how pure the white rose is. We know mother waits beyond the river.

Mrs. Vance Blanton.

**WHITE**—On May 1, 1933, the spirit of Matilda White, a charter and beloved member of Mt. Vernon church of the Randolph charge, passed to eternal rest. Mrs. White was born October 15, 1852, and had been a member of the Methodist church for 66 years. She is survived by her husband and several children. She was a devoted wife and mother and will be remembered as a woman of beautiful Christian character. Hers was a gentle and beautiful spirit that lived as she died—happy in the faith. The funeral was conducted by the pastor and her body buried in the Mt. Vernon cemetery to await the glad resurrection morning.

H. C. Waggoner, Pastor.

**HIGGINS**—Henry W. Higgins was born January 6, 1858; died April 27, 1933. Became a twice-born man 22 years ago under the ministry of Rev. J. H. Shore, at same time uniting with our church in Smithfield. He was united in marriage with Miss Stella Powell 53 years ago, and in all those years love was it its best in the gentle consideration that each expressed towards the other, having in view the happiness of both in the creation of a Christian home for the soul-safety of their five children, three sons and two daughters. One each of these passed within the gates of pearl before the father. Of the meek that will inherit the earth Brother Higgins will be one. He was a living exponent of the 15th Psalm, in which David describes a citizen of heaven. The lonely widow, children and grandchildren will follow on.

D. H. Tuttle.

**GUNTER**—Percy Banks Gunter, son of Mr. and Mrs. A. B. Gunter, was born March 25, 1900, and died May 19, 1933. He is survived by his wife, two children, parents, four brothers and three sisters. Just moved into his nice new home a few miles south of Pittsboro, and sudden sickness strikes him. His going was a shock. The funeral on Sunday morning, May 21, was so largely attended about one-third of the congregation was able to be accommodated inside the church.

The pastor believes that a strong friendship was about to be established between Mr. Gunter and his pastor, A. friendly man, a good neighbor, a good citizen will be missed in Chatham county. Death is a great teacher in matters eternal. May God bless the family and all the connection.

M. C. Ellerbe, Pastor.

**EVERHART**—Samuel Lee Everhart was born December 22, 1800, and passed away from earth to his eternal reward October 2, 1932, at the age of 71 years. He was survived by two daughters: Mrs. E. K. Myers of Thomasville, Route 1, and Mrs. P. A. Myers of Lexington; one son, O. K. Everhart of Spencer; 25 grandchildren and five grandchildren. His wife and one son, W. Francis Everhart, had passed on before him. He was

a charter member of Fairview Methodist church on the Thomasville circuit and did much to help erect the church building. He was a most loved man. He was buried at Fairview October 3 in the presence of a multitude of friends with services conducted by his pastor, John Cline, assisted by Rev. Mr. Myers of Lexington, Rev. Moody Nifong of Winston, and Rev. R. L. West of Thomasville.

John Cline.

**DICKENS**—Jacob Ballard Dickens was born February 5, 1865, and died March 28, 1933. He was converted early in life and joined the Baptist church, and later joined the Methodist church with his wife.

On January 18, 1884, he was married to Miss Sarah Lou Hamill. To this union five children were born: Thomas Seward, Forest, Joseph Ashley, and Lorena Dickens Carter of Halifax, and Jesse Draper Dickens of Burgaw.

He was married the second time December 18, 1901, to Miss Theodocia M. Harris, who survives him. He had known and loved Brother Dickens for more than 40 years. He was the preacher's friend, and his was the preacher's home. He loved their companionship and was ever ready to help in any needy cause.

He had been in declining health for more than a year, and for several weeks before the end came he was a great sufferer, but through it all he was patient and uncomplaining. In his passing the family has lost a devoted husband and father, the church a loyal member and the community a true friend. He was buried in the family cemetery by his pastor, Rev. W. C. Wilson, assisted by the writer and others. May God bless the bereaved family.

J. T. Draper.

**REEVES**—William Humphrey Reeves, son of John and Margaret Reeves, was born May 1, 1843, and departed this life February 18, 1933. On June 15, 1865, shortly after his return from four years' service as a Confederate soldier, he was happily married to Miss Laura Wells of Sandy Mush, N. C.

When about 16 years of age he was converted and joined the Methodist Episcopal Church, South. Several years later he again experienced Christ's forgiving power, and with this later experience began his real work for God. He set up a family altar in his home, at which he worshipped night and morning for nearly 60 years. He had wonderful power in prayer, and was never so happy as when engaged in a revival meeting, helping lost sinners to seek and to find a loving and forgiving Christ. He loved the old hymns, and often by the evening fireside, even in his last lingering illness, his soul mounted higher on the wings of such songs as "Nothing But the Blood of Jesus," "I Have No Continuing City Here Below," "I Saw a Wayworn Traveler," "How Firm a Foundation," and many others.

In 1885 Brother Reeves moved to Weaver, N. C., that he might give his children a Christian education. For a number of years he was an active and loyal trustee of Weaver College, and five of his eight sons and daughters are graduates of this institution. He believed Christian education to be a noble power, but an education without God in the heart a dangerous power.

His life helped the many lives he touched. A friend writes: "He did a wonderful amount of good in Weaver through his talks, his prayers and his life. I shall never forget his talks and prayers in Sunday school, Epworth League, and prayer meetings. He helped me and meant much to me." Another friend, a minister, says of him: "Brother Reeves has gone to heaven. He was a remarkable man in many ways, but most of all he was a devout saint of God. He has gone to be with the Christ, whom he so much loved, whom he serv-

ed so faithfully, and in whom he placed all his confidence for present and future."

Brother Reeves was loyal to his church and his pastor. He was the greatest spiritual man I have ever known. His advice and help to me in my work on the Sandy charge has meant more than words can express. Oh, how we shall miss him. Just a few days before he passed away he told me of a deep and unusual spiritual experience. For many years he took his family each summer to attend Turkey Creek camp meeting. "One night," he said, "during a great service, the altar was filled with penitents, and God's power came in a marvelous way. You could feel a Presence. Many sinners were converted and many people were shouting all around. The glory of God filled my soul and all night long I wanted to shout 'Glory to God.' Throughout my whole being was a sensation of joy, and this feeling in a less degree remained with me for many months and gave me greater power in all my later Christian experience."

He was a man of deep and positive convictions and fearlessly stood by them regardless of praise or blame. Like Paul he could say, "I have fought a good fight, I have finished my course, I have kept the faith. Therefore there is laid up for me a crown of righteousness." He died in this faith, waving his feeble hand goodbye to his loved ones about his bedside.

The promise is to all, a divine promise, "At evening time there shall be light." (Zech. 14:7.)

J. P. Mason, Pastor.

**COBLE**—H. L. Coble, son of Dr. Wesley and Sarah Fentress Coble, was born July 11, 1862, and died October 25, 1932. On December 28, 1886, he married Miss Laura Hatch. To this union six children were born, three sons and three daughters. His wife, three daughters and one son survive him. These are Mrs. W. B. Hardin, Mrs. Cicero Groome, Mrs. George Britten, Jr., and Wesley Coble. Two sisters also survive, Mrs. J. H. Phipps and Mrs. E. R. Tucker.

Brother Coble graduated from Trinity College and for a number of years thereafter taught in the public schools of this section. Later he became a commercial traveler. In this work he was happy and successful, numbering his customers and friends by the thousands.

He was a member of the Masonic order and of the Junior Order of American Mechanics. His neighbors and friends held him in highest esteem and sought his advice and counsel.

In early life he united with the Methodist Episcopal Church, South, and remained a faithful member until called to the perfect fellowship above. He held every official position open to a layman in the local church. For many years he was lay leader in the Pleasant Garden charge.

Here his fine ability as an organizer received the approbation of his brethren. His great desire was to see the debt fully paid which was incurred in erecting the new church building at Pleasant Garden. He gave himself untiringly to this task and contributed of his means in a most generous way to achieve his desire. One of the high spots in his life was the dedicatory services held in June, 1931.

For a long while he was held in the grip of the fatal malady which ended his earthly days. It was a benediction to be in his presence and to witness his faith. The love he had showered upon his neighbors and friends, his family, his fellows in social orders, and his brethren in the church flowed back to him and enriched these days of pain. Indeed he went up with a great shout. His memory will be cherished as a part of that vast accumulation of Christian devotion which has made the world a better place in which to live.

W. A. Newell.



# NORTH CAROLINA CHRISTIAN ADVOCATE

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GREENSBORO, N. C., THURSDAY, JUNE 8, 1933

Number 23



*Campus View of Woman's College of the University of North Carolina in Greensboro.  
The Forty-first Commencement Closed Monday of This Week.*

## THE BANE OF BEER

(By August J. Bucher, editor of The Christian Apologist, the only official organ for the German-speaking members of The Methodist Episcopal Church.)

The least that can be said of any alcoholic beverage is that it is dangerous. That applies to beer, of course. Though the danger is not as obvious as it is in the case of stronger drinks.

To say that beer is not intoxicating is ridiculous, in spite of the report in the Cincinnati dailies of April 12, 1933, that two "eminent" biologists reported to the Federation of American Societies of Experimental Biology in the Hotel Gibson at Cincinnati yesterday that experiments with two dogs (!) that they had taken, proved that 3.2 beer was not-intoxicating. If you want proof of the effect of beer drinking, go to Munich in Germany, the great beer center of that country. According to reports of the statistical bureau of the German Empire in Berlin, the highest degree of physical degeneracy through alcoholic drinks, and the highest percentage of resistance to the police powers is not found in Nordhausen in Prussia, the German whiskey center, nor in Pirmasens in the Palatinate, the German wine center, but in Munich. The morbid "beer heart" is characteristic of that town. The peculiar danger of beer lies in the fact that more than any other intoxicating beverages, beer tends to the consumption of excessive amounts. Prof. Emil Kraepelin of the University of Munich says: "In the production of alcoholism in Germany, beer undoubtedly plays the chief role. It must be conceded that beer is capable of producing typical 'delirium tremens.'"

Referring to beer, Prof. Gustav von Bunge of the University of Basel says: "No other drink is so insidious. In Germany it has been worse than the whiskey pest, because it is more apt to lead to immoderate drinking." Prof. Moebius of the Leipzig University: "I know little of whiskey and wine drinkers. With us it is beer that ruins the people." The famous psychiatrist, Prof. Forel, of the University of Zurich says: "One only needs to study in Germany the beer jokes, beer conversation, and beer literature. . . . Among the academic youth of Germany the drinking of beer has surely killed ideals and ethics, and has produced incredible vulgarity." Bismarck testified to this fact by his famous remark: "Beer makes one stupid, lazy, and indolent."

For the drinker himself the danger of beer lies in the fact of its small percentage of alcohol (two to four per cent in the German beers). The beer drinker considers this beverage as non-intoxicating, and because of the continuous increase of his thirst with every new stein he drinks, he is led to the consumption of inhuman inebriating quantities; and without exception he furnishes proof of the wise saying in the Talmud: "After the first glass, a lamb; after second, a lion; after the third, a pig." Only for the case of beer we would have to supplement the word "glass" by "stage."

Right here appears the danger of beer for the community. The three stages extend over longer periods. It is the second stage which makes the beer drinker a danger to others, especially on our thoroughfares in this age of the automobile. He is not dangerous any more when he is literally "full," when he lies under the table in the condition of a pig. He is dangerous in the stage of the lion, where he overestimates his abilities and his worth, and underestimates his own danger and the danger of others. He feels himself a giant, an invincible hero, and

owing to the dulling effect of beer on his finer sensibilities and judgment, he feels that he can do almost anything, and need not "take" anything! He is irritable, morbidly sensitive of his own "honor," and is ready for a fight, even at the least provocation. That is the danger of the stage of the lion in the experience of excessive beer drinkers.

What is excessive? The habitual beer drinker has no conception of moderateness. He is like a swimmer that tries to reach the circular wave which he created by jumping in, and which continually flees from him. There are few beer drinkers who are not duped by Gambrinus. They look with contempt upon a whiskey drinker, and think themselves moderate, even then, when they see everything double and cannot find their way home. For the reason mentioned, i. e., on account of the effect of even moderate quantities of alcohol, such as they are found in beer, on the ability to discriminate, estimate distances and dangers properly, to control the finer nerves of motion, it is to be regretted exceedingly that under the new law beer may be sold at all oil stations.—Cincinnati Advocate.

## JOHN McNEILL STORIES ABOUND

Dr. John McNeill, Presbyterian evangelist, well known in this country, but better known in England and Scotland, has gone from earth and his departure has been the signal for a revival of many of the humorous stories of this genial servant of God.

The Methodist Recorder, London, gives us the following:

"McNeill stories abound. The one I have always liked best is of the night in Cardiff, when he was answering questions at the close of a service, and found on a slip of paper the question beloved of flippant young skeptics from of old: 'Who was Cain's wife?' McNeill read the question and paused. Then he said solemnly: 'I love all young men, enquirers after truth especially, but there is one word of advice I would like to give to the young man who has asked this question, and it is this—don't risk your soul's salvation enquiring after other men's wives!' Once he went to Stornoway, where the fishermen have the reputation, justly or otherwise, of only being religious in the winter when the storms are blowing. McNeill had heard of this weakness, and dealt with it in the course of his sermon, saying: 'You hoary-headed old hypocrites, I know you. You wear your knees out of your trousers praying in the winter, and the seats out backsliding in the summer!' Humor bubbled out of him irresistibly, not always to be appreciated by his hearers, one of whom, a very saintly brother, in whom the sense of humor had either never been developed or had been effectively quenched, once amused McNeill and others present by raising his voice in a prayer meeting and offering this petition, 'Lord, bless Brother McNeill and solemnize his mind.' Happily that prayer was never answered, for John McNeill's happy outlook upon life was one of his greatest assets in his great career as a preacher and evangelist."

While the world slips down from chaos to catastrophe we sit and starve in the midst of plenty, content with the economics of Bedlam, not because any sane man believes in them, but for sheer lack of faith in anything else.—Canon F. R. Barry.



# NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. PLYLER }

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So North Carolina is to have a Hitler in the person of "Our Bob." He is going to tell the dregs where to get off. These poor deluded mortals who have cherished certain convictions, striving to keep on good terms with their conscience, are to be given a bonus for voting wet. The dictator out of Washington is coming clothed with full authority.

The folks who are falling over themselves to get on the liquor wagon in North Carolina would do well to have a care. There is a day of reckoning coming. Many are far gone from the men and women who put the grog shop out of business, but not all. The day of retribution is sure to follow when conscience is stirred and moral conviction asserts itself.

Serious and sober thinking is due this hour in North Carolina. We need to take a second thought now since the legislature has acted and consider what awaits our schools here in the state. Granting that the best possible has been done, every thoughtful man knows that we cannot keep the schools on a high level with the salaries provided for well trained teachers. Untrained labor on the highways has a better showing than the school teacher after years of outlay of time and money. Our children and our future welfare as a people are at stake.

Men speak about present day social conditions and world problems like they do about the weather of which they say, "I never saw such weather." If it is cold, it is the coldest ever; if hot, it is a record-breaker. There is never a month that some weather record is not broken if one would accept the daily remarks of weather wise-acres. The same is true when men come to write about social and moral conditions. They insist that we are passing through such times as the world never encountered before this present hour. Why do men persist in the use of superlatives when the facts do not justify their use?

New York in her early history limited the occupants in one bed to five. Now two people are expected to have twin beds. Here is the whole story of "the good old days." Henry Collins Brown, an authority on New York history, tells of an old tavern here in which were posted these rules:

"Four pence a night for bed.

"Six pence with supper.

"No more than five to sleep in one bed.

"No boots to be worn in bed.

"Organ grinders to sleep in wash house.

"No dogs allowed upstairs.

"No beer allowed in the kitchen.

"No razor grinders or tinkers taken in."

"Our little Marjorie asked me the other day, 'Where is heaven, daddy?'" says Ezra in the Methodist Recorder. "And while I hesitated for words with which to answer her, I remembered that the question was answered in one of my most beloved books, and I went for it, and read her a tale that Eben Holden told: 'I 'members one year my father gin me two shillin'. I see s'many things in the stores I couldn't make up my mind t' buy nuthin'. Soon I see a little bit uv a girl in a red jacket, lookin' at a lot o' dolls. She was ragged, an' there were holes in her shoes, an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them dolls' dresses an' whisper, 'Some day,' she say, 'some day.' I couldn't stan' it, an' so I bought one an' put it in her arms. I never'll fergit the look that come inter her face then. Wall, she went away an' set down all by herself, an' it come cold, an' that night they found her asleep in a dark alley half dead with the cold. She had took off her little red jacket an' wrapped it 'round the little doll. Did she die and go to heaven? No, she lived an' went there. Ye don't hev t' die t' go to heaven. Ye've crossed the boundary when you begin t' love somebody more'n ye do yerself, if it ain't nobody better'n a rag doll.' Does anybody know how I could have better answered the question put to me than by reading that?"

### Crusaders for Righteousness

**I**T BECOMES every man and woman of the state who has at heart the welfare of humanity and knows a passion for righteousness to enlist in a crusade for God and for moral welfare in North Carolina. The number of men who have turned traitors to causes they so recently espoused indicate the depths to which we have fallen. Men of conviction, loyal to conscience, are more than mere weather vanes to indicate which way the wind is blowing. They can be relied upon in all kinds of weather.

This present surrender to the gamblers, to the advocates of lax divorce, to the barons of the liquor trade, and to the political lords of our national destiny discloses our moral and political decay. Priest and prophet stumble, the pew demands smooth words that disturb not the peace of a complacent and self-satisfied people. Let no one find fault and upbraid, though the land wither and the heavens grow dark. Theft, debauchery, impurity, drunkenness, political rottenness, adultery, under the sanction of law, must all go unrebuked as hilarity, wine and the lust for money eat as a canker. This moral decay always means a political decay that is sure to follow. A price is at this hour set upon every man's conscience in America. A reduced income tax on the rich and well-to-do is the price set over against human welfare and national stability, "for in righteousness is the stability of the times," if we are to accept the wisdom of the ages and the words of Almighty God.

What is to become of the plain men and women who dwell in the humble homes of the villages and of the country places of America in this day when the magnates of Wall Street and the masses of the city slums dictate to the nation? The greed for money and the craving of appetite are the motives uppermost with those who speak with authority to the people of America. Rome fed the masses and feasting appeased them in the gladiatorial shows; after a different fashion the dole is handed out and the multitudes are appeased. But what will the end be? The day finally came with the decay of virtues that made Rome great when the one and only disgrace was to be poor. Then the new generation learned the profound meaning of the question of Cato, "What was to become of Rome when she should no longer have any state to fear?" For the voice of the veteran Cato had then ceased to be heard in the senate-house and in the Forum. What, we

may ask just now, is to become of us when this new crowd, drunk with power and eager for dominance, has no regard for the mass of the people who keep the homely virtues alive and cherish simple living across the vast stretches of our land? Not in Washington, but in the humble homes of America is our strength, if we may be allowed to reiterate once more the sentiments of Henry Grady.

The one call at this hour is for a nationwide crusade for righteousness, for holiness, and for the spirit of the God of our fathers to rest upon us.



### Why Divorce Laws in North Carolina Are Modified

**T**HE News and Observer of June 1 contains the following story, which helps to explain recent divorce legislation by the General Assembly of North Carolina:

"Preston Satterfield, well known lumberman of Roxboro, paid two attorneys an aggregate of \$456.80 to lobby through the General Assembly one of the two divorce bills passed at the 1933 session, according to a report filed with the Secretary of State yesterday by Mr. Satterfield.

"The first divorce law passed reduced the time requirement for separations before securing an absolute divorce from five years to two years, but limited its application to 'aggrieved parties.' Mr. Satterfield employed two Roxboro lawyers, Nathan Lunsford at a cost of \$351.80 and former State Senator L. M. Carlton, at a cost of \$105 to work in behalf of the second bill passed, which was introduced by Representative Claude Allen of Granville and which removed the restriction concerning 'aggrieved parties' contained in the first bill."



### Lest We Forget

**T**HE dead soldiers on Flanders Field and our boys who sleep in nameless graves in France rise up as prophets of righteousness to condemn the war making tribes of today who would thrust our nation into bloody strife and then like cowards slip away to profiteer therefrom, while our young men should die on the fields of battle. Every man whether young or old who advocates war should be hurried into a soldier's uniform and made a buck private to endure the rigors of military discipline and become the first to taste death in battle if such a day should arrive. This would put an end to all advocacy of war. We need to read



again the words that Ethelean Tyson Gaw puts into the mouth of the dead soldier on Flanders Field:

I rode at dawn a chevalier of God,  
Lifting the blazon of a glad new day;  
At golden dusk all gladly down I lay  
On Flanders Field, beneath the trampled sod,  
My winding sheet a starry web of dreams,  
Its woof, a world made safe from war's red ban,  
Its warp, a deathless Brotherhood of Man,  
Its purpled fringe of high hope's rainbowed gleams.  
But knaves have stolen that knightly winding sheet,  
Twisting its strands to make a trap of lies.  
Scorned is the splendid quest, the dream forgot.  
Shroudless I sink in ultimate defeat,  
No chevalier of God on high emprise  
But—so much cannon fodder left to rot.



### Theology and Religion

**S**AM JONES in his preaching said frequently, "I love flowers, but hate botany. I love religion, but hate theology." It was his effective method of driving home a truth in a way that people never forgot.

Now comes Dr. Thomas F. Opie in the Christian Advocate with a collection of epigrams that from sundry angles sets theology and religion in contrast and they are worthy of anyone's attention. He says:

"Theology defines; religion refines.

Theology is a matter of science; religion is a matter of conscience.

Theology theorizes; religion works.

Theology is a theoretical hypothesis; religion is a working principle.

Theology differentiates; religion unifies.

Theology is what you think about God; religion is the way you act towards God.

Theology erects seminaries for the study of God; religion builds churches for the worship of God.

Theology tears brothers asunder; religion brings brothers together."



### Brevity the Soul of Wit

**B**UT who will even make an effort to cultivate brevity? Brevity makes the public speaker acceptable and guarantees the contributor to a newspaper the place that he seeks in its pages.

The little Georgia negro won the prize in school by writing the following lines, few and short:

A mule in the barnyard lazy and slick,  
A boy with a pin on the end of a stick  
Slips in behind him as still as a mouse,  
Crape on the door of the little boy's house.

### Finals at Woman's College of the University of North Carolina

**M**ORE than 2,000 people gathered in the Aycock auditorium last Sunday at 11 o'clock for the baccalaureate sermon of the forty-first commencement of the Woman's College of the University of North Carolina in Greensboro. The auditorium—one of the best in all this section of the country from the viewpoint of acoustics—was well filled and every part of the service was in keeping with the dignity and importance of the occasion.

"Cultivating One's Imagination" was the subject of Dr. T. G. Speers' sermon. This pastor of Brown Memorial Presbyterian church, Baltimore, Md., kept in touch with earth while discussing a subject that frequently takes preachers up into the clouds. While he emphasized the supremacy of the imagination he was not roaming in the realm of fancy, but dealt in a practical way with life and character and social betterment. It was an admirable presentation of his subject.

The graduating exercises took place Monday morning at 10:30 when Senator A. W. Barkley of Kentucky delivered the annual address and 315 young ladies received their diplomas.

Large numbers of old students, and visitors not a few, attended the commencement exercises, which began Saturday and continued till Monday with the conferring of degrees. The Woman's College closed a successful year with the recent commencement. This college has done a great work for the women of North Carolina through the last forty years.



### For All God's Creatures

**J**EREMY BENTHAM said (over one hundred years ago): "Why should the law refuse its protection to any sensible being? A time will come when humanity will spread a mantle over everything that breathes." The lot of slaves not only excites pity but we have put away human slavery. But what about the half-paid tailor in the sweat shops and labor that fails to receive a just recompense while capital fattens upon this unjust distribution of returns? Away with such injustice. We shall end by softening the lot of the animals which labor for us and supply our wants. Religion is a very practical thing. There is much truth in Rowland Hill's statement: "No man's religion was worth anything if his dog or cat were not the better on account of it."



# People and Things



Chas. Kirkpatrick, Jr., gets his Ph.D. degree from N. Y. University in the field of economics June 7.

Anyone wishing to buy tent 50x70 for \$130 cash, address Rev. Jim Green, 720 Silver Avenue, Greensboro, N. C.

"The parsonage of Prospect charge has been painted inside and outside. Mrs. B. L. Starnes was largely responsible for the work being done. The missionary societies sponsored the raising of finances."—W. A. Kerr.

The politician's speech as printed is a child of which the speaker is the father and the reporter the mother. Very often the child takes after the mother.—Sir Herbert Samuel.

At the commencement exercises of Weaver College, Hampton Gentry was declared winner in the orator's contest and was awarded the Bland award for oratory. Mr. Gentry is the son of Rev. and Mrs. J. C. Gentry, pastor of the Micaville circuit.

"Mrs. John Thomas Bingham announces the marriage of her niece, Miss Annabel Williams, to Reverend Atticus Morris Williams on Wednesday, the thirty-first of May, nineteen hundred and thirty-three, Chester South Carolina. At home Pittsboro, North Carolina."

"Mr. and Mrs. E. Pinkney Martin request the honour of your presence at the marriage of their daughter, Elizabeth, to Mr. John Franklin Fricks on Wednesday, the twenty-first of June, at half after four o'clock, First Methodist church, Waynesville, North Carolina."

**To the Preachers and Lay Leaders of the Greensboro District:** In accordance with the resolutions of our district conference, we wish to observe Sunday, June 18 instead of June 11 as Layman's Day. We urge upon every layman to make this a great occasion.—Thos. C. Hoyle, Lay Leader.

"The committee on entertainment for the 1934 General Conference met May 24 at Montgomery, Alabama. After carefully considering the various invitations presented to us, the committee selected Jackson, Mississippi, as the place of meeting for the next General Conference, which convenes April 26, 1934."—O. P. Clark, Sec.

"I am now located near Mocksville and my address is Mocksville, Route 1, N. C., instead of Elkin, N. C. I am devoting my entire time to evangelistic singing and preaching this summer. I have a few open dates and will be glad to hear from many one needing help in their meetings."—W. J. S. Walker.

"Our revival services were held at Laurel Hill church last week. Services were conducted twice daily, beginning Sunday, May 28, and closing at the evening service, June 4. As a result of these services six children were added to our church on profession of faith. Rev. Marvin Y. Self of Laurinburg did the preaching in a courageous and faithful manner, to the good of our souls and to the glory of God."—W. D. Yarbrough.

"We have just closed a series of meetings in the Highlands Methodist church in which the Rev. G. N. Dulin did the preaching. His is a faithful ministry, and there was a gracious deepening of the spiritual life of our people. There were 25 conversions and reclamations, three new members by vows and one by letter. Some will join other churches. Praise God for a good revival meeting in Highlands."—G. A. Hovis, Pastor.

Rev. W. E. Poovey, presiding elder of the Mount Airy district, called at the Advocate office on his way to Duke to attend the exercises at which his daughter graduates and to bring her home. He reported work on the district moving on in a very satisfactory manner.

It is not infrequently said by alarmist papers that a war between the two countries (Japan and the United States) will come, or may come. But, however war-like a nation may be, no country will fight its best customer; common sense prohibits that.—Dr. Inazo Nitobe, member of the Japanese House of Peers.

"Sunday, June 11, is home coming day at Orange church on the Orange-Carrboro circuit. Dr. Charles E. Maddry of Richmond, Va., will deliver the morning sermon. For the afternoon Mr. Comer of the University of North Carolina will speak. There will be a full day's program. You are invited to worship with us."—L. L. Parrish, P. C.

Rev. E. L. Hillman of Greenville, N. C., was called to Hattiesburg, Miss., to preach the commencement sermon for the State Teachers' College this year. He and Mrs. Hillman made the trip by automobile. The royal reception given them was much appreciated. It goes without saying that the sermon met every expectation. So this visit of Brother Hillman to his native state made a most delightful episode along life's way.

"We closed last week one of Draper's most successful revival meetings. Certainly it is the best in four years. Mrs. Steidley was at her best. It was not unusual to see nearly every person in the church standing near the altar either being saved or making a deeper consecration of life. Children and youth sought God and many found him. Many were lifted up into the holy presence of God. Thank God for the ministry of Mrs. Steidley. We see that God is still with us. Twelve days and nights of real labor brought much to our church. Pray for us."—G. E. White, Pastor.

"Spirituality is on the up grade with us on the Watauga charge at present. Mrs. Steidley was with us in a ten-day meeting at Henson's Chapel in May. She was at her best and her work most gratifying in every way. Large congregations attended the services throughout, and we had a large number of professions and reclamations. Twenty-one were received into the church. God blessed our people with a generous spiritual visitation; the outlook is excellent for good crops and plenty of fruits, grass and vegetables. Our endeavor shall be to bring our lives into line with these manifold blessings."—G. C. Graham.

"Randleman parsonage gets two coats of paint. The ladies' aid of Naomi and St. Paul M. E. churches of Randleman is always doing something to add to the beauty and comfort of the parsonage. Their latest work of painting the parsonage makes the pastor and his wife feel as if they were living in a new home. This was no easy task for a group of 20 women in view of the fact that our two mills, Randleman's only source of income, have been standing for about eight months. We wish to thank the ladies' aid and also the good people of Old Union who contributed five dollars toward the undertaking. We have the best people here that can be found the wide world over."—J. C. Grose, Pastor.



Dr. and Mrs. Walter Patten and family of Fayetteville left Thursday of this week for a two weeks' trip up on Lake Michigan. They will get a look in on the Exposition and visit Dr. L. R. Wilson and family of the University of Chicago. These two families had such long and intimate association at Chapel Hill that this will be a delightful incident by the way. We can wish that the Pattens may persuade the Wilsons to return to the "Old North State."

"The revival at Union church on the Elizabeth circuit closed Sunday night. God continues to bless our efforts. There were 53 professions of faith, including grandparents, parents, young people, and children. Of this number 23 have been received into the Methodist church, seven into the Baptist church, and five into the Presbyterian church. Others are coming into the Methodist church. This was the fourth meeting on the circuit this year. All have been genuine revivals. To date 76 have been received into the Methodist churches on profession and 18 into other churches; 15 have been received by letter. The other work of the circuit is moving along. With the assistance of Mr. Tom Carriger from Duke we are planning six Cokesbury classes and two vacation church schools for July and August."—The Pastor.

"One group of the Christian education institute of Elizabeth City district met with us at Bellhaven Monday afternoon. It was a real joy to have with us on this occasion Mr. Gobbel, Mrs. Blanche Barringer Brian, Mrs. C. D. Barelift, Rev. H. I. Glass and Rev. J. H. Lanning. We were sorry not to have our good presiding elder with us on this occasion, but Lanning came to pinch hit for him and did it in a fine way. One of the interesting features was the social hour together around the table as we spread our lunch together on the lawn of Mr. J. F. Bishop on the river shore. The breeze was fine and the evening lovely. We are indebted to Dr. A. L. Bell for our outing early next morning to have some fun with the croakers. Lanning can tell you about that. Altogether it was a pleasant and profitable time together, and this was made possible by the co-operation of the workers along with the pastors and workers of this group."—E. W. Downum.

"We have just closed two weeks of gracious revival services at Mount Zion Methodist church, Cornelius, of which W. Arthur Barber is the pastor. Rev. J. G. Winkler of Hiddenite assisted the pastor in a most capable manner. Brother Winkler is especially gifted in revival work, and his earnest, appealing, inspiring messages were of the highest order. This great old church was awakened out of its lethargy and new life was injected all along the line. Close to 100 persons came and knelt at the altar and rededicated and reconsecrated their lives to Jesus and his service. Eleven came on profession of faith and joined the church last Sunday. The young people of the church gave a supper at the church hut for brother and sister Winkler on Friday evening. The services reached their climax on last Sunday morning with an experience meeting. This service was not unlike the love feast at annual conference. The service was launched on a high plane by "Grandma" Thompson, 92 years old, whose grandfather was first cousin of Francis Asbury. Mrs. Thompson's testimony was such as the beloved bishop might have given, and was followed by that of many others, old and young. The spiritual life of Mount Zion church will doubtless be fresh as the morning dew as the result of our experiences of the past two weeks."—W. Arthur Barber.

"The Christian educational institute held in the Mantoo church June 1 for the churches of Dare county was in spirit, information, and inspiration a success. The elder with his staff, Mr. Gobbel, Mr. Baum, Mrs. Brian and Mrs. Barfield arrived at the appointed hour and entered with a spirit of enthusiasm into a prepared program of our church. Each was at his or her best. They made the church discipline live and showed us how much more effective our efforts would be if we would only follow the suggestions therein. The interest ran high all the way through and at the close many repented and gave expression of a desire to become more efficient in the great task of Christian education in the local church. We are better because of the institute—and better is yet to follow."—W. F. Walters.

The young people's division of the Pleasant Grove Methodist church on the Seaboard charge held a prohibition and temperance rally on Thursday evening, June 1. The meeting was well attended with groups from Jackson, Garysburg, and Seaboard. Mr. Poe Parker of the young people's division presided over the meeting. The young people of the Baptist denomination joined with the Methodist young people in the rally. Miss Willie Pritchard made a very interesting talk on the subject, "Why Young People Should Abstain from Using Alcoholic Beverages." Miss Margaret Hughes sang a solo. Rev. E. C. Maness led the opening prayer and Rev. J. T. Draper led the closing prayer. Hon. W. L. Knight of Weldon made the principal address. Mr. Knight was introduced by Rev. L. A. Watts. Mr. Knight outlined the progress that has been made by the anti-prohibition forces since 1928, emphasizing the fact that they first got control of the moving picture industry, then the secular press, then the major political parties, and that at the present time the members of the churches were voting directly or indirectly with the enemies of prohibition. He showed that 38 million of the 40 million votes cast in the last national election were cast in favor of the anti-prohibition group. He told the young people that the adults were no longer able to carry on the fight for temperance, and that the young people must take the leadership of the moral forces of the United States.

#### HOSPITALITY AT IOTLA

Recently an old man stood before the door, his arms loaded with home made baskets. Rather than disappoint him I fished out 50 cents and took a basket. His keen eyes saw that I had no need of the article and determined not to be outdone in gallantry he said, "Thank ye, and if you will go home with me I'll talk good to you and roast ye a 'tater.'" Such hospitality will be extended to all and sundry who attend our district conference at Iotla in Macon county.

Brother John Church will preach during the two days beginning on Sunday night, June 25. There will be time for business, fellowship and worship. We are hoping and praying to see people revived and saved during the conference.

L. B. Hayes.

#### WANTED

Five hundred young people at Camp Free, July 30 to August 6. Young people will be special feature of the camp meeting here this summer. The first 100 to register for this encampment will receive meals at half price. Each afternoon will be given to the young people. Special young preachers and workers will address them. Special music will feature their work. Bring your musical instruments. Other services of the camp meeting will be as usual, with preaching by Revs. John R. Church, Earl Armstrong, Jim H. Green, J. W. Groce, J. W. Combs, and others.

For information address 720 Silver Ave., Greensboro, N. C.

A remittance for the Advocate will aid us greatly just at this time.

## Dr. Merton S. Rice Preaches Duke Baccalaureate

The noted Detroit minister chose as his subject, "God or a Mountain," and took his text from Psalms 11-1: "In the Lord put I my trust: How say ye to my soul, 'Flee as a bird to your mountain.'" Special music was rendered during the services by a vested choir of 115 voices selected from the prominent church choirs of Durham, and directed by J. Foster Barnes with Lawrence Clarke Apgar at the organ console.

"I am challenged in addressing youth who must face immediately one of the world's most difficult hours," Dr. Rice declared in beginning his challenging and inspiring sermon. "I am inclined to congratulate you upon such a fact. You are not to leave the halls of preparation to enter upon life in a stupid and dull day of ease and indulgence. Your day, distinguished by difficulty, is likewise opportune in the crisis of almost everything the world prizes.

"Your education is no passport for ease. It is the rather a conscription which a needy hour imposes upon you in expectancy.

"I have chosen a strange sounding theme, but one that has been pounding at my soul much of late, as a keen distinguishment in the basal fact of spiritual values in security. I am compelled to believe that out of all this in which we find ourselves today we are to emerge more firmly fixed spiritually than we have been for long. We have found some of our mountains to be poor substitutes.

"The alternative of trust, God or a Mountain. As for me I shall place my trust in God, and when you suggest fleeing to a mountain you have not correctly evaluated my trust in God. This is not hollow talk. This is not fancy poetry. This is not a vision out of the night. This is the vital conclusion of experience. We confidently match our faith in God against any mountain escape available. If we go down with God, where will the mountains appear? If the highest prove false nothing else is true.

"We have been standing amid the conclusive experiences of a mountain-trusting civilization. We have certainly seen enough to justify some conclusions in fundamentals. Jesus drew it very clearly one day in a never to be forgotten sentence, 'Let not your heart be troubled! Ye believe in God!' That's enough. There should be today a defiance of confidence in such a fact. This is God's world.

"If there can somehow be set in the mind and experience of our day so great a fact as that, we will have gone far toward solving the most insidious trouble among us. I have come fully convinced that the human problem is primarily and ultimately a religious problem. You never will solve it with material solutions. You cannot meet the human difficulty on a mortal approach. In our supreme progress in things, in this boasted and now celebrating 'Century of Progress' we have not come any closer to the ultimates of life.

"The pains of human hearts are just as keen in palaces as in hovels. Death is no less dead in a casket of bronze than it was in a wooden coffin. We are better educated, whatever that may mean. We know at least many things no one before ever knew. Much of it is doubtless not so, but that matters not until it is found out. What I am saying is that though we are advanced

in everything we ordinarily list as of value, we are still as much troubled as any have been. We are the easy dupes of the cheap idea that we can build out trouble materialistically. Our mortal side has assumed the mastery.

"Had our day spent as much of its genius, and wealth, and passion, endeavoring to attain the higher things of spiritual import, as it has in its endeavor to find out ways of luxurious indulgence for its mortal life, we would not now be in what our leading economic estimators describe as the most serious depression the world has ever known! Called a depression, not because our fields do not yield richly. We know they have yielded even unto the mockery of a surplus that grins condemnably at our cry of hunger. Called a depression, not because there is not a market in real human want for all we can make; another mocking fact which faces the sickly grin of vast unsupplied want unable to finance the meeting of its desire. We have suddenly discovered ourselves to live in a disappointed age, because we have found our boasted securities false. We need the foundationing of our securities in the spiritual. It is time this great essential was being wrought into our life.

"It is a great day when faith in God is made to stand convincingly alone in its own justification, and not for any attendant circumstance that might seem like reward. I put my trust in God just because of God. It is time this world was given the shock of such a fact as a great fact for its whole security. So many falsely placed trusts have broken down. Men and women have given up what they have been calling faith over slight inexplicables and have run for the mountains. Trust in God will come to places where there will be no human logic for it. It must stand as logical as God, and our own logic cannot frame its own syllogisms to enfold him.

"I am not looking for a mountain. I have God! How dare you suggest that I flee to some mountain. I understand the Psalmist. It is God or a mountain, and I chose God. If you keep your trust in God whatever comes is victory. My beloved father sang the phrase of a simple little gospel song into my very soul when I was a lad, 'Jesus loves me this I know.' I will not doubt it. I will never be driven away from it. This I know! This I know! 'In the Lord put I my trust: How say ye to my soul flee as a bird to your mountain.' It is God or a mountain. I will take God!"

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Unless an honest attempt has been made to redeem a man during his confinement a prison has no more right to exist than a hospital that turns out patients no better than when they were admitted with no attempt to cure them.—Warden Leach, Newcastle County Workhouse, Delaware.

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The core of the whole issue in recovery is to get adequate purchasing power in the hands of the masses. All other items are trivial and almost irrelevant.—Harry Elmer Barnes.

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Even Moses had to have his wife go and live with her folks for a while—until he got out of his difficulties.—Otis Moore.



## DUKE COMMENCEMENT PROGRAM CAME TO CLOSE IN BIG STADIUM: MANY GRADUATE DEGREES WERE CONFERRED

With the awarding of 518 diplomas, the largest number in the history of the university, Duke University's eighty-first commencement came to an impressive close Wednesday evening in colorful exercises at the stadium. It was Duke's first outdoor graduation exercises and thousands of persons gathered in the stands for the program.

Three speakers were heard over the stadium amplifiers, Governor J. C. B. Ehringhaus of North Carolina, President William P. Few of the university, and Lawson B. Knott, president of the men's undergraduate senior class and winner of the Wiley Gray senior oratorical medal. Following the conferring of degrees the traditional sunset flag lowering exercise was held.

Degrees were conferred upon 320 undergraduates and 184 graduate students, in addition to five honorary degrees. Fourteen diplomas in nursing were awarded.

We give the names of those receiving bachelor of divinity degrees which are as follows: Myrtle Carpenter Barnwell, Coleridge; Roy J. Barnwell, Coleridge; James W. Brown, Richmond, Va.; Robert E. Brown, Kinston; John R. Carruth, Weatherford, Texas; William E. Dean, Hanceville, Ala.; Ernest Sigler Denton, Henderson, Ky.; Samuel E. Donald, Clifton Forge, Va.; Garfield Evans, Tavares, Fla.; Roland W. Faulk, Rochelle, La.; George Adair Foster, Grand Crossing, La.; LeRoy Brunson George, Pickens, S. C.; Charles H. Giessen, England, Ark.; Cleo Wade Goldston, Goldston; Robert M. Hardee, Stem, N. C.

Comer H. Hastings, Adamsville, Tenn.; Thomas G. Highfill, Crabtree; Doctor D. Holt, New London; Weyman C. Huckabee, Reynolds, Ga.; Norman A. Huffman, Durham; Theodore R. Jenkins, Leasburg; Henry M. Johnson, Louisville, Ky.; Bayne W. Lefler, Peachland; Madison W. Maness, Rowland; Robert B. Prentis, Owensboro, Ky.; Cecil W. Robbins, Okolona, Miss.; Harold M. Robinson, Denver, N. C.

Harrell McT. Russell, Loudon, Tenn.; Marshall S. Sanford, Parson, Tenn.; Joseph R. Still, Knoxville, Tenn.; William A. Tew, Goldsboro; Arnold C. Thompson, Stem; Charles T. Thrift, Jr., Durham; James F. Trammell, Hamilton, Texas; Daniel C. Whitsett, Selma, Ala.

## GRADUATES AT UNIVERSITY OF NORTH CAROLINA NUMBER 395

Three hundred and ninety-five graduates of the University of North Carolina went out Tuesday evening as the first class whose campus quadrennium encompassed the great depression.

It was the university's 138th commencement. For the second time the exercises were held in Kenan Stadium, where a flood-lighted platform on the field faced the north stands to form a huge amphitheatre. Threatening weather cleared in time to permit the use of this ideal commencement setting, and thousands of spectators were in their seats as the academic procession marched out of the setting sun through the west gate.

For the second year in succession the university called no outside orator, and the graduates heard no formal commencement address. Frank Graham talked to them from his heart about new vistas in human relations, and their governor assured them that victory lay ahead for

those who strove earnestly. Had it not been for the caps and gowns and academic trappings, it would have all been very informal.

## Honorary Degrees

The university continued its practice of honoring presidents of its neighbor institutions in the state, bestowing doctorates upon President Thurman D. Kitchen of Wake Forest College and President Walter L. Lingle of Davidson. It also honored State Senator John Sprunt Hill of Durham, its handsome benefactor, and one of its sons who has achieved fame abroad, Dr. Charles H. Hertly of New York, the noted chemist.

President Frank P. Graham presided, and he and Governor J. C. Ehringhaus delivered farewell addresses to the graduates.

The degrees awarded included 18 doctors of philosophy and 41 masters of arts and sciences.

The candidates were presented by the different deans, and Governor Ehringhaus awarded the diplomas and the Bibles which went with them as the gift of the state to each graduate.

## WE HAVE CYNICAL NAPOLEONS TODAY, TOO

He wants to use religion, just as he uses the drama, that he may lull the masses to sleep. Here is what the new consul says to the council of state: "What I see in religion is not the mystery of the incarnation, but social order. It associates with heaven an idea of equality, which prevents the poor from massacring the rich. Religion has the same sort of value as vaccination. It gratifies our taste for the miraculous, and protects us from quacks; for the priests are worth more than the Cagliostro, the Kants, and all the German dreamers. Society cannot exist without inequality of property, but this latter cannot exist without religion. One who is dying of hunger when the man next him is feasting on dainties, can only be sustained by the belief in a higher power, and by the conviction that in another world there will be a different distribution of goods."—Emil Ludwig in "Napoleon."

## FIVE RECEIVE HONORARY DEGREES IN CLOSING EXERCISES AT DUKE

Five honorary degrees were conferred by Duke University in the closing exercises of its eighty-first commencement. Two doctors of science, two doctors of laws, and one doctor of divinity were announced, recognizing men in five different fields of endeavor for outstanding public service.

Those honored were Sir Josiah Stamp, English economist and Duke's commencement speaker, receiving the LL.D. degree; Dr. Ivan Lee Holt, pastor of Saint John's church, St. Louis, Mo., receiving the D.D. degree; Dr. John Peter Munroe of Charlotte, widely known physician, receiving the D.Sc.; Homer L. Ferguson of Newport News, Va., naval architect and shipbuilder, receiving the D.Sc. degree; and Dr. William L. Poteat, president-emeritus of Wake Forest, the LL.D. degree.

Sir Josiah Stamp, chairman of the London Midland and Scottish Railway, British representative in 1929 on the reparations commission's committee on German currency and finance, was awarded the LL.D. degree. He is an authority on government, finance, and taxation.

A native of Arkansas, Dr. Ivan Lee Holt, awarded the D.D. degree, has been pastor of St. John's church St. Louis, since 1918. He has served as a member of the general conference and general board of education of the Methodist Episcopal Church, South; is a leader in various religious and church organizations; and is an author and contributor to magazines and periodicals.

One of the founders of the medical profession in North Carolina, Dr. John P. Munroe of Charlotte, given the D.Sc. degree, has held official positions in a number of medical organizations. A native of this state, a graduate of Davidson College and of the University of Virginia medical school, Dr. Munroe has practiced in this state since 1886, in Charlotte since 1900.

# Grey Silk Stockings

By MURIEL CLARK

IT all began with the spring cleaning. Clara's mistress said, "Take the painter a cup of tea." And so Clara had gone into the spare room, empty except for trestle and ladders and paint-pots, and announced, "A cup o' tea for ye."

The painter was nearer the ceiling than the floor at the moment, and as he looked down he scarcely recognized Clara at first. Previously he had only seen her in the morning in plain print frock and large white apron. But this afternoon she was dressed in grey merino with a dainty muslin apron, and she wore a most becoming mob-cap. Clara's eyes were brown and steady, and her cheeks soft and pink.

"Thank ye kindly," said the painter.

"I've brought ye a bit o' cake," added Clara shyly. "I made it meself." Then she put her tray down hurriedly and disappeared.

Dick, the painter, drank his tea and ate his cake, and wondered if Clara would come back again. But she didn't.

After a while Dick, who knew the whereabouts of the kitchen, decided to venture there. He had the excuse of returning the tray.

Clara was in the kitchen sewing when Dick appeared. "A very good cup o' tea," he said, "and mighty fine cake. Did ye say ye made it yerself?"

Clara nodded. "I like cooking," she added. "Mistress has taught me. I didn't know when I came here. She's taught me everything."

"Good to ye, is she?" asked Dick.

"She just is," replied Clara. "Never an unkind word she's given me."

Dick whistled. He liked the look of Clara's mistress himself, but it was uncommon to find appreciation from a maid for her mistress. In all his experience as a painter and his dealings with maids, he never remembered such a thing before.

"What's the master like?" he asked.

"A very nice gentleman," said Clara, "very nice indeed."

"You're lucky then," said Dick.

Clara nodded. "Wasn't always," she added.

"Oh!" said Dick. He wanted to ask more questions, but he did not like to risk his interest being taken for curiosity.

Before the conversation between the two was over, it had been arranged that Clara's next evening off should be spent with Dick. She did not tell her mistress of the proposed meeting when the mistress came into the kitchen that evening carrying some white material.

"This is for your new nightdresses, Clara," she said. "I'll cut them out for you."

"Thank you, ma'am," said Clara gratefully.

The material was spread on the kitchen table and the snipping began.

"You know," went on the mistress, "you'll soon be eighteen, Clara. My arrangement with the Home is that you may leave me when you are eighteen if you want to go."

"You don't want me to go, ma'am, do you?" she asked.

Clara's mistress smiled. "No, indeed!" she said.

Clara's eyes were no longer frightened, but something was welling up in them. She fingered her pretty muslin apron, swallowed something in her throat, and then—"I don't want to leave you," she stammered. "You're so good to me, ma'am. I—I'd like to stay with you and the master till—till you're quite old."

Clara's mistress laughed.

"Then that's settled," she said, cheerily.

\* \* \* \*

"Now tell me all about yourself," said Dick. They were sitting at a small table in the public gardens while the band played. Dick was drinking lemonade and eating cake—"Not a patch on yours!" he said—and Clara was having an ice, and enjoying every single spoonful of it and every single minute of this marvelous evening.

"What did you mean when you said you hadn't been lucky always?" persisted Dick.

"Well," said Clara, "afore I went to mistress I was in a Home."

"An orphan home?" asked Dick.

"I'm not an orphan," explained Clara, "but mother died, and father—." She paused.

"Drink?" asked Dick.

Clara nodded.

"Beat you?" asked Dick.

Clara nodded again; but she did not tell Dick that when she had been taken into the Home she was black and blue with bruises, the effect of her father's brutality when drunk.

Perhaps Dick guessed what he wasn't told.

"Poor little kid," he said kindly, and he laid his big hand on Clara's capable cake-making hand. "Were they good to you in the Home?"

"Yes," replied Clara. "We had to work hard, of course. I left when I was fourteen. Mistress came and chose me out of all the others who were fourteen and ready to leave. And she's been so good to me. So has the master."

"You've been good to them, I'm sure," said Dick. "I expect they've got a lot out of you. How much do they pay you?"

Clara told him. "But it's all for myself," she explained. "Mistress buys my clothes and helps me make them, and she's taught me to do embroidery and fancy-stitch, and everything in the house, as well as cooking. I must stay with her till I'm eighteen, and then I can leave if I like. But I've told mistress that I won't go, and I've promised to stay with her and master till they are both old."

"Oh, have you?" was Dick's sole comment.

\* \* \* \*

Clara drove a bargain with Dick. If she agreed to spend one evening in the week with him, then he must come to church on Sunday. Clara went on the first Sunday in each month in the morning, for she was a Girl Guide and always appeared regularly on Parade Sunday. Her mistress encouraged Clara's activities in this direction. The other Sundays Clara went in the evening, and



Dick now came with her. Soon he started going to the morning service on the first Sunday in the month as well. He sat in the gallery where he could look down on Clara as she sat among the Girl Guides, and watch her face all through the service. It was worth watching, for Clara was really interested in all the minister said. She never took her brown eyes from him all through the sermon. Dick liked Clara in her Girl Guide uniform. In her short skirt and blue hat she seemed such a child, and Dick's heart warmed as he looked at her absorbed face. He liked her comments on the sermon, too, and gradually he liked the service itself.

One Sunday morning the minister read about the ten lepers who were cleansed, though only one returned to give thanks for his healing; and he spoke on "The Grace of Gratitude." Clara listened attentively as usual, searching her own easily-stirred conscience. Yes, she was grateful for lots of things—for her good food, and her comfortable bed, and her nice clothes and her mistress. Everything she was grateful for came through her mistress, she told herself. Her prayers were real thanksgivings as she knelt at the close of the service.

She asked Dick afterwards what he was grateful for. "A job," said he promptly, "in these hard times when so many are out of work, and for spring-cleaning going on as long as it does!— And for something else," he added significantly. "I'll tell you what that is another day."

\* \* \* \*

Clara's first difficulty with Dick was over silk stockings. He told her he liked them and asked her why she always wore black wollen ones.

"Mistress won't let me have silk," said Clara. "She says there's no wear in 'em and they're always wanting washing."

"Those thick black ones are all right when you're working," went on Dick, "and when you're in Girl Guide uniform, of course. But why shouldn't you wear silk stockings when—when you come out with me, for instance?"

"But mistress buys my stockings," repeated Clara.

Then came Clara's birthday, and Dick's present to her was a pair of grey silk hose—very fine silk, and a most superior pair. "As good as mistress's," she said, as she stroked them gently.

But what could Clara do? She had never told her mistress about Dick. Perhaps she ought to tell her, she argued, and yet—it was so lovely to have the joy of him all to herself. And, besides, Dick would be really hurt if Clara did not wear the stockings. She simply must wear them. In her distress she tried to work tactfully.

"Jane at Number 23," she told her mistress, "wears silk stockings on her nights off."

"Does she?" said Clara's mistress; "silly girl! She must be cold in this weather."

"She wears wollens underneath," supplemented Clara.

Clara's evening off arrived—the first since her birthday. She left the house in her usual black woollen stockings, but the grey silk hose went with her—one in each pocket of her warm winter coat. She hurried to the public library. In the far corner of the reading room, under cover of the big table, no one noticed her manoeuvres. When she came out the grey silk hose were on top of the black woollen stockings. Dick saw her before she saw him and looked admiringly at his gift.

"A very nice pair of legs you've got," he said as he greeted her.

"A very nice pair of stockings I've got," replied Clara, "and thank you for them, Dick, dear."

During that evening Dick asked Clara to marry him. "Oh, Dick," she murmured. "Oh, Dick! Do you really want a girl out of a Home?"

"I want a girl in a home," said Dick, "in my home," he added, and in a softer voice "our home. I've been saving hard and we can be married as soon as you like."

"Oh, Dick!" was all Clara could say.

"You can't say you don't love me," said Dick.

"No, I can't," agreed Clara.

"And you can't say that I don't love you," went on Dick, with his arms about her.

"But, Dick, there's mistress. I—I told her I'd stay with them till they are old."

"You'll stay with me till I'm old," asserted Dick.

"But—but I promised," faltered Clara. "They've been so good to me, and we must be grateful to people who are good to us. The minister said so." Her mind was on the nine ungrateful lepers and the one who came back to say Thank you. "Master and mistress," she went on—

"Oh, blast them!" exploded Dick. "You'd rather live with me in your own home than with them, wouldn't you?"

And then suddenly Clara burst into tears.

"Dick, Dick!" she sobbed, "I must go home and think."

Dick was angry—too angry to speak. Silently they walked to the road where Clara lived with her master and mistress.

When they reached the gate Dick spoke—"Do your thinking quick!" he said, and let her go—un-kissed!

\* \* \* \*

"You're late, Clara," said her mistress, "but not very. Only you're usually so punctual. Why—"

She was looking at Clara's legs. "Your stockings," she said in surprise, "where did they come from?"

Clara blushed, and then, for the second time that evening, she burst into tears. She put her arms on the kitchen table, buried her head on them and wept unrestrainedly.

"Clara," said her astonished mistress, "what is the matter?"

"You're—you're so good to me," said Clara between her sobs.

"Well, I shouldn't cry about that!" said Clara's mistress.

"You know the—the painter that came in the spring," began Clara, slowly, "when we had the spare-room done?"

"Clara," said her mistress, "you don't mean to say you have been walking out with a young man and never told me?"

Clara raised her head a moment.

"I'm telling you now," she said softly.

Clara's mistress did not say a great deal when at last she had heard all the story—or at least the outline of it. She was an understanding woman and could fill in much herself.

"I—I never thought anyone would want a girl out of a Home," said Clara. "But even though he does want me, I'm not"—she gulped—"I'm not going. I promised you I'd stay with you; (Continued on page 20)

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### A MONTH OF ENGAGEMENTS

So many points have been touched in our conference and so many interesting things have happened in our rounds during May that we are considerably behind in our reporting through these columns. Space now will not permit a detailed account of our comings and goings. That something of the scope and volume of our May engagements may be revealed, however, we list below the schedule.

On May 12 we concluded a series of three standard training schools, at Durham, Burlington, and Roxboro, in which 200 or more were enrolled and nearly 150 earned certificates of credits. A large number of the schools of the Durham district were served in these training schools.

While in the midst of these schools and immediately following them, Mrs. Brian and Mr. Gobbel held a number of institutes and gave stereopticon lectures on the Home and Foreign Missionary Enterprise, as follows:

April 30, 7 p. m., Front Street, Burlington, young people's division meeting.

May 7, 7 p. m., Graham young people's meeting.

May 7, 8 p. m., Holt's Chapel, evening congregation.

May 7, 9:15 p. m., workers' council at Holt's Chapel.

May 12, 6:15 p. m., Roxboro workers' council.

May 2, Durham district conference at Graham.

May 4, Raleigh district conference at Banks.

May 14, 7:45 p. m., Carr church, Durham.

May 15, 8 p. m., children's division council.

May 19, 4 to 9 p. m., Durham district young people's rally.

May 24, 3:30 to 9:30, Rocky Mount sub-district Christian education institute at Tarboro.

May 25, similar institute at Wilson.

May 26, similar institute at Littleton.

May 27, 10 a. m. to 2:30 p. m., Rocky Mount district young people's rally.

May 28, 11 a. m., Hobucken, Pamlico charge (L. L. G.)

2:30 p. m., Campbell's Creek Sunday school, Aurora charge (L. L. G.)

3:30 p. m., Campbell's Creek (L.L.G.)

8 p. m., Bonneton, Aurora charge (L. L. G.)

11 a. m., Warren's Chapel, Aurora charge (Mrs. E. W. B.)

3 p. m., Brantleytown, Aurora charge (Mrs. E. W. B.)

7 p. m., Aurora young people's meeting (Mrs. E. W. B.)

8 p. m., Aurora (Mrs. E. W. B.)

May 29, Elizabeth City sub-district institute at Belhaven.

May 30, institute at Williamston.

May 31, institute at Elizabeth City.

June 1, similar meeting at Manteo.

June 2, similar meeting at Gatesville.

June 3, 10 to 12, workers' meeting at Old Trap, South Camden charge.

June 3, 8 p. m., young people's meeting, Poplar Branch.

June 4, 11 a. m., Mt. Zion, Currituck charge (Mrs. E. W. B.)

11 a. m., Ebenezer, Currituck charge (L. L. G.)

### OUR DISTRICT WORKERS

Our district volunteer workers are doing a great deal of very effective, sacrificial service. Not only in institutes but in correspondence and otherwise these persons are making a real contribution to the program of Christian education.

In the recently held institutes in the Rocky Mount district, Rev. L. B. Jones, the presiding elder, and the conference staff were ably assisted by Mrs. D. L. Fouts, district director of children's work, and in one meeting, also by Mrs. W. C. Wilson, associate director of children's work; by Rev. D. L. Fouts, director of young people's work, and, in one meeting, also by Rev. W. C. Wilson and Rev. Carlos Womack, associates in young people's work; and by Rev. D. M. Sharpe, associate director of adult work.

In the Elizabeth City district meetings Rev. J. H. Lanning, Rev. J. H. McCracken's associate director of Christian education, Rev. H. I. Glass, director of adult work, Rev. H. B. Baum, director of young people's work, and Mrs. C. D. Barclift, director of children's work, showed themselves workmen who have no reason to be ashamed of their workmanship. Mrs. W. F. Walters, associate director of children's work, assisted Mrs. Barclift in the Manteo meeting.

### BOARDS ARE FUNCTIONING

One of the encouraging features of our promotion of Christian education is the fact that a large number of the churches, small as well as large, have not only set up the local church board of Christian education, but are leading them to an understanding of their duties, which are beginning to perform with excellent results. For example, according to Rev. J. W. Sneed, pastor of the Aurora charge, two of his churches, Aurora and Campbell's Creek, have boards of Christian education which are moving forward in their work. Other examples could easily be given. Let churches which have not set up the board, do so as soon as possible: Half of this conference year has passed. Only one more year of the quadrennium remains in which to make the unified program of Christian education effective. Let's give the plan a fair and full chance

to render the best service to the churches that it is capable of rendering. Let pastors take the lead. Let superintendents, presidents of missionary societies, and others having membership on the board study the plan and do their part to promote its use. It cannot work itself. But it is the most workable plan ever offered. Until a better one is devised let us use it.

### LAST CALL THIS SUMMER

During the pastors' school, if the schedule has not been entirely filled before that time, the definite and final dates for Cokesbury training schools to be conducted this summer will be made. Let all churches which have not already made definite arrangements communicate their wishes to our office at once. Already practically the entire schedule has been filled. But let your requests come on; we will do our best to provide schools for all places feeling the need of them.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### MISSION SPECIAL REPORT

Our treasurer's report on the young people's mission special for the month of April is as follows:

Anderson (Chowan) .....	\$ 1.00
Severn .....	6.60
Central, Raleigh .....	8.66
Wendell .....	1.00
Front Street, Burlington .....	19.15
Graham .....	4.00
Stumpy Point .....	4.00
Webb Avenue (Y.P.) .....	18.00
Webb Avenue (Int.) .....	5.00
Ingold .....	3.00
Wilson (Int.) .....	2.36
Sign Pine (Camden) .....	1.07
Smithfield (Int.) .....	2.00
Conway .....	1.30
Federal Point .....	5.26
Duke Memorial (Y.P.) .....	10.00
Trinity, Wilmington .....	10.00
Fifth Avenue, Wilmington .....	5.00
Edenton Street, Raleigh (Y.P.) ..	15.00
Edenton Street, Raleigh (Int.) ..	3.00
Holt's Chapel .....	2.00
Concord (Person) .....	5.00
Norlina .....	4.00
Wesley Memorial, Wilmington ..	1.50
Macon .....	12.00
Maysville .....	5.00
Total .....	154.90

### OUR SPRING RALLIES

The spring rallies which have already been held in the Durham, Raleigh, Rocky Mount, and Wilmington districts have been well attended and most inspiring.

In the Durham district approximately 150 young people met at Hillsboro for an afternoon and evening session. In addition to special emphasis on our summer assemblies and young people's mission special, one of the chief features of the program was the inspirational address by Rev. Robert L. Jerome.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### OFFICE IN NEW QUARTERS

For the past year your conference office has been operating from private residence in Sunset Hills in order to affect as much economies as possible. The residence in which we were quartered was sold last week and it became necessary for us to move. We are delighted to be able to report that Dr. S. B. Turrentine, president of Greensboro College, and Rev. W. M. Curtin, treasurer, extended to the board an invitation to occupy offices in the main building of Greensboro College. Our new offices are located on each side of the north-west entrance of the main building of the college, just opposite the Odell Memorial building on College Place street. We are so pleasantly situated and we trust that we are now fixed permanently and that the present arrangements may be found mutually helpful to the college and to our board.

At the same time the conference staff were moving the office the postoffice at Greensboro was moving into the handsome new building on West Market street, adjoining West Market Methodist church. The change of postoffice made it necessary for us to secure a new box number. It will be noted that this number is 778, as appears on our heading above.

### FOR INTERMEDIATES IN VACATION SCHOOL

The increased interest in intermediates in vacation church schools has already exhausted the supply of "Making the Most of Life," by Winchester. If you do not find another course listed on the folder, "Materials for Vacation Church Schools in 1933," which seems to meet your particular needs for this age group, we would suggest for groups now using **Closely Graded Literature:**

Course VII, Part 2, **Closely Graded Courses.**

Religion in Everyday Life (Hunting). Pupil's Text, price twenty cents.

Teachers' Text, price thirty cents.

For groups now using **The Intermediate Quarterly:**

Pupil's Text—The summer quarter of the Intermediate Quarterly. Price 5 cents.

For Teachers—Envelope of materials giving specific help and guidance and a copy of the pupil's text; price 25 cents.

Miss Little will be glad to advise with any church in regard to materials and other problems in connection with your vacation church school.

### COKESBURY CLASSES A FEATURE OF THE SUMMER

While leadership training is emphasized throughout the year in this conference the summer period is fast becoming the most popular time for holding

Cokesbury classes. Weather and road conditions, the convenience of the people, and the enlarged staff of teachers (made possible by the Duke Endowment), combine to make the summer period a time of special training for the workers in the rural and industrial sections of the conference.

This summer the schedule of Cokesbury classes begins Sunday, June 25. For a period of ten weeks these classes will continue, six and eight being held each week. The extension secretary, Rev. W. A. Kale, will be assisted by six full time workers from the Duke University school of religion. In addition a number of Duke students will serve in the conference as assistant pastors and several of these will teach Cokesbury classes on the charges they serve. It appears now that at least seventy-five (75) Cokesbury classes will be conducted during the ten weeks.

### The Duke Instructors

The young men who are to give their full time to Cokesbury instruction during this summer have been carefully selected. They will enter upon their duties with a good background of training. They are young men, and of course their experience is limited, but their thorough preparation for this work will make them well able to serve the churches they visit in a most helpful way. The names of these instructors follow:

W. Asher; P. E. Cook; Ray Cook; Russell Harrison; E. K. McLarty, Jr.; W. O. Weldon.

### The Courses

For several summers it has been the practice of the conference board to offer one course as a "specialty." This summer the "specialty" is the unit called "Teaching." This course deals with the fundamental principles of teaching in a simple, practical manner. The textbook is McLester's *What Is Teaching?* All the Duke instructors will be prepared to offer this unity. In addition other courses will be offered where desired. These are:

The Educational Work of the Small Church.

Worship. Missions.

The Meaning of the Christian Religion on the Life of Christ.

The Pupil.

### Schedule for June and July

The following schedule of Cokesbury classes has been arranged for June and July. The August schedule will appear on this page later.

#### June 25-30

Sparta (1); McAdenville; Farmer; Polkton; Battleground.

#### July 2-7

Sparta (2); Davie Circuit; Robbinsville; Lowell (South Point); Dallas-

High Shoals; Highland - Rhodiss; Wilkesboro-Moravian Falls (at Union).

#### July 9-14

Gibsonville; Laurel Springs; Dellwood; Hiddenite; Olin; Balls Creek.

#### July 16-21

Helton (1); Catawba (2-teacher); Skyland; Hudson; Archdale and Randolph Ct.)

#### July 23-28

Helton (2); Clyde (1); Weddington Ct.; Cool Springs (1); Hot Springs; Maiden.

#### July 30-August 4

Watauga Ct.; Clyde (2); Thrift-Moores; Cool Springs (2); Marshall; Shepherd; Cherokee Indian School.

MRS. LILA ZACHARY HAYES OF DUNLAP, N. C.



Mrs. Hayes, aged 76, was an honor student in the Cokesbury class conducted by James F. Trammell, a Duke instructor, last summer at Providence church on the Cool Springs circuit.

### TWO "FIRSTS" FOR OUR CONFERENCE

A unique record among Methodist "firsts" is held by Rev. Edgar H. Nease of Chadwick Methodist church, Charlotte. We quote the following from the Alumni Register of Duke University, February, 1933:

"The work of the school of religion began with the academic year of 1926-27. The formal opening exercises of the institution were held November 9, 1926. The first student to register in the school was Rev. E. H. Nease, now pastor of Chadwick Methodist church, Charlotte."

We also quote from a letter from Miss Frances C. McLester of the general board of Christian education, under date of April 25, 1933:

"According to our records no other person in either the North Carolina or Western North Carolina conferences has earned the diploma in Christian Education."

This letter was addressed to Brother Nease announcing that he had been awarded this diploma on April 3, 1933.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### FAYETTEVILLE DISTRICT CONFERENCE

Miss Alice Green said last winter we went up to our Chinese district conference in prayer. I feel it was in this same spirit that the many delegates and visitors gathered at Rockingham May 16. The opening hymn, "The Church's One Foundation," struck the keynote of our conference; "Jesus Christ, the Hope of the World," which was maintained throughout the day, and had its climax in Miss Lamb's noonday devotions. She said that Jesus Christ, the Son of God, is our only hope of salvation. In her own inimitable way she exalted our reigning King, the Son of God. As always, she was a blessing, and benediction to the conference. Some of our young ministers said they had never heard anything like it.

Rev. W. A. Royal conducted the morning devotional, using the 11th chapter of the Epistle of Hebrews as a basis for his talk. This chapter, he said, contained the honor roll of the Bible, and hoped that our women would prove themselves worthy of this notable line. The choir rendered two lovely anthems, one being "The King All Glorious."

Mrs. J. LeGrand Everett brought most cordial greetings from the Rockingham auxiliary, while Mrs. J. W. Covington brought words of welcome from the Mary Steele auxiliary. Mrs. C. E. Edgerton brought greetings from the Richmond zone, our hostesses for the day.

Mrs. Walter Patten responded to the greetings in the absence of Mrs. D. C. Lawrence. She also took the chair and presided over the meeting because of the illness of our district secretary.

Mrs. W. R. Royall gave the report from the annual conference. She said this conference was differentiated from other conferences by the attendance of 165 young women. This was the most hopeful sign of our work.

Mrs. Patten read a letter from Mrs. W. C. Chadwick, stating that we had 34 new members, 43 auxiliaries, and that our district has sent in the second largest amount of money. She asked that fellowship luncheons be stressed during June.

At this time one-half of the auxiliaries answered the roll call and made reports on the following: Number of members, the most successful achievement of the respective auxiliary, the amount of money sent in during the first quarter. And in order that all phases of the work should have equal emphasis stated whether the auxiliary was striving for the honor roll. These report blanks had been previously sent out by Mrs. Jones.

Miss Alice Green, missionary to China, told us of the lives of some of the Chinese Christians, and how they love to

share the Christ life. As the Leihei, a flower of China, gives out a sweeter fragrance when crushed, so it is true of these Chinese Christians during these troublesome times of war and suffering. Their prayers contain no bitterness, but have the spirit of Christ. Especially was this so when the people were refugeeing in Shanghai. She said the greatest challenge that the church has ever had is coming to us today from the youth of China.

Mrs. J. C. Wooten presented honor roll certificates to the Hay Street primaries, Laurinburg, and Rowland. She then presented the materials of the children's work. The Intensive Mission Study Books are ready, and may be purchased at Richmond or Nashville. The topics are China and the American Indian. The mission study books of the board of education are also recommended this year. The books are:

For primaries: Off to China; Indian Playmates of Navajo Land; Children of One Father. For juniors: New Joy; Many Moons Ago and Now; How the Nations Share.

At the conclusion of Mrs. Wooten's talk a collection was taken, and Dorothy Louise Clegg of Maxton was made a life member of the baby division.

Mrs. T. H. Sutton, superintendent of literature, made her report.

Mrs. LeGrand Everett introduced Mrs. Webb, chairman of the luncheon committee, who assured us that a hearty welcome and a bountiful luncheon was awaiting us at the conclusion of the morning hour.

Just before Miss Lamb's noonday devotional Mrs. J. W. Covington sang a most touching solo, "Others." Miss Lamb, chairman of the spiritual life committee of the conference, presented the work of the spiritual life groups. She said Patterson's "If Two Agree" is the most helpful book for spiritual life groups next to the Bible. Following this presentation she gave the devotional message.

The following were introduced in the morning by Mrs. W. A. Royall: Mrs. J. C. Wooten, Miss Alice Green, Miss Elizabeth Lamb, the zone leaders; Mesdames Honeysucker, Daw, Edgerton, Thomas; Mrs. A. M. Gates, Dr. Walker, Mr. E. G. Yarbrough, Mr. Trawick, Mr. M. Y. Self, Mr. B. F. Boone, and Mrs. T. H. Sutton.

Following a most bountiful luncheon, served in the dining room of the church, the four respective zones held their meetings in designated rooms.

Following the afternoon devotional, led by Rev. B. F. Boone, the Rockingham ladies gave a pageant, "Fifty Years Ago," which was greatly enjoyed. It portrayed the difficulties women had to

encounter with their husbands in attending conferences. Perhaps all of these difficulties have not disappeared today.

Mrs. A. M. Gates talked on the challenges of missions of today. One of the greatest challenges, she said, is that old religions are adrift. The doors are open and the whole world is ready for the Christian message, saying as the Greeks of old, "Sirs, we would see Jesus." Faith and adventure should be our watchwords as we face our tasks. "All things are possible with God."

The rest of the auxiliaries made their reports. Mrs. Patten stated that Gibson had the largest number of new members last year. Mrs. Patten made a talk on Christian Social Relations. Miss Lamb presented Bible study, and told of the retreat on July 14, 15 and 16 at Brevard. Mrs. LeGrand Everett presented the study certificates. She also announced schools at Lake Junaluska and Duke University.

We were fortunate to have with us five conference officers and two returned missionaries, who brought us messages of deep spiritual power and made the conference of 1933 at Rockingham a memorable one.

Mrs. Blount Whiteside, Sec.

### WILL YOU PRAY AND ATTEND THE RETREAT IF POSSIBLE?

A letter from Miss Daisy Davies, 1066 Spring Street, N. W., Atlanta, Ga., Council chairman of "Spiritual Life and Message Groups," contains the following information:

"A retreat is being planned for July 14, 15, 16. It is to be held at Brevard Institute, Brevard, N. C. The expenses are small—three dollars for the three days. If less than 50 are registered 50 cents a day must be added. The limit is 100. The roads are excellent, the location beautiful and cool, the program splendid. Three wonderful days that can mean blessings to the whole church are possible, and we hope to have a full attendance from the surrounding conferences. The cost can be lessened by several coming by car and sharing the expense. The themes are as follows:

Friday—God and Myself.

Saturday—Myself and My Brother.

Sunday—My Witness to the World.

Dr. Fletcher Brockman and Dr. Lavens Thomas are to be our leaders. There will be hours of discussion, of conference, of meditation, or prayer. I am hoping you can come and bring some of the leaders from your conference. Each visitor must bring sheets for single bed—other lines will be furnished. A registration fee of one dollar is to be sent to me as soon as possible."

Will you go, if possible, and beginning today pray for Dr. Brockman and Dr. Thomas and for every person present? Will you ask that the Holy Spirit shall have right of way in every heart?

Elizabeth Lamb.

No man ever turned away from duty to anything but disappointment.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### TWO NEW AUXILIARIES

It is always a joy to your editor to announce new organizations in our woman's missionary work, and this week we extend congratulations to Mrs. J. L. Woltz of the Mt. Airy district for the two new societies which she reports. Both of these organizations are on the Yadinville charge, of which Rev. I. L. Sharpe is the pastor.

The organization at Center has ten members with the following officers: President, Mrs. I. L. Sharpe; vice president, Mrs. Roy Pendry; secretary and treasurer, Mrs. Everett Holcombe. The society has also appointed the necessary committees for carrying forward the work and has its superintendent of World Outlook to see that this missionary periodical is placed in the homes of the members. All P. O. addresses are Yadinville, N. C.

East Bend was organized with a "round dozen" members and the following were selected as officers: President, Mrs. E. H. Wade; vice president, Miss Maggie Jomilison; secretary and treasurer, Miss Ada Poindexter. Address of all officers, East Bend, N. C. They also have named the necessary committees and World Outlook superintendent. Literature has already been received and the organizations start off most encouragingly.

### DISTRICT MEETINGS THIS WEEK

Five of the districts are holding their annual meetings this week: Asheville at Swannanoa; Greensboro at Wesley Memorial at High Point; Marion at Morganton; Mt. Airy at Central church, Mt. Airy; Waynesville at Franklin (instead of Bryson City as has been reported).

We feel sure that these are all going to be meetings of greatest interest with programs that are uplifting, informing and helpful, and we hope that all the societies in these districts will have large representations present. Reports of splendid meetings have already come to us from the districts which have had their annual gatherings and we feel that great and lasting good will result from the coming together of the missionary women of our conference, all interested in advancing the kingdom of God.

### 1933 MINUTES

Copies of the report of the Twenty-First Annual Meeting of the Woman's Missionary Society, Western North Carolina Conference, have been received, and we congratulate Mrs. S. H. Isler, our efficient recording secretary, on the fine work that she has done. Not only are they attractive in appearance in their grey covers, but they are filled from "cover to cover" with splendid helpful

information that it is helpful for our societies to know, and we would urge each auxiliary president to devote at least one meeting, if no more, to a study of these records.

There are one or two features this year that add to the interest, viz: the program of annual meeting, the executive minutes bringing out the motions accepted by the conference, the page devoted to our missionary publications, etc. Read them carefully, digest them and see if you do not get much valuable information.

### THE JUNALUSKAN

Have you seen the program number of the Junaluskan, gotten out from our Southern Methodist Assembly headquarters at Lake Junaluska? This program containing the schedule of conferences and schools for 1933, extending over a period of three months, is dedicated to "the young people of Southern Methodism upon whom the future of our faith and fulfillment of our ideals rest." Beginning June 9 with the Junaluska summer school (Duke University affiliating) each day until the closing session of the last conference on August 30 is filled with a program of exceptional interest and uplift, and those attending will have the opportunity of enjoying the wonderful conferences and schools provided during those days, and what a wonderful privilege it will be! In the long list of prominent speakers who are to be on hand, we find bishops of our church, educators, leading divines, laymen, Woman's Missionary Council officers and others, each of whom will contribute to the success of the days' programs. Among the special features are Haywood County Day, June 18; Independence Celebration, July 4; College Week with addresses by Dr. W. P. Few, president of Duke University; Chancellor James Kirkland of Vanderbilt University; Dr. H. W. Cox, president Emory University; Dr. D. R. Anderson, president Wesleyan College; Dr. Frank Graham, president University of North Carolina; Dr. D. W. Daniel of Clemson College and others; Duke Day, July 17; Boat Pageant and Coronation of Queen of Junaluska, August 12.

Special railroad rates have been arranged and beginning May 15, and continuing daily until October 30, tickets will be sold to Lake Junaluska, and return for one fare plus one ninth, or two cents per mile each way. This makes possible a trip to Junaluska at the lowest possible rate. Hotels and boarding houses are preparing accommodations for all who may attend at reasonable rates. Further information may be obtained from Lake Junaluska Methodist Assembly, Lake Junaluska, N. C.

### MRS. B. F. DIXON

Mrs. B. F. Dixon, lovingly called "Mother Dixon," passed away on April 19, being a little past 83 years of age. She had been feeble for several months, but was confined to her room for only a few weeks. She died at the home of her daughter, Mrs. Pearl Dixon Balthis, in Gastonia. At one time Mrs. Dixon was district secretary of the Shelby district and was always deeply interested in all the work of the missionary society. Her body was carried to Raleigh and interred by the side of her husband, the late Dr. B. F. Dixon.

### A Tribute to "Mother Dixon"

She is not dead. No! no! just laid away from sight. In the old likeness of the former days may we not see her face to face? Believe the Master; o'er and o'er he said, "Why weepst thou? Only asleep. Not dead, not dead." The Christ-likeness of "Mother Dixon's" character permeated the entire church and her prayers always lifted us to a real throne of grace, as she talked with God. Her life was an inspiration and a benediction to all who were privileged to know her. Upon her lovely face there shone a beauty and sweetness which only a thoroughly consecrated life can bestow. Death had no sting for her. She was eager to go and be with the Christ whom she loved and so faithfully served.

Mrs. B. T. Morris,  
Mrs. J. K. Dixon,  
Mrs. J. M. Sloan,  
Mrs. J. B. Atkinson,

### TRIBUTE OF APPRECIATION

Whereas, God in his infinite love and all-wise providence has removed from rich service here to richer service in the life abundant Mrs. M. E. Swicegood, our co-laborer, sister and friend; and whereas, she has served the Woman's Missionary Society of Haywood Street Methodist church so efficiently and so faithfully, be it resolved: that while we bow in humble submission to the will of God, we can but lament the deep loss suffered by our society and church in the death of Mother Swicegood.

The society has lost one of its most beloved and useful members, one whose life has been an inspiration and a help to her co-workers in the kingdom of Christ, one whose fine consecration and loyalty to God and the church has made it easier for those who came in contact with her to live worthier lives. Her lips never uttered false or hurtful criticism and her soul and heart gave out only love and comfort.

We extend to the bereaved family our Christian love and sympathy and pray that the peace of God may abide with them forever.

Be it further resolved that a copy of these resolutions be sent to the son and his family, to the daughter and her family and recorded in the minutes, and that a copy be sent to the North Carolina Christian Advocate (Woman's Page) for publication.

Mrs. Ed Rhinehardt,  
Mrs. J. H. Sullivan,  
Mrs. Wayne Weaver.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### SCHOOL IS OUT

School is out at the Children's Home. This means that 300 of our youngsters, 75 in the high school and 225 in the elementary school, did not have to hurry off this morning to meet their school schedules. Our elementary school closed Wednesday of last week and the Richard J. Reynolds high school closed the following Friday. Our children can now give their undivided attention to the manual work schedule arranged for them. It is really wonderful to note how willingly they have entered into the various outlined duties. Every child at the Home above nine years of age works at least part of the day, for which he or she receives a monthly honorarium, half of which goes into a savings account and the other half to be spent by the child at his own discretion. Our boys and girls ranging in age from about 12 up work throughout the day to 4 o'clock in the afternoon, when the play schedule begins. June and July will be given to real honest-to-goodness work. August will bring vacations.

### THE SWIMMING SCHOOL

"When can we go in swimming?" This is the question that has been propounded so frequently that a moratorium has been declared upon it. Just as soon as bathing suits can be provided and we are assured that we can pay for the water bill our boys and girls will be privileged to enjoy the fine advantages offered by our swimming pool. The summer's recreational activities center more around the swimming pool than any other place on our grounds. It has been our custom to change the water twice each week in addition to treating it with other purifying methods. It is used throughout practically the entire day, each cottage group being privileged to use it according to schedule. It is thought this summer our swimming schedule will have to be reduced to half time because of our desire to save on the water bill.

### FARMING ENTERPRISES

All our boys and girls have important tasks to perform and all of them enter into these projects willingly. None does his work more satisfactorily than do our farm boys. Their hours are longer and their jobs more varied. Already over 100 loads of hay have been stored, the harvest of grain nearly completed and the sowing of soy beans begun. Our corn plantings will continue so that they will ripen for the silo all along during the late summer and fall. Our Irish pota-

toes will soon be ready for harvesting. Several acres of sweet potato plants have been set out and thousands of tomato plants are now growing very satisfactorily. The truck farm is yielding rather bountifully. If rain can come in the near future our farming enterprises will continue to be promising.

### COLLEGE STUDENTS

The Children's Home had 15 young men and women in college during the past scholastic year. Now that their schools are closed they are coming back to the Children's Home, hoping to find not only a home for the summer, but something to do. We have five promising youngsters whom we would like to place into some remunerative work, three of these being young men and two young women. If any reader of these lines can provide a place for the youngsters for the summer we would be glad to know about it. They are dependable and promising.



No father, no mother—but Edna has friends

### LEWISVILLE CIRCUIT

Our singing class filled two arrangements with Rev. G. W. Fink on the Lewisville circuit yesterday. At 10 o'clock our friends at Brookstown gave us a good hearing and showed other evidences of interest and support. The good people of this congregation have already paid their ten per cent apportionment and in addition give their fifth Sunday offerings regularly to our needs.

At 11 o'clock we were ready to begin our program in the beautiful new church at Lewisville, where Supt. C. M. Lasley and other good friends provided for our comforts and conveniences. Following the program Brother Fink directed the taking of a liberal offering, which was applied on the ten per cent apportionment. At the conclusion of the morning program a wonderfully fine picnic dinner was served under the outspreading trees near the church and our children enjoyed it to the fullest extent. We

were mighty glad to be with our friends at Brookstown and Lewisville and, of course, appreciated their courtesies very much.

### COOLEEMEE

Following a Sunday afternoon's rest, a rather rare privilege with us, we hastened over to Cooleemee where, in the most beautiful new church they have erected there, our children rendered their program to a house full of friends. At the conclusion of our program J. E. Smith, chairman of the board of Christian education, presented us with a check covering the entire ten per cent apportionment, stating that the Children's Home's apportionment was the easiest money they had to raise. Rev. J. A. J. Farrington, pastor, Supt. J. G. Crawford and other kind friends made our stay at Cooleemee exceedingly pleasant. The Farringtons and the Cooleemee people are happy to serve each other again, the Farringtons having previously spent four fruitful years at Cooleemee. Our children are always delighted to go to Cooleemee, where their friends remind them in many ways of their interest.

### HONOR ROLL

Since the last report the following charges, through their pastors, have paid in full their ten per cent apportionment. Our cordial and grateful thanks are extended. The charges and pastors are listed in line with the way the payment was received:

Lowell circuit, Rev. Fred H. Price.  
Forsyth circuit, Rev. T. B. Johnson.  
Morganton, Rev. B. C. Reavis.  
Park Street, Belmont, Rev. J. R. Warren.  
Cooleemee, Rev. J. A. J. Farrington.

### EDNA HICKS

The picture this week is that of Edna Hicks who, with two little brothers, entered the Children's Home last fall from Haywood county. These little youngsters waited for over a year before arrangements could be made for their entrance into the Home. They are now mighty happy here. Edna is claimed and clothed by the Woman's Missionary Society of Mt. Pleasant, near Greensboro, Mrs. Charles G. Clapp being the leading spirit in this fine work. We join Edna in celebrating over her good friends.

### MATRONS OF THE PARSONAGES

Letters are going out this week to the wives of the pastors in the Western North Carolina conference inviting them to head up in their various charges the matter of collecting and forwarding Octagon coupons to the Children's Home. It is hoped that these fine leaders will organize the women of their congregations in such a way as to be able to forward to the Children's Home liberal quantities of Octagon coupons. Even a little help is now most welcome at the Children's Home, and our matrons of the parsonages for their accustomed good contributions to worthy causes.



## THE METHODIST ORPHANAGE

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### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, ..... (here designate the bequest) .....

My Dear Brother Barnes:

Please say to the children and the teachers as well as the other workers that I do not know when I have enjoyed an evening more than the evening I spent in the Home. It is a wonderful atmosphere. I am counting on every boy and every girl doing something worth while.

I thank you and each one for all kindness and hospitality.

May the richest blessings in the Father's heart be upon each one.

C. G. Hounshell.

\* \* \* \*

There were 264 in the graduating class in the Raleigh high school. In the class were 11 from the Methodist Orphanage, eight girls and three boys. It was a beautiful sight to see such a big class of young people receiving their diplomas. There were no finer looking young people in the group than our own 11 boys and girls. They are facing life in an unusual time, but they expect to make good in the world. We feel justly proud of our number who have finished their high school course.

\* \* \* \*

New York, May 31, 1933.

Graduating Class,  
Methodist Orphanage,  
Raleigh, N. C.

Dear Graduates:

I want to thank you for your thoughtfulness in sending me an invitation to the graduating exercises at the Needham B. Broughton high school, to be held Friday, June 2. I am only sorry that it will be impossible for me to attend this important event. I will be there in spirit and wish each and every one of you every possible success and happiness.

Edwin Gould.

\* \* \* \*

In this column will be found some words of appreciation from Dr. C. G. Hounshell and Mr. Edwin Gould. Our young people and workers had the privilege of having a wonderful address from Dr. Hounshell recently when he spent a night as guest of the Orphanage. In making the rounds of the district conferences the members of our singing class became very much attached to Dr. Hounshell. His wonderful missionary address impressed our young people most profoundly.

Mr. Edwin Gould of New York is very much interested in the children of our

Home, and has demonstrated his interest in tangible ways. On the 16th of this month five boys and five girls from our Home will leave for New York City to the Edwin Gould camp in the Catskill mountains for two months' camping. Mr. Gould pays for the transportation and all other expenses of the trip and the vacation. Last summer I had the pleasure of visiting several of his camps up the Hudson river, and saw the wonderful work Mr. Gould is doing for orphan children. While a guest of one of the camps with Mr. Gould I had the rare privilege of preaching to 300 girls from 14 to 18 years of age, and I don't know when I have ever had such fine attention given me. The physical, mental and moral welfare of our ten children will be carefully looked after by trained social workers. I am delighted that our young people have this rare privilege of spending two months in camp in the Catskill mountains in New York.

\* \* \* \*

A very delightful trip was the one to Elizabeth City May 21. The children always get a thrill when they visit a town where one of the class is clothed. Ed Hill, the large boy of our class, visited with his friends in City Road church who have been so thoughtful of him these years. We were visiting the congregation of the First church, Rev. H. I. Glass, pastor. We enjoyed the visit to this magnificent church. We had a change in our service here. We had the pleasure of listening to their splendid choir, using this for the opening number of our service.

It is always a pleasure for me to be entertained in the home of my good friends, Rev. and Mrs. Glass. For dinner Mr. and Mrs. Glass were in the lovely home of Mr. L. R. Foreman, who is superintendent of the Sunday school. They are doing a great work in this church for the young people. This shows that the adults are interested, and of course their labors in God's vineyards count for much.

Mr. Rives.

\* \* \* \*

On the fourth Sunday morning in May our singing class gave a sacred concert in New Bethel church on the Mt. Tirzah circuit. Several weeks ago Brother B. E. Stanfield invited the class and me to be present at New Bethel on home coming day. It was also made a circuit-wide occasion as all the churches were well represented. Before the sacred concert was given there was a short but appropriate memorial service conducted by Brother Stanfield. After the sacred concert was given the great crowd that gathered were served a big picnic dinner, which was more than ample to meet the demands of the occasion. In the afternoon there were songs and addresses from all the churches in the charge. They were greatly enjoyed by the large and attentive congregation. I have attended many circuit-wide services and heard many songs and readings, but I can sincerely say that the readings and addresses by members

(Continued on page 23)

## Help Kidneys

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## Sunday School Lesson

JUNE 11

By William G. Chanter.

### The Cross and Its Meaning

Scripture lesson: Mark 15:1-47.

Golden Text: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

But Jesus no more answered anything; inasmuch that Pilate marvelled; . . . And Pilate, wishing to content the multitude, . . . delivered Jesus . . . to be crucified.

In the tragic ordeal of trial and crucifixion, Jesus faced three typical instances of the worldly mind. First of all, there was Pilate, the practical man of affairs, not devoid of a certain penetration into the meaning of events, not without a certain sense of justice, not even without a trace of kindness, but ruled by the idea that the business of the state must go on, that the fate of an occasional individual is little or nothing compared with the welfare of organized society.

In our day we are faced with examples enough of this. In Italy the Fascist dictatorship is based on the idea that the state is everything and that whatever value the individual has he derives from his membership in the nation. In Germany the same idea is dominant, and in the United States the Supreme Court has ruled that no person who refuses to give a blanket endorsement to the actions of war is concerned can now be naturalized. The right of private judgment cannot be asserted against the state. There are many parts of the world in which a Roman magistrate of the first century would feel in many ways quite at home.

The difficulty with Pilate's point of view is that in the long run it comes down to surrender to the wishes of the mob. After all, no government can last long unless it has the support of the multitude. Dictators always find themselves driven to act the part of the demagogue, appealing to the baser elements in the popular mind, truckling to hate and prejudice. These men of power always come to the place where their great aim is to content the multitude, and they are, whether they know it or not, offering their own individuality, their own souls, on the altar of the thing they call the state.

After all, paradoxical as it may seem, the state that refuses to recognize the independent value of the individual, thinking by that to make its own power secure, is really destroying itself, because it destroys the great souls that have the power to recreate constantly the idealism without which no state can long survive. Rome came to realize that in the spiritual power that Jesus brought

into the world lay its only hope of survival. But that recognition came too late, Constantine's acceptance of Christianity only postponed the inevitable crash. The practical men are usually too late.

But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

Pilate was the man who stood for the supremacy of the state, but there was another man who stood with Jesus at the judgment bar who represented the passionate revolt against the state. Barabbas was a rebel. Perhaps he was simply a bandit who saw in the national antagonism to Roman rule an opportunity for private gain. Or perhaps he was

the amount of force used to make them powerful.

The only hope for the disappearance of tyranny anywhere is in the growth of habits of mind that make people averse to forcing their ideas upon others, averse to the use of force save as it expresses the will of mankind at large to live in decency and in order. It is the long way to the kingdom of God, but Jesus knew that, long as it was, it was the only way. For the kingdom of God is that condition in which his will is done on earth as it is done in heaven, and who can doubt either the correctness of that definition or the fact that it excludes force?

The chief priests . . . said, He saved others; himself he cannot save. Let the Christ . . . now come down from the cross, that we may see and believe.

Pilate and Barabbas alike lived in worlds the inhabitants of which could not understand Jesus, and could find no better place for him than a cross. The man who believed in the supremacy of the state over all else, the man who believed the way to freedom lay through armed rebellion, alike could conquer only if he fell. But the chief priests were men of religion, the heads and guardians of the organized institutions of the national faith. And they too could not see in Jesus either form or comeliness.

For the guardians of institutions are always looking for results that can be tabulated, that can be seen. If Jesus now could come down from the cross that would convince them. But a Christ who could not even save himself was evidently not the Christ who would save the nation—his claim to do so was evidently false. It is so easy to be completely preoccupied with the visible and the obvious, even when the visible things are symbols of religious and therefore of spiritual reality. Even the ministers of religion can come to the place where the maintenance of a system, the upkeep of buildings, the regular payments of salaries, the balancing of budgets are all-important. When they do reach that place the demands of an idealist that the institution act in accordance with its own principles even to the point of dying for them seem the most supreme nonsense, the worst possible treason to the cause to which the institution is dedicated. Then when the idealist goes to the cross, they remark cynically that he might have known, and that his last chance to vindicate himself is to show that his wild ideas will work in producing the visible signs of success. Of this the chief priests are the great tragic instance.

Thus Jesus on the cross divides the two worlds—the world of the eternal and spiritual, and the world of the temporal and material.—Zion's Herald.

Cookery Hint: The taste of an onion can be improved greatly by adding a pound of steak to it.—Los Angeles Record.

## Annuity -- Bonds --

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PROTECTION  
AGAINST OLD AGE

one of those hot-headed patriots driven to violence by the spectacle of Gentiles lording it over the chosen people. However that may be, it was as a patriot that he was preferred to Jesus. It was another case of the man of action over against the prophet.

But what the friends of Barabbas failed to see was that the tyranny of Rome, the cruelty of Pilate, the insensibility of foreign tax-gatherers—all these things could never really be cured by violence. For violence breeds the very evils at which it strikes. Rebels strike down tyranny—but how long is it before they themselves are forced to become tyrants if all they have to fight with is force? Only as they are men of ideas can rebels do anything to bring about changes that have any real value. And ideas are always effective in reverse proportion to



### ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference met in the Methodist church at Norlina May 10 and 11. The presiding elder, Rev. L. B. Jones, had given much thought to the conference and had a well arranged program dealing with the different interest of the church.

The conference began with a short devotional period led by the presiding elder and this was followed by the communion service, conducted by Dr. J. T. Gibbs, assisted by Revs. J. T. Draper, E. H. McWhorter and G. B. Starling. The conference thus received a good start and this high spiritual note was sounded all through the conference.

Report blanks were furnished the pastors by the elder that called for a few items of interest to the church. These reports were made and much time was saved in the work of the conference. They revealed two very important items—that more money had been raised on the districts this year to date than last and more members had been received in the church.

The connectional interests of the church were ably represented by Revs. H. C. Smith, T. M. Grant, Drs. M. T. Plyler, and C. G. Hounshell.

Mr. W. L. Knight led a very interesting part of the conference when the conference was turned over to the laymen, and many interesting speeches were heard and the work of the laymen in the district was reported. The laymen pledged their whole-hearted co-operation in carrying on the work of the church in the district.

The deepening of the spiritual life had an important place in the conference and this was represented in the sermons that were delivered by Revs. S. J. Starnes, W. T. Phipps and Dr. C. G. Hounshell.

The climax of the conference was reached when the report on the spiritual life and missions was read and Dr. Hounshell brought the stirring sermon on our missionary interest.

The following were elected as delegates to the annual conference: W. L. Knight, J. C. Hardy, J. F. Bruton, Mrs. S. E. Wright, J. T. Thorne, W. T. Liles, Z. G. Mann, R. K. Grant, J. P. Keech, L. L. Graverly, W. H. Applewhite, W. V. Woodruff, S. F. Austin, Mrs. W. C. Wilson, Ballard S. Gay, D. R. Anderson, J. L. Horne, Jr., S. J. Stallings, S. G. Wilson, L. W. Piland, and Mrs. B. C. Thompson. Alternates, W. T. Shaw, Mrs. H. C. Ewings, W. H. Adkins, R. L. May and R. L. Towse.

For the success of this conference much of the credit is due to Rev. B. C. Thompson and the members of his charge. He is an ideal conference host.

The conference voted to hold its next conference in the Methodist church at Spring Hope. W. G. Farrar, Sec.

If you are overcome by a fit of self-depreciation, pray for strength to do something that you know you cannot do by yourself alone.

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### THE LAYMAN—THE PREACHER

By M. C. Ellerbe.

Two men were born the same day in various sections of North Carolina. Neither had any knowledge of the other. Boyhood days were spent, high school careers were passed, and college days came. Walking across a college campus the two men had a happy meeting. Friendships were formed, permanent in their nature. Graduation came. One man returned to his home town, enters business and proves himself a timely success. The other man enters the ministry here in North Carolina.

Annual conference is in session. The appointments are read. A joyful message comes to the business man. This friend of his, college mate who was born on his day, is happy to have his old friend to be his pastor and pastor for his family. The business man has known his pastor. He knows his character, his interest in the ministry, and something of the prospects for his local work. The layman—the business man rejoices in knowing that he can work side by side with his pastor college mate. Happy days are spent in the Lord's work.

One day the layman visits his pastor. The business man pledges his support. "Preacher, I can not preach, but I can help you by securing the strength of all laymen of the charge. I see the possibility of organized work by our laymen. We can create such interest on our charge as to have all our men ready to help the preacher with any project or any movement he may suggest." The conversation continued until it developed immediate action.

Definite results were seen. The parsonage was repaired, churches were put in better condition, the church services were well attended by large numbers of active laymen, and the preacher felt the strength of the men of his charge at all times.

The laymen and the preacher worked together, worshipped together and served together. The conference noticed such definite results and the preacher was questioned as to the reason for his success. The reply was made: One man started the movement and all our laymen decided to help the pastor.

### GREY SILK STOCKINGS

(Continued from page 11)

and even if I am a girl out of a Home, I can keep a promise!" she declared proudly, "and be like the leper!"

"Like the leper?" asked her unlightened mistress.

Clara told her what the minister had said about gratitude.

"You do take his sermons for yourself, don't you?" said her mistress.

"Isn't that what sermons are for," asked Clara quite respectfully—"for ourselves?"

"There, Clara!" said her mistress kindly. "We won't talk any more about it tonight. We'll go to bed, and we'll both sleep on it."

But they didn't. For there was a knock at the side door.

"Whoever is it at this hour?" wondered Clara's mistress. "I'd better see myself."

She opened the door and discerned the figure of a man in the dim light.

"May I come in?" said a voice Clara recognized with a throb of the heart. "I'm Richard King, ma'am."

And Dick entered and stood, hat in hand, in the passage.

"If I may, ma'am, and it's not too late, I'd like a few words with your maid, Clara."

"She's just been telling me about you," said Clara's mistress. "Come into the kitchen."

In came Dick. He crossed the room, took Clara's hand and tucked it into his arm.

"I love her dearly and I want to marry her," he said. "And I parted from her angry."

His voice choked. Then, looking steadily at Clara's mistress, he went on. "She—she's so loyal to you, ma'am, that she won't promise to leave you."

There was a silence in the room. At last Clara's mistress spoke, a little huskily.

"There are bigger loyalties than those between maid and mistress," she said.

"Oh, ma'am!" said Clara.

But Clara's mistress had gone, though not before she had seen the shining light in her maid's brown eyes.

"Oh, Dick!" said Clara.

Dick lifted her right off the kitchen floor, so that the grey silk stockings were horizontal, and pressed his lips hungrily to the soft little face as he gazed her to him.

"My precious, precious kid!" he whispered brokenly.

\* \* \*

"I'm bringing you a grateful heart, Lord," said Clara that night, on her knees by her comfortable bed, "grateful-ful than it's ever been before. And I'll never stop being grateful and thankful to you for my Dick—not all the years of my life!"

Before she got into bed Clara hung the grey silk stockings over a picture frame on the wall facing her, so that she would see them first thing in the morning.

"I'm grateful for my grey silk stockings, too," she murmured, remembering this additional cause for thanksgiving. "They're beautiful. Thank you."

When her head was on the pillow another thought struck her. "I'll be able to wear silk stockings always, every day, all the time, when I'm Mrs. Dick!"

Then she fell asleep—smiling!—The Methodist Recorder (London).

Mother (To Bobby)—Surely you did something else but eat at the school treat?

Bobby—Yes, mummie. After tea we sang a hymn called "We can sing full though we be."

Mother learned later that the hymn selected had been, "Weak and sinful though we be."

## Dizzy, Faint Feeling

BILIOUS ATTACKS

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# Children's



# Storyland

## THE SATURDAY SUNBEAM

By Verna M. Hills.

"Tick-tick-tick-tick, tick-tick-tick-tick," said the clock loudly. It always ticked the same way, but usually Eddie and Sister did not listen to it. Now they listened, and looked at each other, and pretended to read, and looked at each other again. There was not a sound in the room except for the ticking of that clock; the children hardly dared to turn over a page lest it should crackle and disturb grandmother.

For on this sunshiny morning—this bright, beautiful Saturday morning that seemed to be calling all boys and girls to come out and play—grandmother was not feeling well. She thought that she felt better when it was dark and still; so that was the reason that Eddie and Sister were sitting in a quiet room with all the shades down, pretending to read. They could not see, and they knew the stories by heart anyway, but they just could not think of anything else to do. Mother had gone on an important errand, and of course grandmother could not be left alone when she was not well. Eddie and Sister looked at each other again, and sighed.

If they had known just what was happening then, perhaps they would not have felt so bad. Out on the window ledge, beyond the drawn shades, a merry little sunbeam was trying to get in. He was a very jolly sunbeam, who loved to poke into corners and see what people were about. But try as he would, he could not find a single crack through which he could slip into the dark, silent room where Eddie and Sister sat pretending to read, and where grandmother lay with her hands folded and her eyes closed, as if she were asleep. So the sunbeam lay upon the window ledge, and waited. Sunbeams are not very easily discouraged.

Just at that moment, along came a frisky breeze. As soon as he saw what the sunbeam was trying to do, he was eager to help. So he crept close to the window, and he blew, and he blew; and puff! The curtain blew away from the sill, and the merry little sunbeam went dancing in.

Eddie and Sister saw it at once, and felt a little happier right away. They watched it drawing nearer to grandmother, as the little breeze blew the curtain farther and farther away from the window. In just a moment the sunbeam would be touching grandmother's hand. There it was, shining on the ring that grandfather had given her, and making it sparkle brightly.

Grandmother always wore that ring; she loved it more than anything else she

## OLD SAYINGS

As poor as a church mouse,  
As thin as a rail;  
As fat as a porpoise,  
As rough as a gale;  
As brave as a lion,  
As sly as a cat;  
As bright as a sixpence,  
As weak as a rat.

As proud as a peacock,  
As sly as a fox;  
As mad as a March hare,  
As strong as an ox;  
As fair as a lily,  
As empty as air;  
As rich as Croesus,  
As cross as a bear.

As pure as an angel,  
As neat as a pin;  
As smart as a steel trap,  
As ugly as sin;  
As dead as a door-nail,  
As white as a sheet;  
As flat as a pancake,  
As red as a beet.

As round as an apple,  
As black as your hat;  
As brown as a berry,  
As blind as a bat;  
As mean as a miser,  
As full as a tick;  
As plump as a partridge,  
As sharp as a stick.

As clean as a penny,  
As dark as a pall;  
As hard as a millstone,  
As bitter as gall;  
As fine as a fiddle,  
As clear as a bell;  
As dry as a herring,  
As deep as a well.

As light as a feather,  
As hard as a rock;  
As stiff as a poker,  
As clam as a clock;  
As green as a gosling,  
As brisk as a bee;  
And now let me stop,  
Lest you weary of me.

—Presbyterian.

had. As she lay very still, thinking that perhaps she might go to sleep, she felt something warm touch her hand. Grandmother opened her eyes; she saw the little sunbeam, lying on her finger; she saw the ring that grandfather had given her sparkling brightly. Thinking of her grandfather, and the happy days they

had lived together, always made grandmother glad. Eddie and Sister, watching from their corner, saw that she was smiling now.

The little breeze had been working very hard, and he had to stop to rest. The curtain fell back against the window—and where was the merry little sunbeam? He could not stay with grandmother any longer; more quickly than you can think, he was on the window-sill outside, waiting for a chance to get back in.

Grandmother closed her eyes again. Then suddenly she opened them once more. The ring that grandfather had given her did not sparkle now. It was much prettier when the sunbeam was shining on it. "Eddie!" said grandmother.

"I think I'd like to have the curtain up a little way," said grandmother, "so that the sunshine can come in."

Eddie ran to put up the curtain. "Thank you," said grandmother. She lay looking at the ring that grandfather had given her. It was sparkling brightly, for now the merry little sunbeam had danced back in—and brought his friends with him. Eddie and Sister still sat in the corner, but they felt much happier.

All at once grandmother sat up. "I think I'll get my dress on, and sit by the window. It's a nice day; you children ought to be outdoors."

Eddie ran to fix grandmother's chair. Sister went over to the bed and looked at grandmother.

"Will you be all right alone, grandmother?"

Grandmother patted her head and smiled at her. "Of course I will, now that I'm feeling better." She looked at her shining ring again. "Besides, I don't feel alone when I have the sunshine."

So the merry little sunbeam and his merry little friends kept grandmother company; and Eddie and Sister played in the yard; and when mother came home she found them all very gay, just as they should be on a bright, beautiful Saturday morning.—Zion's Herald.

During history class the teacher asked, "What happened in 1483?"

"Luther was born," answered a student promptly.

"Correct! What happened in 1487?"

After a long pause, "Luther was four years old."—Annapolis Log.

"Teach a boy to blow a saxophone and he won't blow a safe," says the president of a music teachers' association. Possibly he won't, but will he pile sandbags round the saxophone to deaden the sound?—Exchange.

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Mt. Airy-Jefferson ..... June 26-27

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
THIRD ROUND

Durham, Ct., 11	June	2
Front Street, 8	11	11
Mebane, 11	18	18
Lakewood, 11	25	25
Cedar Grove, 3:30	Established 1855	13
July		
South Alamance, 11	2	2
Mt. Tirzah, 3	2	2
Duke Memorial	7	7
Yarville	9	9
Person Ct., 11	9	9
Roxboro, 8	9	9
Trinity	12	12
Leasburg	13	13
Burlington, Ct., 11	16	16
Mebane, 8	16	16
Pittsboro, 11	18	18
Brookdale, 11	20	20
Bahama, 3	20	20
Rougemont, 8	25	25
August		
Duke's Chapel, 8	1	1
Branson, 8	2	2
Milton, 11	2	2
Siler City, 11	13	13
Haw River, 3:30	Established 1855	13

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

Smith Mills, Sharon, 11 and 2	June	10
Smith Mills, Sharon, 11	11	11
Moyle, Asbury, 3	11	11
Wanchese, 11	18	18
Manteo, 8	18	18
Edenton, 11	25	25
Hertford, 8	25	25

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1019 Haymont, Fayetteville, N. C.  
THIRD ROUND-IN PART

Hay Street, a.m.	June	11
Person Street and Calvary, Garden, 3 p.m.	11	11
Laurinburg, 11	18	18
Calistonia, East Laurinburg, p.m.	18	18
Aberdeen-Vass, Aberdeen, a.m.	25	25
Biscoe, a.m.	25	25
July		
Carthage, Center, a.m.	2	2
Sanford, p.m.	2	2
Glencon, Carleton, a.m.	9	9
Hemp, Smyrna, 3 p.m.	9	9
Robedell, Beaver Dam, a.m.	16	16
Pleasant, 11	16	16
St. John and Gibson, St. John, a.m.	23	23
Maxton, p.m.	25	25
Raeford, 11	25	25
Red Springs, a.m.	30	30

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

Morehead City, 11	June	4
Centenary, 8	4	4
Ocracoke-Portsmouth	7	7
Gaston, 11	11	11
LaGrange-Trinity, 3	11	11
Strala-Harlowe, Oak Grove, 11	24	24
Strala-Harlowe, Oak Grove, 11	25	25
Dover-Asbury, 3:30	25	25
Riverside-Harlowe, Riverside, 8	25	25
Atlantic, Harker's Island, 11	28	28

Pink Hill, Wodland, 11	June	30
July		
Jones, Oak Grove, 11	1	1
Vanceboro, Lane's, 11	2	2
Oriental, 11	9	9
Franklin, Hoboken, 3	9	9
Newport Bethlehem, 11	16	16
Beaufort, 8	16	16
Greenville, 11	19	19
Astora, Warren, 11	20	20
Grinneland, Providence, 3	30	30
August		
Goldisboro Ct., Thompson's, 11	5	5
Goldisboro, St. Paul, 11	6	6
Seam Springs, 3	6	6
Grifton, Edwards, 11	12	12
Hickerton, Rainbow, 11	13	13
Show Hill Tabernacle, 3	13	13
Avden, 8	18	18
Promont, Black Creek, 11	25	25
Mt. Olive Ct., Providence, 11	26	26
Mt. Olive-Calypso, Calypso, 11	27	27
Phoebe-Elm Street, Elm Street, 8	27	27

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
THIRD ROUND

June		
Seima, 11	11	11
Jenkins Memorial, 8	11	11
Central, 8	11	11
Henderson, 11	18	18
Middleburg, Cokesbury, 3	18	18
City Road, 8	18	18
Dun, 8	21	21
Maners, Mt. Ariel, 11	24	24
Lillington, Parker's Grove, 11	25	25
Epworth, 8	25	25
July		
Four Oaks, Sanders Chapel, 11	2	2
Newton Grove, Ebenezer, 3	2	2
Benson, 8	2	2
Louisburg, 8	9	9
Millbrook, Knightdale, 11	8	8
Tar River, Ebenezer, 11	9	9
Clayton, 8	9	9
Crescendur, Bullock's, 11	16	16
Oxford Cl., Herman, 11	16	16
Oxford, 8	16	16
Puquay, Cokesbury, 11	30	30
Erwin, 8	30	30
August		
Edenton Street, 8	3	3

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

June		
Tarboro, 11	11	11
Enfield-Whitakers, Whitakers, 7:30	11	11
Pastors' School	18	18
Littletown, Bethel, 11	18	18
Robersonville, Vernon, 3	25	25
Rosemary, Smith's, 11	26	26
July		
Scotland Neck, Palmyra, 3	2	2
McEntire, 7:30	2	2
Kenly, Lascaris, 11	2	2
Clarke Street, 7:30	9	9
Farmville, 7:30	12	12
Halifax, Ebenezer, 11	16	16
Northampton, Rehobeth, 3	16	16
South Rocky Mount, Battleground, 7:30	16	16
Norlina, Zion, 11	20	20
Nash Squares, Roxbel, 11	21	21
Seaboard, Sharon, 11	22	22
Nashville, 7:30	23	23
Rocky Mount, First Church	26	26
Spring Hope, 11	30	30
Rocky Mount Ct., McTiere, 3	30	30

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
THIRD ROUND

June		
Warsaw-Magnolia, Turkey, 11	11	11
Faison-Kennansville, Friendship, 3	11	11
Lumberton Ct., Bladenboro, 7:30	16	16
Fairmont, Olivet, 11	16	16
Lumberton, Chestnut Street, 7:30	16	16
Wallace-Rose Hill, Charity, 11	23	23
Forward, Federal Point, 3:30	23	23
Talor, Lebanon, 11	30	30
Hallsboro, Shiloh, 3	30	30
August		
Stedman, Cokesbury, 11	6	6
Roseboro, Andrews, 3	6	6
Grace, 8	7	7
Garland, Salem, 11	20	20
Cinton, Keener, 3:30	23	23
Jacksonville-Richlands, Haw Branch, 11	23	23
Maysville-Pollockville, 11	27	27
Swansboro, Queen Creek, 2:30	27	27
September		
Carver's Creek, Bladen Springs, 11	3	3
Bladen, Beulah, 3	3	3

### Western North Carolina Conference

### ASHEVILLE DISTRICT

D. M. Lister, P.E., Asheville, N. C.  
THIRD ROUND

June		
Flat Rock, Edney, 3	4	4
Flat Rock, Antioch, 11	4	4
Haywood Street, 8	20	20
Brevard, 11	18	18

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Rosman, Lake Towaway, 3	18
Weaverly, 11	25
Weaverly C. L. P. G., 3	25

## CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND

Prospect, Trinity, 11	18
Weddington, Hebron, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Polkton, Mt. Vernon, 4:30	25
Wesley Heights, 8	25
Trinity-Moore, Moores, 11	2
Hickory Grove, 8	2
Trinity-Derita, Trinity, 11	9
Homestead-Duncan, Homestead, 8	9
Myers Park, 11	16
Stanfield, Stanfield, 8	16
Spencer Memorial, 8	16
Monroe C. L. Monroe, 11	23
Lilesville, Forestville, 3	23
Monroe, Central, 8	23
Breward Street, 11	30
First Church, 8	30

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND

Goodsonville, 11	June
Pelmont-Park Street, Park Street, 4:30	11
South Fork, Bethel, 11 and 3	17-18
Cherryville C. L., Bethlehem, 11	18
Lincinston, First, 7:30	18
Crosse, Laidley, 11	24-25
Lowell, South Point, 3	25
Lovesville, New Hope, 11	July
Shelby C. L., Salem, 3	1-2
Lafayette Street, 7:30	2
Stanley, Stanley, 11	9
Belmont, Main Street, 7:30	16
West End, 11	16
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

## GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit Ave., Greensboro, N. C.  
THIRD ROUND

Reidsville, Central, 11	11
Reidsville C. L., Carmel, 3	11
Ruffin, Hickory Grove, night	11
New Hope, Flagler, 11	11
Cedar Falls, White's Chapel, 3	18
Jamestown-Oakdale, Jamestown, night	18
Liberty, Bethany, 11	25
Gilboville, Whitsett, 3	25
Olsonville, Lee's Chapel, night	25
Ward Street-Archdale, Ward Street, 11	2
Highland, Highland, night	2
Kendall, Fairview, 11	9
Farmer, Union, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	16
Summerfield, Summerfield, night	16

## MARION DISTRICT

E. W. Fox, P.E., 29 N. First St., Marion, N. C.  
THIRD ROUND

Burke, Valdese, 11	June
Forest City, night	11
Marion Mills, East Marion, 11	11
Gilkey, Centennial, 3	18
Cross Mill, Pleasant Hill, 11	25
Old Fort, Ebenezer, 11	25
North Forest, North Morganton, night	25
Morganton, First Church, 11	July
Glen Alpina, night	2
Henrietta, Alexander, 11	9
Cliffside-Avonale, Cliffside, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Bostle, Salem, 3	23
Crook River, Kissler, 11	23
Sprouce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30

## MOUNT AIRY DISTRICT

W. E. Fox, P.E., Mt. Airy, N. C.  
THIRD ROUND

Jefferson, Orion, 11	June
Waverlyville, Cliffside, 11	11
Creston, Creston, 4:30	11
Helton, Baldwin, 3 (Saturday)	17
Laurel Springs, Chestnut Hill, 11	18
Sparks, Walnut Branch, 3:30	18
Bishop Mounin in revival at Mt. Airy	25
Madison, Dan Valley, 11	July
Stonewall-Mayodon, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	2
Rural Hall, Mt. Pleasant, 11	9
Yadkinville, Macedonia, 3	9
Debon, Rockford, 11	16
Pilot Mountain, Whitaker, 11	16
Danbury, Vade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Spray, 8 (Saturday)	29

Leaksville, 11	30
Draper, 8	30

District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
THIRD ROUND

New London, Bethel, 11	June
China Grove, night	11
Kannapolis, night	11
Abenmarie C. L., Stony Hill, 11	14
Spencer, Central, night	18
Abenmarie, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadin, night	25
Abenmarie, Central, night	28
Jeanie Quarry, Taber, 11	July
Woodleaf, Gray's Chapel, night	2
Coburn Memorial, night	5
Harmony, 11	9
Concord C. L., Olivet, night	9
Radix, night	16
Epworth, 11	16
Salem, Taber, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

Mt. Zion, 11	June
Davidson, Huntersville, 3	11
Stony Point, 11	18
Hiddeente, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville C. L., McKendree, 3	25
Troutman, 11	July
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir C. L., Gamewell, 3	9
Wintfield, Hoppers, night	9
Catawba, Concord, 11	16
Bail's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olin, Snow Creek, 2	23
Statesville C. L., Midway, night	23
Statesville, Broad Street, 11	6
Elmwood, Ebenezer, 3	6
Hickory, First, 11	13

## WAYNESVILLE DISTRICT

Leonidas B. Haver, P.E., Waynesville, N. C.  
THIRD ROUND

Andrews, 11	June
Robbinsville, 8	11
Cleaveland, Wolf, 11	11
Culwhee, 11	18
Dellwood, 11	25
District Conference, Iotia, 8	25

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
THIRD ROUND

Thomasville, Prospect, 11	June
Thomasville, Main Street, 11	10
Trinity, Johnston, 3	11
Grem, 8	11
Erlanger, Reeds, 11	18
Ogburn, Shiloh, 7:30	18
Walkertown, 11	25
Forsyth, Marvin, 7:30	25

## METHODIST ORPHANAGE

(Continued from page 17)

from the various churches on the Mount Tirez charge were decidedly the best I have ever heard.

Brother Stanfield is a past master when it comes to organizing and putting across programs successfully. From what I could gather he is having a remarkably successful pastorate among these splendid people. I don't know when I have spent a happier day than I did at New Bethel church the fourth Sunday in May.

There is an atmosphere of reverence about a great country church that is really inspiring. The friends who composed that great congregation made ample provisions for our traveling expenses, which I appreciate very much. Whenever it is possible, I hope all the churches visited by the singing class will hand Mrs. Rives a few dollars to be used for buying gas and oil and for the up-keep of the car.

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## IN MEMORIAM

**ASHLEY**—One of our very best citizens, Glyn Ashley, a loyal member of Fairmont Methodist church, a devoted husband and loving father, in the prime of his busy life was called from earth to heaven early on the morning of May 16, 1933. He leaves to mourn his going a heart-broken wife, but resigned to God's will, and six bright, healthy sons and daughters—an exceptional family indeed. May all the precious promises of a tender loving God be verified to the widow and her fatherless children.

J. W. Bradley, Pastor.

**McPHERSON**—Sign Pine church on South Camden charge has recently lost through death Miss Harriet McPherson. Her death came as a sudden shock to most of the community. Her fine Christian living in the home, the community and the church marked her among the most respected and loved in the community. It was well said of her that others might be better leaders in the church, but no one did any better living. A universe with a life like this one within it puts optimism in the flurry of pessimism and hope in the evening of despair.

Forrest D. Hedden.

**KENERLY**—Mrs. Ellen Jane Kenerly, widow of the late Geo. H. Kenerly, died at the home of her daughter, Mrs. D. D. Pope, at Woodleaf, Thursday, April 27. She was 79 years of age.

Before her marriage she was a Walton of Rowan county. She is survived by two brothers, George and Rome Walton. She also leaves eight children: J. E. Kenerly, Winston-Salem; Mrs. J. P. Lanning and D. L. Kenerly, Greensboro; J. D. and T. Scott Kenerly of North Wilkesboro; T. Gray Kenerly and Mrs. T. E. Conrad, Salisbury; Mrs. D. D. Pope of Woodleaf.

The funeral was conducted at the Methodist church at Woodleaf by the pastor and the following ministers: Rev. N. E. Oplinger, Woodleaf Presbyterian church; Rev. A. L. Stanford, First M. E. Church, South, Salisbury; and Rev. J. H. Armbrust, North Wilkesboro.

Mrs. Kenerly was a faithful and devoted member of the Methodist church. She loved her church and was a regular attendant as long as she was able to go. She has passed on into another life to work for the Master.

W. S. Smith.

**JOHNSON**—Mrs. Mary O. Johnson, widow of Fletcher L. Johnson of Rose Hill, N. C., passed away Thursday, May 18, 20 minutes till 12 o'clock (noon).

The funeral was at her home Friday, at 3 p. m. She was buried in the family burial ground near her home. Mrs. Johnson had been in feeble health for the past four months. The deceased was 75 years old, and the mother of 15 children. Twelve of them survive: Bizzell D. Johnson, Magnolia; Edgar M. Johnson, Rose Hill; Emma C. Johnson, Rose Hill; Mrs. A. A. McMillan, Watha; Mrs. W. B. Carlton, Warsaw; Mrs. G. J. Hodges, Dunn; Dr. Braxton Johnson, Rose Hill; Norman V. Johnson, Rose Hill; Mrs. J. L. Sorrell, Dunn; Raymond L. Johnson, Rose Hill; Dr. Virginia O. Johnson, Lynchburg, Va.; Nash Johnson, Rose Hill. She is survived by two brothers and four sisters, and 24 grandchildren and 10 great-grandchildren. Her brothers and sisters are as follows: Jonathan Johnson, Willard; Nathan M. Johnson, Winter Park, Wilmington; Mrs. Hampton Wells, Willard; Mrs. Chester Chub, Willard; Mrs. Joseph Rouse, Rose Hill.

Mrs. Mary O. Johnson before marriage was the daughter of Mr. David and Su-

san Johnson of Willard. She married Fletcher L. Johnson 59 years ago and since then has been a resident in the same dwelling. Her husband died 27 years ago.

The deceased is one of the oldest members of the Providence Methodist church, each of her children having had their membership at that church.

### RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of the North Wilkesboro Methodist church, wish to express our sympathy to our teacher and loyal member, Mr. F. D. Hackett, and to the members of the family in their sad hour of grief and sorrow caused by the death of their wife and mother.

Mrs. Hackett was a loyal and faithful member of this church for many years and gave much of her life to the up-building of this church. She believed life consisted not in the abundance one has, but in the good done and the service rendered to help others along life's journey. She was known by her friends as a very devoted mother, wife and neighbor. Her character was full of beautiful traits and she was always striving to drop a beautiful thought among others. She will be greatly missed by her friends. Therefore be it resolved:

First, That this church and community has sustained a great loss.

Second, That we send our heartfelt sympathy to Mr. Hackett and his children.

Third, That her life has been a blessing to all those with whom she has been associated.

Resolved further, that we send a copy of these resolutions to Mr. Hackett and a copy be sent to the North Carolina Christian Advocate.

T. G. Perry, Chm.  
J. A. Rousseau,  
R. W. Gwyn.

### RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of the North Wilkesboro Methodist church, wish to express our sympathy to our loyal and faithful members, Messrs. J. D. and T. S. Kenerly in their sad hour of grief and sorrow caused by the death of their mother. Therefore be it resolved:

That this class express to the Messrs. Kenerly its deepest sympathy and pray that the blessing and comfort of Almighty God, whom she served and revered, may abide with them in this hour of loss and grief.

Resolved further, that a copy of these resolutions be forwarded to these brothers and that a copy be forwarded to the North Carolina Christian Advocate.

T. G. Perry, Chm.  
J. A. Rousseau,  
R. W. Gwyn.

### IN MEMORIAM

We, the members of Andrews Missionary Society wish to pay tribute to our beloved co-worker, Mrs. J. W. Porter, who departed this life March 3, 1933.

We are thankful for her unwavering devotion to her home, her church and the community through a number of years and her absence leaves a void that can not be filled.

We extend our sympathy to the bereaved family and commend them to that source from which she drew her strength.

Mrs. J. H. Christy, Pres.  
Mrs. P. M. Reagan, Sec.

Four of a recent graduating class of the boys' school at Hamadan, Persia, entered the American College at Teheran, which has the grade of a first-rate college in the United States. One of the students stood first in the scientific division, another first in the literary division.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JUNE 15, 1933

Number 24



Two Out of the Same Dish

—Courtesy Religious Telescope.

## Annual Report of Church Statistics Shows Large Gains

During the current depression people have turned back to the church, and church membership in the United States has reached by far the largest total in its history, according to the Christian Herald Annual Report of Church Statistics, prepared by Dr. George Linn Kieffer, appearing in the July issue of that magazine.

In 1932, churches and religious bodies showed a total net gain of 929,252 members thirteen years of age or over—one of the largest annual gains ever recorded; and the total membership, thirteen years or more of age, reached the record figure 50,037,209. The 25 largest Protestant bodies, taken as a separate unit, showed a gain for the year of 921,941.

Growth in church membership in the U. S. has steadily outstripped growth in the country's population, according to the Christian Herald report. From 1900 to 1932, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209, or 82.8 per cent; while the population increase in the same period was 65.8 per cent.

The Baptists, with an increase of 347,353 in the year, again led all denominations. Others showing large gains are the Eastern Catholics, with a gain of 222,237; the Methodists, with a gain of 94,607; and the Lutherans, with a gain of 58,523. All the principal denominations show increases.

In the matter of finances, the showing of the churches is better than that of most secular enterprises. Contributions for all purposes were \$19.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931. It is also significant that, since the depression began, one out of every six banks has failed, one out of every 45 hospitals has closed, one out of every 22 business and industrial concerns has become bankrupt; but only one out of every 2,344 churches has closed its doors.

The Christian Herald report confirms the assertion that the country is turning back to the church, and that the church is still the nation's greatest "go-in concern."

### STATISTICS OF THE RELIGIOUS BODIES AND GROUPS IN 1932 IN THE UNITED STATES

RELIGIOUS BODIES AND GROUPS	Ministers	Summary in 1932			Summary of Gains and Losses in 1932		
		Churches	Total Membership	Members 18 Yrs. and Over	Churches	Total Membership	Members 18 Yrs. and Over
Adventists (5 bodies) .....	1,601	2,955	173,159	169,170	28	7,504	7,204
African Orthodox Church .....	48	28	3,345	2,776	8	307	36
African Orthodox Church of N. Y. ....	10	3	717	582	1	.....	.....
American Ethical Union .....	575	7	Est. 3,500	Est. 3,500	1	.....	.....
American Rescue Workers .....	24	177	7,975	5,535	5	2	10
Anglican Episcopal Church* .....	18	10	5,650	1,961	18	15	5,650
Apostolic Episcopal Church* .....	113	Est. 62	3,000	3,000	38	34	.....
Apostolic Overcoming Holy Church of God (Col.) .....	1,979	2,434	129,392	116,065	118	122	7,826
Assemblies of God .....	4	3	2,425	1,923	.....	.....	7,020
Auxiliary Jacobite Apostolic .....	55	55	1,247	1,247	.....	.....	.....
Rahais Movement .....	55,439	64,321	9,929,962	9,612,886	456	2,005	356,609
Baptists (18 bodies) .....	3,173	1,281	183,534	171,413	15	3	6,813
Brethren Dunkard (5 bodies) .....	227	633	22,961	22,823	.....	.....	6,347
Brethren Plymouth (6 bodies) .....	48	111	5,313	5,730	d3	d8	55
Brethren River (2 bodies) .....	48	34	7,000	7,000	14	22	1,361
Buddhist Mission of North America (formerly listed as Buddhist Japanese Temples) .....	11	13	1,220	220	.....	.....	1,361
Buddhist Society of America .....	34	27	11,487	89,067	47	4	14,187
Catholic Apostolic .....	755	744	924,013	747,740	126	156	296,767
Church of Armenia in America (Apostolic) (2 psalacies) ..	29,568	18,267	20,270,718	14,552,114	2,970	574	33,340
Catholic, Eastern (Orthodox) (9 bodies) .....	466	390	27,897	26,976	51	41	2,114
Catholic, Western (3 bodies) .....	396	327	20,615	19,100	.....	.....	1,976
Christian and Missionary Alliance .....	4,204	2,102	202,098	202,098	34	17	.....
Christian Union .....	1,789	1,179	49,459	47,432	269	320	11,067
Church of Christ Scientist .....	409	425	29,037	28,039	14	10	1,039
Church of God in N. A. (Gen. Eldership) (Winebrenner) ..	200	94	3,311	2,613	.....	.....	978
Church of God in Saints of Christ (Col.) .....	804	410	12,043	11,634	273	60	2,879
Church of God (General Assembly) .....	3,500	1,895	99,975	94,776	d50	93	8,666
Church of the Nazarene .....	1,596	1,097	199,970	189,970	266	59	28,287
Church of Christ Holiness U. S. A. .....	42	30	3,100	2,400	.....	.....	27,029
Church of God Living God (2 bodies) .....	190	270	10,800	8,950	d81	d101	43,509
Churches of the New Jerusalem (2 bodies) .....	98	13	6,529	6,529	d1	1	80
Communicative Churches (2 bodies) .....	7	12	1,134	900	7	d1	d23
Congregational and Christian Churches .....	6,407	6,425	1,047,200	1,019,554	d65	44	9,486
Congregational Holiness Church .....	2,011	40	1,647	1,612	919	.....	9,212
Protectors of Christ (Formerly Disciples of Christ, 2 bodies) ..	2,507	6,226	42,714	483,714	.....	.....	147
Disciples of Christ .....	7,183	8,139	1,563,937	1,452,897	102	d40	22,939
Divine Science Church .....	22	22	3,466	3,424	.....	.....	20,632
Evangelical (2 bodies) .....	2,135	2,153	240,147	227,639	12	74	2,573
Evangelical Synod of N. A. .....	1,196	1,241	425,000	330,000	d60	.....	2,022
Evangelistic Associations (13 bodies) .....	500	247	30,833	20,554	d150	d25	5,003
Fellowship of the Universal Design of Life .....	29	29	582	578	.....	.....	49,299
Federated Churches .....	28	361	59,977	57,638	.....	.....	49,127
Free Christian Zion Church of Christ (Col.) .....	46	19	187	162	.....	.....	578
Free Church of God in Christ .....	1,226	876	107,025	90,027	d23	5	d227
Friends (4 bodies) .....	46	17	600	580	18	d15	d261
Holiness Church .....	4	4	660	100	3	4	d203
Italian Church of God* .....	1,751	3,118	4,081	Est. 2,930,322	.....	.....	100
Jewish Congregation .....	5,846	2,077	719,823	569,283	d412	16	660
Latter-Day Saints (2 bodies) .....	39	39	1,799	1,533	.....	.....	15,884
Liberal Catholic Church .....	6	3	358	358	.....	.....	11,742
Liberal Church of America .....	11,711	15,315	4,315,311	3,090,061	153	d186	.....
Methodists (17 bodies) .....	1,557	935	102,145	100,241	d174	d60	87,053
Mennonites (16 bodies) .....	45,350	61,095	9,088,022	8,230,225	d414	d590	424
Moravians (3 bodies) .....	62	184	42,450	33,690	.....	.....	106,129
New Apostolic Church .....	1,915	1,164	50	1,869	1,856	.....	94,607
Original Church of God .....	14,461	14,948	2,717,331	2,578,367	d85	d36	d71
Pentecostal Churches (3 bodies) .....	5,911	7,523	1,854,013	1,868,380	50	d2	2,842
Presbyterians (9 bodies) .....	2,476	2,702	757,886	585,824	d62	d52	811
Reformed Episcopal Church .....	60	66	8,653	8,475	.....	.....	5,365
Salvation Army .....	4,701	1,716	102,619	65,691	d375	d61	2,353
Scandinavian Evangelical .....	700	53	5,539	5,539	6	9	2,842
Schwenkfelders .....	6	5	2,094	2,094	.....	.....	805
Social Brethren .....	22	19	1,214	1,196	.....	.....	338
Spiritualists (3 bodies) .....	120	107	10,002	9,953	120	98	2,546
Spiritual Society in America .....	1	1	5,955	5,955	1	.....	420
Theosophical Societies (2 bodies) .....	450	395	62,775	62,147	d24	33	d10
Unitarians .....	2,082	3,198	417,395	379,682	d41	d32	4,707
Universalists .....	508	573	47,288	46,073	.....	.....	4,699
Vedanta Society .....	660	131	28,756	26,427	56	d2	3,686
Volunteers of America .....	267	259	40,381	36,747	.....	.....	42,485
Independent Congregations .....	231,558	241,690	60,886,445	50,037,209	3,988	2,724	1,088,594
Grand total 1932 .....	227,370	238,966	59,797,851	49,107,957	3,753	2,139 not rep'd	929,252
Grand total 1931 (Corrected) .....	.....	.....	.....	.....	.....	.....	210,830

\*Not listed last year nor 1926.



# NORTH CAROLINA CHRISTIAN ADVOCATE

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Number 24

The dispatches out of Washington indicate that President Roosevelt will probably name Frank R. McNinch chairman of the Federal Power Commission. It is reported that Mr. McNinch is slated to take Chairman Smith's place. Will some man eager to make these summer days hilarious in North Carolina write a story about it? What is Tom Bost doing just now? Page him, please.

Just a few, a very few, of the fiber of John Nelson in prison would put a new stamina in the modern church. Read and ponder:

"At four in the morning my wife and several more came to the dungeon and spoke to me through the hole in the door. My wife said 'Fear not; the cause is God's for which you are here, and he will plead it himself.' . . . I was greatly refreshed at finding my wife so strong in the faith, and said, 'I do not fear either men or the devil, so long as I find the love of God as I do now.' Two days and near three days I was kept a prisoner at this time, during which my soul was as a watered garden, and I could sing praises to God all day long; for he turned my captivity into joy and gave me to rest as well on the boards as if I had a bed of down."—Journal of John Nelson.

Robert R. Bingham is our representative at the Court of St. James, Josephus Daniels is ambassador to Mexico, and now William E. Dodd goes as envoy to Berlin. Professor Dodd for years has been an eminent history teacher at the University of Chicago, and the man Woodrow Wilson chose to write the authorized story of his life. North Carolina certainly has no complaint to offer President Roosevelt. It must be borne in mind that two of these men had to migrate from their native state to receive such honors—Bingham to Kentucky and Dodd to Illinois. Perhaps Josephus Daniels deserves greatest honor, because he made the grade and stayed at home. To the average inhabitant of North Carolina greatness lies either north of the Mason and Dixon line, or beyond the River—not the river of death but the Father of Waters. How distance does lend enchantment!

Get the true secret of happiness as some poet has so well expressed in the following beautiful lines:

But walk'st about thine own dear bounds,  
Not envying others' larger grounds;  
For well thou know'st 'tis not th' extent  
Of land makes life, but sweet content.

What next? Less than a year ago the suggestion that America came near going off the gold standard during the crisis in Europe was branded as a campaign scare. But alas! Contracts made payable in gold have been repudiated before this year is half gone. Both parties said the saloon must not return and dry territory must be protected. Now Washington is busy repudiating both these pledges. We sent two million boys overseas and had two million more in cantonment camps to make the world safe for democracy. Just now democracy seems to be unsafe on both sides of the Atlantic. Are we to have a dictator here in this land of the free before another year has passed? What has become of the prophets who have been shouting, "Democracy is immortal?"

On opposite page of this paper appears the annual church statistics. We commend these figures as worthy of the careful study of our thoughtful readers. There are many features of interest. For example, the total Roman Catholics number 20,270,718, those over 13 years of age 14,552,114, a difference of approximately five and a half million as they number baptized children. While the Baptists report only 317,075 members under 13 years out of a total membership of 9,929,962. It should bring Methodists to their knees to note that out of a total gain of 929,252, the Methodist gain was only 94,607, while the Baptist increase reached 347,353. Methodists need not try to explain away these figures. It will be far better to put on sackcloth. The very names of all these religious groups form an interesting study. Do not pass up this most interesting and informing page of church statistics.

### Get the Facts Fully in Mind

EVERY citizen who wishes well the state should keep clearly before him the results of this present effort to repeal the XVIII Amendment. It means nothing less than the old time bar room and still house—it would put us back where we were fifty years ago. Remember, this is naked repeal with none of the protection we were promised at the first.

The assurance that the bar room should not return and that all dry territory should be fully protected has gone up in thin air. Furthermore, this effort is to repeal all our state prohibition laws that were enacted before national prohibition came in. We are to go back to the days of free and unrestrained liquor. The beer saloon and the brewery are already in our midst. The next step with the vote for repeal of the XVIII Amendment is the bar room and the still house.

All citizens of this state who are not willing to sell out to the liquor crowd should work and vote "against repeal"—this naked repeal that is being urged upon us. To the young people this urgent statement means little, for they know nothing of the desperate conditions of that day, but the older people can remember. Most of these are not willing to go back to the poverty, lawlessness and degradation that then prevailed among a people cursed by the lawless traffic.

A cash offer is now made for wet votes. Put a tax on hard liquor, rum, whiskey, gin and wines, and let this burden be placed ultimately on the consumer, the poor man, "the forgotten man," that the rich and well-to-do, the income taxpayer, may escape. The tax bludgeon is being used by the administration to compel repeal. This appeal is an appeal to the lowest motives of human action.

The bar room, the still house, the curse of the liquor trade, are offered the people of this state and of the nation for a price. This is the low level to which we have come. This is the situation each one of us must face and upon which we must take our stand.

### Dished Out As Usual

FOR fifty years the South has counted for little in American life. The isolation that followed the Civil War and the political solidarity of its people contributed to this end. The rest of the country felt that we counted for little in the thought-life of the nation and had little to do in determining the results of political

contests. The "solid South" has been accustomed to take whatever is handed out.

At the present hour we constitute by all odds the most genuinely American section of the nation. The most thoroughly Anglo-Saxon group, true to the American tradition, is to be found in these southern parallels. The big influx from southern Europe has gone into the making of the big cities of the North. These centers are becoming more and more dominant in the life of the nation; the vast country and village life of the South is counting for less and less. With the enlarging urban populations the South counts for little. The movie, the radio and the big metropolitan papers are effective agencies of nation-wide proportion. The back country and the isolated corners are no more. From the centers come the commanding voices and the nation-wide propaganda. Financial corporations and political organizations speak and it is done. The individual becomes less and less and the democracy of which our fathers boasted is no more. "States rights" scarcely remain a theory.

The South is the dry section of the nation and remains true to many of the convictions of our pioneer ancestors who exalted the family, the church and the Bible as the word of God. But now we are to take orders from the masses of the big cities who are more European than they are American. Are we to sell out for a mess of pottage?

### "Carolina" and Her Sons

ON every hand one hears of the unflinching loyalty that exists between the University of North Carolina and the alumni of that institution. "Carolina," like a good mother proud of her children, thinks that her sons are as bright and capable as any other mother's children and those sons in like manner esteem their foster mother.

The world always applauds a mother who thinks her children just as good as any other woman's children, especially when they are. That is why the University of North Carolina has won and will continue to hold the esteem of men and women everywhere.

This university has recently suffered heavy reductions in its annual income, but in the loyalty of its alumni and esteem of men and women who never were students of this oldest of state universities it enjoys riches not measured by silver and gold, even though these are essential in the life of a college or university.



### The Recruits for the Schools

**T**HE hundreds of fine young men and women in cap and gown this June who have received their degrees that told of special preparation for school work has stirred strange misgivings. With the thousands of men and women in the state of experience and excellent training doomed to work for five or six hundred dollars a year what can be the future for this new group? Many of those who have dedicated themselves to educational work, with the increasing demands of family life, will be forced into other pursuits soon as the tide turns. This means that the schools will be deprived of their best and most efficient workers.

It becomes all good citizens who have at heart the children and their future to give special consideration to the fearful cut made and to see that this is only temporary to meet a bad situation. The remedy will be forthcoming in almost every community whenever the people face the issue with a desire to see that our schools are kept to a high standard of efficiency. Five years of neglect will do unspeakable hurt.

Again and again this Advocate has made a plea for the teachers and the work they are doing. They give direction to little children and have to do with immortal mind. They hold the future and shape destiny. So quietly, so persistently, and so patiently do they work, that the actors in this loud and noisy age fail to appreciate these, the finest and the best, among us. Let us hold fast to our teachers and give welcome to the new recruits.

### In the Wide Open Spaces

**T**HIS year both Carolina and Duke went to their stadiums for the graduating exercises. Apart from the ample space provided and the fine vision afforded, the exercises of those two universities in the open is a matter of general interest. The southerners have not duly appreciated the out-of-doors for such occasions. We have been forced to live so largely in the fields that our balmy air and fine open skies fail to make proper appeal.

The farmer who spends his life cutting trees and fighting grass is not inclined to plant grass and shrubbery about his yard and house. Because of this the farmer has missed much of life. But we are gradually overcoming this. Grass and shrubbery have a larger place about

our homes and churches and schools. And we are coming to a fuller appreciation of the open spaces.

Our schools and colleges and churches should lead the way in this. The old brush arbor and camp meeting occasions arose out of the exigencies of the occasion. But the value of the open did not pass with the going of these occasions.

The birds, the trees, the fields, the skies, the glory of the morning, the smell after the rain and the softness of summer evenings remain our best and richest possessions. The charm of them all should remain with us.



### Who Can Beat the Jews?

**T**HE Methodist Recorder, London, carries what to us are fresh pearls from Jewry. Here they are:

"The globe-trotter was speaking to a Jewish friend. 'A wonderful race yours,' he said. 'In every land where I have traveled I have found Hebrews, with the solitary exception of Greenland. I don't remember coming across anyone of your race there.' 'No Hebrews in Greenland?' said Mr. Goldstein in reply. 'Vell, I don't know, but Iceberg ain't no Presbyterian name, you know!' Thence, while the talk is of Hebrews, to the tale of Cohen, who met a friend in the street one day. 'Hello, Moses!' he said. 'You are just the man I wanted to see. You are coming to Rachel's twenty-first birthday party, ain't you?' 'Vell,' Moses hesitated, 'I don't think I can manage it.' 'Oh, but you must,' said Cohen; 'my Rachel vill be so disappointed if you don't. She particularly vants you to come.' 'Oh, vell,' said Moses, looking gratified because he was so much wanted, 'perhaps I can manage it, after all.' 'That's fine,' cried Rachel's father. 'And ven you come, just kick on the door—we'll hear you.' 'Kick on the door?' said Moses. 'Vy can't I knock with my hands, like any other time?' 'Vell, Moses,' said the other reproachfully, 'how can you use your hands with your arms full of presents?'"



Give careful attention to the efforts of the United Dry Forces of North Carolina. They appeal to men and women of all parties; to men and women of all creeds; to the young men and women of the state to enter this contest for God and for humanity. And this appeal should win an enthusiastic response from all who have the crusading spirit in behalf of righteousness.



# People and Things



"We are happy to announce the arrival of our new daughter, Phyllis Anne, born May 28, 1933, at the Badin Hospital; weight 9 pounds."—Rev. and Mrs. F. J. Stough.

"Sunday, June 25, is annual home coming day at Trinity church, Kannapolis. All former pastors and members are invited to worship with us that day."—J. P. Hipps, Pastor.

Rev. G. Ray Jordan, pastor of Wesley Memorial church, High Point, has been granted a vacation through July and August and will spend these two months visiting the Holy Land and certain sections of Europe and the British Isles.

Most people, even in this year 1933, are still really convinced that the foreigner is inferior to us in proportion as he differs from us, and that when he differs from us, and that when he differs enough he is negligible. —Mr. Hilaire Belloc.

Bishop Edwin D. Mouzon will conduct revival services in Mt. Airy, N. C., beginning June 18 and continuing through June 25. Rev. J. T. Mangum, the pastor, announces that Professor Johnson of Nashville, Tenn., will arrive June 15 to train a choir for these special services.

Rev. A. G. Loftin has been ill at his home in Glen Alpine. His many friends in western North Carolina will read with regret the following note that we have just received from Miss Bonte Loftin, who writes: "My father has been very sick since Sunday, June 4. He was stricken with a severe heart attack at that time. His condition is somewhat improved now, but he is still unable to receive callers." We trust that he is on the road to a speedy recovery.

"The Easter offering for the Park Street charge, Belmont, was \$107.80—\$53.90 for conference collections and \$53.90 for kingdom extension. What was the total from the Southern Methodist Church? This would be of interest. We just closed a three weeks' meeting on the Park Street charge the fourth Sunday in May. Rev. C. E. Williams, pastor of Goodsonville charge, was with us two weeks at Park Street. The church was revived; four joined the church by vows. Rev. E. E. Snow, pastor of Brevard Street, Charlotte, was with us at Ebenezer for one week. The church was revived and six joined the church by vows. Brother Williams and Brother Snow both rendered fine service; both brought fine sermons."—J. R. Warren, P. C.

Cheering, indeed, is the following messages from Rev. M. B. Stokes: "I am just now helping in a series of meetings in Shingishu, a city on the Yalu river, just across from Manchuria. People have come in from the surrounding country in large numbers. Nearly one thousand people have paid the registration fee for study in the Bible classes. I wish you could see the crowds that attend the evening services. For several nights now the church, which will hold about 1500, has been crowded with all the seats and even standing room taken. I have been told that many have gone away without being able to get inside. And yet there is no attraction other than the singing of hymns and the preaching of the gospel. These people are hungry for something that will satisfy the longing of their hearts."

A country determined to retain its political freedom needs to watch more vigilantly than ever the growth of any private organization which its constitutionally elected government cannot at will disband or control.—Sir Arthur Salter.

L. L. Gobel write: "Things are looking up. At least, many whom we have met in our recent rounds over the eastern portions of the state think so. The potato farmers around Aurora and Belhaven and Elizabeth City speak of good crops and good prices. One farmer, cultivating over 1,000 acres near Terra Ceia, is confident of a better crop of corn and beans than last year. Already he has sold enough wool this year to pay for the cost of his sheep and to have a small margin left over. Things are looking up!"

An editor, in commenting upon the fact that newspapers sometimes make mistakes in their columns, says he made some in his last issue and a good subscriber told him all about it. He goes on to relate that the same day there was a letter in his postoffice box that did not belong to him; he called for No. 98 on the phone and got 198; he asked for a spool of number 50 thread and got number 60; he got his milk bill and there was a mistake of ten cents in his favor; he felt sick and the doctor said he was eating too much meat when he hadn't tasted meat for two months; the garage man said the jitney was missing because he needed a new timer and he cleaned a spark plug and it has run fine ever since. Yes, newspapers make mistakes—and so do other people.—Churchman.

From Korea Rev. M. B. Stokes sends the following: "We have had many difficulties to meet here in Korea during these years. Appropriations from the board of missions have been cut and cut again, and sometimes we have not known what to do. But God has been very good to us and has always shown us a way out, so that I can truthfully say that as yet the work has seriously suffered in very few places. Of course, great sacrifices have had to be made in that spirit of cheerfulness which has gone a long way toward turning defeat into victory. The past six months have been the busiest of my life. During the month of August I was busy working on a revision of the New Testament in Korean. A committee of us succeeded in finishing a revision of the Book of Acts during that time. The work was done at Wonsan, where cool breezes from Japan made it easy to keep steadily at it."

Cited for outstanding missionary service, four leaders of other days will be honored by having their names carved on the walls of the Room of Remembrance in the Searritt College tower, according to action taken during the recent meeting of the board of trustees, when that body, sitting as a senate, confirmed the election of Dr. Young J. Allen, missionary to China 1860-1907; the Rev. J. W. Lambuth, father of the late Bishop Lambuth, pioneer missionary in China and Japan 1954-1892; Mrs. S. C. Trueheart, Kentuckian, pioneer in the movement to train women for missionary service, and an officer of the woman's board of missions from 1892 to 1910; and Dr. George Williams Walker, South Carolinian, who rendered distinctive service in the field of interracial co-operation and was one of the founders and president of Paine College, an institution of higher education for negroes located at Augusta, Ga.



## PRAYER AT COMMENCEMENT EXERCISES OF THE UNIVERSITY OF NORTH CAROLINA

By Albea Godbold.

O God, our Father, in this high hour we honor the God of life. With humility of spirit we acknowledge our dependence upon the unseen spiritual reality about us. We thank thee for this occasion which is the hour of victory for many lives. For years energy, hope, ambition, idealism have focussed lives toward this eventful day. We rejoice that these young people have earned the academic honors which will be conferred upon them. Some have achieved in the face of great difficulties; none has triumphed without work. May the discipline and sacrifice serve them in good stead in years to come. Reward each heart with the sense of worthy achievement. But, O God, let no one accept the honors this day as mere badges of success nor as rights to special privileges in life, but as commissions to high and useful service in this world, in this world that calls loudly in every generation for leaders trained in the scientific spirit who will build civilization anew upon freedom and justice, tolerance and peace, brotherhood and love.

We pray for the homes over this state and beyond from which these graduates come. Some homes have made great sacrifices for the education of youth. May they find abundant reward for their sacrifices in the noble lives that these young people shall live.

We thank thee for this university, for its glorious history of service, for its sons and daughters who have loved it and have proved their love by lives of character and service in the state and the world. Let thy rich benedictions rest upon the University of North Carolina now as it passes through a season of economic depression. We pray for its devoted president, known and loved in this commonwealth for his wise, sacrificial, and unceasing labors on behalf of this institution and public education. We pray for professors, teachers, and workers. May they teach wisdom that imparts life to the spirit of man, and year by year may they produce graduates with character, character that will endure while the ages roll. And may the ideals of democracy, truth, freedom, tolerance and justice that have flourished on this campus through the years go before these graduates in the future as a pillar of cloud by day and a pillar of fire by night. And so shall we still be praising God. Amen.

## COLLEGE DAY AT NASHVILLE AND SILER CITY

Last Sunday Rev. W. G. Farrar observed college day in his church at Nashville. His plan was to have the representatives present from each college to stand, allowing any one who cared to say a few words about his or her college. He called first our own schools within the state and then the other schools, both church and state colleges. Following this, all who had ever attended college were asked to stand. This disclosed the fact that one-half of the congregation present had at some time been to college. Then followed the sermon of the morning.

The Sunday prior I was at Siler City for the college day.

There the procedure was somewhat different. Brother F. B. Peele, the pastor, was in a meeting at West End. So Brother Junius Wrenn was in charge. A former student of each of our colleges was selected to speak for his or her college. Then came the visiting speaker. Whatever the order of procedure, I am convinced that these

college days, with proper care to provide for the occasion, can be made most profitable and highly enjoyable. It stimulates interest in the colleges and encourages the youth to look forward to their college days.

All who have ever been to a college within or without the state should be allowed to be a part of the college group of the day. In some places it might be well to allow all who expect to go to college to indicate the same.

Congratulations to Brother Farrar and Brother Peele, and their people, in this most commendable venture. I count it a privilege to have had a part in the services at Nashville and at Siler City. Would it not be well to hold many such over the state before the colleges open this fall? It would be well to give special attention to those who are to enter for the first time in September.

M. T. P.

## AMBASSADOR DODD COULD WHIP SEVEN: HE SHOULD TRY HITLER

Dr. William E. Dodd, the new ambassador to Germany, taught school in Glen Alpine, N. C., in 1891. He was then just out of Virginia Polytechnic Institute.

The News-Herald of Morganton, N. C., carries the following interesting story about the young pedagogue of the neighboring village:

"While living in Glen Alpine, Dr. Dodd lived with the late Tam Bowden and Mrs. Bowden, the latter now of Charlotte. He used to hang around Mr. Hennessee's store, spending much of his time there.

"When he got off the train," said Mr. Hennessee, reminiscing a bit, "he stopped at my store and talked a while. I told him that the main trouble with the school was the fact that some of the boys just wouldn't behave. Mr. Dodd said, 'If I can't control my school, I'll quit.' A few days later he thrashed seven boys with hickory switches, just to let them know who was boss."

"Mr. Hennessee recalled that the boys came to his store at noon and decided to 'gang up' and fight Mr. Dodd. 'I'll bet he will whip the whole push of you seven,' said Mr. Hennessee, and the boys gave up the idea. Before Mr. Dodd left Glen Alpine each of the boys considered him a bosom friend, the merchant recalled."

We advise this Chicago professor who won his spurs in Glen Alpine to try Von Hitler a few rounds.

## PARI-MUTUEL GAMBLING LAW OF McDOWELL COUNTY ON THE SCRAP HEAP

A "sneak" bill of the last legislature, which was fathered by Will Neal, authorized race track gambling in McDowell county, provided it be approved at the polls by the people of the county. The very possibility of such a law for that good county so aroused the people that the whole matter has been called off without the formality of an election. So this child, conceived in sin and born in iniquity, goes to a timely grave, while the good people of North Carolina rejoice.

It is a safe guess that the people of North Carolina at the next election will send quite a few of the laws enacted by the last legislature to their long home, but there will be no mourners to go about the streets.

In its heart the world cares for little but play; but in its life it does hardly anything but work, for the world has forgotten that the reason for its work is—play.—Richard Le Gallienne.

## JAPANESE BEETLE VS. BOTTLED BOOZE

By L. L. Gobbel.

Two recent experiences are worthy of relating.

In a Rocky Mount garage, waiting for a mechanic to repair my car, two other men and I entered into a conversation concerning beer. Said one of the men:

"Beer is harmless; there's nothing to it. At a filling station yesterday I drank three bottles of it. Then a friend came along—we treated each other. That made five bottles for me. Then another friend came in, and we matched to see who would pay for the next drink. Then we matched again. That made seven bottles I drank at the filling station. And when I got home I drank five bottles before supper."

Twelve bottles by one man one afternoon! which provoked from me the question:

"And you say the depression is on?" to which he replied:

"Yes—but I paid for only three of the bottles."

He seemed to forget that someone, quite likely some little child's poverty-stricken daddy unable to buy enough cod-liver oil, milk, or other necessities, had contributed to his bloated, boastful extravagance. At fifteen cents a bottle, one man had poured down his alimentary canal \$1.80 worth of 3.2; and he had nothing to show for his investment except an expanded belt line. Nothing in his conversation revealed any expansion of the hat band attributable directly to what had happened the day before at the filling station, nor any close correlation between his capacity for drink and his capacity to think.

And then, for his enlightenment, I quoted the statement, taken from a recent public address of one presumably in possession of the facts, that during the first month of legalized beer, wholesalers, retailers and consumers of beer in North Carolina had spent over \$16,000,000 for this "harmless" stuff—an amount almost identical with the maximum amount our General Assembly felt able to appropriate for the support of the state's entire public school system for twelve months.

Kick or no kick, intoxicating or not, I observed, such expenditures for 3.2 seemed to me a poor way to cure a depression.

The second experience I would relate happened as I was about to cross the state line at a point near Suffolk, Va. Here I was stopped by a uniformed agent of Uncle Sam, who inquired whether I had in my car any shrubbery, nursery stock, or flowering plants. I had to answer in the affirmative, having a dozen or two lilies-of-the-valley sprouts given me by my brother in Suffolk to be transplanted in my yard in Durham.

"Well," said the representative of the United States Department of Agriculture, "I'll have to shake the dirt off the roots and wash them before I can pass you."

Hurried though I was and a bit irritated as he perhaps noticed, for I was due shortly in Elizabeth City for an engagement, I was asked if I had heard of the Japanese beetle; and admitting my ignorance, I was shown a little box containing specimens of the larva and the full-grown beetle and was handed a card descriptive of this pest, its habitat, life history, and steps being taken by the government to eradicate it.

While the faithful protector of the public weal washed carefully the rusty roots of my little lilies-of-the-valley, in vain search for a grub-worm or an honest-to-good-

ness beetle, I calmed my impatience by reading the card which he had given me, as follows:

"The Japanese beetle—a destructive pest of orchards, fruits, shade and ornamental trees—was accidentally introduced into this country from Japan prior to 1916. It is now found rather generally throughout New Jersey, and in portions of Pennsylvania, Delaware, Maryland, Virginia, New York, Connecticut, Massachusetts, Rhode Island, and the District of Columbia.

"In addition to trap control measures and chemical treatments applied at points of isolated infestation, strict federal and state quarantines on the movement of nursery, ornamental, and greenhouse stock, sand, soil, earth, peat, compost, and manure from the territory affected by this insect are enforced throughout the year. Additional restrictions are placed on the movement of farm products and cut flowers between June 15 and October 15, inclusive."

Having learned thus of my government's zealous care lest *Tarheilia* become infested with so destructive a bug, my mind turned to another pest—

The liquor traffic—a destructive pest of men, women, children, schools, churches, and homes—introduced by the devil into this country prior to the War of Independence. It is now found rather generally throughout New Jersey, New York, Wisconsin, Michigan, and Illinois and in portions of the District of Columbia, and other places, and threatens to run rough-shod over all the land.

In addition to trap control measures and educational treatments applied not only at points of isolated infestation but all over the entire body politic, strict federal and state prohibition of the movement of all alcoholic liquors should be faithfully and uncompromisingly maintained throughout the years. Increased vigilance and unrelenting warfare should be waged, especially between now and November 7, by every organization, agency, and individual who professes to be a lover of our dearest institutions.

## THE SPRING PLOWMAN

First in the field before the reddening sun,  
Last in the shadows when the day is done,  
Line after line, along the bursting sod,  
Marks the broad acres where his feet have trod.  
Still where he treads the stubborn clods divide,  
The smooth, fresh furrow opens deep and wide;  
Matted and dense the tangled turf upheaves,  
Mellow and dark the ridgy corn-field cleaves;  
Up the steep hillside, where the laboring train  
Slants the long track that scores the level plain;  
Through the moist valley, clogged with oozing clay,  
The patient convoy breaks its destined way;  
At every turn the loosening chains resound,  
The swinging plowshare circles glistening round,  
Till the wide field one billowy waste appears,  
And wearied hands unbind the painting steers.

These are the hands whose sturdy labor brings  
The peasant's food, the golden pomp of kings;  
This is the page whose letters shall be seen  
Changed by the sun to words of living green;  
This is the scholar whose immortal pen  
Spells the first lesson hunger taught to men;  
These are the lines that heaven-commanded Toil  
Shows on his deed,—the charter of the soil!

—Oliver Wendell Holmes.



## THE STATE'S VOICE

This is a paper issued from Dunn. Mr. O. J. Peterson, a newspaper man of much experience, is the editor. His long career in the midst of the things he portrays and his ability as a writer enables Editor Peterson to tell an interesting story.

In a personal letter to the editor of the Advocate he indicates something of the purpose and progress of the State's Voice:

"First, it is intended to grow into a real organ for the intercommunication of thoughts, grievances, and aspirations of every kind of group in the state. It is hoped that one day, maybe long after I am gone, the Voice will be heard in every religious, social, political, and industrial group in North Carolina. We now have no paper that circulates thus. Accordingly, we have no means of unifying the thinking or ideals of the people of the state.

"Of course it will take a long time for my seedling to develop to the extent that it will serve most perfectly that purpose, but even with 100 to a county it will serve to furnish any man an idea worth while a medium of reaching the sentiment makers of the state.

"I have published only ten numbers, twice a month, or two a month. The increased financial stringency has retarded the work of pushing the circulation. Yet I have 800 or more subscriptions, embracing possibly the highest type subscription list ever seen in the state. My first aim is to get the paper into the hands of those who largely control or make sentiment. It frankly has its own editorial views, which it unhesitatingly expresses. On the other hand, its columns are open to views diametrically opposed to mine.

"In fact, it is my ambition to afford a medium for the expression of the views of any group in the state who have logic to back them, and present them in fitting language."

"The paper is devoted to the discussion of things fundamental to the interests of the state, and of course of the whole country and the world. For the state's interests frequently coincide with the interests of the whole world. Of course till I can secure a greater circulation and be enabled to pay for contributions the paper is largely of my own production. However, I have had quite a number of strong and interesting contributions in past numbers."

"Anyone who is interested in the state and has not seen a copy of the Voice would do well to secure a sample copy."

## LAYMEN'S CONFERENCE

The date is July 19-25, and the place is Lake Junaluska, N. C.,—a combination that should prove irresistible to the large lay constituency in the Junaluska area. The time and place, plus the program, are sufficient warrant for the general secretary's promise, provided the people attend as they should.

Spiritual life, temperance, economic conditions, evangelism, world peace, education, missions, church attendance and church finances are some of the topics that promise to provoke spirited debate at the approaching conclave of Methodist laymen.

Opening at 8 p. m., Wednesday, July 19, an address by Dr. Morelock on "Present Conditions That Challenge the Church" will sound the keynote of the conference.

Among the leaders programmed to take part are Judge M. L. Walton, Jr., lay leader of the Baltimore conference; the Rev. Dr. J. E. Crawford, associate secretary, general board of lay activities; Dr. J. M. Williams, vice president of Hendrix College and lay leader of the North Arkansas conference; Dr. J. N. Hillman, president of Emory and Henry College, and lay leader of the conference; Dr. E. D. Jennings, vice president of Southern Methodist University, and lay leader of the North Texas conference; Judge C. L. Shepard, lay leader South Georgia conference; Dr. W. P. Few, president of Duke University, and president of the general board of lay activities; Bishop H. A. Boaz, general superintendent of the 12th Episcopal district; Prof. R. L. Ramsey, principal of Fulton county high school, Atlanta, and lay leader of the North Georgia conference; Mr. J. S. Cannon, lay leader Little Rock conference; Dr. Henry N. Snyder, president of Wofford College; and Bishop Edwin D. Mouzon, general superintendent of the third Episcopal district.

## A VALUABLE MEETING IN LENOIR

More than 130 enthusiastic young people from various Epworth Leagues representing Catawba-Caldwell county Epworth Leagues met Thursday evening, June 8, at South Lenoir Methodist church in Lenoir for their monthly union meeting, which meets the first Thursday evening of each month.

The object of our union is the development of piety and Christian character among our young people, and bringing together of the youth of the district for the purpose of a greater and a more thoroughly organized local work.

The young people of South Lenoir made the program a very inspirational as well as an enjoyable one. After the program the union president, Mr. Arvis Melton, from South Lenoir, took charge. A short business session followed. After calling the roll and adding the number present from each league, plus the percentage that have taken part on Sunday evening programs, plus average attendance, Westview League was an-

nounced winner of the Bible that is given each month to the league averaging the highest score. Since Westview had won the Bible for three consecutive months she was entitled to it permanently.

Bethel, a new comer into the union, was cordially welcomed.

After the Epworth League benediction the young people enjoyed a very entertaining social hour, which consisted of humorous readings, songs, and a black-face act.

The next Catawba-Caldwell union meeting will be held Thursday evening, July 6, at Westview church, West Hickory. Everyone is eagerly looking forward to the occasion. All the Epworth Leagues in the counties and all visitors are invited to attend.

Miss Ruth Hayes, Sec.

## WALKERTOWN NEWS

On Sunday, June 4, we closed a two weeks' revival. Bro. George Hawkes, evangelistic singer from Cornelius, N. C., was with us and did excellent work. Brother Hawks is a good singer, choir leader, and excellent worker with the children and young people, and always renders valuable and acceptable service where he goes. I can heartily recommend him to any pastor needing that kind of help in a revival meeting.

Sunday was a good day. We received 19 into the church. These came as a result of the meeting. There were several family altars established, several others enrolled, and many agreed to give definite time to Bible study and prayer. New members came into the different organizations of the church.

Sunday, the 18th, is loyalty day. We are expecting to make that a great occasion. The following Sunday will be Sunday School day.

The pastor has just moved into the nice new two-story parsonage the good people have built and completed since conference. This parsonage is a thing of pride for the church and of great comfort to the pastor and family. We enjoy all modern conveniences, including electric refrigeration. Blessings on the good people of Walkertown! They have certainly done worthy things in the last six months. We are marching right along, getting ready to sprint on the home stretch in a few months.

Roy T. Houts.

## IMPORTANT MEETING AT GUILFORD COLLEGE NEXT SUNDAY AFTERNOON

An organization meeting will be held Sunday afternoon, June 25, at 3:30 o'clock, on the campus of Guilford College.

Our church has gone on record repeatedly in general and annual conferences in endorsement of the Peace Pact and other measures for international peace, in the name of our Master, the Prince of Peace.

We are assured that our delegates to the World Peace Conference, as well as Congress, will be unable to take decisive steps towards disarmament without a consciousness of the support of an enlightened public opinion.

For these reasons we hope that pastors and other church leaders will participate in this effort to form a Council in Guilford county, in which religious, educational and social forces may plan for utilizing the opportunities of all organizations for definite education in the measures that lead to World Peace.

Mrs. W. A. Newell,

For the Committee.

## PASTORS' SCHOOL STARTS WELL

The fifteenth session of the North Carolina Pastors' School at Duke made a fine start this week. Monday night Bishop Paul Kern gave the opening address. Tuesday morning classes began to work.

Dr. James Moffatt had present in his first meeting 160. Dr. Douglas Clyde Macintosh met more than 100 for his first hour. We did not get the enrollment of other classes. Naturally, men of international note, such as Drs. Moffatt and Macintosh, attracted most attention. What a privilege to sit under the instruction of such men! Those who do not take advantage of this present school will miss much.

The men brought to Durham for the International Institute which meets in connection with the pastors' school add much to the occasion. Then, too, Bishop Mouzon had called the elders of the two conferences for a joint meeting on Thursday afternoon.

## MT. AIRY DISTRICT CONFERENCE

At 2 o'clock Monday afternoon of June 26 the Mt. Airy district conference will meet in Jefferson. The afternoon will be given over to reports from pastors and local preachers with special emphasis on spiritual life. The evening session will feature missions and Christian education.

Tuesday from 9:30 to 4 reports will be received, lay delegates elected, visitors heard and the routine business of the conference will be dispatched, with a brief luncheon hour.

We hope to have the Children's Home singing class and, perhaps, Bishop Mouzon with us on Tuesday.

W. E. Poovey, Presiding Elder.

# Stewardesses of the Air

Theirs is the newest job, and though they may tell us that nothing ever happens, we're inclined to think theirs is the most thrilling of jobs, too

By SALLY SHEPARD

This was almost like being in an airplane, I thought, looking down from the office thirty-nine stories high to the midget buildings below and Lake Michigan stretched out far in the distance. I shuddered. My sole airplane trip had been ten minutes of them—shudders, I mean. And now here I was, thirty-nine stories high, to find out about girls who made flying their business!

"It must be an exciting sort of a job," I said to Mr. Johnson, of the United Air Lines, "with stories! I'd like to hear some of them!"

He laughed. "I thought so myself," he said. "But when I asked the stewardesses for some of these true stories, they couldn't think of a thing. It's just routine to them—like taking dictation is to a stenographer."

"Well—" I hesitated. "Tell me about these stewardesses, anyway."

And he began.

Three years ago the United Air Lines tried something very new. They selected eight girls as stewardesses for the large fourteen-passenger planes which traveled daily westward toward the coast and back. The idea was immediately successful. The last group of girls added now brings the total number to thirty-nine.

"Are any of the original eight left?" I asked.

"O yes," Mr. Johnson replied. "One of them, Ida Novelli, has the longest record of flying miles, 375,000. There are about half of the first eight with us still. The other half have married pilots."

I didn't quite understand what an air stewardess was supposed to do and said so.

Mr. Johnson started in to explain. "First of all, she is a kind of conductress—like the conductors on a train. That is, she sees that the passenger's ticket is in order, finds out his destination, and makes it her business to see that he gets off at the proper place."

But that is just the beginning of the stewardess' work. Passengers on an airplane are curious. It is a brand new experience for many of them, and they are determined to get all out of it they can. They want to know how the plane operates. What are those funny gadgets for? What is a tail wind? What speed is the plane making? The stewardess becomes an information bureau. On her two trial flights she has learned all about the workings of a plane, and this she passes on to her questioner, perhaps even showing him around if he is interested.

The novice has now satisfied himself concerning the plane. Next he begins studying the country over which he is flying. What river is that? Is this good farming land? He consults his time table. Weren't they supposed to pass over Des Moines about this time? The stewardess explains that a head wind has retarded their speed, but he will see Des Moines in a few minutes. She describes the geography of the country below and leaves the curious one, his questions well answered.

And she must know history. The traveler up ahead has heard that the plane passes over the Overland Trail of covered-wagon days. He has the tourist complex. He

wants to get some postcards, and he wants to write on these: "Flew over the spot where Chief So-and-So scalped five white men." So he asks the stewardess, and she supplies, not only the postcards, but the information to go on them.

But the second flight is not so interesting. This well-dressed woman has satisfied her curiosity about the towns and country below, she isn't interested in mechanical details, and looking out on the blank landscape soon becomes boring. She fidgets. The air hostess sits down beside her. She makes some comment about the new styles. "Aren't the tailored suits stunning this year?" The women agree. The stewardess remembers a particularly fascinating outfit in a recent magazine. She fetches the magazine, and leaves the woman contentedly reading.

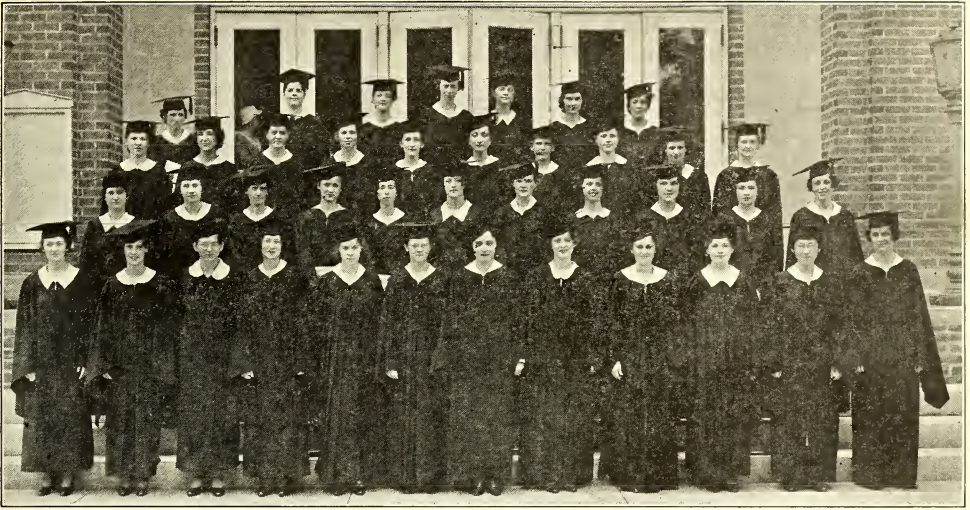
Back there is a two-hundred-pound chap who is obviously worried. He has read of air disasters. He wonders whatever possessed him to travel by plane when a train, if slower, at least hugs the coveted ground. He becomes increasingly nervous, and the stewardess is aware that nervousness leads to air sickness. She slips into a seat beside him and begins to talk. What did he think of Roosevelt's speech over the radio? It is a happy topic. The big man relaxes. Well, if a slim youngster in a green uniform isn't afraid, if she can sit there and discuss politics, everything must be all right. He is at ease. And the next time he makes a trip, it will be by plane. The air lines have secured another patron.

Girls who apply for the position of air stewardess are very carefully chosen. The successful candidate is small, about five feet three and a half inches in height. She must not weigh over 125 pounds. She must be between 21 and 27 years of age. And she must be a graduate nurse, not because of her knowledge of medicine, but because nurses are trained to meet the public, to be mentally alert, and neat. The stewardesses are attractive in appearance. They wear uniform, of course. It consists of a tailored skirt and jacket and beret—all of forest green—a manish shirt and tie.

But most important of all, the stewardess must be capable of dealing with people in all sorts of situations. Travelers easily get restless and bored. She must try to keep them in a good humor. In railroad transportation there is no effort to keep the passenger contented, but an airplane is still a pioneer project. One frightened person can infect the entire passenger list. The stewardess takes care that that doesn't happen. She knows how to handle people.

Recently a woman, about 65 years old, was called to Chicago because of the sudden illness of a relative. She decided to make the trip from Omaha by air. But when she reached the airport her resolution began to weaken. The stewardess noticed her at once. She went up and began talking. When it was time for the takeoff she shepherded the woman into the plane, sat beside her and continued her chatter. It wasn't very long before the wo-





GRADUATING CLASS OF 1933, GREENSBORO COLLEGE

Reading left to right, bottom row: Misses Margaret Ward, Rowland; Florence Davis, Manning, S. C.; Mary Little Fletcher, Gibson; Dorothy Cross, Sunbury; Ethel Stout, Guilford College; Bailey Webb, Oxford; Emma Ayoub Saleeby, Suk-el-Gharb, Lebanon, Syria; Mildred Royal, Salem; Anna Belle Hicks, Snow Hill; Rowena Bunn, Laurinburg; Emil Hirohara, Hiroshima, Japan; Susan Exum, Snow Hill; second row: Misses Martha Lyth, Laurinburg; Blanche Hoover, Denton; Mary Lee Hunt, Troutman; Birdie Speight, Stantonburg; Ruth Martin, Dawson, Ga.; Emily Dix Cole, Charlotte; Elizabeth Campen, Zebulon; Doris Harrison, Elizabeth City; Louisa Edd, Albemarle; Fannie House Scoggin, Warrenton; Edith Gray Wade, Dunn; third row: Misses Rebekah Lowe, Greensboro; Virginia Peyatt, Liberty; Alma Vester, Spring Hope; Emma Blanche Warren, Snow Hill; Cora Scott, Polkton; Lois Bond, Greensboro; Ruth Heath, Augusta, Ga.; Margaret Scarborough, Mount Gilead; Vera Falls, Kings Mountain; Edna Dowdy, Greensboro; top row: Misses Francina Worrell, Rich Square; Annie John Williams, Reidsville; Sarah Louise Thompson, Haw River; Margaret Williams, Forest City; Mary Fowler, Pilot Mountain; Elizabeth Jessup, Cedar Creek; Annie May Williams, Oak Ridge. Not present for picture Miss Martha Isenhour, Sanford.

man was confiding the reason of her trip to her friendly listener, and the two were immediately friends. That woman makes the trip to Chicago often now, and she always goes by air.

Sometimes in an emergency, hospital training comes in handy. That was the case of a stewardess who was on a plane flying from New York to San Francisco. There was a young girl among the passengers who said she had done quite a bit of airplane traveling. She wasn't afraid of the air. And it was a clear, windless night. There was no reason for air sickness in the girl's case, but she became very ill. The stewardess asked her if she hadn't better leave the plane. No, indeed, the passenger said emphatically, she must get to the coast. Meanwhile, she was becoming sicker and sicker. At last, the stewardess determined to take matters into her own hands. She went forward and got the pilot to radio ahead to Cheyenne—their next stop—for a doctor and an ambulance. The doctor found that the girl had acute appendicitis and rushed her to the hospital for an immediate operation. The girl undoubtedly would have died before she reached her destination.

Another emergency called for another kind of accomplishment. A plane was making a trip from Cheyenne to Salt Lake City. The pilot had been getting messages of bad weather ahead. About one hundred miles east of Salt Lake City he decided that it would be unwise to proceed further. He landed the plane at one of the small airports that dot the route at thirty-mile intervals. It was just about dinner time and the passengers had been planning on their meal at Salt Lake City. They were hungry and grumpy. The plane had landed near one of these towns that boast a couple of hundred inhabitants and a general store. Then the stewardess took charge. She conducted the fourteen hungry passengers into the caretaker's house beside the field, sent the pilot to the store

for provisions, rolled up her sleeves and cooked supper for her fourteen guests.

But it's all routine for the air stewardesses. Just like any other job. Surely, it's something new, but after a while flying becomes so much an everyday event that it doesn't matter. Girls on the night flight never see the country over which they pass. Sisters catch only long distance glimpses of each other for weeks, as they pass in their separate planes. And so they travel back and forth across the country, these air stewardesses—cooking meals for stranded passengers, caring for those who become sick, offering chewing gum and fruit, laughing and talking naturally when the wind is high and the plane rocks dangerously—doing it all as a part of their job, a job where nothing ever happens!—Epworth Herald.

#### THE DELUSION OF PERPETUAL INCREASE

The great delusion that every business can yearly keep on growing, and our frantic attempts to achieve this perpetual expansion, is bringing the world to bankruptcy. There is a point beyond which the nature of things says NO, and it is the wise man that realizes when he has reached it. Every engineer knows there is a critical point beyond which to strive is too extravagant.

And examining very critically such catch phrases as "the business that is not going ahead is going back," "what was good enough for our fathers is not good enough for us," and looking into the meaning, if any, contained in the words "progress," "efficiency," and "evolution," the business man may come to the conclusion that the old maxim live and let live is not only sound ethics, but sound economics also.—W. A. Ross & Sons.

Keep a close eye on that label; we get old faster than we know.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### WARM-HEARTED RESPONSES

Warm-hearted responses to the church's plans for a unified program of Christian education in the local church were registered by those in attendance upon the series of Christian education institutes just recently held in the Rocky Mount and Elizabeth City districts. Under the active leadership of Rev. L. B. Jones and Rev. J. H. McCracken, the presiding elders, who, under the plan of the church, are serving as district directors of Christian education, and with the support of a staff of volunteer district directors of the three age group divisions, the leaders in local churches are taking on to the plans and are finding in them helps worth having. For example, one pastor, at the close of an institute in his church, spoke, in substance, as follows:

"I find myself responding with a new appreciation and a new enthusiasm to the plans as presented here today. I like them and feel sure that, with the interest aroused here on account of this meeting, we shall be able to follow them with great profit to our church and our people."

### TWENTY-FIVE ON SATURDAY

Twenty-five or more workers in the Wesley (Old Trap) and Sign Pine churches, South Camden charge, came together at the home of Rev. and Mrs. Forrest Headen, Saturday morning, June 3, to study together with the pastor and with Mrs. Brian and Mr. Gobbel of the conference board staff, ways and means of improving the educational work of these churches. Saturday is always a bad time for a meeting, but they came this time nevertheless. E. C. Pugh, the general superintendent of Wesley's, left his store and spent from 10 a. m. to 2:30 p. m. in the meeting. Included also in the number attending were three or four workers from Sign Pine, who came several miles in order to make their contribution and to get whatever help they could from the gathering. The pastor is to be congratulated on having such a loyal group of workers, and the workers are to be congratulated on having such a vigorous and enterprising leader. It was a pleasure to be able to spend this time with these fine people.

### CURRITUCK-KITTY HAWK

Few pastors there are that have such a wide, watered territory to serve as has Rev. H. B. Baum of the Currituck-Kitty Hawk charge, and none that it has been our privilege to spend considerable time with recently seems to be having a happier time at the job than he. With seven churches to serve, three of them set off from the other four by a body of water, to cross which costs two-dollars

a trip in toll, Mr. Baum, only assisted by Mrs. Baum, is going ahead with the courage of a pioneer. Not only is he doing well his work in his charge, but he is also serving the entire district as director of young people's work; and Mrs. Baum is serving the district as secretary of the woman's missionary society. Mrs. Baum and Mr. Gobbel spent two days in the bounds of the charge recently, taking part in a young people's rally on Saturday evening and speaking in two of the churches Sunday morning.

### BEGINNING JUNE 25

Beginning Sunday, June 25, we will conduct in the North Carolina conference this summer between 50 and 100 Cokesbury training schools. Five men from the Duke school of religion will teach one or more weeks during the summer. Let us hope and pray that hearts may be touched, minds may be illuminated, enthusiasms aroused, and powers released as a result of these schools that will prove a god-send to the churches, church schools, and peoples with whom these fine young men serve. We bespeak for them the sympathy and support without which no instructor can succeed.

### SUNDAY SCHOOL DAY

Requests for Sunday School Day programs continue to come in. We take it that this means a widespread observance of Sunday School Day this year, which should also mean a quickening of interest in the work of the Sunday school throughout the conference and a substantial support to our conference's program of Christian education, which never was in greater need of financial support than it is now. Let the offerings be forwarded promptly, please, to Rev. C. K. Proctor, Treasurer, Oxford, N. C. Thanks!

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treasurer: John O. Evans, Raleigh, N. C.

### SUMMER ASSEMBLY DATES

Young People's Assembly (for those 16-23 years of age), Louisburg College, July 3-7.

Christian Adventure Assembly (for those 12-15 years of age), Louisburg College, July 7-11.

Christian Adventure Assembly (for those 12-15 years of age), White Lake, July 24-28.

### SPECIAL ASSEMBLY FEATURES

Among the many interesting features of our program for the Young People's Assembly, Louisburg College, July 3-7, are the following:

Tuesday noon, July 4—Forum conducted by Rev. E. O. Harbin, general board representative, Nashville.

Tuesday, 8 p. m.—Address by Dr. E. McNeill Poteat, Raleigh.

Wednesday noon, July 5—Talk by Cleo Birdie Farris, Paine College student.

Wednesday, 8 p. m.—Address by our former president, Rev. Thomas McM. Grant, New Bern.

Thursday, July 6, 4 p. m.—Stunts.

Thursday, 8 p. m.—Stereopticon address.

Friday noon, July 7—Closing inspirational address and installation of officers by Rev. F. S. Love, Raleigh.

### HAVE YOU REGISTERED?

If you haven't sent in your registration fee of \$1 for the Young People's Assembly, July 3-7, send it in now to Miss Mary Cooper Hooker, Kinston, N. C.

Registration fees of \$1 each for the Christian Adventure Assemblies are to be sent to Mrs. Earl W. Brian, College Station, Durham.

### NEW BERN LEADS AGAIN

With a total of 425 at its spring rally held last week the New Bern district again leads the North Carolina conference. Congratulations to New Bern district young people and their leaders, particularly to Mr. Phillips, the district director, Miss King, the associate director, and Rev. T. McM. Grant, presiding elder and director of Christian education for the district.

The rally this year was held at Oriental, 20 of the 30 charges in the district being represented. Special mention should be made of St. Paul church, Goldsboro, which had the largest delegation—63.

Special features of the program included music by the Oriental young people's division, welcome by representatives of this division as well as by the pastor, response to the welcome by Miss Janet Farmer of Hookerton, a quartette by the Barfields of Atlantic, an open forum discussion of the young people's organization conducted by Mr. Grant, quartette by the Vanceboro young people, presentation of the programs of our summer assemblies by Miss Ruth King, and reports made by various young people concerning the raising of the mission pledge. As a result of Mr. Phillips' suggestion concerning the making of new pledges for the young people's mission special, the following new pledges were made during the meeting: Hookerton senior department, \$5; Hookerton intermediate department, \$5; Dover, \$10; Vanceboro, \$5; and Hobucken agreed to turn in all the evening offerings from now until the date of the assembly, when the above pledges are to be paid in full.

Following a delightful picnic lunch and the afternoon session, swimming, baseball, croquet, and other recreational activities were engaged in.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### ASSEMBLY PROGRAMS READY

The printed booklet containing the program for the Young People's Assembly, with a write-up of the instructors and with cuts illustrating program features, was off the press yesterday and



REV. FLETCHER NELSON  
Conference Director of Y. P. Division,  
who will have charge of the Assembly

is being mailed out to young people's district directors, presiding elders, and to the individual churches as rapidly as the office can get around to it.

### The Booklet Itself

Those who have seen the booklet for this year pronounce it one of the neatest and most attractive programs ever issued for a conference assembly. We are proud of it. We want you to see it and read it. Above all, we want it in the hands of every young person who is interested in going to the Lake this year. Any one desiring a copy of this program will please make application to the district director of young people's work in his district.

### Features of the Booklet

The booklet contains various scenes of the Lake and surroundings, of last year's assembly, a number of the conference officers, nine of the ten district directors, and photographs of the 12 instructors. The full program for each day is printed, table of rates for this year's assembly, and other information. In another column we reproduce the front cover of the booklet.

### AUGUST COKEBURY SCHEDULE

Last week we gave on this page the schedule of Cokesbury schools and classes for June and July to be taught by the Duke men giving their full time to the

work. This week we are publishing the August schedule.

#### August 6-11

Leicester, Todd (Calvary), Denton, Reidsville Ct. (Mt. Carmel), Morganton Ct. (Bethlehem), Mayo.

#### August 13-18

Micaville (Deyton's Bend), Warrensville, Dudley Shoals, Reidsville Ct. (Lowes), Connelly Springs, Forsyth (Mt. Tabor).

#### August 20-25

Micaville (Martin's Chapel), Gilkey (1), Forsyth (Marvin), Ruffin.

#### August 27-September 1

Micaville (Celo), Mt. Airy Ct., Gilkey (2), Cedar Falls, Lewisville.

The Duke men begin their ten weeks' work on June 25. The above schedule indicates their engagements for the last four weeks.

What Jesus commanded his disciples to do, or a knowledge of the great needs of other peoples, means nothing to the so-called Christian whose heart is not possessed by a sense of his responsibility for his brother. We fail to be missionary-minded not because we do not know enough, or are not conscious of great human need, or have not had our interest in other people tickled, but rather because our religion is such that we think we can do nothing about it, or because it allows us to excuse ourselves from responsibility.—Robert Inglis.

## Young People's Assembly Western North Carolina Conference

Theme: "Thy Kingdom Come"



Lake Junaluska, North Carolina

July 24th to 28th

1933

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### THE DURHAM DISTRICT MEETING IS HELD AT TRINITY CHURCH

So many good things were included in the program on May 24, beginning at nine o'clock and closing at 4:30 in the afternoon with three-quarters of an hour for lunch in the dining room of the church, that one is embarrassed at the outset to know what to mention in the space allotted; however, with several full pages of notes, there will be interesting facts to follow during the next few weeks.

More than 300 delegates and visitors registered for the morning session. An organ prelude by Mrs. Bert Cunningham called the audience away from the cares and things that fret the passing days and prepared the minds of all for the devotional service by the pastor, Dr. G. R. Combs.

The reports from the auxiliaries and zone leaders showed intelligent and systematic effort in all departments.

Dr. W. P. Few spoke on "The Church and Moral Reform," saying that he hesitated to speak before a body with such a record for doing things and especially those things that count. "I am grateful," said he, "to the women of your body for keeping on the main track; and another thing I like about you is that you have kept doing the simple things you could do, for the simple things are the great things; keep on going after the things that count and there is no reason why you shouldn't keep on working for prohibition. It is up to you and me to do what we can to keep up the standard of the moral law; I want you to try to think clearly and deliberately in the midst of the most confusing period of all times; an experiment in democratic government is being tried out on our soil, for it is the belief that it is possible to create conditions where human society may be free to rise to its full stature and achieve the highest of which it is capable. This American dream has not been fully realized, but more nearly here than anywhere else in the world. Let me urge you to strive in every way to eliminate the evil and bring in the good, not by revolution but by growth. The methods you have been using are the methods that make for the moral uplift of the nation."

Miss Alice Green, after an experience of 21 years living for the Chinese people, brought a vivid picture of the beauty of the lives of the native Christians, showing how the Christ is permeating the lives of the Chinese people.

Mrs. A. M. Gates through a vital spiritual message brought a challenge to noble effort and high achievement.

Of the many other interesting and inspiring features you will hear later.

E. S. P.

### ROBESON-HOKE ZONE

The thirteenth meeting of the Robeson-Hoke county zone was held May 17 in the Maxton church. Rev. E. L. Clegg, local pastor, spoke on the first and third chapters of Jonah. The hymn, "Lord, Speak to Me," was sung. A quartette from the Maxton College contributed beautiful music at intervals during the day.

Mrs. A. B. Carter of Maxton gave the address of welcome. Mrs. B. H. Houston responded. Roll call showed auxiliaries represented as follows: Maxton 17, Raeford 6, Centenary 5, Purvis 3. Song, "Oh for a Faith That Will Not Shrink," was sung.

Miss Alice Green of China spoke on the influence of the Christian home in China and how deeply it is making itself felt in higher circles. She told interesting incidences of Christian experiences breaking the opium habit. And she gave information and interesting stories of the Changchow Hospital, which will receive half of the week of prayer offering this year.

Miss Elizabeth Lamb gave a wonderfully inspiring half hour's talk on the "Power of God to Save."

The afternoon session opened with hymn, "Jesus Calls Us Over the Tumult." The chairman announced that this zone's pledge would be the same as last year's—\$500.

Mrs. A. M. Gates gave a stirring address, throwing out a challenge to the women to take their eyes off their own difficulties and to recognize and accept the opportunities which surround us today.

A rising vote of thanks was given the honored guests for their gracious presence and to the Maxton ladies for their cordial hospitality.

Mrs. W. M. Thomas, Chm.

Mrs. B. H. Houston, Sec.

### FROM THE NEW BERN DISTRICT

It is a pleasure to share so good a letter with all our readers. We appreciate this news from the New Bern district from the pen of our loyal co-worker, so it is being passed on to you without being cut.

E. S. P.

Dear Mrs. Plyler:

I am just home from my district meeting at Newport, and you just don't know how thankful I am that I was able to make the trip. It was a wonderful meeting—just about the largest we've ever had. Newport is one of our newest auxiliaries, situated just a few miles this side of Morehead City. So you see how far it is from Mt. Olive and Goldsboro.

There were 369 who registered, and the crowd looked even larger.

Mrs. Matthews, our new secretary, was most loving and cordial in her

greetings to the retiring secretary; and the many expressions of love from my friends, especially the gorgeous gladiolas given by Mrs. Elliott, president of Carter's auxiliary, and the tribute spoken by Mrs. Harry Taylor, president of Hookerton, are deeply appreciated.

Our district has been blessed by this visit of Mrs. Gates and Miss Alice Green. Tuesday night they spoke in St. Paul, Goldsboro, the next day at the district meeting, that night at a fellowship meeting in Centenary church, New Bern, and Thursday we went with them to Maysville, where they were guests of the Wilmington district.

Our new secretary, Mrs. Grace Wallace Taylor, will write up the meeting at Newport. We missed Mrs. Slaughter for five years—my district secretary—but I am glad her mantle has fallen on Mrs. Taylor.

I send love to each member on the New Bern district. Many are the names I call during "the early morning watch."

I know this is more than a post card, but you will pardon this transgression. I'm afraid it will be a long time before I forget to "write up" New Bern district doings.

Mrs. Flora M. Kendall.

### MISS GREEN THANKS DURHAM DISTRICT

In regard to the life membership presented Miss Alice Green by Durham district in the annual meeting held at Trinity church, Durham, May 24, Miss Green writes as follows:

"You can't imagine my surprise when Mrs. Gates came in and presented to me a life membership certificate from Durham district. I was just so pleased that I can't remember what I said to her.

"My Chinese friends are going to be so interested to see this certificate from America. I want to thank the conference. I was sorry not to be present for the afternoon session. Mrs. Gates insisted that I should rest, because of the busy week that was before me. The meeting was an inspiration to me, and I enjoyed seeing so many of the people, many of my old friends."

### PERQUIMANS-CHOWAN ZONE

The Perquimans-Chowan zone meeting was held at Anderson church May 11 with Mrs. J. N. White presiding. The devotional service was conducted by Rev. W. B. Humble. Mrs. B. W. Thatch gave the address of welcome, to which Miss Mildred Lewis responded. Mrs. H. B. Baum spoke of the plans of work for the district. Miss Alice Green told of her work in China and Mrs. F. B. McKinne discussed our finances.

The afternoon session was given to reports of the annual conference and a discussion of departmental work. Mrs. Warner Evans presented Christian social relations, Miss Mattie Roberts mission study and Mrs. J. V. Roach publicity. The urn was presented by Mrs. F. B. McKinne to the Willie Evans auxiliary.

The fall meeting will be held with the New Hope auxiliary. Mrs. Oscar Felton.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

### ANOTHER NEW ORGANIZATION

Charlotte district comes to the front this week with another new organization—Union Missionary Society on the Wednesday charge, composed of a group of earnest, interested women whom, we are sure, will carry forward to success this new society. The officers are: President, Mrs. B. R. Clark; vice president, Mrs. J. L. Davis; secretary, Mrs. Frank Boatwright; treasurer, Mrs. W. T. Shan-non; local treasurer, Mrs. Otto Boatwright; Supt. mission and Bible study, Miss May Cuthbertson; Supt. supplies, Miss Virginia Redwine. Address of all officers, Waxhaw, N. C., Route 4.

### A LADIES' AID BECOMES A MISSIONARY SOCIETY

Miss Ethel Duncan of McFarlan writes us that the ladies' aid society of her church on the Morven charge will become a missionary society July 1, at the beginning of the new quarter. The following have been named as officers to steer this new organization: President, Mrs. G. C. Northcutt; vice president, Mrs. A. B. Moore; recording secretary, Miss Thel Duncan; corresponding secretary, Mrs. J. S. Phillips. Other officers will be chosen later. Address of all officers is McFarlan, N. C.

### DEATH OF MRS. E. M. ANDERSON

Your editor feels a deep personal loss in the death of Mrs. E. M. Anderson of St. Petersburg, Fla., which occurred on May 24. Since early childhood we have known and loved this valued friend. For years she has been a contributor to our woman's page and her beautiful poems have cheered many a lonely heart, brought comfort to the sorrowing and uplifted the discouraged. We shall miss her but we know that "our loss is her gain." We are glad to have the following tribute from her devoted daughter, Miss Annie Laurie Anderson, so intimately connected with her and who knew so well her everyday life of faithful Christian service:

"Mrs. E. M. Anderson, as she was known to so many readers of the Advocate, through her poems of inspiration and cheer, has entered her heavenly home of which her poems so often told. On the evening of Mother's Day, May 14, after attending both school and church service, just before retiring she fell, breaking her hip. The shock was too great for her frail body, and after ten days God set her free from all suffering and called her to her rich reward. The morning after her accident she gave her pastor, who was calling on her, a copy of the Advocate containing one of her little poems, 'Precious Memories.' And now from friends in many places come loving tributes testifying

that very precious memories of her own beautiful Christian life shall continue to bless those who knew and loved her.

One writes, 'I was never in her presence, but in some way I always felt her influence for good. Her abiding love for God and her Saviour seemed to be first in her thought and life.' Another, 'Praise and gratitude for her beautiful life and glorious translation. Fling open wide the gates and let the victor in.' One wrote, 'If there ever lived on earth a character who lived for others rather than for herself, it was Mrs. Anderson.' The Evening Independent, a local daily of St. Petersburg, Fla., carried a most beautiful tribute to her and among other things said, 'Mrs. Anderson was a splendid Christian who practiced her religion every day, and her verses were usually intended to teach some lesson of life with special emphasis on the advantage of following the teachings of Christ.

Emma Mary Taylor, daughter of Col. James Henry Taylor and Emma Rebecca McIver, was born in Jefferson, N. C., October 14, 1855. Her childhood days were spent in Beaufort, N. C., where her father was mayor during the war. She was educated at St. Mary's College in Raleigh, and following her student days there she taught for several years in Franklinville, N. C., in the home of Mr. Dennis Curtis, until the Curtis children were ready to enter college. She was married on May 3, 1881, to Mr. Sidney C. Anderson of Durham and there they lived for 25 years and there their six children were born. Mrs. Anderson was a faithful and efficient worker in the Methodist church and Sunday school, sometimes teaching a class of young women, sometimes a class of young men from Trinity College, at other times directing a department for little folks. It was while in Durham that Mrs. Anderson was made a life member of the Woman's Foreign Missionary Society. This same beautiful Christian service characterized her life spent later in Greensboro, N. C., Bradenton, Fla., and last resident for 16 years in St. Petersburg, Fla.

The husband, four children and four grandchildren who survive do not sorrow as 'those who have no hope,' but rejoice in the assurance that she will be waiting to welcome them home some glad day. The hearts are comforted, even in a time of loneliness and heartache, by the very words she wrote to comfort others who lost their mother several years ago:

"What can I say to comfort you, dear friend?  
We know your darling mother is at rest;  
And knowing this we would not call her back,

But say with trusting hearts, 'Our God knows best.'

Our God! A blessed thought, her God and mine,  
The same dear, loving Father to us both!

He loved her well enough to take her to himself,

He loves me well enough to comfort me henceforth.

In every joy or pain she was my dearest friend,

So closely twined with cords of tender love,

That this poor heart would almost break in twain

Unless sustained by help from God above.

May Jesus, loving Saviour, gentle Lamb,  
Pour out upon you showers of plentiful grace,

And draw you nearer, nearer unto him,  
Until with her in heaven you have a place.

Methinks if you could look within the pearly gates,

That shut her from your earthly vision now,

And see the joy, the happiness which doth await,

And see the radiant crown upon her brow,

O then I think you would not call her back

To pain and loss and sorrow here,  
But be rejoiced that she has gone before

And entered into joy so full and clear.  
And heaven is dearer far with mother there;

And when your feet no longer weary roam,

You, too, may enter into heavenly rest,  
And feel it will be only 'going home.'"

### SPIRITUAL LIFE AND MESSAGE

Mrs. C. E. Ekum of Charlotte, chairman of spiritual life and message committee, is anxious that the work of her department be enlarged this year, and that each auxiliary in the conference appoint a spiritual life committee through which the work may be advanced. As a help to the auxiliaries in this work we are glad to present the recommendations of the spiritual life and message committee, adopted at the recent annual meeting in Waynesville.

1. That a spiritual life and message committee be appointed in every district, zone and auxiliary, and that these record and report outstanding results and answers to prayer.

2. That spiritual life groups make more extensive use of the following leaflets: "How May Spiritual Life Groups Serve?" "Suggestions for Spiritual Life Groups." "Prayer and Missions," also that the filled book racks, which may be obtained from either branch of our Publishing House, be presented by the groups.

3. That we keep, as a standing rule, the observance of the morning watch.

4. That groups avail themselves of the great spiritual value of the Retreat to be held in Brevard, July 14-15-16.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### THE PSYCHOLOGICAL MOMENT

Not every fellow knows how to take advantage of the psychological moment. Some do. Not every fellow knows how to take an offering when attitudes are favorable. Some do. Our church group had rendered its program yesterday morning at Chadwick at the 11 o'clock hour before a congregation that overtaxed the church's accommodations and had concluded its program with a "Love You" song by the little fellows. Rev. E. H. Nease, the beloved pastor, arose and said in winsome tones, "Last summer while at the Children's Home a little boy came running up to me and throwing his arms about me said, 'You love me, don't you?' These children before us today have said to us, 'You love us, don't you.' What are you going to say to them?" The offering was promptly taken and the response was glorious.

### AN EIGHTEEN HOUR DAY

It was not an eight hour day but an eighteen hour day that the church group put in yesterday. Arising soon after five o'clock and getting away from the Children's Home before seven it was on its way towards filling four engagements, covering quite a large area of territory. The homeward return trip was not completed until nearly 11 o'clock at night when 18 youngsters and two adults came in to call it a day. It is really wonderful to note how our church group rallies to the opportunity of "selling" the Children's Home to its friends. After a few more Sundays we will give these hard working youngsters a two months' rest.

### HOMESTEAD-DUNCAN

The Homestead-Duncan charge is a double-barrelled station composed of what was formerly called Duncan Memorial and a new organization, called Homestead, at Homestead Mills a few miles west of Charlotte. Rev. Carl H. King is the popular and effective pastor. Yesterday morning at 9:45 our church group rendered a thirty minutes' program at Duncan Memorial after Brother King had fittingly prepared the way for our appearance. Following this program a liberal offering was taken to be applied on the ten per cent apportionment.

In the afternoon at 2:30 our group appeared before a congregation at Homestead that taxed the capacity of the auditorium, following which a liberal offering was taken to be applied on the ten per cent apportionment. The Homestead congregation is not yet a year old and is composed of a fine body of people of various denominations gathered together

under the leadership of Rev. Carl H. King and the Methodist denomination. It was a great satisfaction to be with Brother King and his good people. He is handling a very challenging situation in a most encouraging way.

### CHADWICK

Our church group not only had a most happy time yesterday morning at 11 o'clock rendering its program to our friends at Chadwick, but continued to be mightily well pleased as the group was divided for noon-day refreshments and social fellowship in the homes of the good people of this congregation. Our Chadwick friends, under the leadership of Rev. E. H. Nease and Supt. E. D. Campbell are doing many fine things in a most admirable way. The church, enlarged only a few years ago, is all too small to accommodate those desiring to receive its benefits. The girls of the young people's department of this con-



Once lost in the woods—now found at the Children's Home

gregation requested the opportunity of clothing one of our junior girls, which, of course, was gladly accepted. It took some little time on our return to the Home to carefully allocate the presents given our youngsters by their Chadwick friends.

### JAMESTOWN

After returning from Chadwick to the Children's Home and enjoying an hour's rest our church group hurried over to Jamestown for an evening engagement. We always love to go to Jamestown because our friends there are so loyal, liberal and loving in their attentions to our needs. This is really one of the most liberal congregations the Children's Home numbers in its circle of friends. Rev. C. O. Kennerly and Supt. R. A. Bundy looked carefully after our interests and before we left presented us with a check covering a part of the ten per cent apportionment. A good woman in the congregation requested the privilege of clothing one of our high school

girls, this being done over and above contributions through the church's usual channels. Everything and everybody seemed to be happy at Jamestown.

### SWEET MARIE

Little Marie Roberts, three years old, came to the Children's Home last fall and is now thoroughly at home with the rest of the little boys and girls in the baby cottage. Before coming to the Home little Marie lived for nearly two years in the foster home of Rev. and Mrs. F. E. Hartford before their transfer to the Pacific coast. Our little friend is claimed and clothed by the business women's class of Centenary, Winston-Salem. No little youngster at the Children's Home has a finer group of foster parents than does little Marie.

### PROVING THEIR WORTH

Several of our college boys and girls are now at the Home pending the time till they can find work or a new home for the summer elsewhere. These fine young people are proving their worth in many ways. Yesterday James Rink, a ministerial student at Duke University who has just completed his sophomore year, superintended our Sunday school held here on the grounds. He was assisted by Mildred Booze, who has for two years done good work at Greensboro College. None of our youngsters ever refuse to attempt any reasonable request made of them.

### WELCOME VISITORS

Four fine young men, members of the junior board of stewards of College Place, Greensboro, visited the Children's Home Saturday afternoon, bringing with them a check for \$200 covering a deferred payment on the ten per cent apportionment for that congregation. We have many fine young women visitors, but it is somewhat rare for young men to visit us. When they do come with a \$200 check we feel like celebrating in a hallelujah fashion. The names of our friends are E. R. Zane, L. P. Phelps, Jr., and H. E. Phelps. Evidently these young men are just as good as they look.

### MATRONS OF THE PARSONAGES

The following matrons of the parsonages have signified their willingness to head up an Octagon campaign for the Children's Home within the bounds of their husband's charge. A glance through the names will note that one good pastor signs up for himself since he does not yet have a wife to sign for him. That fellow must have a good wife some day. But note the list and join the company.

Mrs. S. B. Tabor, Harmony, Concord.  
Mrs. G. L. Wilkinson, Shepherd Ct.  
Mrs. Parker Holmes, Central Terrace, Winston-Salem.  
Mrs. W. R. Harris, Polkton Ct.  
Mrs. J. W. Parker, East Marion.  
Mrs. I. L. Sharpe, Yadkinville Ct.  
Mrs. Joe H. Armbrust, N. Wilkesboro,  
(Continued on page 23)



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owmed and maintained by the North Carolina Conference.  
Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

"Who does not in some sort live to others, does not live much to himself." I often think of this quotation when we visit our churches, where we meet with many fine people. When we drove up to the church in Hamlet there were friends waiting to welcome us. Mrs. Powers, Mr. and Mrs. LeGrand Everett, the pastor, Rev. J. H. Shore, and others. We are very grateful for the many friends of our church home, the Orphanage. We do not find them any truer and finer than Rev. and Mrs. J. H. Shore. Mr. Shore always opens the way for a fine service. We had a splendid congregation. I enjoyed supper and a little social time with them in the parsonage.

Nellie B. Rives.

\* \* \* \*

Recently there gathered a very representative body of ministers and their wives at the Methodist Orphanage at the call of Dr. F. S. Love, presiding elder of the Raleigh district. It was a day not only of fine fellowship, but a day when the various interests of the churches of the Raleigh district were discussed and plans formulated for accomplishing worthy ends. There can be no special meeting in which Dr. Love leads, without having the interests of the kingdom of God in all the lands of the earth brought to the attention of all present. He has a passion for extending the kingdom of God throughout the known world. No one can really be Christian without having a passion for the conversion of the whole world. The North Carolina conference is fortunate in having one of its chief leaders a man who has such a clear vision of the mission of Jesus Christ in the world. The Orphanage appreciates the friendship of Dr. Love and the interest of all the preachers of the district, and we hope we shall have the pleasure of having them to meet with us again at no distant date.

\* \* \* \*

On Friday night of last week 11 of our boys and girls received their diplomas from Raleigh high school. The class graduating was unusually small. These young people have had the best advantages educationally, and many of them will want to take advantage of higher education. We are fortunate in having funds given by friends for this purpose.

Mr. S. C. Vann gave 20,000 as a loan fund for our orphanage boys and girls who are ambitious to go to college. Another member of our board of trustees,

Mr. J. L. Borden gave \$5,000 for a similar purpose. Miss Cattie Sherrod gave us a thousand dollars for the higher education of our boys and girls. The money is not given to the orphanage boys and girls, but loaned to them with the understanding that they are to pay the loan back in a reasonable length of time. It would be hard to overestimate the good these funds have done in helping our young people to obtain the advantages of a college education.

\* \* \* \*

Returning from Rockingham Sunday afternoon, the first Sunday afternoon in this month, I called at the home of Hon. R. N. Page, where I enjoyed a delightful hour of rare fellowship. Brother Page has been president of our board of trustees ever since our orphanage was established, 33 years ago. His devotion to our home through these many years is most commendable. He takes a deep, personal interest not only in the business affairs of the home, but in every phase of its work. For the past year or two he has been on the executive committee and we have had the benefit of his wise counsel during these unusual times through which we are passing. Mr. Page has lived a very busy life, filling responsible positions in state and church, but I believe he has gotten as much pleasure out of the service rendered the Methodist Orphanage, if not more, than from all other interests that have engaged his attention. He embodies in his life the finest virtues of integrity and uprightness, and his character is above reproach. The Orphanage feels very fortunate in having such a trusted and representative leader as the president of the board of trustees.

\* \* \* \*

The Methodist congregation of Rockingham always gives our singing class a large and responsive hearing. The first Sunday in June, when our singing class gave a sacred concert in Rockingham, proved no exception to the rule. Brother W. R. Royal, the pastor of the church, made us feel that we were warmly welcome to his congregation. The membership of the church in Rockingham is composed of an unusually high type of citizens. It is a community of culture, education, and refinement. Before the days of depression there was considerable wealth in the membership of the church. Like all other communities, they have felt very keenly the economic conditions that prevail.

I had the privilege of being guest of Brother and Sister Royal for the noon meal. I enjoyed the few hours spent in their hospitable home. For many years Brother Royal has been recognized as one of our strong preachers and wise leaders. His ability and gifts have been appreciated by a large number of our strongest churches. Our singing class was beautifully entertained in the lovely homes of several members of the local church. We have the assurance that our friends in Rockingham are going to continue to support the Methodist Orphanage as it endeavors to carry on.

## Head and Back Quit Hurting

"Last winter, I did not feel good; did not seem to have any strength," writes Mrs. Harry Brooks, of Ellington, Mo. "I felt tired and worn-out. When I would try to do my work, my head and back hurt. I had taken Cardui about seven years ago to build me up. I decided to take it again. I took five bottles of Cardui. My head and back quit hurting. I am lots stronger."

Women who suffer from weaknesses often have many aches and pains which a stronger state of health would prevent. If you are in this condition, take Cardui, a purely vegetable tonic that been in use for over 50 years.

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## Sunday School Lesson

JUNE 18

By Henry W. Tiffany.

### Jesus Rises from the Dead

Mark 16:1-11.

Jesus died shortly after three o'clock Friday afternoon and was buried by Joseph and Nicodemus. When the Jewish leaders learned that Christ's body had been given honorable burial, they asked of Pilate an official sealing of the tomb and a Roman guard. Early Sunday morning there was an earthquake, the tomb was opened, and an angel from heaven appeared seated upon the throne.

#### 1. The Coming to the Tomb (1-4)

The women came to the tomb thinking Jesus was dead. They had no thoughts of a resurrection. They had spent a sleepless night, were up early, and left Bethany while it was still dark. Day dawned as they wended their way toward Golgotha. When they reached the tomb the sun had risen. The several Gospels emphasize the different stages of that brisk early morning walk. The women came to anoint the body of the Lord. If we marvel at their forgetfulness of Christ's announcement of his resurrection, let us remember they never really understood him. When they were near enough to see the tomb, they looked up and saw it was open. The stone was so large that they could see from afar that the tomb was open. Mark is the only evangel to record the conversation about removing the stone, though all of them mention it was rolled away.

#### 2. The Counsel of the Angel (5-7)

Entering into the tomb, the women saw an angel sitting on the right side, arrayed in a white robe. Matthew places the angel on the stone without the tomb. Luke describes two angels, whereas Mark mentions one man in white apparel within the tomb. It seems that many angels hovered about the place where the greatest wonder of the universe had taken place. "He is risen: he is not here" is the most momentous message ever delivered by angel to man. It is the evidence of immortality and the proof of Christianity. It transforms the cross into a crown. It brings life and immortality to light. "Go tell his disciples and Peter," Did Peter think he was no longer a disciple because he had denied Jesus? Peter was singled out to receive a word of forgiveness and a summons to meet the Lord. "He goeth before you into Galilee."

#### 3. The Consequence of the Resurrection (8-11)

"They went out and fled from the tomb: for trembling and astonishment had come upon them." On the way back

to the city they did not dare to spread the amazing news, lest they be thought beside themselves. Matthew, Luke and John tell us their tongues were loosed, and the tiding came forth with a rush when they reached the apostles. "When he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons." Mary Magdalene seems to have left the other women as soon as she saw the tomb was open and hurried away to tell Peter and John. Peter and John ran ahead of her to the tomb, found it empty, and returned to the city. Mary reached the tomb after Peter and John and the other women had gone.

### THE WILD VIOLET

By J. F. Armstrong.

Thou art here again, loveliest Darling of Spring,  
April's modest and most beautiful Coronet!

Thine Eyes are full of Tears and thy Soul is tender with a speechless Pain!  
Lift up thy Head for God loves thee,  
And shrink not from Him as Love doth Shrink from Scorn!

And throw to the winds thy Timidity,  
For thine is not the timidity of Courage.  
Thou art not fickle like human Affection.  
Thy dependableness is like the Eternal Hills from whose sides an unworthy Hand plucked thee this very day!  
Blessed little Violet!

Even God hath a right to be proud of thee!

For hast thou not drunk Azure from His golden Sun? Has His morning Dew Not kissed thee? And His Wind wooed thee?

Has His relenting Sky not watered thee? Year, Earth and Heaven, alike, have Melted themselves into thee!

Day and Night have plotted in secret To bring to Perfection thy deep blue Eyes!

Oh! little Violet of the lonely wood, Lend me thy Laughter; then, will I also Laugh!

Whisper thou to me the message of God's goodness;

Then will I, too, love all men, even as all Men love Thee!

#### G. BERNARD SHAW AND DEAN INGE

It now appears that when Prof. Archibald Henderson was writing the new biography of Bernard Shaw he appealed to G. B. S. for a correct pronunciation of the name of the Dean of Saint Paul's, and received this answer:

If you his temper would unhinge,  
And his most sacred rights infringe,

Or, excommunicated, singe,  
Where friends forever writhe and cringe,

Imploring that a drop of ginge—  
—r ale may on your tongue impinge,  
Address him then as Doctor Inge.

But if you prize the proper thing,  
Be sure to call him Doctor Ing.

Unless, your ignorance to screen,  
You temporize with "Mister Dean."

But be advised by me and cling  
To the example of the King,  
And fearlessly pronounce him Ing.

Then rush to hear him have his fling  
In Paul's and places where they sing.  
G. B. S.

—N. Y. Christian Advocate.

Any girl can be gay in a classy coupe,  
In a taxi they all can be jolly;  
But the girl worth while is the one who can smile

When you're taking her home on the trolley.  
—Lookout.

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PROTECTION  
AGAINST OLD AGE

She was standing alone before the open tomb and weeping when the Lord appeared to her. "Why weepest thou?" "Because they have taken away my Lord and I know not where they have laid him." She misunderstood the meaning of the empty tomb, hence her mistaken tears. She thought the Lord had been removed, whereas he had risen and stepped forth to meet her and the other believers. "She went and told them that she had been with him, as they mourned and wept. And they when they heard that he was alive, and had been seen of her disbelieved." Close behind Mary came the other women, announcing they had seen Christ. Though the women were clear and consistent in their statements when questioned over and over by the disciples, their story seemed too wonderful for belief.—Watchman-Examiner.



# My Experience With Duke Student Pastors

By ROBERT M. PRICE

With the co-operation of the Duke Endowment the Duke school of religion through the assistance given by its students in the summer is rendering a most valuable service to the rural churches of North Carolina.

There are several values derived from this clinical work in religion. In the first place, intensive effort can be centered on small places to which the regular pastor goes only infrequently. These places can thus receive the help and inspiration needed to enable them to develop faster. Other churches on the charge may receive help on specific phases of their programs which might otherwise be neglected.

Then the student himself gains invaluable experience which will serve him in good stead later when he takes up his life work. For students who have had no experience in the pastorate this experience keeps them in touch with the classes of people whom later they will serve and may thus help them to relate their class room training to the needs of actual life. Through the right relationships with the student, the pastor may help him to gain a richer insight into the nobility of his calling and a finer understanding of the service he should render. And the pastor himself may also gain some advantage in coming in contact with the freshness and enthusiasm of youth as it is developing to take charge of our work.

During the past five years it has been my privilege to have associated with me eight of these student pastors in various kinds of work. All of them have been of the finest character and ability and have given satisfaction. As Epworth League district secretary I used a student one summer to conduct training classes in several Epworth Leagues in the district and to assist me in my own charge. Another summer I had a student pastor for the entire ten weeks and found his assistance most helpful. At other times I have used students to teach Cokesbury classes, as evangelistic singers, and in conducting revivals.

From my experience I have come to the conclusion that the success of this effort to aid our rural churches depends upon several factors. In the first place, the type of students selected is most important. They are carefully chosen and trained for this work before they go out in the summer, and as a result they are giving increasing satisfaction each succeeding year. The students whom I have known were well qualified in every way for the work assigned them.

Much also depends upon the pastor himself and the use he makes of the student during the summer. I have not found that this is a nice way for a lazy pastor to take a vacation. In fact, during the years when I have had student pastors with me, I have worked harder than in other years.

Before the student comes the pastor must make his plans for the summer's work and see that these are approved and supported by the people of the charge. The student cannot know what particular phases of the work need emphasis in any particular charge, and the pastor must guide the activities of the student in such directions that his efforts will be of most value to the charge. The pastor must also keep in touch with the development of these plans during the summer and through wise supervision conserve the results obtained. And after the student leaves this work of conservation must continue. But where the pastor and people co-operate in the right way with the student pastor, it is my opinion that much good may be accomplished. A wise use of this opportunity so conveniently presented to the rural pastors of our state, it seems to me, holds out a rich promise of increased effectiveness in our ministry to our rural communities.

## FAYETTEVILLE DISTRICT CONFERENCE MEETS IN TROY METHODIST CHURCH, MAY 25-26

The conference opened at 10 a. m. with Dr. J. C. Wooten, presiding elder of the Fayetteville district, in the chair. From the opening to the close of the conference there was in evidence a fine spirit among the brethren. Our presiding elder was at his best and presided with his usual grace and ease.

The conference was called to order and the secretary read the committees of the organization. Reports were called for and the preachers of the 29 charges gave very satisfactory reports. Many of the pastors reported good revivals. There has been 204 received on profession of faith and 226 by certificate for the district.

Dr. W. P. Few brought the message at 11 o'clock Thursday. This was a very inspiring and helpful message. Dr. C. G. Hounshell, secretary to the Methodist board of missions, preached at the evening hour. The music was furnished at this service by the Trinity Methodist choir together with H. E. Jones, tenor soloist of Wesley Memorial choir, High Point, N. C.

The following were in attendance at the conference: Dr. H. C. Smith, John A. Russell, Dr. W. A. Stanbury, Miss Virginia F. Duval, and Dr. M. T. Plyler.

The second day of the conference was taken up with the reading of the reports pertaining to the many interests of the church. Dr. Hounshell preached again at the 11 o'clock hour, bringing a message on "The Voices Calling from Macedonia."

The conference came to a close with the sacrament of the Lord's Supper and Hay Street, Fayetteville, was selected as the place to meet next year.

D. A. Clarke, Sec.

R. G. L. Edwards, Asst.

# Stop Chills and Fever!

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Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store.

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## Ed Earnhardt an Original Non-sensational Preacher

I have been a Methodist preacher for a number of years, according to the calendar, and I have never written much for the church press, but I now feel impelled to "deliver my soul" on a matter that has given me much concern and anxiety in recent years.

The text is found in the revival services that closed a few days ago in my church here in Hamlet. The results of the meeting were good in the quickening of the spiritual life of many of our people with some accessions at the close and others have been received since.

The preaching was done by one whom we call Ed Earnhardt. He preached with the deepest, personal conviction, and in the power and demonstration of the Holy Spirit.

Without being sensational in the sense of that much abused term he presented the truths of the gospel of Jesus Christ in a most striking way, and in his own unique and original manner. He "cried aloud and did not spare," but at the same time he was so gentle and tender that he won a great hearing, and the people came to church and heard him with the greatest delight. The pastors of the other churches in town, with their people, co-operated in the finest Christian spirit and they were very enthusiastic in their endorsement of the work of Brother Earnhardt. There was no effort to "educate" unsaved men and women into the kingdom of God, but great emphasis was laid on the necessity of the new birth in bringing dead souls to a saving knowledge of Jesus Christ.

If I have not been mistaken in my observations, there has been a great tendency in recent years in trying to save men by a mere intellectual process, and this has brought the organized church into a state of "dry rot" and spiritual degeneracy. Results have shown that so-called "Christian education" has been a deplorable failure, and it is only blind men and women that do not know this to be true.

The acknowledged facts, the "experts" being themselves witnesses, constitute my answer to any criticism of what I have written. We do not hear much at this time about the "glorious results" of the Centenary, as it is more difficult to get a hearing on the subject of missions now than it has been at any time I have been a Methodist preacher.

The treasuries of the mission boards are empty, missionaries are being called back home, and work started by the Centenary closed.

I know that God has purposed to save this world in Jesus Christ, and to give his Son to the heathen for an inheritance and the uttermost parts of the earth for a possession, but unless we get some sanctified common sense and the spirit of Pentecost we are going to be numbered with the "remnant" with

which God is going to save the world. Don't let the leaders of the organized church "fool themselves" that this condition is due wholly to the "financial depression," nor that it is just the "back wash" of the World War. The cause lies much deeper than these incidentals. It is a moral depression that has come through a period of time, and the church has not been able to turn back the tide, but has receded farther and farther, until the civilization itself is threatened with a revolution that will bring about its destruction.

When we put "first things first" and the church becomes willing to tarry in an "upper room" until she is baptized with the spirit of martyrdom, it need be, the blood of the martyrs may become the seed of a spirit that will purge the organized church of the leadership of stewards, elders and deacons that will stop wrecking banks in robbing the poor. Take the men who have been indicted, and some of them have been imprisoned—and there are plenty of others who should be imprisoned—the great majority of these have been officers in their local churches, and we elect some of them to represent us in the highest councils of the church.

Is there anybody so blind as to deny these facts? J. H. Shore.

### FAYETTEVILLE DISTRICT CONFERENCE PASSES RESOLUTIONS ON PROHIBITION

The Fayetteville district conference which met in Troy Methodist church May 25 and 26 passed the following resolutions:

1. That the church set itself solidly against the sale of intoxicating liquor regardless of alcoholic content, and that pastor and leaders seek to create this attitude by sound and sane, yet positive methods, regarding the social teachings of Jesus and the laws of the church as a basis of procedure.

2. That we endorse the action of the United Dry Forces now taking form and organization in our state and co-operate with its efforts in the fight against liquor.

3. That we heartily commend the stand taken by the editors of the North Carolina Christian Advocate and urge a wider circulation so that our people may know the mind of the church through this paper. Also that the use of literature in sympathy with the church's stand on prohibition be widely circulated.

4. That our people be made acquainted with the General Rules of the church as required by the Church Discipline, and exhorted to keep these rules both in spirit and letter—especially with reference to dealing with intoxicating liquors.

L. D. Hayman, Chm.

F. B. Noblitt,

Mrs. T. H. Sutton,

D. A. Petty,

H. T. Rollins.

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# Children's



# Storyland

## HER DEAF EAR

Barbara May was popping corn in her grandmother's sunny kitchen when the door opened and Muriel Keator entered.

"My! What a good smell!" Muriel cried. "But why are you popping so much corn, Barbara?"

"I promised to help Miss Glenn make popcorn balls for the class social this evening. Help yourself to some corn, Muriel," Barbara invited, at the same time carefully emptying crisp white kernels from the electric popper into a big blue-and-white bowl. "What brought you out so early?" she asked.

"I had to go over to Doris Spafford's on an errand." Muriel made a wry face, shaking her head as one sometimes does after a taste of something very sour.

"Was it pretty bad?" Barbara looked sympathetic.

"It was simply awful"; Muriel looked grave. "How any girl can find so many unpleasant things to say about everything and everybody is more than I can understand."

"For instance?" Barbara asked.

"Well," Muriel sighed, "she began on this town. She had a lot of complaint about the quality of water. She pointed out some peculiarities she had discovered in the new minister's family. She utterly disparaged the work the church was doing. She inferred that Miss Tenbrock, the mathematics teacher, could not add two and two. As for Miss Spencer, the new English teacher, she said she had a way of talking through her nose that was terribly low class. Doris said a low, soft voice was a sure sign of good breeding. She even hinted she suspected some secret regarding Miss Spencer's past—"

"You don't really mean it, Muriel?" Barbara spoke with such evident unbelief that Muriel was instantly on the defensive. Barbara, still find it hard to believe, carefully covered the big bowl of corn with paraffine paper.

"Come on, Muriel," she said. "I must take this corn right over to Miss Glenn."

On the way to Miss Glenn's house the girls met Cristobel.

"Goody!" Muriel shouted. "Barbara, you just ask Cristobel whether Doris did not say the things I said she did." Then, without waiting for Barbara to speak, she said: "Didn't Doris say Miss Spencer had a way of talking through her nose that is terribly low class?"

"Yes, she did," Cristobel laughed, "but she also said Miss Spencer had the loveliest singing voice she ever heard. And she did hope she and Barbara would be asked to sing together. She thought their voices would blend beautifully. She said, she bet Miss Spencer was engaged,

## I WILL GO WITH MY FATHER A-PLUGHING

I will go with my father a-ploughing  
To the green field by the sea,  
And the rooks and the crows and the  
sea-gulls

Will come flocking after me.  
I will sing to the patient horses,  
With the lark in the white of the air,  
And my father will sing the plough-song  
That blesses the cleaving share.

I will go with my father a-sowing  
To the red field by the sea,  
And the rooks and the gulls and the  
starlings

Will come flocking after me.  
I will sing to the striding sowers,  
With the finch on the greening sloe,  
And my father will sing the seed-song  
That only the wise men know.

I will go with my father a-reaping  
To the brown field by the sea,  
And the geese and the crows and the  
children

Will come flocking after me.  
I will sing to the tan-faced reapers,  
With the wren in the heat of the sun,  
And my father will sing the scythe-song  
That joys for the harvest done.

—Joseph Campbell, in *The New Outlook*.

even though she did wear that beautiful emerald ring on her right hand. There was such a happy look in her eyes every time she looked at it."

"Excuse Doris all you can, Cristobel," Muriel snapped, "but can you deny she said Miss Tenbrock couldn't add two and two?"

"I am not going to deny it, but she said Miss Tenbrock had some wonderful plans for stimulating Bible school attendance that were clever and original. She said the reason why the school board hired her was because she was very painstaking, and had a record for having the highest per cent of pupils pass of any of the applicants for the position. You know yourself, Muriel, your marks are the highest you have ever had and you admit you understand the work better than you ever did before."

Barbara laughingly interrupted: "I wonder, Muriel, whether you are not like a good many people—you have developed a deaf ear. I had one quite a while before I would admit it even to myself."

"What on earth do you mean, Barbara?"

"It is this way," Barbara explained: "I used to love to hear things about people. If it happened to be somebody I did not really like, I found I could only remember the disagreeable things. If someone tried to tell me something nice they had said or done, I turned my deaf ear. I simply could not hear it. Do you know, that deaf ear got worse and worse? Soon, if I happened to hear they had said anything disagreeable about a person, I'd go right straight and repeat what I had heard. A deaf ear is a bad thing to cultivate." She sighed.

Muriel looked up with widening eyes. "I have often wondered, Barbara, that you never seemed to have anything unpleasant to repeat," she spoke softly.

"Well, I will confess right now"—Cristobel looked sober—"I, too, have been getting a deaf ear lately. But I am cured."

"So am I," Muriel said firmly. It was plain her deaf ear would make no more trouble for anybody.—Etta Webb, in *Christian Standard*.

A California youngster had been permitted to visit a boy friend on the strict condition that he was to leave there at five o'clock. He did not arrive home till seven and his mother was very angry. The youngster insisted, however, that he had obeyed her orders and had not lingered unnecessarily on the way.

"Do you expect me to believe," said his mother, "that it took you two hours to walk a quarter of a mile?" She reached for the whip. "Now, sir, will you tell me the truth?"

"Y-es, mamma," sobbed the boy, "Charlie Wilson gave me a mud turtle—and I was afraid—to carry it—so I led it home."—*Boston Transcript*.

A pastor sends in the following as a true story concerning the little granddaughter of a well-known Congregational theologian and author:

Nine-year-old Jean: "Mother, did you think I was a long time saying my prayers?"

Mother: "Yes, Jean, it seemed you were a good while."

Jean: "Well, I said the Lord's Prayer through twice, I sang Yankee Doodle twice and counted ten twice. I think the Lord is entitled to a little jollity."—*Congregationalist*.

Customer: "You said the tortoise I bought of you would live three hundred years, and it died the day after I bought it."

Dealer: "Now isn't that too bad! The 300 years must have been up."—*Fliegende Blaetter*.

## North Carolina Christian Advocate

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By Methodist Publishing Company, Inc.

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M. T. PLYLER .....

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## Presiding Elders Appointments

### DISTRICT CONFERENCES

Mt. Airy-Jefferson ..... June 26-27

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
THIRD ROUND

Mebane, 11	25
Lakewood, 11	25
Cedar Grove, 3:30	25
South Alamance, 11	2
Mt. Tiralz, 3	2
Duke Memorial	5
Yanceyville	5
Person Ct., 11	2
Rothboro, 8	9
Trinity	12
Leasburg	13
Burlington Ct., 11	16
Melrose, 11	15
Pittsboro, 11	28
Brookdale, 11	30
Bahama, 3	30
Rougemont, 8	30

August

Duke's Chapel, 8	1
Branson, 11	2
Milton, 11	6
Siler City, 11	13
Haw River, 3:30	13

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

Wanchese, 11	18
Manteo, 8	18
Edenton, 11	25
Hertford, 8	25
Mattamuskeet, Bethany, 11 and 1	9
Mattamuskeet, Amity, 11	9
Mattamuskeet, Watkinson, 11 and 2	9
Stumpy Point, 8	3
Fairfield, 11	9
Swan Quarter, Epworth, 3:30	9
Hatteras, Burton, 11	9
Kennebec, Salvo, 11	16
Kennebec, Salvo, 8	16
Currituck-Kitty Hawk, Kitty Hawk, 11 and 2	23
Dare, Mashoes, 8	23
Washington, 8	28
Bath, Bethany, 11	30
Pantego-Bethany, 8	30
Plymouth, Jameville, 8	31

Roper-Creswell, Mackeys, 11 and 2	1
Williamston, 8	2
Windsor, 8	3
Alamander, Ebenezer, 11 and 2	3
Elizabeth City, First Church, 11	6
South Camden, Sign Pine, 8	9
Columbia, Wesley's Chapel, 11 and 2	9
Columbia, Wesley's Chapel, 11	30
Ahoshie, 8	20
Ahoshie, Colerain, 11 and 2	25

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1019 Haymont, Fayetteville, N. C.  
THIRD ROUND—IN PART

Laurinburg, a.m.	18
Caledonia, East Laurinburg, p.m.	18
Aberdeen-Vass, Aberdeen, a.m.	25
Blisco, a.m.	25
Carthage, Center, a.m.	2
Sanford, p.m.	2
Glendon, Carthage, a.m.	2
Hemp, Smyrna, 3 p.m.	9
Robertell, Beaver Dam a.m.	16

Piedmont	16
St. John and Gibson, St. John, a.m.	23
Maxton, p.m.	23
Racford, a.m.	30
Red Springs, a.m.	30

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

Straits-Harlowe, Oak Grove, 11	25
Straits-Harlowe, Oak Grove 11	25
Dover-Asbury, 3:30	25
Riverside-Bridgton, Riverside, 8	25
Venusboro, Venus's Island, 11	25
Pink Hill, Wadland, 11	30
Jones, Oak Grove, 11	1
Venusboro, Lane's, 11	2
Oriental, 11	9
Paulico, Hobucken, 3	9
Newport Bethlehem, 11	16
Beaufort, 8	16
Greenville, 8	19
Aurora, Warren, 11	30
Grimesland, Providence, 3	30

June

Goldboro Ct., Thompson's, 11	11
Goldboro, St. Paul, 11	6
Seven Springs, 3	6
Grifton, Edwards, 11	12
Holchester, Rainbow, 11	12
Snow Hill Tabernacle, 3	13
Ayden, 8	13
Venusboro, Black Creek, 11	13
Mt. Olive Ct., Providence, 11	26
Mt. Olive-Calyso, Calypso, 11	27
Pikeville-Elm Street, Elm Street, 8	27
Kinston, 11	6
Youngville, Prospect, 3	6
Cary-Apex, Apex, 8	6
Garner, Hollands, 11	12
Walley, Simeon, 11	13
Wendell, Zebulon, 8	13

August

RALEIGH DISTRICT  
F. S. Lowe, P.E., Raleigh, N. C.  
THIRD ROUND

Henderson, 11	18
Middebrough, Cokesbury, 3	18
City Road, 8	18
Dunn, 11	21
Mamers, Mt. Ariel, 11	24
Lillington, Parker's Grove, 11	25
Epworth, 3	25
Four Oaks, Sanders Chapel, 11	2
Newton Grove, Ebenezer, 3	2
Benson, 8	9
Louisburg, 8	5
Millbrook, Knightdale, 11	8
Far River, Ebenezer, 11	9
Clayton, 8	9
Credmoor, Bullocks, 11	15
Oxford Ct., Herman, 11	16
Oxford, 8	16
Farmay, Cokesbury, 11	16
Erwin, 8	30

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## Western North Carolina Conference

ASHEVILLE DISTRICT	
D. M. Liskar, P.E., Asheville, N. C.	
THIRD ROUND	
Brerard, 11	June 18
Rosman, Lake Tocaaway, 3	18
Weaver, 11	25
Weaver, P. G., 3	25

CHARLOTTE DISTRICT	
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.	
THIRD ROUND	
Prospect, Trinity, 11	June 18
Wedington, Hebron, 3	18
Belmont Park, 8	18
New Hope-Bethel, New Hope, 11	25
Polkton, Mt. Vernon, 2:30	25
Wesley Heights, 8	25

Thrift-Moore, Moore, 11	July 2
Hickory Grove, 8	2
Trinity-Derita, Trinity, 11	9
Homestead-Duncan, Homestead, 8	9
Moss Park, 11	9
Stanfield, Stanfield, 8	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Lilstone, Forestville, 3	23
Monroe, Central, 8	23
Brerard Street, 11	30
First Church, 8	30
Pineville, Harrison, 11	June 6
Chadwick, 8	6

GASTONIA DISTRICT	
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
THIRD ROUND	
South Fork, Bethel, 11 and 3	June 17-18
Cherryville Ct., Bethel, 11	18
Lincinston, First, 7:30	18
Crouse, Landers, 11	24-25
Lowell, South Point, 3	25
Lowesville, New Hope, 11	July 1-2
Shelby Ct., Salem, 3	2
Lafayette Street, 7:30	2
Stanley, Stanley, 11	9
Belmont, Main Street, 7:30	9
West End, 11	16
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

GREENSBORO DISTRICT	
W. A. Nowell, P.E., 308 Summit Ave., Greensboro, N. C.	
THIRD ROUND	
New Hope, Pisgah, 11	June 18
Cedar Falls, White's Chapel, 3	18
Jameson-Goldake, Jameson, night	18
Liberty, Bethany, 11	25
Gilsonville, Whitsett, 3	25
Gulford, Lee's Chapel, night	25
Ward Street-Archdale, Ward Street, 11	July 2
Highland, Highland, night	2
Randolph, Fairview, 11	9
Ransom, Ransom, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	16
Sumnerfield, Sumnerfield, night	16

MARION DISTRICT	
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	
THIRD ROUND	
Marion Mills, East Marion, 11	June 18
Gilkey, Centennial, 8	18
Cross Mill, Pleasant Hill, 11	25
Old Fort, Eremus, 8	25
North Forest, North Morganton, night	25
Morganton, First Church, 11	July 2
Glenn Alpine, night	2
Henrietta, Alexander, 11	9
Cliffside-Avonedale, Cliffside, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Bottle, Salem, 3	23
Battle Rock, Kistler, 11	30
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30

Morganton, First Church, G.C., night	August 4
Rutherfordton, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Arden, 3	13
Burnsville, Concord, 3	20

MOUNT AIRY DISTRICT	
W. E. Power, P.E., P. Mt. Airy, N. C.	
THIRD ROUND	
Helton, Baldwin, 3 (Saturday)	June 17
Laurel, Baldwin, 3 Hill 11	18
Sparta, Walnut Branch, 2:30	18
Bishop Mouzon in revival at Mt. Airy	18-25
Madison, Dan Valley, 11	July 2
Stonewall-Mayodon, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	2
Rural Hall, Mt. Pleasant, 11	9
Baldwin, Macedonia, 3	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Wade Mecom, 11	23
Walnut Cove, Palmyra, 3	23

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Spray, 8 (Saturday)	June 29
Leaksville, 11	30
Draper, 8	30
District conference at Jefferson will convene 2 p. m. Monday, June 26, and adjourn at 4, June 27.	

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

THIRD ROUND	
Albemarle Ct., Stony Hill, 11	June 18
Spencer, Central, night	18
Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadkin, night	25
Albemarle, Central, night	28
Jeanite Quarry, Tabor, 11	July 2
Woodleaf, Gay's Chapel, night	2
Colburn Memorial, night	5
Harmony, 11	9
Concord Ct., Olivet, night	9
Badin, night	12
Spartan, 11	16
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 50 W. Walnut St., Statesville, N. C.

THIRD ROUND	
Stony Point, 11	June 18
Hendlerite, Center, 3	18
Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25
Troutman, 11	July 2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Gannett, 3	9
Whitfield, Harpers, night	9
Catawba, Concord, 11	16
Bail's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Oliva, Snow Creek, 3	23
Statesville Ct., Midway, night	23

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

THIRD ROUND	
Glenville, Wolf Mountain, 8	June 18
Culwhee, 8	18
Dellwood, 11	25
District Conference, Iola, 8	25

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

THIRD ROUND	
Erlianger, Reeds, 11	June 18
Ogburn, Shiloh, 7:30	18
Walkertown, 11	25
Forsyth, Marvin, 7:30	25
Denton, Siloam, 11	July 2
Linwood, Tyro, 3	2
Farmington, Smith's Grove, 11	9
Central Terrace, 3	9
Armstrong, 11	16
Forsyth, Marvin, 8	16
Levielsville, New Hope, 11	23
Hiatt, Green, 8	23

## THE CHILDREN'S HOME

(Continued from page 16)

Mrs. Otis Moore, for Mrs. R. S. Howie, Rockford Street, Mt. Airy.

Mrs. W. B. Thompson, Pilot Mountain Ct.

Mrs. R. J. Stough, for Mrs. W. A. Barber, Mt. Zion, Cornelius.

Mrs. F. W. Kiker, Bethel, Cabarrus.

Mrs. J. J. Edwards, Stokesdale Ct.

Rev. T. H. Carper, Murphy Ct.

Mrs. A. C. Waggoner, Randolph Ct.

Mrs. J. M. Varner, North Forest, Morganton.

Mrs. G. B. Clemmer, Wadesboro.

Mrs. J. L. Rayle, Spruce Pine Ct.

Mrs. G. G. Adams, Cramerton.

Mrs. F. J. Stough, Badin-Tabernacle.

Mrs. Helen Mangum Laughlin, pastor's mother, Ruffin Ct.

Mrs. J. B. Needham, Danbury Ct.

Mrs. Chas. S. Plyler, Connelly Springs Ct.

Mrs. W. C. Dutton, Monroe Ct.

Mrs. W. S. Lynch, Henrietta Ct.

Mrs. J. E. Yountz, Big Springs.

Mrs. A. P. Ratledge, Mount Holly.

Mrs. H. G. Allen, Central, Concord.

Mrs. B. A. Sisk, Denton Ct.

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## IN MEMORIAM

**WINCHESTER**—Nancy S. Howie Winchester was born September 24, 1846; died May 13, 1933, being 86 years, eight months and 13 days of age. She leaves to mourn their loss her husband, G. R. Winchester and four sons, four daughters, 3 grandchildren and 14 great-grandchildren. Sister Winchester was a consistent member of Pleasant Grove Methodist church from early childhood and at her death was the oldest member.

A. L. Latham.

**MARR**—L. Lee Marr was born October 30, 1865, and died December 22, 1932. October 30, 1887, he was happily married to Miss Mattie Gibson who, with four children, survives. He had been an active member of the church for 48 years, his membership being in the West Asheville Methodist church when he died. The funeral was held in the Methodist church in Bryson City, where he had been so useful in every way. A useful citizen, a good neighbor and friend, a capable church leader and a good man has entered into his reward. God bless his sorrowing loved ones.

O. J. Jones.

**NIVEN**—J. M. Niven departed this life May 25, 1933, age 71 years. The town and Methodist church have suffered a great loss in the going away of this good man. The funeral services were conducted at the home by his pastor, A. L. Latham, assisted by Rev. E. Myers, Rev. M. A. Osborne and Rev. C. C. Burris, pastor of the Waxhaw Baptist church. Interment was in Southside cemetery at Waxhaw. Brother Niven was a fine business man and a Christian gentleman. He was faithful to his church to the end. He leaves to mourn their loss his widow, three sons and four daughters.

To know, to esteem, to love, and then to part,  
Make up life's tale to many a feeling heart.

A. L. Latham.

**RACHEL**—Miss Mary Rachel was born November 15, 1830, and died May 11, 1933. Her age numbered 92 years and five months. During the last years of her life she was tenderly cared for at the home of Mr. and Mrs. Eli Watkins near Laurel Hill. Funeral and burial services were conducted by her pastor, who was assisted by Rev. J. G. Johnson of Laurinburg. Interment was in Rachel's cemetery. She was a loyal member of Rachel's Methodist church. She lived long and served well. She gave what she could and bore her afflictions as a good soldier of the Cross. Who can measure the good influence shed abroad by such a life? Miss Mary is survived by the following nieces and nephews: Mrs. Eli Watkins, Mrs. W. F. Jackson, John Archie, T. W. and F. L. Rachel, each of Laurel Hill; Mrs. P. H. Rogers of Jonesboro, and Mrs. D. R. Walters of Dillon, S. C.

W. D. Yarbrough.

**KIRKMAN**—On April 30, 1933, in the early dawn J. Norman Kirkman, the devoted son of Charles E. and Minnie Fentress Kirkman, Pleasant Garden, N. C., passed to the portals of a brighter day. He was 18 years of age. He was converted early in life and joined the M. E. church at Bethlehem and lived a consistent Christian life and expressed his willingness for the final summons. He leaves a father and mother, four sisters, Mesdames Carrie Fields, Lillie Reitzel, Rosa Jones and Callie Smith, and a

brother, Floyd Kirkman, and many relatives and friends who will miss him.

In the graveyard softly sleeping,  
Where the flowers bloom,  
Lies the one we love so dearly,  
In the silent, lonely tomb.

He will never be forgotten,  
Never from our memory fade;  
Loving hearts shall linger around  
The grave where he is laid.  
Aunt M. E. F.

### IN MEMORIAM

In memory of Winifred Aldridge, beloved wife of C. P. Weisiger, was born in Kinston, N. C., January 18, 1885, and died at Burlington, N. C., February 8, 1930. Although it has been several years since she left us, her influence will live forever. Her life so beautiful and true stirs our hearts to thankfulness that she was permitted to spend the last years of her life in our midst. She possessed that rare power for the consistent and continual performance of duty in her home, her church, and social life. The radiance of her personality transformed everything she touched. During her illness, her husband, children, neighbors and friends did all that love and skill could do for her comfort, and to her loved ones are bequeathed the rich legacy of a devoted Christian life. We particularly appreciate the fact that for several years she rendered efficient and lovable service as president and general leader of the Bridgeton Methodist ladies' aid society. She was married to Charles P. Weisiger at Oriental, April 6, 1902, by Rev. J. L. Rumley. She is survived by her husband; one daughter, Edna; three sons, Earl, Carl, and Thomas. To them we extend our heartfelt appreciation of the life of loyalty and service of their wife and mother. We commend them for fulfilling the dreams of her life by their lives of service. She was laid to rest at Oriental, Rev. Robt. M. Price conducting the service, February 9, 1930.

Members Bridgeton  
Ladies' Aid Society.  
Mrs. R. L. Stallings, Pres.  
Mrs. H. W. Bell, Sec.

### IN MEMORIAM

That sweet spirit of Millard Ferman Crawford took its flight from earth to that world of the redeemed early in the morning of April 6, 1933. He was 75 years, seven months and nine days old. Brother Crawford was the oldest son of our much beloved Uncle Johnny Crawford, who has the distinction of being the oldest man in Clay county—103 last Christmas day.

He is survived by his widow, eight children, father and several brothers and sisters. He was a devoted husband and father, and will be remembered as a man of noble Christian character. To him religion was a reality. He lived his religion each day and tried to persuade others to put their trust in the Christ in whom he trusted. It can truthfully be said of him, "His life was a life of service." He went about doing good; ministering to suffering humanity, giving out of his storehouse of wisdom and experience such as he had and was; and the Lord greatly crowned his efforts with success. He has soothed more feverish brows perhaps than any other person in Clay county.

It has been said that in the training of his family, in the church and daily walks of life, he always did his duty nobly. Thus ripened in years and fully prepared for another state of existence, he passed on to enjoy the reward of a life well spent.

In his death the family has lost a kind and affectionate husband and father, the church a model member and steward, and the county and state a splendid citizen.

His pastor and friend,  
H. R. Cornelius,  
A. L. Penland.

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N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.



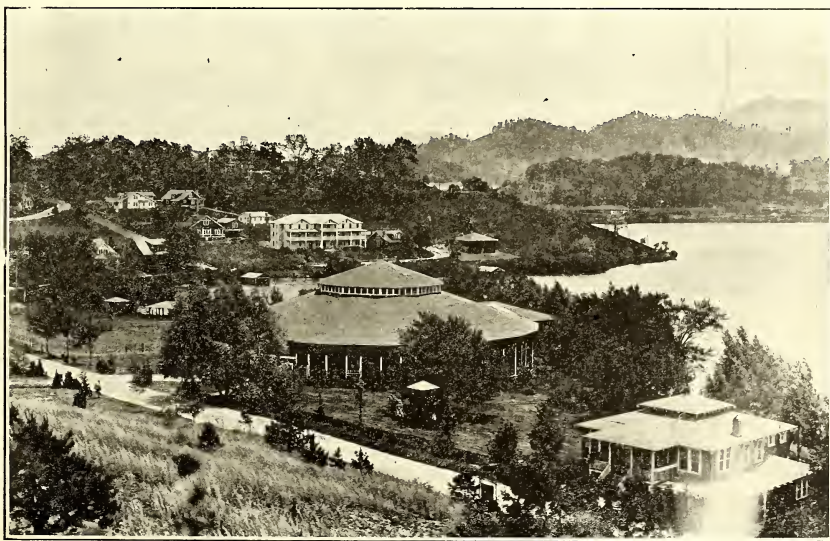
# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JULY 2, 1933

Number 25

## [ Vacation Time in Lake Junaluska ]



VIEWS OF LAKE JUNALUSKA THE SUMMER CAPITAL OF METHODISM. AMONG NUMEROUS CONFERENCES TO BE HELD HERE THIS SUMMER WILL BE THE YOUNG PEOPLE'S ASSEMBLY OF THE WESTERN NORTH CAROLINA CONFERENCE, JULY 24-28

## Club Sandwich For Hot Weather

"Come with me down into my cellar," said Dave Fant, the Southern's crack engineer on the Crescent Limited out of Atlanta to Greenville.

Now in this modern day when a man asks you down into his cellar it generally means just one thing. But it meant something else in old man Fant's case.

"I want to show you my prayer room," he said. For he is a preacher, and when he came to build his pretty home in Atlanta, he set aside one room for prayer, Bible study and meditation.

"Prayer room," I thought. "It's my guess," I said to myself, as I went down those steps, "that's the only one in Atlanta. And it's not in the home of the pastor of so-and-so church, but in an old engineer's home."

He told me his company officials were always good to let him off when he wanted to go a-preaching. He's preached in practically every large city in this country and gone in Canada.

He told me about a time when his engine turned over with him, and said he had no sense of fear at all. He told me how, one night a gang of robbers held up his train, threw their guns on him, looted the train and took to the woods.

"Later on when those men were caught and lodged in jail in Gainsville, Ga.," he said, "I got off and went to see them and had a prayer meeting with them." He said he harbored no ill will against them at all, and would do anything for them.

I've been thinking—it's forced me to think that, after all, maybe this isn't such a bad old world. A rabbi serving with a bishop; a Jewish news-butcher giving out gospels of St. John; an old engineer holding prayer meeting with a gang of thugs who held up his train; the officials of a great railroad letting off their crack engineer to preach the gospel; and a prayer room, down in a man's cellar. And, Al Capone being so quickly forgotten!—Chas. H. Dickey, in News and Observer.

### "Red Buck's" Story

H. E. C. Bryant is a newspaper man who got his early training under "Joe" Caldwell of the Charlotte Observer. He from the start had a "nose for news" and always reveled in human interest stuff. Here is one of the latest stories of this Washington correspondent as it appeared in the News and Observer:

"Our Boal" pulled a bone this week when he gave space to Morris Bealle's long-winded speech. He cluttered the Congressional Record at the expense of Uncle Sam and then withdrew it. His excuse was that he did not read the subject matter. Had not the remarks of the turbulent editor contained criticisms of Democratic Leader Robinson, Senator Bailey and others the cost would have been overlooked, for the Record is the dumping ground for all sorts of stuff, much of it rubbish.

"It will be many moons before the junior senator from North Carolina hears the last of his introduction to the Bealle speech and his subsequent apology.

"The Reynolds-Bealle incident reminded old-time newspaper men here of an associate who, hurrying late one night, after a party, to get an item, from a local paper to his own paper, in a far western city, turned the clipping upside down, pasted it on a telegraph blank and sent it along. About two hours later he received a hot message saying: 'We don't mind paying wire tolls on live news but we draw the line at Baltimore market reports from Washington.

"Change your brand."

That Mr. Reynolds played with a bee and got stung no one here, with sense, doubts. Bealle has raised the question of veracity in such a way that it hurts."

### Singing for the Rain

At Acoma the Indians have Gatzinta dance hymns. The Gatzintas lived long ago on the earth, and danced in the plazas of the villages and brought the rain. But now they come no more; the Acomas and the Hopis have to dance and sing for rain in the spring, and dance and sing praises in the great fiestas of the autumn harvest. (If only I had space for one or two of their songs!)

"Rain all over the cornfields,  
Pretty butterfly maidens  
Chasing one another when the rain is done."

In Acoma the dance song consists mainly of two words, meaning "cloud" and "growing corn."

And here let it be noted how all imaginable circumstances the Pueblo Indian finds religion the common denominator of existence in all its aspects and acts, his great thought being to be in tune with nature, to share its meaning, harmonies, soul.

"The Pueblo Indian is a mystic," as Edgar Lee Hewitt has interpreted him; "he is the product of vast spaces and solitudes, the play of thought that is induced by deserts, mountains, forests, skies, and elemental forces, not yet analyzed. He is a harmonious element in the landscape that is incomprehensible in its nobility of color and mass, and feeling of the unchangeable. . . . He belongs there as do the mesa, skies, sunshine, spaces, and other living creatures . . . taking his

part in it with the clouds, winds, rocks, plants, birds, with drum-beat and chant and symbolic gesture . . . holding to the beauty of life in all things, seeking no superior place for himself, but merely a state of harmony with all created things—the most rhythmic life, so far as I know, that is lived among the races of men."

The women dancers at Acoma and elsewhere wear costly costumes and ornaments; large silver disks, engraved, up and down their rich crimson velvet skirts, beneath which are the snow-white buckskin boots and moccasins, flowing hair, holding in their hands sprays of living spruce, also in their hair, and a strong, thin board, cut so as to frame their faces, and reach perhaps eleven or more inches above the head, painted to imitate clouds, with symbols of the sun on it—the age-old prayer, in the desert, for rain. In the dance the movement is interlacing, from side to side of the street, some forward and some backward, until the dance is over. Never once do they lift their eyes from the ground.—Cladius B. Spencer, in Central Christian Advocate.

### Centenary Year of "Lead, Kindly Light"

This is the centenary year of "Lead, Kindly Light," the splendid hymn which is known and liked the world over. It was written the third Sunday in June, 1822, (which fell that year on the 16th day of the month, by John Henry Newman, a young preacher of the Church of England, who had for five years been Vicar of St. Mary's, the University Church of Oxford. In that pulpit he had proven himself one of the greatest preachers of his century. Materialism that was engrossing the minds of the people and the cold indifference to religion in the church itself weighed heavily upon Newman's consecrated spirit. Distressed over the religious conditions about him, perplexed by difficulties in his own mind, near to breaking down in health under strenuous labors, he left England in December of 1832 for a vacation trip along the Mediterranean coasts. On this trip he fell sick of fever, was delayed several weeks, and finally set out for home from Palermo, in Sicily, about the first of June. In passing through the Straits of Bonifacio, between Sardinia and Corsica, the sail boat on which he was voyaging was becalmed a whole week. On this passage, he says, he was writing verses the whole time, among them his best known poem. It bears the date of "At sea, June 16, 1833." About thirty years later the tune called Lux Benigna, to which it is commonly sung, was composed by Dr. John B. Dykes. Newman, who had an ear for music himself, was much pleased with the tune, "Lead, Kindly Light." It is a classic in poetical composition and is declared by critics to have that rare excellence of being a perfect poem as well as a perfect hymn.—W. F. Marshall.

### GOING TO JUNALUSKA

Are you going to Junaluska Leadership School this year?

Soon the lodging places, the walkways and highways about Lake Junaluska will be filled with those who feel that, even in this year they cannot afford to miss what Junaluska has always meant. Hundreds who have been going there from one to fifteen years will be among the happy group enrolled in one of more of the 1933 leadership schools. Others will register for the first time in answer to the call of Junaluska. Nor is an 800-mile drive too far to come in answer to that call. Ask those Texans who came last year! "There is a reason," in fact there are many reasons why those who hold places of leadership in the church today go to Junaluska year after year.

Junaluska with its sublime beauty speaks to one constantly of the nearness of God. Communion with God is more easily and constantly experienced there because of the place as well as the great personalities there. It offers a playground for the recreation of tired nerves and worn bodies that is most satisfying.

Attendance in the leadership schools gives practical help in awakens and strengthens the best there is in one. One sees God anew in the personalities gathered there. People who have chosen to be his helpers in the rural church or the city office and who are striving to carry out his purpose in their own lives are one's constant companions at Junaluska. Mingling with such a group one finds his spiritual vision expanded, his purpose growing more noble, his desire for unrealized spiritual achievement a consuming desire. Junaluska offers a season of spiritual revival.

Attendance in the leadership schools gives practical help in whatever work one desires to do in the church. The courses offered, the exchange of thought as fellow-workers grapple with problems of the living present, the reading material available without cost, the study by means of observation in the experiment school where children are taught, the contacts with workers from other sections are some of the ways through which one grows in his ability to serve his church and his Lord.

Yes, we will keep on going and growing! See you at the leadership school in August.

Corinne Little.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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At this writing it seems that the cotton farmers of the South have the power to secure a good price for their cotton if they will act together. The world will watch with interest to see what they will do in this crucial hour. Nothing quite so interesting has occurred in the history of cotton. What will their answer be?

As the value of the dollar goes down stocks on Wall Street go up. With a cheaper dollar in the money markets of the world it is about time for the price of real estate to advance. One of these days farm values and the price of corner lots will bound upwards and every man with money and without money will desire to get into the real estate market.

"The liquor traffic will take the shoes off a man's feet, the coat off his back, the hat off his head, and the purity out of his life and blood, and leave him with blasted hopes, a blighted life, a ruined character and career, and a hopeless future," declared Bishop Ruskjer, who is in Charlotte, N. C., this week attending a conference of the Seventh Day Adventists. This same man adds: "Remember, friend, you cannot have sunshine in your home while you have moonshine in your cellar. Every corrupt city administration in America has been elected on a wet ticket."

Judge A. M. Stack, a sensible and just judge, while holding court this week in Greensboro gave a negro defendant three months additional time because of "the fool speech" he made before the jury, and thereby delayed the court and put additional costs upon the taxpayers of Guilford county. We have just been thinking, and this is what we have been thinking: In this day of dictators with unlimited authority why not make Judge Stack dictator for the express purpose of giving every man who "makes a fool speech," whether before a jury or elsewhere, three months on the public roads. Such action might hasten the millennium.

The plea made before the legislature at Raleigh for the return of beer assured us that it would bring in big money and put the bootlegger with his hard liquor out of business. This last week's end saw 23 arrests for drunkenness, as reported by the Raleigh News and Observer. Instead of big money beer results in a big police docket, if we are to accept the court records.

The boy who works his way through school gets a double education—he gets what he learns in books and the lecture room, and what he learns in the world of hard-knocks as he earns money to pay expenses. And those who claim to know tell us that the number of these boys who are daring to get an education by earning the money to pay expenses is constantly increasing. These are the lads who in after years will make their mark in the world, while the dapper chaps who drink soda-pop or perhaps hard liquor, and ride in big automobiles provided by a supposedly well-to-do dad, will never be heard of in the big, wide, hard world that will fling these sons of ease upon the scrap heap.

There seems to be a fascination about unusual epitaphs, though we suspect that most of these have not been gathered from tombstones. Here is one said to have come from Georgia:

"She was not smart, she was not fair,  
But hearts with grief for her are swelling.  
All empty stands her little chair.  
She died of eating watermelon."

The following is of course from Ireland:

"Here lies John Higley, whose father and mother were  
Drowned in their passage from America.  
Had they both lived they would have been buried here."

Some story book is probably the original home of these lines:

"Charity, wife of Gideon Bligh,  
Underneath this stone doth lie.  
Naught was she ever known to do  
That her husband asked her to."

### Some Further Facts

**L**AST week we called attention to the results following this present effort at naked repeal, with none of the protection promised at first. We are to go back to the conditions of fifty years ago before the enactment of our present prohibition laws. The bar-room is to return and there is no protection left for dry territory. It is a clear sell out to the liquor crowd. This is the inevitable result of repeal.

What is the one consideration offered for the return of the curse of the liquor trade? It will put money in the pockets of the few at the expense of the many. No one pretends to argue that it is for the common good and to prove a blessing to the women and little children of the poor.

The people who have opened beer shops in our midst do not pretend to be in the business for any reason than that there is money in it. The man who grows cotton and corn and wheat, and is engaged in their distribution, is doing a public service, but the man who makes and sells liquors is doing a public hurt. His every act is unchristian to the core. Much of our commercial life is pagan in many of its aspects—the liquor business is pagan in all its works. It lives on destruction. The few profit at the expense of the many. Liquor and war are the two curses of our humanity. This present effort at naked repeal is to give this present outlaw legal respectability for a price.

Bar-rooms and distilleries, all the desperate conditions known of old, are to come upon us for the same reason urged in favor of slavery—the economic demands. But the conscience of mankind said that slavery must go. Now we are told that liquor must return because of the money that is in it. As a people we must legalize gambling and liquor, we must cast off all restraints for money.

This is the perilous situation that calls for a crusade on the part of every man and woman who is capable of moral indignation and has any enthusiasm for righteousness. Those of us who know should arouse the people to the desperate situation that confronts us.



### Things Hard to Understand

**W**E are in the midst of an effort for world disarmament, looking to world peace. It has been announced that America is leading in this. The administration has told Europe what to do. At the same time we are to spend hundreds of millions in building war craft, espe-

cially on the seas. How this is to fit in with the avowed policy of our government does not appear.

Of course the plea is that this will give labor to thousands, and we know that the steel and other interests will profit by this outlay. The money of the people must be spent in preparation for war; or it may be for craft that must ultimately go to the junk pile. All of which will profit the shipbuilders, but what effect is this to have on the peace of the world? Strange things are happening in this present reckless expenditures of billions of money in the name of the coming prosperity.



### A Peril That Confronts Us

**B**IG headlines announce \$11,000,000 to be spent for roads in North Carolina. This will give jobs to 10,000 workmen. Highways and jobs are not to be despised. But the people of this state must not forget the other side of the picture. Our teachers' salaries have been cut below a decent level and they are being left without jobs by the hundreds. No appropriation was made for the summer school at Chapel Hill and the attendance this summer has dropped one-half. More than this, the teachers in this summer school have no assurance of getting anything like a decent salary.

This is a symptom of what is going on over the state and an index to a still more serious situation in a few years unless the people of the state awake to the peril that confronts us. The best life of a people comes not with good roads and automobiles. These may prove a snare. The processes of education are so slow, quiet and unobtrusive that they fail to make appeal to the senses. The work of a steam shovel commands attention; the processes within a school house pass unnoticed. Men and women who have spent years and hundreds of dollars in preparation for the work of education are forced to work for less than the ordinary official on a highway. It is easy to forecast what will happen to our schools in a few years under the present regime. Every lover of the best things in our life, having at heart the future of our boys and girls, should do all possible to remedy this situation.

On street corners and by the roadside so many have spent the time in knocking our schools that many have been misled as to the actual situation that confronts us.

Again and again have we asserted that no other class among us can boast a finer person-



nel than the school men and women of this state. They are not perfect, but they have been doing a good job and deserve better things than what is coming to them at this time. These school folks, however, are not the worst sufferers. Our schools are in peril and our boys and girls are to be the permanent sufferers. Have we become so sure that life consists in the material and are we so given over to food and drink that our true sense of values are no more? Drinking and gambling and lax living are given the sanction of law. Good highways, fast cars and plenty of undertakers to bury the dead are at a premium. We still insist that teachers and preachers and devoted fathers and mothers count for more than these.



### Judge E. Yates Webb at Rutherfordton

TO people gathered from all parts of Rutherford county that packed the Baptist church at Rutherfordton, Judge Webb last Sunday night a week ago delivered a stirring address against liquor.

The Rutherford County News says of the address:

"At the beginning Judge Webb stated that he felt at home in Rutherford county, as his parents were born here and his grandparents, on both sides, were buried in this county. He brought a masterful address and held the attention of his audience for an hour. Lack of space forbids us mentioning only the 'high spots.' He spoke in part as follows: 'Alcohol has always been an enemy of civilization. Take alcohol out of beer, wine or whiskey and you have a poor grade of water left. Alcohol kills live creatures and preserves dead ones. It is a habit forming drug. The Bible is full of denunciation of alcohol. When a person comes to die, they do not send for the saloon keeper or bootlegger. All large corporations will not employ drunken employees. It is the saloon vs. the school, automobiles against slaughter. I have fought liquor all my life and will continue to do so to the end. Liquor lives by destruction. Who wants to bring liquor back into this country and state? The churches do not. The Democratic and Republican parties both in North Carolina are dry. The underworld and liquor interests want it back. A few millionaires want it back to avoid paying an income tax. The president of the Association to repeal the 18th Amendment gets \$25,000 per year salary. The total amount paid annually to the officers of this organization, which is financed mainly by rich men and the liquor interests, is \$202,000. Fifty millionaires met some time ago who represented a total of forty billions of wealth and planned this campaign to hoodwink, bamboozle and camouflage the American people. The liquor interests control all the large daily newspapers and the big radio stations, as well as the movie industry.

"The only excuse that we can find for bringing liquor back in this country is 'revenue.' God pity us if we are willing to sell our birthright for a small mess of pottage."

### Degrees

THE New York Times says that almost 18,000 young men and women will go out this year from leading colleges and universities of New York state. If 18,000 from one state what must be the number from the forty-eight states of the nation?

The Times in this connection offers the following observations:

In the Middle Ages the students who won the baccalaureate degrees were looked upon as beginners, apprentices. "The bachelorship had a prospective rather than a retrospective significance: that is to say, it did not so much mark a course finished as inception in arts with a view to mastership." A "bachelor" was one who was beginning to serve his "apprenticeship in life." The same was true of a "batchelette." To an unusual extent it is now coming to be considered that those who go out from college are but apprentices in life and that education is a continuing process. "Life is our apprenticeship," as some divine said long ago.

Vocational apprenticeships are limited. The more imperative does it become to find opportunities for employment of the mind in self-development and in activities that make for social good. To every one of the 17,500 young men and women there is a different problem of life set. But for all there is a new horizon, widened to include the whole planet's affairs. The year 1933 is likely to be looked back to as the crucial year. Those who bear degrees of its dating are to be in the forefront of "the great age that begins anew." They are therefore to be congratulated, even envied, who are bound, by their very being, as apprentices to life in this year.



### A Boy and His Book

THIS is vacation time when the children are whispering to themselves, no more pencils, no more books, no more hastening away on unwilling feet to answer the ringing of the school bell. The streets of towns and cities are no longer filled between eight and nine o'clock with boys and girls and little children on the way to school; while the school buses are off the highways in the country. The song the children are singing is "No pencils, no books."

But the Christian Science Monitor is moved to declare that not every boy is singing that song: "Of course, there will be bats and balls and dogs to share his time. Days in the woods and fields, afternoons in the cool ponds and streams, possibly weeks at the seaside. But observe him some delicious day when he might be off with 'the fellows' but is lying on the shady lawn at home, chin cupped in hands, elbows on the cool, grassy turf, eyes devouring word after word, page after page of some well-proved volume. It is not a new picture, nor one that can grow old."



# People and Things



The Marion district conference will meet in Marion at 9 o'clock Tuesday, July 11. A notice giving details will appear later.

Rev. T. B. Hough, Millbrook, N. C., in sending one new subscriber and two renewals adds: "We have not forgotten you down here. In fact we appreciate your work more and more all the time."

"Mr. and Mrs. John Edward Faulkner announce the marriage of their daughter, Mary Embrey, to Mr. Romulus Samuel Folger on Thursday, the fifteenth of June, nineteen hundred and thirty-three, Greensboro, North Carolina."

Mrs. W. D. Brooks, Wesley Memorial, High Point, collected 11 renewals June 19, 1933, and Rev. W. T. Albright, High Point, sent us three new subscribers June 20, 1933. That is fine when the mercury nears 100 and most people are fanning themselves and complaining of the weather.

"I think that the Sparta union meeting was splendid and resulted in much good to the town and community. I think one fine thing was the excellent team work and whole-hearted co-operation shown by the membership of the different denominations."—George Cheek, Presbyterian.

"Rev. and Mrs. Walter Makepeace Curtis announce the marriage of their daughter, Ruth Evelyn, to Mr. Adolphus Lindsey Moore on Saturday, the tenth of June, nineteen hundred and thirty-three, Greensboro, North Carolina. At home Franklin Court Apartments, Durham, North Carolina."

"The union meeting held at the Baptist church from May 10 to 19 was a great success. I have always thought that people could accomplish more in a small town by working together, and this idea was fully vindicated in our meeting. I know that great and lasting good will come to us as a result of the able preaching which was done by Rev. Mr. Armbrust."—Dalton Warren, Methodist.

Dr. William E. Dodd, our new ambassador to Berlin, and a great scholar in his chosen field of history, still has plenty of tar on his North Carolina heels and his kinkfolds are still with us. Among them is Rev. E. D. Dodd, the Methodist pastor at Ayden, N. C., who is an honored member of the North Carolina conference.

"Our annual home coming service will be held at Cold Springs church, Mt. Pleasant circuit, Salisbury district, the first Sunday in July. Sunday school at 9:45 a. m., sermon by a former pastor at 11 a. m. The singing class of the Children's Home will render a program in the afternoon. All former pastors, sons of the congregation and friends are given a hearty welcome to come and spend the day with us at Cold Springs."—Joe M. McEachern.

"John Wesley Fouts was born January 25, 1861, and passed away from earth on Sunday, July 17, 1928, at the age of 71. He leaves his wife, who was formerly Charlotte Virginia Jones, one brother, D. W. Fouts of Jamestown, and a number of nephews and nieces. He was first a member of Zion Methodist church and later a member of Prospect Methodist church on the Thomasville circuit. He helped in the building of the present Prospect church building. He was a faithful, kind-hearted Christian man."—John Cline.

"The five churches of Liberty are in a joint effort for a revival. Dr. L. R. Akers, president of Asbury College, is doing the preaching. The services began Sunday, June 18, and will continue through Sunday, July 2. Dr. Akers is a great friend of yours and of our paper."—L. P. Barnett.

"I feel that our union meeting which was held a few weeks ago was worth lots in the advancement of Christian work in Sparta. All denominations manifested a fine spirit of co-operation during the entire meeting. I feel that we have a better spirit between the various churches than before the meeting."—Ben G. Reeves, Baptist.

Judge E. Yates Webb will deliver an address next Sunday night at the First Baptist church, Morganton. The ministerial association of Morganton has invited Judge Webb to be the speaker at a great union mass meeting Sunday evening. His subject will be Temperance and there will not much be left of Old John Barleycorn, except the fragments, when Judge Webb gets through.

"A revival at Mann's Harbor beginning May 28 closed June 11 after two weeks of splendid work. There was much interest manifest and I am sure that every one who heard those wonderful, soul-inspiring messages deems it a privilege to have been associated, even for so short a while, with such a consecrated man as Rev. A. B. Crumpler of Clinton, who conducted the services. There were many who reconsecrated their lives to the Master. Eleven were received into the church on profession of faith, and one infant dedicated to God in baptism."—G. C. Wood, Pastor.

"We have closed a good revival at Salem church and received five members on profession faith. I also received one member at Snow Hill and one at Bethel by vows. This makes 44 since conference. We organized a league at Salem. Miss Anna Belle Mashburn is president. Clark's Chapel young people gave a splendid program at Salem on "The Long Look of Life." Sunday schools, leagues and congregations are growing and doing splendid work on the Franklin circuit. We entertain the district conference at Iotla Sunday night through Tuesday. With Brother Hayes presiding, Brother John Church preaching and Brother Woosley and his children singing for us, we expect a splendid conference of information, inspiration and edification. We expect an Advocate representative to be on hand and do his part."—G. N. Dulin.

Lovely in its simplicity was the marriage of Miss Ethel Prevatte, daughter of Mr. and Mrs. James Prevatte of Red Springs, to Mr. Chester James Andrews of Fairmont and Scott's Hill. The ceremony was solemnized at the home of the bride's parents Wednesday afternoon, June 14, in the presence of the immediate families. Rev. Russell Cashwell, uncle of the bride's mother of Lumberton, officiated, using the ring ceremony. Mrs. Andrews was educated at East Carolina Teachers' College, Greenville, and for the past few years has been teaching in the schools of North Carolina. Mr. Andrews was graduated with the A.B. and B.D. degrees from Duke University, Durham. He joined the North Carolina conference in 1931, and is now pastor of the Scott's Hill charge of the M. E. Church, South. The couple will make their home in Scott's Hill.



Mrs. C. C. Alexander of Clinton underwent an operation at Duke Hospital June 15. Last reports are that she is recuperating nicely. Her friends know her as the widow of Rev. C. C. Alexander, who died as pastor at Clinton following a term as president of Louisburg College. She is a sister of Rev. A. J. Hobbs, pastor of Centenary, New Bern.

Bishop Edwin H. Hughes of Washington, D. C., was an appreciated visitor at the Advocate office last Monday morning. He came in on the Crescent Limited from Washington and had a few hours stopover in Greensboro on his way to Duke University, where he delivered three addresses to the pastors' summer school and one to the Institute of International Relations which was also in session this week and last at Duke University. Men of international reputation have been heard at Duke during the last two weeks, but none of them were heard with greater appreciation than was Bishop Hughes of our sister Methodism.

On last Sunday morning in Asheville Central Methodist church Dr. S. B. Turrentine, president of Greensboro College, preached to a large audience. At the conclusion of the service Dr. Wm. A. Lambeth, pastor of Central church, assisted by Dr. Turrentine, administered the rite of baptism to the infant daughter of Mr. and Mrs. A. B. Sutton of Asheville. Mrs. Sutton, formerly Miss Hazel Thompson of Asheville, is an alumna of Greensboro College of the class of 1927, and was college Y. M. C. A. president. Last Sunday evening Dr. Turrentine preached to a large congregation in Hendersonville Methodist church, of which Rev. Claude H. Moser is pastor.

"We had a good revival at Bethlehem on Walnut Cove circuit. Twenty-three professed faith in Christ and 15 have already joined—some to come by certificate. Rev. S. M. Needham did the preaching in the old time way—full of power. Men and women fell down on their knees at the altar and settled the old account. It looked good to see the church work to get the sinners saved. I know that people will come to the altar and pray through in the old time way when we preachers preach it, hold it up, and live it. Brother Needham will long be remembered by the people of Bethlehem. We had a grand revival at Walnut Cove. Rev. W. H. Willis did the preaching, and all who know him know that it was done right. There were 25 professions and reclamations. Seven have joined and several are coming by certificate. Brother Willis did a great work for our church and town. Our circuit has been greatly blessed by the help of these two men of God."

The district conference in the North Country seems to be strikingly like a conference in our Southland if one may accept the description as given by the Cincinnati Christian Advocate which is as follows: "District conference programs are abbreviated, condensed, and crowded in a manner to make a box of sardines blush with an inferiority complex. The amount of business, discussion, reports, preaching, and resolutions which these modern district superintendents put into a one-day session of a district conference is beyond belief—until a visitor observes the scene and the program. The conferences are interesting affairs, judging by attendance. Perhaps the midday or evening meal served by the ladies persuades attendance. Possibly the coming annual conference lends contemplated possibilities. At any rate, a district conference, especially if held away from some great commercial center, adds more and more luster to itself."

Layman's Day for Youngsville circuit was observed at Bunn June 19. The leading address of the day was by Hon. Edward J. Murry, Raleigh. Other speakers were Geo. H. Davis, Rev. E. H. Davis, J. H. Fuller, R. H. Johnson, G. W. Barnes, and W. H. Speight. Rev. A. J. Parker, pastor, spoke for the Advocate. Miss Irene Woolleaf is the active and effective charge leader. The day was much enjoyed.

"We have recently closed a very successful vacation Bible school in which 63 children were enrolled. The courses were 'Homes,' 'Children of One Father,' and 'How Nations Share.' The success of the school was due to the co-operation of the church school and the sacrificial service of the teachers, who were as follows: Misses Lucile Nichols, Mabel Ingle, Blandina Bynum, Ivey Prim, Mary Faris, and Margaret Shearer. Our church is doing a splendid work for all the age divisions. Plans are being made to have representatives at our young people and adult assembly at Lake Junaluska."—Robert M. Varner.

### A MARRIAGE OF WIDE INTEREST

The marriage of Rev. L. R. Akers, Jr., who has been pastor of Mount Pleasant Methodist church, seven miles east of Greensboro, for the past year, and Miss Mary Ellen Baker of Tifton, Ga., was solemnized Wednesday, June 7, in the chapel of Asbury College, Wilmore, Ky.

Both bride and bridegroom are graduates of Wilmore, of which the bridegroom's father, Dr. L. R. Akers, is president. Dr. Akers officiated at the ceremony, which took place at 6:30 o'clock in the evening and was followed by a reception.

The bride was escorted by her father, George Baker, of Tifton, Ga., and attended by a maid of honor, her sister, Miss Imogene Baker of Tifton, Ga., and two bridesmaids, Miss Dorothy Akers of Wilmore, Ky., sister of the bridegroom, and Miss Grace Britt of Glasgow, Ky. Rev. J. L. Stokes of New Haven, Conn., and Lincolnton, was best man. Ushers were James Ranck of Hollywood, Cal., and Hubert Baker of Tifton, Ga., brother of the bride.

The bride wore a gown of white duchess satin and court length veil of white tulle. She carried a bouquet of white roses showered with valley lilies. The maid of honor wore sky blue organdie and carried Talisman roses and the bridesmaids were in identical frocks of pink organdie with arm bouquets of pink roses and blue delphinium. Madonna lilies, palms and cathedral tapers made a setting for the nuptials.

Mrs. Akers, second daughter of Mr. and Mrs. George Baker of Tifton, Ga., is a native Georgian. She received an A.B. degree from Asbury College in 1932 and also a degree in music from that college. She is a talented pianist. Before going to Kentucky to study she attended Lagrange College, Lagrange, Ga.

The bridegroom, son of Dr. and Mrs. L. R. Akers of Wilmore, Ky., is a native of Kentucky. He holds a bachelor of arts degree from Asbury College and last year was a student in the school of religion at Duke University, Durham.

### OLIN T. MOUZON WINS COVETED PRIZE AT SOUTHERN METHODIST UNIVERSITY

The Dallas News in reports of Southern Methodist University commencement carries the following that will be of interest to Bishop Mouzon's friends in North Carolina.

Here is the Dallas News story:

"The first two ever to receive the Besser Lindsay foundation award at S. M. U. and the third and fourth to receive the prize at any Texas schools, Sam Burford and Olin T. Mouzon, S. M. U. seniors and active members of Sigma Alpha Epsilon social fraternity, were awarded the Lindsay achievement awards Thursday.

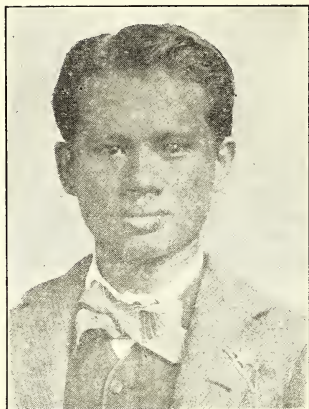
"Awarded on the basis of scholarship, athletics, campus activities and participation in fraternity affairs, less than 100 of the Lindsay medals have been awarded since the fraternity was founded in 1865. Since the founding of the fraternity, more than 40,000 university students have been on the rolls of the fraternity.

"Mouzon, the son of Bishop and Mrs. Edwin D. Mouzon, Charlotte, N. C., is a member of Alpha Kappa Psi, honorary commerce fraternity.

"Mouzon is a senior representative to the commerce students' association of the university and has served as manager of the varsity baseball team for the last two years. He is a member of the "M" association and has held almost every office in the local chapter of his fraternity. Mouzon received his bachelor of science degree at Tuesday evening's commencement exercises."

## MOST NOTABLE MEMBER OF THE NORTH CAROLINA CONFERENCE

In the far reaches of his life, Charles J. Soon is the most notable of all who have been admitted on trial into the North Carolina conference. Few, if any, now living know that this young Chinaman was ever connected with a Methodist conference in America. The facts are that



following his stay at Trinity and Vanderbilt "Charlie Soon," as he was usually called, was received on trial from Durham and appointed as a missionary to China.

The recent conference of President Roosevelt with T. V. Soong\* in Washington, as the representative from China to the London Conference, gives added interest to all that his father, "Charlie Soon," did when he was in America. It is well known that Charles J. Soong was closely connected with the work of our church and of the Y. M. C. A. in China, but it is news to know that he went as our official representative to China.

The place of eminence gained by the two sons and the three daughters of this young Chinese member of the North Carolina conference easily places him among earthly potentates above all others who have had a place on its rolls. For none other has had two daughters to be wives of two presidents and two sons of such high position as Charles Jones Soon. The "Soong Dynasty" of China is thus linked up with a Methodist conference in America as well as with the Methodist church in China.

The facts upon which the foregoing statements are made have been gathered by Mr. L. L. Gobel, as follows:

I find from the minutes of the North Carolina Conference of 1885, Bishop John C. Keener presiding, that on Friday, November 27, 1885, Charles Jones Soon, Durham station, Durham district, was admitted on trial into the conference. Among others admitted at this time were Solomon Pool, Winston station, Greensboro district, and Rev. George W. Fisher, Newton circuit, Salisbury district. This record appears on page 14 in the 1885 minutes.

On page 53, under Appointments, I find under Durham district, W. S. Black, presiding elder, "Missionary to China, Charles Jones Soon"; and on page 100, Alphabetical Roll, "Soon, C. J.—Missionary to China, Shanghai, China."

In the minutes of 1886, p. 34, Appointments, appears the following: "Missionary to China—Charles Jones Soon—2." And on page 99, Alphabetical Roll, "Soon, C. J.—Missionary, Quinsan, China." No reference is made to Soon after 1886.

The record made by Charles J. Soon and his marvelous family disclose the wonder workings of God during the last half century in the vast Orient. We are wondering why Rev. D. H. Tuttle has never told us of this our most notable member of the North Carolina conference.

\*The name in America was written Soon; in China Soong.

## MEETING GOD IN THE MORNING

(Excerpt from an address delivered at the "Morning Watch" over radio station WBT by the Reverend Edgar H. Nease.)

Why is it that most people who pray or who pretend to pray do so at night and not in the morning? I said "most people" because all those whom I know, with but very few exceptions, say their prayers at night, and seemingly have no sense of the need for God in the morning. It seems to me that the little prayer which many of us were taught as children and which many still teach their children gives expression to the underlying reason for praying at night and forgetting it in the early morning. Listen to that prayer again:

"Now I lay me down to sleep;  
I pray thee, Lord, my soul to keep.  
If I should die before I wake,  
I pray thee, Lord, my soul to take."

The day is done. All of us have come short of the glory of God, and too few of us seek forgiveness from our sins. But the very fact that those who do pray, pray at night instead of in the morning, or pray at night and do not pray in the morning, indicates that there is a sense of need which is not realized in the morning. Why is this so? Should it continue to be so with you and me?

At night the darkness enshrouds us and we, whether we are willing to admit or not, are more or less afraid. The darkness makes us feel "If I should die before I wake"; and we turn to God and pray: "I pray thee, Lord, my soul to take." Not one who prays at night should quit. We should all pray then not for fear, but that our sins and failures of the day be forgiven. If you and I would like through the day conscious of the presence and sustaining power and presence of our heavenly Father, we should be able to come to the evening prayer in a different and more Christ-like spirit than we usually show. Certainly we should ask forgiveness, but we should have more reason and time for thanksgiving and for letting God speak to us.

Now the only way to make this possible is to meet God early in the morning and live with him through the day. You have no time? You have time for anything that you consider worth while. If you come to feel your need for praying in the morning, you can find and take the time; and you will do so gladly.

If you meet Him in the morning, you can face and meet the day so that at nightfall you shall have—no matter what you have had to face of temptation or sorrow—the consciousness of peace, joy, satisfaction that abides forever, for you have lived in the presence and power of your heavenly Father.

"I met God in the morning,  
When my day was at its best,  
And his Presence came like sunrise,  
Like a glory in my breast.

All day long the Presence lingered,  
All day long he stayed with me,  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I too had loosed the mooring,  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way;  
You must seek God in the morning  
If you want him through the day."

(Author unknown).



## THE THING THAT REALLY COUNTS

The preacher in our day and time has a heavy and difficult and perplexing task upon his hands, and it is to be feared that sometimes he gets anxious and wearied and distressed in the midst of it, but he mustn't forget that of all the undertakings that lie to the hand of men his is still one of the greatest and most significant. In the midst of all the problems and difficulties that perplex the world today, it is the spirit of that that matters, and it is to that spirit that the preacher must address himself, with the expectation that he may inspire and encourage and stimulate it to the high hope and noble endeavor. If he succeeds in doing that and in doing it well, he will be doing the very finest and most helpful thing that is open to any man to do. In a day like this let no preacher say that he has not a tremendous and a most rewarding task upon his hands.

"The kingdom of God is within you." Everything that happens in the great outside world that is good and worthy and enduringly helpful will depend upon the setting up of that rule of God in the hearts of men. We talk about disarmament and the mechanical cutting down of the number of battleships and of soldiers under training, but all our efforts in that direction will fall quite short of effectiveness unless we have a moral disarmament that takes place within the hearts of the people. If we can get men to fall in love with peace the working out of peace treaties will be a matter not difficult to achieve.

The economist should have a high place of honor and responsibility in our modern world as he seeks to work out his plans for an ordered and equitable society, but his plans may fall quite by the way unless we have men and women moved and trained to the unselfishness and broad vision that will alone make the carrying out of such plans in the truest way a possibility.

The man who has the task of renewing men's minds in earnest and holy purpose, of quickening their spirits in a fresh love for all the things that are best, in stirring their wills to undertake newer and holier endeavors, has in his hands the greatest of all jobs that men in our day are given to do. And all that and more is what is given the preacher of the gospel to do in this great and difficult year. He of all men should not complain of his work or his opportunity. He will never get into any other sphere of life that will give him more wonderful opportunities or a work more worth while. That it may not be easy, that it may make great demands upon him, may at once be admitted. But if he will do it splendidly, it will be rewarding work beyond anything he can think of.—Editorial in *The New Outlook*.

### REV. J. F. ARMSTRONG

The tragic death of Rev. J. F. Armstrong, 59, which occurred Thursday, June 15, when the car in which he was riding collided with another automobile, removes from us one of the most effective pastors of the Western North Carolina conference.

The funeral services were held Saturday, June 17, in the Rutherfordton Methodist church, where he was serving his second year as pastor. Of this occasion, Rev. E. W. Fox, the presiding elder, writes as follows:

"I made the address and was assisted at the church by the pastors of the local Baptist, Presbyterian, and Episcopal churches. At the grave at Bethel near Rock Spring camp ground in Lincoln county Brother R. M. Courtney

led the service. At Rutherfordton there was a great congregation in which I noted the presence of about 60 of our Methodist pastors. At Bethel there was another very large congregation. Many pastors not present at Rutherfordton had gathered there. Laymen from nearly every, if not from every, charge served by Brother Armstrong as pastor were present in great numbers. The presence of laymen and pastors in such large numbers and from such distances was a fine but worthy tribute to a preacher genuinely loved and deservedly popular. We laid his body to rest in the plot where rest the bodies of his father and mother and his wife."

Brother Fox will prepare a memoir of the deceased, but in the meantime we give for public information that Rev. J. F. Armstrong joined the Western North Carolina conference at Monroe in 1902 and had been an effective and popular pastor almost 31 years. He was for years a leader in Epworth League work and in demand at all times for revival meetings. He served some of our best charges and was always a builder.

### "VERY LOW DEPTHS"

Representative Will Neal of McDowell county, who attempted unsuccessfully to open that county to race track gambling, now says in Raleigh that the campaign in his county against racing "descended to very low depths."

The manner in which Mr. Neal slipped his pari-mutel bill through the recent General Assembly inaugurated a period of "very low depths" in legislative activity. Following his lead there was in the last days of the session a veritable epidemic of attempted sneak legislation.

Now defeated by agreement in his county by those who favored gambling and those who opposed it, on the grounds that Mr. Neal's bill had created intolerable bad feeling there, Mr. Neal describes his defeat at home as the result of a campaign which "descended to very low depths."

How black the kettle of the campaign in McDowell was, *The News* and *Observer* does not know. But it does not lie in the mouth of Pot Neal who pulled his strings furtively in Raleigh to judge it.—Editorial in *The News* and *Observer*.

### TAKE CARE OF OUR BOYS

At almost all of our entertainments by church or state that are intended to train boys and girls are composed of four girls to one boy on an average. The boys seem to be looked on by our trainers as beasts of burden. Grant this to be so. What will a beast of burden be unless he is trained? He will balk. He will kick and buck and leave the road and take to the woods. What kind of husband will your girl have out of this untrained boy? Train boys for their place in life and girls for theirs. These beasts of burden can do the work and produce and manage. The girls can take care of what is made and ornament the home and make the home happy. If you train each one for something out of their place you have a burden to society. Mother Eve was trained wrong and what did she do for Adam? I fear some of our women are getting the training that Mother Eve got, by the way our boys are being trained. Train the boys and save the future of the girls.

L. P. Byrd.

A sect is a part of a church acting as if it were the whole church.—Dr. C. C. Morrison.

# A Visit to Sergeant York's School and Home

By DR. H. C. MORRISON

On Sunday, May 21, it was our privilege to preach the commencement sermon at the Alvin York Agricultural Institute, near Jamestown, Tenn. We secured a young man to handle the steering wheel of our old Dodge and wife went with me. It is a little more than 200 miles from Louisville to Jamestown. We passed through the following county seats: Shelbyville, Lawrenceburg, Harrodsburg, Danville, Stanford, Somerset, Monticello, and Albany, over the Tennessee line, and into Jamestown, Tenn., at 4 o'clock p. m.

We left Louisville a few minutes after four in the morning and enjoyed the invigorating fresh air, stopping for breakfast in Danville, a little rest in Somerset, dinner in Monticello, and after a short visit with Principal Brier in Jamestown, down to Sergeant York's for the night. We had a delightful visit with the York family. A man would travel a long way to find a finer Christian character and a more delightful gentleman than the great hero of the World War. Mrs. York is a fine wife and mother. There are four York boys and a healthy, sweet baby girl. One of the boys is named Alvin Junior, the second Woodrow Wilson, the third Edward Buxton and the fourth Andrew Jackson; little Miss York is named Betsy Ross. I had a fine visit with these healthy boys. They got out in the yard and showed me how they could walk on their hands. I got a paddle and spanked each one with love licks to be remembered. They had a pet squirrel and they let it out of the cage into the porch and we had a romp with it. It finally returned to its cage for rest and security.

Sergeant York has a nice home, a large farm between Wolf River and a beautiful hill making, all told, some 400 acres. He is a very busy man looking after his farm, traveling far and wide speaking to vast crowds on prohibition. He had just returned from an extensive campaign for the Anti-Saloon League in the state of New York, where he spoke to immense audiences.

The Sergeant is constantly having various propositions; not long since he was offered \$100 a minute for ten minutes to speak over the radio for a certain cigarette company, but you may be sure he turned it down. A few years ago he was offered \$50,000 a day for three days, \$150,000 in all, if he would go into the woods of Tennessee with a group of men and re-enact the celebrated battle in which he won such marked distinction in the Argonne. He promptly refused the offer because he greatly regrets the degradation of the modern moving picture and determined not to be connected with it. It is interesting, and calls for gratitude, that this big, brave, devout Tennessee mountaineer cannot be bought to violate his conscience for any amount of money.

He showed wife and myself the big spring from which he got water when a boy, the place where he learned and worked at his blacksmith trade, the bench in the old Methodist church where he was converted, the place in the woods where he waited for hours before God until he got the assurance that he should go to war, pass through the conflict and come home without a scratch, which he did. The Sergeant gave us a most interesting description of the battle in which he distinguished himself. It took place early one morning after he had spent six hours lying

prone upon his face in prayer. He then passed through a perfect storm of rapid-fire guns where men were swept down like grass before a sickle, without the touch or smell of fire upon his garments.

We found a beautiful school building in a wonderful pine forest with a great chapel, packed to overflowing. We understood many were turned away for lack of sitting or standing room. They have a fine student body; there were 28 graduates; the girls' and boys' glee club sang to the delight of the people. We met a number of fine teachers and a host of excellent people.

Brother Smith, the beloved pastor of the M. E. Church, South, invited me to preach in his church in Jamestown, Sunday evening, which I did. We had a fine congregation, and it looked as if they were ripe for a revival. A number came forward for prayer. Pastor Smith is a fine young man and they spoke very highly of him.

We had a visit never to be forgotten. We were up, dressed and out in our car a good long way down the mountain road toward home before sunup. After a run of 77 miles we took breakfast in Somerset and pulled into Louisville in time for lunch.

We have the promise of Sergeant York to be with us at the Wilmore camp meeting, July 20-30. Be sure to come and camp and hear this wonderfully interesting man who is now fighting out the greatest battle of his life for sobriety and the salvation of the people.

Six of the towns through which we passed are places in which I have held revival meetings. Many memories came up before me, and the blessed hope that in the by and by I can meet again with those I knew and loved in these places where we labored together for the salvation of our fellow beings.—The Pentecostal Herald.

## SOME COMMON BELIEFS THAT ARE FALSE

By Prof. John Harvey Furbay, Ph.D.

Many people are afraid to touch a toad. They think that by some black magic it will cause warts to grow on their hands. I have handled many toads of various sizes and color, and I have never yet found any warts on my hands. On the other hand, I have friends who have never touched toads, but nevertheless have warts. Did you ever examine a toad? He has no warts. His skin is rough and wrinkled, but not covered with warts. He is cold, and many dislike to touch him because of this. Toads are absolutely harmless—just as frogs are—and they are valuable friends of the gardener, because of the great number of insects which they devour. In some countries, toads are bought and placed in the gardens because they are so valuable there. One should never harm a toad—neither should he fear one.

Another common belief is that dragon flies are "snake feeders." They are seen flying low over little streams of water where people imagine snakes could be found, and thus the story started that they fed the snakes. However, no one ever saw them feeding snakes. They are also called "devil's darning needles," and are feared by children. What an unfair title for such a useful insect which innocently skims over the water, catching mosquitoes and flies. He may be held in your hand without harm, and





1933 GRADUATING CLASS OF THE METHODIST ORPHANAGE, RALEIGH, N. C.

fed flies. If you look in his mouth, you find no darning-needle or thread, and decide that he has no way of "sewing up children's mouths," as many people have believed.

When I was a small boy, I often heard people speak about earthworms that had "rained down" during a storm. They were seen crawling about on sidewalks and stones after a rain, and it was natural to suppose that they had come down with the rain. However, no one ever testified to actually having seen an earthworm come down in this way. They did not really rain down; they crawled out of their burrows because there was too much water there, and they crawled up onto the stones which were higher.

Earthworms, if cut into two pieces, are believed to live as two separate animals. However, if you ever tried this experiment and observed the results, you found that the head developed a new tail, and continued to live, but that the several tailpieces usually died. Earthworms may be cut into pieces and sewed together, however—often producing unusual sights.

Porcupines are believed to be able to throw their sharp quills at their enemies. Stories are told about these "deadly arrows" being hurled at innocent victims. Yet we know that this is impossible. A porcupine cannot throw his quills any more than a chicken can throw its feathers. If the porcupine is attacked, he may rush at his enemy with his quills standing out in all directions over his body, and if the enemy leaps upon him these quills may stick him badly, and pull out when the enemy tries to retreat. Thus a dog, after attacking its first porcupine, may come home howling, with several of these quills stuck into his hide—but the porcupine did not throw them.

Snakes are supposed to wait till sundown to die. This belief is held because snakes continue to squirm and wriggle from reflex action for some time after they have been killed. They may be killed instantly by crushing the

head, and they do not continue to live till sundown. This same belief is often held also regarding turtles.

Stories of the "hoop snake" have been abundant for a long time. The facts indicate, however, that there is no such animal in existence. Some people have even stated that they have been chased by them, but no reputable man of science has ever yet found any trace of such a snake.

Another belief regarding snakes is that they often swallow their young and spew them out after the danger has passed. This, too, is an erroneous idea. Some reports have been made of young snakes running into the mouth of the mother in times of danger, but this is quite different from their being swallowed.

Most people think the bat is blind, and we have a common phrase, "as blind as a bat." Perhaps this belief has arisen because the bat flies about only at night. Nevertheless, bats have eyes which are especially built for seeing in the dark. In the daylight their eyesight is poor, however.

People also say that bats like to entangle themselves in human hair. Because of this, one always hears some one saying, "Cover up your head," when a bat is seen flying about. There is no reason for such a belief, for bats are very careful not to become entangled in any sort of material. They often fly quite low over people's heads, but I have never heard of their becoming entangled in any one's hair. They are perfectly harmless, and are very valuable animals.

These are only a few of the countless beliefs, widely held, though without factual basis. They are passed on from one generation to the next by persons who have never seen proof of them, but believe that other people have. These people usually say, "I never saw it happen, but I have heard other people say it is true." These stories usually have small beginnings, but grow rapidly each time they are repeated.—The New Outlook.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### COKESBURY, JUNE 25-30

Cokesbury training schools will be conducted at five points in the North Carolina conference during the week of June 25-30. The places and courses are as follows:

Princeton—Educational Work of the Small Church.

Middleburg—Life of Christ.

Leasburg—Teaching in the Church School.

Cedar Grove—Teaching in the Church School.

Oxford Circuit (Shady Grove)—Educational Work of the Small Church.

Teaching in these schools will be the following well qualified instructors: J. D. Lee, Jr., H. M. Russell, R. E. Walston, W. E. Cook, and R. H. Taylor.

### SCHOOLS FOR JULY 2-7

The second week of our summer series of Cokesbury training schools, July 2-7, will be consumed with the following schools:

Newport—Educational Work of the Small Church.

Carrboro—Teaching in the Church School.

Yanceyville Ct. (Bethel)—Teaching in the Church School.

Walnut Grove—Educational Work of the Small Church.

Grimesland—Teaching in the Church School.

### TYPICAL SCHOOL SCHEDULE

Ten 45-minute periods constitute the time allotted to a Cokesbury training school, as follows:

Sunday: 8:00 to 8:45, worship and announcements; 8:45 to 9:30, first class period.

Monday: 8:00 to 8:45, second class period; 8:45 to 9:00, worship and recreation; 9:00 to 9:45, third class period.

Tuesday: Same schedule as Monday.

Wednesday: Same schedule as Monday.

Thursday: Same schedule as Monday.

Friday: 8:00 to 8:45, tenth class period; 8:45 to 9:30, commencement.

Certificates of credit of the general board of Christian education are awarded to persons who have passed their sixteenth birthday and who attend regularly and do the reading and written work assigned by the instructor. No examination is given. The purpose of these schools is to revive interest in the work of the church and to train workers for more effective and joyous service in it. Let all persons in position to do so lend active and hearty support to these schools.

### VACATION SCHOOL REPORTS

Already we are beginning to receive encouraging reports concerning vacation

schools. For example, Rev. B. B. Slaughter reports a most successful school at Lumberton in which 64 children were enrolled. Rev. I. J. Strawbridge tells of a very successful school at Grimesland in which 30 children were enrolled; and Rev. A. S. Parker reports a large school at Central, Raleigh. Rev. M. W. Lawrence tells us of three or four vacation schools on the Chadbourne charge. The official reports from most of these schools have not yet come in. When they are received we shall be able to give more detailed report of them.

Which reminds us to urge all churches conducting vacation schools to send in to us, as promptly as possible, the official report. We are prepared to furnish report blanks free upon request.

### ON TO JUNALUSKA

The North Carolina conference will be represented in the leadership schools and in the young people's conference at Lake Junaluska this summer. We know of a number of persons who are planning to attend, and there are doubtless many others who expect to go about whose plans we have not heard. Our concern is that scores should take advantage of the unsurpassed opportunities offered there. The dates are:

August 3-15, Young People's Leadership Conference.

August 3-15, Leadership School, first term.

August 16-30, Leadership School second term.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.

Treasurer: John O. Evans, Raleigh, N. C.

### ON TO LOUISBURG

Young People's Assembly, July 3-7 (for those 16-20).

Christian Adventure Assembly, July 7-11 (for those 12-15).

### THINGS TO DO

Here are some of the things you should do if you are planning to attend the young people's assembly at Louisburg College, July 3-7:

1. Send in your registration fee of \$1 at once to Mary Cooper Hooker, Kingston, N. C. Be sure to give Miss Hooker your name, address, and the name of your church.

2. Plan to arrive at Louisburg College not later than 5 p. m. Monday, July 3.

3. Bring with you all necessary bed linens and towels.

4. If your mission pledge has not been sent in to John O. Evans, Raleigh, be sure to bring it in full to Louisburg. If no pledge was made by your young people's division, bring a voluntary offering for missions from your young people.

5. Talk with your department or division before you leave home about the pledge for missions for next year. Come prepared to make a generous pledge for our young people's mission special for the new year. These pledges will be made on Thursday, July 6, and we are counting on every church represented at Louisburg to be prepared to make its pledge at that time.

### WHAT ABOUT INTERMEDIATES?

A most interesting program has been planned for the Christian adventure assembly at Louisburg College July 7-11, the opening feature of which will be the get-together party on Friday night, July 7. Beginning Saturday morning, there will be two classes each morning. The courses offered this year are as follows:

Helping Our Neighbors, Rev. R. W. Bradshaw.

Materials of Worship, Miss Reba Cousins.

Jesus and His Relations with Other People, Mrs. Herman Baum.

Our Indian Neighbors, Rev. J. H. Lanning.

What It Means to be a Church Member, Miss Reba Cousins.

How Can I Know I Am a Christian? Mrs. Herman Baum.

Working for World Peace, Rev. R. W. Bradshaw.

Jesus' Teaching on Kingdom of God, Rev. J. H. Lanning.

The afternoons will be devoted to recreation and each evening there will be special activities for the group as a whole. On Saturday evening there will be a program of games and songs. On Sunday evening a pageant will be presented under the direction of Miss Reba Cousins, and on Monday evening there will be given a special moving picture describing young people's work in various mission fields of our church. The assembly will close Tuesday at noon with a closing consecration service conducted by Rev. R. E. Brown, dean of the assembly.

The total cost of this assembly is \$6, \$1 of which is for registration fee and should be sent in at once to Mrs. Earl W. Brian, Durham. Be sure to register early!

### DUKE'S CHAPEL CLASS

Approximately 30 young people and workers with young people attended the leadership training class held at Duke's Chapel four nights last week. Mrs. Brian appreciated the privilege of meeting with the fine workers and leading them in their discussion of the work of the young people's division and their duties and responsibilities as officers and members of this division. With such interest ad response as were manifest last week on the part of the pastor, the adult counselor, the teachers, and the young people themselves, one feels sure that the Duke's Chapel division will grow in effectiveness and will render a lasting service to the church and community of which it is a part.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### SUNDAY SCHOOL DAY OFFERINGS,

MAY 8 TO JUNE 14, 1933

#### Asheville District

Haywood Street .....	\$ 23.63
Hendersonville .....	14.71
Saluda .....	3.75

Total .....	42.09
Previously reported .....	32.91

District total .....	75.00
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#### Charlotte District

First Church .....	82.33
Chadwick .....	10.00
Spencer Memorial .....	8.50
Waxhaw .....	6.00
Pineville .....	5.50
Homestead .....	5.00

Total .....	117.33
Previously reported .....	7.50

District total .....	124.83
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#### Gastonia District

Cramerton .....	11.40
St. Paul .....	2.60
Dallas .....	2.75
Goodsonville .....	2.50
Mt. Pleasant .....	1.01
Sharon .....	1.00

Total .....	21.26
Previously reported .....	1.62

District total .....	22.88
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#### Greensboro District

West Market Street .....	15.50
Centenary .....	10.00
Gibsonville .....	8.17
Carraway Memorial .....	8.00
Main Street .....	4.33
Bethel .....	2.75
Lowe's .....	2.70

Total .....	51.45
Previously reported .....	1.40

District total .....	52.85
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#### Marion District

Rutherfordton .....	5.00
North Morganton .....	3.07
Bethel, Morganton .....	3.00
Dysartville .....	2.00

Total .....	13.07
Previously reported .....	29.95

Total .....	43.02
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#### Mt. Airy District

Hopewell .....	3.42
Zion .....	2.48

Total .....	5.90
Previously reported .....	1.00

District total .....	6.90
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#### Salisbury District

Harmony .....	6.75
Badin .....	6.00
Bethpage .....	3.30
Bethel, New London .....	3.00
Richfield .....	1.05
Total .....	20.10

Previously reported .....	33.67
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District total .....	53.77
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#### Statesville District

Broad Street, Statesville .....	15.00
Olin .....	5.50
Catawba .....	5.00
Vanderburg .....	4.00
Hopewell .....	3.39
Fairview .....	3.35
Unity .....	3.00
Littlejohn .....	2.00

Total .....	41.24
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Previously reported .....	11.77
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District total .....	53.01
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#### Waynesville District

Andrews .....	6.30
Franklin .....	3.75
Harmony Grove .....	2.50

Total .....	12.55
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Previously reported .....	.81
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District total .....	13.36
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#### Winston-Salem District

Centenary .....	200.00
Cooleemee .....	9.75
Farmington .....	3.49
Smith Grove .....	1.25

Total .....	314.49
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Previously reported .....	73.25
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District total .....	287.74
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District totals .....	539.48
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Previously reported .....	193.88
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Grandtotal for year .....	733.36
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### Children's Division

#### THREE DIMENSION PROGRESS IN VACATION SCHOOL ACTIVITIES

At this time when public education is being hampered in North Carolina because of serious shrinkage in its program, we are doubly glad to note that our church is moving forward with a program of Christian education for its children that far surpasses any attempt made heretofore.

This marked progress is developing through the expansion of the church school program during the vacation period. While our vacation school work has been steadily increasing in its reach and its effectiveness each year, this year shows unparalleled progress in three dimensions, namely, (1) number of schools, (2) age range inclusive, (3) length of term.

#### Number of Schools

Compared with our records at this time last year we find an amazing increase in the number of charges now planning to hold vacation schools for this season. More than 100 requests have already come to us for guidance in the preliminary plans for these schools. Many other vacation schools to be held late in the summer have not yet been definitely set up.

### Extending the Age Range

Heretofore the majority of churches have provided only for the children under 12 years of age in the vacation school. This season's program is extending the age range to include the early teen-age group in most of the schools, and even beyond that in one. A letter from Mrs. F. H. Cunningham, Main Street, Gastonia, says, "We have eight groups in our vacation school from the beginner age through the high school age."

### Longer School Term

There is a tendency toward a longer vacation school session in the churches. Practically all the schools are running from two to four weeks in each church. Again we quote from Mrs. Cunningham's letter: "Our vacation school began yesterday and we are scheduled to run for one solid month. We are delighted with the way it has started. We are having a month's real work on account of having just eight months' public school, and we are calling it a period of spiritual strengthening, which it really is."

Circuit charges that have heretofore held a vacation school of one week are in most instances providing a term of two weeks.

### Hot Springs Circuit Has 8 Weeks V.C.S.

A card received June 13 from Rev. Chas. W. Clay says: "We have planned four vacation church schools on the Hot Springs circuit as follows: June 26-July 7, Hot Springs; July 10-21, Balding's Chapel; July 24-August 4, Antioch, morning schedule; July 24-August 4, Paint Rock, afternoon schedule. Hope you can come by while some of these are in session."

Mr. Clay has been working out his plans for these schools for months. We rejoice in anticipation of the happy, helpful experience he will give the children of his charge during these eight weeks of spiritual strengthening.

### Bessemer has Unique V. C. S.

Bessemer charge, Greensboro, is holding its vacation school one day a week over a period of eight to ten weeks instead of the usual ten consecutive days. Rev. and Mrs. C. P. Bowles, the active leaders in this experiment, found their teachers could not give their time in any other way, so they are extending each Sunday's interest and activity over an extra two hour session during the week. Regular teachers are in charge of their groups.

### CRAMERTON JUNIORS REJOICE

Mrs. G. G. Adams of the parsonage in Cramerton, writes to inquire concerning the best song books for junior boys and girls. They have been borrowing the church hymnal from the auditorium each Sunday, but now that the Wesley Bible class of young mothers has given them song books of their very own, suited to their present experiences, the juniors find a new meaning in the familiar words, "Rejoice, give thanks and sing!"

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### OUR POST CARD FACTS

What of the fellowship luncheons? Surely the auxiliaries have been observing them, though no reports have come in.

\* \* \*

The Mary Hambrick auxiliary had 30 women at the Durham district meeting at Trinity church recently.

\* \* \*

Mrs. E. S. Dameron, for many years treasurer of Front Street (Burlington) auxiliary, was presented with a life membership certificate and pin at the Durham district meeting. Her mother, Mrs. J. W. Lasley, is a charter member of the same auxiliary and has held practically every office of the organized group.

\* \* \*

Miss Vara Herring has done some further figuring since the annual meeting and found that First church, Elizabeth City, also made the standard in efficiency in Christian social relations. Mrs. J. G. Fearing is the superintendent who, with her committee, conducted a Bible class during the summer school of the State Normal School for Negroes with an average attendance of 200 at each class session.

\* \* \*

Next week we expect to feature the children's work of our conference.

### WILMINGTON DISTRICT CONFERENCE HELD AT MAYSVILLE

The Woman's Missionary conference of the M. E. church held their annual session at Maysville June 1. Devotionals of the morning session were conducted by the Rev. N. M. Wright, pastor of the church.

Mrs. N. M. Wright extended gracious words of greetings and Mrs. H. L. Lyon of Whiteville responded.

Mrs. E. R. Clarke, retiring district secretary, gave her farewell message and introduced Mrs. Floyd Johnson of Whiteville as the new secretary. Each made a plea for co-operation and support of the work.

The conference was most fortunate in having Miss Alice Green, missionary to China, who spoke to them on her work in that field. She gave the history of Stephenson Memorial Hospital, the week of prayer foreign special.

Mrs. F. B. McKinne, conference treasurer, spoke briefly on her phase of the work.

The noon day devotionals were conducted by Mrs. A. M. Gates, conference president. She spoke on "Our Challenges."

Afternoon session opened with "problem hour," which was conducted by Mrs. W. C. Chadwick. This proved helpful.

Study certificates were awarded and

reports of zone and auxiliaries were heard.

The juniors of Maysville sang "The World's Friends for Jesus." Children's work was given by Mrs. L. Baggett of Whiteville, district director.

Mrs. Johnson, district secretary, outlined the goals for 1933, after which conference stood adjourned.

Delicious plate lunch was served by the ladies of Maysville.

### RETREAT IN THE NORTH CAROLINA MOUNTAINS

A retreat this year will be held at Brevard Institute, Brevard, N. C. The date is July 14-16. The invitation is general and limited to 100. Price of entertainment at Brevard will be three dollars per person if as many as 50 attend. If less than 50 attend, 50 cents a day will be added. Each guest is asked to bring sheets for single beds, other lines furnished. There will be a registration fee of one dollar. The reservation and registration fee should be sent as soon as possible to Miss Daisy Davies, 1056 Spring Street, N. W., Atlanta, Ga.

Let this announcement of the retreat be a call to prayer. These are days when the spiritual note, the note of life in Christ should be sounded everywhere with special clearness and charm; where men and women everywhere should be helped to see the meaning of God in their lives and the power of God for their lives.

For all who are privileged to attend the retreat "may there be a new and complete commitment to Jesus Christ, the Redeemer, a new and clear trust in and use on the gospel of the salvation of life and in Jesus Christ our Saviour."

Brevard is a beautiful spot, an ideal place for a vacation. Fill your car and come. Watch June's bulletin for further announcement concerning program and leaders. Mrs. Sette A. Craig.

### ZONE MEETING AT ROCKY MOUNT

The missionary societies of Nash county held their semi-annual meeting with Marvin church at North Rocky Mount May 12. Mrs. J. T. Holmes, zone leader, presided. The meeting opened with a period of meditation and prayer for the missionaries in Korea. Mrs. Pulley gave the welcome, to which Mrs. Ernest Beal responded.

Following the singing of a hymn, the morning devotional was led by Rev. W. N. Vaughan, pastor at Marvin church.

Mrs. B. C. Thompson, secretary of the Rocky Mount district, outlined the working program of the missionary societies for the year. She urged the auxiliaries to study and find out what they

were expected to do and keep steadily at work.

Mrs. F. B. Dozier of the First church, Rocky Mount, in her talk on the "World Outlook," stated that one could not invest a dollar that would bring as great returns as the "World Outlook."

Mrs. J. H. Lamb of Rocky Mount conducted an inspiring noon day devotional. Rev. L. B. Jones, presiding elder of the Rocky Mount district, closed the morning session with prayer.

The afternoon session opened with the singing of a hymn and the reading of the second Psalm responsively, followed with prayer led by Mrs. C. W. Ivey of Rocky Mount.

Mrs. L. N. Stephenson gave an interesting report of the annual meeting. Mrs. Leila Baker delighted the audience with a solo, after which Miss Anna Michner told about the children's workers' part in the annual conference—how the leaders should seize every opportunity to learn.

Mrs. B. C. Thompson told of the work accomplished in Rocky Mount district last year. Seven auxiliaries were on the honor roll last year, but she wants 20 in the district this year. She asked those present to take with them Matthew, 10th chapter and 32d verse.

The meeting closed with prayer led by Rev. W. N. Vaughan.

### HERTFORD-BERTIE ZONE MEETING

The annual meeting of the Hertford-Bertie zone was held in the Aulander Methodist church on May 12, with Mrs. W. B. Pollard presiding.

The morning devotional was led by Rev. F. E. Dixon of Aulander, and a most cordial welcome was extended by Mrs. Cooke, which was responded to by Mrs. J. W. Greene of Ahoskie.

After the roll call and reports from the auxiliaries a splendid program was rendered, featuring addresses by Mrs. McKinne, conference secretary, and Miss Alice Greene, returned missionary from China. Lovely solos were sung by Miss Taylor of Aulander and Rev. Mr. Hurley of Murfreesboro.

Committees were then appointed and the morning session was dismissed with a prayer by Mrs. S. J. Boyette of Ahoskie.

Lunch was served on the church lawn and a most delightful social hour was enjoyed.

The afternoon devotional was conducted by Mrs. Leigh Sheep of Elizabeth City. Then a beautiful and instructive pageant was presented by the young people of Ahoskie Methodist church under the direction of Mesdames Alvah Early and Lowell Powell. Mrs. H. B. Baum, district secretary, then spoke in a most appealing and convincing way of her aim for the Elizabeth City district; an expression of appreciation was tendered Mrs. H. B. Pollard, who has so faithfully and capably served as zone president for the last four years.

After reports from the committees the meeting was dismissed with prayer by Rev. Mr. Taylor of Aulander.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

### MT. AIRY DISTRICT HAS ANOTHER NEW ORGANIZATION

Our congratulations to Mrs. J. L. Woltz of the Mt. Airy district and her co-workers for the splendid organization work they are doing. They have recently added another society to the list of active organizations already at work on the district. The latest addition is at Roaring River on the Wilkesboro charge. The officers are: President, Mrs. W. W. Harris; vice president, Miss Ethel Hoots; secretary, Mrs. J. B. Church; treasurer, Mrs. J. L. Parks.

### COMBINATION TEA AND TREASURE HUNT

The women of Main Street Methodist church at Gastonia entertained at a combination tea and treasure hunt Monday afternoon, June 5, at the parsonage, bringing at that time offerings of old gold and silver to be used in furthering the missionary work. The parsonage was most attractively decorated in mixed garden flowers. The guests were welcomed by Mrs. John R. Rankin and presented to the receiving line which was composed of Mrs. J. B. Craven, pastor's wife, Mrs. Guy Killian, president of the Woman's Missionary Society, Mrs. J. H. Separk, general chairman of the circles, and the chairmen of the several circles. Mrs. McG. Anders and Mrs. E. D. Atkins invited the guests into the dining room, where Mrs. A. G. Myers, Mrs. Grady Rankin and Mrs. J. L. Gray served as hostesses, and were assisted in serving delicious fruit punch, sandwiches and wafers by Mrs. Carl Russell, Mrs. J. M. Sloan, Jr., Mrs. O. F. Mason, Jr., Mrs. John O. Durham and Mrs. Harold Sims. Others assisting in entertaining the guests were Mrs. F. P. Rockett, Mrs. S. G. Roach and Mrs. A. E. Holton. The register in the music room was presided over by Mrs. J. K. Dixon and Mrs. James W. Atkins received the offerings. Goodbyes were said to Mrs. J. Flay Dessa and Mrs. B. T. Morris. Quite a number called during the afternoon and a generous offering was received, and several new members were enrolled.

### GASTONIA DISTRICT MEETING

The beautiful new church at Goodsonville was the meeting place of the woman's missionary societies of the Gastonia district on June 2 for their annual district meeting. The attendance was most gratifying, the church being comfortably filled with representatives from the district societies, ministers and visitors from other parts of the conference.

Mrs. Joe Nixon, secretary, was in charge of the day's program, which proved of exceptional interest, not a dull moment during the entire day. The morning devotional was in charge of

Rev. C. E. Williams of the Goodsonville church, who brought a most inspiring and heartening message. Words of welcome to the visitors were spoken by Mrs. J. L. Clippard with response by Mrs. Harry Falls of King's Mountain, and Mrs. Turley of Lincolnton was elected secretary. The message of the district secretary, Mrs. Nixon, was heard with intense interest and showed that the district work had gone on in a most gratifying manner during the past year. She brought out the fact that her district was the only district in the conference furnishing a room at the Bethlehem House, the district having contributed the dining room furniture.

Eight honor ribbons had been won, Bessemer City, Concord church, Gastonia (Main Street), Smyre, Lincolnton, Lowell, Mt. Holly and Shelby being the winners. Mr. Holly was the winner of mission study ribbon and certificate.

The report of the annual meeting at Waynesville was brought by Mrs. Plato Miller in a most interesting manner, and the Council message was given by Mrs. W. R. Harris, conference secretary, who was a visitor at the meeting. Mrs. A. J. Owen, former district secretary, who had returned from Florida in time for the meeting, was presented and congratulated Mrs. Nixon and her co-workers on the record they are making and expressed her joy at the growth of the Goodsonville society, which she had organized several years ago under a tent where the new church now stands. The reports of supply, mission and Bible study and publicity departments were brought by representatives from Kadesh, Mt. Holly and Shelby. Christian social relations had a prominent part on the program and this interesting and important work was presented by Mrs. Onilee R. Brown, conference superintendent, who showed the progress the conference was making, and Mrs. J. V. Birmingham, who told of the activities of the Gastonia district along these lines of work. The worship period at the noon hour was conducted by Rev. J. B. Craven of Gastonia.

Following the lunch, which was served under the trees at the back of the church, the afternoon session opened with a song, after which the children's society reports were given. Mrs. George A. Hoyle of Shelby, conference superintendent of children's work, in her usual interesting manner presented the work of her department, and was followed by Mrs. Owen, who made an appeal for the "treasure hunt." The service of remembrance, honoring those who have passed away during the year was led by Mrs. Nixon, who asked the secretary to call the roll, and tributes were given to those who had answered the call, "Come up higher." Mrs. J. R. Gamble of Lin-

colnton sang an appropriate solo. Mrs. B. T. Morris of Gastonia was elected district chairman of spiritual life group, and Polkville was chosen as the next place of meeting in 1934. An inspirational talk on "The Value of Prayer in the Missionary Work" by Mrs. W. R. Harris closed the meeting.

### REPORT OF COMMITTEE ON EDUCATION AND PROMOTION

1. Remembering that "more things are wrought by prayer than the world dreams of," and realizing the great need in this crucial hour of our missionary work for a closer and more vital touch with our great Leader, we would urge the formation of spiritual life groups in every auxiliary through which we may attain greater spiritual growth and an increased missionary spirit.

2. That we emphasize efforts for an increase in organizations and membership, making our goal for 1933 50 new members and 1500 members.

3. That we continue the systematic cultivation of the young women of our churches for membership in the missionary society, forming each year new circles of those who become eligible for membership.

4. That the enlistment effort for the second quarter take the form of a fellowship luncheon, given by the local woman's missionary society for the women of the church, suggestive programs for the occasion to be secured from Literature Headquarters, Nashville, Tenn.

5. With a keen realization of the necessity for training our children for Christian service, we urge the presidents of our adult auxiliaries to give special attention to the children's work, choosing for that department the finest leadership possible, and making a study of their plans and programs, giving them loyal and enthusiastic support.

6. That the district secretaries and local auxiliary leaders keep life memberships constantly before the societies and urge the placing of names on the memorial roll.

7. That we renew our interest in the Bethlehem House at Winston-Salem and urge our auxiliaries to have a share, through the supply department, in the splendid work by continued contributions to the furnishings and maintenance.

8. We would ask that the greatest care be exercised in the selection of superintendents of publicity and World Outlook, and that wide-awake, alert women, adapted to salesmanship, be appointed in every auxiliary as a committee to secure subscriptions for our missionary periodicals and the North Carolina Christian Advocate.

9. As an incentive inspiring us to a larger and more far-reaching service, we urge that we adopt as our conference motto that suggested by our president in her annual message: "The impossible must be undertaken, if we would win the world for Christ."

Mrs. W. R. Harris, Chm.  
Miss Amy B. Hackney, Sec.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### SAFEGUARDING HEALTH

These are health emphasis days at the Children's Home. Every effort is being put forth towards giving our children a physical chance at life. Their souls are in their bodies and we would not neglect either. During the past two weeks 40 of our children have been carefully examined by Dr. Paul Yoder, an eminent tuberculosis specialist who superintends the work of the Forsyth County Tuberculosis Sanatorium. All our children who are under weight and whose family history shows that they are susceptible to tuberculosis are examined every six months. Two of our promising youngsters must take sanatorium treatment.

### GOOLSBY-SOUTHERN

The first wedding ever solemnized within the Methodist Children's Home "family" was the climax Tuesday afternoon, June 15, of a happy romance when at 7:15 o'clock Miss Margaret Edith Goolsby, a member of the Children's Home group of girls, was married to Willard Ziglar Southern, a young Winston-Salem business man, in a pretty ceremony on the Children's Home grounds. Dr. C. C. Weaver, the bride's pastor, was in charge of the ceremony.

Throughout the wedding was a most beautiful event. It was solemnized near the Julia Higgins building, one of the most beautiful spots on the Home campus, and the vows were spoken just as the sun was dropping out of sight in the western sky.

Miss Mary Elizabeth Southern, sister of the bridegroom, sang "I Love You Truly," accompanied by Miss Mary Bell, director of music at the Home. Richard Goolsby, brother of the bride and also a member of the Children's Home family, gave the bride away.

The bridegroom's best man was Harry Daurenheim, and the bridesmaids were eight girls from the Home: Misses Ruby Woodward, Charlsie Heritage, Helen Campbell, Gladys Richardson, Marjorie Grant, Helen Martin, Louise Jones and Jessie Hartman. The wedding was attended by the Children's Home personnel and the boys and girls of the Home, together with a number of friends of the bride and bridegroom from the city.

Mrs. Southern is a graduate of the Children's Home school and the high school. Mr. Southern is the son of Mrs. Nealie I. Southern of Winston-Salem. He is connected with the E. L. Ziglar Wholesale Company. Following a brief wedding trip through the Valley of Virginia and the east Mr. and Mrs. South-

ern will be at home at 1517 West First Street, Winston-Salem.—Winston-Salem Journal.

### CENTRAL. MOORESVILLE

Our church group had a fine time with our friends at Central, Mooresville, yesterday at the 11 o'clock hour. We had hardly arrived at the church before Rev. N. C. Williams was directing us to drive by the parsonage and to use it preparing for the morning service. Mrs. Williams saw to it that every convenience was provided for our group of 18 children, and soon they were before a congregation that overran the main auditorium of the church and into the adjoining annex. At the conclusion of the program Brothers Williams, Roy Troutman and Mort McKnight supervised the taking of an offering to cover the ten per cent apportionment, and then our chil-



Three happy little girls. They have friends

dren were distributed into the good hospitable homes of the congregation. Needless to say they enjoyed this very much. Everybody seems to be happy at Mooresville and everything seems to be in good shape.

### SHINN AND COMPANY

The fullest house full of folks I have seen in a long time was observed at Pisgah, on the Lincoln circuit, yesterday afternoon at three o'clock when our church group appeared for rendering their program. It was the annual home coming event for the Lincoln circuit. Representatives from the various churches had gathered in large numbers to enjoy the spiritual and temporal feasts of the day. At the conclusion of our program and the conclusion of the day's service Rev. W. B. Shinn, pastor, arose and briefly announced to the congregation that an offering would be taken, which he confidently expected to be as much as the church's ten per cent apportionment. When this offering was counted the amount had not only been raised, but there was a surplus. Of course

Shinn and Company had been arranging for this enterprise before the announcement of the pastor. It is a pleasure to note that Brother Shinn's health has been restored and that he is again happy in the work of an itinerant preacher.

### CAN YOU CAN?

We are wondering if there are not a number of our fine women friends in the Western North Carolina conference who would like to can fruit for the Children's Home during the summer months. We have over a thousand empty fruit jars which we would like to place with groups of fine women willing to do this good service as a labor of love. We will be glad to place the glass jars, with tops and rubbers, in lots of 50 or more, wherever there is a willingness to fill them with fruit. Already the good women at Sedge Garden, near Winston-Salem, as is their annual custom, have called for 100 jars. Let others do likewise.

### THREE LITTLE GIRLS

The picture this week is not of three old maids of ease, but of three little girls of pleasure. Reading from left to right they are Violet, Elizabeth and Mildred Mullis, little girls who came to the Children's Home from Mecklenburg county about a year ago. Violet is claimed and clothed by the Mary and Martha class of Ramseur, Miss Lucy Wylie doing the corresponding. Elizabeth is sponsored by Circle No. 6 of the Belle Bennett Missionary Society of West Asheville, Mrs. C. M. Cook heading up this good work. Mildred claims as her "ladies" the young women's class of Wilkesboro, Mrs. W. B. Somers sponsoring this good work. It is no wonder that the Mullis girls are happy.

Added to the 30 listed last week, the following busy women, matrons of the parsonage, have agreed to head up the Octagon coupon campaign in their husband's charge. Kindly note them and join the band of willing workers:

Mrs. E. C. Price, Elk Park Ct.  
Mrs. B. M. Crosby, Weaverville Sta.  
Mrs. H. C. Freeman, Clyde Ct.  
Mrs. E. H. Nease, Chadwick, Charlotte.  
Mrs. P. T. Dixon, Gilkey Ct.  
Mrs. L. B. Abernethy, Elkin.  
Mrs. W. H. Benfield, Laurel Springs Ct.  
Mrs. Moir Lancaster for Mrs. G. A. Stamper, Burkhead, Winston-Salem.  
Mrs. John Cline, Thomasville Ct.  
Mrs. J. N. Wise, New London Ct.  
Mrs. J. F. Moser, Coburn Memorial, Salisbury.

Mrs. J. Max Brandon, Ball's Creek Ct.  
Mrs. Edwin O. Cole, Pineville Ct.  
Mrs. G. N. Dulin, Franklin Ct.  
Mrs. O. L. Brown, Ogburn Memorial Ct.

Mrs. M. F. Moores, Ardmore, Winston-Salem.  
Mrs. T. A. Groce, Actor Ct.  
Mrs. H. L. Powell, Mt. Pleasant Ct.  
Mrs. E. E. Williamson, Madison.  
Mrs. T. A. Plyler, Olin Ct.  
Mrs. Lee P. Barnett, Liberty Ct.  
Mrs. C. M. Short, Charlotte.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Ten happy boys and girls from the Methodist Orphanage boarded the Seaboard train last Friday morning for New York City and from there to the Catskill mountains, where they will enjoy camp life till the last of August. Mr. Edwin Gould of New York City invited these young people to spend the summer in one of his camps. All the expenses connected with transportation and camping will be paid by Mr. Gould. It was my pleasure to visit several of Mr. Gould's camps last summer in company with Mr. Gould, and while I was Mr. Gould's guest he invited ten of our children to spend this summer in one of his camps. Mr. Gould is one of the most interesting men that I have ever met. He is giving his large fortune for the benefit of orphan children. The thing that impresses me most about his wonderful life is that he gives himself as well as his money to the thousands of fatherless children that come within the range of his benefactions.

\* \* \* \*

I don't know when I have spent a more delightful hour than I did the second Sunday afternoon in June with Bro. J. L. Borden, who is one of our most devoted trustees. For the last three or four years he has been a semi-invalid, and during the summer lives in his cottage on the water-front of Morehead City. He has to be carried in his rolling chair wherever he goes, and remains in bed most of the time. He is one of the best sports I have ever seen. I have visited him on several occasions and I have never heard one word of complaint fall from his lips. He is bright and cheerful and interested in business and church affairs and keeps abreast of the times. He is immensely interested in the welfare of our home, and particularly the higher education of our boys and girls after they finish their course with us. He has established the J. L. Borden loan fund, which amounts to six thousand dollars. It is difficult to overestimate the good that this fund has accomplished and will accomplish in the years that lie ahead. His honored father, just a few months before passing away, gave the Methodist Orphanage \$25,000 as a permanent endowment fund. During his long life he gave liberally on many other occasions. The North Carolina conference and the boys and girls of our home appreciate the benefactions

of Mr. J. L. Borden and his father, the late Ed. Borden.

\* \* \* \*

Our commencement was held on Thursday, the 15th of this month. Many interested friends were present to hear the exercises. Certificates were presented to the boys and girls who were promoted to the high school for the coming school year. There was quite a long list of those who made the honor roll. Rev. A. S. Parker, pastor of Central Methodist church, presented the Bibles to the class that graduated from Raleigh high school two weeks before our commencement. Rev. W. H. Brown, former pastor of Jenkins Memorial church, led the devotional service. There were many readings and songs given by the children of the home. At 11 o'clock the board of trustees met in annual session and reviewed the work of the orphanage for the past year. The superintendent was happy to report that there was no indebtedness against the home for operating expenses. I may be pardoned for saying that I appreciate the words of commendation on the part of the board for administering the affairs of the orphanage in an economical and business-like way.

We lost two trustees, one by death, Dr. Albert Anderson, and the other by resignation, Mr. Frank R. Brown. Mr. Brown resigned because he expects to be out of the state in the near future, and therefore will not be able to actively serve the orphanage. The board nominated the following trustees to be confirmed by the annual conference: Judge Thomas H. Calvert, Dr. J. W. McGee, and Mr. D. L. Cozart.

When their nominations are confirmed by the annual conference, they will automatically become members of the orphanage executive committee. As the Hons. Josephus Daniels, J. Crawford Biggs, and Mr. Frank B. Brown could not serve on the executive committee, it was necessary to get at least three trustees near by who could meet with the executive committee on short notice. Those nominated by the board are prominent Methodists and loyal supporters of the Methodist Orphanage.

\* \* \* \*

The singing class visited Ann Street Methodist church, Beaufort, at the 11 o'clock hour on the second Sunday morning of this month, and was at Vanceboro for the evening hour. Beaufort is one of the oldest and best known towns in North Carolina and is a delightful summer resort. It was my happy privilege to serve Ann Street Methodist church two months just before being elected superintendent of the Methodist Orphanage. The Sunday after my election, I appealed to the Sunday school to make a monthly contribution toward the support of our home. For more than 18 years this splendid Sunday school has remembered us each month. There are very few Sunday schools in the North Carolina conference that have to their credit such a fine record. The church

auditorium and the Sunday school auditorium were filled with interesting hearers. Brother R. F. Munns, who is serving his fourth year, extended to the class a most cordial welcome to his church. I esteemed it a great privilege to address the congregation briefly in the interest of our work before the sacred concert was given. I was delighted to take dinner in the hospitable home of Mrs. C. P. Dye. For many years Brother Dye was one of the leading Methodist laymen of eastern Carolina. I missed his kindly presence in the home. I found Brother Munns in high favor with his people. He is a good preacher and pastor, and looks after all the interests of his congregation. The Ann Street church will be loath to give him up at the annual conference in November.

I reached Vanceboro a few minutes before the sacred concert was given in the school auditorium. Every seat and all available space in the large auditorium was taken by those eager to see and hear our young people. Ed Hill, who drives the car for the singing class, and who takes a prominent part in the sacred concert, came to the orphanage from near Vanceboro. The announcement that the singing class of the Methodist Orphanage would give a sacred concert in Vanceboro awakened a good bit of interest among the people of the community because one of their own boys was to take a leading part in it. I was happy to see so many come forward after the service was over to express to Ed their delight over the part he took in the service. He has a splendid tenor voice, and he is in great demand as a singer at all the civic clubs in Raleigh. On several occasions he has given programs over the Raleigh radio station. I was happy to see my good friends, Brother and Sister T. E. Davis. Brother Davis is in the midst of a successful pastorate on the Vanceboro charge. I was sorry that my stay with him was necessarily brief. I feel confident that the presence of the singing class in Beaufort and Vanceboro will stimulate still greater interest upon the part of the people of these communities in the work of the Methodist Orphanage.

### DOORS OF DARING

The mountains that inclose the vale  
 With walls of granite, steep and high,  
 Invite the fearless foot to scale  
 Their stairway toward the sky.

The restless, deep, dividing sea  
 That flows and foams from shore to shore,  
 Calls to its sunburned chivalry,  
 "Push out, set sail, explore!"

The bars of life at which we fret,  
 That seem to prison and control,  
 Are but the doors of daring, set  
 Ajar before the soul.

Say not, "Too poor," but freely give;  
 Sigh not, "Too weak," but boldly try;  
 You never can begin to live  
 Until you dare to die.

—Henry van Dyke.

## Sunday School Lesson

JUNE 25

By William G. Chanter.

### Giving Ourselves Unreservedly to Christ

Golden Text: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world."—Matt. 28:18-20.

All authority hath been given unto me

In handling this review lesson, the first thing to remember, it seems to me, is that it covers the final period of Jesus' earthly life, beginning with the withdrawal from Jewish territory and the Lord's preparation of his disciples for his death. Now, from the general survey of this period one question seems to me to emerge as the great problem that our study suggests. That is the question of how it was that the Master was able to see in his death the final answer to the massed forces of evil, the final victory. How was it that, instead of accepting death as the inevitable outcome of the malice and power of his enemies, he rather saw in his own last weapon, God's great last resort? Of course we can see now, looking back over the centuries, that it was exactly what he said it was; but how did he know?

No one else did, we must remember. To his disciples it seemed just one thing that could not and must not happen to him. So convinced was Peter of this that he even ventured to rebuke his Master for speaking of his death as certain and as a necessary part of his work. The immense power of the Messiah could never be wielded from a cross, of that they were certain, so that the disciples went on hoping for chief places in a kingdom that had little enough resemblance to the realm of which Jesus himself taught. Here, then, is an instance of the uniqueness of Jesus, an example of the way in which his entire view of life ran counter to the ideas which then and now rule in the minds of men. He believed that love ruled supreme always and everywhere, that even from a gallows, even from the lowest depths of shame, still it would reign. To think otherwise was treason to God.

But how did he know? How could he rise superior to the ideas that have so long possessed humanity? How could he remain immune to the seductions of wealth, the glamour of power, the fear of failure and pain and death? Do not they tell us that these are the things that rule and must rule mankind? But here is one Man who was not ruled by them. He chose a cross rather than a

throne, and the awful poverty of a dying felon rather than wealth, and the abject failure of the accursed tree rather than the success of a conqueror.

For remember that was a choice. He had no need thus to die. At least he could have perished sword in hand in the glorious moment of victory on some stricken field or the hardly less glorious hour of defeat in the cause of liberty. Or he might have made himself a second Alexander and ruled a world from Jerusalem as the Caesar ruled it from Rome. This was what his followers thought he ought to do, and certainly he could not have failed to see what was

It was not, we must notice, the knowledge of cold logic. We can see how a man like the Master could have worked out in his mind the logical results of all the courses open to him. We can see how he could have surveyed them and have seen that not by conquest and not by retirement could the world be won to the kingdom of God as he saw the kingdom. Yes, we can see that, if only the dread results of fidelity had not been so clear that it is hard to see how any mind could be severely logical in such a situation. How could he hold himself so magnificently above the solicitations of fear and self-love? How could he know with such a power of conviction that the hard way was right?

It means, we see, an amazing and altogether matchless insight into the real nature of life. All the world may live in the shadows, seeing the appearances of power as real, the mammon of unrighteousness as real wealth, the peace of ignoble safety as real peace, the passing triumphs of force as real victories. But this man lives in the full light of day and sees things as they are. He brushes aside the shadows and reigns with a power that only increases through the ages. The Carpenter of a Galilean village becomes the Master of mankind and is worshipped around a globe the extent of which he could not have known. For the amazing thing is that he seems in so many ways to have shared the limitations of his day—yet in the grand essentials rose infinitely far above them. But whence had he this amazing knowledge of reality?

It means an insight into the Being of God as Love, and hence to be trusted even to death. It means a trust that God could never fail and hence that to follow him meant only victory. It means a trust that God would never mark out for his children a pathway that they could not tread with the peace that passeth knowledge and the joy that the world could never take away. It meant more than that; for, to this man, God was a Father calling him to the great mission of bringing mankind with- in his kingdom. The faith of Jesus in God was inextricably entwined with his faith in his work. He saw himself as fulfilling the will of God through a death that was to be the effective means of bringing in the New Covenant between humanity and Deity. It is this sublime confidence that he had the confidence of God which is the central glory as it is the central problem of the life of Jesus. How could he have such a faith?

We have asked our question. We shall not find an answer. The Lord Jesus, as was said of a lesser person, does not abide our questions. He is free. Alone he stands in the divinely sustained power of the unique Son of God, not to be explained, but to be followed and so appreciated in the wonder of an ever widening experience.—Zion's Herald.

One of the hardest things at all is to be religious without actually having religion.—The Publisher.

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AGAINST OLD AGE

in the minds of the eager Galileans who crowded about him. Surely his attempt to win the people by the ministry of spiritual teaching and kindly service had failed—that he know. Why not, then, admit its failure and take the approved method of the long line of those whom the Gentiles (as he himself once said) called Benefactors?

Even had he not taken the way of the conqueror, surely he had the right to retire to the peaceful solitude of some village, there to ply his craft as a carpenter and there to live out his days. He had given his best and he had failed. What more could be required of him? But he knew that he could not fail and that to admit failure either by taking the sword or by retiring into the safety and peace of obscurity was treason to himself and to the God who had trusted him and commissioned him. But how did he know?



## PAUL PRAYED THREE TIMES

Paul prayed three times (2 Cor. 12: 7-9): "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He besought the Lord only three times, and then accepted God's promise of sufficient grace to endure Satan's buffetting thorn. My own experience is that you can always depend on our Lord to undo and outdo the devil. After trying out God's promised grace, Paul said, "Most gladly (got in a real glee club spirit) will I rather glory in the thing which I had asked God to take away." Paul found that God had used Satan's messenger to fetch him five bundles of blessings. Verse 10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." I am become a fool in glorying. Notice, all these are in the plural number, yet Paul is saying I take pleasure in bearing:

"A bundle of infirmities,

A bundle of reproaches,

A bundle of necessities,

A bundle of persecutions,

A bundle of distresses, for Christ's sake; for when I am weak, then am I strong." This exercise of his soul muscles was making him a spiritual Samson. Amid the overflow of plenteous grace he seems to lose his head. Hear him: "I am become a fool in glorying." Thank God for the foolishness of overflowing grace. We need showers of it. "Foolish virgins" needed it—the same set need it now. It was this sort of foolishness that caused unbelievers on the day of Pentecost to think that Peter's converts were drunk. Oh, how we all need our weaknesses of body, mind and spirit turned into such dynamic bombs of sin destroying power as were heard and felt when Peter, Paul and others poured forth their volleys of gospel truth against spiritual wickedness in high places. If we are to have this power we must seek it by unreserved and entire consecration of all our redeemed powers of him who loved us, and "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

In obedience to Rom. 12:1-2 present yourself unto God with unhesitating faith in the promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We are born of the spirit and by this birth became children of God. We are baptized with the Holy Ghost and fire (Matt. 3:11, Acts 1:5) and become workers for God.

It was this that made Wesley to feel his heart strangely warmed. Read hymn 351 of our hymnal, in which Wm. McDonald sweetly tells just how a seeker enters into this experience of power that overflows. D. H. Tuttle.

## ABOUT FENCE BUILDING

Would you consider the Ten Commandments as adequate material for building a protecting fence around life's interests?

Not so long ago the average farmer considered the split rail fence, usually consisting of 10 or 11 wooden rails split from strong logs, a necessary and sufficient protection to the treasured crops or fruits of his labor. The farmer who failed to supply this protection to his property and crops suffered suspicious, askance glances from his neighbors in addition to destruction to a cornfield by stray cattle or the upturning of the foundation of a crop of peanuts or potatoes by some careless farmer's hogs.

Negligence to supply this needed protection was often due to the repulsive efforts necessary to produce these rails from the forest and build the fence. Fortunately today this very undesirable task of fence building has been replaced with a more effective and easier method with which we are familiar. But did the negligent farmer build his fence then? Look around you for the answer.

A fence consisting of ten rails, each one to be one of Ten Commandments, built around the valued crops of our lives is a fence building system dominating all others. It is the only sure way of protecting the vital relationships of mental, physical, moral and spiritual conditions surrounding us and our lives. Here is a suggestion to anyone who might think this ten rail fence weak—an eleventh rail called "Be honest with yourself in placing the other ten rails squarely, one upon the other, to avoid a warped or rickety structure." If a gap of indifference is left down anywhere along the line the fruits of our lives are endangered by Satan as he stalks about.

James Herbert Smith.

## CONFIDENCE

A rainbow arched against a storm;  
Buds swathed in fur to keep them warm;  
Ferns growing on a rocky ledge;  
And flowers on a desert's edge;  
A harvest followed by a plow;  
And bird song on a barren bough;  
A smile upon a bed of pain;  
A robin singing in the rain;  
A lighted window in the night;  
Courageous struggle for the right;  
Those swept by fears none understand,  
Held steadfast by faith's stalwart hand;  
Those bowed in sorrow oft beguiled  
By laughter from a little child,  
Hope that stoops down to build again;  
Love that lifts up the life of men—  
These promise triumph for all good  
And move us on toward brotherhood;  
The law of God's great universe  
Still builds the better from the worse.

—Charles N. Pace, pastor.

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## World's Fair Visitors

The churches of Chicago have organized through the Visitors Tourist Service to protect church people from exorbitant rooming prices. The normal travel, plus 1100 conventions already scheduled for Chicago this summer makes the amount of available downtown rooming space limited and high priced. The main objective of the Church Housing Commission is to care for visitors in church homes at a very low cost. Twenty-five thousand rooms are being preempted that may be secured for anywhere from \$1.00 to \$2.00 per day, with special rates for groups, or by the week.

The Methodist, Presbyterian, Jewish, Congregational, Catholic, Baptist, Episcopal, and Lutheran churches are all co-operating in this service enterprise.

The expenses of the work are being covered by a three dollar membership fee which entitles an entire family to the services of this club for the season. The club guarantees the following items of service:

1. The privilege of rooms in church homes at a very moderate figure. Some furnished apartments and accredited rooming houses are being listed. Every room listed for church people is certified by a pastor.

2. Free auto parking space in guarded lots as long as the visitor remains in Chicago. The club controls eleven parking grounds in various parts of the city and members can leave their cars for the period of their stay or come and go at will.

3. Club rooms are provided for members. The Visitors Tourist Service has rented an entire five-story building on Wabash Avenue for the use of visitors. This should be their mailing headquarters while in Chicago. Church people can secure information here not only regarding the fair, but also about Chicago, and how all the interesting places may be seen at the lowest possible cost. This building is in the "Loop" and within easy reach of the fair grounds.

This is the official organization for the entertainment of visitors. It is endorsed by Chicago ministers, A Century of Progress, the Chicago City Council, the Chicago Health Department, and the mayor. The Visitors Tourist Service, Inc., is a member of the Chicago Association of Commerce and the Illinois Chamber of Commerce. Groups of college or church young people can take advantage of this service, make the trip at a very moderate cost, and feel protected from all sorts of rackets being organized to fleece visitors.

The Methodist representative on the Church Housing Commission is Dr. John Thompson, pastor of the Chicago Temple. Senator George W. Dixon, distinguished Methodist layman and chairman of religious activities for the World's Fair, is a member of the Visitors Tourist Service.

The Methodist department is directed by Bert Edward Smith, the general secretary of Men's Work of the Methodist Episcopal Church and president of the Interdenominational Council on Men's Work.

All Methodists and their friends should send inquiries or applications for membership, carefully addressed, to Methodist Department, Visitors Tourist Service, 213 South Wabash Avenue, Chicago, Illinois.

### THE ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference met in its thirty-ninth annual session at Columbia, May 16-17. Under the able leadership of the presiding elder, Rev. J. H. McCracken, the conference moved quickly into its work. The roll call revealed a splendid attendance from practically all parts of the large district. The pastors' reports compared favorably with those of last year.

The conference interests were represented by Rev. T. M. Grant for the supernnates; Dr. A. D. Wilcox for Louisville College; Dr. M. T. Plyler for the North Carolina Christian Advocate; Prof. F. S. Aldridge for the laymen and Duke University; Mrs. C. D. Barcliff, Rev. H. B. Baum, Rev. H. I. Glass and J. H. Lanning for the board of Christian education; Rev. A. S. Barnes and a class from the Methodist Orphanage for that institution. Dr. C. G. Hounshell from the general offices at Nashville very effectively and helpfully presented the mission work and need of the church.

Under the temperance and social service report the conference expressed this attitude: "We deeply deplore and condemn the sale and use of intoxicants in any form and we call upon our people to give their loyal support to the laws of the land and to lend their influence in every possible way to promote the cause of temperance."

In a conference that maintained a high degree of interest and spirituality the highest notes were evidently struck in the presentation of a devotional by the Orphanage class and the sermons by Rev. E. J. Rees and Rev. B. P. Robinson and especially at the times of Dr. Hounshell's messages.

At the hour of adjournment on the second day it seemed to be the consensus of opinion that the people of Columbia had proved to be excellent in the entertainment and that the presiding elder had led well, and that the conference had rendered a good account of itself.

Jesse H. Lanning, Sec.

Two college girls were having lunch together.

"My dear," said one, "why do you always call your mother 'the mater'?"

"Because," answered the other girl, "she managed to find husbands for all my seven sisters."—Boston Transcript.

## Underweight Children

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# Children's



# Storyland

## WHY THE BROOK LAUGHED

By Lydia Lion Roberts.

"Let's rest here," said Aunt Anna, stopping beside a little brook that rippled and danced its way down hill.

"Oh, here's a big flat stone right on the edge of the water," cried Polly. "It is full of beauty to hold both Peter and me."

The twins squeezed together on the stone and looked around them. They were rather glad to sit down, for the day was warm and they had been walking in the woods for a long time.

"It is beautiful here," said Aunt Anna. "The branches of the big trees make a green roof over our heads. The sunshine can just peak through the leaves and sparkle on the waters of the brook."

"Let's be very still and perhaps we can hear what the brook is saying," said Aunt Anna with a smile.

For a few minutes the twins and their aunt were so still that a bird flew to a branch near them and began to sing.

"The brook sounds as if it were laughing," said Polly in such a surprised tone that Peter laughed too. "It says, 'Bubble, bubble, funny, funny, haha, haha.'"

"The brook sounds as if it were laughing," said Peter. "Up above us where the water is calm it sounds as if it were singing softly to itself. Right near us where it rushes down over the rocks in a little waterfall it bubbles and laughs the way Polly said. Down below us where the waterfall ends in a little pool it sounds like mother hushing the baby to sleep. It says, 'Hush, sh-sh, hush, sh-sh.'"

"Yes, you are right, Peter," said Aunt Anna, after she had listened carefully. "You have keen ears to hear all the different things the brook says."

"Look! There go some leaves sailing on the water," cried Polly. "They look just like little boats."

"Let's watch and see what becomes of them," said Aunt Anna.

"The first leaf sailed straight along in the middle of the brook, dropped over the little waterfall, and went sailing into the pool," said Peter.

"Oh, that next leaf got caught in a little ripple and turned right around!" exclaimed Polly. "Now, it can't go on again. It has stopped beside a rock."

"Why, that leaf started like the first one and then went away over to the other side of the pool," said Peter in surprise.

"Almost every leaf does something different," said Polly. "Why don't they all go the same way?"

"Sometimes a little breeze gives them a push in another direction," said Aunt

## WINDS

I have not seen the wind,  
But I have seen a rose  
Burst into crimson rapture  
When a south wind blows.

I have not seen the wind,  
But when the sun-kissed air  
Is full of flying leaves, like birds,  
I know a wind is there.

I have not seen the wind,  
But this, I know, must be:  
When waves, like horses, leap and run,  
A wind is on the sea.

I have not seen God's face,  
But I have seen a clod  
Become a reaching soul, because  
It felt the breath of God.

—Minnie Case Hopkins, in Good House-keeping.

Anna, "or the ripples in the brook change their course. The wind may be strong enough to send them into a tiny whirlpool, or sailing straight against a rock."

"See how everything changes when the wind blows," said Peter as his hair was ruffled by a passing breeze. "The brook makes different sounds now, and the trees move so that the sunlight dances all over the water. It looks as if the ripples in the brook were dancing too."

"See how they sparkle!" cried Polly. "It looks as if there were diamonds in the brook. The water changes color too."

"That is because of the colored stones and growing things at the bottom of the brook," said her aunt. "I suppose some of those stones have been lying in that brook for years and years. Some of them have a green mold or moss over them."

"Oh, the bottom of the brook is pretty!" said Polly, getting up and standing as near the water as she could without wetting her shoes. "There are tiny white pebbles, and pink stones and green stones and flat rocks all different colors. In some places the earth is black and in other places the sand is yellow with shiny things in it. I see some tiny green plants between the rocks. I didn't know a brook had so much in it!"

"Oh, there comes a big breeze," said Aunt Anna. "Now the brook is laughing at you because you didn't know how much fun there was in watching it?"

"Yes, I hear," said Polly, and she began to laugh so hard that she could hardly talk. "The brook says, 'Haha, bubble, crubble, drubble, funny Polly, olly, olly, bubble, bubble.'"

"I did not know that a brook was so interesting," said Peter as Aunt Anna started homeward. "Listen! The wind has gone. The brook is saying, 'Hush, sh-sh, silly Peter, silly Peter, hush.' I think it is laughing at us both."—Zion's Herald.

## DUTY BEFORE PLEASURE

"Say, Tom, we are going fishing down at Bear Creek tomorrow; don't you want to come along?" Ned put his hands in a coaxing manner on his friend's shoulders, as the two walked out of the school gate Friday afternoon.

"What time are you going to start?" Tom asked with hopeful interest. "If you are late in the morning or any time in the afternoon I can go."

"Well, Bear Creek is pretty far, so we are going to start before breakfast. I am awfully sorry; but can't you come, anyway?"

Tom shook his head regretfully. "I should like to go, but you see it is Saturday, and mother has only me, so I think I ought to stay at home and help her. I always do, and she depends on me. Saturday is work-day and not play-day at our house," he continued with a half smile.

"Well, can't she let you have just this one time?" asked Ned, unconvinced. "You never go with us, and we all want you to come ever so much."

"Mother would let me go all right, but I don't feel as though I ought to. Don't you see, there are so many little things to do, and I am the only one to do them, so I guess I had better not go. Tell the boys that I thank them just the same," said Tom, as he walked up the front steps.

The next morning the young fishermen were off before the sun was well up, and Tom was not with them. Out in the woodshed he was cutting and stacking the wood for the next week, and a little later he brought the great basket of provisions from the grocery store; and then he carried the eggs to Mrs. Simonds, on the other side of town, and then he helped his mother in a hundred little ways about the house, as she was busy with her Saturday house-cleaning. Judging by his happy face, when mother smiled and called him her "helpful Saturday boy," he did not waste much time regretting the sacrificed fishing trip. I wonder if there are not some other boys as helpful as Tom?—Selected.

## Presiding Elders Appointments

### DISTRICT CONFERENCES

Mt. Airy—Jefferson ..... June 26-27

### North Carolina Conference

#### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

#### THIRD ROUND

Maners, Mt. Ariel, 11 ..... 27  
Lillington, Parker's Grove, 11 ..... 27  
Epworth, 8 ..... 25

Four Oaks, Sanders Chapel, 11 ..... 2  
Newton Grove, Ebenezer, 3 ..... 2  
Benson, 8 ..... 2  
Lousburg, 8 ..... 5  
Millbrook, Knightdale, 11 ..... 8  
Tar River, Ebenezer, 11 ..... 9  
Clayton, 8 ..... 9  
Crematorium, Bullsicks, 11 ..... 15  
Oxford Cl., Herman, 11 ..... 16  
Oxford, 8 ..... 16  
Fuquay, Cokesbury, 11 ..... 30  
Erwin, 8 ..... 30

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

#### THIRD ROUND

Robersonville, Vernon, 3 ..... 25  
Rosemary, Smith's, 11 ..... 30

Scotland Neck, Palmyra, 3 ..... 2  
McKenzie, 7:30 ..... 2  
Kenly, Lucama, 11 ..... 9  
Clarke Street, 7:30 ..... 9  
Farmville, 7:30 ..... 12  
Haltom, 8 ..... 11  
Northampton, Rehobeth, 3 ..... 16  
South Rocky Mount, Battleground, 7:30 ..... 16  
Nolina, Zion, 11 ..... 20  
High Square, Roxboro, 11 ..... 20  
Seaboard, Sharon, 11 ..... 22  
Nashville, 7:30 ..... 23  
Rocky Mount, First Church ..... 26  
Spring Hope, 7:30 ..... 30  
Rocky Mount Cl., McTyeers, 3 ..... 30

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### THIRD ROUND

Southport, 11 ..... 25  
Shallotte, Shallotte, 3 ..... 25  
Town Creek, Bethel, 7:30 ..... 25  
Scott's Hill, Scott's Hill, 11 ..... 2  
Elizabeth, Purdie's, 11 ..... 9  
St. Paul, Regan, 3 ..... 9  
Lumberton Cl., Bladenboro, 7:30 ..... 9  
Edinmont, Olive, 11 ..... 9  
Lumberton, Chestnut Street, 7:30 ..... 16  
Wallace-Rose Hill, Charity, 11 ..... 23  
Epworth-Wesley, Federal Point, 3:30 ..... 23  
Tabor, Lebanon, 11 ..... 30  
Hainsboro, Shiloh, 3 ..... 30

Siedman, Cokesbury, 11 ..... 6  
Roseboro, Andrews, 3 ..... 6  
Grace, 8 ..... 7  
Garland, Salem, 11 ..... 20  
Clinton, Keener, 3:30 ..... 20  
Jackville-Richards, Haw Branch, 11 ..... 23  
Maxville-Polkessville, 11 ..... 27  
Swansboro, Queen Creek, 3:30 ..... 27

#### Western North Carolina Conference

D. M. Litaker, P.E., Asheville, N. C.

#### THIRD ROUND

Weaverville, 11 ..... 25  
Weaverville Cl., P. G., 3 ..... 25

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

#### THIRD ROUND

New Hope-Bethel, New Hope, 11 ..... 25  
Polkton, Mt. Vernon, 11 ..... 25  
Wesley Heights, 8 ..... 25  
Trinity-Moore, Moores, 11 ..... 2  
Hickory Grove, 8 ..... 2  
Trinity-Derita, Trinity, 11 ..... 9  
Homestead-Duncan, Homestead, 8 ..... 9  
Myers Park, 11 ..... 16  
Stanfield, Standfield, 3 ..... 16  
Spencer Memorial, 8 ..... 16  
Monroe Cl., N. Monroe, 11 ..... 23  
Lilesville, Forestville, 3 ..... 23  
Monroe Central, 8 ..... 23  
Breard Street, 11 ..... 30  
First Church, 8 ..... 30

Pineville, Harrison, 11 ..... 6  
Chadwick, 8 ..... 6

## HER DOUBLE CHIN IS VANISHING

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GASTONIA DISTRICT

R. M. Courtney, P.E., 608 S. York St., Gastonia, N. C.

THIRD ROUND

Crouse, Leaders, 11	24-25
Lowell, South Point, 3	25
	July
Loveville, New Hope, 11	1-2
Shelby Ct., Salem, 3	2
Lafayette Street, 7:30	2
Stanley, Stanley, 11	2
Belmont, Main Street, 7:30	9
West End, 11	16
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

THIRD ROUND

Liberty, Bethany, 11	25
Gibsonville, Whitest, 3	25
Guliford, Lee's Chapel, night	25
	July
Ward Street-Archdale, Ward Street, 11	2
Highland, Highland, night	2
Randolph, Fairview, 11	9
Farmer, Union, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	16
Summerfield, Summerfield, night	16

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

THIRD ROUND

Cross Mill, Pleasant Hill, 11	25
Old Fort, Ebenezer, 3	25
North Forest, North Morganton, night	25
	July
Morganton, First Church, 11	2
Glen Alpine, night	2
Henrietta, Alexander, 11	9
Cliffside-Arendale, Church, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Plimack, 3	16
Mill Spring, Lebanon, 11	25
Beale, Salem, 3	25
Broad River, Kistler, 11	25
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30
	August
Morganton, First Church, Q.C., night	4
Rutherford, Gibboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Arness, 3	13
Burnsville, Concord, 3	20

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

THIRD ROUND

Bishop Mouzon in revival at Mt. Airy	18-25
	July
Madison, Dan Valley, 11	2
Stoneville-Mayodan, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 3	9
Bural Hall, Mt. Pleasant, 11	9
Yadkinville, Macedonia, 3	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Yade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Spray, 8 (Saturday)	23
Leaksville, 11	30
Draper, 8	30
District conference at Jefferson will convene at 2 p. m. Monday, June 26, and adjourn at 4, June 27.	

WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.

THIRD ROUND

Dellwood, 11	25
District Conference, Iotia, 8	25
	July
Junaluska, Auditorium, 11	2
Crabtree, Davis Chapel, 3	2
Clyde, Harmony, 11	9
Junaluska, Long's Chapel, 8	9
Sandy Ridge, Mt. Hermon, 3	9
Murphy Ct., 3	16
Murphy, 8	16
Fines Creek, Cataloochee, 11	25
Newton, night	25
Waynesville, 8	30

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

THIRD ROUND


Mooreville, Central, 11	25
Mooreville, Broad Street, night	25
Mooreville Ct., McKendree, 3	25
	July
Trouman, 11	2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Ganeville, 3	9
Whitwell, Harpers, night	9
Catawba, Concord, 11	16
Ball's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olin, Snow Creek, 3	23
Statesville Ct., Midway, night	23

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

THIRD ROUND

Albemarle, First Street, 11	25
Gold Hill, Wesley, 3	25
East Spencer, Yadkin, night	25



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1933

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Albemarle, Central, night	28
Jarvis Quarry, Tabor, 11	2
Woodleaf, Gay's Chapel, night	2
Coburn Memorial, night	5
Concord Ct., Olivet, night	9
Radin, night	12
Epworth, 11	16
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23
	WINSTON-SALEM DISTRICT
	Loy O. Thompson, P.E., Winston-Salem, N. C.
	THIRD ROUND
Walkertown, 11	25
Forsyth, Marvin, 7:30	25
	July
Denton, Siloam, 11	2
Lanwood, Tyro, 3	2
Farmington, Smith's Grove, 11	9
Central Terrace, 8	9
Armore, 11	16
Forsyth, Marvin, 8	16
Levisville, New Hope, 11	23
Hiatt, Crews, 8	23

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## IN MEMORIAM

### SISTER

Six months have gone, our sister dear,  
Six long months since you were here.  
Yet it seems to us it was only  
Yesterday that God took you away.

You bore that unknown pain so long,  
Only God could help you to bear;  
But in heaven, sister dear,  
No pain will you suffer there.

We miss you so, sister dear,  
We miss you in every way;  
But, dear sister, our loving daughter,  
We will be with you some day.

Why should we grieve for you, dear sister,  
When we know you are at rest?  
We learn and teach of Christ, our Sav-  
viour,  
And he always knows what's best.

Sister, Frances Riddick.

**RIDENHOUR**—Mrs. Mary Swink Ridenhour, wife of W. G. Ridenhour of Rowan county, N. C., died June 8, 1933, aged 68 years, five months and 24 days. She is survived by her husband, three daughters, five sons, 24 grandchildren and two great-grandchildren; also one brother and two sisters. In early life she joined Bethel Lutheran church and after marriage transferred her membership to the Mt. Tabor Methodist church, and remained a faithful and devout member until death. Funeral services were conducted by her pastor, assisted by Rev. Percy Bloxom of the Baptist church. May God bless the bereaved family. J. O. Cox, Pastor.

**SISK**—Pinkney Adolphus Sisk was a little above 75 years of age when he passed to his reward March 2, 1933. He was a member of Mt. Grove M. E. Church, South, where he lived his life and made many friends. His family is a very interesting one, from which comes our own Brother Sisk, pastor of the Denton charge; and also Miss Lena Sisk, who for a number of years has been a member of the faculty of the Oak Hill graded school. The tribute to the life paid by the Rev. C. E. Gregory, pastor of the First Presbyterian church of Morganton, a friend of many years, and who assisted the pastor at the funeral, was a most worthy one. A multitude of friends who had gathered for this final service sat and listened and in their hearts said amen. A. Burgess.

### RESOLUTIONS OF RESPECT

Whereas, Mrs. R. E. (Mary Anne Wiley) Scarborough was called from us to our "Father's house" since last we met;

Resolved, that we record the following appreciation of her life amongst us:

She was ever a faithful worker in the affairs of her church, her family and her community; she was resourceful and thereby a great help in this society and the other organizations of the church and community of which she was a member. Her ministries in her home were near ideal, and to her children and her husband she evidenced her first and greatest love. She bore the burdens laid upon her by her varied relationships without excuse or cavil, and she appeared to delight in all such ministries. Appreciated for her labors among us, she was loved for her own personal excellencies; and her going leaves vacancies in the order of her daily life and the hearts of her family, friends and acquaintance difficult to supply.

To the father of us all we commend the simple, unassuming spirit of a brave, efficient and faithful "Martha" who loved the Master and who answered his summons unafraid. Her death was peaceful after but a few hours of imminence, Sunday morning, June 12, 1933, at approximately 7:30, and her interment Monday, June 13, at 4 p. m., the sympathy of the community being evidenced by the attendance that over-filled the church.

Resolved, that this resolution be recorded in the minutes and a copy sent to the family and a copy to the N. C. Christian Advocate.

Woman's Missionary Society,  
Bessemer City Charge.

Mrs. S. J. Durham,  
Mrs. A. J. Owen,  
Mrs. B. S. Callis.  
Committee.

### RESOLUTIONS OF RESPECT

On June 1 at the Wilkes Hospital, just as the first gray of morning dimmed the east, the golden key that opens the palace of eternity turned in the lock of life and the soul of one of North Wilkesboro's best friends passed to that undiscovered country from whose bourne no traveler e'er returns.

"Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines,  
To pure and perfect day,  
Nor sink these stars in empty night,  
They hide themselves in heaven's own light."

We admired him while he lived, now he is dead let us cherish his memory.

"Somewhere the sun is shining,  
Somewhere the song-birds dwell;  
Hush then thy sad repining,  
God lives and all is well.

Somewhere the day is longer,  
Somewhere the task is done,  
Somewhere the heart is stronger,  
Somewhere the guerdon won.

Somewhere the load is lifted,  
Close by an open gate;  
Somewhere the clouds are rifted,  
Somewhere the angels wait."

Whereas, God in his infinite wisdom has removed from our midst our beloved member, Mr. James R. Grayson; and

Whereas, he died in the faithful performance of his duty as a policeman of our city, and in an effort to make our homes and city a safe and pleasant place in which to live; therefore be it resolved:

First, That our class, the men's Bible class of the North Wilkesboro Methodist church, express to his bereaved mother and father, sisters and brothers its deepest sympathy in this hour of distress, and pray that the blessing and comfort of Almighty God, whom he served and trusted, may abide with them in this hour of their loss and grief.

Second, That our city has suffered an irreparable loss in the passing of Mr. Grayson

Third, That our community has lost one of its best friends and that we have lost a brave friend and protector.

"Friendship—mysterious cement of the soul,  
Sweetener of life, and solder of society."

Fourth, That a copy of these resolutions be sent to his father's family, to the local papers and to the North Carolina Christian Advocate.

R. W. Gwyn,  
J. A. Rousseau,  
T. G. Perry.  
Committee.

## Thedford's Black-Draught "Good for Constipation"

"We have used Thedford's Black-Draught in our home for about 20 years and have found it to be a reliable medicine," writes Mrs. Joe G. Roberts, of Porterville, Ala. "A friend recommended it to me a long time ago and it has proved its worth to me. Black-Draught is good for constipation and to rid the system of bodily poison. I find that taking Black-Draught prevents the bilious headache which I used to have. I take a dose of Black-Draught, dry, as I need it."

Thousands of men and women have found how well Black-Draught works in the relief of many little common disorders due to constipation. Costs only 1 cent or less a dose.

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In these depression times every day's pay counts. Muscular aches and pains, strains, sprains and bruises, not only hurt but keep you off the job. If you want to keep on the job, try Yager's Creamy Compound Liniment. The tiny creamy white particles of Yager's Liniment penetrate the pores quickly - give instant relief. A rub with Yager's Liniment tonight puts you right back on the job tomorrow. In use over fifty years. If your druggist or pharmacist cannot supply, send coin or stamps direct to the manufacturers, Gilbert Bros. & Co., Inc., Baltimore, Md.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JUNE 29, 1933

Number 26

## "This One Was Born—There"

By the REV. G. MACLAREN BRYDON, D.D.  
Secretary of the Diocese of Virginia

*"Of Zion it shall be said, This and that man was born in her; the Lord shall count when He writeth up the people that this man was born there."*  
—PSALM 87:5-6.

THE devout Jew, singing the songs of Zion under alien skies must have felt keenly the meaning of these verses. He could picture the privilege of the boys born and reared in the Holy City in an atmosphere of faith and absorbing the moral standards of their religion, as contrasted with the lot of his own children, subject once they were outside the doors of their own home to the immoral and evil influences of life in a heathen city.

How widespread the application of the text is in the affairs of human life! The home in which a child has been reared, the wider circle of the community in which his formative years have been spent have inevitably placed their impress upon the growing and developing character, either for good or ill. The true Christian home with its spiritual atmosphere, its practice of the presence of God, will give to the child within its walls his most precious spiritual opportunity. If the home be godless, if standards of conduct are low, the child will show it in the character he takes over into his adult years.

The youth just out of school, seeking a position in business does not perhaps realize why he must give his references and the names of his parents, but any employer seeking a young man for a position of responsibility must know the boy's background, the kind of home from which he has come, that an opinion may be formed of his probable trustworthiness. The home and his associates have formed the boy's character; and the decision to accept or reject the applicant is based to a large extent upon the answer to that thought: "This one was born—there."

But the boy is not responsible for the atmosphere and ideals of the home in which he is born and reared. We older ones are, and he must enter into the atmosphere and absorb the ideals which the parents and older members of the home have made. He is not responsible for the standards of conduct in the wider circle of the community outside his home doors. We older ones are, and the child must enter into and grow up in a community atmosphere which we have helped to form.

How greatly we need to realize that we must become fellow-workers with God if his children are to be brought into a knowledge and love of him. The child's first knowledge of God comes in and through the home life, and he comes to know God as he is interpreted to him in the lives of the members of the home. The community, the world, can only learn of Christ as he is shown in the lives of his people. The home and the world alike must know that we were born there in his kingdom; they must take knowledge of us that we have been with Jesus, if we would do our part in bringing our children and his world to him.

—The Living Church.

# The Combined Junior College of the Western North Carolina Conference Goes to Brevard

The Educational Commission of the Western North Carolina conference desires to make the following statement:

For some months the commission has been giving careful consideration to all the factors which enter into the location of the co-educational junior college and the merging of Weaver and Rutherford College into the new institution.

At a meeting held in Hickory on Monday, June 26, 1933, all members being present, except Hon. J. F. Spruill who was engaged in a case in court and could not come, the commission voted unanimously to accept the generous offer of the Woman's Council and locate the combined institution at Brevard.

Following is an excerpt from a letter addressed to Bishop Mouzon by Mrs. J. W. Downs, secretary of the Home Department, Woman's Work of the Board of Missions, dated April 28, 1933:

Resolved:

That land, building and movable property not sold, utilized or stored by the Council be offered to the Western North Carolina conference as a donation for the consolidated school under consideration.

The thought in the minds of the committee in making the recommendation, which recommendation was adopted, was to the effect that if the Western North Carolina conference decided to locate their consolidated school at Brevard, the houses and land would be donated to the conference for this purpose. The property is provided for until such time as the Western North Carolina conference authorizes the location of the school at Brevard and until the schools are ready to move in. At that time the property will be turned over to the Western North Carolina conference for the purposes stated in the action by the Council, that is after such action is passed on favorably by the board of missions.

I am writing you this because there have been rumors in regard to it, and I read in one of the papers while in Brevard this week that the commission was starting out to visit the different locations.

Thanking you, I am,

Cordially,  
Mrs. J. W. Downs.

Below is a copy of the proposals made to the commission in writing by citizens of the town of Brevard:

The local committee composed of citizens makes the following definite offers:

1. They will repaint the old dormitory, placing it on a parity with the other buildings. At a conservative estimate this will amount to an expenditure of \$7500.

2. The committee offers land as follows: (a) 1700 acres of mountain land listed at a conservative value of \$17,000; (b) 31 acres of land across the railroad from the present Brevard Institute, this being estimated by the Brevard Building and Loan Association as worth \$3000. (c) 18 acres on Little River valued at \$75 per acre, or a total of \$1350. (d) Other small tracts of land and lots within the city limits and in close proximity to the present campus. In this connection we desire to state that we are making rapid progress in securing options on additional land, close in, and at very reasonable prices.

3. One seven-room dwelling, completely furnished, rent free for a period of two years. This will make an ideal home for some member of the faculty.

4. The board of aldermen of the city of Brevard has passed a resolution offering the new school 500,000 gallons of water per month for a period of six years. At the present meter rate this would amount to \$53.50 per month or a total donation of \$3852 over the six year period. It might be stated in passing that Brevard has the lowest water rate of any town in Western North Carolina.

1. One lot joining present Institute property, value \$200.  
2. One lot joining present Institute property, value \$200.  
3. One lot joining present Institute property, value \$500.  
4. Two lots offered by the town of Brevard on French Broad avenue, paved street, connecting with back line of present Institute property, valued at \$1000.  
5. The Home Builders' Association, Inc., has three dwellings closely located to present Institute property. The association has \$9500 invested in these dwellings. Enough stock has already been donated to guarantee the Educational Com-

mission control of this property. The local committee feels absolutely sure that no difficulty will be experienced in securing the balance of the stock. No stockholder yet approached by the local committee has refused to donate his stock in the Home Builders' Association, Inc.

The above offers are positive and are made in addition to those mentioned to you in our letter of June 12, 1933.

We have secured options at very reasonable figures on additional land. These will be explained and discussed in detail by our personal representative, who will be present at your meeting in Durham on Friday, June 16.

Yours very truly, J. H. Pickelsimer, Chm.  
Brevard Committee.

The college will have four good buildings in first class condition to begin with and ample land to care for its needs for many years to come. The commission believes that for purpose of carrying on a co-educational college of junior grade the property is well adapted. The commission also believes that this fine property can be used to establish through various activities in agriculture, the manual arts and small industrial enterprises means whereby needy boys and girls will be enabled by self-help to secure an education which will widen their horizons and better enable them to earn a livelihood.

Attention is again called to the fact that the property donated by the Woman's Council and the citizens and town of Brevard is estimated to be worth approximately \$300,000 and absolutely free of all encumbrance.

J. T. Mangum, Acting Secretary.

## THE DRY FORCES ORGANIZING FOR BATTLE

The leaders of the dry forces of North Carolina which met Thursday, June 22, in Raleigh chose as vice presidents of the organization Clifford Frazier, Greensboro; Chas. E. Rose, Fayetteville; Mrs. J. M. Hobgood, Farmville; Dr. H. L. Moore, Mars Hill. Chas. Ruffin of Raleigh was elected secretary. The attorneys who have agreed to serve as legal counselors are E. T. Cansler, Charlotte; Justice L. R. Varser, Lumberton; Clyde R. Hoey, Shelby; R. N. Simms, Sr., Raleigh; Thomas J. Harkins, Asheville.

Executive committee: Dr. W. L. Poteat, Wake Forest; Charles G. Rose, Fayetteville; Clifford Frazier, Greensboro; Chas. Ruffin, Raleigh; R. N. Simms, Sr., Raleigh; Zeb Vance Turlington, Mooresville; Bruce Craven, Trinity; Mrs. T. W. Bickett, Raleigh; Mrs. J. M. Hobgood, Farmville; Guy Weaver, Asheville; A. W. Plyler, Greensboro; John D. Langston, Goldsboro; N. E. Edgerton, Raleigh; Mrs. W. B. Lindsay, Charlotte; Mrs. C. G. Doak, Raleigh; George J. Burnett, Greensboro; Paul J. Barringer, Sanford; Miss Winnie Rickets, Raleigh; J. S. Farmer, Raleigh; Francis O. Clarkson, Charlotte; Isaac C. Wright, Wilmington; Dr. R. L. Moore, Mars Hill.

If I were asked to name the greatest curse of the age, I should not name the lack of standards or of ideals. To me the curse is the psychical and emotional ungrown-upness of grown-up people.—Rabbi Stephen S. Wise.

The technician must always be placed below the philosopher. The engineers can give us any amount of horsepower, but those in command must have a little horse-sense.—W. A. Ross and Sons.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

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PREACHERS OF THE GOSPEL, \$1.00

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Number 26

Bishop Edwin H. Hughes in speaking before the pastors' school at Duke said: "The preacher who has been going into his pulpit and whining to his people need to go to God and get back his commission."

Legalized gambling is the cry. It brings money to the state though it leaves many of its citizens broke. Legalize liquor. It puts money in the coffers of distiller and brewer and puts the tax burden on men and women and little children. Yes, get money at any cost.

Cotton is now ten cents a pound and "we's got shoes, everybody's got shoes" is the song that we can sing. We need no sympathy from New York because the South has gone barefoot, to the financial confusion of shoe makers in the North. The mules will now get new shoes and the "Kingfish" of Louisiana will wear shoes twelve months in the year.

And now a majority of the citizens of Polk county have written it down for all time to come that in this marvelous year of our Lord 1933 they are for legalized gambling. To their children of the generations following they have made life a gamble. Poker and craps ought to gain a new standing in Polk. Why not change the name of the county from Polk to Poker?

The fight is on in this state against high taxes, especially the sales tax. The burden is heavy. Yet we go on spending in a reckless way. The only limitation set is the amount of money we can get from the government at Washington, as though pay day would never come. The expenditure is much the same as that in war time though for other objects. Then money flowed like water—after which came the deluge. Now we hope to remedy the present situation after the same fashion. There is, however, this difference: Then we put a ban on liquor; now we have opened the floodgates so as to drink ourselves rich.

Suicides, homicides, robberies, exposure of bank stealings, gambling and numerous other collapses gather about the wild orgy through which we have come. Still, we feel that all we need is a return of prosperity measured in easy money. What is the use unless we have the sense and character to use it? The real work for recovery lies at the door of the church.

The News and Observer reports 26 arrests for drinking in Raleigh last week-end. The week before it reported 23 arrests for the same offence. Hearst's wet Washington Times reported 525 in custody—211 of these for drunkenness—adding, "This sets an all time record for the number of arraignments." Strange reports these! We were assured that with the coming of beer there would be big money and the bootlegger would be put out of business. Instead we are threatened with a tide of drunkenness in Raleigh and in Washington.

The pot calls the kettle black in London town. It occurred when a Chinaman entered a jeweler's shop and asked to be shown some "welly good watches." The proprietor, a son of Abraham, being absent, his daughter waited upon the customer and showed him three watches, marked respectively five pounds, four pounds, and three pounds ten. The gentleman from the Land of the Rising Sun after examining them very carefully, called the attention of the Jewess to a watch on a shelf behind her, and as she turned to obtain it, placed the highest priced watch in the place of the cheapest, and, not caring for the watch from the shelf after examining it, said: "Me no likee that. Me take cheapee watch," paid his three pounds ten, and departed. Almost immediately the girl discovered the deception, and in great distress and chagrin told her father about it on his return. "Never mind, my tear," said he, with a smile, "dese watches cost me all de same brice—two pounds; but vat a scoundrel dat Chinaman must be!"

### Dr. Moffatt at Pastors' School

LAST week Dr. James Moffatt closed his second visit to the pastors' school at Duke. Each year he gave two courses; this year he discussed the Fourth Gospel and Galatians. We have heard no one else who can give the content of the New Testament as does this learned Scotchman. There is a sense of finality about his expositions that is most satisfactory. Most expositors pass over the difficult passages; but not he. Then, too, his spirit is so fine and his comments so refreshing that his classes stay with him. They count it a loss to miss one of his lectures.

Many of the men who followed him these ten days will be better preachers for so doing and have a finer appreciation of the New Testament. The same is true of the women who took his course. They may not go into the pulpit, but, none the less, they will be better preachers of the Word. Our regret is that so many of our preachers were not able to be with him that Galatians might be to them a new book, as one preacher said it had become to him, and the gospel of John had a fresh message for his soul.

Our hope is that this great translator of the Bible, each two years at least, may be with us in these schools at Duke. Many would look for his coming as they that watch for the morning.

Dr. Moffatt, by disclosing their futility, will ruin for a preacher many old sermons, but instead of vain imaginations he will put the truths of the New Testament. Perhaps modern day preaching needs nothing so much as a larger content of the Bible presented in a fresh and living way. Read Moffatt's translation and, when possible, sit at the feet of this marvelous teacher.

### The Collapse of the City Church

MANY elements join in the threatened collapse of our city churches in those centers where the lines are breaking all about them. A sense of helplessness has come upon them in the present struggle to hold their own. There is no note of triumph and assurance of victory. No golden day beckons.

We are sure the failure of all the people to sing contributes much to this. The church tries to live too much by proxy. A choir is hired to sing and a preacher is paid to preach and to pray. By the time the choir gets through with its anthems and solos and the preacher has

finished his philosophical and theological discourse no note of victory remains.

Methodism has won its way by testimony and songs sung by the people out of a joyous experience. Most of our city churches need nothing quite so much as joyous congregational singing and the elimination of "big" sermons from preachers who think they are great preachers. Men were accustomed to tell Henry Ward Beecher that the people came to hear him preach; "no," said he, "the crowds come to hear Plymouth church sing."

Moving songs by the crowds made glorious the old time camp meetings and they are to the front in the evangelistic efforts today. Every church that is winning its way in city and in country place makes much use of the songs of Zion sung by the crowd.

### Methodist Preachers Love the Firing Line

OUR thought just here is not of the front line trenches of the World War, neither will we use as proof of the caption the well known fondness of the sons of Wesley for fiery campaigns when some form of social betterment is the object sought. On the contrary, we turn to the presiding eldership for proof that Methodist preachers love a place where the verbal bullets are thickest. From the first of our history the presiding eldership has been under fire. This is especially true several months before the meeting of general conferences. Sometimes the attack is on the grounds of autocracy. But at the present hour when "dictators" in civil governments are the thing, we hear nothing of autocracy. Now it is a question of expense, needless expense. We do not care now to pass upon the merits of these or any other objections to the office of presiding elder. Our interest is in this: Who ever knew of a time when the presiding elder was under fire to such extent that any occupant of the office desired to get out, or that any man on the outside was not eager to get in?

### The Central Committee of the United Dry Forces

ON another page of this issue of the paper appear the names of those citizens of North Carolina who have been asked, and who have accepted service on this important committee to which has been entrusted the Anti-Liquor campaign this fall. By reference to these names one cannot fail to be impressed



that leading men and women in every section of North Carolina have determined to prevent the return of legalized liquor in our good state. Leading Democrats and Republicans, educators and preachers and business men, not as politicians or educators or churchmen or business people, but as good citizens have enlisted in behalf of the welfare of this commonwealth. And one of the fine things about it is that another list of equal length and of people equally as influential could be added to this committee if thought necessary.

When the organization has been completed and the campaign gets under way there will be an array of speakers such as this state has never known in its history. At this point we happen to know whereof we speak. We mention this to make clear that the campaign will not go limping for want of stump speakers; furthermore, it will not be necessary to import any of these. We have talent that will care for this part of the campaign.



### The Young Preachers Are Aboard

**M**ORE than sixty young preachers from Duke school of religion are in the field this summer. More than a hundred young men have been received into the two North Carolina conferences in the last few years. These, with the older men in the ministry, should make a marvelous force for God and for human welfare here in our state.

These young preachers will be especially effective in rallying the young people for the work. Young, enthusiastic and fresh from the college halls they can lead on with that daring characteristic of youth. The venture of faith is theirs and the contagion of youth will win. What a responsibility upon the men who have to guide these young men in their early ventures! Will the people among whom they labor be duly appreciative of the presence of these young men who are now in this early morning time of youth?

We fully expect that the pastors and the people who are favored with the labors of these fine young ministers will make the most of the coming weeks. Then, too, let not the people be unmindful of the young men who have recently come into the conferences and are giving them the best they have in these early days of their ministry. What an opportunity is this for all who will make the most of it!

### Make the Country Meetings Count

**J**ULY and August have for years been the season for the revival in the country church. More than we know have these been the crucial hours in our church life. The people have assembled in crowds and the songs and prayers and sermons have been marked by special fervor. There was a ring or genuineness that won the attention of the most careless and aroused the indifferent and wayward. For the most part these meetings have been times of seriousness and religion has been made the chief concern of mortals here below.

Surely the need for such was never more urgent. The revival of today should be more pungent and many-sided than ever before—the need is widespread. To get the children from the Sunday schools into the church is always advisable. But the bigger and more urgent need of this hour is to build up a new sense of honesty, integrity and sober living. Gambling, stealing, liquor drinking, Sabbath desecration are all about us. Meetings that fail to make for righteousness in keeping with the demands of the Ten Commandments and the Sermon on the Mount may be set down as failures. A summer picnic, called a revival meeting, for a week with the usual rounds of songs and sermons, will not meet the need right here in North Carolina this good year of our Lord.

These next two months should do much for the prohibition campaign, should be a vigorous crusade against the devil and all his works, so as to set the saints to singing as they march to Zion. The crusading spirit, aroused by righteous indignation and fostered by a passion for holy living will get results. These are to be the testing times for the preachers and for the saintly souls still found in the pews. All of these present perplexing issues that confront us must finally be settled in connection with our religion and its demands. Face to face with God we must come. Get right with him and with our fellows.

More passion, determination and heroic sacrifice should go into our revivals this year than ever before. We are in the midst of this present moral and spiritual slump. A special campaign is on against the liquor forces of the land. The youth of our day should be called into action for high and heroic endeavor. What an hour! God pity the watchmen who give forth an uncertain sound. Let the revivals be great hours for God and for righteousness!



# People and Things



"Rev. L. E. Sawyer will observe college day at Dover Sunday night, July 2. A two weeks' vacation school began Monday of this week on Dover charge."

Any renewal of Western civilization that is to mean more than a mere re-establishment of the old order of things under new names must be, in the deepest sense of the word, a religious movement.—Glenn Frank.

A union service in the interest of prohibition will be held in the Methodist church at Clinton next Sunday night. Dr. A. J. Barton and others will speak. Rev. T. H. King of the Baptist church is in charge of arrangements—a guarantee that it will be well done.

Bishop Mouzon has appointed Rev. Fletcher Nelson to Rutherfordton to fill the place made vacant by the death of Rev. J. F. Armstrong. Brother Nelson has been junior preacher at West Market Street church for the last three years. We congratulate him and also the people of his new charge.

The meeting at Madison in which Rev. J. H. Armbrust did the preaching for Rev. E. E. Williamson was a fine success. This continued for two weeks. There were 15 professions and seven were received into the church, with more to follow. The work of Brother Armbrust was greatly appreciated.

On Sunday, June 18, members of the Edwards' Chapel Sunday school on the Grifton charge, with Mr. W. C. Chauncey, superintendent, and Rev. I. S. Richmond, pastor, rendered before a large congregation a very interesting Sunday School Day program in which a large number of the young people had a part.

Mrs. W. M. Waggoner, 407 W. 14th street, Winston-Salem, N. C., favored us with a call at the Advocate office last week. Rev. G. A. Stamper, her pastor, is the best in the conference, and he is greatly loved by the congregation of Burkhead church. She also had many good things to say for the Advocate. The weekly visits of the paper are looked forward to on Friday of each week.

Rev. E. M. Avett was highly impressed with the fine type of sermons delivered at his church the past week by Rev. T. C. Jordan, pastor of Salem church. Mr. Avett is a splendid preacher himself, well read in scriptures and theological interpretations. Coming from him, it is a compliment to the visiting pastor, who was heard by good congregations at the First Street Methodist church for ten days.—Stanley News and Press.

"At Siler City we have enjoyed a series of revivals at First M. E. church and West End M. E. church. On May 15 Brother H. B. Porter from Grace, Wilmington, came to preach at First church for a week, and he brought us some soul stirring messages and we feel much good was accomplished. Two joined the church on profession of faith; many others renewed their covenants. It was a very helpful meeting, but did not accomplish all we had hoped for. On the fourth Sunday night in May Brother F. B. Peele, the pastor, commenced services at West End, doing all the preaching for ten nights, and such preaching as he did do. There were many revived. One joined the church on profession of faith. West End is different now and may the good Lord help them stay right. Peele is a strong gospel preacher, we think."—A Member.

"We closed last Friday a vacation church school at Wesley Heights, Charlotte. The school ran for two weeks. There were 16 teachers and helpers, and 128 children enrolled in the beginner, primary, and junior departments. We feel that the vacation school is a valuable part of our program of religious education."—C. C. Herbert, Jr.

"Brother F. B. Peele is doing a splendid work. This is his third year at Siler City and I hope he will be sent back for another year. Let the Advocate readers know Siler City is trying to do something. I want to say to you that I have been reading the Advocate for many years, but I appreciate it more now than ever before. I say amen to everything you have to say about the wet issues. I have been bone dry all my life. I will be right with you in the fight against repeal."—Chas. K. Wrenn.

"Sunday afternoon, June 18, the women of Old Union church organized a missionary society with the following officers: President, Mrs. C. A. Bristow; vice president and treasurer, Mrs. C. L. Coggins; secretary, Miss Ira Swain; corresponding secretary, Miss Dora Redding. The society was organized with 11 members and there are several more who will join soon. The women are very enthusiastic over the work and will have a real live missionary society."—J. C. Grose.

Dr. Paul N. Garber last Sunday morning at 11 o'clock occupied the pulpit of Rev. C. P. Bowles at Bessemer, Greensboro, and delivered an address on "Methodism." He was heard by a very large congregation that listened with obvious delight to an address which was excellent in every particular. We wish all our people could hear Dr. Garber who with evangelistic fervor and literary finish tells of the spirit and ways of the Methodist fathers. The new parsonage at Bessemer will soon be ready for the pastor and his wife.

"We observed 'College Day' at the 11 o'clock hour yesterday in the Belhaven Methodist church. Mrs. E. W. Midgett represented and spoke for Greensboro College, Allen Downum for Duke University, Miss Marion Bishop, Louisburg College, Miss Sarah O'Neal E. C. T. C., and Prof. W. J. Taylor spoke for Chapel Hill. We also recognized those in the congregation from other institutions, both in and out of the state. Nine colleges and universities were represented by the 14 graduates in the congregation."—E. W. Downum, P. C.

"Many of our Methodist people in Southport, Wilmington district, are right much enthused over the immediate prospect of their new, long-needed Sunday school building. Mr. Robert W. Davis is the zealous superintendent and has hearty co-operation. A venerable member of our church is J. H. Doshier, who faithfully renews for the North Carolina Christian Advocate and eagerly devours its excellent contents. There is a revival of interest in the work of our woman's missionary society and new members are being received. Both Epworth Leagues are diligently working after worthy goals. Rev. W. C. Martin, our vigilant, enthusiastic presiding elder, held our third quarterly meeting on the 25th instant and preached a thoughtful, timely sermon to an average summer day congregation. Received on profession of faith, seven; infants baptized, seven. We find added interest in our fourth year."—R. H. Broom, Pastor.



"Last Wednesday night our door bell rang and when the door was opened a great crowd of members from Nami and St. Paul churches walked in with their arms loaded with packages which were left on our dining room table—flour, sugar, meat, all sorts of canned goods, etc. Those who could not come sent packages. This is the second time these people have pounded us, and they have certainly done a thorough job both times. Our people here are so good to us that we feel very unworthy."—J. C. Grose.

Dr. C. C. Jarrell, general secretary of the general hospital board, in writing this office adds the following in appreciation of the work of Rev. L. B. Abernethy at Elkin: "I marvel at his leadership and devotion. Such a record on Golden Cross from the little town of Elkin, with banking difficulties as mentioned in his letter, is nothing short of remarkable. The general hospital board always finds pleasure in co-operating with your splendidly managed hospital, and with Brother Abernethy, the moving spirit in the enterprise."

Miss Catherine Lambeth, daughter of Mr. and Mrs. Charles F. Lambeth of Thomasville, N. C., graduated at Wellesley College, Mass., in a class of 318. She was awarded the Masefield Prose Prize\* for excellence in prose composition. Her preparatory work for the four years at Wellesley was taken at Putnam Hall, Poughkeepsie, N. Y. Miss Lambeth majored in journalism and will devote herself to this work, thus following in the footsteps of her grandfather, Archibald Johnson, and her uncle, Gerald Johnson.

"Mrs. Laura Turnage of Ayden died June 25. She was approximately 75 years old. She married Mr. Elias Turnage, who has been dead about 18 years. She leaves the following children: Mrs. W. M. Edwards, Mrs. Lucy Crowell, J. R. Turnage, R. L. Turnage, and L. E. Turnage, all of Ayden. Two brothers survive her—Mr. H. C. Ormond of Hookerton and Prof. J. N. Ormond. She joined the church at Ormond's Chapel when very young and remained a member until the family moved to Ayden some 30 years ago. Since that time she has been a member of the Ayden Methodist church. Another good woman has passed from us. She belonged to a large and influential family and her own family sustained the standards set by a noble ancestry. The Advocate extends sympathy to all the bereaved.

#### REV. A. G. LOFTIN PASSES

Rev. A. G. Loftin died June 22 at his home in Glen Alpine, where he was pastor of the Methodist church, and was buried the day following at Newsome, which was his childhood home in Davidson county. This faithful pastor was stricken several weeks before while engaged in the communion service and rallied but slightly from that time till his departure last week.

Brother Loftin joined the Western North Carolina conference in 1901 and through the years rendered valuable service for his Lord and Master and for his church. He was a valuable itinerant Methodist preacher who never failed to give a good account of himself. The people whom he served invariably declared he was a preacher equal to the best. This was emphatically true, but he was a very timid and modest man who did the work assigned him without letting the world at large learn of his gifts.

We expected to have from his presiding elder a detailed report of the funeral services and an appreciation

of the life and ministerial services of this good man, but at this writing it had not arrived.

To the stricken family we extend warmest sympathy in this hour of their great loss.

God has taken to himself one of his most faithful ministers.

#### A TRIBUTE TO REV. J. F. ARMSTRONG

I am shocked and pained at the news of the tragic death of Rev. J. F. Armstrong. For three years we were pals and classmates at Weaverville going to school. At the same time we traveled nearby circuits—Hot Springs and Marshall—going back and forth. We had few hours that were not filled with hard work and we had lessons in rigid economy not known by many students who followed us. Frank was an inspiration to me as we worked out our lessons and walked our circuits side by side. We had many close conferences of the things of heart and soul that take place all too seldom between men now.

From the hardships of a country farm in days that made it very difficult for boys to get an education Frank heard a call to preach and went forth with faith. To his faith he added grit and ceaseless energy. He tried every opportunity to better equip himself for his work and made good as an effective and devoted Methodist minister of the gospel.

There comes to my heart sadness to know of his death and the years of the past roll before me—those years of youth and struggle when we helped each other—dreamed dreams and saw visions of our life work out beyond us. He was faithful and true to his church and his Lord. That is the greatest that can be said of any man.

J. M. Rowland,

Editor Richmond Christian Advocate.

#### TRINITY, DURHAM, OBSERVES LOYALTY SUNDAY

Loyalty Sunday is a better designation than rally day, said Dr. W. W. Rankin, who was in charge of this special service at Trinity last Sunday. It is of deeper significance than rally days and has to do with that which is more essential in the life of a church. Special services were arranged in the Sunday school classes, the Julian S. Carr class of men attending the eleven o'clock service in a body.

Special music had been arranged for the service in the church and a special collection taken. "Church Loyalty" was the theme of a ten minutes talk by Dr. G. R. Combs; "The Meaning of Church Membership" was assigned Hon. Wm. B. Umstead. Mayor W. F. Carr of the official board had charge of the special collection. All these men did their parts well and the day was a success.

#### DISTRICT EPWORTH LEAGUE UNION AT HENDERSONVILLE

There were about 200 young people representing nine Epworth League chapters at the June meeting of Hendersonville District Epworth Union which met at Balfour Methodist church.

Our union has only been organized a year and during that period we see a very decided growth in the spiritual and social life of our various chapters. Mr. J. C. Costen of the Flat Rock League has served very efficiently as our president, and has infused a great deal of his true Christian spirit into the union.

The Balfour group proved itself a splendid host, managing to make each young person feel himself a part of it all. Miss Cecil Shepherd of Hendersonville conducted an inspirational devotional, using as her theme "Little Services of Life."

The banner was awarded to the Edneyville Epworth League, since its report and attendance was highest.

Dixie Guill, Secretary.

# Looking to an All-the-Way-Through Revival

By LEN G. BROUGHTON, Evangelist, Atlanta, Ga.

I have enjoyed the many editorial comments in the Recorder of late, but nothing has interested me more than the one in the paper of May 27 on "Counting Baptisms." In it you raise a question which I think should be answered, and I am going at least to venture to do so.

1. The implication that the practice of counting baptisms "has led not a few teachers and preachers to lend themselves to bringing into the church the unconverted" is, I think, a little too strong. If it is true, it is so much the exception that I do not feel that it should be made a scarecrow. Some teachers and preachers are perhaps over-zealous in bringing in the young, but they are in my experience very few indeed.

The main trouble with our Sunday schools is that they are not equipped with teachers who have a passion to win the young to Christ and to the church. In some instances it is very hard to put this question upon them; but in the main I verily believe that we can trust our preachers to guard this matter of over-persuasion. I know that when I gave my heart to Christ and my life to the church; as a boy, I could not have stood an examination on theology in any respect. I was brought to see Jesus as my Saviour, and to realize my sins, but they were not such sins as grown-ups see; so we need discretion in such matters.

Certainly with all the pull of the outside world for young life and against the church, we need to win our young people. If we fail to do so they may become so engulfed in the attractiveness of the outside world that we cannot win them. The wise preacher and the wise teacher will realize this, and generally can be trusted. This is my experience.

2. Again, in calling attention to certain statistics reported by Dr. E. P. Aldredge, statistical secretary of the Sunday school board, there is a sort of implication that the great host we have is discounted by back-door shrinkage, which is perhaps due to the fault above considered. To me this is true in so small a degree as hardly to engage our attention. The fact is, the large number of baptisms reported each year is swallowed up by the shrinkage in active membership in our churches. This shrinkage in activity amounts to a real loss, and it is among the grown-ups, and even the older heads in our churches, more than among the young people. Most of these older ones who drop out until they are almost forgotten as members, came into the church fellowship in days long ago, in the "good old days" as many regard them in contrast to the present order of things.

I agree with you regarding the futility of statistics. I think that it would be a good thing if we would order a cessation of all statistical reports for at least ten years, and let preachers and teachers give themselves to the real meat of the matter in their work, without regard to what is to be published. But we are in a statistically mad age and particularly is this true among us Baptists.

3. If you want to know where the 4,000,000 Baptists that we report as members of our Southern Baptist churches are, I will tell you from actual experience that there is no such membership. It is a figment, and most people acquainted with the inner workings of churches know that it is so. A church, for example, that reports four thousand members and can only find, after months

and months of hard digging eighteen hundred living in any part of the world, is a sample of much of what we are reporting. The great majority of this number was found to be dead, or members of other churches (oftimes other denominations). This is only one illustration. It would be interesting to see the actual membership of our Baptist churches. Many have just drifted away until they regard themselves no longer as members of the church; and, as I have before said, they are of the older set and came into the church many years ago. This situation presents a pathetic appeal to our Baptist people for spiritual evangelism, an evangelism that will reach out as far as possible and bring back into spiritual life most of these who have in this way been lost.

I have in my mind one very prominent woman who for some reason or other took a dislike to her church and stayed away twenty-one years, not putting her foot inside it. During our meetings she came back into renewed spiritual life and fellowship with the church, and will be of great help to her church and denomination, for she is amply able. This is only one instance; I might relate them by the hundreds, if not thousands.

But those of us engaged in this three-fold type of evangelism—the winning of the lost, the quickening and deepening of the spiritual life of those already under the load, and bringing in those that are drifted away and re-linking them to their church and its program—get very little credit for this type of work. But we must not work for credits; that has been an over-done situation in all departments of our work; I feel quite sure.

4. Surely I agree with you that all the quickening comes through the work of the Holy Spirit, when he is properly set forth. Still, there is the human side of spiritual life and development, as there is in all our church enterprises. On the human side there are three things that enter into a real revival: praying, preaching, personal work.

On the divine side there is complete reliance upon the Holy Spirit. This will in every case bring about a real revival. Its extent may not be seen at great distance, but its power will be felt in the life of the church.—Western Recorder.

I think we might rely more upon good faith, and less upon the police system in the home. This system, I believe, ditches fifty marriages for every one it keeps on the rails. My own idea is that the two most vicious phrases used in matrimony are, "Where were you last night?" and "What did you do with that three dollars?" About 99.2 per cent of our population, I am convinced, if we found ourselves freed from matrimony at ten o'clock tomorrow, would call up our wives at 10:10 and ask them to marry us again. Seven of the remaining .8 per cent would do it within a month.—Channing Pollock.

Official communism, which so hates official Christianity, is much like it—notably in that the more one sympathizes with its principles the farther one will stay away from the organization! Said an English journalist: "Stand by the church; it is our chief bulwark against Christianity!"—Frank H. Knight.



### MT. AIRY DISTRICT CONFERENCE

Along the northern border of North Carolina from Watauga county on the west to Madison and Spray on the east stretch that territory known in Methodist circles as the Mt. Airy district. Rev. W. E. Poovey, a hard working, capable Methodist itinerant, is now in his fourth year as presiding elder of this big district, while thirty-one pastors follow his leadership. Some of these pastors have very little straw out of which to make brick—if one in this connection may revert to Egyptian brickyards—but they are heroically on the job assigned them by their church.

The reports of these pastors as rendered last Monday afternoon in the first session of the district conference assembled in the Methodist church at Jefferson were more than gratifying. Some of them were thrilling in that these itinerants proved themselves worthy to follow in the footsteps of those young men who rode with Francis Asbury to the conquest of a continent.

In the last eleven years this visitor to district conferences in all parts of North Carolina has never heard so much about pastoral visiting as these men reported. And those pastors who seemed to have lived among their people had many other things to report. That is truly a devoted group of preachers in the Mt. Airy district and Rev. W. E. Poovey, the presiding elder, seems to have set the pace.

Dr. and Mrs. S. B. Turrentine and this writer left Greensboro Monday morning and reached Jefferson in time to enjoy with Mrs. C. L. Steidley the gracious and bounteous hospitality of Mr. and Mrs. J. E. B. Houser at the parsonage, and were ready at 2 o'clock to join the assembling conference which in a few minutes filled the Jefferson church, and those leaders of the district without delay addressed themselves to the work in hand which was to continue till Tuesday afternoon.

It will remain for the secretary to give in detail an account of the business transacted, as we were compelled to leave before the close of the afternoon session. Yet we saw and heard enough to have nothing but praise for the presiding elder, the pastors, and the men and women of the pew who are "carrying on" so faithfully and well in the Mt. Airy district. Write their names among that long list of Methodists who have made Wesleyanism great upon the earth.

### MRS. A. S. BARNES LAID TO REST

In the early morning hours of June 22, 1933, Mrs. Daisy Speight Barnes, wife of Rev. A. S. Barnes, superintendent of the Methodist Orphanage, Raleigh, passed away. A rare and noble spirit has gone from us.

Last Friday afternoon we laid her to rest. The funeral was held from the residence on the beautiful orphanage grounds. A great concourse gathered in the home and in the grove to pay tribute to this noble woman. From the orphanage faculty, the trustees, the North Carolina conference and the city of Raleigh they came to join with the relatives and personal friends in this hour of her triumph. The beautiful floral designs, the hymns sung by young men and women of the orphanage group, the simple and tender service at the home, and the eager interest displayed by childhood, youth and mature age from so many walks of life were all most appropriate.

The services were in charge of Rev. J. C. Wooten, as-

sisted by Reverends Robert Bradshaw, E. C. Few, F. S. Love, W. A. Stanbury and J. H. Potter.

To Mrs. Barnes, Brother Wooten paid this beautiful and appropriate tribute:

"Daisy Speight Barnes was fortunate in all relations that make a true life.

"The early home was one of culture and grace. Here it was that the abiding qualities of her charmed experiences took root and grew with the years of added grace and wisdom.

"The childhood friends became dearer and the capacity for enjoying them was a trait of her character. Indeed all of her experiences were begun and ended with such a forceful personality that apparently there were no storms in the great deep of her soul.

"When young, buoyant and lovely she was married to Rev. Albert S. Barnes. Together they faced the hardships which came to young preachers thirty years ago. It was good honest work for the Lord which they did because they loved folks and rejoiced in doing it.

"When the orphanage needed a man and his wife the trustees very wisely selected them. So these years at the orphanage where most of her married life was spent have been full of service, the kind which consecrated love can render.

"To all of the tasks of life she brought a beautifully balanced observation and this was translated into a variety of interests in the home life, social life and church life. Her artistic sense was revealed in all that she was and did. She lived beautifully, she loved beautifully, she served beautifully, and she died beautifully."

In the quietness of Oakwood, the city of the dead, the afternoon hour was most appropriate for this final tribute. The remains were lowered beside her oldest son, Albert, who in young manhood a few years ago fell a victim to a persistent disease. The clouds canopied the sky, the birds were in the trees, magnolias bloomed hard by and the rich profusion of flowers made memorable the scene. The hymn sung by the orphanage group and the lines of the ritual were of striking and deep significance. It was indeed an hour of triumph.

### MEETING OF MINISTERS' WIVES AT DUKE

The annual pastors' summer school meeting of the Ministers' Wives' Association of the North Carolina conference was held in the recreation hall of Duke University on Tuesday afternoon, June 20.

Mrs. C. L. Reid, vice president, welcomed the guests of the afternoon. The four brides, Mesdames Morris Williams, Reid Wall, Norman Huffman and Arthur Kale, were introduced and cordially welcomed to the ranks of the association.

The ministers' wives of the Western conference, the widows of ministers residing in Durham and the wives of the religious directors of both conferences were special guests of the afternoon.

Mrs. M. T. Plyler, program chairman, called upon each one present to give her name, address and hobby. This proved to be very interesting.

The fact was revealed that the occasion was also the wedding anniversary of Rev. and Mrs. M. T. Plyler. Mrs. J. F. Kirk expressed the pleasure of the association to celebrate so important an event and wished Mrs. Plyler many happy returns. Mrs. Mark Clegg of Charlotte gave several enjoyable readings.

An iced course was served. The next meeting of the association will be held at the annual conference in Durham next fall.

Mrs. B. B. Slaughter, Secretary.

### WINSTON-SALEM DISTRICT NOTICE

There will be an important meeting of the Winston-Salem district pastors Thursday, July 6, at Centenary church, Winston-Salem, at 4 o'clock. Let all the pastors be prepared to make reports on Golden Cross, district fund, and Chapel Hill-College Place churches. Loy D. Thompson, P. E.

# Two Centuries of Progress

By REV. RICHARD K. MORTON

A Congregational Minister of Goddard Avenue Church, Rockland, Mass.

Chicago is just now the location of an exposition usually referred to as "A Century of Progress." This is an interesting and important affair, which will help to show the world what has been done in material things during the last century, which has seen so many revolutionary developments in industry, science, and education.

There might be another exposition soon, however, which would be of great interest to all of us—namely, an exposition showing the fruits of two centuries of progress in Methodism. What has Methodism done, abroad and in America, during these years? What may Methodists point to with pride?

Methodism has ever been, as many have emphasized, "a search for power." It has sought a heavenly country, while ever mindful of the needs and problems of the present "earthly country."

The Wesleyan movement owes its name and many of its characteristics to John Wesley. Wesley had rich religious experiences, the crucial one being on May 24, 1738, when reading Luther's Commentary on Romans. Wesley loved people, and he brought religion closer to them than it had been for some time. His methods were aggressive, keen-minded, and far-seeing. All this was backed, however, by sound and profound scholarship. Wesley was one of the world's greatest organizers. He knew how to do things; he knew how to direct others. He found what was wrong with the current religious practices of his day.

Methodism, after all these years, has a priceless heritage from him, which all young people might well analyze and evaluate in the light of modern needs. Wesley's movement derived some points of strength from Pietism and from the influence and teachings of Arminius, a Dutch theologian, especially. It emphasized the dignity of labor—and laid the foundation of the Puritan view and of the modern democratic, industrial society. It was a movement not always up in the clouds, impractical, scornful of human weaknesses, ignoring human needs. It had wide and genuine social interests. The Methodist movement during those nearly 200 years has undoubtedly done more than any other religious group to meet the needs of the common people and to consider the situation in which they live. Methodism did not regard it as enough to get people to come to church; it has always gone to them in their homes. The kingdom of God it seeks on earth; it deals with the here and now.

During these years it has helped religion in general to break away from the worst in strict and unattractive Calvinism. To this day its people have been more responsive than others to new thought and progress. They have been willing to grow and to serve in unaccustomed ways. The faith is not static, but ever growing.

As a political force, it has incurred the wrath of hordes who did not wish to be disturbed in their plundering or to be criticised in their selfishness and error. Methodism leads all the denominations in its consciousness of civic and political responsibilities. It has known how to organize the forces of religion to combat organized evils. It has boldly dared to challenge and condemn

strong adversaries and entrenched power. It has believed that religion was not something off in a little compartment, to be kept by itself. It has meddled in all aspects of human life, to the natural annoyance of all those trying to prey and fawn upon human life. But Methodism seems still to be hated in the right quarters. It has never weakly backed down; it has never stopped going ahead. It has never felt too holy and sanctified to mix in the less attractive and safe aspects of human affairs.

Methodism has also through these years used the emotions of man for wise ends. It has saved religion from becoming mere philosophy or intellectualism in these times. It has preserved us a democratic spirit in religious life, been hospitable to a liberal faith, and its leaders have not given themselves over simply to the enjoyment of pomp and ceremony and the dignity of hierarchical office.

Methodism, again, has gone out into the remote parts of the country, with its circuit riders, its preaching stations, its cottage meetings, its home visiting, its small missions. It has effectively used lay preachers and brought the layman in closer touch with the clergy.

One of its supreme and eternal glories is its matchless hymnology. Both Charles and John Wesley were great hymnologists, and many of the best hymns have been written under the influence of the Methodist spirit. It would be interesting to get a copy of the hymnals used in some of the great denominations and go through them to see how many hymns were written by the Wesleys, some Methodists, or someone who came strongly under its influence. Were these hymns to be lifted out of the books, there often would be little of any great moment left!

These things Methodism has accomplished and championed in nearly two centuries of progress. They are matters to be remembered by the generations growing up; they are policies to be defended by the generation now in control. If we are to be effective in our church work, we should know what has been done at least by our own denomination.

Methodism is a movement and a faith which stands today for strong moral standards, for the ongoing quest of truth, and for all those things which will improve human life here on earth.

One of the reasons why the practices and beliefs of old seem so hopeless and useless to young people, in particular today, lies in the fact that they have never really seen the living issues faced by that age, and never come to understand these people as they really were. Take, for example, a creed of ages ago, the Apostles Creed. To some, it may seem utterly valueless and absolutely fail to represent their own religious ideas. But the creed springs to life if we take the trouble to go back into the troubled age in which it was formulated and see the adversaries of the church and try to understand why the people of that day made that creed.

Now that we have sketched what has been done in the centuries past, what will we co-operate in doing in the future?



## TO THE MEN AND WOMEN VOTERS OF NORTH CAROLINA

On May 27, 1908, the people of North Carolina voted against the manufacture and sale of intoxicating liquor by a majority of 44,196. We are again called upon, on Tuesday, November 7, 1933, to do battle in this righteous cause.

No family, high or low, rich or poor, has escaped the galling curse of the liquor habit. It is the canker-worm that has eaten into the heart of the body politic. It has made the sweet water of life bitter. The tears that have been shed by an army of mourners speak to our heads as well as our hearts.

"In the sweetest bud the eating canker dwells."

No race is exempt; especially is it injurious to the Negro workman. Neither the employer nor employe wants about him in their daily tasks those who drink. The people of North Carolina, in generations gone by, have resisted to the last ditch tyranny and oppression, cruelty and wrong.

This issue appeals to men and women of all parties; to men and women of all creeds; it is above party, above creeds, above nationalities; it is a matter of conscience.

Be not deceived with false arguments, and let no foreign hand—the predatory wealth gained and to be gained from this evil—dictate to North Carolinians, a free and independent people. The economic waste of money spent for intoxicating beverage is appalling. Millions of dollars that should be devoted to home-building and economic recovery will be siphoned out of this state by liquor lords living in cities and states outside of North Carolina. Our birthright shall not be sold for a mess of pottage, a tax that in the end comes from the wreckage of those made in the image of our Maker. We call upon you in this contest for the mastery to be temperate in word, language and action. **WE ARE AGAINST THE EVIL, NOT AGAINST THOSE WHO DIFFER WITH US.** In other vocations and duties, we would wish them God-speed.

We would regard the repeal of the Eighteenth Amendment as a calamity to our nation. We believe that prohibition at its worst is better than the legalized sale of intoxicating liquor for beverage purposes at its best.

Let's not mix liquor with machinery and the automobile on the public highway. It is our duty to be temperate, but to destroy the pitfalls, to protect the innocent. Shall our boasted uplift and civilization in North Carolina be turned back by foreign Goliath liquor barons?

We earnestly appeal to the young men and women of the state to enter this contest; they may not be aware of the tragedy of this evil until too late.

We call upon men and women in every community, township, and county of the state to forget past differences and enter into this contest. It is a non-partisan, non-political, and non-denominational fight. Organize under the United Dry Forces of North Carolina at once, and do it yourself. Do it now! The battle is on until sunset on November 7. Be sure and see that these community, township, and county organizations have the men and women registered and at the polls election day.

The national act submitting the repeal of the 18th Amendment makes no provision against the return of the SALOON and its TRAGIC EVILS. It provides for NAKED REPEAL. Therefore, vote on November 7 "No Convention." This is in keeping with the pledge of the state Democratic party platform on which the present officials were elected: "The Democratic party always has been responsive to the will of the people, and in obedience thereto has SPONSORED AND ENACTED ALL THE PROHIBITION LAWS OF NORTH CAROLINA."

The national Democratic platform says: "Believing that a party platform is a covenant with the people, to be faithfully kept by the party when entrusted with power. . . we urge the enactment of such measures by the several states as will actually promote temperance, EFFECTIVELY PREVENT THE RETURN OF THE SALOON," etc.

The Republican state platform: "We hope for a capable, courageous, sober, and virile nation, and therefore pledge ourselves to the retention and strict enforcement of the 18th Amendment to the Constitution," etc. The national Republican platform: "The Republican party has always stood, and stands today, for obedience to and enforcement of the law as the very foundation of orderly government and civilization." To vote "NO CONVENTION" is to support both of the above platforms.

The United Dry Forces of North Carolina, non-partisan, non-political, and non-denominational, appeal to the men and women voters to keep the faith as SOLEMNLY WRITTEN.

We appeal to all sorts and conditions of men and women in every walk of life, to enter this contest. Banish hate and win by kindness and the justice of the cause. No great human contest is ever won without work, prayer, and sacrifice. This is your duty from now on—WORK and WIN! The God of our Fathers will be with us in this contest for God and humanity. North Carolina expects every man and woman to do their duty.

"To your tents, O Israel!"

Platform of The United Dry Forces of North Carolina.

The American Bible Society reports that in the Southwest the large Mexican population is being increasingly reached with Spanish Scriptures through missionaries.

## THINGS TO DO IN CONNECTION WITH THE PRESENT PROHIBITION CRISIS

Intelligent and concerted action on the part of Christian people is needed in connection with the present prohibition crisis. Individuals and groups can help preserve the results of temperance education and reform of the past hundred years and also help to build for the future in the following ways:

1. Take the necessary steps to qualify as a voter. Requirements vary in different states.

2. Attend gatherings where the question is discussed; attend and vote in precinct conventions where delegates to state conventions are to be elected; encourage other friends of prohibition to vote against repeal; vote and assist at the polls when the repeal amendment is submitted.

3. Offer your services to local leaders for addresses or participation in prohibition meetings.

4. Write your state representatives and senators to let them know how you feel on this question.

5. Express appreciation to your state legislators and congressmen who have voted against repeal.

6. Make protest to your local radio station against radio advertising of beer or of repeal propaganda. Let the National Committee on Education by Radio, 1201 Sixteenth Street, N. W., Washington, D. C., know that you wish to co-operate with them in keeping the advertising of beer and other intoxicating drinks off the radio.

7. Let your local newspapers know how you feel.

8. Give preference in commercial dealings to business institutions where beer is not sold.

9. Keep on hand up-to-date literature on the effect of alcohol on individuals and society and distribute when and where it will be most effective.

10. Be informed on the whole question so as to help people who are sincerely puzzled as to the right thing to do.—General Board of Christian Education, Methodist Episcopal Church, South.

## REPORT ON GOLDEN CROSS

I am submitting for publication receipts on the Golden Cross up to June 15. These are amounts that have gone direct to Dr. T. A. Hathcock, Norwood, N. C. Some have been credited on the hospital books and will not appear until the end of the year.

Charlotte district—	
Weddington .....	\$ 3.65
Marion district—	
Elk Park .....	7.00
Mount Airy district—	
Elkin .....	679.55
Mount Airy, Rockford Street .....	14.10
North Wilkesboro .....	5.00
Yadkinville .....	12.00
Salisbury district—	
Woodleaf Charge .....	8.25
East Spencer .....	5.00
Statesville district—	
Granite Falls .....	12.35
Lenoir Ct. ....	5.80
Stoney Point .....	6.31
Troutman .....	6.50
Shepherd .....	11.00
Waynesville district—	
Clyde's Chapel .....	10.00

L. B. Abernethy.

## CONTINUITY

All time is spun of the same fibre;

All years are made in the same mould;  
Not otherwise poured the flood of the ancient Tiber

Than yesterday to the sea its billows rolled:

And the heart of a man that yearned o'er its ancient surges,

And the heart of a man that frets by its tide today,

Are the self-same heart with the same deep harrowing urges,

And so it is always.

All streams are filled with the same waters;

All winds are blown of the same air;

The same rain falls on all earth's sons and daughters,

Seeking them out for blessing everywhere:

And all mankind, whatever the tongue or color,

Is numbered of men and women, to each a name;

And none knows joy more joyous or pain the duller;

Life bears upon all the same.

The soul-sick shepherd, wandering home and slowly,

Put off his shoes on Horeb's sacred sod;

But every spot upon all the earth is holy,

Wherever the foot of a righteous man hath trod.

And out of the one round sky that shuts in the nations

The tones of a still, small voice upon all ears fall:

Divine blood-brothers are ye in all generations—

For I am the Father of all.

—W. Clark Sandercock, in The New Outlook.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OUR FULL-TIME INSTRUCTORS

Six full-time instructors will serve in the North Carolina conference this summer, teaching in Cokesbury training schools, assisting in the holding of vacation schools, and otherwise serving the needs of the various communities in which they will labor. These men are worthy and well qualified. Three of them have taught one or two summers previously, and the other three are men of fine experience and excellent background and training. They are H. M. Russell, W. E. Crook, R. E. Walston, J. D. Lee, Jr., F. L. Standard, and R. H. Taylor. They go out in the spirit of helpfulness and sharing and with a zeal to be of real service. We bespeak for them the hearty support without which it is impossible for any worker to succeed. We are confident they will be well received and are equally confident they will render some much needed service.

### THE SCHOOLS SCHEDULED

The ten-weeks schedule of Cokesbury training schools, to be taught by our full-time instructors, is as follows:

#### June 25-30

Princeton, at Princeton, Rev. Henry Ruark, pastor; J. D. Lee, instructor.

Middleburg, at Middleburg, Rev. J. H. Miller, pastor; H. M. Russell, instructor.

Leasburg, at Leasburg, Rev. T. R. Jenkins, pastor; R. E. Walston, instructor.

Cedar Grove, at Walnut Cove, J. W. Dimmette, pastor; W. E. Crook, instructor.

Oxford, at Shady Grove, Rev. P. H. Fields, pastor; R. H. Taylor, instructor.

#### July 2-7

Newport, at Newport, Rev. E. H. Measamer, pastor; J. D. Lee, instructor.

Carrboro, at Carrboro, Rev. L. L. Parrish; H. M. Russell, instructor.

Yanceyville, at Bethel, Rev. I. T. Poole, pastor; R. E. Walston, instructor.

Cedar Grove, at Cedar Grove, Rev. J. W. Dimmette, pastor; W. E. Crook, instructor.

Grimes, and at Grimesland, Rev. I. J. Strawbridge, pastor; R. H. Taylor, instructor.

#### July 9-14

Newport, at Riverdale, Rev. E. H. Measamer, pastor; J. D. Lee, Jr., instructor.

Carrboro, at Orange, Rev. L. L. Parrish, pastor, H. M. Russell, instructor.

Milton, at Purley, Rev. H. J. Lough, pastor; R. E. Walston, instructor.

Holt's Chapel, at Haw River, Rev. R. L. Jerome, pastor; W. E. Crook, instructor.

Moyock, at Memorial, Rev. J. A. Tharpe, pastor; R. H. Taylor, instructor.

Oxford, at Hermon, Rev. P. H. Fields, pastor; F. L. Standard, instructor.

#### July 16-25

Straits-Harlowe, at Straits, Rev. F. B. Brandenburg; J. D. Lee, Jr.

Goldston, at Asbury, Rev. McD. McLamb; H. M. Russell.

Milton, at Semora, Rev. R. J. Lough; R. E. Walston.

S. Alamance, at Phillip's Chapel, Rev. E. G. Overton; W. E. Crook.

N. Gates, at Savages, Rev. C. D. Barcliff; R. H. Taylor.

Fuquay, at Fuquay Springs, Rev. J. C. Williams; F. L. Standard.

#### July 23-28

Atlantic, at Harker's Island, Rev. R. W. Barfield; J. D. Lee, Jr.

Pittsboro, at Moncure, Rev. M. C. Ellerbe; H. M. Russell.

E. Roxboro, at Jalong, D. C. Whitsett; R. E. Walston.

Burlington, at Bethel, Rev. H. E. Lance; W. E. Crook.

Gates, at Harrell's, Rev. J. R. Edwards; R. H. Taylor.

Wilmington circuit, Rev. H. L. Davis; F. L. Standard.

#### July 30-August 4

Dover, at Dover, Rev. L. E. Sawyer; J. D. Lee, Jr.

Haw River, at Ebenezer, Rev. L. A. Tilley; H. M. Russell.

Rougemont, at Riverview, Rev. J. W. Lineberger; R. E. Walston.

Millbrook, at Millbrook, Rev. T. B. Hough; W. E. Crook.

Fairfield, Rev. W. R. Hardesty; R. H. Taylor.

Wilmington circuit, Rev. H. L. Davis; F. L. Standard.

#### August 6-11

Dover, at Bethany, Rev. L. E. Sawyer; J. D. Lee, Jr.

Pittsboro, at Brown's Chapel, Rev. M. C. Ellerbe; H. M. Russell.

Brookdale, at Allensville, Rev. S. F. Nicks; R. E. Walston.

Oxford, at Salem, Rev. P. H. Fields; W. E. Crook.

Roper, at Pleasant Grove, Rev. R. E. Atkinson; R. H. Taylor.

Wilmington circuit, Rev. H. L. Davis; F. L. Standard.

#### August 13-18

Dover, at Lanes, Rev. L. E. Sawyer; J. D. Lee, Jr.

Pittsboro, at Hickory Mountain, Rev. M. C. Ellerbe; H. M. Russell.

Henderson, at City Road, Rev. C. H. Kelley; R. E. Walston.

Durham, at Bethany, Rev. B. H. Black; W. E. Crook.

Piedmont, Rockingham, Rev. B. F. Boone; R. H. Taylor.

Elm Street-Pikeville, Rev. Leon Russell; F. L. Standard.

#### August 20-25

Riverdale, at Beach Grove, Rev. J. B. Thompson; J. D. Lee, Jr.

Haw River, at Mt. Pleasant, Rev. L. A. Tilley; H. M. Russell.

Henderson, White Memorial, Rev. C. H. Kelley; R. E. Walston.

Hillsboro, at New Salem, Rev. F. A. Lupton; W. E. Crook.

Laurell Hill circuit, Rev. W. D. Yarbrough; R. H. Taylor.

Elm Street-Pikeville, Rev. Leon Russell; F. L. Standard.

#### August 27-September 1

Dover, at Asbury, Rev. L. E. Sawyer; J. D. Lee, Jr.

Lakewood, Durham, Rev. M. W. Warren; H. M. Russell.

Rocky Mount, at Red Oak, Rev. W. N. Vaughan; R. E. Walston.

Hillsboro, at Eno, Rev. F. A. Lupton; W. E. Crook.

Fairmont, at Bethesda, Rev. J. W. Bradley; H. R. Taylor.

Elm Street-Pikesville, Rev. Leon Russell; F. L. Standard.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

#### HAVE YOU REGISTERED?

Have you sent in your registration fee of \$1 for the Young People's Assembly to Miss Mary Cooper Hooker, Kinston? If not, send it in at once! Remember that this assembly opens a week from next Monday—July 3! Be sure to come early Monday afternoon so that you may get your room assigned and your courses arranged and everything ready for the World Friendship banquet Monday night. We are counting on seeing you at Louisburg College not later than 5 p. m. Monday afternoon, July 3!

#### COURSES OFFERED THIS YEAR

The following courses will be offered at our Young People's Assembly this year, each delegate choosing one course out of each group:

##### Group 1—Enrichment

How to Enjoy the Bible.

Jesus' Teachings.

Christian Use of Leisure.

The Prophets and Our Problems.

Alcohol and Ourselves.

What Do We Mean by Missions?

##### Group 2—Program and Organization

Planning the Department Program.

Organizing the Department.

Worship.

Missions and World Friendship.

Citizenship and Community Service.

Recreation and Personal Development.

#### INTERMEDIATES AT LOUISBURG

According to reports that are coming in to our office, there will be a rather large number of intermediates at Louisburg July 7-11 for the Christian Adventure Assembly. This assembly will open Friday night, July 7, with a real fellowship party. All delegates are asked to arrive at the college not later than 5 p. m., Friday. The registration fee of \$1 per delegate should be sent in at once to Mrs. Earl W. Brian, College Station, Durham.



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BOARD OF CHRISTIAN EDUCATION

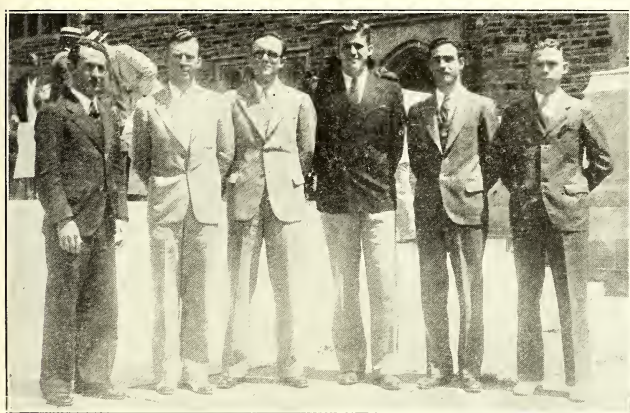
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

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DUKE COKESBURY INSTRUCTORS



Left to right: Russell Harrison, Ray Cook, P. E. Cook, E. K. McLarty, Jr., William Asher, W. O. Weldon.

THE 1933 ADULT ASSEMBLY

We are glad to present this week a reproduction of the front cover of the program of the Western North Carolina Conference Adult Assembly to be held at Lake Junaluska July 24-28, inclusive. The program is an eight-page booklet with description of courses and a program outline of each day's activities. This program is being issued in very attractive form by the Advocate Publishing Company. It contains historical sketch, rates for ground fees, registration, board and lodging. It is illustrated with cuts of the officers and instructors of the assembly, along with various scenes of the lake and of activities of last year's assembly.

Credit for this splendid booklet is due to the efforts of Rev. Chas. P. Bowles, the conference director of adult work, who has had to write literally scores of letters in order to get together the material that goes into the booklet. He with the engravers and the make-up people at the Advocate office have given us a program bulletin that should prove a drawing force for the largest attendance this year that we have ever had. It is probable that in next week's issue we shall be able to run other features of this booklet.

If any further information is desired address Rev. Chas. P. Bowles or this office, P. O. Box 778, Greensboro, N. C.

SUMMER COKESBURY SCHEDULE BEGINS

This week is the first of ten intensive weeks of training for a large number of circuit and industrial charges. Cokesbury schools and classes will be held in approximately seventy-five (75) churches during this period. On this page is a picture of the six full time instructors who will teach the majority of these classes. These young men are students in the school of religion of Duke University. They have been made available to this conference by the Duke Endowment. During the past spring they have been given special training for Cokesbury teaching. A number of other Duke students are working in this conference as assistant pastors, some of whom will also teach Cokesbury classes.



Rev. Chas. P. Bowles  
Director Adult Work,  
Western N. C.  
Conference.

Adult Assembly  
Western North Carolina Conference



From the Terrace Veranda

Lake Junaluska, North Carolina  
July 24th to 28th

1933

"My Brother and I"

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor. 1415 Gregson St., Durham, N. C.

### Our Children

#### THE SOUL OF A CHILD

"The soul of a child is the loveliest flower

That grows in the Garden of God.

Its climb is from weakness to knowledge and power,

To the sky from the clay and the clod.

To beauty and sweetness it grows under care,

Neglected, 'tis ragged and wild.

'Tis a plant that is tender but wondrously rare,

The sweet, wistful soul of a child.

Be tender, oh gardner, and give it its share

Of moisture, of warmth and of light, And let it not lack for thy painstaking care

To protect it from frost and from blight.

A glad day will come when its bloom shall unfold,

It will seem that an angel has smiled, Reflecting its beauty and sweetness untold

In the sensitive heart of a child."

"Something has brought us to a time when for all our evil there are gentle mothers and music and the laughter of little children at play. Something has brought us to a time when there are men who love honor and who for Christ's sake will lay down their lives in the service of the brethren. Something has brought us to a time where there are homes in every obscure street where fortitude and devotion are splendidly exhibited. Out of a primitive chaos where an observer (could there have been one) would have seen no slightest promise of spiritual achievement, something has brought us the Ten Commandments, the Sermon on the Mount, and growing achievements in social righteousness."—H. E. Fosdick.

#### OUR CHILDREN AND THE BIBLE

Whoever aspires to cultivate children can find no substitute for the Bible. It is the book of life, containing the supreme moral code as well as poetry and philosophy, written in pure and beautiful English.

The Bible is not one book, but a library of books of many kinds. The musical rhythm of the Psalms naturally appeals to children, the narratives evoke an interest, the poetic descriptions delight their imagination, and the profound moral teachings stimulate a growth in spiritual life.

A child who has been led into a knowledge and appreciation of such a book has a storehouse of riches that will last through the vicissitudes incident to our common life.



Mrs. W. S. Black—"Aunt Mary"—organized the children's work of the North Carolina Conference in March, 1882, and gave them the name, "Bright Jewels".

Training children to memorize passages of scripture is the noblest gift that adult leaders can contribute to the younger generation. Not only do the children get the present form of the English language, but they have fixed in their minds certain truths that will grow luminous through the coming years and control their impulses and activities during their mature life.

The following list of passages is that which John Ruskin's mother drew up for her boy to memorize, and Ruskin's comment on this list is interesting: "Though I have picked up the elements of a little further knowledge in mathematics, meteorology and the like, this maternal installation of my mind in that property of chapters I count very confidently the most precious and on the whole the one essential part of my education": Exodus 15 and 20; 2 Samuel, chapter 1, verse 17 to end; 1 Kings, chapter 8; Psalms 23, 32, 103, 112, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; 1 Corinthians, 13 and 15; James 4; Revelation 5 and 6.

#### HIGH LIGHTS OF THE CHILDREN'S WORK—FIRST QUARTER

Durham district leads in amount of money sent to conference treasurer.

Elizabeth City district leads in number of divisions.

New Bern district leads in number of baby and primary members and number of life members.

Fayetteville district leads in number of junior members and subscribers to "World Friends."

Mrs. Lee Johnson is the children's leader for the Rocky Mount district.



Mrs. John C. Wooten, Conference Superintendent of Children's Work—a gentle mother whose personality is a combination of the Christian graces—a worthy leader to cultivate our children in living the teachings of Jesus.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

Evangeline Booth says: "Let the children speak, the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children! O my God, this army of little children! Let their writing upon the wall of the nation, although traced by tiny fingers as stupendous as eternity, be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the brazen gates of Alcohol. You can't repeal the effects of alcohol."

### NAMES AND ADDRESSES OF DISTRICT SUPERINTENDENTS CHRISTIAN SOCIAL RELATIONS

Asheville district—Mrs. J. W. Payne, Hendersonville.

Charlotte district—Mrs. D. M. Cave, 1918 Avondale Ave., Charlotte.

Gastonia district—Mrs. G. V. Birmingham, 108 E. Third St., Gastonia.

Greensboro district—Mrs. J. H. Wheeler, 117 Cedar St., Greensboro.

Marion district—Mrs. C. V. Lael, Glen Alpine.

Mt. Airy district—Mrs. W. W. Whitaker, Elkin.

Salisbury district—Mrs. O. C. Godfrey, Spencer.

Statesville district—Mrs. L. V. Goode, 728 N. Center St., Statesville.

Waynesville district—Mrs. Wade Johnson, Waynesville.

Winston-Salem district—Mrs. Robert Williams, Thomasville.

### MOUNT AIRY DISTRICT MEETING

Mrs. Fred Colhard, Secretary.

The district meeting of the woman's missionary societies of Mt. Airy district was held at Central church, Mt. Airy, June 6, with Mrs. J. L. Woltz, district secretary, presiding.

Rev. J. T. Mangum was in charge of the devotional and the address of welcome was given by Mrs. Hugh Holcombe with response by Mrs. Heflin.

In her message Mrs. Woltz expressed her appreciation of her district, and gave us the pleasing news that our district had made the greatest average age decrease over the other districts in the conference, winning the ten dollars offered as a reward by the conference. She presented Madison with the first prize of \$3 offered by the district and Pilot Mountain the second prize of \$2. She gave us the slogan for 1933: "Pray more, study more, work more, grow more, love more, give more, trust more, praise more."

She announced as one of the year's projects a temperance program.

Visitors announced at this time were Mrs. C. C. Weaver, conference president, Winston-Salem; Mrs. P. N. Peacock, conference treasurer, Salisbury; Mrs. S. H. Isler, recording secretary, Greensboro; Mrs. J. G. Sterling, secretary Winston-Salem district; Miss Naomi Howie, returned missionary from China; Misses Anna Ogburn and Margaret Gray of Winston-Salem. Honor roll ribbons were presented to Elkin, Boone, Mount Airy, Stoneville, Spray, and Pilot Mountain, and this was followed by an interesting playlet by the Pilot Mountain auxiliary. Special music which was much enjoyed was rendered by Misses Batton and Rothrock.

Mrs. C. C. Weaver, conference president, was heard in a most interesting message in which she gave, in the form of our marching orders, the goals for 1933, viz: 1. Organization or adoption of a society in rural district; 2. Each auxiliary with a prohibition committee this year; 3. Monthly payments of membership offerings and quarterly remittance to treasurer; 4. Continuation of the systematic cultivation of the young women of the church as members of the missionary society; 5. Mission and Bible study, and enlarged contributions to the missionary work; 6. Contribution to the Lucy Robertson endowment fund; 7. Each auxiliary is asked to keep complete file of program literature and the World Outlook; 8. Week of Prayer offering; 9. Supply work; 10. Spiritual life group; 11. Treasure hunt campaign; 12. Observance of morning watch, praying especially for our missionaries and our work at home and abroad.

Mrs. S. H. Isler spoke on the spiritual life work and gave suggestions as to how to organize and carry on the work of these groups. Mrs. L. T. Roliger of Mt. Airy was elected district chairman of spiritual life groups. A letter from Miss Olive Smith, district missionary to Korea, was read and enjoyed. Finances were discussed by Mrs. P. N. Peacock, and she urged our district not to be responsible for the 15 per cent cut that is feared, but to raise the amount pledged and more, that our missionaries may be kept on the field. Pledges for the year were taken and miniature fans from Korea were given to the eight societies having the largest delegations present. Miss Margaret Gray told of the work of the Bethlehem House and urged donations of canned vegetables, cereals, soap, washing powder, etc. Mrs. A. L. Thompson of Greensboro, conference superintendent of literature, talked on mission study and the importance of studying missions. Miss Naomi Howie told most interestingly of her work in Davidson Girls' School in China.

A playlet in which several young ladies of North Wilkesboro took part

was very cleverly presented. Social service was presented by Mrs. W. W. Whitaker of Elkin, district S. S. chairman, and reports of the annual meeting were given by Mrs. R. C. Freeman of Elkin and Mrs. McCuiston of Pinnacle. Reports of children's societies were heard with interest.

Meeting adjourned with decision to hold two district meetings next year instead of one, and with reading of the report of resolutions committee headed by Mrs. E. F. McNeer.

### ZONE MEETING AT NORTH WILKESBORO

Mrs. J. B. Henderson.

An enthusiastic zone meeting attended by representatives of the auxiliaries of Union, Moravian Falls, Wilkesboro and North Wilkesboro, was held at North Wilkesboro church recently.

The meeting was featured by an inspirational address by Miss Mabel Cherry, a returned missionary from Korea. Called to order by the zone chairman, Mrs. R. M. Brame of North Wilkesboro, who presided, the meeting opened with devotional service by Rev. Seymour Taylor of Wilkesboro. An address of welcome by Mrs. J. C. Reins, president of local auxiliary, was responded to by Mrs. B. S. Call of Wilkesboro. The address by Miss Cherry, which followed, discussed the educational possibilities in Korea.

Lunch was served by the hostess auxiliary in the Sunday school rooms of the church, and a delightful social hour, which took the form of get-acquainted hour, was much enjoyed.

The afternoon devotional was in charge of Rev. Eugene Olive of the First Baptist church of Wilkesboro. An interesting phase of the afternoon session was a playlet, "The Reference Book," giving publicity to our missionary periodical, The World Outlook, which was presented by six young ladies of the local church under the direction of Misses Beatrice Pearson and Christine Irvin.

Mrs. J. L. Woltz, district secretary, gave an inspirational talk on sacrificial giving and living. This was followed by report of the annual meeting by Mrs. J. H. Armbrust.

A splendid paper on mission study was read by Mrs. W. P. Horton, and in a most interesting talk Rev. Seymour Taylor discussed the evils of intemperance. Mrs. J. B. Henderson reported a new children's society organized at Moravian Falls with 15 members.

The principles of Christian stewardship have been summarized as follows: (1) We are stewards of all that we have and are. (2) We are a band of brothers, with Christ as our Lord and Master and God as our Father. (3) Our task is worldwide, embracing all persons everywhere. (4) We are accountable to God for all, not just a fragment, of our time, our talents, our possessions and our services. (5) It is the motive that determines the moral quality of our living and giving.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

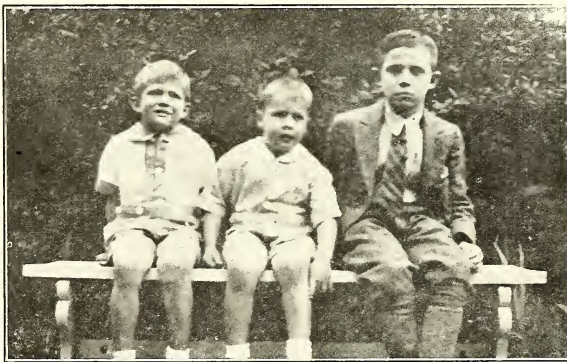
### ANTICIPATION

These lines are being written just prior to the departure of our church group on an extensive trip through the most beautiful mountain scenery east of the Rockies and to visit some of the choicest friends to be found anywhere. Our group will leave the Children's Home early Saturday morning, June 24, for Brevard where, on the following morning, a program will be rendered at the 11 o'clock hour. At 3 o'clock a visit will be made to our friends at Fletcher and then at night we will sojourn with

Home has been my hobby and that about four times a year I have taken opportunity to make pleas for this institution when asking for liberal collections on each fifth Sabbath. This being true it is easy to understand why I would drive six miles and back just to hear those girls sing and Woosley make a plea for the support of 333 children in the Home and 122 who remain with their mothers and receive so much per month help from the Children's Home. No work done for the Home equals this singing class arrangement. And there is no more interesting part of these visits of the singing class than the hour for assigning the children to homes for their meals, when the local children crowd to the front to secure those going to their homes."

### SAFEGUARDING HEALTH

Following the examination of all susceptible children to tuberculosis and the assurance thus given, tonsil clinics are in operation at the Children's Home.



Just a-sitin'. Maybe some friends will come along

our Hendersonville friends, rendering a program at the First Methodist church at the evening hour. Monday will bring a visit with the Waynesville district conference at Iotla, near Franklin, and Monday night will find us at Weaverville to enjoy a night's rest following a program in Brother Crosby's church. Leaving early next morning and after negotiating a distance of 120 miles through most beautiful territory, we hope to arrive at the Mount Airy district conference at Jefferson to enjoy a good noonday meal and render a program before that conference. Our youngsters are looking forward to this trip with a great deal of anticipation.

### FROM A FRIEND

C. W. Hunt, who writes quite interestingly each week in the Mecklenburg Times under the caption, "The Country Philosopher," recently gave a column and a half in his paper to tell its readers about having visited a church where our singing class rendered a program. Among other things he wrote as follows:

"It has been known for 15 years by those closely associated with me in the work of the church that the Children's

Already 29 of our precious little youngsters have gone through the trying ordeal of having their tonsils removed and of patiently waiting through the hot weather till they are well again and can be out under the trees and take their turn at the swimming pool. We are glad to report that each child has gone through the ordeal without a great deal of protracted annoyance.

By the time this appears in print our dentist will have visited the Home to examine and treat every child's teeth. Thanks to the generosity of Mrs. John W. Hanes, Winston-Salem, we have modern and complete dental equipment. During and following our dental work other health safeguards will be entered into in the way of inoculations against diphtheria, typhoid fever and smallpox. These are health emphasis days at the Children's Home.

### LENOIR FRIENDS

We were mighty glad to recently have as our guests the intermediate department of the Sunday school at First church, Lenoir, of which Mrs. W. I. Pitts is the talented and consecrated superintendent. About 50 of these fine

youngsters, together with their teachers, were brought to the Children's Home by members of the men's Bible class of this hustling congregation. We were not only glad to have our Lenoir friends, but to receive from them quite a nice supply of canned fruit. Our friends in Lenoir mean a great deal to us.

### COUPONS! COUPONS!! COUPONS!!!

We are beginning to receive coupons from Octagon products in such a way as to give us much encouragement. The first matron of the parsonage to send in a lot is Mrs. A. L. Latham from the Waxhaw charge. Others are coming in. Among them is quite a large supply from the junior department of First church, Charlotte, this work being directed by our beloved friend, Mrs. W. W. Hagood. This is a very fine instance of giving the children something interesting to do and helpful to us.

### MATRONS OF THE PARSONAGE

Our Octagon campaign honor roll, composed of matrons of the parsonage, continues to grow. Kindly note the following who joined company with others in heading up coupon collecting campaigns in their husband's charge:

Mrs. J. E. McSwain, East Spencer.  
Mrs. George W. Clay, Catawba Ct.  
Mrs. O. B. Mitchell, Weaverville Ct.  
Mrs. T. C. Jordan, Salem Ct.  
Miss Dell Watson, for Mrs. J. E. Abemethy, First church, Lexington.  
Mrs. J. W. Combs, Albemarle Ct.  
Mrs. C. W. Russell, Sparta Ct.  
Mrs. C. F. Womble, Highland, High Point.  
Mrs. A. L. Latham, Waxhaw Ct.  
Mrs. F. H. Price, Lowell Ct.  
Miss Verma Eaker, for Mrs. C. E. Williams, Goodsonville.  
Mrs. M. G. Ervin, Farmington Ct.

### THREE LADS

We are presenting this week the picture of Thomas, Wilbur and Vernon Horney, who came to the Children's Home from High Point less than a year ago. All three of these boys have recently had their tonsils removed and are now back in their groups hale and hearty. Wilbur, the little boy in the middle, is claimed by the Daniel Bible class, Oak Hill, Candler circuit. Mrs. Carl Ray being the leading spirit in this good movement. Maybe some class or classes would like to claim the other two boys. Practically all of our girls under high school age have been chosen by fine groups of women. Not many of our boys are chosen.

### WEATHER TALK

Yes, we are fearfully dry at the Children's Home. We are also very hot. It is no longer any pleasure to go out over the farm to watch the growing crops. Our vegetables and crops are shriveled up. Dust flies everywhere. But in due time rain will come and everything and everybody will revive. Till then we will work, sweat and be patient.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
 Make all checks payable to A. S. Barnes, Sup.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... (here designate the bequest) .....

Beginning with this week's issue of the Advocate I am publishing letters which our seniors have written for the Advocate. I am sure our many friends will read these farewell messages with deep interest. These letters breathe a spirit of sincere gratitude toward all who have contributed toward their training. As they leave their foster home, our prayers and love will follow them wherever they may cast their lots.

\* \* \*

We left home on Sunday morning, June 18, and drove to Cedar Grove church, which is a very old church out from Hillsboro. The grounds surrounding it are quite pretty. At the church we were met by the Sunday school superintendent, Mr. James Compton, and the pastor, Rev. J. W. Dimmette, who presented us to a large and pleasingly receptive audience. After the concert the children and I were entertained in the various homes of the church. Mrs. Murphy, whom I had known for some time, was my hostess for dinner. At about four o'clock we left for Webb Avenue church, in Burlington. Upon arriving at the church in Burlington we were met by their young pastor, Rev. R. L. Jerome, who is doing a splendid work. His people seem to be so fond of him. From the church the children went to the homes of the charge for supper, and I was delightfully entertained in the home of the pastor and his sister. When we returned to the church we found a large congregation present for the concert. Visitors from Greensboro—Dr. and Mrs. J. N. Taylor and Mr. and Mrs. J. E. Faulkner and son, Edward, Jr.—were among our worshippers. The reception of the children and the concert by these people was quite gratifying to me.

\* \* \*

Dear Friends of the North Carolina Conference:

'Tis finished—my high school course — and yet I shall never forget the years I have spent in this beautiful home. Memories shall come and go, but the memory of the past nine years shall live in my mind and heart forever.

Mr. Barnes, as our father, has made it a home for every single child. The members of the faculty have contributed their part. To each member of the faculty, and especially to Mr. Barnes, goes out my love and appreciation.

I feel and know that the whole conference has done much for me, but I should like to mention those who have been especially kind to me. To Mrs. H. R. Williamson and her class of Epworth church, Raleigh, I wish to express my most sincere appreciation for the beautiful clothes which they have so willingly given me. To the doctors of Raleigh, especially Doctors E. C. Judd, M. R. Gibson and Doctor McGee, I express my sincere appreciation for all that they did for me. The moving picture managers have been especially kind to us by allowing us to see their movies free of charge. This has added much to our happiness. We can not forget the ladies of Edenton Street Methodist church and Ambassador Josephus Daniels for being Santa to us each Christmas. To these friends I wish to express my thanks.

As I go out to attain a place in this world, I shall try in every way possible to make a success and in some way show how much I really appreciate and love this my home.

Sincerely, Drucilla Koonce.

### MY PHILOSOPHY

Better never trouble trouble,  
 Until trouble troubles you;  
 For you're sure to make your trouble

Double-trouble if you do:  
 And the trouble—like a bubble—  
 You are troubling about,  
 May be nothing but a cypher  
 With the rim rubbed out:

Better never cross your bridges  
 Till your bridges come in view;  
 For you're sure to lose your labor  
 Crossing bridges, if you do:  
 And the bridges or the ridges

You are worrying about,  
 May be nothing but a cypher  
 With the rim rubbed out.

Better never spread a scandal  
 Till you know the story's true;  
 For you're sure to make your neighbors  
 Needless trouble if you do:  
 And the matter of the chatter  
 You are scattering about,  
 May be nothing but a cypher  
 With the rim rubbed out.

Better do to everybody  
 What you'd have them do to you;  
 Just to do so, says the Master,  
 "Is the law and prophets too":  
 Other rules and regulations  
 People talk so much about,  
 May be nothing but a cypher  
 With the rim rubbed out.

—David Keppel.

(Some years ago The Christian Advocate (N. Y.) printed the first of these verses. They were copied far and wide. The author offers this in response to many requests for more.)

"Why did you leave your last position?" inquired the prospective employer.  
 "I just couldn't stand the way the master and the missus used to quarrel. It went on all the time. When it wasn't me and him, it was me and her."

## Get Rid of Malaria!

### Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores.

## HEADACHE

### TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgic, rheumatic or periodic pains, or aches due to colic, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

### Use Liquid

**CAPUDINE**  
 ..It's already dissolved!

## Cheapest and Best



Ask your dealer for Daisy Fly Killer. Placed anywhere, attracts and kills flies. Neat, clean, convenient. Lasts all season. Made of metal. Can't spill or tip over. Can't soil or injure anything. Guaranteed. Harold Somers, Inc., Brooklyn, N. Y.

**DAISY FLY KILLER**

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## Sunday School Lesson

By William G. Chanter.

JULY 2

Scripture Lesson: Joshua 1-6; 23; 24.

Golden Text: "Be strong and of good courage; . . . for the Lord thy God is with thee whithersoever thou goest,"—Joshua 1:9b, d.

**Moses my servant is dead: now therefore arise, go over this Jordan.**

Imagine what the death of Moses meant to Israel. Save Joshua and Caleb, not a soul in the camp had ever known the time when the great leader had not been the center of the national life. In war and peace, in plenty and in want, in every emergency, Moses had been their refuge. Now, just when they faced the great crisis for which they had been preparing, Moses was dead.

Imagine what it meant to Joshua. He had been the servant of Moses, constantly associated with the great builder of the nation. To him he had been able always to appeal for guidance and for help. Never had he been without the sense of the leader's presence, without the knowledge that he had the wisdom and strength of his master upon which to fall back. Now he was alone. This great and turbulent nation must be ruled without the power of Moses' prestige back of him. The hard task of conquering the civilization of Canaan with half-savage tribes used only to the raiding warfare of the desert must be faced alone. For forty years he had leaned upon Moses and now that stay was gone.

The death of Moses meant for Joshua a great test, but he met it. For one thing, he had been trained in a school in which the past was never allowed to dominate to the exclusion of an interest in the present. The spirit of Moses was the spirit of adventure. He served the God of Abraham, but the God of Abraham was the great I AM, the God of an eternal now. From Moses, Joshua had learned to make the past an inspiration for courageous facing of the future. The death of Moses meant to him a challenge, a challenge to the assumption of a great responsibility. As Moses had heard the Voice beside the burning bush, so Joshua heard it now as the days of mourning for his master came to an end.

We are living in a strange day when the pillars of the house are indeed shaken. Gone are the standards which our nation forged in the days when it was in the making. Gone are the old customs, once so potent a force, so safe a guide in moment of perplexity. Good and bad have passed together—and now we stand by the swelling of a Jordan greater than any river we have ever crossed. What does it mean to us? What does the Voice of God say to us? Do we hear

it, or are we too busy mourning for the past, the great past that is dead?

Of one thing we may be sure. Joshua would have showed little comprehension of the spirit of Moses had he been content, weakly content, to turn back into the desert and go through the routine that Moses had established for the training of Israel. For the very essence of the great leader's spirit had been adventure, and the very routine he had established had been a preparation for the day when routine would be exchanged for the grand hazard of the war of conquest. Joshua was Moses' servant, not his slave. And if we spend our days in bewailing the past, we are simply bearing witness to the fact that we are degenerate children of the past we lament.

stacy of dreamy emotion. Certainly our day is not such a time. It would almost seem as if we made all our arrangements without any expectation that God could have anything to do with the world and its life. Consequently there is little enough optimism, and too much tendency to pessimism and cynicism. There is not even the efficiency of which we boast. And there is an alarming lack of the moral power without which efficiency can never be worth much since it becomes the effectiveness of thieves and robbers.

Joshua presents the happy medium. He did not spend much time in ecstatic emotional religious dreaming. Nor did he try to bear the burdens of Israel alone. He courted God in as the inspiration of his work, as the Friend who made it possible and by his presence gave it value as the Leader whose banner ever waved in the vanguard of the host in which he had a place. The religious experience of Joshua was not merely the emotional thrill of the mystic who feels himself caught up into heaven, although we may be sure that it included that high rapture. It was the experience of the man who realizes that his life is a part of a divine plan and in the glory of that realization crosses his Jordan and leads his people into the rest of the promised land.

**For thou shalt cause this people to inherit the land . . .**

Joshua, then, stands as the man who was capable of learning the secret of his master. He shared his spirit of adventure and his experience of God as the inspiration of high endeavor. He shared also, we must note, his devotion to the cause of Israel. The Old Testament is always aware that really great leadership is never selfish. It has no place for Napoleons. Abraham goes out to found a nation and to dwell as a stranger in the land which his courage is to make the home of his descendants. Moses dies without entering Canaan. And Joshua is to fight for the fulfillment of his nation's destiny, not for the satisfaction of his own individual ambition.

**Only be strong and very courageous, to observe to do according to all the law . . .**

Finally, the leader is the man of the disciplined life. His courage and his strength are shown by his adherence to the ideals and standards of greatness, by real self-control, by obedience to a law seen as divine, by acceptance of a will seen as higher than his own. Here is the difference between mere individuality, the life dedicated to the satisfaction of its own desires; and real personality, the life centered around a great purpose, which makes it the embodiment of an ideal so great that other men are attracted into following. Self-realization is not the satisfaction of raw impulse, it is rather the disciplining of impulse so that it is shaped into the driving force of a life that stands the test of time and can end in a scene like that in which Joshua bade farewell to Israel.—Zion's Herald.

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**PROTECTION  
AGAINST OLD AGE**

If the spirit of the past dwell in us, then we shall hear the Voice, and Jordan will be to us the gateway to the land of promise.

**As I was with Moses . . .**

We ought to know what Joshua knew, that God does not change. We ought to know that what made the past great was the fact that it was dominated by men who know how to find their way to God, and to open their lives to his power. Joshua had seen the face of Moses shine as he came from the place where God spoke to him face to face. Moses indeed was dead, but God was not dead.

There have been times when men left too much to God, I suppose, living in a kind of religious trance in which the world and its problems seemed far-off and unreal, when all was lost in an ec-



## TO SCOTS IN EXILE

Are you not weary in your distant places,  
Far, far from Scotland of the mist and storm,  
In drowsy airs the sun-smite on your faces,  
The days so long and warm?  
When all around you lie the strange fields sleeping,  
The deary woods where no fond memories roam,  
Do not your sad hearts overseas come leaping  
To the highlands and the lowlands of your home?

Wild cries the Winter, loud through all our valleys  
The midnight's roar, the gray noons echo back;  
About the scalloped coasts the eager galleys  
Beat for kind harbors from horizons black;  
We tread the miry roads, the rain-drenched heather,  
We are the men, we battle, we endure!  
God's pity for you people in your weather  
Of swooning winds, calm seas, and skies demure!

Wild cries the Winter, and we walk song-haunted  
Over the hills and by the thundering falls,  
Or where the dirge of a brave past is chaunted  
In dolorous dusks by immemorial walls.  
Though rains may beat us and the great mists blind us,  
And lightning rend the pine-tree on the hill,  
Yet are we strong, yet shall the morning find us  
Children of tempest all unshaken still.

We wander where the little gray towns cluster  
Deep in the hills, or selvedging the sea,  
By farm-lands lone, by woods where wild fowl muster  
To shelter from the day's inclemency;  
And winter will come, and then far through the darkling,  
A light will shine out in the sounding glen,  
And it will mind us of some fond eye's sparkling,  
And we'll be happy then.

Let torrents pour then, let the great winds rally,  
Snow-silence fall or lightning blast the pine;  
That light of Home shines warmly in the valley,  
And, exiled son of Scotland, it is thine.  
Far have you wandered over seas of longing,  
And now you drowse, and now you well may weep,  
When all the recollections come a-thronging  
Of this old country where your fathers sleep.

They sleep, but still the hearth is warmly glowing  
While the wild Winter blusters round their land;  
That light of Home, the wind so bitter blowing—  
Look, look and listen, do you understand?  
Love, strength, and tempest—oh, come back and share them!  
Here is the cottage, here the open door;  
Fond are our hearts although we do not bare them—  
They're yours, and you are ours for evermore.  
—Neil Munro, in Scots Observer.

## SOME PEOPLE TAKE SOME LIARS SERIOUSLY

I have been asked, "Are liars taken seriously today?" What else can I believe? We were told that the World War was a war to end wars, and we swallowed that whole. We were told that the new era and Mr. Hoover were to end poverty. Did we question that preposterous theory? We were informed that depressions were a thing of the past—and practically none of us doubted it. We were told that common stocks were worth fabulous sums and we scrambled over ourselves to buy them with our life's savings. We even believed the beautiful lies our bankers put out—and look what happened. We even lied to ourselves and believed our own lies. We believed, at least for a time, that synthetic gin produced no headache, that jazz was the best music to invoke the soul and that indiscriminating love making did not give rise to embarrassing consequences. Our forefathers knew better, but we lost our entire sense of values and all our natural common sense merely because, or largely because we took our liars seriously.—Matteel Howe Farnham.

## WHEN COMMUNISM SAYS CAVIAR, IT IS CAVIAR!

And so there's the one about a communist orator—let us admit he was not one of the elect—at a downtown street intersection. He was enlightening an ample crowd.

"In d' p-rentent society," he declaimed, "d' r-rich man he eat caviar and d' poor-r man he eat beans. But in d' communist society, d' r-rich man he eat beans and d' poor-r man he eat caviar." At this point a note of dissension was interjected by a small, shabby man on the margin of the audience, who cried, "But I don't like caviar!" Nothing daunted, as they say in the serious magazines, the holder-forth roared back: "In d' communist society, you'll eat caviar and like it, too!"—Eccentricus, in The World Tomorrow.

"You had some fresh shrimps here last week," began the purchaser. Now—"Yes, ma'am," interrupted the market-man apologetically, "but I fired both of 'em."—Pathfinder.

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### BEER VS. MILK

By W. W. T. Duncan.

The newspaper reports that the sale of beer was increasing the sale of all food products is not borne out by the facts. Dairy producers in the vicinity of Columbus report a reduction of 90 per cent in the sale of coffee cream in that city, and from 30 to 50 per cent reduction in milk.

In a random poll of 136 customers at a restaurant, not one desired it.

At a gas and accessory station, a prospective customer needing a tire proposed to buy, but on being informed that beer was sold, said he would purchase elsewhere. The disappointed proprietor exclaimed: "That is the tenth case I have lost today because of beer."

A salesman of restaurant furniture, approaching Washington on a train, was asked what effect the enactment of beer legislation had had upon the restaurant business. He said, "Restaurants have been selling a lot of beer. In fact, some of them have been selling out before they close every night, but I doubt if they are making any money on the proposition for the simple reason that half of their milk and cream has been souring on them. Milk orders are being cut approximately 50 per cent."—Michigan Christian Advocate.

### CONCERNED ABOUT THE WOLF

The Methodist Recorder, London, recently told a story relating to the youth of the late Dr. Samuel Chadwick, the renowned English preacher who recently went home to heaven. Dr. Chadwick was opposing the granting of a new hotel license. It seems that the license in England carries with it license to sell liquor. The lawyer in charge of the application remarked in court, "This beardless young clergyman ought to be looking after his sheep, not spending his time here." Whereupon the young minister quickly retorted, "The sheep are all right; it's the wolf I'm concerned about today!" Editorial comment is unnecessary. — Alabama Christian Advocate.



# Children's



# Storyland

## A REAL MYSTERY THRILLER

"Some one would have to come just when the fun was commencing," said Bobbie to himself as he walked over to sit on the cellar steps.

The midget microphone had been n-stalled just the day before. He had come into the house and was busy with his home work when he heard his voice coming over the radio.

"Bobbie Harris had better be a good boy for the rest of the week and get good marks in his school or something is going to happen." He heard these words distinctly. Then his mother's smile told him that some joke was being played. In a few minutes he found his father in the cellar with the microphone before his lips.

"Let me try it," he said, and then he talked and sang and heard, in imagination, his voice coming from the loud speaker above his head.

Soon it was time for him to go to bed. The next day was Saturday. He planned that he would broadcast a play over the radio. The first thing in the morning he secured a promise from his mother that she would listen to his radio play.

He walked to the street car with his father. As he kissed him good-bye he thanked him again for the microphone which was going to give him so much pleasure.

"I will be glad to listen to your radio drama, Bobbie," his mother had said. "There is just one condition which you must understand. When anybody comes to the house you must stop talking and wait until they are gone. It would not be courteous for you to keep talking all the time they are here."

"That's all right, mother," the boy replied. "But there will not be any one here Saturday morning, will there?"

She agreed that it was not customary to have Saturday morning visitors.

But before the broadcasting had fairly commenced the front door-bell rang. Bobbie sat on the stairs and waited.

"I just came from your husband's office," a man's voice began. "Mr. Harris wanted me to come and see you and show you these rugs. He is very much interested in them, but did not want to buy until he had given you an opportunity to pass on them."

"I did not know that my husband contemplated buying rugs at this time," Bobbie heard his mother say.

"Oh, yes. I have just come from him. In fact, he told me that he would take one of these I am going to show you."

The boy heard a movement on the floor above. The rugs were being unrolled and displayed for his mother.

## SWITZERLAND

By Ina Glenn Maultsby, age 11.

The children climb the mountains  
In that land so far away—  
On the other side of the world,  
Most people say.

On the snow-capped mountains  
The children like to play;  
The sun rises very late,  
Yes, late in the day.

All among the mountains  
The children milk their goats;  
Then good rich milk goes  
Down the children's throats.

The children learn their lessons  
When they go to school;  
There's one thing they never forget,  
That's the golden rule.

So farewell Switzerland,  
I'm through with you;  
I shall always remember you,  
For this story is true.

"I think that I like the blue one," said Mrs. Harris.

"That is the one your husband liked," replied the stranger. "So everything will be fine. You will just sign here."

"But I do not have the money to pay for the rug."

"Oh, that's all right. Just sign the receipt. I am glad to trust you."

"I really do not like to sign until I have talked with my husband about it. He did not say anything to me about the rugs."

"But, madam, I just came from his office," insisted the salesman.

Bobbie had had a growing feeling during the minutes which had passed that this man had not been telling the truth about his father. Now the reason for his feeling grew strong. Just before his father had boarded the street car he had given him a message for his mother.

"Tell mother," he had said, "that I will not be in the office today. I must go to the factory at Mechanicsville."

If his father had followed his intentions he had not been at the office at all. Bobbie, in his anxiety to get to his new microphone, had forgotten the message and had neglected to tell his mother.

So the salesman was not telling the truth.

Bobbie quickly thought of a plan to help his mother. He had heard police warnings via the radio. So he took down his transmitter. Holding it close to his

mouth, he spoke in as deep a voice as possible.

"All housewives are requested to be on the lookout for a rug salesman who will say that he is visiting you at your husband's request. . . ."

His mother heard it.

"I will call at the office at once to see just what my husband thinks of the proposition," she said.

Then he heard the door slam. The salesman was on his way.

"Of course I knew your voice, Bobbie, dear," said his mother, "but the salesman didn't. You should have seen him roll up the rugs when your voice came over the radio. Your radio drama turned out to be a real mystery thriller, didn't it?"

But the real drama was now over and Bobbie was busy again with his imaginary characters.—William H. Leach, in The Congregationalist and Herald of Gospel Liberty.

## FUNNYBONES

Josiah Brush, a traveling man  
Who sailed the briny main,  
Was Mr. Brush in England  
And Senor Brush in Spain.

The Frenchman called him Monsieur Brush,

But the Germans were his bane,  
For they always called him Herr Brush,  
Which filled his soul with pain.

—The Intercollegian.

A Sunday school teacher had been showing her class of small children some colored Biblical pictures to illustrate her lesson. "Why," asked little Joan, "do the angels have long hair? Can't they get it cut?"

Bobbie (age five, anxious to explain) —"No, there aren't any barbers in heaven."—Boston Transcript.

Margery (in the conservatory) —"There's a hole in the bottom of each flower-pot."

Tommy—"Yes, that's in case the bulb is put in the wrong way up."—Punch.

Elsie (aged five)—"I do hope some Dutchman will marry me when I grow up!"

Aunt Mary—"Why, dear?"

Elsie—"Cause I want to be a duchess!"—Pearson's.

Teacher—"Now, I want you to notice how clean James's hands always are. James, tell the class how it is that you keep your fingers so nice."

James—"Ma makes me wash the dishes every morning."—Pathfinder.

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#### THIRD ROUND

South Alamance, 11	2
Mt. Tirzah, 3	2
Duke Memorial	5
Yanceyville	5
Person, Co., 11	7
Roxboro, 8	9
Trinity	12
Leasburg	13
Burlington Co., 11	16
Mebane, 8	16
Pittsboro, 11	28
Brookdale, 11	20
Bahama, 3	9
Rougemont, 8	8
Duke's Chapel, 8	1
Branson, 8	2
Milton, 11	6
Siler City, 11	9
Haw River, 3:30	13

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Elizabeth City, N. C.

#### THIRD ROUND

Mattamuskeet, Bethany, 11 and 1	2
Mattamuskeet, Amity, 11	2
Mattamuskeet, Watson, 8	2
Stumpy Point, 8	3
Fairfield, 11	9
Swan Quarter, Epworth, 3:30	16
Hatteras, 11	16
Kennebec, Salvo, 3	16
Kennebec, Salvo, 8	16
Currituck-Kitty Hawk, Kitty Hawk, 11 and 2	23
Dore, Mashoes, 8	32
Washington, 8	28
Bath, Bethany, 11	20
Pantege-Bethany, 8	30
Plymouth, Jameville, 8	30

#### August

Roper-Cresswell, Mackers, 11 and 2	1
Williamston, 8	2
Windsor, 8	2
Aulander, Ebenezer, 11 and 2	4
Elizabeth City, First Church, 11	6
South Camden, Sign Pine, 8	6
Columbia, Wesley's Church, 11 and 2	19
Columbia, Wesley's Chapel, 11	20
Ahokkie, 8	20
Chowan, Bethany, 11 and 2	23
Murfreesboro-Winton, 8	23
Ahokkie, Colerain, 11 and 2	25
Gates, Sunbury, 11 and 2	26
Gates, Sunbury, 11	27
North Gates, Kittrells, 8	27
Perquimans, New Hope, 11 and 2	2
Perquimans, New Hope, 11	3

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1919 Haymont, Fayetteville, N. C.

#### THIRD ROUND—IN PART

Carriage, Center, a.m.	2
Sanford, p.m.	2
Hendrix, Caribton, a.m.	2
Wemp, Smyrna, 3 p.m.	9
Roberdell, Beaver Dam a.m.	9
Piedmont	16
St. John and Gibson, St. John, a.m.	23
Maxton, p.m.	23
Redford, a.m.	30
Red Springs, a.m.	30

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

Pink Hill, Wodland, 11	30
Jones, Oak Grove, 11	1
Vanceboro, Lane's, 11	2
Oriental, 11	9
Panlico, Hoboken, 3	9
Newport, Bethlehem, 11	16
Beaufort, 8	16
Greenville, 8	19
Aurora, Warren, 11	30
Grimseland, Providence, 3	30

Goldboro Ct., Thompson's, 11	5
Goldboro, St. Paul, 11	6
Seven Springs, 8	13
Grifton, Edwards, 11	12
Hookerton, Rainbow, 11	13
Snow Hill Tabernacle, 3	13
Aylett, 8	13
Premont, Black Creek, 11	25
Mt. Olive Ct., Providence, 11	26
Mt. Olive-Calypso, Calypso, 11	27
Pineville-Elm Street, Elm Street	27
Franklinton, 11	6
Youngsville, Prospect, 3	6
Cary-Apex, Apex, 8	6
Garner, Hollands, 11	16
Bailey, Simes, 11	13
Wendell, Zebulon, 8	13

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

#### THIRD ROUND

Four Oaks, Sanders Chapel, 11	2
Newton Grove, Ebenezer, 3	2
Benson, 8	2
Louisburg, 8	5
Milbrook, Knightdale, 11	8
Tar River, Ebenezer, 11	9
Clayton, 8	9
Creedmoor, Bullocks, 11	15
Oxford Ct., Herman, 11	16
Oxford, 8	16
Fuquay, Colesbury, 11	30
Erwin, 8	30
Edenton Street, 8	3

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

#### THIRD ROUND

Scotland Neck, Palmyra, 3	2
McKendree, 7:30	2
Keely, Lucama, 11	9
Chicks, 7:30	9
Farmville, 7:30	12
Halifax, Ebenezer, 11	16
Northampton, Rehobeth, 3	16
Rocky Mount, Hattieson, 3	20
Norlina, Zion, 11	20
Rice Square, Roxibel, 11	21
Seaboard, Sharon, 11	22
Rocky Mount, 7:30	26
Rocky Mount, First Church	26
Spring Hope, 11	30
Rocky Mount Ct., McTyre, 3	30

Bethel	2
Warrenton, Macon, 11	2
Warren, Shady Grove, 3	6
Wilson	6
Weldon	13
Romoke Rapids, 7:30	13
Ella City, Zion, 11	20
Stauntonburg, 7:30	20

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### THIRD ROUND

Scott's Hill, Scott's Hill, 11	2
Elizabeth, Purdies, 11	9
St. Paul, Regan, 3	9
Lumberton, 8	16
Fairmont, Olivet, 11	16
Lumberton, Chestnut Street, 7:30	16
Wallace-Rose Hill, Charity, 11	23
Ridmore, night, Federal Point, 3:30	23
Tabor, Lebanon, 11	30
Stebbins, Shiloh, 3	30
Halderson, Colesbury, 11	30
Roseboro, Andrews, 3	6
Grace, 8	7
Garland, Salem, 11	20
Clinton, Kemer, 3:30	20
Jacksonville-Richlands, Haw Branch, 11	23
Maysville-Polkovicks, 11	27
Swansboro, Queen Creek, 3:30	27

Carver's Creek, Bladen Springs, 11	3
Bladen, Beulah, 3	3

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Litaker, P.E., Asheville, N. C.

#### THIRD ROUND

Asbury, 11	2
Swannanoa, Beth, 3	2
Henderson, 2	2
Hot Springs, Ant, 11	9
Marshall, 3	9
Roman, Tox, 11	16
Bernard, 3	16
Hillside, night	16
West Asheville, 11	23

## Took CARDUI for Pains, Cramping

"I have taken Cardui for irregular trouble, also for pains and cramping, and it helps me," writes Mrs. Maxie Crumme, of Texarkana, Texas. "I gave Cardui to my daughters and it helped them very much. They had pains and cramps, and it did them good."

Cardui is given the credit for relieving so many cases of womanly suffering that it is widely and favorably known. Druggists, everywhere, sell it.

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CREATES AN ESTATE, A HOME FOR WIDOWS  
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Used Since 1820 25c at Drug Stores

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HICKORY, N. C.



Emma-Elk Mountain, 3	23
Acton, night	23
Hendersville, 11	30
Schale-Tryon, 3	30
Fletcher-M. R., Balfour, night	30
August	
Candler, Snow Hill, Sat. 11	5
Leicester, 11	6
Sandy, 3	6
Fairview, night	6
Black Mt., 11	13
Laurel, 3	13
Central, 11	29
Oakley, night	29

## CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND

July	
Thrift-Moore, Moores, 11	2
Hickory Grove, 8	2
Trinity-Durham, Trinity, 11	9
Homestead-Durham, Homestead, 8	9
Myers Park, 11	16
Stanford, Stanford, 3	16
Spencer Memorial, 8	16
Monroe Ct., N. Monroe, 11	23
Lanesville, Forestville, 3	23
Monroe, Central, 8	23
Breward Street, 11	30
First Church, 8	30
August	
Pineville, Harrison, 11	6
Chadwick, 8	6

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
THIRD ROUND

July	
Lowesville, New Hope, 11	12
Shelby Ct., Salem, 3	12
Lafayette Street, 7:30	2
Stanley, Stanley, 11	9
Belmont, Main Street, 7:30	9
West End, 11	9
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
THIRD ROUND

July	
Ward Street-Archdale, Ward Street, 11	2
Highland, Highland, night	2
Randolph, Fairview, 11	9
Farmington, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	16
Summerfield, Summerfield, night	16

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

July	
Morganton, First Church, 11	2
Glen Alpine, night	2
Henrietta, Alexander, 11	9
Cliffside, Cliffside, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pineville, 3	16
Mill Spring, Lebanon, 11	23
Bostic, Salem, 3	23
Broad River, Kistler, 11	25
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30
August	
Morganton, First Church, Q.C., night	4
Rutherford, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Armys, 3	13
Burnsville, Concord, 3	20

## MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
THIRD ROUND

July	
Madison, Dan Valley, 11	2
Stonewille-Mayodon, Centenary, 3	2
Sandy Ridge, Mt. Hermon, 8	2
Rural Hill, Mt. Pleasant, 11	9
Fayetteville, Macedonia, 3	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Vale Necum, 11	23
Walnut Cove, Palmer, 3	23
Spray, 8 (Saturday)	29
Leaksville, 11	30
Draper, 8	30

## WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
THIRD ROUND

July	
Junaluska, Auditorium, 11	2
Crabtree, Davis Chapel, 3	2
Clyde, Harney, 11	9
Waynesville, Long's Chapel, 8	9
Hayesville, Ledford's, 11	16
Murphy Ct., 3	16
Murphy, 8	16
Pine Creek, Cattsdoe, 11	23
Canton, 11	30
Waynesville, 8	30

## STATESVILLE DISTRICT

J. S. Hlatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

July	
Trotman, 11	2
Shepherd-Rocky Mount, 3	2
Lenoir, First, 11	9
Lenoir Ct., Gamewell, 3	9
Whitwell, Harpers, night	9

## GREENSBORO COLLEGE

A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest Chartered College for Women in the State. Chartered 1833. Confers the Degrees of Bachelor of Arts and Bachelor of Music.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music. Registration begins September 5.

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Greensboro, N. C.

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Once a day take Kruschen Salts—one half teaspoonful in a glass of hot water first thing every morning. Besides losing ugly fat SAFELY you'll gain in health and physical attractiveness—constipation, gas and acidity will cease to bother—you'll feel younger—more active—full of ambition—clear skin—sparkling eyes.

A jar that lasts 4 weeks costs but a trifle at any drugstore in the world—but demand and get Kruschen and if one bottle doesn't joyfully satisfy you—money back.

REDUCED TRAIN  
FARESOne and one half cents  
Per MileBaggage transported  
Stop overs allowedHalf fare for children  
under 12 years of age.NORFOLK SOUTHERN  
RAILROAD

The birth centenary of Eiffel, builder of the famous Paris tower, recalled to a Liverpool Post writer this story concerning William Morris.

During the English poet-artist's last visit to Paris he spent much of his time in the Eiffel Tower restaurant, having all his meals and doing all his writing there.

"You must be very much impressed by the tower," a friend remarked to him. "Impressed!" cried Morris. "I stay here because it is the only place in Paris where I can avoid seeing the d— thing."—Boston Transcript.

## FOR HUNDREDS OF YEARS

Physicians have used counter-irritation for the relief of pain. Counter-irritation brings an increased supply of blood to the areas where it is applied. The millions of tiny creamy white particles of Yager's Liniment is the modern and improved way to apply heat (or counter-irritation). It is the way physicians have applied it for over fifty years to relieve muscular aches and pains, soreness of muscles, strains and bruises.

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and high academic standards, experi-  
enced masters. Whoisome Christian in-  
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boys 9 to 14. "Best at reasonable cost."  
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After a hard day's work,  
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DICKEY'S OLD RELIABLE  
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You to get our price before  
buying that cemetery work.  
Satisfaction guaranteed. Sales-  
men wanted in uncovered territories. Salisbury Marble &  
Granite Co., Salisbury, N. C.

## IN MEMORIAM

### APPRECIATION OF DR. AURELIUS LUTHER PETREE

By Samuel B. Turrentine.

James Russell Lowell said, "You can never tell the moral genuineness of a man until you know what he will do for a principle."

Dr. Aurelius Luther Petree had the courage of his convictions and ever sought to occupy the right side of any issue. With a clear mind he reasoned straight through to sound conclusions.

Among his outstanding contributions to the public welfare was his staunch support of temperance.

In his religious views he was an old fashioned Methodist, and held the conviction that we "should earnestly contend for the faith which was once delivered unto the saints."

He was converted and joined the Methodist church at an early age, and faithfully attended upon the ordinances and supported the institutions of the church. At both morning and evening services on Sunday and at the Wednesday evening prayer meeting Dr. Petree was a regular attendant. Whenever called upon he would lead in devout public prayer. For many years he was an official member of the church, serving at different intervals both as steward and trustee of Greensboro West Market Street church.

Dr. Petree was born in Forsyth county January 17, 1859, a son of the late Rev. James Edward and Mrs. Matilda Shamel Petree.

Dr. Petree's father was a Methodist local preacher who had a regular preaching appointment at Mount Tabor Methodist church in Forsyth county nearly 50 years.

Following substantial academic training he was graduated from the College of Physicians and Surgeons in Baltimore, now a part of the University of Maryland. He received post-graduate degree from the New York Post Graduate Medical School.

On June 9, 1892, he was married to Miss Bettie Winecoff of Concord, N. C. In 1902 Dr. Petree moved with his family from Charlotte to Greensboro, where he continued the efficient practice of Medicine.

On Sunday evening, April 16, 1933, he was translated from his home in Greensboro to the larger life beyond. Funeral service was conducted from West Market Street Methodist church Monday afternoon, April 17, 1933, by Rev. H. Grady Hardin, pastor, assisted by Rev. Messrs. Loy D. Thompson, presiding elder of Winston-Salem district, and Samuel B. Turrentine, president of Greensboro College. Interment was in Green Hill cemetery.

Surviving are his wife and two daughters, Mrs. H. T. Prosser and Mrs. Norman A. Boren of Greensboro.

Dr. Petree for nearly 50 years an honored member of the medical profession rendered beneficent service to suffering humanity, and as a Christian citizen has bequeathed to his family and to the public the priceless legacy of a good name.

**JACOBS**—Mrs. Sol Saunders Jacobs was born May 17, 1888; died June 18, 1933, at the age of 65. She married Sol Jacobs ten years ago. She had been in ill health for several years. She professed faith in Christ and united with Bethel church at the age of 15; she transferred to Iotla church some ten years ago. She lived a faithful Christian life and went home to be with Jesus, where all will be peace and rest. She is sur-

vived by her husband, three brothers, four step-children and a host of relatives and friends. Funeral and burial were at Iotla, conducted by her pastor.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away."

/G. N. Dulin, Pastor.

**WATSON**—Donald Bain Watson was born September 8, 1884, and departed this life September 24, 1933. He joined the M. E. Church, South, in 1908. He was faithful to his church to the end. His home was the home of the preacher. His place is vacant and the many friends will miss his smile. His body was laid to rest in Amity cemetery under a beautiful mound of flowers, where he waits the summons on that great day to be united again with his many friends.

H. A. Chester, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, God in his wise providence removed from our midst on May 3, 1933, our beloved sister and co-worker, Mrs. N. J. Riddick; therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of the Methodist church of Gatesville, N. C., bow in humble submission to God's will.

Second, That we extend to the bereaved family our profound sympathy.

Third, That a copy of these resolutions be recorded in the minutes of our society, a copy sent to the family and copies sent to the local paper and the North Carolina Christian Advocate for publication.

Mrs. J. R. Edwards,  
Mrs. Jacob Blanchard,  
Mrs. Edgar Cross.  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, our kind heavenly Father has called Bro. J. W. B. Long to himself, we, the members of the board of stewards of Central Methodist church, wish to place on record our appreciation of this faithful member of our board.

Brother Long, from his youth up, was a conscientious, faithful follower of the Master.

He rendered distinguished and efficient service to his state and community in the training of its youth in all that pertains to a higher and better life.

Therefore be it resolved, that Central church has lost a faithful steward, that the city of Concord has lost a distinguished educator who devoted his life to the training of its youth, and that our state has lost an upright citizen.

Be it resolved, that a copy of this communication be spread upon the minutes of this board, that a copy be sent to the family of the deceased, and that a copy be furnished the North Carolina Christian Advocate and the press of the city for publication.

J. N. Sherrill,  
A. S. Webb.

### GOD TOUCHED—

God touched my eyes. From out the mists  
I saw a flaming paradise.

God touched my ears. I heard their cry  
As hunger-riven souls passed by.

God touched my feet, and they became  
Wings—brilliant, beautiful, and fleet.

God touched my hands. I longed to be  
Ever in his ministry.

God touched my heart. All men became  
Brothers, sisters—in his name.

—Frederick A. Dyckman.



## And the Blue Bird Sings for Happiness

INTO the great unknown they pass, through the gates of everlasting mystery. And the blue bird sings for happiness that memory remains to link them with the living.

Forever gone are the days when memory would whisper suggestions of neglect or torture with reminders of things undone to honor and protect the mortal part. Within the reach of every family there is now the means of certain, positive, lasting protection for casket and contents.

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Unlike all temporary receptacles for interment, the Cryptorium is a permanent structure of rust-resisting metal. No porous, absorbent materials enter into its construction. The weight of covering earth cannot cause it to crumble. Pressure of surrounding water cannot force entrance to its inner sanctuary. Its protection extends beyond the memory of those who provide it.

Not only because of its protection but also by virtue of its beauty the Cryptorium satisfies a universal human craving. It imparts the beatitude of dignity and loveliness to the rites of interment and paints a memory picture in tints of un fading harmony. Yet it adds but little to the expense of mortuary service. Some models are priced as low as \$100, f.o.b., Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

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Please send a copy of the book referred to.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY JULY 6, 1933

Number 27



FRONT ENTRANCE TO THE GREENSBORO COLLEGE MAIN BUILDING

## AN UNUSUAL EVENT WORTH READING ABOUT AN EPISODE OF JULY 4

Last Tuesday, July 4, an unusual celebration was held at Pleasant Hill Christian church, six miles east of Liberty and on the road from Burlington to Siler City. It was the centenary of the Pleasant Hill Temperance Society, which like Oliver Wendell Holmes' wonderful one-hoss shay had run a hundred years to a day, but unlike Oliver's shay it is still going strong. Last Tuesday it added 307 new members to its rolls, members who pledged hostility to ardent spirits. This seems to be a prophecy that another hundred years of prosperity lies ahead for this growing giant.

This society which was organized in 1833—the year “the stars fell”—has for the last fifty years met every July 4 at Pleasant Hill church and every December 25 at Cane Creek Friends' church, four miles east of Pleasant Hill church. Cane Creek church is the mother of all Friends' churches west thereof and the oldest between that point and the Pacific ocean, according to the words of high authority in Quaker history.

The program of the day was most interesting from 10:30 in the morning to four o'clock in the afternoon. A male quartette provided music. Among other features 26 children rendered an acrostic that was doubly interesting—interesting in itself and interesting because it was rendered sixty years ago and two of the children taking part at that time were United States Senator J. M. Dixon of Montana, and Prof. Zeno H. Dixon, a cousin of the senator, who was present last Tuesday and read a most interesting and informing history of this society.

The two addresses of the day were delivered by Judge Johnson J. Hayes and A. W. Plyler of Greensboro. A. W. Plyler spoke during the morning session and Judge Hayes in the afternoon. Judge Hayes made a great address, his subject being “Why I am against liquor and why I shall vote to retain the Eighteenth Amendment.” We wish all the people of North Carolina might hear this address.

The great crowds packed the big church both morning and afternoon, enjoyed a picnic dinner at noon and had a good time all the day long.

Rev. D. V. Pike, the president of the society, directed the business in an admirable way, was re-elected president, and Miss Pear Carter was re-elected secretary. This society makes history and preserves it by placing all its records in the archives of history at Raleigh, and these records have been repeatedly of service to University students in original research.

## A DAY AT WARSAW

Rev. M. E. Cunningham and his assistant, Rev. W. M. Stowe, are two busy young ministers these summer months in and around Warsaw. Brother Stowe and his helpers were in the midst of a fine vacation Bible school with 87 enrolled. Brother Cunningham and his neighbor at Faison, Rev. F. B. Joyner, are to work together in a series of revival meetings. It is certainly refreshing to have such fine young preachers to carry on in a constructive way. We older heads thank God and take courage.

It was this itinerant's joy to preach at Warsaw Sunday morning. For a sizzling hot day it was a most delightful and refreshing day. When a pastor is leading on his people the enthusiasm becomes contagious.

A few hours fellowship Saturday with Brother Daniel Lane at Clinton gave an insight into the work in the State of Sampson. Especially encouraging is that big Bible class at Clinton, taught by Assistant District Attorney W. H. Fisher. This fine lawyer is a big success as teacher of a men's class. Brother Lane is happy in his work and looks with high expectancy to our cause committed into his hands. Blessings on his wise and faithful efforts!

## ORGANIZATION OF PREACHERS' WIVES, W. N. C. CONFERENCE

For some time some of the preachers' wives in the W. N. C. conference have wished for an organization similar to the one which the women in the North Carolina conference have had for several years. While at the pastors' school at Duke University the organization of preachers' wives in the North Carolina conference again invited the women of the W. N. C. conference to meet with them for their annual “good time” at the pastors' school. Filled with the enthusiasm found in such pleasant fellowship, the few western women present decided that they would take it upon themselves to start such an organization for their group. No time was lost, and a provisional set of officers was elected to serve until annual conference, when a larger, more representative group could get together and elect permanent officers. Mrs. H. C. Sprinkle was elected president and Mrs. John F. Kirk secretary.

No formal statement of the purpose of the organization was drafted, but the idea in the minds of the few present was that the main feature of the organization should be fellowship. Every preacher's wife and every preacher's widow in the conference is considered a member.

It is planned to have a luncheon meeting during the annual conference session in the fall, probably Saturday at noon. A committee has been appointed to arrange the program for the luncheon, and it is hoped that a large number can be present. Any preacher's wife who happens to be a delegate to the conference may use her conference meal ticket for the luncheon, and the charge for the others will be moderate. Of course Charlotte cannot be expected to provide any entertainment for those not officially connected with the conference. Further notice will be given in the Advocate as to the exact time of the luncheon, and the secretary also hopes to get a personal notice to each preacher's wife. Mrs. John F. Kirk.

## ASBURY COLLEGE COMMENCEMENT

Asbury College at Wilmore, Ky., closed its forty-third year on June 6 with a graduating class of 83 receiving the A.B. degree and five receiving the B. Mus. degree. Asbury Theological Seminary graduated 21 with the degree, Bachelor of Divinity.

The honorary degree, Doctor of Divinity, was conferred upon the following: The Rev. G. C. Emmons, presiding elder of the Los Angeles district of the Methodist Episcopal Church, South; the Rev. J. C. Buckley, superintendent of the Charleston, W. Va., district of the Methodist Episcopal Church; the Rev. M. B. Stokes, missionary to Korea under appointment of the Board of Missions of the Methodist Episcopal Church, South; and the Rev. H. H. Jones, pastor of the Methodist Episcopal Church, South, Hartford, Ky.

Bishop Arthur J. Moore of the Methodist Episcopal Church, South, preached the oacalaureate sermon of the Asbury commencement and presided at the meeting of the board of trustees, of which he is president. Bishop Lester J. Smith of the Cincinnati Area of the Methodist Episcopal Church gave the class address of commencement morning, June 6.

## MARION DISTRICT NOTICE

The Marion district conference will meet in a one-day session at 9 o'clock on Tuesday, July 11, in Marion.

The morning session will be given principally to reports of pastors who are expected to report on spiritual life, Sunday schools and Epworth Leagues, finances, church property, North Carolina Christian Advocate, Chapel Hill-College Place special, Golden Cross, and kingdom extension special.

The committee on license and recommendation will be B. C. Reavis, J. W. Williams and H. H. Robbins. This committee will meet any candidates for license or recommendation at 11 o'clock.

Every local preacher is expected to appear personally before the above named committee or send to the district conference a report with request for renewal of license.

Visitors from our institutions and boards are expected and will be welcomed. They will be heard at 11 o'clock.

At the afternoon session delegates to the annual conference will be elected, the district secretary of the Woman's Missionary Society of the district lay leader will address the district conference, and reports from committees will be submitted.

E. W. Fox, Presiding Elder.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY JULY 6, 1933

Number 27

Homicides and suicides have become so distressingly prevalent that the papers do not feature them any more. The most successful way to get on the front page is for a preacher to declare for repeal.

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"The Government at Washington Lives!" This is the glad acclaim of John Barleycorn when liquor once more took charge of Capitol Hill. Such is the complacent folly of the liquor crowd as they set themselves to drink the nation back into prosperity.

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John Chinaman beat the hungry horde once. The deserving Democrats found among fifty foreigners employed in the Congressional Library seven Chinamen. Too bad to contemplate! So the librarian agreed to make these jobs available for all who could qualify. In this case they had to be able to translate expertly Chinese literature into good English.

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Mark Twain had a letter from one of the subscribers to a paper that he edited saying he had found a spider in his paper and he wanted to know whether it was a sign of good luck or bad. Mark replied: "Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over our paper to see which merchant is not advertising, so that he can go to that store, spin his web across the door, and live a life of undisturbed peace afterward."

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A drive by the government is to be made on racketeers because of the inability of the states to handle racketeers. Yet the liquor business which is hand in glove with the racketeer is to be turned over to the states because the federal government cannot handle it. They say the states should be free to do this. At the same time Washington brings persistent pressure to influence the states in favor of liquor. Why then does not the administration keep out of the campaign for repeal?

Justice Timberlane says: "The mayors, governors, and run-of-mine politicians who have had their photographs published showing them with their noses eclipsed by the beer-mug's foam, may one day wish they could call in all those revealing pictures. This country may have gone beery for a time, but it has no irresistible passion for electing guzzlers to office just because they can guzzle."

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Big Bethel church, the largest Negro church in Atlanta, keeps three rolls. A layman of that church puts it thus: "There's the roll of active members, the roll of the dead who have passed to the other side, and the roll of the deadheads. The last is for people who do nothing and pay nothing. We keep them on the deadhead roll for a year, and if they don't become active we turn them out."

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In this issue of the Advocate an interesting article from the Durham Herald appears regarding the removal of the body of the late Dr. Bartlett Durham from the "Johnny" Snipes cemetery to Durham. The Snipes cemetery is located in Chatham county about ten miles west of Chapel Hill and about one mile south of the Chatham-Orange county line. Dr. Durham's burial in the Snipes cemetery occurred February 1, 1859. The funeral, featured with Masonic ceremony, was held in May, 1859 at old Cedar Grove Methodist church, located within a few hundred yards northeast of the Snipes cemetery. Dr. Bartlett Durham was the son of William and Polly Snipes Durham and was the grandson of "Johnny" Snipes. The exercises commemorating the removal of the body of Dr. Durham were held at Antioch Baptist church in Orange county about two miles northeast of the Snipes cemetery. Dr. Durham's birthplace was in the immediate vicinity of Antioch church. The decision of Durham's citizens to honor in such manner the pioneer benefactor in whose memory the city is named is highly fitting and praiseworthy.

### The New World and What Lack I Yet

WHAT changes in a single generation! The airplane has supplanted the ox-cart. Instead of crawling on the ground we fly amid the clouds. The radio has put every continent and many isles of the sea on speaking terms. The tones of the human voice are heard around the world. The old slab-lined ice house with its sawdust in the back yard has been exchanged for the electric refrigerator in the kitchen. Indeed, all sorts of inventions and discoveries have been added for the convenience and comfort of our daily lives. In all this we rejoice. But these things in themselves are not sufficient.

Our discoveries and inventions have made us more comfortable, but they do not seem to have made us much happier. Suicides are of daily occurrence. Relief from the unhappiness of domestic life is sought as never before in the divorce courts of this country. This new world of science and invention is sadly lacking in the true riches of contentment, peace and joy.

We are short on great ideas and great ideals. The stuff out of which prophets and statesmen, heroes and saints are made is sorely lacking. The unrecognized needs of the hour are new dreams and new achievements in the realm of the spiritual. And this is an individual process in the sphere of character building. There is, says Francis Thompson,

"... no expeditious road  
To pack and label men for God  
And save them by the barrow-load."

Let us blundering amid the mazes of this modern, magic house of material inventions put into practice the prayer of Walter Russell Bowie:

"Give us, O God, the strength to build  
The city that hath stood  
Too long a dream, whose laws are love,  
Whose ways are brotherhood,  
... seize the whole of life  
And build its glory there."

### Lloyd George's Ambition to Be a Preacher

LOYD George, England's Prime Minister in the tragic and momentous days of the World War, tells why he had an ambition to be a preacher. Here are the exact words of his interesting story:

"My father was an ordinary Baptist. He died, and as you know, my uncle took my moth-

er and her children to live with him. He belonged to this strange little sect—the Disciples of Christ—so that I became one of his disciples. As a boy my great ambition was to be a preacher. In our part of the country we regarded preachers as the most important people in the world—far more important than politicians or soldiers. As a boy I admired and revered the great preachers; I was never tired of listening to them. . . . Who knows? I might have become one of the leading preachers of the day."

Parents might ask themselves, "What sort of men is my boy taught to admire and revere?"

### The Rural Pastor

A RURAL pastor writing for the Cincinnati Christian Advocate upon "The Rural Ministry and Church" gives such unmistakable evidence that he writes out of experience as a country pastor that we quote a paragraph or so from what he says about preaching and pastoral visiting. This pastor says:

The rural church must have good preaching. The rural churches that are not getting good preaching are the ones that are languishing and dying. By good preaching is meant intelligent preaching, modern preaching, preaching that deals with the problems and needs of the world today. The day of stale theology and pious talks is past. Our people all know good preaching when they hear it. They know what is real and what is not. The radio has proved an education to rural America along this line. Therefore, if the rural preacher is to keep his churches filled with worshippers he must keep himself as well prepared as his brethren of the city churches. And this can be done by the rural pastor who wants to do it. He does not need to concern himself with breeding methods and crop rotations as some of our rural specialists have been trying to tell us the past few years. The farmer knows all about that and does not need to be told. As foolish to say that the city minister should know all about manufacturing and distributing methods. The rural layman wants to know what the city layman wants to know. He wants to know the deep things of God. He wants to know how he is related to his world. He wants an answer to his personal and social problems. He wants a sense of direction in the midst of the welter of the world's life. The preacher who can give him what he wants will succeed.

The rural church must have devoted pastoral oversight if it is to survive. In the country this is as much a necessity as good preaching, no matter how the need for pastoral labor has been modified in urban churches. Rural pastoral oversight cannot be "high-hat" or professional. Rural people do not warm to a man who stands on his dignity or holds them at arms' length. The attitude of the rural minister must be open and friendly. The more people he actually knows well enough to call by their first names the better. This means hours on the road and hours in the homes of the people. It means also that the evenings of the successful rural preacher must



be devoted to going where his people go. Personally I plan to be present at several parent-teachers' association meeting each year, although I have no children. I occasionally attend the lodges to which I belong. I plan to be present at all school and community entertainments. I attend the basket ball games. I make the Epworth League a special hobby and gives it all the time it needs to keep it an active organization. Incidentally I have a firm grip on the affection and loyalty of my people. I stand by them, they stand by me. My ideal is to have my people know me as a friend first, and as whatever else I may be afterward. Perhaps the above gives a faint picture of what I mean when I talk of pastoral oversight in the rural districts.



### Is Washington to Become a Modern Sodom?

THE Washington Times of June 19 carried the following news story:

"Station houses and the police court of the District of Columbia were jammed today when a new all time record for arrests was rolled up over the week-end.

"More than 500 Washington citizens—525, to be exact—found themselves in custody. Of this number, 211 were charged with drunkenness. The records show that for the 24 hours ending at 8 o'clock this morning 84 persons were locked up for imbibing too much, while for the previous period 127 who had drunk not wisely but too well landed in 'durance vile.'

"When police court opened today 257 persons were arraigned on various charges, the majority being intoxication.

"This sets an all time record for the number of arraignments. . . ."

In the same week, the Washington Post carried the headlines: "Sergeant-at-Arms of House Accused of Being Disorderly and Drunk," followed by this statement: "Sergeant-at-Arms of the House of Representatives Kenneth Romney was arrested last night on two charges, drunkenness and disorderly conduct, as the result of an alleged disorder in the Pennsylvania Hotel."

The Herald and the Post are reputable papers that give the news. This is a deplorable state of affairs and should cause the citizens of this country to take alarm at the way we are headed.

It becomes increasingly clear that we are headed in a direction that will end in moral disaster unless we call a halt.

If Washington continues at this pace it may need a baptism of fire to clean it up, even as was visited upon a city of old. Is Washington to become a modern Sodom which will eventually receive Sodom's baptism?

### Fun at the Expense of Good Husbands

A FAMILY group had climbed to a high cliff for a picnic. While the father was standing perilously near the precipitous cliff enjoying the glorious vista spread before him his little son approached with this message: "Mother says you must either come away from the edge of the cliff at once or give me the sandwiches." That reminds us of the Wrightsville incident when the mother warned Jimmie not to go too far into the water when bathing. But expostulated Jimmie: "Daddy is a long way out." "I know," replied the cautious manager of the household, "but your daddy is insured." If our readers do not care for this aspect of things let's talk about silver and golden weddings and such like. An English scrub woman gave a companion of hers the following explanation of things matrimonial: "Well, it's this way," said her companion scrubber, "when a pair 'as been married twenty-five year, that's a silver wedding; an' when they've been married fifty year, that's a golden wedding; an' when the 'usban' dies, that's a 'jubilee!'"



### Hitch-Hiking as We Find It

SOME of our friends have seemed to think that our sympathies are too limited because we do not warm up to what is known as hitch-hiking. But why enthuse over a practice that contains the following possibilities:

A man who was motoring along a country road offered a stranger a lift. The stranger accepted. Shortly afterward the motorist noticed that his watch was missing.

Whipping out a revolver which he happened to be carrying he dug it into the other man's ribs and exclaimed: "Hand over that watch!"

The stranger meekly complied before allowing himself to be booted out of the car. When the motorist returned home he was greeted by his wife.

"How did you get on without your watch?" she asked. "I suppose you know that you left it on your dressing table?"



The western cowboy when offered ox-tail soup said: "That is going a long way back for soup." Some preachers when they attack sin have a habit of going a long way back or a long way off. They abuse the Jews who crucified Christ or Jezebel who sought the life of Elijah, or discourse upon the wickedness of people on the other side of the world, but they pass up the old sinners in the pews before them. We believe in making the message apply to the sinners of the present day and who are in reach of the prophet's voice.



# People and Things



Rev. and Mrs. G. F. Houck wish to announce the arrival of a son, Allen Fields, born June 20 at the Bethel parsonage; weight 10 pounds.

Wanted—To share expense of trip to Louisville, Ky., and return some time during the summer. Write Mrs. N. P. Strickland, White Oak.

Wanted—To exchange high class lot in Winston-Salem for cottage at Junaluska. Address "Cottage," care of Advocate.

Sunday, July 9, will be home coming day at Proximity Methodist church. All pastors, presiding elders, members and friends are invited to come and enjoy the day. A splendid program has been arranged.

"Mr. and Mrs. Thomas Addison Glascock announce the marriage of their daughter, Frances McNairy, to Mr. Robert Hall Demaree on Wednesday, June the twenty-eighth, nineteen hundred and thirty-three, Greensboro, North Carolina."

"Rev. Wm. A. Jenkins, appointed by Bishop Mouzon to the Franklin station, is beginning his work with enthusiasm and earnestness. He has been cordially received by the congregation and they are delighted with his preaching."—L. B. Hayes.

Rev. L. L. Parish with nine workers has closed a two weeks' vacation Bible school at Carrboro. Seventy-five were enrolled; 70 got certificates. This school at Carrboro used standard vacation school courses. Beginners, primaries, juniors and intermediates composed the school.

Dr. L. R. Akers, president of Asbury College, Wilmore, Ky., was the university preacher at Duke Sunday, June 25, at 11 a. m. "Transforming Visions" was the subject of the sermon. A congregation that filled the chapel heard him.

"Mr. Dodd" dropped into the governor's office and greeted "Mr. Ehringhaus" with a casual handshake one day last week and the two joined in a friendly chat. But it was some time before the governor of North Carolina discovered that he was face to face with our ambassador to Germany.

"Rev. O. P. Ader with his family is resting near Trinity. His improvement is slow, but we hope it will be lasting. You who know how hard it is for a man of zeal to give up his work may want to send him a line of love and some good layman should slip a check into the letter. Ader is a godly man."—L. B. Hayes.

Gilliam Grissom, who has served almost three terms of four years each as federal tax collector of the district of North Carolina retired July 1. And perhaps he is the most popular man among all tax collectors if one may believe what the people say about him. Both Democrats and Republicans are loud in praise of him. His courtesy and fairness has at all times been unflinching.

"I am nearly 79 years old and cannot see to read your paper, but my daughter reads it to me. I have been reading the Advocate ever since I was a very small girl. I cannot do without it. I have greatly enjoyed your stand on liquor. I am very sorry to see the return of beer. But I think I have found a correct name for the places where it is sold—the 'baby barroom'—for the baby will surely grow to manhood in a few years if we feed it. If we do not it will die a natural death."—Mrs. M. E. V. Hines.

Rev. R. C. Kirk had us to preach for him at Pleasant Garden last Sunday morning at 11 o'clock when he began revival services at Rehobeth, which is another church on his charge. The vested choir at Pleasant Garden rendered delightful music, there was a fine congregation present, and the entire service was enjoyable and we trust profitable.

"Brother H. C. Smith is to preach in Pleasant Hill church, Pittsboro charge, the fourth week of this month—3 p. m. and 8 p. m. Revivals and Cokesbury schools are to take the day on this charge for a while. It was fine to be at church yesterday morning after missing four Sundays. The people of this charge are lovely to their pastor while he is well and while he is sick. The pastors were kind to visit me in Duke Hospital during pastors' school."—Pastor.

Dr. L. R. Akers conducted union revival services in Liberty, N. C., from June 18 to July 2. The five churches of the town joined in the evangelistic campaign which was held in the Baptist church. Dr. Akers is one college president who gives much of his time to revival meetings in all sections of the country. Asbury College is so well organized that the work of the college goes on successfully with the president absent. The greater part of his revival work, however, is done during the summer months when only the summer terms are in session at Asbury.

"The Rev. John R. Church did some great preaching and we had a great conference at Iotla. We missed the Advocate representative. Saturday, July 15, will be observed as home coming day and rally day for the Franklin circuit at Clark's Chapel. We will have communion, third quarterly conference and good preaching by our elder, Rev. L. B. Hayes. Revival services at Oak Dale, beginning July 17, 8 p. m., the pastor assisted by Rev. G. A. Hovis of Highlands. I received six fine members at Salem recently, one at Bethel and one at Snow Hill."—G. N. Dulin.

The pageant for the Sesqui-Centennial Celebration of the Organization of the Methodist Episcopal Church (1784-1934) will be written by Harold A. Ehrensperger of the Department of Plays and Pageants, Chicago. The official performance will be given October 10-14, 1934, in Baltimore. The expectation is that it will be presented wherever there is a Methodist church. During Mr. Ehrensperger's service as national executive secretary of the Drama League of America he assisted in organizing and directing several large festivals and pageants.—Christian Advocate (N. Y.)

The Mount Airy district conference which met at Jefferson on June 26 passed by unanimous vote the following: "The evil of intoxicating liquor is apparent, its destructive influence is inevitable, so recognized by all Christian people. We pledge our hearty co-operation with the leaders of the great prohibition movement to fight the liquor interests whenever and wherever found. We pledge ourselves to use every legitimate means at our command to keep and maintain the 18th Amendment to the constitution of the United States. We do not believe in unbalancing the home in order to balance the budget. We pledge our board to preach temperance, teach temperance, live temperance and vote temperance."



The Terrace Hotel, Lake Junaluska, is advertised in this issue of the Advocate. Look it up. Prof. and Mrs. F. S. Aldridge are experienced hotel people who know just how to treat their guests to make them happy. When at the Lake stop at the Terrace for good treatment.

What shall it profit a home-maker: If she sweeps the cobwebs from the walls; but leaves them in her mind? If she brushes the dust from the shelves; but allows it to remain in her heart? If she "Hooverizes" her rugs; but does not spiritualize her work?—Charles E. Lrice.

Dr. James Ernest Wyche, 71, long prominent as a dentist and as a citizen of Greensboro, died at noon Saturday, July 1, at the old family home, Wychewood, at Wheatland, Vance county. The funeral was at 4:30 o'clock Sunday at the Poole and Blue funeral home. Officiating ministers were Rev. H. Grady Hardin, pastor of West Market Street Methodist church, Rev. G. T. Bond, pastor of College Place church, and Rev. S. B. Turrentine, D.D., president of Greensboro College. Dr. Turrentine, who is a former pastor of West Market Street Methodist church, has for many years been an intimate friend and admirer of Dr. Wyche, a steward emeritus of that church and actively identified with it until his health failed. Greensboro dentists served as honorary pallbearers. Dr. Wyche, a native of Enfield, had practiced dentistry in Greensboro about four decades and was a past president of the North Carolina Dental Society.

"A few lines of appreciation of our pastor, D. L. Sharp. He has made many friends and done fine work in the two years. Owing to conditions the church and grounds were in bad shape; so this spring the pastor decided to fix up the Sunday school rooms. Now, when this was done the woman's missionary society made a proposition to the men: 'If you all put new roof on the church we will repaint and fix up inside.' So not to be outdone the roof was put on and the church renovated and painted inside. Then the outside looked so bad the committee decided to paint inside too. Then came cement steps and walk to street and filling in the yard. So now our church and S. S. building and yard is in the best condition it has been in 22 years. The good work done in the Sunday school by Supt. Davis and the children's choir led by Mrs. Davis is worthy of special mention. These young girls, all under 15 years old, are shaping up into good future choir members. They are interested and loyal and help the singing in all the services. Brother Sharpe is one of the most consecrated and faithful pastors and has made many friends among young and old in the Sunday school and church. He works anywhere, any time and you can count on him in every move for best interests of all."—Member Men's Bible Class, Roanoke Rapids.

#### REV. A. G. LOFTIN

The passing of Rev. A. G. Loftin in Glen Alpine on June 22 has brought keen regret to me and deep sorrow to the heart of the membership of the church of which he had been the beloved and faithful pastor for nearly two years. I have never known a truer or sweeter spirited man. His mind was clear and logical, his thought was pure and spiritual, his speech was gentle, convincing and persuasive, and his whole manner of life was a practical and human interpretation of Christianity.

On June 4 at 11 o'clock he preached a helpful, uplifting sermon and began the administration of the sacrament of the Lord's Supper, in the midst of which he col-

lapsed with the words of "The grace of the Lord Jesus Christ" on his lips. We hoped for more than two weeks that he might be restored to health. He waited in great cheerfulness and peace till suddenly in the early morning of the 22nd his gentle spirit took its flight.

The ritualistic part of his funeral was conducted on June 23 by E. W. Fox, his presiding elder. The prayers were led by life long friends, J. M. Varner and H. E. Hunt. The address was made by his close friend, G. T. Bond. The main service was among his sorrowing congregation at Glen Alpine and was attended by many of his fellow ministers. At the church at Newsom, near which his body was laid, many more of his brethren in the ministry and a host of the friends of his early life gathered for the final brief service. Here Brother Bond and Brother Varner paid tribute to our friend and brother. His body we laid to rest by his only son, who died several years ago.

Our prayerful sympathy lingers with the faithful wife of all his great days of service in the church and to the two fine daughters, Bonte and Frances Gray, who have brought such happiness and satisfaction to their father's heart. We shall sorely miss Brother Loftin in the earth, but we shall see him in heaven. E. W. Fox.

#### MT. HARMONY CHURCH DEDICATION

On Sunday, July 16, the people of Mt. Harmony church on the Burke circuit will come together in real harmony in an all day service, dedicating their splendid new church building.

This church has been ready for dedication for some time. In nine months from the time they officially broke ground on the new site they were ready to dedicate.



They have a beautiful little country church, meeting all present needs, and will for years to come. When completed it represented seven thousand dollars, two thousand of which came from the Duke fund, one thousand from the old building and grounds, and four thousand were raised by the people of this little congregation.

These people deserve a place among the courageous, for they started this project first of all of our building projects of the charge. They set the pace, in the face of the depression too, and the rest of the charge followed. We have built on the Burke circuit, in the last four years, three new churches, bought a parsonage and remodeled that, and the Mt. Harmony folks deserve some credit for having the courage to start the ball to rolling in the face of such odds.

We are all looking forward to Sunday, July 16, and are extending to all former pastors and members a cordial invitation to be with us.

This dedication service will mark the beginning of a series of revival services which will continue from the 16th. Brother F. W. Kiker will do the preaching.

The dedication program is as follows:

9:45 a. m.—Sunday school with special program.

11:00 a. m.—Dedication sermon and reception of the building by our presiding elder, E. W. Fox.

1:00 p. m.—Lunch, served in grove picnic style.

2:30 p. m.—Special sermon by the Rev. A. C. Gibbs, pastor of First church, Hickory.

8:00 p. m.—Evangelistic sermon by the Rev. F. W. Kiker. Special music at all services. Chas. S. Plyler, Pastor.

## CHARLES J. SOONG ONCE MORE

Recently the Advocate carried a brief story (with cut), "The Most Notable Member of the North Carolina Conference," based upon facts gathered by Mr. L. L. Gobbel. We made enquiry why Rev. D. H. Tuttle had never stated that this young Chinaman had been a member of the North Carolina conference. Brother Tuttle makes reply and adds that "Brother Soong . . . was ordained a deacon with my class of 1883 at Charlotte, November 27, 1885." This fact has never been stated in the public prints so far as we know. Brother Tuttle's communication follows:

In a recent issue of the Advocate the wonder was expressed why I had never written of Charles J. Soong, a most notable member of our conference. The files of the Advocate in 1930 will reveal that I had written of how and when Brother Soong came to America. The following are the facts as quoted by "Bro. M. T. P." in Advocate of January 29, 1931:

"Fifty years ago, 1880, this Chinese boy came to Wilmington on board the U. S. Cutter Colfax, Capt. Charles Jones, commander. Captain Jones had the best interests, temporal and spiritual, at heart, for he sought advice of Christian friends in an effort to find a good home environment for his young friend. He was told by a Christian lady worker, a Mrs. Chadwick, to bring him up to Fifth Street (now Fifth Avenue) Methodist Episcopal Church, South. Captain Jones did this, and not long thereafter young Soong was led to know our Lord as a personal Saviour by Rev. T. Page Ricaud, a saintly man of God, who was then pastor of Fifth Avenue church, by whom he was also baptized, taking Charles Jones as his Christian name, thus honoring his friend, Captain Charles Jones of the U. S. Cutter, Colfax. No boy of any race or nation ever came into wiser or more fatherly care than Charles Jones Soong. It was 'Uncle Ricaud' who brought him to General Carr's attention. It was General Carr's big-hearted generosity that secured for him the educational training for his life work.

"For two or more years I enjoyed the pleasure of personal acquaintance with Brother Soong, having met him at Vanderbilt University in 1883. In 1885, during my first year at Fifth Avenue, he spent several weeks in my home, and the people of that church felt that he was their son in the gospel and missionary to his native land. He preached for Fifth Avenue church two or more times during his stay with me, speaking good English, and to the spiritual edification of all who heard him."

My purpose in writing at that time was to keep history correct as to how Brother Soong came to be known to General Carr. After that time for quite a number of years no mention was made of Brother Ricaud's interest in Charles Soong without which General Carr would never have had the gracious opportunity of educating him for the great work he was destined to do for Christ's cause in his native land. All honor to General Carr for his generous giving. All honor to Brother T. Page Ricaud, Captain Charles Jones of the U. S. Cutter Colfax, and Mrs. Chadwick, a Christian worker, for getting Brother Soong into the fatherly care of Brother Ricaud. Brother Soong was admitted to membership in our conference along with Rev. Solomon Pool, and others mentioned by Brother Gobbel, but was ordained a deacon with my class of 1883, at Charlotte November 27, 1885. His ordination was out of the regular order, but at request of Bishop McTyeire, who desired to give him work at once in China, was allowed and our class had high honor in the outcome of Brother Soong's life work.

My sister, Lelia Judson Tuttle, went to China in 1909, and through her I've kept in touch with the Soong family ever since.

## A FAMILY DISCUSSION ON BEER

"Dad, why don't we have beer at our house, the other guys have it?"

"Well, son, I've been expecting that very question, so shoot away at me."

"Do you think it is actually wicked to drink beer?"

"No, not intrinsically wicked, but its alcoholic content makes it not only a possible but a probable danger to the physical and mental life. Scientists have studied long on the effects of alcohol and in England they teach in the public schools these interesting findings:

### Effects of Alcohol Upon the Human Organism

1. Blunting of self-criticism, resulting in action and remarks, not consistent with the usual character of the individual.
2. Uncritical self-satisfaction of the individual with his work and actions.
3. Disregard of occurrences and conditions normally requiring caution of act or word.
4. Trespassing of rules and conventions previously respected.
5. Impaired appreciation of the passage of time.
6. Talkativeness.

7. An argumentative frame of mind; quarrelsomeness.
8. Interference with the performance of skilled movement. This is indicated by clumsiness and slurring of words.
9. Blunting of the senses, of hearing, taste, touch and vision.

10. Display of primary emotions. Anger may be displayed at one moment and affection at another, similarly with boisterousness and depression, laughter and tears.

11. Failure to respond to external stimulation and the eventual lapse into heavy sleep.

It will thus be seen that the action of alcohol is chiefly narcotic.

"But dad, none of the boys get drunk on beer. Doesn't the President say that it is non-intoxicating?"

"Well, it has enough alcohol in it to make men drunk, and alcohol is a good thing to let alone. Study the testimony of a scientist:

### The Voice of Science!

Alcohol is a depressant, habit-forming, narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths: from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents and delays recovery.

Alcohol reduces endurance accuracy and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.—Dr. Haven Emerson, professor in Columbia University; president New York City Board of Health.

"But, dad, the boys say that this talk about beer being harmful is all bunk."

"Well, son, these boys never saw a real saloon in their lives. Suppose we call in a witness who lived right among the saloons. Show this to the boys:

### The Voice of Experience!

DRINK has drained more blood,

Hung more crepe,

Sold more homes,

Plunged more people into bankruptcy,

Armed more villains,

Slain more children,

Snapped more wedding-rings,

Defiled more innocence,

Blinded more eyes,

Dethroned more reason,

Wrecked more manhood,

Dishonored more womanhood,

Broken more hearts,

Blasted more lives,

Driven more to suicide,

And dug more graves,

Than any other poisoned scourge that ever swept its death-dealing waves across the world.—Evangeline Booth, Commander Salvation Army.

"That will explain to the others why you and your dad do not have beer on the table or in the cellar."—Michigan Advocate.

## JUDGE CLARKSON PILOTS MODEL T THROUGH BOONE

A dilapidated Model T Ford sedan parked in front of a local garage Monday for a familiar quarter job. The flivver looked very much like all the rest, carried all the well-known rattles, and the fenders flopped more or less like the wings of a bird in flight—but a passerby noted that the license tag was No. 12, indicating a member of the state's official family. Investigation revealed that the man at the throttle was none other than Associate Justice Heriot Clarkson of the State Supreme Court, who, with members of his family was passing through Little Switzerland, where he owns a cottage.

When his identity had been established the genial jurist chatted with a small group under The Democrat's maple tree, and chuckled good naturedly as attention was called to his dingy and ancient vehicle. "The best points about the old Ford are that it's paid for and that it will get you there," said Justice Clarkson, whereupon he cranked up Lizzie and with a wave of the hand and a cheerful smile, he "gave her the gun" and went rattling down the road. "A prince of a fellow," said one and a "darn good auto" said another, as the vehicle jogged away into the distance.—Watauga Democrat.



## REV. MARK B. WOOSLEY IS DEAD

Rev. Mark B. Woosley, pastor of the Newton Methodist church, died at the Davis hospital, Statesville, N. C., Monday morning, July 3. He had been critically ill for a week, suffering with complications following an operation. He was 38 years of age.

The funeral service, in charge of Rev. J. S. Hiatt, presiding elder of the Statesville district, assisted by Newton ministers, was held from the First Methodist church of Newton Wednesday afternoon at 4 o'clock and interment followed in the family plot in Granite Falls. The body lay in state in the Methodist church in Newton Wednesday afternoon from 2 to 4 o'clock.

Brother Woosley is survived by his wife, who was before marriage Miss Lucile Warlick of Granite Falls, and three children—Harry, Margaret and Rebecca Woosley. His mother, Mrs. Pauline Foster Woosley, resides in High Point. Mr. Woosley leaves also two brothers and three sisters—Mr. O. V. Woosley, superintendent of the Methodist Children's Home, Winston-Salem; Mr. John B. Woosley, professor of economics, University of North Carolina, Chapel Hill; Mrs. W. B. Hall of High Point; Mrs. C. M. Weber of Danville, Va.; Mrs. A. M. Wagoner of Walkertown, N. C.

M. B. Woosley was a graduate of Trinity College and had been for 15 years a member of the Western North Carolina conference and had served as pastor of churches in Granite Falls, Davidson College, Salisbury, Boone, Leaksville and Newton. He had been pastor of the First Methodist church in Newton two and a half years at the time of his death. He was a young man of outstanding ability. In addition to his pastoral duties, Mr. Woosley was assistant director of Christian education in the Statesville district, and was at the time of his death secretary of the conference board of church extension.

Mr. Woosley was a son of the late Rev. J. E. Woosley, formerly a well known Methodist minister, who had served in the conference for 40 years.

This young minister's pastorate at Newton had been eminently successful, the church in all its departments had made great progress, and Brother Woosley and his good wife were very happy in the work. We saw them last at the Duke pastors' school when they appeared to be very happy and the future seemed full of promise. "The untimely taking off" of this successful minister is indeed tragic. "Truly, in the midst of life we are in death."

We mourn the departure of our friend and have nothing but the warmest sympathy for the broken family that has been so sorely smitten.

## ATTENTION, NEW CROP OF HONORARY DEGREE MEN

William A. Daniel, associate executive of the department of missions of the American Missionary Association, happens to hold the degree of doctor of philosophy from the University of Chicago. He is also uncle to a diminutive little lady to whom he sent a doll's house for Christmas.

His niece made the following observation in her "Thank you" letter: "I don't know you, but you are one of those doctors like Uncle Robert. You can't go to see people when they are sick. You can't pull teeth. You can't even stay in a drug store. Whoever heard of a doctor like that? I am six years old. I am in the first grade."—John R. Scottford.

## THE WAYNESVILLE DISTRICT CONFERENCE

The thirty-fifth session of the Waynesville district conference convened at Iotla on the Franklin circuit on June 25, 1933, at 8 p. m. with the presiding elder, L. B. Hayes, in charge. The Rev. John R. Church did the preaching at the morning and evening hours of the conference. His messages were spiritual and gave the district conference a rich spiritual flavor.

On the morning of the 26th of June conference convened at 9:30 a. m. After a brief devotional, but one that was full of meaning, Rev. John Church preached to an attentive and responsive audience on the subject, "Let this mind be in you which was also in Christ Jesus." This was followed by a most reverent and soul stirring sacrament of the Lord's Supper, which was administered by the presiding elder, with the beloved and revered superannuated pastors who were worshipping with us assisting.

The hospitality of the Iotla people was manifest at the dinner hour. Dinner was served picnic style and everyone enjoyed the fellowship such an occasion gives.

Conference convened at 2 p. m., and it was the happy privilege of the conference to be entertained by a class from the Children's Home. Their superintendent, O. V. Woosley, spoke in behalf of the Home. After the roll was called Prof. F. S. Aldridge addressed the conference in behalf of Duke University; Prof. H. E. Myers spoke in behalf of the summer school, and summer school of religion at Lake Junaluska. Dr. C. H. Trowbridge spoke on the place and work of the junior college; it was very optimistic in the face of these most trying days. Rev. W. A. Kale represented our conference board of Christian education. The remaining afternoon session was taken up with the pastors' reports, all of which sounded an optimistic note.

The conference convened at 9:30 a. m. June 27, 1933. The devotional was conducted by the Rev. W. A. Kale. Immediately afterward Brothers L. B. Hayes and W. A. Kale conducted an impressive baptismal service. Little Eva Grey McClamrock, infant daughter of Rev. and Mrs. R. G. McClamrock, was baptized.

The conference was turned over to the election of delegates to the annual conference. This important business occupied practically all the morning. The delegates elected to the annual conference are: Mrs. G. L. Hampton, K. V. Weaver, A. L. Ramsey, C. C. Phillips, J. A. Richardson, J. R. Long, W. E. Byrd, J. P. Matheson, James Atkins, Glenn Boyd, and Mrs. E. L. McKee. The alternates are: D. J. Kerr, J. A. Porter, Mrs. L. B. Hayes, W. L. Phillips, and W. A. Moore.

During the time of the election of delegates several committees made their reports to the conference and were accepted and adopted.

After the dinner hour conference convened and several items of business were taken care of. A resolution of thanks was read by Rev. T. R. Wolfe as an expression of the conference for its sincere appreciation of the unstinted, cordial hospitality of the pastor and membership of Iotla church. A resolution of thanks was also expressed in gratitude and love for the Rev. John R. Church for the inspiring gospel messages he brought to the conference.

On invitation of Bryson City the conference voted to meet with them next year.

The entire conference arose and sang with feeling "God be with you till we meet again." Conference adjourned with the benediction by the presiding elder.

J. H. Carper, Secretary.

## "DAMNABLE HERESIES" (2 PT. 2:1)

By Ebenezer Myers.

Peter in the closing verses of chapter one and the first verses of chapter two of the second epistle gives a true account of the inspiration of the scriptures and warns against "false prophets, and false teachers who privily (secretly, slyly) shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." If it were only they who are to be destroyed it would not be so bad, but he goes on in verse two to say, "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."

This scripture is literally being fulfilled throughout our country. Colleges, universities, and schools of religion are doing the very things Peter tells us would be done, "even denying the Lord that bought them," which is the "damnable heresy" spoken of, which is denying the deity and lordship of Jesus Christ.

The apostle goes on in the following verses to show the destruction that he refers to in verse one by certain examples, and that destruction is as certain to come as effect follows causes, and as God's word is true; and in fact our country is already entering into some of the features of this destruction.

John in his first epistle and the fourth chapter, writing on the same subject, calls them "anti-Christ" and said that the spirit of the anti-Christ was already in the world. Now what is that spirit, or teaching of the anti-Christ? It is this denial of the deity, Godhead and Lordship of Jesus Christ. John says, "They are of the world and therefore the world heareth them"; and among the world of unconverted and blackslidden people this doctrine runs like wild fire.

Jude writing on the same subject in verses 2 to 4, giving them the charge to earnestly contend for the faith once delivered to the saints, adds immediately in verse four, "For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord, God and our Lord Jesus Christ."

The starting point, or beginning of the process which results in the thing implied in verse four is set forth in verse 19, "These be they who separate themselves, sensual, having not the Spirit." The word translated sensual is *psychikio*, meaning intellectual or natural, that is without the Holy Spirit; this intellectualism is the devil's side track for turning men and women off the main line of salvation of humanism which is so generally preached today, and where people think they do not need a divine Saviour with his atoning blood; all they think they need is his fine teaching and good example.

The denial of the deity and lordship of Jesus is thus so tersely and truly set forth by Peter, John and Jude as a "damnable heresy," warning the people of those days, should be seriously considered by us today; for the same heresy as well as others are being taught today as has been already said in colleges, Universities, and especially in most of the schools of religion.

When you hear a professor in a school of religion, cocking his head to one side, say, "Jesus Christ had a greater capacity for divinity than other men is how we account for his superiority to other men in life and works," you may know what is back of the statement—it is this damnable heresy. It is not a mere capacity in

Jesus for divinity, it is deity itself, his own inherent power and Godhead that accounts for his life and works; his life is the greatest miracle of the ages, his resurrection is the second greatest miracle, and his works taking third place; all showing him to be very God and very man as taught in article two of our book of discipline.

They deny not only the pre-existence, virgin birth, and deity of Jesus, but also his bodily resurrection and blood atonement. These schools of religion are turning out teachers and preachers of their own type, some of whom cannot conscientiously recite the Apostle's Creed, nor preach the gospel of the atonement to their people.

Now what should be done about all this? Not merely what should the church do, but what should these gentlemen do who are at variance with the church, its teachings, its creed and its Bible? I think I know what I would do. I would seek a church with which I could agree, start a new one, or get out and claim no church at all; I would not preach a book I did not believe, or stay in a church with whose creed I could not agree.

These men are not contented with less than the fattest places in the church, and want to suck their living from her bosom while they cut her throat and dig her grave.

Ebenezer Myers.

## THE DRY FORCES

One of the most hopeful signs of the times is that the dry forces of the state are making the front pages of our daily papers. There is a movement of the mulberry trees. The dry forces are shaking off the lethargy that has lulled them to sleep for years and they are now becoming aroused. They never thought that they would ever see the day when North Carolina would be threatened by the return of the saloon. They are beginning to see now that the return of the saloon with all of its attendant evils is sure unless they bestir themselves. They are now getting ready for action and before November 7 a lot of liquor men will be complaining that politics have "descended to very low depths." We are sorry that the fight is necessary, but since it is we hope that it will be to the death. There is just no way of compromising with liquor. It is only the dumb who believe every statement inspired by the liquor forces. The wets piously said that they opposed the return of the saloon and some people were so gullible that they believed them. But the dries are now in action and they are examining the statements that have been repeated so many times that folks believe them just because they have been repeated and not because they are true—for they are not. It is a cruel thing these dries are going to do. Those lies have gone unchallenged for so long that it seems a downright shame to call the facts into question at a time when the liquor forces are ready for their big kill. The dries are shaking off the lethargy of years and are girding themselves for the fight and we rejoice to see that they are not afraid. Why should they be afraid? They have the privilege of fighting for childhood, for homes, for women and for the peace and happiness of their people. They are to fight a monster, the great enemy of all that is high and holy, the greatest enemy of the human race. There should be and we confidently believe there will be a great revival of civic morality in North Carolina this year.—Charity and Children.

Relief can never be adequate. Nothing except wages will be adequate relief.—Fred C. Croxton of the R. F. C.



## TOO MANY DON'TS

The church and its membership have stressed the negative side of life far too much. The person who observes the longest list of "don'ts" seems to be the most righteous man. Dr. Frank Crane gives this illustration. He says that on one occasion he asked a friend who was the best man he ever knew.

"My father," the man replied.

"Why?" Dr. Crane inquired.

"Because," the friend returned, "he never used profane language, he never broke the Sabbath, he never drank liquor nor used tobacco in any form, he never had any affair with any woman, and to the best of my knowledge he never cheated nor told a lie."

"That," Dr. Crane rejoined, "meaning no disrespect to your father, is a very good description of a fence post. What I would like to know is what did he do?"

The churches are full of prohibitions. The favorite command of moralists is "Thou shalt not." One can readily see, if he thinks about the thing, that there is no vitality in that sort of teaching. Such teaching was what furnished the mighty gorge between the Pharisees and Jesus. No one can build a character out of negatives. Jesus revised the old Mosaic code, and instead of saying, "Thou shalt not," he said, "Thou shalt love the Lord thy God, and thy neighbor as thyself." That is to say, Jesus' conception of rightness was that it was a dynamic something, a leavening force and power.

All those objections that have been raised against Christianity to the effect that it produces mollycoddles and emphasizes weakness and negation, are really criticisms against the church and do not hold against its Founder. The church has always said, "don't." Jesus' word was "do."

I have long discarded the old notion that righteousness consisted in the number of "don'ts" that a person might observe. I love to think of righteousness as the "Great Adventure." To be a good man requires courage, initiative and great powers of endurance.

To be a sinner requires nothing. Anybody can be a slob. All anyone needs to do in order to go to the devil is to do nothing at all, for going to the devil is merely another term for degeneration. When a plant ceases to grow it begins to rot. So it is with character; when it ceases to grow, it degenerates.

The most heathenish and outlandish sin of which the organized church has been guilty has been in creating the impression that piety consists in locking oneself up and abstaining from the world.

It is most unfortunate that the world has gotten the impression that the good man is weak, effeminate and cowardly. Being a Christian has been made synonymous with respectability. The church has cried out, "Come in and conform," but conformity is the very essence of sin. Doing like other people around you is the very surest way of going to the devil.

One cannot carry out the spirit of Jesus without emphasizing his own individuality, and altogether going the narrow way, and not the broad way that leads to destruction.

As Dr. Crane so forcibly put it, "What Christ urged was transformation. What the heathenism that has borrowed his name urges, is conformation."

I am thoroughly convinced of the superiority of the adventurous type of righteousness. Hitherto "untapped

reservoirs" of spiritual power and truth open to the adventurer. The adventurer is not content to sit still and console himself with the idea that all that there is has been found out concerning God and religion, and that all that is necessary for him to do is to just think as people have always thought, and observe all the "don'ts" which society and conservative religion impose. He realizes that religion does not put that into us which was not there before. His ideal is that religion penetrates to the "untapped reservoirs" in every human being, beholding them, as Dr. Leon Harrison would say, "with the eye of the spirit, piercing through them, and liberating them." Religion reveals a man unto himself, makes known to him that beneath what he deems to be the bedrock of his being, are springs of influence, mystic depths.

In Hebrew history we have illustrations of just what we are talking about. It was before Abraham looked deep into his own soul and found God there that he was able to know God's will for him. It was because of what was in Moses that made it possible for him to see God and hearing him in the burning bush. "I will turn aside and see why the bush is not consumed," said Moses; and that something which was in Moses responded to the something which he saw in the bush. It was because Amos penetrated to the hitherto "untapped reservoirs" of his own soul that he became the great eighth century ethical prophet and forged ahead another step in man's knowledge of God. It was due to the fact that Jesus pierced to the depths which no man had ever reached that he liberated reservoirs of spiritual power and knowledge incomprehensible. And that wonderful, unconquerable soul, whose life the tomb itself could not encompass, bids us, "Follow thou me!"

Religion that is not adventurous becomes static and stale. That was the trouble that Jesus found with the Pharisaic mode of religious living. He saw nothing dynamic about it. The Pharisees were satisfied to live by the law, because that called for conformity, and that is always easier than adventuring. There is danger today that men might be satisfied with the Pharisaic type of religion. Would that all of his followers might today penetrate to the yet "untapped resources" of spiritual knowledge and power, in order that religion might be for them an energizing, rejuvenating, unconquerable and regenerating life-giving force!

T. R. Jenkins.

## THAT MAGIC AIR OF DEVON

The speaker was a self-made man, who was telling an admiring audience of his early experiences. "When I was a lad," he said, "I walked all the way to Devonshire to find work, and finally got a job. After five years' hard work I managed to save enough to buy a bicycle. It took some saving, too, I can tell you, out of a pound a week." Then, after a pause for admiration, he went on: "Not long after that I got a letter from home. Mother was very ill. So I jumped on my bicycle and rode to London, just in time to hear the doctor say that Devon air was the only thing that could save her life." "And you took her back with you on your luggage-bracket?" someone asked. "No," said the self-made man. "There was no need for that. I dragged the old bike into the room, let the wind out of the tires, and mother is alive today!"—Ezra, in Methodist Recorder.

If all the economists were laid end to end, they would not reach a conclusion.—Bernard Shaw.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### GREETINGS TO YOUNG PEOPLE

Coming up from all corners of the conference, a host of young people, the pick of their respective communities, are this week gathered at Louisburg for their annual assembly. They are having a good time, to be sure. They are also learning of the ways of their Lord and his church and equipping themselves for service therein. Already they are doing a most noteworthy work in our conference. Of their record we are proud. Our hats off to our young people. We bid them Godspeed.

### A TYPICAL SCHEDULE

Cokesbury schools and vacation schools are receiving the attention of pastors and pastors' assistants this summer. More or less typical is the following schedule of W. McFerrin Stowe, who is assisting Revs. M. E. Cunningham and F. B. Joyner:

#### Cokesbury Schools

July 2-7, Warsaw.  
July 16-21, Magnolia.  
July 23-28, Turkey.  
August 20-25, Faison-Kenansville.

#### Vacation Schools

June 26-July 7, Warsaw.  
July 10-21, Magnolia.  
July 24-28, Turkey.  
July 31-August 21, Faison.

Another full schedule is that of Rev. J. J. Boone of the Bailey charge, who is being aided this summer by J. C. Sensintaffer and J. C. Dailey, Jr. Revival meetings, surveys, work with the young people, a Cokesbury training school, and a vacation school will keep these workers busy, and we dare say, will make a lasting contribution to the communities.

### SUNDAY SCHOOL DAY

Sunday School Day is being observed at many places throughout the conference. Rev. B. E. Stanfield reports the observance at Mt. Zion church, Mt. Tizah charge, June 18. Rev. T. R. Jenkins, pastor of the Leasburg charge, says Salem and Union churches have already observed Sunday School Day, and Hebron plans to do so soon. Incidentally, Mr. Jenkins reports that Leasburg has established the practice of observing each fourth Sunday as Missionary Day.

### YOUNG PEOPLE RESPOND

From Mrs. Joella Sadler, general superintendent at Hobucken, New Bern district, comes the following good news:

"We are sending the president of our young people's division to the Louisburg Assembly. Also the woman's missionary Society is sending our pastor's daughter, Miss Geraldine Hill.

"Your visit caused our young people to see there was reality in what I was

trying to do. They had the best worship program last Sunday evening I have ever attended, gotten up by young people."

### MISSIONARY EDUCATION

Those who have seen the stereopticon pictures on the "Home and Foreign Missionary Enterprise" and heard the interpretation of them will have some idea of the scope of the missionary cultivation done in the North Carolina conference during the period of January 18 to June 2, when the pictures were shown at 59 places, an average of three times a week or 13 times a month, as follows:

January 18, Kinston (New Bern sub-district institute).  
January 19, Benson (Raleigh sub-district institute).  
January 20, Rocky Mount (Rocky Mount district institute).  
January 21, Henderson (Raleigh sub-district institute).  
January 23, Raleigh (Raleigh sub-district institute).  
January 24, Durham (Durham sub-district institute).  
January 25, Roxboro (Durham sub-district institute).  
January 29, Hookerton.  
February 5, Dunn.  
February 8, Carrboro.  
February 9, Branson Young People's meeting (Durham).  
February 12, Oxford circuit.  
February 19, Bethel.  
February 21, Bailey circuit.  
February 22, Rocky Mount circuit.  
February 23, Red Oak.  
February 26, Franklinton.  
March 1, Branson, Durham.  
March 3, Rougemont.  
March 5, Yanceyville circuit.  
March 6, Yanceyville circuit.  
March 6, Yanceyville circuit.  
March 7, Yanceyville circuit.  
March 8, Yanceyville circuit.  
March 9, Leasburg circuit.  
March 13, Lumberton (Wilmington sub-district institute).  
March 14, Elizabethtown (Wilmington sub-district institute).  
March 15, Clinton (Wilmington sub-district institute).  
March 16, Wilmington (Wilmington sub-district institute).  
March 17, Jacksonville (Wilmington sub-district institute).  
March 18, Beaufort (New Bern sub-district institute).  
March 19, Newport.  
March 20, New Bern (New Bern sub-district institute).  
March 21, Kinston (New Bern sub-district institute).  
March 22, Goldsboro (New Bern sub-district institute).  
March 26, Moncure Young People's meeting.  
March 27, Pittsboro.  
March 28, Fayetteville (Fayetteville sub-district institute).  
March 29, Laurinburg (Fayetteville sub-district institute).  
March 30, Mt. Gilead (Fayetteville sub-district institute).  
March 31, Sanford (Fayetteville sub-district institute).  
April 2, Bynum.  
April 5, Hillsboro.  
April 9, Roxboro.  
April 12, Lakewood, Durham.

April 16, Webb Avenue, Burlington.  
April 23, Duke Memorial Young People's meeting, Durham.

April 26, Wilson.

April 30, Front Street Young People's meeting, Burlington.

May 7, Graham Young People's meeting (7 p. m.)

May 7, Haw River (8 p. m.)

May 14, Carr, Durham.

May 21, Richlands.

May 24, Tarboro (Rocky Mount sub-district institute).

May 26, Littleton (Rocky Mount sub-district institute).

May 28, Aurora.

May 29, Belhaven (Elizabeth City sub-district institute).

May 31, Elizabeth City (Elizabeth City sub-district institute).

June 1, Manteo (Elizabeth City sub-district institute).

June 2, Gatesville (Elizabeth City sub-district institute).

We know that as a result of the showing of these pictures a number of churches are now including missionary education in their church school work and forwarding the monthly missionary offering to Rev. C. K. Proctor, Oxford, treasurer of the Home and Foreign Missionary Enterprise.

We should like to think that every church has so responded. Has yours?

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### INTERMEDIATE ASSEMBLY DATES

Louisburg College, July 7-11.

White Lake, July 24-28.

Send registration fee of \$1 to Mrs. Earl W. Brian, Durham, N. C.

### RALEIGH TRAINING CLASS

Approximately fifty officers, committee chairmen, adult counselors, and pastors, representing the four Methodist churches of Raleigh, gathered at Edenton Street church last Monday evening for a period of training in the duties of their respective offices. It would be rather difficult to parallel the interest and responsiveness of this group of officers and workers in the various young people's divisions of Raleigh. They were right on "tip-toe" to learn all they could about their work, so much so that Mrs. Brian found it wonderfully easy and most inspiring to lead them in a round-table discussion of the program of the young people's division. It was good to have Mr. Love, the presiding elder, present at this meeting, as well as the pastors who were present. It was a delightful evening, the success of which is largely due to the efforts of Mr. Philip Schwartz and Mr. Cooper Halthcock, president of the young people's division of Edenton Street church.

### NOT TOO LATE

John Evans, our treasurer, reports a total of \$131.38 received for missions during the month of May, and \$29.37 received for Young People's Day. If you haven't paid your mission pledge, it is not too late even now to send it to John Evans, Raleigh. And if you haven't sent in your Young People's Day offering, please send that along, too!



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### WOLFE MOUNTAIN

One of the loveliest small chapels in Western North Carolina is located on Wolfe creek, near Wolfe Mountain, in Jackson county. This beautiful church was started several years ago when it was observed that no church building was to be found in a large section of this part of the mountain country. Now



**ROBERT M. HARDEE**  
Pastor at Wolfe Mountain

the building is almost finished. This summer it is being used for some very interesting activities.

The best thing about it now is that there is a full-time pastor serving in this territory. Mr. Robert M. Hardee, a young man just graduated from the school of religion of Duke University, is giving his service for ten weeks this summer. This church has been on the Glenville charge for several years and Brother Somers and other pastors have given good service but have necessarily been limited because of other churches and communities to serve. It has been felt that Wolfe Mountain merits a full-time pastor. Now through the financial assistance of the Home and Foreign Missionary Enterprise and the Duke Endowment, Mr. Hardee will be this pastor at least for the summer. The Glenville pastor, Mr. Somers, will of course continue to be in charge.

A Sunday school with an enrollment of above sixty (60) has already been organized. Mr. Oscar Parker of Wolfe Mountain is superintendent. Beginning July 31 a vacation school will be held, with Miss Little, Mr. and Mrs. Kirk, and Mr. and Mrs. Kale, all of the conference staff, assisting the local workers with the instruction.

### THE HOME AND FOREIGN MISSIONARY ENTERPRISE

The figures listed on this page are not mere numbers. They tell a great story. They tell of sacrifices made by the givers in our local churches. They tell of work being done at Wolfe Mountain and other points in our conference. They tell of important work being done in other parts of the world.

These figures also tell a sad story. Some of us ought to give more to the Home and Foreign Missionary Enterprise. Some churches do not appear on the list when they should, others could give larger amounts. What about your church? Next fourth Sunday give your best. Let the next report tell a greater story.

### HOME AND FOREIGN MISSIONARY ENTERPRISE FOURTH SUNDAY OFFERINGS, MAY 24-JUNE 21

Asheville District	
Mills River .....	\$ 1.65
Saluda .....	1.65
Azalea .....	1.13
Total .....	4.43
Charlotte District	
First Church .....	50.00
Hawthorne Lane .....	20.17
Myers Park .....	11.34
Bethel .....	5.56
Homestead .....	2.75
Waxhaw .....	2.06
Harrison .....	2.00
Total .....	93.88
Gastonia District	
Smyre .....	4.88
Goodsonville .....	1.50
Fallston .....	1.00
New Hope .....	.80
Total .....	8.18
Greensboro District	
Centenary .....	10.10
St. Paul .....	8.94
College Place .....	6.59
Main Street, High Point .....	3.50
Old Union .....	2.00
Mt. Carmel .....	1.95
Summerfield .....	1.22
Center .....	1.00
Total .....	35.50
Marion District	
Morganton .....	12.36
Bethel, Morganton Ct. ....	4.00
Zion, Morganton Ct. ....	1.54
Bethlehem, Mill Springs ..	1.08
Rutherford College .....	1.00
Total .....	19.98
Mt. Airy District	
Rockford Street .....	3.19
Palmyra .....	1.50
Marlah Chapel .....	1.19
Total .....	5.88

Salisbury District	
Central, Albemarle .....	8.60
Norwood .....	7.44
Forest Hill .....	7.40
Central, Concord .....	8.60
Liberty .....	3.17
Badin .....	3.00
Center Grove .....	2.81
Bethpage .....	1.00
Total .....	40.56

Statesville District	
Stony Point .....	3.05
Rose Chapel .....	2.02
Newton .....	2.00
Hudson .....	1.20
New Salem .....	1.15
St. John's .....	.84
Hopewell .....	.86
Williamson Chapel .....	.73
Total .....	11.85

Waynesville District	
Lake Junaluska .....	2.95
Winston Salem District	
Centenary .....	41.29
Mt. Olivet .....	38.04
Fair Grove .....	18.00
Ardmore .....	5.00
Mocksville .....	3.59
Linwood .....	2.84
Smith Grove .....	1.09
Total .....	109.85

District totals .....	332.86
Previous district totals .....	1936.64
District grand total .....	2269.50

### YOUNG PEOPLE'S OFFERINGS

Asheville District	
Asbury Memorial .....	1.00
Charlotte District	
Hawthorne Lane—	
Senior .....	7.44
Intermediate .....	5.53
Young People .....	2.19
Belmont Park .....	5.90
Total .....	20.16
Gastonia District	
Kadesh .....	1.25
Bradley Memorial .....	1.00
Goodsonville .....	1.00
Total .....	3.25
Greensboro District	
Bessemmer .....	2.85
Centenary .....	1.04
Carraway Memorial .....	1.00
Total .....	4.89
Marion District	
Morganton .....	3.29
Salisbury District	
Forest Hill .....	3.00
Central, Concord .....	2.02
Total .....	5.02
Statesville District	
Davidson .....	7.00
Broad Street, Statesville ..	3.90
Total .....	10.90
Winston-Salem District	
Centenary .....	5.76
Burkhead .....	2.00
Greene Street .....	1.15
Total .....	8.91
Y. P. totals .....	57.02
Previously Y. P. totals .....	385.90
Y. P. grand total .....	443.32
Grand total for year .....	2712.82

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### DURHAM DISTRICT ZONE MEETINGS

Mrs. F. B. McKinne, conference treasurer, and Miss Vara Herring, superintendent of Christian social relations, will be the speakers at the Durham district zone meetings to be held this month.

Caswell and Person zones will meet at Leasburg Tuesday, July 18.

Alamance and Durham will meet at Mebane Wednesday, July 19.

Chatham and Orange will meet at Chapel Hill Thursday, July 20.

These meetings will begin at 10 o'clock in the morning and close about three in the afternoon. Everyone is asked to bring light lunch.

Routine zone work will be done, including reports by all societies, devotions, good music, and short talks.

Miss Mary Freeman, superintendent of Virginia K. Johnson Home, at Dallas, Texas, who is being supported by the district this year, will be present and speak at each meeting, and the ladies will have first-hand information as to her work.

These meetings will be full of inspiration and information, and all women of the district are urged to attend. Visitors are invited, and much good fellowship will make the days full of pleasure.

The Council minutes are off the press. Any auxiliary president who desires a copy may write to Mrs. T. H. Sutton, Morganton Road, Fayetteville, N. C.

Mrs. J. G. White of the Willie Evans auxiliary in Chowan county reports a maximum record in attendance for the past six months. This auxiliary has nine active members covering a distance of nine miles. Two members have not missed a meeting, five have missed only one meeting each, two of these being kept away because of illness. The eighth member is a registered nurse who missed only three meetings when she was caring for her patients. The ninth member is an elderly lady and feeble, but has been present at three meetings. Our "fellowship tea" will be held July 8.

### PAS-CUR-CAM ZONE

The Pas-Cur-Cam zone meeting was held May 11 at Mount Herman church, Mrs. F. D. Hedden, the vice president, presiding. The pastor, Rev. F. R. Davis, conducted the devotional, using part of the fourth chapter of 1 Corinthians. Rev. J. M. Jolliff of South Mills led in prayer. Two little girls gave the welcome very beautifully, to which Mrs. Sanderlin of Old Trap responded. Mrs. Hedden appointed the committees and heard reports from each auxiliary. Mrs. H. C. Baum, the district secretary, made a beautiful talk on the "Emblems of the Jewel." Mrs. N. H. O'Neal, publicity su-

perintendent, presented the World Outlook and urged the ladies to subscribe. Mrs. M. Leigh Sheep made a splendid talk on Christian stewardship and stressed prayer. Mrs. G. R. Barrow made a fine talk on Christian social relations, telling of the great work that had been done at the county home, jail and hospital. Mrs. Baum then used several posters and made a very helpful talk on the work being done in the district. At this time Mrs. Baum introduced Mrs. F. B. McKinne, conference treasurer, and Miss Alice Green. Mrs. McKinne made a wonderful talk on conditions of the mission fields. Miss Green impressed every one with her splendid talk on the work being done in the rural districts of China and villages, especially the work being done in the hospital at Chang Chow. The zone was so glad to have the privilege of hearing Miss Green discuss her work in behalf of the Chinese people.

Rev. F. D. Hedden of South Camden conducted the afternoon devotional service. Mrs. H. E. Nixon of Elizabeth City sang very beautifully "The Old Rugged Cross." Mrs. G. R. Barrow led a round table discussion on spiritual life work which was helpful. Mrs. W. C. Glover thanked the ladies for their splendid hospitality. Rev. Mr. Jolliff closed the meeting with an earnest prayer.

Mrs. N. H. O'Neal.

### FELLOWSHIP SUPPER

The Woman's Missionary Society of First church, Rocky Mount, entertained the women of the church at a delightful fellowship supper Friday evening, June 17, at 6:30. Tables were placed on the church lawn and the food spread picnic style. Mrs. C. W. Ivey, our auxiliary president, welcomed the guests and urged the women to join our society and have the privilege of helping carry on the Lord's work through the missionary organization. Our pastor, Rev. G. W. Perry, thanked God for our blessings, and at the close of his prayer everyone gathered around the table to partake of delicious refreshments.

We feel that the meeting was a success and we hope to make the "fellowship supper" an institution in our church.

### NEW BERN DISTRICT MEETING

The woman's missionary societies of the New Bern district held their meeting at Newport, N. C., May 31, with Mrs. Gertie Matthews, district secretary, presiding.

The meeting was opened with silent prayer and meditation. Hymn, "Christ for the World We sing," was sung, followed by the scripture reading by Rev. E. H. Measamer, pastor of the Newport

church. Cordial greetings were extended by Mrs. Daisy Saunders of Newport, and Mrs. Jack Hollister of New Bern graciously responded.

Mrs. Kendall, our beloved and retiring secretary, brought a most touching message to the conference. Her report of last year's work was splendid and her outlook for her successor in the work she loves was fine.

Mrs. Matthews in her message brought great hope for the future and gave eight splendid objectives for each auxiliary to work towards.

Following Mrs. Matthew's message Mrs. Harry Taylor of Hookerton gave a loving tribute to our retiring secretary, Mrs. Flora Kendall, who has served our district for such a long time so ably and only because of ill health was forced to retire at the conference in Raleigh.

Splendid reports from the four zones in the district were given.

We were honored in having with us our conference president, Mrs. Gates, who brought a most inspiring message to the conference on "Working Together," taking as her subject, "No man lives unto himself and surely no man dies unto himself."

Mrs. F. B. McKinne, conference treasurer, presented finances and urged us to have courage in making our pledges and then go forth in prayer to accomplish our aims.

The noon devotional was led by Mrs. R. E. Brown of Kinston, whom many in the conference remember for her soul inspiring devotionals. She made a most earnest talk on "Keeping the inside of our cup clean, and by so doing make our outer lives shine."

The ladies of Newport church served a most delightful lunch. We were reminded of the parable of the "loaves and fishes" when instead of feeding 150 as were expected more than 350 people were fed.

After lunch Mrs. J. W. Sneed of Aurora led the devotional, using as her lesson text Matthew, chapter 25.

Miss Alice Green told in a most interesting way of her work in China. She pointed out that the doors of China are opened to us and that her people are ready and anxiously waiting for us to answer her call.

Mrs. W. C. Chadwick, conference secretary, brought news from the Council.

Mission study was ably presented by Mrs. R. E. Brown, district superintendent of study, and Mrs. Gates presented honor certificates and Council certificates.

After the report of the resolution committee was made and the minutes read, all joined in singing "All Hail the Power of Jesus' Name," and Rev. J. B. Thompson of Riverside-Bridgeton pronounced the benediction.

Mrs. Clyde Smith writes that the Jennie Simmons auxiliary at Pantego has been organized 24 years and has never failed to make four reports each year on time. The president is serving the 18th year.



# Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

## NEW ORGANIZATION ON SALISBURY DISTRICT

On Sunday afternoon, June 24, in response to an invitation from Mrs. T. C. Jordan, wife of the pastor, a number of ladies met at the parsonage and organized a woman's missionary society with 15 members and the following officers: President, Mrs. T. C. Jordan, Rt. 3, Albemarle; vice president, Mrs. R. A. Lipe, Richfield; corresponding secretary and treasurer, Mrs. Davidson Spears, Rt. 3, Albemarle; local treasurer, Mrs. Gourley Hatley; Supt. Christian social relations, Mrs. A. L. Eudy, New London; Supt. local work, Mrs. Ben Lowder.

Mrs. Moss, district secretary, gives the credit of this organization to the pastor's wife, Mrs. Jordan, who has always been most active in the woman's work, wherever she and her husband have been in charge.

## DAILY VACATION BIBLE SCHOOL IN STATESVILLE

The Daily vacation Bible school at Broad Street Methodist church in Statesville, which was sponsored by the Louise Sloan Missionary Society, under the supervision of Mrs. T. V. Goode, district superintendent Christian social relations, closed a most successful two weeks' session last week, and certificates were presented to 92 children—41 in the junior department and 51 in the primary department, who had completed the course.

The total enrollment was 137. In the junior department a study of "The Life of Christ" was conducted by Rev. M. T. Smathers, and a feature particularly enjoyed by the children was the making of posters and scrap books in connection with their study; the posters illustrating the different courses of study, while the scrap books furnished a complete record of many interesting phases of the study. The junior department made a scrap book on the "Leaders of Israel" and the primary department whose study was the little book, "Children of One Father," illustrated their scrap books with representations of the children of America, Japan, Korea and China. A prize for the best scrap book offered by Mrs. S. A. Rhine was won by the group taught by Misses Mary Elizabeth and Martha Bunch.

Mothers of the children were special guests at the closing program when certificates were presented by Mr. Smathers to the 92 successful youngsters. After the closing exercises the pupils and instructors were guests at a picnic at Dr. Tatum's camp near Statesville and about 125 children attended with special guests numbering 25. A picnic lunch was served and members of the Louise Sloan auxiliary served punch. During

the two weeks' session of the school refreshments consisting of iced lemonade and cake or fruit juices and cake were served the children three times each week by the members of the auxiliary.

## SPIRITUAL LIFE RETREAT AT BREVARD THIS MONTH

Have you registered for the spiritual life retreat which is scheduled for Brevard, July 14, 15, 16? This will be a wonderful opportunity for our missionary women and it is hoped that fully 100 will be present for the opening of the retreat on the 14th.

Dr. Fletcher Brockman, former Y. M. C. A. secretary in China, will be one of the leaders. He has tested the things of the spirit and we are sure will lead us into higher heights. Dr. Lavens Thomas of Emory University, who was in the retreat at Mt. Sequoyah, will be at Brevard also, and we are certain of fine leadership in him.

Mrs. C. E. Exum, chairman of the conference spiritual life committee, sends us the following regarding the coming retreat:

### A Real Spiritual Feast

Where? Brevard, N. C. When? July 14, 15, 16. What? The third Council-wide retreat planned by the Council committee on spiritual life and message. A deep appreciation of spiritual value; on dollar registration and reservation fee; three dollars for board; sheets for single bed are the only necessary requisites. Those who have attended either of the retreats need no urging to meet us at Brevard. We earnestly desire that our conference be well represented. Especially anxious are we to have from each district the one who is to lead in our work.

Do not let this opportunity pass, fill your car and go if possible. The reservation and registration fee should be sent at once to Miss Daisy Davies, 1066 Spring Street, N. W., Atlanta, Ga. If your money is received too late to be numbered among the limited 100, it will be returned to you.

Mrs. C. E. Exum,  
Mrs. C. E. Wakefield,  
Mrs. A. J. Owen.

## DISTRICT MEETING OF WAYNESVILLE DISTRICT

"One of the best meetings we have ever had" was the consensus of opinion as to the Waynesville district meeting held at Franklin, June 7, with Mrs. G. L. Hampton, district secretary, presiding. Notwithstanding the intensely warm weather a large attendance of representatives from the auxiliaries of the district was noted.

Rev. G. N. Dulin of the Franklin circuit led the morning worship period in a

most interesting, impressive and uplifting talk, using as a basis for his talk 2 Kings 2:14: "Where is the Lord God of Elijah?" A question appropriate to the present day conditions. If he is still our God, why any discouragement? Let us anchor our faith to him and claim our victory which comes from a close relationship with him. God still lives and will hear us when we call."

Facts in figures telling a story of accomplishments and failures on the part of the district for the past year were given by the district secretary in her annual message. She stressed especially the danger of localizing our missionary work. She gave credit for largest offerings to Junaluska, while Canton was the largest contributor to connectional work. This interesting report was closed with appropriate quotations from Miss Belle Bennett. Reports of auxiliaries showed enthusiasm and interest in the work. It was a special privilege to have Mr. and Mrs. J. Dale Stentz and children, who have been making their home in California, present at the meeting, and at this juncture the Stentz children, known to radio listeners as the "Sunshine Four," favored the audience with two selections—"Knocking" and "Can the World See Jesus in You?" It was deeply regretted that Mrs. J. F. Spruill of Lexington, new conference superintendent of mission study, could not be at the meeting due to illness. Mrs. Wade Johnson, district superintendent of Christian social relations, was presented and made a brief talk, which was followed by Mrs. C. N. Clark of Canton, who discussed in a highly interesting and helpful manner the work of the Christian social relations department. Following the luncheon hour, when a most appetizing lunch was served by the Franklin hostesses in the basement of the church, it was the privilege of the visitors to enjoy a half hour program of organ music, most delightfully rendered by Mr. B. F. James, first graduate of organ from the University of North Carolina, who was visiting in Franklin. It was also a pleasure to have several numbers given during the quiet hour at the opening session by Mr. James Porter, organist of the Franklin church.

The afternoon devotional was led by Rev. L. B. Hayes, presiding elder of the Waynesville district, whose scriptural foundation for his brief talk were the words, "Be still and know that I am God."

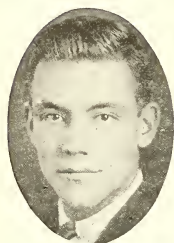
The Council message was given by Mrs. W. R. Harris, conference secretary, of Asheville, and a number of the representatives who were present at the annual meeting in Waynesville told "What was the most interesting feature of the meeting to me."

Mrs. J. Dale Stentz was most interesting in her discussion of the "Mission and Purpose of the Spiritual Life Message," giving most valuable and helpful suggestions. A duet, "Place of Prayer," by Mr. and Mrs. Stentz followed her talk.

Sylvia was chosen as the place of meeting for 1934.

# Children's Home Graduating Class

O. V. WOOSLEY, *Supt.*, Winston-Salem, N. C.



Wayne Carner, who made his letter in football, basket ball and baseball, came to the Children's Home six years ago from Yadkin county. Following his graduation from the Richard J. Reynolds high school he returned to his native section to work on the farm. He hopes to enter a good junior college next fall.

Edward Fitzgerald, the youngest member of the class, entered the Home from High Point twelve years ago. This lad has been for the past several years the boys' barber. He is still with us and may remain for a high school post graduate course. He wants to be a minister. Ed. has been the main spring in all our junior athletic teams.



Lillian Flynn has claimed the Home as her home longer than any other youngster registered with us, she having entered from High Point fifteen years ago. Following her present visitation with relatives she hopes to go into training for becoming a registered nurse.



Victoria Hartman was prevented from graduating with the June class because of a severe case of pneumonia just prior to the closing of school. She will complete her work with the January class. Victoria entered from Lexington ten years ago. She expects to follow the example of her sister, Zula, and become a good stenographer.



## Class of 1933

David Hodgson, better known to us as "Hilbilly," entered the Home from Ashe county eleven years ago. Dependable at everything he does, he is especially remembered for his good work on the athletic teams and at the dairy. David will remain with us for a while directing the work of our junior boys.



Florine Royal came to the Children's Home from Yadkin county eight years ago. Sickness caused her to lose one year from high school, but on her recovery she made up for lost time by doing most excellent work. Florine has entered training at the Virginia Tuberculosis Sanatorium, near Roanoke, from which institution she will enter the field of service rendered by a trained nurse.



Margie Smith came to the Home from Winston-Salem eight years ago. Following her graduation she went to live with her mother, but returns from time to time to serve with the Home's church group, in which she has been a prominent member. Margie hopes to go to college and specialize in English. If this is not obtainable she will take a business course.

Mabel Wadford is another Winston-Salem girl, having entered the Home seven years ago. For several years she has been the Home's beauty culturist. She is now in training in the Junior League Beauty Shop, Winston-Salem, hoping to become a certified beauty culturist, a line of work for which she has an absorbing interest.





## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

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### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, ..... (here designate the bequest) .....

Mexico, June 2, 1933.

Robert N. Page, Esquire,  
President Board of Trustees,  
The Methodist Orphanage,  
Raleigh, N. C.

My Dear Mr. President:

I regret very much that my duties here prevent my being in Raleigh for the annual meeting of the board of trustees on June 15. I rejoice to hear of the excellent condition of the institution and know that your direction will carry it on just as well as or better than if I was there, but I cannot help but regret that I am unable to attend the meeting. I will be with you in spirit and in esteem to all the members.

Faithfully yours,

Josephus Daniels.

\* \* \* \*

Master Preston Few, son of Dr. W. P. Few of Duke University, has the sincere thanks of the Methodist Orphanage for sending us 728 Octagon soap coupons. Preston has set a fine example for other boys and girls to follow. I want to request all the friends who have any Octagon soap coupons on hand to mail them to us as soon as they can conveniently do so. We are having considerable repairs done on several of the buildings, and we need the money which these coupons will bring us in order to pay for these repairs. I want to urge the friends of the orphanage to bestir themselves and collect all the coupons they can possibly find, as we are badly in need of them this summer. We wish to thank everybody who has responded so far, and I want to ask that they continue to do their best for us.

\* \* \* \*

Rev. A. S. Parker of our church, Raleigh, invited our class to worship with them at the 11 o'clock service. We were received pleasantly by him and his splendid congregation. We feel we have some close friends in this church who never grow weary in well doing.

Sunday evening, by appointment, we were in Franklinton for a service in Rev. C. L. Read's church. Mr. and Mrs. Read with other friends made us feel welcome.

The young people were lovely to our children; they enjoyed together their league service. It was an inspiration to our children to see how faithfully this young group is working to raise their pledge on missions. They have a splen-

did leader in Mrs. Read. Our concert was graciously received by the congregation. Nellie B. Rives.

\* \* \* \*

Dear Friends:

"There is no place like home." How well I shall realize this in a few more weeks—weeks that I shall value here in our home with the ones that I have learned to love so dearly and appreciate so much. It is not easy for one to realize that he or she is leaving the place that has been home to them for nearly 11 years. The place where you have spent more than half your life, receiving the care and training as I have.

The campus is so beautiful at this time. There is no place in Raleigh that appeals to me as this beautiful place that I can freely call my home. Not only shall I enjoy returning to the campus and cottages, but to Mr. Barnes, to whom I can talk as I would a father—feeling perfectly free to express myself. I am sure that I shall never see anyone who has the understanding that our "daddy," Mr. Barnes, has. I say our "daddy," for he has been a wonderful daddy to each one individually. I know I shall never forget him, and his advice that he has given to each child on leaving our home, also the advice to each of us during our life in the home.

I will miss the large number of boys and girls who have been brothers and sisters to me. I shall also miss the members of the faculty whose advice and interest I shall never forget. I will miss the cheery ways, the happy smiles and the encouragement I have received from each person here.

It has been my privilege to travel with the singing class for nearly six years. I shall never forget the training that was rendered me by Mrs. Rives. I appreciate her patience and kindness.

To the Philathea Sunday school class of the Methodist church in Oxford there will always be warm gratitude in my heart. These dear ladies have, unselfishly, been so good to me for ten years—sending me two boxes of the most beautiful clothes each year. I shall always be devoted to each member of this class, and I truly hope that I will prove to be worthy of their love and interest in me.

To all the dear friends of our North Carolina conference, I want to extend my heartiest thanks and appreciation. I can only show them that I am grateful by proving to be worthy of the many sacrifices that they have made for me.

Extending my appreciation to the most sincere friends I have ever had, hoping that I can live worthy of their love.

Lona Bailey.

A requirement that the applicant for admission to the freshman class must write in a good legible hand a three-hundred-word letter couched in correct idiomatic English would, if honestly enforced, depopulate the colleges of the country.—Henry S. Pritchett, president-emeritus, Carnegie Foundation for the Advancement of Teaching.

## Loss of Appetite

*May Mean You're Rundown!*

When your appetite goes back on you and you feel weak, tired and depressed, it's a sign you're rundown and in need of a good tonic. There is nothing better than Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic contains both iron and tasteless quinine in highly concentrated form. Iron, to build the blood; quinine, to act as a blood purifier. These two effects make Grove's Tasteless Chill Tonic an exceptional medicine. Try it for three days and notice the results. Appetite restored, pep and energy renewed. Grove's Tasteless Chill Tonic is pleasant to take. Absolutely no taste of quinine. Even children like it. Get a bottle today and enjoy the vigor that makes life worth while. Sold by all stores.

## WOMEN'S PAINS

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Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

*Use Liquid*

**CAPUDINE**

*..It's already dissolved!*

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Every Bible proper name and the names of all natural objects requiring explanation are found in it. Each word is followed by a translation in English of its original. The definitions are concise and pointed yet ample for good understanding and effective working purposes. This Holman Dictionary separates all words into syllables and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks.

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## Sunday School Lesson

JULY 9

By F. B. Stockdale.

Caleb

Joshua 14:6-14.

Golden Text.—Blessed is the man that maketh Jehovah his trust.—Psalm 40:4.

The first thing we notice, in our study of Caleb is that the record of his life is in the book of another man. The leaves of many a man's book are swollen by the record of other men's lives. Few, indeed, are the men whose books are all about themselves. Men who are alike get in each other's pages. It is impossible to write the life of a good man and leave out other good men. No good man's life is a lonely one. No one can be great without inclosing others in his record, and no one can be good and keep out of the pages of another man's life.

### Where to Take Hold

Then we note that Caleb begins where Joshua had reached. Our last lesson closed with the discovery Joshua had made—God does all he has promised. That is where Joshua had arrived, and there is where we begin our study of Caleb. In the normal order of things a successor ought to start where the other leaves off. In God's work in the world a change of leaders does not mean a change of policy. In the work of God there are diverse leaders, but not two parties. Caleb does not succeed Joshua to turn back and do over all that Joshua has done, or to lead Israel by some other way. He takes hold to carry forward the work that no man lives long enough to complete. These men are linked with and to the purpose of God in human life. All that purpose Joshua had neither seen nor accomplished. There were things in the land of promise that had not been accomplished; many promises yet to be realized, and Caleb seeks to do what was untouched by Joshua.

In Joshua we have a life producing an attitude. In Caleb we have the attitude as the basis of life. Joshua lived in a certain way and came to a profound faith in God. Caleb had a large faith in God and proceeded to live for the accomplishment of the divine purpose for Israel.

### Two Birthdays

Caleb's fortieth birthday was one by him never to be forgotten. A great question was disturbing the life of the nation to be. Are we equal to accomplishing the purpose of God? Can we take the land of promise? The way they went about settling the question shows they doubted. Exploring God's commandment is not the wisest way of treating it. They had better marched forward to take the land of promise than to have gone around hunting for the difficulties of so doing. The promises within the

purposes of God are never subjects for human investigation; they are rather objectives for human endeavor. Majorities are never able to trust God's purposes until the battle is won.

Caleb was one of the twelve who, before they went to spy out the land, believed they could take the land. The report he made was not altogether the result of his eyes, but rather "as it was in my heart." He had not come to believe they could take the land because he had seen it or the people. He believed they could take it in spite of the fact he had seen it and all the difficulties connected therewith. In the prime of his life—forty—he was in the manhood of his faith.

## Annuity -- Bonds --

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. **THIS IS IMPORTANT!**

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General Work, Board of Missions  
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Box 510

NASHVILLE TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

Caleb's faith was rewarded by promise. Moses gave him the land on which his feet had trod before Moses had it to give. Quite often a promise is a reward as surely as a fulfillment. The promise was the kind of a promise that Caleb would have to do much toward its fulfilling. It was promised to him on his fortieth birthday. Now on his eighty-fifth birthday he turns back in the book of memory forty-five years and reasons in this strange way: "I am now eighty-five. When I was forty I was fit for war and all the dangers it would bring. I am as fit now as then. God has kept me alive to fulfill his promise. Not only has he kept me alive that he might fulfill his promise, but he has kept me fit to do my part in its fulfilling." Years never defeat the promises of God. Men never grow out of reach of that which, under divine guidance, they have lived

to attain. This is not the logic of human reasoning. It is the logic of reasoning faith. So on Caleb's eighty-fifth birthday we have this wonderful scene between him and Joshua; read it.

### Owning a Mountain

In fulfillment of the promise of Moses, Joshua gives to Caleb a mountain: "Hebron for an inheritance." We have heard the saying, "A white elephant on his hands." While that may be hard on the elephant, it is often a blessing to the man. Here is a man with a mountain on his hands, and that mountain the gift of God. Hebron was the mountain God gave to Caleb.

Forty-five years before he had prospected all through this mountain. Now, forty-five years later, he comes into its ownership. A long time to wait, but what we prospect today will become ours in later life. We shall never own it if we do not prospect it.

The possession brought its difficulties; the mountain was to conquer. Its fortified cities and its giant defenders were to be overcome. The walls about the cities and the giants defending them were so many difficulties that must be overcome before ownership was secure. Many of God's best gifts in life are tasks to be mastered. No possession that is worth while is ever ours without the taking. Taking possession of what God gives is seldom an easy thing.

The mountains are to be conquered as well as the plains. The big things of the land of promise are to be captured. Caleb came to the big things with a confidence in God that assured his success. The confidence he had confessed at forty had not failed him at eighty-five.

### Questions for Discussion.

1. What is the significance of finding Caleb's life in the book of Joshua?
2. Where should a successor begin?
3. Wherein do Joshua and Caleb differ?
4. What occurred on Caleb's fortieth birthday?
5. What reasons did Caleb give for his good health at eighty-five?
6. What does the gift of a mountain suggest?

—Kansas City Advocate.

### THEY ADVERTISE!

A hen is not supposed to have  
Much common sense or tact.  
Yet every time she lays an egg  
She cackles forth the fact.

A rooster hasn't got a lot  
Of intellect to show.  
But none the less most roosters have  
Enough good sense to crow.

The peacock spreads his tail and  
squawks.

Pigs squeal and robins sing.  
And even serpents know enough  
To hiss before they sting.

But man, the greatest masterpiece  
That nature could devise,  
Will often stop and hesitate  
Before he'll advertise.



## Dr. Bartlett Durham's Body is Moved to Durham

About 75 years after it had been buried in the old Snipes family cemetery near Antioch church in Orange county, the body of Dr. Bartlett Durham founder of the city of Durham—was exhumed Tuesday, June 28, 1933, and brought to Durham for re-burial.

Hundreds of people crowded into little Antioch church for memorial services prior to removal of the body to Durham—the city which bears his name and

spectacles were much of a curiosity during his life and that people from all this section of the state attended his funeral to see his spectacles.

The casket, narrow at the foot, wider in the middle and again narrow at the head, was studded with the iron bolts used to seal it years ago. Nickel handles used in carrying the coffin bore images of angels.

The grave was unmarked but was located several years ago when a movement was begun to remove the body to Durham for burial there after suitable memorial services.

Dr. S. B. Turrentine, president of Greensboro College, made the principal address of the memorial ceremony. Dr. Turrentine, who was born in Chatham near the Orange county line, gave a brief history of the Durham family.

Mayor W. F. Carr and County Commissioner John Harris accepted the body formally for the city and county of Durham while Dr. William Watkins accepted it for the Durham American Business Club, which sponsored in a large degree the movement.

J. Hampton Rich spoke briefly and read a poem.

Dr. Durham, a practicing physician, died in his 38th year after a life of service. His life was not only given to medicine but he was active in all phases of life of that time.

What is now Durham originally was known as Prattsburg, a Mr. Pratt owning most of the property in what is now East Durham. The name of Durham was given after the first railroad was built through the village.

The railroad was negotiating with Pratt for purchase of land for a station at what is now East Durham. Pratt would not meet the railroad's terms and Dr. Durham informed the company he would donate the required land if the company agreed to build its station about a mile west of the proposed site.

The station was constructed on a spot approximately where Corcoran street now crosses the railroad tracks.

The station was built and for a period of years the hamlet surrounding it was known as Durham's station, the name later being changed to Durham.

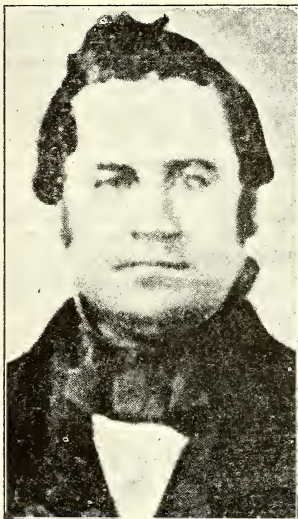
### PESSIMIST AND OPTIMIST

On the bough of the rose is the pricking  
blar;

The delicate lily must live in the mire;  
The hues of the butterfly go at a breath;  
At the end of the road is the house of  
death.

Nay, nay; on the blar is the lovely rose;  
In the mire of the river the lily grows;  
And is as fair as the flower of the sod;  
At the end of the road is a door to  
God.

—Edwin Markham.



Bartlett Durham.

which he did much to found. Included in the crowd were at least three persons who attended Dr. Durham's funeral in 1859.

"Uncle" Mebane Edwards, 87-year-old negro and former slave, who attended Dr. Durham's funeral, made a short talk in which he told what he remembered about the funeral. "Uncle" Mebane told the "white folks" that he remembered the services quite well, even though he was only ten years old at the time.

The old negro said he was especially impressed by Dr. Durham's negro cook who attended the funeral. "She was dressed in green silk from her head to her feet and she shore was pretty," he told the crowd.

Dr. Durham's body, contained in a sealed steel casket, was found to be in a state of perfect preservation and was viewed by hundreds through the small pane of glass set in the top.

The features of the face were easily distinguishable and Dr. Durham's gold-rimmed spectacles—famous through this section during his life—rested on the bridge of his nose. The bow tie, high collar, pleated shirt and coat also were well preserved.

Tradition has it that Dr. Durham's

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## REV. J. FRANK ARMSTRONG

The accident which, on June 15, claimed the life of Rev. J. Frank Armstrong brought poignant grief to his many friends. His life had been peculiarly sweet, his ministry had been from the first highly effective and apparently there were years more ahead in which his labors might come to full fruition.

He was born April 3, 1877, in the village of Denver, Lincoln county. His father was the late James Pinkney Armstrong and his mother was Elizabeth (Goodson) Armstrong. He was the third of four brothers—James, Albert, Franklin, and Charles, James having died several years ago. Albert and Charles still live in the old home community, both being highly respected and useful citizens.

In his early youth Frank, as he was known to his friends, evinced a burning ambition to secure an education. He made the best use possible of such meager school facilities as were available in the late 80's and the early 90's and entered the profession of teaching before he attained his majority. For several years he was associated with the late S. J. Whitener and W. M. Brooks at the old Rock Springs Academy. At Rock Springs camp meeting in 1896 he made a profession of faith, which soon led him to a decision to enter the ministry. He attended Weaverville College, where he made an excellent scholastic record, and in 1902 was admitted to the Western North Carolina conference.

In 1896 he married Miss Rebekah Goodson of Denver, she having already a developed interest in church work. Together they embarked on the work of the itinerancy, and wherever they lived both became extremely popular in the work of the church and the community. For years Frank Armstrong was secretary of his district conference, and he took great interest in this, as well as any other work which his church saw fit to entrust to his hands. He loved people, whatever might be their social status, and there are yet living thousands whom he has pointed to a better life.

He always had an intense interest in the public schools, and no man in the state was more powerful in pleading the cause of the underprivileged than was he. Indeed, the last time this writer saw him he was engaged in just such work. He had been called back to his old home village to present to the local high school the portrait of his old friend and fellow-laborer, S. J. Whitener. In speaking to the young people there gathered, he pictured the contrast between educational opportunities of today and those of the era in which he himself was struggling to get started in life. Said he: "When I beheld this modern educational temple, finer than the colleges were a generation ago, I am almost envious of the advantages which are yours." Yet, a little later in his address he showed distinctly that he was not envious; for, in trying to sum up the philosophy of his friend, he unwittingly

gave voice to his own as he beautifully recited

## THE BRIDGE BUILDER

An old man going a lone highway  
Came at the evening cold and gray  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim;  
The sullen stream had no fear for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"You are wasting your strength with building here.  
Your journey will end with the ending day,  
You will never again pass this way;  
You've crossed the chasm deep and wide;  
Why build a bridge at eventide?"

The builder lifted his old gray head—  
"Good friend, in the path I have come," he said,  
"There followeth after me today  
A youth whose feet must pass this way.  
This chasm that has been naught to me,  
To this fair-haired youth may a pitfall be;  
He too must cross in the twilight dim—  
Good friend, I am building this bridge for him."

That sentiment may be taken as Frank Armstrong's aim in life. He began with little save his own indomitable will, but his love for his fellowman was sufficient to steel his nerve and fire his will. He thought not of himself, but of those about him who needed his ministry. He builded for the future by doing each day an honest day's work. And, now that he has gone, it is left to those of us who remain to carry on as best we may, believing as was so well said by another when in similar distress:

"I know that thou art gone  
Where the weary are blest,  
And the mourner looks up  
And is glad."

A Friend.

## RETIRING PASTOR APPRECIATED

We, the stewards, in behalf of the membership of the Franklin Methodist church, wish through the columns of the Advocate to express our appreciation of Rev. O. P. Ader, the beloved pastor of our church for the past eighteen months. Illness now compels him to retire from the work and take a complete rest.

His Christian spirit, his lovable nature, his untiring energy in working for his church, and the good of the whole town and community endeared him not only to his own congregation, but to everyone with whom he came in contact. He was acceptable as a preacher, as a citizen and especially as a pastor.

H. T. Sloan, Chm.  
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# Children's



# Storyland

## TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes, and had traveled in a box all the way from "back East."

It all happened years ago when the United States government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the army officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "paleface" had given her.

## OUR ENGLISH

By Bernice Powell Peabody.

At home, my kitty's song's a mew;

In England mew's a stable;

It's hard to speak our language well

Unless you're very able.

Then, too, they say that roosters crow.

But crows don't crow—they caw.

Our English rides right up and down

Just like an old see-saw.

And funny how we say dogs bark,

When bark's part of a tree!

I think some one worked in the dark

Who made those words for me.

—Evangelical Messenger.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white men to his little daughter that he declared the war off.—Mrs. E. C. Cronk, in *The Watchman-Examiner*.

"Why do they say 'as smart as a steel trap'?" asked the talkative boarder. "I never could see anything particularly intellectual about a steel trap." "A steel trap is smart," explained an elderly person, in his sweetest voice, "because it knows just exactly the right time to shut up." Silence reigned.

Elsie—Mother, Helen is awfully lazy. Mother—Why, dear?"

Elsie—I said, "Let's play house," and she said, "No, let's play apartment, it's less work."—Boston Transcript.

## SECOND MILE JOURNEYS

### 91. The Parable of the Pin

Let us learn a lesson from the humble pin. You may have never thought of it, but a pin really has some excellent qualities which we also need for our success and happiness. Let us see what they are. In the first place, a pin is bright. If it isn't we are likely to throw it away and get one that is, for we always prefer a bright, new pin to an old corroded one. And I am sure that bright boys and girls are the ones who are always most admired and have the most friends. Then again, the pin is straight. If it isn't, and we can't straighten it we can't do much with it. We throw it away and get a good one, one that is straight. Nobody wants to fool with a crooked pin, if he can possibly get one that is straight. And nobody likes crookedness in boys and girls. I think you all know what we mean by a crooked person; one who is dishonest and tricky, one you can't trust or depend upon. We would rather not have anything to do with such people if we could help it. But people who are straight, like a new pin, never lack for friends, for they are the ones we like to do business with and to associate with.

A pin is also sharp; and boys and girls ought to be sharp, too. This means that they should be quick witted and alert. Boys and girls who are sharp will learn a great many valuable things in life, out of school as well as in, just by being attentive to what is going on around them. Experience is a great teacher, and our surroundings contain mines of wisdom if we are sharp enough to penetrate them.

And there is one thing more we must not overlook. The pin has a head, which is used to push it into its place and keep it from going too far. The needle has no head, for it is intended to go clear through and carry a thread; but the pin isn't, therefore it has a head to stop it when it has gone far enough. And that is just what your head is for, too; to drive or lead you where you ought to go, and to stop you when you have gone far enough. Whenever a person becomes reckless or goes to extremes in anything we say he has lost his head. While that is not literally true, for his head is still on his shoulders, he has, at least, lost the use of it.

It was the Apostle Paul who said: "Let your moderation be known to all men." What he meant was, never lose your head and go to extremes in anything. At the same time I hope you will all cultivate and use the other qualities of the pin, and be bright, and straight, and sharp.—M. L. Fearnour, in *Baltimore Southern Methodist*.

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. THIRD ROUND

	July
Yanceyville .....	7
Branson, 8 .....	2
Milton, 11 .....	9
Roxboro, 8 .....	9
Trinity .....	12
Leasburg .....	13
Hamlet, 11 .....	13
Metane, 8 .....	16
Pittsboro, 11 .....	28
Brookdale, 11 .....	30
Bohama, 3 .....	30
Rougemont, 8 .....	8
Duke's Chapel, 8 .....	August
Branson, 8 .....	1
Milton, 11 .....	6
Siler City, 11 .....	13
Haw River, 3:30 .....	13

#### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. THIRD ROUND

	July
Mattamuskeet, Bethany, 11 and 1 .....	1
Mattamuskeet, Amity, 11 .....	2
Mattamuskeet, Watson, 8 .....	2
Stumpy Point, 8 .....	2
Fairfield, 11 .....	9
Swan Quarter, Epworth, 3:30 .....	9
Hatteras, Duxton, 11 .....	16
Kennebec, Sairo, 3 .....	16
Kennebec, Sairo, 8 .....	16
Currituck-Kitty Hawk, Kitty Hawk, 11 and 2 .....	23
Dare, Mahoes, 8 .....	23
Washington, 8 .....	23
Bath, Bethany, 11 .....	30
Paneto-Belhaven, 8 .....	30
Plymouth, Jameville, 8 .....	31
Roper-Creswell, Mackays, 11 and 2 .....	August
Williamston, 8 .....	2
Windsor, 8 .....	3
Ashtabula, Edgemont, 8 .....	4
Elizabeth City, First Church, 11 .....	6
South Camden, Sign Pine, 8 .....	6
Columbia, Wesley's Chapel, 11 and 2 .....	19
Columbia, Wesley's Chapel, 11 .....	20
Ahoke, 8 .....	20
Chowan, Bethany, 11 and 2 .....	23
Murfreesboro-Winton, 8 .....	24
Ahoke, Coleran, 11 and 2 .....	25
Gates, Sunbury, 11 and 2 .....	26
Gates, Sunbury, 11 .....	27
North Gates, Kittrell, 8 .....	27
Perquimans, New Hope, 11 and 2 .....	September
Perquimans, New Hope, 11 .....	3

	August
Carthage, Center, a.m. ....	2
Sanford, p.m. ....	2
Glendon, Carthage, a.m. ....	9
Hemp, Smyrna, 3 p.m. ....	9
Roberts, Beaver Dam a.m. ....	16
Belmont, 8 .....	16
St. John and Gibson, St. John, a.m. ....	23
Maxton, p.m. ....	23
Radford, a.m. ....	30
Red Springs, a.m. ....	30

#### FAYETTEVILLE DISTRICT

J. C. Weston, P.E., 1019 Haymont, Fayetteville, N. C.  
THIRD ROUND-IN PART

	July
Carthage, Center, a.m. ....	2
Sanford, p.m. ....	2
Glendon, Carthage, a.m. ....	9
Hemp, Smyrna, 3 p.m. ....	9
Roberts, Beaver Dam a.m. ....	16
Belmont, 8 .....	16
St. John and Gibson, St. John, a.m. ....	23
Maxton, p.m. ....	23
Radford, a.m. ....	30
Red Springs, a.m. ....	30

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

	July
Oriental, 11 .....	9

# Why Should Any Woman Read This Advertisement?

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	July
Pamlico, Hobucken, 3 .....	9
Newport Bethlehem, 11 .....	16
Beaufort, 8 .....	16
Greenville, 8 .....	19
Aurora, Warren, 11 .....	30
Grimesland, Providence, 3 .....	30
Goldboro Ct., Thompson's, 11 .....	August
Goldboro Ct., St. Paul, 11 .....	5
Seven Springs, 3 .....	6
Giffon, Edwards, 11 .....	12
Hickerton, Raleigh, 11 .....	13
Snow Hill Tabernacle, 3 .....	13
Ayden, 8 .....	13
Princeton, Black Creek, 11 .....	25
Youngville, Prospect, 3 .....	26
Mt. Olive-Calypso, Calypso, 11 .....	27
Pikeville-Elm Street, Elm Street, 8 .....	27
Franklinton, 11 .....	27
Oxford Ct., Herman, 11 .....	36
Cary-Apex, Apex, 8 .....	36
Garner, Hollands, 11 .....	12
Billy, Simms, 11 .....	13
Wendell, Zebulon, 8 .....	13

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
THIRD ROUND

	July
Millbrook, Knightdale, 11 .....	8
Tar River, Ebenezer, 11 .....	9
Clayton, 8 .....	9
Credmoor, Bullocks, 11 .....	15
Oxford Ct., Herman, 11 .....	16
Oxford, 8 .....	16
Fuquay, Cokesbury, 11 .....	30
Ervin, 8 .....	30
Edenton Street, 8 .....	3

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

	July
Kemly, Lucama, 11 .....	9
Clarke Street, 7:30 .....	9
Farmville, 7:30 .....	12
Halifax, Ebenezer, 11 .....	16
Northampton, Beulah, 3 .....	16
South Rocky Mount, Battleboro, 7:30 .....	16
Northampton, Zion, 11 .....	20
Rock Square, Beulah, 11 .....	21
Seaboard, Sharon, 11 .....	22
Nashville, 7:30 .....	23
Rocky Mount, First Church .....	26
Spring Hope, 11 .....	26
Rocky Mount Ct., McFryer, 3 .....	30
Rehoboth, 8 .....	August
Warren, Shady Grove, 3 .....	6
Wilson, 9 .....	9
Weldon, 11 .....	13
Roanoke Ridge, 7:30 .....	16
Elm City, Zion, 11 .....	20
Stantonsburg, 7:30 .....	20

#### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. THIRD ROUND

	July
Elizabeth, Furdies, 11 .....	9
St. Paul, Regan, 3 .....	9
Lumberton Ct., Bladenboro, 7:30 .....	9
Farmington, Olive, 11 .....	16
Lumberton, Chestnut Street, 7:30 .....	16
Wallace-Rose Hill, Charity, 11 .....	23
Epworth-Wesley, Federal Point, 3:30 .....	23
Tabor, Lebanon, 11 .....	30
Hallsboro, Shiloh, 3 .....	30
Stedman, Cokesbury, 11 .....	August
Hessboro, Andrews, 3 .....	6
Grace, 8 .....	7
Garland, Salem, 11 .....	20
Clinton, Keener, 3:30 .....	20
McKoneville-Richlands, Haw Branch, 11 .....	23
Maxville-Polkoville, 11 .....	27
Swansboro, Queen Creek, 3:30 .....	27
Carver's Creek, Bladen Springs, 11 .....	September
Bladen, Beulah, 3 .....	3

### Western North Carolina Conference

#### ASHEVILLE DISTRICT D. M. Litaker, P.E., Asheville, N. C. THIRD ROUND

	July
Hot Springs, Ant, 11 .....	August
Marshall, 3 .....	9
Rosman, Tox, 11 .....	16
Brevard, 3 .....	16
Hillsdale, night .....	16
West Asheville, 11 .....	23
Emma-Elk Mountain, 3 .....	23
Asheville, night .....	30
Hendersonsville, 11 .....	30
Saunders-Tyren, 3 .....	30
Fletcher-Mt. Ry., Balfour, night .....	30
Candler, Snow Hill, Sat. 11 .....	5
Leicester, 7 .....	6
Sandy, 3 .....	6
Fairview, 11 .....	6
Black Mt., 11 .....	13
Laurel, 3 .....	13
Central, 11 .....	20
Oakley, night .....	20

#### CHARLOTTE DISTRICT

	July
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C. THIRD ROUND	
Trinity-Derita, Trinity, 11 .....	9
Homestead-Duncan, Homestead, 8 .....	9
Myers Park, 11 .....	16
Stanfield, Stanfield, 3 .....	16
Spencer Memorial, 8 .....	16
Monroe Ct., N. Monroe, 11 .....	23
Livestock, Forestville, 3 .....	23
Monro, Central, 8 .....	23
Brevard Street, 11 .....	30



First Church, 8	30
Pineville, Harrison, 11	August
Chadwick, 8	6

GASTONIA DISTRICT	
R. M. Courtney, P.E., 696 S. York St., Gastonia, N. C.	
THIRD ROUND	
Stanley, Stanley, 11	July
Belmont, Main Street, 7:30	9
West End, 11	9
Park-Grace, Tate's, 3	16
Trinity, 7:30	16

GREENSBORO DISTRICT	
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.	
THIRD ROUND	
Randolph, Fairview, 11	July
Farmer, Union, 3	9
Battleground, Joyner Memorial, night	9
Coleridge, Olivet, 11	9
Summerfield, Summerfield, night	16

MARION DISTRICT	
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	
THIRD ROUND	
Henrietta, Alexander, 11	July
Cliffside-Arondale, Cliffside, 4	9
Spindale-Pleasant Grove, night	9
Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	23
Beutie, Salem, 3	23
Broad River, Kistler, 11	23
Spruce Pine-Bakersville, Penland, 11	23
Avery, Mount Zion, 3	30
August	
Morganton, First Church, O.C., night	4
Rutherfordton, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Arnett, 3	13
Burnsville, Concord, 3	20

MOUNT AIRY DISTRICT	
W. E. Peovey, P.E., Mt. Airy, N. C.	
THIRD ROUND	
Rural Hall, Mt. Pleasant, 11	July
Yadkinville, Macedonia, 3	9
Dobson, Rockford, 11	16
Pilot Mountain, Whitesboro, 3	16
Danbury, Yade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Spray, 8 (Saturday)	29
Leaksville, 11	30
Draper, 8	30

WAYNEVILLE DISTRICT	
Leonidas B. Hayes, P.E., Waynesville, N. C.	
THIRD ROUND	
Clayde, Harmony, 11	July
Junaluska, Long's Chapel, 8	9
Hayesville, Ledford's, 11	9
Murphy Ct., 3	16
Murphy, 8	16
Elmes Creek, Catawboche, 11	23
Canton, 11	30
Waynesville, 11	30

STATESVILLE DISTRICT	
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.	
THIRD ROUND	
Lenoir, First, 11	July
Lenoir Ct., Ganswell, 3	9
Whitnell, Harpers, night	9
Catawba, Concord, 11	16
Ball's Creek, Friendship, 3	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Olin, Snow Creek, 3	23
Statesville Ct., Midway, night	23
August	
Statesville, Broad Street, 11	6
Elmwood, Ebenezer, 3	6
Hickory, First, 11	13

SALISBURY DISTRICT	
C. S. Kirkpatrick, P.E., Salisbury, N. C.	
THIRD ROUND	
Harmony, 11	July
Concord Ct., Olivet, night	9
Badin, night	12
Epworth, 11	16
Salem, Tabor, 2:30	16
Forest Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

WINSTON-SALEM DISTRICT	
Loy D. Thompson, P.E., Winston-Salem, N. C.	
THIRD ROUND	
Farmington, Smith's Grove, 11	July
Central Terrace, 8	9
Ardmore, 11	16
Forsyth, Marvin, 8	16
Leviaville, New Hope, 11	23
Hiatt, Crews, 8	23

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## IN MEMORIAM

**GABRIEL**—Mrs. Fannie L. Gabriel of Hopewell church, Catawba charge, passed to her reward May 26, 1933, after a long and faithful life. Sister Gabriel was admired and loved by those who knew her. She is survived by a large family of children, among whom is Bob C. Gabriel and J. F. Gabriel of the Catawba charge. She was loyal to her church and the community has lost a true friend.  
G. W. Clay, Pastor.

**SHERILL**—Oscar Sherrill, charge lay leader of Catawba charge and one of our good laymen, passed to his reward May 29, 1933, at the age of 54. Oscar Sherrill was a friend to preachers and a friend to people. One of the largest crowds to assemble at Catawba in a long time was at the funeral. He is survived by his wife, Mrs. Great Long Sherrill; one daughter, Mrs. R. L. Boggs; two sons, James and O'neil, all of Catawba, N. C. The funeral was conducted by the pastor, assisted by Rev. B. Wilson, A. G. Loftin and presiding elder, J. S. Hiatt, and the Masonic Order. His place will be hard to fill.  
Geo. W. Clay, Pastor.

**PEACE**—On the afternoon of May 3, 1933, the body of Mrs. Fannie Peace was laid to rest by the side of her husband, the late Dr. J. N. Peace, in the burying ground at Creedmoor. She was born June 3, 1845, and had almost reached her 88th birthday. For long years she had been a member of the Methodist church and her faith in God was strong and abiding. The flying years whitened her hair, and so gave her a yet more saint like look; but they did not quench the sunshine in her eyes, or hush the music of her voice, or chill the fire of her zeal. She is survived by two of her nine children: W. M. Peace and Mrs. W. O. Thompson, both of Durham county. Mrs. Peace spent her last months in the home of one of her most devoted friends, Mrs. Anna E. Pope, whose constant and tender care will not soon be forgotten. The writer was assisted by the Rev. B. E. Stanfield in the funeral services conducted in the Missionary Baptist church at Creedmoor.  
C. W. Barbee.

## IN MEMORY OF MRS. H. S. BASNIGHT, AHOSKIE

Why should our tears in sorrow flow,  
When God recalls his own  
And bids them leave a world of woe  
For an immortal crown?

Is not e'en death a gain to those  
Whose life to God was given?  
Gladly to earth their eyes they close,  
To open them in heaven.

Their toils are past, their work is done,  
And they are fully blest;  
They fought the fight, the victory won,  
And entered into rest.

Then let our sorrows cease to flow;  
God has recalled his own.  
But let our hearts, in every woe,  
Still say, "Thy will be done."

"Is it true, O Christ in heaven,  
That the strongest suffer most;  
That the weakest wander farthest  
And most helplessly are lost?

That the mark of rank in nature  
Is capacity for pain;  
That the anguish of the singer  
Makes the sweetness of the strain."

Sadly missed by her sisters,  
Mrs. Bateman Chester,  
Mrs. Puckett Marcus Hook.

## RESOLUTIONS OF RESPECT

Whereas, on the 26th of May our heavenly Father saw fit to call home one of his children, Miss Mary Robertson; and

Whereas, Miss Mary was one of the most faithful and devoted members of the Hot Springs Methodist church and of the Woman's Missionary Society of that church, be it hereby resolved by the society:

That we do acknowledge and mourn the loss of our fellow worker and sister in Christ, Miss Mary Robertson;

That we, the members of the society, will ever hold in our hearts the memory of the many good and worth while deeds of Miss Mary and will endeavor to follow the example of Christian service that she has set for us;

That copies of these resolutions be sent to her immediate relatives, to the North Carolina Christian Advocate, and to be recorded in the minutes.

Mrs. Charles W. Clay,  
Mrs. O. W. Grubbs,  
Rev. Charles W. Clay,  
Committee.

## RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Rowland Methodist church, wish to pay tribute to the memory of our dear sister, Mrs. J. T. Williams, who died at her home February 23, 1933.

We have lost a valuable and esteemed member and the community a worthy woman and true friend.

Through the years she lived in close fellowship with her Lord, and when the last days of suffering came her faith was unshaken. She was a loving wife, a devoted mother and a consecrated Christian. Gentle and serene, patient and kind, her life has been an inspiration to us; therefore be it resolved:

First, That although we deeply mourn the loss of so faithful a member, we bow in humble submission to the will of our heavenly Father, knowing that he doeth all things well.

Second, That we extend our sympathy to the bereaved husband, children, aged mother and remaining family, and pray that the blessing and comfort of God may abide with them in this hour of grief.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be recorded in the minutes of our auxiliary.

Mrs. T. W. Carmichael,  
Mrs. A. B. Watson,  
Mrs. A. E. Watson.

## BE NEIGHBORLY

Be neighborly—you cannot know  
When smiling eyes mask bitter woe;  
You cannot know, yet those who bear  
Their heavy burdens none may share—  
May catch some friendly ray from you  
And hope may pierce the shadows  
through.

Be neighborly—to know you care—  
May prove like blessing after prayer.  
When sorrow leads us by the hand,  
To feel that someone understands,  
May bring back faith to some faint  
heart

—Mary F. Wynne.

## IS YOUR BABY SICK?



Don't scold a fretful, miserable child; it cries because it is sick. Relieve its discomfort with

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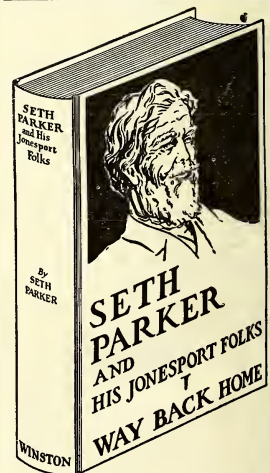
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N. C. CHRISTIAN ADVOCATE



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JULY 13, 1933

Number 28



Prof. E. O. WATSON



MRS. CARL KING



MRS. J. F. KIRK



MRS. J. F. SPRUILL



MRS. O. R. BROWN



MR. W. R. BROWN

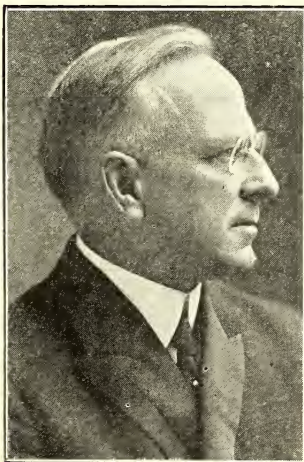


REV. G. G. ADAMS



Prof. C. H. TROWBRIDGE

## Young People's and Adult Conference Assemblies Lake Junaluska — July 24 to 28



Bishop Edwin D. Mouzon and a group of officers and instructors who are to head up the Assemblies



DR. J. E. CRAWFORD



REV. C. P. BOWLES



Prof. C. W. PHILLIPS



J. E. LAMBETH



REV. FLETCHER NELSON



REV. L. B. HAYES



DR. HENRY SPRINKLE



REV. C. S. KIRKPATRICK



REV. J. C. GROSE



REV. M. LEO RIPPY



DR. J. W. SHACKFORD



REV. J. F. KIRK



DR. W. W. PEELE



REV. G. T. BOND



G. W. HUTCHINSON



REV. W. A. KALE



# People and Things



Wanted—To exchange high class lot in Winston-Salem for cottage at Junaluska. Address "Cottage," care of Advocate.

Rev. O. P. Ader has been at the Elkin Hospital for more than a week. Reports are that he is getting on well and is thought to be improving gradually. It will be recalled that this good brother was relieved of his charge a few weeks ago that he might enjoy a complete rest.

"On July 23 there will be a home coming at Knox Chapel in Elmwood charge. All pastors, presiding elders, members, former members and friends are invited to come. A good program is being planned. Come and help us enjoy the day."—R. L. Bass, Pastor.

"Last Friday night we closed the second Cokesbury school on the Sparta charge. As results of the two schools held at Cox's Chapel and Potato Creek 49 credits were issued. Mr. P. E. Cook of Duke University did a splendid piece of work while with me for the two weeks."—C. W. Russell, Pastor.

If one looks at religion merely as a field of study, leading to the formation of opinion, there is, of course, no reason for getting excited about it. Theology is one more current events class. But if religion be a matter of life and death, its "claims"—like the right of way for fire engines amid the traffic—are "absolute."—P. W. Wilson.

"We just closed a fine revival at White Memorial church in Henderson. We had 70 conversions and recommitments. We have received 20 new members and others will come later. My brother, Rev. C. L. Kelley, from Algood, Tenn., helped me. We also had a daily vacation Bible school in connection with the revival. It was very successful. Our work moves forward very nicely in Henderson, both at the north and south Henderson churches."—C. H. Kelley.

"The Evangelistic Commission of the Methodist Episcopal Church, in association with the First church, Chicago Temple, and the Chicago Area evangelistic committee has arranged for a number of services in the Temple during the Century of Progress Exposition. The Ecumenical Council is represented by the engagements of Dr. A. F. Smith, editor of the Christian Advocate, Nashville, and Bishop W. N. Ainsworth of Macon, Ga. Dr. Smith's date of July 15, evening, will be followed by a sermon by Bishop Ainsworth of the Methodist Episcopal Church, South, on the morning of August 6."—F. D. Leete.

The program for the 39th annual Bible conference at Winona Lake, Indiana, is one of the very best that has yet been presented. This conference carries the name of being "the world's greatest Bible conference. It is well known that it is the greatest from the standpoint of attendance, the attendance ranging from 2000 to 8000, and it would indeed be difficult to see how it could be made any greater in the character of its program and the richness of its spiritual tone. Winona is conservative and it cares for no one on its program with any uncertain tone in his message. The date of the conference for this season is Friday, August 11, through Sunday, August 20. Send to the Winona Lake Bible Conference, Winona Lake, Indiana, for a program.

"The eight days' meeting conducted by Bishop Mouzon at Central church has resulted in a very marked moral and spiritual uplift in this community. The preaching was of the very highest order and the meeting continued to grow in interest until the close. The last service was great. I estimate that at least 600 people responded to a clear cut proposition to reconsecrate their lives to God. It has been a long time since I have seen congregations more profoundly impressed and moved by the preaching of the gospel. Mr. Ralph E. Johnson of Nashville was of great assistance as the song leader and worker with our young people, but his work is sound and the results will abide. Many of the preachers and people from the surrounding territory came in to the services and all in all it was a great meeting."—J. T. Mangum.

## HEADQUARTERS OF UNITED DRY FORCES AT RALEIGH AND STATESVILLE

The United Dry Forces of the state plan an immediate offensive against the repeal of the 18th Amendment with headquarters in East and West manned by committees composed of both men and women and Democrats and Republicans.

The eastern headquarters will be located in Raleigh. It will be manned by a committee composed of Cale K. Burgess, Raleigh attorney, active member of the American Legion and church worker, as chairman; Paul J. Baringer of Sanford, vice chairman, and Willis G. Briggs, Raleigh; R. N. Simms, Jr., Raleigh; J. H. Matthews, Windsor; R. O. Everett, Durham; Mrs. J. M. Hobgood, Farmville, and Mrs. C. G. Doak, Raleigh. Three other women are to be named on this committee.

Western headquarters at Statesville will be in charge of former Secretary of State Jas. A. Hartness as chairman, and Zebulon Vance Turlington, father of the state's dry law, as vice chairman, and F. O. Clarkson, Charlotte; A. C. Reynolds, Asheville; C. A. Hines, Greensboro; Clifford Frazier, Greensboro; W. C. Newland, Lenoir, and five women members to be named.

While the divisional offices will be opened immediately for laying the ground work of a state-wide campaign, the first general demonstration is set for Sunday, September 3, when all dries are called upon to assemble at an appointed place in each county to take up the banner for prohibition in an intensive campaign to carry on through the election of November 7.

The election will be two-edged. The dries have two chances to the repealists' one.

The dry forces will have the opportunity of mustering a majority against holding the convention, scheduled for December, or failing in that, the chance of electing sufficient dry delegates from counties with small populations to outvote the delegates from counties casting heavier votes.

The holding of the convention only will be determined by the aggregate vote on November 7. The delegates to the convention, who must actually express the state's position on repeal or retention of the 18th Amendment, will be elected by counties on the same basis as the counties now are represented in the house of representatives in the General Assembly.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, JULY 13, 1933

Number 28

Codes are being provided for textile and other workers. The wage is usually a most modest one. The President's confidential secretary, Louis M. Howe, it is said, makes a weekly radio speech for which he is paid \$1000 for fifteen minutes. We would like to see the code provided for radio speakers.

The citizens of Pasquotank county refused to license pari-mutuel gambling. Good! They were not willing to say to their children by their ballots that life is a gamble. The press reports credit the preachers of having led in this campaign. Thank God there are ministers yet who have not bowed the knee to Mammon—the one god now on the throne for so many.

The wets are trying to weaken the efforts of the United Dry Forces by circulating rumors that speakers are to be brought into the state to oppose repeal. Since the wets are relying so largely on outside influences from Washington and from wet millionaires, it is rather to be expected some such tactics would be employed. The United Drys still believe in local self-government and they rely on our own leaders.

Postmaster General Farley says the repeal of the 18th Amendment will bring in \$800,000,000 annually. Congressman Doughton says his committee last winter estimated that repeal would bring in one-half of that amount. We were told with much assurance that beer would bring millions, resulting in a balanced budget. Who knows? What is to become of a nation when men in high position deliberately set out to befool and mislead the people? All hypocrisy is to go with the return of the bar-room and the still house and rascals are to be no more, though all mature men know that every distiller in the old days stole from the government and every barkeeper was a public pest. Every leader for repeal knows this to be true.

"Ezra" comes again in Methodist Recorder: This is the absolutely authentic report of a conversation between a father and his little boy some Sunday nights ago. "Daddy," began the boy, "is there a Christian flea?" "Whatever makes you ask that?" his father asked. "Well, daddy," said the boy, "the preacher read it today from the Bible, 'The wicked flea, when no man pursueth.'" "Why, sonny," explained the father, "that means the wicked men flee." "Oh!" said sonny. "Then is there a wicked woman flea?" "No, no," said his father. "It means that the wicked flees, runs away, you know." "Why do they run?" asked the boy. "Who?" asked his father. "The wicked fleas," said the boy. "Dear, dear!" said the father. "Don't you see? The wicked man runs when no man is after him." "Then is there a woman after him, daddy?" continued sonny, and there the conversation ended, for his father remarked, "It's time you were in bed."

Through the Old Testament march bearded patriarchs, aged priests, prophets whom the world has come to think of as old and sages that were at home in the ancient places. Methuselah, 969 years of age. Moses 120. Jacob leaning on his staff. While here and there a child like Samuel, a spotless youth like Joseph and a brilliant, dashing young poet like David appears upon these pages, age predominates and white hairs are the crown of glory. But the New Testament is for the young. It breaks out in angelic songs upon the advent of a baby. Old wise men in the courts of the temple stand amazed in the presence of a lad of twelve. The one towering figure, not only of the New Testament but of all time, passes from the stage at the early age of thirty-three. But other young men had been chosen to be his followers. Then appears another—the youthful Saul—keen of intellect, big of heart, victorious everywhere when the future years had come to measure the results of his sacrificial service. Truly, youth holds the keys in the New Dispensation, the New Testament dispensation.

### Able to Face Life Unafraid

IF WE are to believe the wise of this day, the sense of inferiority is one of the commonest of mental or spiritual maladies. This mental or spiritual disability springs from the self assertive instinct which, when unduly repressed, ends in disaster; for the goal of life is self-expression. So, it becomes necessary to cast off all restraint, give rein to the instincts, that youth may not be the victims of the "inferiority complex" that spoils the usefulness and mars the happiness of unnumbered lives.

The restraints of convention are thrown to the winds. This works havoc in the lives of women especially, for they are so largely the creatures of the social amenities and the ordinary conventions that have been the growth of the years, that many of life's finest restraints are gone. The same rule holds in regard to the demands of our Christianity. So the repressive measures of religion are thrown aside; self-expression is the slogan, free from all repression. How superficial and foolish is such a creed!

Did not Tennyson strike a deeper and truer note when he sang,

"Our wills are ours; we know not how,  
Our wills are ours to make them Thine."

Somehow we feel that what this fine singer of our race said of the will is also true of our primary and deepest instincts. They are ours to make them God's rather than to allow them the freedom that knows no restraints. We would give rein to the instincts in their deepest promptings, but we would hold them at the same time in the ways of self abnegation and service. Repression must go along with self-expression. There is such a thing as finding our strength in One greater than ourselves.

Some rise above their infirmities and find a new sense of victory in the midst of life's inferiorities because they are able to sing from the heart, "He breaks the power of cancelled sin," and out of experience they exult, "He sets the prisoner free." God is to them the help needed to face life unafraid.

A man with a happy home fighting the hard battles of life finds strength for the conflict. "My wife loves me," he feels, "my wife understands; let men say what they may, with her at my side, I can face the world." How much more confidence, what a surer sense of victory, comes to the man who has God at his side? He can know in the deepest depths of his soul a power that enables him to face the world with confidence. Even a prisoner acquainted

with stripes and bonds can say, "I can do all things through Christ which strengtheneth me." Here is a cure for much of the "inferiority complex" so much discussed by modern psychologists.



### The Outstanding Hero of the World War Speaks

ALVIN C. YORK, famous in all the annals of war, speaks his mind concerning that old threadbare argument which is now being revived that we ought to have liquor back so as to get the money it brings in taxes.

Sergeant York says:

"It is truly to be deplored that there are those Americans who find no more intelligent reason to offer for the repeal of the eighteenth amendment than that it should increase the revenue of the U. S. A., patently ignoring recognition of the incalculable harm, misery, and the economic ruin and havoc it will release in countless homes, but more particularly in the lives of the boys and girls of our great country.

"That the brewers and alcoholics welcome repeal is not in the least hard to understand; but that those controlling the destiny of our people should be sponsoring a thing as manifestly evil as alcohol, historically a wrecker of homes and of happiness, and breeder of violences too numerous to catalogue, is indeed incomprehensible, if not wholly tragic."



### Fully Half Pagan

OTHERS and not self is of first concern with Him who gave his life a ransom for many. In our boasted Christian America the order is reversed, indicating that we are more than half pagan. The chief concern of these mortals here below in this our own land is taking care of "number one." What may become of others is not of first concern.

All observant and honest men are admitting that our capitalistic system is not half Christian. The same is true of our politics. Even our institutional religion brings a reproach upon Him whose name we bear. Were the churches to put others first, as did the Victim of the cross, this would ere long be a far different world.

Fifty years ago in western North Carolina a farmer with big farms and fine yields of grain was not satisfied to live well his life in an effort to help feed and clothe the world. So he set up a government distillery that he might get more and more money for his corn convert-



ed into whiskey. He grew rich, but at the expense of others. Liquor destroyed his four boys, ruined that entire community and left wreck and ruin all around. Finally he saw his error and quit, but too late—the work was done. Had he put others first rather than self—had he been Christian rather than pagan—how different the results?

This present mania for gambling, this enthronement of liquor, this lax living and easy divorce, this stealing and plunder which has made our banking system a reproach, all testify to our dominant paganism. We are little more than baptized pagans.



### A New Spain Is Emerging

ANY ONE who would know the rapid changes that are taking place around the world will find an apt illustration in what J. Orts Gonlazes says, in the Watchman-Examiner, is taking place in Spain. This the first paragraph of his arresting article:

The Spain in which the Roman Catholic Church was supreme is gone forever. Even the Roman Catholic hierarchy seems to have had a change of heart. When the Constitutional Congress proclaimed the separation of church and state, the hierarchy published a pastoral letter protesting against such action as anti-Christian and anti-Spanish. Today, the new Primate of Spain, in his declaration to the press, has officially stated: "The Spanish Roman Catholic Church is not committed to any type of government. It will stand by whatever political system the Spanish people choose, no matter whether Republican or otherwise." These words may seem innocent to some North American readers, but what a change they imply when they come from the lips of the highest Spanish Roman Catholic authority.



### Dedicating Postoffices

GREENSBORO and High Point had a much heralded dedication of their postoffices July 6, but the occasion, if one may believe the reports of the Greensboro Daily News, turned out to be an attempted rally in behalf of liquor, particularly, the repeal of the 18th amendment.

We submit that a liquor rally should not be called the dedication of a postoffice. Gatherings in the interest of Old John Barleycorn should be called what they really are and not something else in the hope of getting the support of the chamber of commerce and other commercial and industrial organizations. Before this campaign has gone very far it will become increasingly evident that men cannot sail under false colors.

### Human Welfare on the Block

POSTMASTER GENERAL FARLEY says the repeal of the XVIII Amendment will bring in \$800,000,000 annually for taxes on liquor. Granting that one-fourth of the liquor trade were to return in revenue for the government, this means that the huge sum of \$3,200,000,000 would be spent by the American people for this greatest hurt of mankind. But what matters human welfare when money is involved, especially money taken from the many to be put into the coffers of the few. The welfare of men, women and little children are once more put on the block here in free America.

This is the old argument for human slavery. Negro slavery was profitable and therefore it could not be done away with save at a great loss of money. This was the final word until there arose the issue of the rights of property set over against the rights of man. Since human beings have the right to eat the bread that their own hands have earned and the right to be set free from the slavery of dollars on the auction block, the day finally came that human freedom was put above the profits that accrued from human slavery. The divine rights of property had to give way to the divine rights of man. Even the divine rights of kings have had to do the same, though just now some are ready to subscribe to the old slogan, "The king can do no wrong."

So now, with the slogan of the new deal ringing in our ears, the burden of the liquor trade must be put once more on the backs of men and women and little children of America in order that big money may be forthcoming for revenue and reduction of the income taxes of the rich. During all the years of prosperity, wreck and ruin, resulting from the liquor traffic which brought big profits to those engaged in the trade, it has remained for these profiteers to foster the liquor business. These days and conditions are no longer. Now the entire administration at Washington is for the repeal of that which has done most for the control of liquor inspite of the determined effort to make it non-effective. This, too, in the face of the loud avowals that each state should be left free to do as it pleases in this matter. Prestige, patronage and money are being used to override the sovereign will of free states because of the money there is in it. We are all on the auction block in this "land of the free." Common honesty demands better for us of Washington.

# The Problem of Unemployment and of Efficient Service

By BISHOP EDWIN D. MOUZON

As never before in the history of America have we in these recent days been face to face with the problem of unemployment. It is a new thing to find millions of men able to work and unable to find work. Here, by way of illustration, is a sentence from a letter just received from a woman whose background and education and Christian character fit her for service in some responsible position. She writes with reference to herself, "It seems incredible that an educated woman in good health cannot in this country be self-supporting." This is incredible and intolerable.

The United States government, in a heroic manner, has been addressing itself to the solution of this problem. In order to give work to worthy men and women the administration in Washington has undertaken measures new and untried. And in a marvellous manner bankers, manufacturers, and farmers are co-operating. We wish for these efforts the largest possible success.

But what about our church and its work in these unusual times? What of the problem of unemployment and of efficient service as the church faces it? Mark you, I have set the two down side by side—"unemployment and efficient service." For what the church is interested in is both the one and the other—finding work for those able to do efficient service, and seeing that the work of the church does not suffer in these days of financial stress and strain.

Much has been said in the church press recently touching the necessity of economy, some of it wisely said. It must be freely admitted that during the days of general business expansion and speculation, the church, composed of men under the influence of the spirit of the times, took many chances and set on foot many organizations and enterprises which at no time had any great value and are now seen to be wholly unnecessary and wasteful. Already we are making drastic reductions. But we need to have a care. The pruning knife is necessary, but let not the knife be used to kill the plant which only needs to be pruned. Money that is offered sacrificially on the altar of the Lord is a very sacred thing; it must be used as under the eye of God and solely for his glory. But where economy reduces efficiency, such economy is made at financial loss. Such economy defeats itself. There is a very grave danger just at this point.

In writing the above paragraphs I have had several things in mind. First, it is being argued that presiding elder's districts should be reduced in number and enlarged in size and thus a considerable saving of money be brought about.

Beyond a doubt this ought to be done in some instances. With automobiles and good roads and trained men in many pastorates, there is no need for small districts any more. In particular, the city districts can be enlarged. I do not discount the importance of great city presiding elders. The work of such men as John R. Nelson and O. F. Sensabaugh on city districts is known throughout the church. But the country districts should not be large. Here an efficient presiding elder is indis-

pensable. A country district with forty or fifty appointments would be wholly impracticable. On the country district the presiding elder should be an evangelist and missionary, going into the out-of-the-way places as a representative of the church, giving advice to the churches and direction to his pastors. And furthermore, in the interest of efficient service, responsibilities—financial and otherwise—should be laid on the smaller churches that have in them possibilities of development. Only so can the membership of such churches come to proper development as Christians and Methodists.

The next thing I have in mind is the danger that now confronts us that some of our small and weak charges will be abandoned or merged with others, and that normal expansion of the work will not take place.

This thing is more than a danger; it is an actuality. Here lies one of the weaknesses of our Methodist system. I have been presiding over annual conferences for twenty-three years. Systematically we have been withdrawing from weak country charges all that time. The time has come to reverse this process. Already laymen are saying to presiding elders, "These are hard times, we cannot pay what once we paid, let us be connected with an adjoining charge and thus cut down expenses." In doing this churches are closed and Sunday schools are discontinued. For one, I am weary of having Methodist churches sound a call for retreat. And there is less reason for this than there has been, for the movement back to the country has already started. Wherever people are, there is Methodism called to go. I do believe that the Methodist preacher, now as in the past, stands ready to suffer hardship as a good soldier of Jesus Christ. I believe that he is ready to share with his people in their poverty and that the people will share with him such things as they have. Suppose the pay should be smaller than it has been. Well, the preacher has a house to live in and people to love him, and a place to serve God. And if he finds it necessary to sell his car—which some men might very well do—then let him get a good horse. He will not have to buy a license nor gasoline for his horse; the people will feed his horse; and when he makes a pastoral visit he will not be in such a hurry to get away.

Look at the situation from another standpoint. Attention has been called to the large number of well-trained men now being turned out of our seminaries ready to enter the doors of the annual conference. I have had such men say to me, "It seems to me that after I have worked my way through college and have attended for three years one of our schools of religion, there ought to be some place where I can go to work." The United States government is insisting on more jobs and less unemployment. Shall the Methodist Church close up jobs and increase unemployment? I wonder if it is generally known that every year finely equipped men are being turned away from annual conferences because there is no place for them to work! These are not men who simply want a job. They are men who have heard the voice of God sounding in their souls and are eager to have a chance to go to work



for the salvation of men. It is not money they want; it is not a place they seek; it is an opportunity to serve that they covet.

Here is a challenge and a call. Let the spirit of the pioneer return to Methodism. Give these men an opportunity to go out and do the work of the church. I suggest and urge that where congregations and presiding elders are considering the absorption of churches and the merging of circuits, they abandon such consideration. Let us think rather of expansion. Go out into the highways and hedges and seek the lost. Where country churches have been dropped look them up and consider the advisability of reopening them. Where Sunday schools have been abandoned, see if they cannot be reorganized. Make way for the workers. Create a field for the men that God is calling to the harvest.

Or suppose we consider another plan. In new fields or abandoned fields re-entered, where the circuit is large give an experienced man a junior preacher. In this connection, let me suggest that the annual conference make a new study of the question of conference missions. I think it would be developed in such a study that considerable missionary money might to advantage be taken from certain charges and placed where larger and more permanent results can be had. Some of it might be used to advantage in the support of the junior preachers here suggested.

And I think that some of the circuits ought to be divided. A preacher cannot do his best work when he has to preach three times Sunday after Sunday. I believe that in the long run, it will be good financial policy to divide the circuits and give to them more intensive cultivation. I am interested both in employment to our men and in giving the best service to our people. Let the church fall in line with the policy of the government. Make way for the workers that the Lord's work may be done.

I am saying these things now that churches and pastors and presiding elders may have them in mind and that they may be adopted as a general plan of action. I have found that when I make such suggestions during the session of an annual conference, little good is done because my suggestions come too late. I therefore make these suggestions now. Brethren, there has been too much centralization. Let expansion be our watchword.

## LAYMEN'S CONFERENCE AT LAKE JUNALUSKA JULY 19-23

At Lake Junaluska for a day on business. I find that the property has been put into uncommonly good condition and that the institution is looking forward hopefully to a successful season. I am taking this last opportunity to urge the laymen and others interested to come to the Laymen's Conference at Lake Junaluska July 19-23. This will be last conference of this kind to be held during this quadrennium and many of us want it to be as useful as it can be made.

The program is in the hands of our own people and it ought to be helpful, especially the open forum discussions which can be given such direction as these present may desire.

May I through the Advocate make this final call to all those who can come to Junaluska for this important conference?

W. P. Few.

## IMPORTANT NOTICE

Please announce through the Advocate that Mr. L. H. Phillips of Newton, N. C., will serve as secretary pro tem to the Board of Church Extension of the Western North Carolina conference, pending the next regular meeting of the board in November. Brother Phillips will take up the work laid down by Rev. M. B. Woosley, who had served so acceptably in this capacity for a number of years and whose recent death removed from the board not only a capable officer, but a brother beloved.

J. H. Barnhardt, Chairman.

## TWO CHURCHES THAT TITHED AND FOUND A UNIFIED FINANCIAL PROGRAM

All their lives the people of Bethel-Grace, Greensboro, had heard of the tithe as the standard of stewardship. They decided to really try it during the month of June. The conservatives liked it because it was biblical. The liberals were equally anxious to try something they had never seen before, a whole congregation tithing. Only a few dolefully prophesied that nothing would work. "Forgetting those . . . behind" the rest went to work. They signed a pledge to tithe during the month of June. Artistic posters with white lettering on black cardboard were placed in both churches. On the posters was written—

### JUNE IS TITHE MONTH THE HONOR ROLL

There followed the names of those participating. The zeal to tithe was in inverse proportion to noise making and horn tooting. Out of a membership of 340, 242 participated in the tithing campaign. The tithers, including children, averaged giving 56 cents a week. The non-tithers gave two cents.

With "The Lord's Portion First" as their motto, the people filled their tithe envelopes when they opened their pay envelopes and brought them to Sunday school or church. All money went into one fund. There were no special collections, dues, or cake sales of any kind.

At the end of the month the stewards, together with the officers of each organization in the church, met together to apportion the tithe fund. It was distributed to the Sunday school, missionary society, junior missionary society, conference collections, building fund, pastor's salary, and incidentals. Every one was surprised at the amount of money they could raise in a month. They paid all regular expenses, a good amount on the building fund, and half the yearly benevolence apportionment.

Since June we have had to keep two sets of books, one for the regular contributors to the budget, the other for the tithers. Many members found the tithe and the unified financial program such a joy they want to continue it permanently.

## RELIGIOUS SURVEY IN NASH COUNTY

In connection with our revivals we are visiting every white family within the bounds of Bailey circuit. We have visited something like one-third of the homes. Beginning at Lamb's Cross Road and working both sides of highway within one mile of Bailey we found 1732 white people. This number is divided as follows: Members of Sunday school, 470; not members of any Sunday school, 1262; members of any church, 535; not members of any church, 1197.

I am sure you good people will agree with me that these facts are staggering. Will report to you from time to time our findings. When we strike Bailey proper and Mt. Pleasant community we will find conditions better, and more people will be found in church and Sunday school.—Bailey Bulletin.

## RUTHERFORD COLLEGE TO CONTINUE

A new set-up for Burke county's schools was made by the State School Commission on Wednesday, establishing a central consolidated high school at Rutherford College, granting a separate high school to Valdese, and merging several elementary districts.

The plan is described by Commissioner W. Grady Gaston of Gastonia as "an excellent solution," and makes possible the opening next fall of Rutherford College as a standard, co-educational junior college to replace the school abandoned by the Methodist conference last November. Major provisions of the ruling are:

1. Provision for a high school at Valdese.
2. Removal of Hildebran's high school to Rutherford College.
3. Consolidations in certain elementary districts.
4. Relief from congestion at Valdese high school and Hildebran elementary school.

The new unit, to be known as Rutherford College High School, will have seven or eight teachers and approximately 210 students. It will open on September 4, or thereabouts, according to Supt. R. L. Patton.—The News-Herald.

## REV. D. D. HOLT GOES TO NEWTON

Rev. D. D. Holt, who has been serving a student appointment at Gibsonville, has been appointed by Bishop Mouzon to assume the pastorate of First church, Newton, to fill out the unexpired term of the late Rev. Mark B. Woosley, Brother Holt will enter upon his new duties at Newton July 14.

J. S. Hiatt.

## NOTICE OF APPOINTMENT

Rev. L. V. Harris, pastor of Scotland Neck charge, has been appointed district chaplain, U. S. A., headquarters at Fort Bragg, N. C. Rev. Marvin O. Stevenson, appointed by Bishop Mouzon, will supply the unexpired term. L. B. Jones, P. E.

### ALBERT GRAY LOFTIN

The passing of Albert Gray Loftin brought sorrow to thousands of humble souls of our conference. He sprang from the common people and was always at home among them. They loved and trusted him, believed implicitly in the sincerity of his life, and waited upon his ministry with joy.

His early life was spent upon the farm. He knew the rigorous toil and countless privations that must be endured by those who till the soil. Here among the Uwharrie hills he grew up into sturdy manhood. At an early age he professed his faith in Christ, joined the church and set out upon that long life of loyalty to the high ideals embraced in our holy religion.

In 1901 he joined the Western North Carolina conference at Gastonia. The sainted Bishop Hargrove presided. He was appointed to the Woodside charge in the Salisbury district. It must have been a difficult field, for that is the only year in which it appears in our annual minutes as an appointment. The next year he was sent to Hiwassee circuit in the Franklin district. In 1903 he was appointed to Glenville in the same district and remained for two years. In 1905 he was sent to the Hayesville circuit and remained for three years. In 1908 he was appointed to the Farmington district and here followed three more years of fine service. From there he went to the Lewisville circuit for three more years. In 1914 he was appointed to the Catawba circuit, where he spent four happy, fruitful years. After a year at Stony Point he was sent to Pleasant Garden for the following four years. Then a year at Randleman followed by four years on the Concord circuit. In 1928 he went to Lowell for a year, then to Davie circuit for two years. In 1931 he was stationed at Glen Alpine. It was here that he fell on sleep. Loving hands bore his body back to the red hills of lower Davidson, where it now rests in the little graveyard at Newsome.

In the thought of a sordid world this simple record would seem a part of the short and simple annals of God's humblest servants. But to us who know the grandeur of the service he rendered it is as the shout of God's victorious sons. It pleases God by the foolishness of preaching to save them that believe. And what a preacher Albert Gray Loftin was. I knew him well. We were ardent friends from the day I was admitted to the conference in 1903. I was twice his presiding elder. For four years he was pastor to my home folk in Cabarrus county. He began his ministry with great handicaps and many limitations. By constant application and study he overcame all these and grew in majesty with the passing years. His church absorbed his every power and his parsonage home was heaven here below. His two lovely daughters were a source of constant joy. His faithful wife was the one deep love of his life. And so among admiring friends he fed the flock with humility. His every hour was filled with an active ministry. His home was the gathering place for young and old. Comfort and consolation flowed from his presence. Courage came to those who wavered and hope to the hopeless. And ever in his ministry men could hear the Christ speaking words of healing and forgiveness. Life took on richer values and heavenly towers shone in the white light of abiding faith.

So ended a good life. It is the only kind of life that is worthy of being called "the good life." There is no regret and no bitterness in the manner of his going. With

the symbol of our Saviour's shed blood and broken body in his hands his own frail, worn body, broken by years of service, was added to that mighty sacrifice of humanity's best offered upon the altar of a willing service. A few days later his soul passed from the contemplation of the symbolic into the reality of the presence of the Holy One. That for which he had yearned with a great longing became an eternal possession. W. A. Newell.

### RESOLUTIONS ON TEMPERANCE AND SOCIAL REFORM AT WAYNESVILLE CONFERENCE

We must face frankly the fact that those who have labored for legal and constitutional prohibition of the liquor traffic have been placed in a delicate and vulnerable position through the relentless drive of a group of skillful propagandists, who have succeeded in forming a union of interest with political forces of all parties which, for the time being, seem to speak with a prevailing voice in our country. And since many who were, or formerly professed to be, allies in the church's crusade for a sober nation, have halted or turned back from the work, the question naturally arises: What next?

We submit the following for your prayerful consideration:  
1. The way things are headed now, if repeal carries in North Carolina this fall, with it will go the Turlington Act, and through the open door will come a saloon for every town in the state.

2. A vote for repeal—or the inaction and inertia which lies down in default—will be equivalent to acknowledgement that we were wrong in 1920, in principle and judgment, or in both, and to admit that we were wrong, inevitably means an admission that those who opposed us were right in principle, or in judgment or in both.

3. But suppose we say the amendment is a failure—the Volstead law has fallen into disrepute and the law is nullified; hence we might consistently vote for repeal as the lesser of two evils. But how can a man consistently vote for repeal without voting to give legal status and sanction to a thing morally wrong?

4. Nothing has happened that should change the mind of any straight seeing man about the liquor question, and we earnestly submit the recommendation that our preachers and people beware lest we be again entangled in the bondage of an insupportable liquor traffic; that we give willing support to the Allied Dry Forces who are trying to rally again the friends of temperance and sobriety; and that we assert and take the lead in organizing local units in all our communities for the aggressive and united stand against this threatening and de-vouring tide.

T. R. Wolfe, Chairman.  
This report by the resolutions committee was adopted by the conference.

The committee of the spiritual state of the church submitted this report, which was adopted:

To your committee the most wholesome thing discerned in this conference is the optimism of the pastors. This grows out of a consciousness of the desperate needs of the people and a conviction that the gospel alone is adequate to meet such a demand.

Present day society has filled itself with the husks that the swine do eat and awakened to find itself in the hopen of moral confusion and spiritual despair. We believe that more and more the people are realizing that in the Father's house there is plenty and to spare.

Such makes this the day of the preacher's golden opportunity. It has ever been true that "Man's extremity is God's opportunity." We therefore call on our preachers and people to rededicate themselves to the work of the kingdom, and to remember that our first and highest call is to bring people to know Him whom to know aright is life eternal.

C. N. Clark,  
Mrs. R. M. Ferguson,  
Emma Hall.

### BUT THE GOSPEL IS SIMPLE, AFTER ALL

Two summers ago Kagawa gave a series of lectures at the University of Chicago. As I listened to this man with the thick spectacles (he caught trachoma while working in the slums) I was amazed. Such simplicity of statement! Such whole-hearted devotion! The rule of love, the kingdom of God, the way of the Cross—these were the things he reiterated again and again.

Did he give a profound philosophical explanation of them? No. Did he apparently have all the theoretical problems involved solved? No. Yet, as all the world knows, he is doing something that, in contrast, puts to shame most of Christendom.—Alfred L. Severson.



## MEMOIR: MARCUS BOYLES WOOSLEY

By J. S. Hiatt.

Monday morning at 5:40 o'clock the golden key that opens the palace of eternity turned in the lock of life and the soul of Marcus Boyles Woosley gently passed to that "undiscovered country" from whose shores no traveler has ever returned. He was born at Trinity, Randolph county, September 26, 1894, the son of the late Rev. J. E. and Mrs. Pauline Woosley. Died July 3, 1933, being 38 years, nine months and seven days old.

On Easter day, April, 1918, he was happily married to Miss Lucille Warlick, daughter of the late D. H. and Mrs. Warlick of Granite Falls, N. C. This union was blessed with three children, two daughters, Rebecca and Margaret, and one son, Harry.



Marcus Boyles Woosley

Brother Woosley professed faith in Christ at the age of six at Muir's Chapel church, Guilford county. At the close of the meeting when his father gave the invitation for those who wished to join the church, little Marcus went forward and was received into church by his father. Step by step he marched on from day school to grammar and to high school until he was ready to enter college, graduating in June with the class of 1917 at Trinity College, now Duke University. In the fall of 1917 at Asheville, N. C., he was admitted on trial into the Western North Carolina conference. He has faithfully served the following appointments: Granite Falls, Davidson, Coburn Memorial church (Salisbury), Boone, Leaksville, Newton.

At the time of his death he was assistant director of Christian education in the Statesville district and secretary of the board of church extension of the Western North Carolina conference.

Brother Woosley was every inch a man. An honest man; a sincere man; one who loved his Lord and his fellowman. He was dependable, a fine organizer who led his forces to victory. He was a builder and always made beautiful the parsonage and church grounds. He loved the great outdoor world—the blooming flowers, the running streams and towering mountains. He was devoted to the young people and shared with them his joys. He was affectionate, gentle and unselfish. Because of his beautiful traits of character he won the confidence and esteem and friendship where he was called to serve. His religion was that of an optimist. He looked on the bright side of every experience. He was an able preacher, a student who was modern in his thinking, and a builder of congregations and Christian character. He was a devoted pastor. He visited his people, gave comfort to the broken-hearted, cheered the discouraged and comforted those in distress. He was a soldier who died at his post. He entered the vineyard and labored until the sun went down. We are only remembered by what we have done. The only nobility that lasts is the nobility of usefulness. With his gentle hands and smiles of kindness he drew little children to him and started their tiny feet on the road that leads to the land of the blessed.

A short time before he crossed the great divide he said to his faithful wife, "Some great experiences have come to me through my father's and mother's lives who have lived with me through the changing years. At times I have as beautiful a survey of life as could be given by a father and mother. I can hear now the sleet and rain that fell on the houses in which I have lived. My father loved people and I have always

loved people. My greatest ambition is to serve. I have tried to give in my brief service in the Western North Carolina conference that high dignity and respect which dad gave the world. Just recently I attended school at Duke University and there came to me great mountains of spiritual power. It is blessed to come in full contact with life on the university grounds. As I felt while there these motives and purposes in my life I rejoiced in them and resolved that in every local charge which I serve I would try to give them to my people."

Later on in the week as the silver cord was being loosened and the golden bells were ringing, Brother Woosley stopped on the brink of the river and sang softly and sweetly,

"What a Friend we have in Jesus, . . ."

Then he added, "I am ready to go. I am not afraid. I settled the question a long time ago. Lucille, be brave. 'The Lord is my shepherd, I shall not want.'" Then he offered a beautiful prayer, his companion praying with him.

We find it hard to realize that the shadows have fallen across his pathway, that the smile that made his friends happy has faded, and the voice that cheered has been stilled, but it is not the length of years we live but what we put into those years that counts. No man starts to live until he begins to live right. So the earthly life of one who lived for a noble purpose for 38 years, nine months and seven days has ended, but he has left those whom he loved a rich legacy of a devoted Christian life. Heaven seems nearer to us all because he is there. It was darkest night, Sunday, July 2, when skilled physicians and sympathetic nurses and true and loving friends stood by his bedside at the Davis Hospital, but it was soon apparent that he had received a message from the eternal world, and at 5:40 o'clock Monday morning the soul of Marcus Woosley was gone to be with Father and Saviour in a land untouched by sin.

In his going I feel that I have lost one of my dearest and best friends. . . . The church and conference has lost a guiding star, the wife and children a loving husband and father, the aged mother, a devoted son, the brothers and sisters a true brother. But we shall see him in the morning in a land untouched by sin. (I want to go to heaven because such men as Mark Woosley are there.)

He is survived by his widow, Mrs. Lucille Woosley; two daughters, Rebecca and Margaret, and little son, Harry; by his aged mother, Mrs. J. E. Woosley, and three sisters, Mrs. W. B. Hall, High Point; Mrs. C. M. Weber, Danville, Va.; Mrs. A. M. Wagener, Walkertown; and two brothers, O. V. Woosley, superintendent of the Children's Home, Winston-Salem, and Dr. J. B. Woosley, teacher of economics at the University of North Carolina, and a host of devoted friends who mourn the passing of this good man.

May we this day thank God for having given to the world and the church Marcus B. Woosley. May we praise the Lord that his faith did not waver, did not fail in the dying hour. The sunset was clear. There were no clouds to dim the glory of his crossing. He lived well and died well.

He carried the following poem with him to the hospital:

"I dimly guess, from blessings known,  
Of greater out of sight;  
And, with chastened psalmist, own  
His judgments too are right.  
And if my heart and flesh are weak  
To bear an untried path,  
The bruised reed he will not break,  
But strengthen and sustain.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.  
And so beside the silent sea  
I wait the muffled oar;  
No harm from him can come to me  
On ocean or on shore.

I know not where his islands lift  
Their fronded palms in air:  
I only know I cannot drift  
Beyond his love and care.  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee."

"Mark the perfect man and behold the upright. For the end of that man is peace."—Psalm 37, 15th verse.

## SIR JOSIAH AND LADY STAMP RETURN WITH HONORS

In days gone by prominent Englishmen have been able to line their purses with good American dollars. There has not been so much of this in the past few years. On their recent visit of two weeks to America, Sir Josiah and Lady Stamp seem to have stuck close to the colleges.

Four universities conferred on Sir Josiah honorary degrees, viz: Toronto, Northwestern, Washington and Lee, and Duke. It is announced in the Methodist Recorder that the addresses delivered at these "commencement" functions will shortly be included in a volume entitled, "Ideals of a Student."

# A Beggar's Thanksgiving

By WALTER K. PUTNEY

A story of an old Thanksgiving celebration is told in this tale that I am going to repeat to you. It happened many years ago, before people knew what Thanksgiving Day meant, as a regular holiday.

In an Eastern country there was a very popular monarch who had been very ill. For a long time it was thought that he might not live; so, when he appeared one day in his carriage, the people stopped work and held a celebration for his recovery. As the monarch went about, pleased with the manner in which his subjects greeted him, he saw a beggar appealing to the crowds of people for help.

The monarch ordered his carriage to be stopped and said to the beggar, "Why are you begging for alms? You are able-bodied and can work, if you choose to do so."

"Your majesty," replied the beggar, bowing down before his monarch, "I am hungry; I have no good clothes to wear; I have no comfortable bed on which to lie and rest. I beg simply to get money in order to live. Today I learned that the people are having a holiday because of their thankfulness that you have recovered from a long and serious illness; therefore, the people will open their hearts and give more to me. I shall be truly thankful to them for their generosity."

"Is that all you have to be thankful for?" asked the monarch.

"Yes, your majesty, that is all," answered the beggar. "If I had a fine carriage in which to ride, servants to do my bidding and plenty of money, I would be happy, but a beggar has little to be thankful for, as his life is a hard one."

"If I should give you plenty of money, fine clothes to wear and servants to do your bidding, would you really be happy?" asked the monarch.

"Indeed I would!" exclaimed the beggar. "And I would be thankful to you as long as I lived!"

"I wonder," said the monarch, "if you would be thankful enough to do me a favor in return."

"Sir," said the beggar, "give me plenty of money, fine clothes to wear, horses to ride and servants to do my bidding and I would do anything you asked."

"Very well," said the monarch, "it shall be as you say. Give half of your possessions and I will make you wealthy."

"Half of my possessions," replied the beggar, puzzled. "I have no possessions unless I count these ragged clothes that I am wearing. Surely you do not wish them!"

"No, I do not want your tattered garments, but you have other possessions that are very precious and valuable. You have two eyes with which to see and my eyes are dimming with old age. You have two ears with which to hear, while my ears are losing their power of hearing. You have two strong arms, while mine are gradually weakening. You have two legs with which to walk, while I am obliged, because of tottering limbs, to ride wherever I go. Come, give me one eye, one ear, one arm and one leg and I will make you wealthy."

"Give you one eye, one ear, one arm and one leg!" exclaimed the beggar. "No, I can not do that even for you, my gracious monarch! Not for a hundred vast es-

tates, a hundred fine horses, a hundred servants and all the money in the world! No, your majesty, I could never do that!"

"So you refuse my offer of wealth. Surely you should be thankful to me for making such a liberal offer. Away with you! Stop begging! Use your eyes, your ears, your arms and your legs in a more creditable manner!"

The beggar turned away and the people did not see him pleading for alms during the remainder of that day of thanksgiving. Two years later, the daughter of the monarch lay seriously ill. The court physicians had tried every remedy they could find in the kingdom, but nothing would make the princess rally. At length the head physician said to the monarch, "If I only had a very rare herb, that grows far away where ships seldom go, I am sure that I could cure the princess."

"Then I shall order ships sent there immediately," replied the monarch. "The princess must live!"

But, although a dozen ships were sent out in search of this rare herb, none brought back anything to help cure the princess. The captains of those ships reported that the herb grew only on an island that was inhabited by uncivilized tribes of people who very rarely allowed strangers to go ashore. Then the monarch caused a notice to be posted, offering a great sum of money as a reward to any daring person who would succeed in bringing back a few roots of that rare herb.

A score of ships departed for that island where the rare herb grew, and they all sailed back again in a short time, once more reporting that none had been successful. The monarch was in despair; his favorite daughter, the princess, was growing weaker day by day. The court physicians worked unceasingly but without that rare herb their efforts were in vain. The monarch offered a reward a thousand times as great as the first one, with the addition of a fine estate and the rank of prince to the man who was successful, but although a hundred ships went forth, determined to conquer those uncivilized people and secure the rare herb, their venture was a failure and those ships came back empty-handed.

One day, as the monarch sat by the bedside of the princess, a messenger came to him and said:

"Your majesty, there is, without the castle, a poor beggar who would talk with thee."

"A beggar!" exclaimed the monarch. "I have no time for beggars now, with the princess so ill. Tell him to be gone!"

"I so told him, your majesty," replied the messenger, "but he says that he must see you; that he has come to pay a debt that he owes to you."

"No beggar owes me any debt," said the monarch, sharply. "What does he mean?"

"I know not," said the messenger, "but he says that he will not leave until he has paid that debt in full."

The monarch was puzzled. He knit his brows trying to think what possible debt any beggar might owe him. Then, with a sigh he said:

"Have him brought before me."

The messenger hastened back to the gate of the castle.

"Enter," he said to the beggar, "but be careful that



your tale about a debt is not a mere excuse to get into the presence of his majesty. His daughter, the princess, is very ill and he will not tolerate any pleading for alms."

When the monarch saw the beggar, he exclaimed, "So it is you, the beggar who refused wealth for an eye, an ear, an arm and a leg! You say you owe me a debt? What is it?"

"The debt is just one, your majesty," said the beggar, bowing low. "I beg of you to hear me until I have finished. Yes, sire, you made me a fair offer of wealth, fine clothes, horses and servants in exchange for one eye, one ear, one arm and one leg. I refused that gracious offer, but I went away, thinking deeply. Never before had I realized that my eyes, my ears, my arms and my legs were such valuable possessions, and I made up my mind to use them in some worthy cause. As I walked down the highway, I heard two men talking so earnestly that I used my ears to catch what they were saying. I learned that a certain ship owner wished to find an able-bodied man to go on a dangerous missions and that he would pay a vast sum to such a man. I used my legs to get quickly to the quay and my eyes to find the ship and its owner. I satisfied him that I was strong, that I possessed good health and that I was courageous, thus securing the place on the ship."

"Yes, yes," interrupted the monarch, "you did well, but what has this to do with any debt that you owe me?"

"Please be patient with me, your majesty," said the beggar. "Hear the remainder of my story. We sailed across the broad ocean to a land seldom visited by man. We made friends with the people who were civilized. Finally, I slipped away to the mountains in search of some very rare plants. That was my dangerous mission—to secure some of those plants and bring them back to our ship, unnoticed by those wild people. It was a hard task, but my legs were strong and carried me up the steep mountain sides. My arms pulled me over many a dangerous and almost impassable projection of rock. My keen eyes soon found a number of the plants for which I was searching."

"Were they the rare herbs for which I offered a reward of wealth and a fine estate, with the rank of prince?" asked the monarch, eagerly.

"Yes, your majesty, they are the rare plants from which the court physician can brew a medicine that will cure the princess."

"Then the reward shall be yours!" exclaimed the monarch. "You certainly do not look prosperous in that tattered cloak you are wearing."

In reply the beggar smiled and threw off his tattered cloak, to stand before his monarch, dressed in fine clothes. Then he said:

"Your majesty, I wore this tattered cloak to recall to you our former meeting. You told me of the precious possessions that were mine—my eyes, my ears, my arms and legs—and you also told me to use them in a more creditable manner than by begging for alms. I have done as you bade and so well have they served me that I now own the ship that took me to that land far away across the broad ocean. This morning I returned from a voyage to that land and learned, for the first time, that our beautiful princess is very ill. I beg now that you accept this gift of rare herbs—a gift of thankfulness to you for making me realize what my valuable possessions are. Today I celebrate a beggar's Thanksgiving by thus paying to you the great debt that I owe. The Princess shall live!"

## THE MYSTICAL TWILIGHT

By Mrs. Frank Siler.

How shall we think of Death?

Is it the lonely closing in of night

Where each of us must go alone,

With hands of loved ones evermore unclasped,

Faces that have helped to make for us the light of day

Vanished forever from our sight,

Voices that have been life's music

Hushed in a great unbroken silence?

Nay! Faith, whose voice reaches the inner ear,

Will speak in accents low and sweet:

"Do not be afraid. See! Yonder in the sky

Of this valley where now the shadows fall,

Shines steadfast the evening star of Hope."

Then comes the voice of One whom we have always known:

"I am the Love that will not let you go.

And underneath you are the everlasting arms.

Know you not that I am your eternal home?

Have I not walked earth's ways with you,

And shared with you its full deep cup of sorrow and of joy?

Death is but the mystical twilight—

In which I free you from the limitations of time.

And as I close behind you the last door of earthly life,

You turn to find that the fading sunset of earth

Is the sunrise on the uplands of Immortality

In the morning homeland of the soul."

## WHERE EVERY PROSPECT PLEASES

Historic High Hampton is one of the loveliest—I think the loveliest—spots in western North Carolina. Situated in the forest primeval, where "one breath from the vernal wood teaches more of nature and nature's God than all the sages can"; surrounded by White Side mountain on one hand and Chimney Top on the other, with the Devil's Court House and other skyscrapers throwing a challenge to the hardy climber, here is beauty and grandeur superb.

In our school days we debated the question, "Resolved, That nature is greater than art," or that the work of God is lovelier than the art of man. Here at Hampton Inn the decision would be almost a draw. Mr. and Mrs. E. L. McKee, the owners, have recently rebuilt the hotel and improved the grounds until they fit together in wonderful ensemble. And the trees, indigenous and imported, wave their arms in greetings to the traveler or bend to brush the carpet of green as smooth as Brussels and a delight perfect for the golfers who woo health and peace on the links. If you wish to check up on my eye for beauty turn off of 28 at Cashiers Valley and wind your way into the Inn. You will whisper "Eureka, Alabama" (I have found it; let us rest). And may you have as much fun as we did while there. L. B. Hayes.

The trouble with most of us is that we are not grown up. Somebody says that the five characteristics of a mature person are these: He is never bored with life nor suffers from ennui; he accepts responsibilities and is capable of handling life's situations; he engages in an occupation or profession which is vitally interesting to him; he continues to study and read to broaden his outlook on life; and he leads a balanced life from a social, material, and spiritual viewpoint.—Burris Jenkins.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### THE BEST ONE YET

The Young People's Assembly, in session at Louisburg College last week, was in practically every respect the best assembly yet held in our conference. Nearly 300 of the finest young people anywhere were in attendance. The spirit of deportment were good. The reports of the district directors showed a year of marked progress, and plans were laid for even better work in the new year.

The work of the young people in missions deserves special mention. They raised for missions during the year \$2,150 (not including amounts yet to come in from the intermediates at their assemblies at Louisburg and White Lake), an increase of more than \$300 over last year. The young people of the North Carolina conference believe in going forward, not backward. And they have set their goal at \$2,800 for 1934.

A full account of the assembly appears on this page, having been prepared by Miss Reba Cousins, who served last year as publicity superintendent.

### OPPOSED TO REPEAL

The North Carolina Conference Young People's Organization voted unanimously their support of the dry forces of the state, and, through their president, Chas. T. Thrift, Jr., of Durham, sent the following telegram to J. Dewey Dorsett, president of the Young Democrats of North Carolina:

"Three hundred young people of North Carolina Conference Young People's Organization, in annual assembly at Louisburg today, representing forty thousand young people, instructed me to convey to you their unalterable opposition to repeal of the eighteenth amendment and appeal to your organization to take no action tending to overthrow this amendment."

### MRS. WALTERS' GOOD WORK

Many of our district directors and their associates are making valuable contributions to the promotion of Christian education in their respective districts. We are happy to give the following brief account of work done by Mrs. W. F. Walters of Manteo, associate director of children's work of the Elizabeth City district:

"Just to let you know I have been moving around just a little in the interest of the children's work. Last week I visited the banks, met with the workers from Frisco, Buxton and Hatteras. I found much interest manifested there, especially at Hatteras. I was very much pleased with the response which came from their workers. This week I went with the Baums to Mann's Harbor. We had a good crowd there, and much interest was manifested."

### MANY VACATION SCHOOLS

Many churches in the North Carolina conference are reporting vacation sessions of their church schools. For example, Rev. M. W. Lawrence, pastor of the Chadbourn charge, reports four such schools, in which there was a total enrollment of 233, with an average attendance of 194. Schools were held at Chadbourn, Evergreen, Cerro Gordo, and Fair Bluff, those at Cerro Gordo and Evergreen being "the best ever."

Mr. Lawrence is planning also a Cokesbury training school to be conducted July 16-21. The pastor will teach the course on "Worship in the Small Sunday School."

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### OUR 1933 ASSEMBLY

The North Carolina Conference Young People's Organization closed its 1933 summer assembly at Louisburg College on Friday morning. At that time 484 Christian culture credits were issued in recognition of work done during the sessions. There were also 20 Christian culture diplomas awarded, showing the completion of six credits of work. These went to: Eleanor Bruton of Candor, Sally Bet Buchanan of Henderson, Francis Edwards of Raleigh, Bevvie Gilbert of Wilmington, Virginia Griffin of Rocky Mount, Louise King Littleton, Julian Lentz, Jr., of St. Pauls, Lydia Person of Louisburg, Janet Rawlings of Weldon, Josephine Rouse of Louisburg, Ruth Stedman of Moncure, Doris Strange of Louisburg, Flora Thompson of Hamlet, Clement Walker of Durham, Louise Watkins of Norlina, Carson Wicker of Durham, and Hettie Womble of Moncure, Stella Talbert and Margaret Talbert of Franklinton, and Marvin Martin of Troy.

The resolutions committee, of which Rev. D. L. Fouts was chairman, reported a set of resolutions for the assembly in recognition and appreciation for the splendid work and service of those who had helped to make the success of the assembly possible, including the dean, Rev. L. C. Larkin of Wilmington; the conference executive secretary, Mr. L. L. Gobbel of Durham; the conference director of young people's work, Mrs. Earl W. Brian of Durham; the conference president, Charles T. Thrift, Jr., of Durham; president of Louisburg College, Rev. A. D. Wilcox, and others.

In the district meetings during the morning mission special pledges were made by the various groups represented for the coming year. The goal for the year for the whole group was set at \$2,800, the different districts assuming a certain portion of the pledge as their

quota, the greater part of the amount being pledged by the groups represented at the assembly.

The closing session on Friday morning was marked by the installation of the officers and workers for the coming year and by a consecration service for the whole assembly. Rev. E. O. Harbin, general board representative of Nashville, Tenn., conducted the impressive installation service for the following officers and workers: Charles T. Thrift, Jr., Durham, president; John Shannonhouse, Elizabeth City, vice president; Mary Cooper Hooper, Kinston, secretary; Reba Cousins, Durham, treasurer; Netta Cook Robertson, Burlington, publicity superintendent; L. C. Larkin, Wilmington, dean of the assembly; Mrs. Earl W. Brian, Durham, conference director of young people's work; Mr. L. L. Gobbel, Durham, executive secretary; and the district directors and their associates:

Durham district: Miss Virginia Bradshaw, director, and John C. Dailey, Jr., associate.

Elizabeth City district: Rev. Herman Baum, director, and Rev. F. D. Hedden, associate.

Fayetteville district: Rev. E. B. Fisher, director, and Rev. E. C. Crawford, associate.

New Bern district: Rev. J. G. Phillips, director, and Miss Ruth King, associate.

Raleigh district: Rev. P. H. Fields, director, and John O. Evans, associate.

Rocky Mount district: Rev. W. C. Wilson, director, and Miss Clyde Hux, associate.

Wilmington district: Rev. R. G. Dawson, director, and L. R. Kirk, associate.

The consecration was in charge of Rev. F. S. Love of Raleigh. After a brief devotional and inspirational talk, Mr. Love, assisted by Rev. W. A. Stanbury, Rev. O. P. Fitzgerald, Rev. T. M. Grant, and Rev. Daniel Lane, conducted a celebration of the sacrament of the Lord's Supper for the entire group.

Thursday afternoon was stunt time for the young people's group. All of the seven districts presented stunts in competition with each other, and much fun and merriment was furnished the spectators by the cleverness of the presentations. The judges announced the following winners: First place, New Bern district; second place, Rocky Mount district; and third place, Durham district.

Thursday night a group of streopticon slides depicting the work of the young people's mission special around the world was shown, which depicted in a very splendid way the meaning and purpose of the causes to which the young people contribute in their missionary giving. A discussion of the slides was given by Rev. B. H. Houston of Raeford, and the devotional was conducted by Rev. F. D. Hedden of Camden.

This was the first year that the young people and the intermediates have been separated for their assemblies; but the administration feels that it was a decided success. Around 282 people were in attendance at the Young People's Assembly.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### TWO SEPARATE ASSEMBLES The Young People

There are to be two distinct and separate conference assemblies this year at the Lake. First in the point of time and in the number in attendance is the Young People's Assembly. It opens with registration and assignments from 1 to 6 p. m. on Monday, July 24. It ends with awarding of certificates and consecration service at 9 Friday evening, the 28th. The young people will remain over until Saturday morning, breakfast being furnished under the arrangement for five days' entertainment. Every pastor and Sunday school superintendent in the conference has been furnished with copies of the program. District secretaries are distributing these programs to the people themselves.

#### Are You Planning to Go?

Reports from all over the conference are coming into the office indicating that much interest has been developed in this year's program. We have arranged for an attendance of 500.

#### How General Officers May Help

The young people are eager to go to the assembly. Will the general superintendent and the other general officers of the school aid these young people in making their plans to go? This is one of the duties of the local church board of Christian education. It should be a privilege. May we suggest that the pastors, general superintendents, and adult counselors aid these young people in securing cars and chaperons to go to the Lake. The total cost of the assembly to the young people is \$10, not counting transportation. The age limit of the group who are entitled to credits in the Young People's Assembly are 16 to 23. Those outside this age limit are not permitted to take credit in this assembly.

Headquarters for the Young People's Assembly is at the Educational Building at the upper end of the Lake.

### The Adults

The Adult Assembly meets at the Terrace near the auditorium. Five courses will be offered under competent instructors under the standard credit plan. Program booklets have been mailed to all pastors and superintendents in the conference. It is presumed that copies of this program are in the hands of all adult classes in our conference. Arrangements for a minimum attendance of 100 credit students have been made with Mr. and Mrs. Aldridge at the Terrace Hotel. The entire cost for the assembly outside of transportation is \$11.

#### Arrangements Complete

Your conference staff has been at work on the assembly program for six months. Lower rates have been secured this year than have ever been offered in our conference. The largest faculty for young people and also for adults ever to teach in these assemblies, and we think one of the most capable, have been signed up and will be present at the Lake this year. Dr. W. W. Peele, president of the conference board, and Bishop Edwin D. Mouzon, president of the general board, are to be present and are to address the two assemblies.

### BISHOP AND MRS. MOUZON ACCEPT INVITATION

We are delighted to be able to announce that Bishop and Mrs. Edwin D. Mouzon have accepted the invitation of the board to be present at our assemblies at the Lake this year. We had not received their acceptance prior to the issuance of the two assembly booklets and we are taking this first opportunity to make the announcement. Bishop Mouzon will speak to a joint session of the assembly at the main auditorium on Thursday evening, July 27, at 8 o'clock.

Only the use we make of time imparts to it any value.—The Publisher.

### A SUNDAY SCHOOL DAY OBSERVANCE

The Bethel church on the New London circuit is a typical country church situation. Its location, educational background, and general interest in the program of the church is neither greatly better nor worse than the average country church. What is being done at Bethel church can be duplicated in almost any other country church in the conference, if that church had a superintendent and a pastor who are as much interested in the modern program of the church as is V. C. Moss and Rev. J. N. Wise. There follows Brother Moss' account of the Sunday School Day program:

"We observed Sunday School Day at our church, Bethel church, the fourth Sunday in May, using the program, 'The Faith That Shares,' which was sent to us by the Sunday School Board. Each of the groups responded very nicely, using additional material aside from that which was included in the prepared program. That is, each of the groups tried to share with each other the faith they had.

"The program undertook to help each one understand more clearly what the church was doing through the Sunday school, and also to help discover what else would be helpful in improving the work, and in reaching those in the community who were not attending Sunday school.

"In place of a talk by the chairman of the local board of education, our general secretary gave us a report of the Sunday school work for the past year.

"At the conclusion of the program our pastor, Rev. J. N. Wise, made a brief talk on 'Toward Some of the Things We Should Strive to Reach.' His main points were: (1) Attendance, (2) Reaching those in the community that have not been reached, (3) Seeking ways in which we may get non-attending members to attend Sunday school, (4) Urgency upon the Sunday school workers to attend training schools and institutes, (5) Being prompt.

"Our offering was taken by groups prior to the pastor's talk which was \$3. This has already been forwarded to Brother Dunham at Asheville and receipt has been received."

# All Aboard for Lake Junaluska, July 24-28

## Young People's Assembly Educational Building

## Adult Assembly Terrace Hotel

### CHEAPEST RATES EVER OFFERED

Call on your District Director, or your Presiding Elder for Booklet

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### GET A VALUABLE MISSIONARY BOOK FREE

The regular subscription price of the World Outlook is \$1, but you may have one of the following books free with your order: No. 1, A Glimpse at Mexico, Onderdonk; No. 2, Evangelism in Korea, Cooper; No. 3, In the Land of New Arcadee, Harper; No. 4, Brothers All, Downs.

Any agent sending in five subscriptions with the full amount of \$5 enclosed may select one of these books, and each subscriber will also receive a book. Designate the books by number. This is a wonderful opportunity for the auxiliaries to secure these books for a library, or else to use them in reading circles.

You get 12 copies of an excellent magazine and a valuable book for the price of one dollar so long as the books last.

### ANNOUNCEMENTS

The Plymouth zone meeting will be held at Plymouth, Wednesday, July 12, beginning at one o'clock. Due to the illness of Mrs. M. B. Gillam, the zone leader, Mrs. C. T. Rogers of Williamston will preside.

The Dare county zone will meet at Stumpy Point, Tuesday, July 13, at 10 o'clock, Mrs. Pete Daniels of Wanchese, presiding. Mrs. Betty Bass Moore, returned missionary from Africa, and Miss Sara McCracken of Scarritt College will be the principal speakers for both of these zone meetings. A large attendance is urged for these meetings.

Mrs. H. L. Swain of Central auxiliary, Raleigh, writes: "Our fellowship service was held on Monday evening, July 3. Several of the young women took part on a program featuring independence day. Mrs. J. B. Derieux, the guest speaker, made an interesting address on prohibition. Fruit punch and wafers were served during the social hour."

That is an excellent plan adopted by this newly organized auxiliary of Garner circuit, with Mrs. E. R. Shuler as circuit president. Each of the four churches on the charge will organize a circle and each quarter one of the circles will be hostess to the circuit meeting. A good crowd was present at the organization on May 23 and much interest was shown.

Warrenton auxiliary held a fellowship meeting on June 27 from 8 to 10 o'clock. A large number from the congregation was present. Miss Amma Graham, president, opened the meeting with an appropriate scripture lesson and had arranged an excellent program carrying out the theme of fellowship. Miss Josephine Dameron spoke on "Fellowship of Missionary Women Around the World."

First church, Elizabeth City, has overpaid the financial assessments for the first half of 1933, and the record in all departments is keeping at a high standard. During July and August only one meeting a month is being held and that in the morning.

Siler City auxiliary held a fellowship service at the church recently with Mrs. J. C. Wren in charge. The program was interspersed with music, consisting of a solo by Mrs. J. L. Duncan and a violin solo by Miss Gertrude Robbins. Then followed a playlet on missionary training. The social hour was much enjoyed. Fruit punch and tea cakes were served.

Wilson auxiliary had a large number present at a fellowship tea Wednesday afternoon, June 21. There was special music and an inspiration talk by Mrs. F. B. McKinne.

The Steadman auxiliary held a fellowship meeting at the home of Mrs. J. E. Fussell on Thursday evening, June 30. The young woman's circle provided an attractive program. Mrs. Walter Patten made an interesting talk. Ice cream and cookies were served.

The fellowship meeting which was held at Edgerton Memorial Methodist church in Selma, Thursday, June 29, was largely attended and much enjoyed. The president of the local missionary society, Mrs. George F. Brietz, had arranged for a retired missionary, Miss Mamie Thomas of Winston-Salem, who had served in the mission field in Alaska for a number of years, to be present as guest speaker. She is a very consecrated worker and was so full of her subject that it was easy to interest her hearer. She told of the climate, the customs, occupations, diet and modes of travel in Alaska. She used many interesting views of the country and inhabitants; also curios and the fur suit in which she traveled while in Alaska. She returned to the United States last November by airplane, on which were bags of gold and precious metals taken from the mines in Alaska. Miss Thomas remained over for several days, the guest of Mrs. Brietz, and during that time she spoke before the Kiwanis Club at the Presbyterian church, a Methodist Sunday school class, and at the mill chapel Sunday school, of which Mr. Geo. F. Brietz is superintendent.—Mrs. W. T. Woodward.

### SCOTLAND COUNTY ZONE

The ninth meeting of the Scotland county zone was held at St. John's church on June 14 in an all day session. Mrs. J. C. Hunsucker, chairman of the zone, presided in her charming manner. As an opening hymn "The Church's One

Foundation" was sung, after which Rev. J. H. Buffaloe, pastor of the church, led in prayer.

Mrs. B. P. Lyth of the St. John's auxiliary extended a most cordial welcome to those present, to which Mrs. W. L. Dawson of Laurinburg responded. The hymn "Lead On, O King Eternal" was sung before the devotional hour. Mrs. C. M. Hawkins of Laurinburg conducted the devotional, using the sixth chapter of Galatians, first and second verses, as a basis for her talk given in her usual appealing and inspiring manner.

A short business session was held, at which time reports were heard from zone officers and auxiliary presidents. It was inspiring to hear the splendid report from our new auxiliary, Laurel Hill. The John's auxiliary extended an invitation for the fall meeting. It was the pleasure of the zone to have Mrs. J. W. Covington of Rockingham to sing for us. We were fortunate in having with us Mrs. R. L. Kirkwood of Bennettsville, S. C., and Miss Elizabeth Lamb of Fayetteville. Mrs. Kirkwood spoke to the zone on the thought provoking topic, "Meeting Present Day Conditions."

Mrs. L. T. Gibson and Miss Allie Joyce of Gibson sang a duet which was greatly enjoyed. It is always an inspiration to hear Miss Elizabeth Lamb, who conducted the quiet hour. She inspires everyone to give of her best to the work of our Master. We renewed our vows as we sang "Take My Life and Let It Be." Mrs. K. A. Hunsucker very graciously extended to those present an invitation to lunch served by the Gibson and St. John's societies. Rev. W. L. Dawson of Laurinburg dismissed the meeting with prayer, after which we enjoyed the well prepared lunch in the beautiful grove of the church.

The afternoon session opened with the hymn, "More About Jesus," after which Miss Mary Little Fletcher held her devotional. Miss Fletcher in her effective way used the 15th, 16th and 17th verses of John 21 as her theme. We were delighted to have two conference officers on the afternoon program. Mrs. LeGrand Everette spoke on "The Christian Stewardship of Personality." Mrs. J. C. Wooten of Fayetteville told of the plans and importance of the children's work, and had on display an exhibit sent by her niece from the Belgian Congo to the children of our conference. This was an interesting event of the day. As a new feature we enjoyed a round table discussion, conducted by Mesdames Wooten, Everette, Kirkwood and Miss Elizabeth Lamb. A rising vote of thanks was given the hostess auxiliaries. As a closing song "Blest Be the Tie That Binds" was sung, as we clasped hands in fellowship and love. We were dismissed with prayer by Miss Lamb. Eighty-two interested women attended the meeting and returned to their homes feeling that this had been the best meeting of the zone and a day well spent in the work they all love.

Mrs. J. C. Hunsucker, Chm.  
Mrs. C. R. Sanford, Sec.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### NEW SOCIETY AT ANTIOCH

On Wednesday, July 5, in response to an invitation from the Antioch church on the Hot Springs circuit, Miss Amy B. Hackney, secretary of the Asheville district, and the Woman's Missionary Society of Hot Springs went to meet with the Antioch ladies and as a result of their visit a new society was organized, with the following officers: President, Mrs. Ben Harkelroad; vice president, Mrs. G. W. Stevens; secretary and treasurer, Miss Ruth Gardner.

The program for the afternoon was given by the Hot Springs society and opened with a most impressive devotionally by Mrs. Charles Clay of Hot Springs. A feature of the program was a missionary playlet, which was followed by a talk on organization by the new district secretary, Miss Hackney.

We are glad to add this new organization to our list of conference auxiliaries and hope that the society may grow until all the women of the church are enlisted.

### NEW ORGANIZATIONS AND REORGANIZATIONS ON GASTONIA DISTRICT

From Mrs. Joe Nixon, district secretary, comes the announcement of two new organizations and two reorganizations on her district. The new societies are El Bethel and Crouse, and Mrs. Nixon has the following to say of these:

"In April Mrs. G. A. Hoyle, Mrs. Suttle, Mrs. Baber and Mrs. Grant of Shelby went over one Sunday afternoon and organized at El Bethel an adult society with 20 members and also a children's society. Following are the officers: President, Mrs. Boyd Harrelson; vice president, Mrs. W. F. Goforth; secretary, Mrs. Marvin Harmon; treasurer, Mrs. O. A. Rhea. (Address of all officers, King's Mountain, N. C., Route 2).

In June Mrs. Ivey Starnes and I met with the ladies of Crouse in a ladies' aid society. They agreed to convert it into a missionary society with the same officers and new additional ones: President, Mrs. J. D. McClurd; vice president, Mrs. W. H. Boring; recording secretary and local treasurer, Mrs. J. M. Heafner; corresponding secretary and treasurer, Mrs. L. Berge Beam; Supt. mission and Bible study, Mrs. J. W. Bennett; Supt. publicity, Mrs. L. C. Beatty; Supt. supplies, Mrs. W. H. Boring; Supt. Christian social relations, Mrs. Ina Beam. (Address of all officers, Crouse, N. C.)

The reorganizations are: Denver, with Mrs. Annie King as president and Mrs. C. B. Armstrong, secretary. (Names of other officers not available). St. Peters, with Mrs. J. D. Boyles, president; Lawndale, Route 4; Mrs. F. D. Edwards, corresponding and recording secretary,

Lawndale, Route 1; Mrs. C. A. Boyles, treasurer, Lawndale, R. 1; Mrs. W. H. Mitchum, Supt. mission and study, Belwood, K. 1; Mrs. Alda Willis, Supt. publicity, Belwood, R. 1; Mrs. McClure Hicks, Supt. C. S. relations, Belwood, R. 1; Mrs. Roscoe Peeler, Supt. supplies, Lawndale, R. 4.

We welcome all our new societies.

### WINSTON-SALEM DISTRICT MEETING

By Mrs. Robert Williams.

The annual missionary meeting of the Winston-Salem district was held at Macedonia church, at Southmonth, Wednesday, May 24, with the district secretary, Mrs. J. G. Sterling, presiding.

The meeting opened with the Doxology and Rev. M. A. Osborne, pastor of Macedonia church, conducted the opening devotional, which was followed by a series of sentence prayers. In remembrance of the members who have passed away since the last annual meeting, the congregation stood with bowed heads while Mrs. P. N. Peacock, conference treasurer, who was a visitor at the meeting, called the names and gave an appropriate quotation after each name.

The work of the Bethlehem House was presented by Miss Margaret Gray of Winston-Salem, who was followed by the conference president, Mrs. C. C. Weaver, who presented most interestingly and most impressively "Our Goals for 1933," naming 12 special objects for which we should work during this year, closing with our motto, "If we are to win the world for Christ the impossible must be undertaken."

She urged that we pray, first, for the work; second, for the workers, and third, for means with which to finance the work.

After a most interesting talk by Mrs. Peacock, conference treasurer, the financial budget for the year was presented and the societies asked to make every effort to meet their obligations in 1933.

An offering was taken at this time and subscriptions were given to six women to the North Carolina Christian Advocate and the World Outlook. Mrs. T. H. Redmond presented cash prizes to Advance and Walkertown, the two societies making the greatest average age reduction during the recent campaign. During this session we enjoyed special music by the members of Macedonia and Ardmore auxiliaries.

Mrs. C. E. Wakefield of Charlotte, secretary of Charlotte district, closed the morning session with prayer.

After a bountiful lunch which was served on the grounds, Mrs. J. L. Woltz, secretary of the Mt. Airy district, opened the afternoon session with prayer.

Miss Naomi Howie, a returned missionary from China, made the principal

talk of the afternoon. She related many interesting facts concerning her work as a missionary and closed with the appeal that China needs us now as never before, and asked that we be not discouraged in the missionary work. We enjoyed the talk of our new conference officer, Mrs. J. F. Spurill of Lexington, in charge of mission and Bible study, and at the close of her talk the delegates gave the outstanding work being done by their auxiliaries. After the resolutions of appreciation of the hospitality of the people of Macedonia church by Mrs. Brannock it was unanimously voted to hold the next meeting at Cooleemee in 1934.

### THE SALISBURY DISTRICT MEETING

By Mrs. Walter B. West.

The Salisbury district meeting, which was held at Norwood, June 14, was a most interesting and helpful occasion. Under the careful planning and efficient leadership of the district secretary, Mrs. Z. V. Moss, the program went forward without a dull minute.

After the devotional by Mrs. Brown of Salisbury, Mrs. John Bolton of Misenheimer was elected secretary. We were welcomed to Norwood by Miss May Blacklock, and her gracious words were fittingly responded to by Mrs. H. M. Holt of Spencer. The report of the year's work, as given by our district secretary, was most gratifying, seven new auxiliaries having been organized, and a larger percentage of the financial budget being paid in this district than in any other district in the conference. Reports from the zone chairmen showed that zone meetings were being held regularly, at which time helpful discussions of the different departments of the work were carried on.

We were fortunate in having with us our conference president, Mrs. C. C. Weaver, who talked in the morning on the goals of our work and in the afternoon led a round table discussion in which Mrs. P. N. Peacock, Miss Jenn Coltrane, Mrs. O. R. Brown and Mrs. J. F. Moser took part. Miss Mabel Cherry added much to the program by her inspirational talk at the noon hour and her interesting address in the afternoon. Mrs. Onilee R. Brown presented the work of her department of Christian social relations, and also led the afternoon devotional and conducted the memorial service. Mrs. O. C. Godfrey, district superintendent Christian social relations, spoke on prohibition. Badges were sold to some members of each auxiliary, proceeds from sales to be used to "retain the eighteenth amendment." The music brought by the children of Norwood church and by a trio of ladies from Albemarle, Mesdames Morton, Parker and Talbert, were much enjoyed, as was the solo, "Crossing the Bar," sung during the memorial service by Mrs. Morton, accompanied by Mrs. Margie Mauney. The next meeting goes to Forest Hill. The meeting closed with singing "Blest be the tie that binds" and prayer by Mrs. W. C. Houston.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### OUR SUPERVISORS

Five members of the executive committee of the board of trustees of the Children's Home met with us last week, this being one of their periodic supervisory visits. Those members present were Dr. T. F. Marr, president, Rev. J. T. Mangum, vice president, Dr. H. K. Boyer, R. O. Lindsay and R. G. Stockton. We were mighty glad to be able to report to our supervising friends that our children were well, hale and hearty; that our workers were diligent and loyal and that we were still living on a balanced budget. One of the most gratifying things we had to report was that our friends throughout the conference are making it possible for the Children's Home to serve deserving orphan children to its full capacity.

### A GREAT DAY

Conditions have been such as to prevent our previously reporting a wonderfully fine day with our friends in Brevard, Fletcher and Hendersonville several weeks ago. Arriving in Brevard Saturday afternoon Rev. J. H. West and Mrs. O. H. Orr distributed us among friends with whom we had a most pleasant time. Our program in Brother West's church Sunday morning was rendered before an appreciative congregation.

At three o'clock in the afternoon we were before a large congregation in the beautiful new church at Fletcher, where Rev. D. V. Howell and Supt. Claude Sales led a hustling band of earnest workers.

At five o'clock we rolled up in front of the Methodist parsonage in Hendersonville, where we found Rev. Claude Moser and a band of fine women associates willing and ready to place us in their homes. Quite a large congregation greeted us in the spacious and lovely church auditorium in which Brother Moser preaches to large and co-operative congregations. Our Hendersonville friends, like others during the day, were exceedingly kind to us.

### A WONDERFUL CONFERENCE

Leaving Hendersonville early Monday morning we hastened over into Macon county through a most beautiful section of the country where, at Iotla, the Waynesville district conference was in session. Much preparation had been made by Rev. G. N. Dulin and his people and a great concourse of people was present. Our children rendered their program immediately after dinner to a congregation that filled the church and all available outside space. Following

our program Presiding Elder L. B. Hayes directed the taking of a most liberal offering to be applied on our expenses. It was really wonderful to be with Brother Hayes and his Waynesville district conference leaders.

### WEAVERVILLE

We were due to arrive at Weaverville at five o'clock in the afternoon, but due to a mechanical breakdown we were over two hours late. However, our friends, led by Mrs. B. M. Crosby, soon rallied their forces and our children were seated before bountiful supper tables and then were in better spirits to render their program Monday night before quite a fine group of people. Brother Crosby arrived in time for our program after having had a most strenuous day in presenting Weaver College's claims to the Western North Carolina Conference Educational Commission. Following a night's rest and most cordial treatment, we were on our way to the next engagement. We have no more loyal friends anywhere than at Weaverville.

### FOREST HILL, CONCORD

On Sunday, July 2, our church group visited Forest Hill, Concord, and rendered its program before a congregation that completely filled the church's auditorium. Rev. Paul Hardin, Jr., and Supt. S. J. Sherrill, W. R. Odell, and a host of other friends saw to it that our visit with them was made happy. At the conclusion of our program a most liberal free will offering was taken, this coming in addition to former payment of the ten per cent apportionment and liberal fifth Sunday offerings, together with the support of two of our children. Forest Hill shows its love and devotion to orphan children with deeds, plenty of good deeds.

### COLD SPRINGS

Hurrying away from Forest Hill we arrived at Cold Springs, some six miles away, in time to enjoy a most bountiful picnic dinner, this being one of the features of the annual home coming event for Cold Springs and the Mt. Pleasant circuit. Rev. H. L. Powell, Supt. Joe McEachern, and other good friends looked after our comfort and convenience in a most satisfactory way, they having provided for a liberal free will offering to supplement the already paid ten per cent apportionment, fifth Sunday offerings and other instances of material support. There is nothing cold at Cold Springs but drinking water.

### MATRONS OF THE PARSONAGE

Already wonderfully fine response has come from the matrons of the parsonage in the sending of Octagon coupons to the Children's Home. In the near future we expect to make a report of the good work done. In addition to the former lists of matrons of the parsonage the following have signified their willingness to head up the work in their husband's charge since the last report:

Mrs. H. E. Stimpson, Westford, Concord.

Mrs. L. F. Strader, Stanfield circuit.

Rev. C. M. Smith, New Hope circuit.

Mrs. W. S. Smith, Woodleaf circuit.

Mrs. W. A. Kerr, Prospect circuit.

Mrs. J. N. Randall, Shelby circuit.

Mrs. W. R. Kelly, Spindale-Pleasant Grove.

Mrs. Walter West, Central, Albemarle.

Mrs. A. L. Aycock, Main St., High Point.

Mrs. J. O. Cox, Granite Quarry circuit.

Mrs. A. C. Tippet, Ramseur-Franklinville.

Mrs. E. M. Jones, Belmont Park, Charlotte.

Mrs. W. Q. Grigg, Statesville circuit.

Mrs. Ebenezer Myers, Epworth, Concord.

Mrs. J. R. Warren, Park St., Belmont.

Mrs. R. E. Hunt, Troutman.

Mrs. T. W. Hager, Broad Street, Mooresville.

Mrs. T. J. Huggins, East End, Gastonia.

Mrs. C. C. Weaver, Centenary, Winston-Salem.

Mrs. T. H. Nifong, for Mrs. J. W. Hoyle, Green Street, Winston-Salem.

Miss Dorothy Story, for Rev. D. D. Holt, Gibsonville.

Mrs. J. T. Mangum, Central, Mt. Airy.

Mrs. J. A. J. Farrington, Cooleemee.

Mrs. W. T. Albright, Ward Street-Archdale.

Mrs. W. F. Cooley, Summerfield Ct.

Mrs. Walter Johnson, for Rev. M. W. Edwards, Skyland circuit.

Mrs. G. F. Houck, Bethel circuit.

Mrs. M. A. Lewis, Dobson circuit.

### VACATIONS

After quite a bit of deliberation we have decided to let our children have vacations again this summer. About half of those privileges to have vacations will leave on July 22 and 23 for two weeks. As soon as they return the other half of our children will go on a two weeks' vacation. Only those will be permitted to go whose friends and relatives can well and profitably provide for them. Each case will be carefully investigated and no child will be permitted to leave the Children's Home until definite arrangements have been provided for. Classes and groups clothing children will be permitted to have their child with them for a limited period of time provided transportation is arranged for. Our children are looking forward with great anticipation to their vacations.

### CANNING TIMES

Quite a number of groups of women in various locations sufficiently near the Children's Home have called for 50 or more empty glass jars to be used in filling them with canned fruit and vegetables for our children. This good work is being done as a labor of love. We still have quite a number of empty jars which we would like to fit with tops and new rubbers to be distributed among other groups of women who would like to fill them with good stuff for our children next winter.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

The weather has been extremely warm, but not too warm for us to go out in concert work. Saturday, July 1, we went to the Piedmont charge, Rockingham, to have two services with Rev. B. F. Boone—one Saturday evening in the large mill section of East Rockingham and Sunday morning at Pee Dee mills. It is quite interesting to see the mills opening up and every one happy to be back in the work again. We heard some expressing their opinion of the new eight hour plan. Mr. and Mrs. Boone are rejoicing with their people that better days seem to be coming their way. My hosts were Mr. and Mrs. Hasty and Mr. and Mrs. Bogan. We enjoyed our visit with these congregations and had two splendid services. We left with a pressing invitation to return soon to this charge. Sunday evening we were in Aberdeen. Rev. W. C. Ball and several of his church members were right ready to take us into their homes. I was beautifully entertained in the home of the Sunday school superintendent, Mr. A. L. Burney. Mr. and Mrs. Burney and their little girl, Mary Margaret, had us to go to their home after the service and they filled every space in the car with baskets of delicious sand hill peaches. The evening service was the first of the combined services of the city. So we had the pleasure of worshipping with other denominations, which also had a splendid congregation. We were delighted to see Mr. and Mrs. R. M. Page out for our service—both looking well and happy.

Nellie B. Rives.

\* \* \*

My Dear Friends:

After eleven happy years of home life in the orphanage the time has come for me to say goodbye to the boys and girls and the faculty who have meant so much to me. As I realize that I have finished my work here and that I must give up my place to someone else, there is a sense of joy and sorrow—joy, because I can get out into the world and use the wonderful training and teaching that I have obtained while here; and sorrow, because I will have to leave the boys and girls that I have learned to love as brothers and sisters, and Mr. Barnes, who is a real dad to all of us.

I wish to thank each and every person in the Methodist conference who has contributed and sacrificed so much in order to make this happy home possible. I am sure your money has been used in

the best way possible and for a worthy cause.

To the ladies of the Hamel Memorial Sunday school class of Grace church, Wilmington, I extend my deepest gratitude and appreciation for the wonderful help they have given me. When I was in the first grade they selected me for their "little girl" and since that time they have—twice each year—sent me a box of lovely clothes. I have always looked forward with much eagerness to receiving these clothes and I have never been disappointed. Mine were always the prettiest. The class has never forgotten me at Christmas time either. I will never forget these kind women and I hope that some day I can make them proud of their "little girl."

To our "Santa Claus," Hon. Josephus Daniels, who is now ambassador to Mexico, I extend my sincere appreciation for the happiness he has brought to all the children at Christmas time. It would not be Christmas here unless we woke up and found a bag of nuts, fruit, candy and other goodies at the foot of our beds. The last public appearance that Mr. Daniels made was in the dining hall of the orphanage when the children were eating supper. We consider it quite an honor to have as a friend and an old neighbor the American ambassador to Mexico.

I wish to thank also the doctors of Raleigh who have so patiently brought many of us through very serious conditions. The managers of different Raleigh movies have also added much to the pleasure of all of us by admitting us to the movies once each week free of charge.

To each and every member of the faculty I wish to express my appreciation for patience and help in achieving the foundations for whatever measure of success may come to me in future years. I especially thank Mrs. Nellie Rives for instilling in me musical appreciation.

I will always try to live up to the high standards of the orphanage and as a daughter will do my best toward the support of the Home.

Sincerely, Adele Lassiter.

### OUR OLD HOMES

By Mrs. Bessie Trull Law.

Like a gentle old lady, still stately—but gray,

Who is brave, and is anxious to please, In the home of our fathers that, day after day,

Stands alone in an army of trees; Though it's old, and it's shabby, this wonderful place

Has painted a glory too deep to erase.

For the country's foundations were planted in there;

And the praise of our victors belong To the homes that were founded on love and a prayer,

Holding peace for the weak and the strong.

And we know that the courage of hearts that were pure

Will embrace us with beauty—forever endure.

## Quick Relief for Chills and Fever and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all stores.

## HEADACHE

### TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

## CAPUDINE

..It's already dissolved!

## IS YOUR BABY SICK?



Don't scold a fretful, miserable child; it cries because it is sick. Relieve its discomfort with

Dr. Thornton's "Easy-Teether"

Guaranteed to relieve colds, stomach and bowel troubles of infants, teething babies and children. Easy-Teether is sold at all good drug stores for 25c. Free sample sent postpaid on request.

Easy-Teether Medicine Co.  
Westminster, S. C.

Attractive . . .

## SUMMER ROUND TRIPS

### 75-DAY RETURN LIMITS

ASHEVILLE .....	\$ 7.65
BLACK MOUNTAIN .....	7.05
HICKORY .....	4.30
NORFOLK .....	11.95
MOREHEAD CITY .....	8.95
WRIGHTSVILLE .....	7.75

Similar fares to other Mountain and Seashore Resorts

### TRAVEL BY TRAIN

Consult Ticket Agent

## Southern Railway System

G. R. Yarbrough, CPA.,  
Greensboro, N. C.

## Sunday School Lesson

JULY 16, 1933

By F. B. Stockdale.

Deborah

Judges 4:4-10, 13-15; 5:1-3.

Golden Text—God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

Leadership in emergencies! Probably the most trying circumstances of life are covered by the word emergencies; times that call for immediate action. Circumstances out of the ordinary run of life and times that try the souls of men.

When these take on a national character, there is no knowing what may happen. It is very easy to slip into chaos, and no one can tell who may emerge with the whip hand. It is not always easy to decide how the one who comes to the front succeeded in getting there. Some personal trait that marks him from the ordinary run of folks may be the reason. Sometimes the ability to feel a strong resentment, or pity large numbers of people. Sometimes it may be a better acquaintance with God; a deeper spiritual life than is common for the day.

Deborah, it would seem, had a high sense of justice and a faculty for applying it to the questions of the hour. Evidently she had won her way into the affections of the people who know her by the wisdom of her judgments and the fairness of her decisions. When neighbors could not decide what was just in a given circumstance, they would go to Deborah and lay the case before her, and abide her decisions.

### Women and Emergencies

The story before us clearly shows that it was the national emergency that was the cause of Deborah's coming to the fore. Women have much to thank emergencies for; the emergency has been the opportunity, and at times it has dragged woman to the front in spite of herself. Deborah's coming to the fore was not of her own arranging, and we can scarce credit it to the wisdom of the men of her times. Emergencies swamp customs, and distinctions fade out of the public mind, so that they who can, may, and anyone who gets a following has the right to lead.

Women are not the only people who are indebted to emergencies. Emergency, usually, is another name for the demand that we move forward; the hour of emergency arrives, and we have to move, and usually we move toward the better.

### A One-Way Street

From dispensing justice to the individual, Deborah came to the ideal of its larger application; she saw that Israel was being treated unjustly. Coming to

the idea of national justice is a one-way street. We do not come from national to individual justice. We come in the other direction. When we see justice accomplished between individuals, we naturally ask why not among nations? Justice itself does not become different. We simply enlarge the field of its application.

Along with the idea of justice comes the conviction that God is on the side of those who suffer wrongfully; that he is against those who oppress on a large scale, as well as those who oppress the individual. Justice is never a question of the size of the subject to which it is applied. Honesty is honest, whether it deal with pennies or millions.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

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J. F. RAWLS, Treasurer  
General Work, Board of Missions  
M. E. Church, South  
Box 510

NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

From pondering there comes the conviction that if someone would lead, God would give the victory. Deborah decided to chose a leader and take a chance on the outcome. Her choice fell on Barak, of the tribe of Naphtali, and to him she laid out a scheme of battle. Her plan reveals the fact that she had a good understanding of human nature and was of more than ordinary mental ability. In this plan Barak was to take ten thousand men and camp by Tabor. She would find a way to draw Sisera to the river Kishon and deliver him into the hands of Barak.

### The Man Who Was Afraid to Go Alone

Barak instantly upset the plan by refusing to fall in line therewith. Who ever heard of a woman making a plan of battle? He would not go without her; he was afraid. Right here we meet the

difficulty with most leadership. It is not the difficulty of making a plan; it is the difficulty of getting folk to work it. The first thing most of us want to do, as soon as we have heard a plan, is change the plan. Any pastor could plan success for his church. The plan is not the difficulty; the Baraks won't work it. Any of the great boards of our church can plan great success; the difficulty is we will not work the plan. Give regularly; give your share; send in monthly. The plan is as simple as rolling off a log. The trouble is the church will not work it; if the church would give her tenth she would never be in need of money. This call, call, for "leadership" is foolish; what we need is "followership"; we need Baraks who will do as Deborah suggests.

Be it noted that the man who insists on changing the plan loses in prestige. Deborah falls in with Barak's plan, but informs him he will lose the honor the other plan would have brought him. Many a man changes himself out of the honor others would give him; the victory he would achieve; the blessing that would have been his. It is sometimes easier to plan yourself out than to work your way in; many a man loses by having his own way.

We may excuse Barak; not many men are equal to fighting in a woman's way. Was it because he did not like the plan, or because he was afraid to go? I am of the opinion he was a little nervous about his own success.

Note that Deborah showed her faith in the cause by allowing a change in her plan; her faith was not in her plan, but in God. She was not of that stripe that confuse having her own way with doing the will of God. To her way of thinking a secondary plan was better than a better plan on which they could not agree, and so she went with the man who would not go alone.

### A Duet

Our lesson closes with a song of victory. Faith and action have merged into success, and now it is time for thanksgiving. The prophetess and the soldier; faith and effort stand side by side to sing of the God who avenges injustice. They do not forget the connection between God and the people: "God avenges Israel when the people willingly offer themselves!" The right triumphs through sacrifice.

His chariot falls Sisera, and his feet carry him to his doom.

### Questions for Discussion

1. For what is emergency an opportunity?
2. How are we indebted to emergencies?
3. By what way do we reach international justice?
4. Was Barak afraid?
5. Is it leadership or followership we need?

—Cincinnati Christian Advocate.

We have a wide range and variety of choice in what we shall believe; none in what we shall do.—The Publisher.



## How the Army Cures Colds

Where men must be kept fit,  
Colds are given short shift.

"Get up in the morning, feelin' ill,  
Go to hospital, get yerself a pill;  
They fill you up with quinine,  
Don't give a dam',  
The whole bloody outfit belongs to Uncle Sam."

—Old Army Song.

Back in 1899, out in the Philippines, that song was born. It was the wail of husky American soldiers who had lain for hours half submerged by water in rice paddies waiting for the rush of little grown men with their death-dealing bolos.

It was the lament of men unaccustomed to quick changes in temperature. Hot as the hinges by day; freezing cold at night when the icy mists blew in from the bogs. Sure they filled 'em up with quinine! The army medicos knew what they were about. Wet feet, sudden switches from hot to cold, they wisely rated as far more dangerous than Aguinaldo's insurgents and their razor-sharp meat cutters. Colds, they knew, were not things to be trifled with. A shot of quinine, army medical regulations ordered, was the one official remedy for the prevention and cure of colds and for warding off those dire complications, chills and ague, pleurisy, influenza and pneumonia.

During the World War it was the same. Just a little different, perhaps, for medical science has learned more about colds since the days of '99. Long lines of men stood before the field hospitals each morning, sniffing and coughing, complaining of aches here, of pains there. They came away with a quinine capsule in one hand and a C. C. (compound cathartic) pill in the other. The advanced study of colds, you see, has brought out the fact that for immediate relief the use of quinine also should be accompanied by a mild laxative to rid the bowels of an accumulation of poisonous waste matter.

In fact, quinine has played an important part in keeping men fit and "on the job" in every war since the Russo-Turkish unpleasantness of 1878, when quinine sulphate in alcohol was given the soldiers of the Russian Army with marked success. During the influenza outbreaks, particularly during the world-wide epidemic of 1918, this close kin to colds was universally combatted through the use of quinine.

At this season of the year when there are likely to be sudden changes in temperature, and when many are wearing thin outer and under clothing, it is particularly necessary to pay especial attention to colds. Cold, bleak days, high humidity and high variable winds always increase the number of colds. Dr. Schade, of Keil, after having observed 750,000 cases of colds in the German Army between the years 1900 and 1917, reaches the conclusion that colds increase regularly with the falling thermometer.

A consensus of opinion of leading physicians prescribes the following rules for the treatment of colds:

1. Remain indoors in a comfortable warm room.
2. Avoid cold baths.
3. Eat lightly, avoiding nitrogenous foods.
4. Increase consumption of liquids.
5. Take hot baths to induce sweating.
6. Take a laxative.
7. TAKE QUININE.

The last rule is considered by most physicians to be the most important. For a cold is an internal infection and must be treated internally. Hot baths will induce perspiration, assuredly, and lower the temperature. Local applications may lull the pain in throat and chest. But only a prophylactic like quinine, say the authorities, will attack the cold germs and prevent their spreading throughout the entire system.

As a matter of fact quinine, alone, will induce the necessary perspiration to break the fever and, with its well known sedative properties, also will allay nervousness and restlessness and induce normal sleep. This last is considered most important, for colds are really dangerous and the patient needs all his strength to fight them. This is particularly true with colds in older persons, as in such cases they frequently are followed by more serious effects. With the elderly, colds should be immediately and carefully treated, especially if the general health already is below par.

With young or old, however, the most sensible rule is to begin the use of quinine the minute a cold rears its ugly head. Do not let it linger. Each hour of delay makes it much harder to cure and increases the danger of dread complications. If you get to the root of the trouble, when sneezing or headache begins, when you first notice that grippy feeling, it's safe to say that you can cure a cold within twelve hours.

### WHY NOT DRINK 3.2?

There are just as many reasons

As the stars that deck the skies.

Among the clearest are the reasons

To the trusts in babies' eyes.

Banish all uncertain guesses,

Then add golden yellow curls,

Mixed with dimples, smiles and kisses

Of our darling boys and girls.

Chubby fingers, turned up noses,

Love filled eyes that brightly shine,

Radiant cheeks that speak like roses

From a morning's dew drenched vine.

Little trusting feet that follow,

Ten pink toes that search our ways.

Ruby lips that form a halo

Round a baby's voice always.

Now stir in the love of mother,

With a million reasons more;

Then how can you drink it, brother,

And to higher realms e'er soar?

—James Herbert Smith.

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## Will a State Rob It's Citizens?

The Independent of Elizabeth City quotes from an article by Bill Cunningham in Collier's Weekly on pari-mutuel betting that will open the eyes of many. The main plea for such legalized gambling is that it puts money in the coffers of the state, matters not what comes to others. A paragraph or two from the Independent tells the other side of the story:

"It is even claimed that the Florida race tracks, which did such booming business this winter, after purses were paid and the general thumping overhead taken care of, wound up slightly pink if not actually red. But that's a thing for the syndicates operating them to fret about. The state of Florida was richer by at least a half million dollars.

"Forthright reporting, forces the statement that there seems to be a sour note in this general symphony of sweetness. Betting may boost the speed of the state as a whole, but it frequently gives a limp to a track's immediate community. One of the country's foremost turf writers, discussing this general subject privately with your correspondent the other day, said: 'It puts money in circulation, yes. But it puts a lot of other things in circulation, too. Although I'm a racing man, and racing seems only able to live through betting, I'd give it as my honest opinion that pari-mutuel betting has never failed to impoverish the town and locality' where it is permitted. That it's the favorite nourishment of touts and tout sheets, everybody knows.

"What everybody doesn't know, however, is that the business efficiency of a city such as Baltimore is reduced from thirty per cent to sixty per cent while the racing season is on. With that two-dollar ticket always up there as a lure, shopgirls, teamsters and clerks even pool their pennies to buy one. They spend their mornings poring over a tout sheet and their afternoons buying early editions or watching a race board or a ticker. Local citizens who can't afford it risk whatever they make from the crowds that come in, and usually lose the entire roll if they keep on playing. Nobody can beat that game.

"But, of course, the state doesn't have to worry about such individual misfortune. It, like the track, collects right off the top.

In all this horse-powered and big-figured discussion, they've never said very much about the fellow who's going to do all this betting. He's the 'Forgotten Man' of this particular campaign, and still he's the fellow that all the shouting's about."

### GOING TO JUNALUSKA

Hundreds of people who have been going to Junaluska for one to 15 years will be among the group enrolled for the 1933 Leadership School. Others will be registering for the first time. Junaluska calls new acquaintances and recalls the familiar ones. Nor is an 800-mile drive

too far to come in answer to that call. Ask those Texans who come each year.

Attendance at the Junaluska Leadership School always awakens and strengthens the best there is in one. One sees God anew in the personalities gathered there. People who have chosen to be his helpers in the rural church or the city office and who are striving to carry out his purpose in their own lives are ones constant companions at Junaluska. Mingling with such a group one finds his spiritual vision expanding, his purpose growing more noble, his desire for unrealized spiritual achievement more persistent. Junaluska offers a season of spiritual revival!

Attendance in the leadership schools gives practical help in whatever work one desires to do in the church. The exchange of thought as fellow workers grapple with problems of the living present, the courses offered, the reading materials accessible without cost, the study by means of observation in the experiment school where children are taught and in other classes, the contacts with workers from other sections, are some of the ways through which one grows in his ability to serve his church and his Lord.

We will keep on going and growing!  
See you at the Leadership School 1933!  
Corinne Little.

### HOME COMING DAY AT QUEENS CREEK

The fifth annual home coming day was observed at Queens Creek church on the Swansboro charge on June 25 with nearly 500 people in attendance.

Old hymns were used and the old church rang as both old and young sang praises to the Maker. Special music was by a male quartette composed of Messrs. Parker, A. H. Hatsell, W. H. Blanchard and A. B. Collins. They sang "In the Land Where We'll Never Grow Old."

Rev. S. S. Ellington delivered a forceful sermon, using as a subject Jacob's Ladder and Vision.

After the morning service dinner in abundance was spread under the old oaks near the church.

At two o'clock the people were called from the greeting of old friends back into the church for an afternoon service, with Chas. N. H. Russell of Beaufort presiding. Mr. A. H. Hatsell gave a history of the church. This dates back more than a century, probably founded by Bishop Asbury while conducting a quarterly meeting at Swansboro. Other features were short addresses by Mayor Dal L. Wooten of Kinston and Mr. Ed Smith of Marines.

Queens Creek church, the mother church of the entire Swansboro charge, observes home coming day the last Sunday in June of each year. The occasions are always well attended and are looked forward to with much interest.

Miss Clyde Morton.

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## DAISY FLY KILLER



# Children's



# Storyland

## THE SCRAP-BOOK CLUB

By Lydia Lion Roberts.

"See what daddy gave me," said Doris Burns as she led the way to the play-room.

"Oh, what nice piles of paper!" cried Marjorie Newcomb. "I like the bright colors. What are you going to do with it all?"

"I don't know," said Doris as she arranged the yellow, green, pink, and blue papers neatly. "I should like to do something special with it because it is so pretty."

"It would be lovely for scrap-books," said Marjorie. "We could make each one a different color."

"And choose different kinds of pictures for each one," said Doris eagerly. "We could make the books big or little by putting the leaves together with brass fasteners the way my brother does with his college papers."

"I should like to make a yellow scrap-book full of pictures of children," said Marjorie. "I have seen lots of pictures of children in the newspapers and magazines and I should cut out the smiling ones."

"We could make scrap-books of animals and airplanes and flowers and boats," said Doris.

"I think a scrap-book of children's poems and stories would be fun to make," said Marjorie. "It would be like owning a real story-book."

"My sister May might like a scrap-book of crossword puzzles," said Doris, thinking hard, "and I know my cousin Ann would like one of birds."

"We can't make them all," said Marjorie with a laugh.

"It is almost vacation time now," said Doris. "I think it would be jolly to make scrap-books on the porch in the warm summer afternoons."

"I know what we can do!" said Marjorie excitedly. "Let's ask all the boys and girls on our street to help us. We can have a scrap-book club and meet twice a week at each other's houses."

"And save all our old magazines and newspapers and wrapping papers and colored paper," said Doris. "We can each choose a different kind of scrap-book to make and exchange pictures and stories for it. Come on, let's go and ask the other children if they would like to join our club."

Before the end of that week there were ten boys and girls in the scrap-book club. The boys planned to make scrap-books of trains, buildings, and wild animals. One boy decided to start a travel scrap-book in which he would paste pictures of foreign people and places.

## LITTLE BROWN BUSHY TAIL

By A. H. Baldwin.

Little Brown Bushy Tail lived up in a tree,

And mossy and snug was his nest;  
Acorns and bechnuts in plenty had he,  
And he scarcely knew which he liked best.

He was cheery of temper, and agile of limb,

And his own little will was his law,  
For what was the world and its worries to him,

When he held a plump nut in his claw?

As he cracked it he twinkled his knowing eyes,

The kernel picked out by and by;  
Then he ate it and looking uncommonly wise,

Said: "Folks may be worse off than I."

"For I'm sure I'm content with my portion in life,

And of nuts I've a plentiful store;  
With my little brown babies and little brown wife,

What on earth could a squirrel want more?"

He had lots of near neighbors as merry as he,

They were cheery and playful each one;

Don't they show us that happy 'tis easy to be,

If good humor we give with our fun?

Content with the blessings our Father may give,

How happy would all of us be,  
If we tried with our neighbors and our friends to live

As the brown squirrel did in the tree!

—The Year's Entertainments.

"I am going to use wrapping paper and make a book big enough to hold some pictures from the rotogravure parts of the newspapers," said another boy one afternoon. "The pages will be about fifteen inches long and ten inches wide and then I shall have room enough for the ocean pictures."

"You are making the biggest scrap-book and I am making the smallest one," said Doris, smiling as she held up a little blue book. "I have cut the paper into pieces about four inches square and I am pasting one real funny joke on each page. Over each joke will be a tiny figure or a little cartoon. The whole

scrap-book will be full of funny things. I think I will give it to my college brother on his birthday."

"Oh, that gives me an idea!" said one of the other girls. "My mother likes to read about gardens and how to grow flowers. I will make her a garden scrap-book out of this pretty green paper and put colored flower pictures on every other page. I hope you'll save garden articles and pictures for me."

"It is going to be fun to watch for things for each other's books," said Marjorie.

"We can keep up this club for a long time," said one of the boys. "In the summer we can meet on our piazzas, or the cellars, or the back yards, and in winter we can meet after school in each other's playrooms, or kitchens, or wherever we won't bother our mothers."

"Let's exchange scrap-books when we get some of them done," suggested Doris. "Then each one will have a chance to enjoy all the other books."

"Why not pass along some of the books to other children who would enjoy them?" said Marjorie. "We can start a lending library of scrap-books."

"My cousin who lives in the country is going to join the Boy Scouts next year," said one of the boys eagerly. "I am sure he would like it if I made him a scrap-book of pictures and articles about Scouts all over the world, and he could pass it along to the others in his troop."

"Every time the club meets we think of something else that will be fun to do," said Marjorie happily, and the other members quickly agreed with her.—Zion's Herald.

During the Civil War, a young man asked Lincoln for a pass to Richmond, Virginia. Lincoln replied: "Happy to oblige you if my passes were respected. The fact is, I have given passes to 250,000 men to go to Richmond, and, as yet, not one has reached the place."

Here lies a young salesman named Phipps

Who married on one of his trips

A widow named Block,

Then died of the shock

When he saw there were six little chips.  
—Syracuse Orange Peel.

Uncle—I'll give you a penny if you'll stop crying.

Small Nephew—"Y-es, but I—I've cried a nickel's worth already.—Selected.

No man ever turned away from duty to anything but disappointment.

## North Carolina Christian Advocate

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M. T. PLYLER

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P. E., Durham, N. C. THIRD ROUND

Leasburg, N. C., 11	July	13
Danbury, N. C., 11	16	
Mebane, 8	16	
Pittsboro, 11	28	
Brookdale, 11	30	
Salisbury, 3	30	
Rougemont, 8	August	8
Duke's Chapel, 8	1	
Branson, 8	2	
Milton, 11	6	
Siler City, 11	13	
Haw River, 3:30	13	

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P. E., 713 W. Church Street,  
Elizabeth City, N. C.

#### THIRD ROUND

Hatteras, Buxton, 11	July	16
Kennebec, Salvo, 3	16	
Kennebec, Salvo, 8	16	
Currituck-Kitty Hawk, Kitty Hawk, 11 and 2	23	
Dare, Mashoes, 8	23	
Washington, 8	23	
Bath, Beaufort, 11	30	
Pamlico-Beaufort, 8	30	
Plymouth, Jamestown, 8	31	
Roper-Crowell, Mackeys, 11 and 2	August	1
Williamston, 8	3	
Windsor, 8	3	
Aulander, Ebenezer, 11 and 2	3	
Elizabeth City, First Church, 11	6	
South Camden, 8	6	
Columbia, Wesley's Chapel, 11 and 2	13	
Columbia, Wesley's Chapel, 11	20	
Ashoke, 8	20	
Chowan, Bethany, 11 and 2	23	
Murreboro-Winton, 8	24	
Ashoke, Colerain, 11 and 2	25	
Gates, Sunbury, 11 and 2	26	
Gates, Sunbury, 11	26	
North Gates, Kittrells, 8	27	
Perquimans, New Hope, 11 and 2	September	2
Perquimans, New Hope, 11	3	

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P. E., 1019 Haymont, Fayetteville, N. C.

#### THIRD ROUND—IN PART

Robards, Beaver Dam a.m.	July	16
Piedmont	16	
St. John and Gibson	23	
Maxton, p.m.	23	
Raeford, a.m.	30	
Red Springs, a.m.	30	

#### NEW BERN DISTRICT

T. M. Grant, P. E., New Bern, N. C.

#### THIRD ROUND

Newport Bethlehem, 11	July	16
Beaufort, 8	16	
Greenville, 8	19	
Auxiliary, Warren, 11	19	
Grimesland, Providence, 8	30	
Goldboro, C. T., Thompson's, 11	August	5
Goldboro, St. Paul, 11	6	
Seven Springs, 3	6	
Grifton, Edwards, 11	12	
Hoberton, Rainbow, 11	13	
Snare Hill Tabernacle, 8	13	
Ayden, 8	13	
Fremont, Black Creek, 11	25	
Mt. Olive C. T., Providence, 11	26	

Mt. Olive-Calypto, Calypso, 11	27
Pikeville-Elm Street, Elm Street, 8	27

#### RALEIGH DISTRICT F. S. Love, P. E., Raleigh, N. C. THIRD ROUND

Creedmoor, Bullocks, 11	July	15
Oxford C. T., Heruan, 11	16	
Oxford, 8	16	
Fuquay, Calabury, 11	16	
Erwin, 8	30	
Edenton Street, 8	August	3
Franklin, 11	3	
Youngville, Prospect, 3	6	
Cary-Aper, Apex, 8	6	
Garner, Highlands, 11	12	
Haywood, 11	13	
Wendell, Zebulon, 8	13	

#### ROCKY MOUNT DISTRICT L. B. Jones, P. E., Rocky Mount, N. C. THIRD ROUND

Halifax, Ebenezer, 11	July	16
Norhampton, Rehobeth, 8	16	
South Rocky Mount, Battleboro, 7:30	16	
Norlina, Zion, 11	20	
Rich Square, Roxhbel, 11	21	
Seaboard, Sharon, 11	22	
Nashville, 7:30	23	
Rocky Mount, First Church	26	
Spring Hope, 11	30	
Rocky Mount C. T., McPiers, 3	30	
Bethel	August	2
Warrenton, Macon, 11	6	
Warren, Shady Grove, 3	6	
Wilson	9	
Weidon	13	
Roanoke Rapids, 7:30	13	
Elm City, Zion, 11	20	
Stantonsburg, 7:30	20	

#### WILMINGTON DISTRICT W. C. Martin, P. E., Wilmington, N. C. THIRD ROUND

Fairmont, Olivet, 11	July	16
Lumberton, Chestnut Street, 7:30	16	
Wilmington, Charity, 11	16	
Epworth-Wesley, Federal Point, 3:30	23	
Taber, Lebanon, 11	30	
Halishero, Shiloh, 3	30	
Stedman, Cokesbury, 11	August	6
Roseboro, Andrews, 3	6	
Grace, 8	7	
Farland, Keener, 11	20	
Clinton, Keener, 3:30	20	
Jacksonville-Richlands, Haw Branch, 11	23	
Mayville-Pollockville, 11	27	
Swanboro, Queen Creek, 3:30	27	
Carver's Creek, Bladen Springs, 11	3	
Bladen, Beulah, 3	3	

### Western North Carolina Conference

#### ASHEVILLE DISTRICT D. M. Litaker, P. E., Asheville, N. C. THIRD ROUND

Roman, Tex., 11	July	16
Brevard, 3	16	
Hillsdale, night	16	
West Asheville, 11	23	
Yauma-Elk Mountain, 3	23	
Lenoir, night	23	
Hendersonville, 11	23	
Fletcher-Troy, 3	30	
Saude-Mt. Rv., Balfour, night	30	
Candler, Snow Hill, Sat. 11	August	5
Leicester, 11	6	
Sandy, 3	6	
Fairview, night	13	
Black Mt., 11	13	
Laurel, 3	13	
Central, 11	20	
Oakley, night	20	

#### CHARLOTTE DISTRICT

John W. Moore, P. E., 915 Central Ave., Charlotte, N. C.

#### THIRD ROUND

Myers Park, 11	July	16
Stienfield, Stienfield, 3	16	
Benever Memorial, 8	23	
Monroe C. N. Monroe, 11	23	
Lilleville, Forestreet, 3	23	
Monroe, Central, 8	23	
Beward Street, 11	23	
First Church, 8	30	

#### FOURTH ROUND

Pineville, Harrison, 11	August	6
Chackley, 8	6	
Caltary, 8	20	
Waxhaw, Waxhaw, 11	27	
Bethel, Bogers', 2:30	27	
Dilworth, 7:30	27	
Ansonville, Salem, 11	September	3
New Hope-Bethel, Union, 2:30	3	
Matthews-Median	3	
District Parkers' Conference, Central, Monroe	10	
Wadesboro, 11	10	
Unkenville, Zion, 3	10	
Hawthorne, Lane, 7:30	17	
Morven, Morven, 11	17	
Prospect, Midway, 3	17	
Big Springs, 7:30	17	

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Marshall, Smyrna, 10 and 2 (Sat.)	23
Hickory Grove, 11	24
Thrift-Moore, Thrift, 3	24
Belmont Park, 7:30	24
Peechland, Hopewell, 10 (Sat.)	7
Polkton, Polkton, 11	8
Stanhall, Old Burnsville, 3	8
Trinity-Doris, Doris, 7:30	8
Lileville, Lileville, 11	15
Waxhaw, Mineral Springs, 3 (5th Q.C.)	15
Chadwick, 7:30	15
Washington, Union, 10 (Sat.)	21
Honestad-Duncan, Duncan, 11	22
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	25
Brevard Street, 7:30	29
Wesley Heights, 7:30 (Wed.)	1
Monroe, Central, 11	5
Monroe Circuit, Grace, 2:30	5
Pineville, Pineville, 7:30	5
Special district pastors' conference, Central, Monroe, 10 a. m. September 4	5

Fifth quarterly meetings as follows:

Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshall, Marshall, 10	21
Prospect, Prospect, 3	25

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 508 S. York St., Gastonia, N. C.  
THIRD ROUND

West End, 11	16
Park-Glad, 3	16
Trinity, 7:30	16

#### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 S. York St., Greensboro, N. C.  
THIRD ROUND

Coleridge, Olivet, 11	16
Summerfield, Summerfield, night	16

#### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

Rutherford College, 11	16
McDowell, Pinnacle, 3	16
Mill Spring, Lebanon, 11	16
Bottle, Salem, 3	23
Broad River, Kistler, 11	25
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30

August

Morganton, First Church, Q.C., night	4
Rutherford, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Arnes, 3	13
Burnsville, Concord, 3	20

#### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
THIRD ROUND

Dobson, Rockford, 11	16
Pilot Mountain, Whitaker's, 3	16
Danbury, Vade Mecum, 11	23
Walnut Cove, Palmyra, 3	23
Sprax, 8 (Saturday)	29
Leaksville, 11	30
Draper, 8	30

#### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
THIRD ROUND

Hayesville, Ledford's, 11	16
Murphy Ct., 3	16
Murphy, 8	16
Fines Ct., Catallochio, 11	25
Canton, 11	25
Waynesville, 8	30

#### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

Catawba, Concord, 11	16
Ball's Creek, Friendship, 8	16
Newton, night	16
Cool Springs, Cool Springs, 11	23
Old, Snow Creek, 3	23
Statesville Ct., Midway, night	23
Statesville, Broad Street, 11	6
Emmeser, 3	6
Hickory, First, 11	13

August

Salisbury, 11	16
Salem, Tabor, 2:30	16
First Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
THIRD ROUND

Epworth, 11	16
Salem, Tabor, 2:30	16
First Hill, night	16
First Church, night	19
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

Ardenore, 11	16
Forsyth, Martin, 11	16
Lewisville, New Hope, 11	23
Hiatt, Crews, 8	23

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1 He maketh me to lie down in green pastures: he leadeth me in the still waters.

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"I take Kruschen Salts because it makes me feel 100% better and it takes fat off and keeps it off. I take it in hot water every morning, then I can eat as much as I like." Miss Ruth Milner, Des Moines, Iowa. (Jan. 9, 1933)

Once a day take Kruschen Salts—one half teaspoonful in a glass of hot water first thing every morning. Besides losing ugly fat SAFELY you'll gain in health and physical attractiveness—constipation, gas and acidity will cease to bother—you'll feel younger—more active—full of ambition—clear skin—sparkling eyes.

A jar that lasts 4 weeks costs but a trifle at any drugstore in the world—but demand and get Kruschen and if one bottle doesn't joyfully please you—money back.

\*\*\*\*\*

## IN MEMORIAM

\*\*\*\*\*

**CANTRELL**—He shall gather the lambs with his arms and carry them in his bosom. Alberta Jane Cantrell, born April 2, 1893, died June 21, 1933. Funeral and burial were conducted by the pastor at Snow Hill. The infant and only child leaves her parents, grandparents and other relatives and friends to miss her. She straightened herself as if prepared for burial, folded her tiny hands, and with a cheerful smile was away to be an angel. The lamb has been carried over that the sheep may follow. "I will place a light in the window of heaven for you."

"How brief her stay, as beautiful as fleeting,  
The time that baby came with us to dwell;  
Just long enough to give a happy greeting,  
Just long enough to bid us all farewell."

G. N. Dulin, Pastor.

**SAWYER**—Mary Elizabeth Sawyer was born July 2, 1852, and died June 12, 1933, age 80 years, 11 months and eight days. She was the wife of William C. Sawyer of Camden county, N. C. Together they walked the highway of life for many years, leaning upon each other. Four children were born to them, all of whom preceded her years ago. Mattie died at the age of 20 years, George at seven, Luc at three, and William at 16.

According to her request a short funeral service was held at the home in the presence of a large company of friends. In a lovely little sacred plot in front of the home over which she presided for so long we laid her body to repose until the final summons on the resurrection day.

She leaves her aged and feeble husband for a short while to mourn her departure. May the comforting presence of our Saviour abide with him.

J. M. Jolliff.

**HART**—John Echols Hart was born at Big Creek, Stokes county, N. C., October 18, 1865. He departed this life after a lingering illness of several months at his home in Taylorsville, Saturday afternoon, May 27, 1933.

On September 22, 1892, he was married to Miss Nannie B. Hayden of Stuart, Va. To this union were born John Bynum, deceased, William Gorrell, and Herbert Hayden. This union was saddened at a very early date not only by the death of the son but by that of the mother and wife.

On June 6, 1912, he was married to Mary Susan Williams of Stuart, Va., who with his two sons, five sisters and two brothers survive.

He has been successful as a business man, newspaper proprietor and editor, having been engaged in the latter work for the last 25 years. For the last eight years he has been owner and editor of the Taylorsville Times, which shall be carried on by his wife and companion of the last 20 years.

He was a good neighbor, a loving father, a faithful husband and a loyal member of the Methodist church, which he joined in early youth. All mourn his passing.

R. L. Young, Pastor.

**WHITE**—John Howell White was born June 14, 1857; departed this life April 20, 1932. October 15, 1878, he was married to Miss Manervia Covey. To this union were born two sons and two daughters, Mrs. W. McHan and J. H., Jr., of Almond, N. C., W. C. White, Memphis, Tenn., and Mrs. J. A. Marr of Candler.

His wife died seven years ago. Brother White made a profession of religion early in life and joined the Methodist church. He was a consecrated and loyal member for more than 30 years. He was very active on the Jackson circuit, Waynesville district. It was through his efforts with that of others the Maple Springs church was built. He was a great believer in prayer and wanted others to pray with him. For several years he had made his home with his daughter, Mrs. J. A. Marr, widow of the late Rev. J. A. Marr. The funeral service was conducted by his pastor, Rev. J. G. Wilkison, assisted by Rev. H. C. and John Freeman, and his body laid to rest in the Maple Springs church cemetery.

**ROGERS**—James Reuben Rogers passed away about 10 o'clock Wednesday night, June 28, after a short illness at the home of a daughter, Mrs. J. Carlton Parsons, New Bern, N. C.

Funeral services were conducted from the home of his daughter, Mrs. J. C. Parsons, by Rev. A. J. Hobbs, Jr., who was assisted by Rev. T. M. Grant, presiding elder.

Mr. Rogers had been for several years a faithful member of Centenary church. Having spent his last birthday pleasantly here on June 15, Mr. Rogers was just 84 years of age. He was born in Wake county in 1849. Most of his life was spent in Newport, where he was a farmer and was also long in the horse and mule business, as a prominent citizen of that section. For some years he had been retired from active business.

Surviving are five daughters: Mrs. Thomas, Mrs. A. O. Newberry, Mrs. D. H. Stallings, Mrs. Matthew H. Hill, and Mrs. Parsons, all of New Bern; one son, Rev. Charles T. Rogers of Williamston, father of Rev. C. T. Rogers, and a number of grandchildren.

A. J. Hobbs, Jr.

### RESOLUTIONS OF RESPECT

Whereas, Rev. J. Frank Armstrong was for a number of years the well-loved pastor of one of our affiliated churches; and whereas, he was the founder of the Cabarrus County League Union, and served faithfully and efficiently as its first president; therefore be it resolved:

First, That we, the members of the Cabarrus Young People's Union, extend to his son our sincere sympathy with him in his bereavement.

Second, That we endeavor to perpetuate our organization as a worthy and fitting memorial to its founder.

Third, That a copy of these resolutions be incorporated in the permanent records of our union, that a copy be presented to J. Frank Armstrong, Jr., that a copy be forwarded to the Concord Daily Tribune for publication, and a copy be sent to the North Carolina Christian Advocate for publication.

Cabarrus County Y. P. Union.

Roy Bonds, Pres.

Hazel Baker, Sec.

Committee.

### IN MEMORIAM

Mrs. Elizabeth Ledbetter Sloan was a lifelong member of the Methodist church and a Christian whose life was a benediction to those who knew her. Amid many friends and flowers her body was laid to rest May 30, 1933, at Salem church on the Ansonville charge, where she had been an active member for many years. The service was conducted by her pastor, assisted by Rev. G. B. Clemmer of Wadesboro. May the comforting Christ speak peace to the hearts of her many loved ones and friends who remain with us.

A. A. Kyles, Pastor.

Mrs. J. W. Griggs,

Mrs. J. M. Hall.

Committee.

# John Barleycorn



## His Life and Letters by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hookup; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

### A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stovepipe hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wretches of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating meritment of the rhetorical John Barleycorn and his diverse company of friends.

### LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

### BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Honest wets will appreciate its rich humor. Sincere dries will find here their cause is aided by the sharp weapon of satire. It is perhaps to judge too quickly to say that "John Barleycorn: His Life and Letters" is the "Dorothy and the Wizard" and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

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Greensboro, N. C.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JULY 20, 1933

Number 29

## Old Needs Are Still Urgent

WHILE the new preaching is toiling in the midst of new visions of truth, it does not forget that the human heart is very old, almost as old as the hills whence cometh its help. Man has sought him out many inventions, but he has not made the smile of a babe more sweet, or salt tears less salty, since the first child crowed in a cradle or the last mother wept by a tomb. Nor has the new knowledge hushed the cry of the soul for something beyond time and sense, something cleaner than our minds, clearer than our vision, newer than the buds of spring, fresher than the song of a bird at dawn; something which baffles all but the pure in heart and the doers of the will of God. These old needs are as urgent today, and will be tomorrow and tomorrow, as they were when Solomon reigned in all his glory or the Son of Man lodged with the fishermen of the sea.

NEWTON, in *The New Preaching*.

# Special Offer to New Subscribers to the North Carolina Christian Advocate

**TEN WEEKS FOR THIRTY CENTS**

*To aid in the Prohibition Campaign and in closing the year's work will be the special features this fall.*

**BEGIN ANY TIME IN AUGUST**

**Sent to Any Address at This Special Price**

Pastors can find persons who will give \$1 or \$2 to aid in this campaign. Ten cents or twenty cents, as the needs may require, can be used to aid those who do not have the thirty cents. No one but a pauper is apt to read a paper for which he is not willing to pay something. In this way a few dollars can help to secure a long list of new subscribers.

## Let Long Lists of New Subscribers Roll in

### MINISTERS' ASSOCIATION PAYS TRIBUTE TO A. G. LOFTIN

Whereas, our kind heavenly Father has called Brother A. G. Loftin from earth, we, the members of Burke County Association of Methodist Ministers, desire to express our appreciation of our faithful brother.

He was a great preacher, a kind and loving husband and father, a true-hearted friend. His was a life of usefulness. Wherever he went an influence for good radiated from his winning personality. The better he was known the greater was he loved and the more highly were his abilities prized.

Who can measure the achievements of such a life? Many have been brought to the Saviour of men through his earnest appeals. Many have been edified by the faithful preaching and sweet-spirited disposition of this man of God.

We miss him in our meetings on Monday mornings. We shall miss him at our annual conferences and out on the great battlefields of life, but pleasant memories of our association with him will abide.

To the widow who was his companion and helpmeet during his sojourn on earth and to the tender-hearted daughters who brightened his life here below we extend our heartfelt sympathy, assuring them that they are remembered in our prayers during these days of their sore trial.

J. M. Varner, Sec.

### RUTHERFORDTON CHURCH GRIEVED

Our church at Rutherfordton has been sorely grieved during the past few weeks.

On June 13 one of our most efficient and loyal stewards, Mr. C. L. Miller, passed away. Mr. Miller was chairman of our building committee, was a regular attendant at stewards' meetings, and had the welfare of the church on his heart as few stewards or members have.

Almost immediately, on June 15, came news of the tragic death of our pastor, Rev. J. F. Armstrong. His sudden going left us numb with grief, without a leader, a bewildered flock without a shepherd, a heart-broken, struggling church.

We were further saddened by the serious illness of our beloved fellow-citizen and former pastor, Rev. E. N. Crowder. Brother Crowder suffered a stroke of paralysis while working in his garden. During these exceedingly hot days he rests

upon his bed of pain with never a word of complaint, an example of Christian endurance and patience. His nurse says Brother Crowder is the best patient he ever had.

Still another loss to our church was the death of Mr. C. J. Carpenter, which occurred last week in the State Hospital at Morganton. Mr. Carpenter was formerly chairman of our board of stewards and his going leaves a vacant place that will be hard to fill.

Our presiding elder, Rev. E. W. Fox, has been our staunch friend during our sorrows. He has been with us often, has advised and led us in his kindly way and made us to know that he can be relied upon in an emergency.

We welcome our new pastor, Rev. Fletcher Nelson, and his family. We are delighted with his genial personality. He brings dignity and deep spirited thinking to our pulpit. His task as leader of our church is Herculean, but we believe he will carry on to success.

Willard Powers.

### SHAKESPEARE VOTES FOR PROHIBITION

Shakespeare is still good authority, the scholars tell us. He still lives because he is true to human experiences. He is practically timeless, since he writes and speaks for all times. Three hundred years have made little dint in his philosophy and analysis of life. In *Macbeth*, Act II, Scene III, lines 25-40, he says:

"Macbeth: Was it so late, friend, ere you went to bed, that you do lie so late?"

Porter: Faith, sir, we were carousing till the second cock: and drink, sir, is a great provoker of three things.

Macbeth: What three things does drinking especially provoke?

Porter: Marry, sir; nose-painting, sleep and urine. Lechery, sir, it provokes and unprovokes; it provokes the desire and takes away the performance; therefore, much drink may be said to be an equivocator with lechery; it makes him, and it mars him; it sets him on, and it takes him off; it persuades him, and it disheartens him; makes him stand to, and not stand to; in conclusions equivocates him in a sleep, and giving him the lie, leaves him."

If Shakespeare told the truth about drink (and who will say he did not?), then drink is one of man's worst adversaries, and deserves to be junked with all the other worthless stuff that has hindered man from being a useful and a respectable creature.

O. I. Hinson.



# NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
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Number 29

Wine is a mocker, strong drink is raging;  
and whosoever is deceived thereby is not wise.  
—Proverbs 20:1.

In the midst of all the uncertainty of these days one thing is sure as taxes, and that is all who have to buy are having to pay more for what they get. Much of this rise of prices is laid to the sales tax, some of it is counted as an evidence of prosperity. We trust those who have stuff to sell may enjoy some of this prosperity.

Heaven's blessings on the hundreds of preachers and devoted laymen in the country places who are engaged in the noble work these summer weeks. The hope of our future rests with them. They keep vital the moral and religious forces and furnish a stream of blessed influence flowing into the towns and cities of our nation. Without them the church must wither and die.

Franklin D. Roosevelt said that "there must be some definite assurance that by no possibility at any time or place can the saloon come back." These are strong and definite words. Every one knows that naked repeal means the certain return of the saloon. Theodore Roosevelt stressed the "square deal." The new deal should be an honest deal. It might be well to revert to the square deal.

One would conclude that repeal is the cure for every ill. The evils of liquor will remain. The bar-room and the still house will be the curse of our state. Powerful financial interests will use every device known to popularize drink and increase drinking. The bootlegger will remain; he follows liquor as night follows the day. Then, too, there must come the crime, disease, poverty and general hell which three billion dollars worth of booze can and will inflict on the helpless. Great is this present mob stampede.

Every one with any knowledge of the inevitable rents and breaks that come in all political and social readjustments need not be a seer to be assured that violent breaks must come in our political alignments. This nation-wide referendum and the far-reaching demands of the new deal are but the beginning. Just where the lines of cleavage will fall no one can say, but they will come. Sad will it be for the opportunists who know not what it is to take a stand for God and right.

The Bible is against liquor, science is against liquor, and history is against liquor. Yet, for money, for political gain and for personal profit for the few, the united efforts of this government are for the enthronement of liquor and the hasty return of the saloon. High heaven is against such disregard of human welfare. In the long run, the judgments of God are against all such. Belshazzar in his drunken revel did not profit by the judgments that, in his arrogance and pride, came upon his father, Nebuchadnezzar. Though he knew all this, the hand appeared and wrote his doom. "In that night was Belshazzar, king of the Chaldeans, slain."

The repeal issue is becoming more and more an incident in the present reign of lawlessness. Kidnaping and other rackets indicate the supremacy of the criminal element which has been hiding behind the smoke screen of prohibition. The disregard of statute law and contempt for constitutions, even on the part of those who are counted the guardians of a people's welfare, indicate the peril of this hour. Little effort is made to enforce the prohibition law or to apprehend other criminals, if we are to judge by every appearance. The morning headlines from day to day tell of the marvelous movements just ahead, but all such counts for little. Words, words, counts for little in dealing with the criminals that infest our life. "Gabble, gabble, England may yet go down in gabble."

### Do We Need a Dictator?

OUR surprise of late is the number of people who say we need a dictator. Some of these are thoughtful men of the conservative type. This fact fills us with serious apprehension for the future. True, most men think of this in terms of the temporary to meet an emergency; but it is easy for the temporary to become permanent. Many a temporary receivership becomes permanent ere the parties are aware. Frankly, we are fearful of any kind of a dictator. Our liberties in this great democracy have been purchased at too great a price.

Dictators are not necessarily men of wisdom and humanity. Hitler was a corporal during the war—now he kills and he makes alive. At another time, a little corporal came to the front in France. He made Europe run with blood as the march of his armies shook the continent. To gratify his ambition he waded through blood and shut the doors of mercy on mankind. True, Napoleon met his Waterloo, but at great cost. A one man power is always dangerous.

Bismarck said that people are like children, in order to rule them you must befool them. We all know that many in both of the political parties in America have adopted the rule of Bismarck. They strive by day and by night to mislead the masses. This accounts for the ambiguous political platforms of our campaigns and the rash departures from their avowed meaning. It is the methods of the Iron Chancellor.

But Lincoln insisted that "government is of the people, for the people and by the people." This has been regarded the classic statement of the genius of our democracy and the dominant ideal of our people. Strange indeed sounds this present plea for a dictator!

There came a day in the commonwealth of Israel when the people clamored for a king that they might have some of the wealth and prestige and power of the nations round about them. Of that tragic time history has a sad tale to tell. This present surrender of our democracy—the democracy won at a cost by our fathers—bodes no good to the republic. Democracies make mistakes and do foolish things, but the people in the long run have a great way of correcting their errors—if left free from the dictation and dominance of ambitious and designing men. North Carolina is better governed than is New York with the dominance of Tammany Hall and the dictation of a few for the sake of spoils. Our need is not a dicta-

tor but a freer democracy. No man is wise enough, patriotic enough and good enough to exercise a free hand over masses of men and women in this land of a free people with a consuming love for the open Bible, for a free conscience, for a free government—no longer dominated by the ancient tyrannies—and for the right to work out their destinies without the dominance of priest, king or dictator. For several decades the South has been looked to as the conservator of our finest heritage; are we to surrender to the dominance of European ideals and traditions?



### Crusaders for God

AMONG the hundreds of needs urged here in North Carolina, the one need is 1,000 men from the ministers of the state who would become out and out crusaders for God. In all the churches there are more than this number who could become a mighty stimulus among the faint-hearted of their brethren. They would stir the state and fire the souls of men.

To become a real crusader for God all fear must go save the fear of God which is the beginning of wisdom. These men must live so close to God and be so aware of his presence as not to fear the face of any man. This has made the men able to rebuke kings and princes, showing themselves ready to go to the scaffold, to the block and to the stake. These have made glorious the long centuries of conquest for God and lit beacon fires on the highways of holy conquest.

The one demand of this hour is the enthronement of God above mammon—above money. Trace all these modern perils, within the church and without, that threaten human welfare and social stability, such as gambling, liquor, easy divorce, lax living, disregard of the Sabbath, defiance of decency, disregard of law, surrender of our liberties won through the long years, and they have a common origin in the love of money. Though these evils are not approved outright because of the money involved, greed is the primal impulse. Crusaders for God will be sure to encounter trouble just here. Worldly minded men, dominated by appetite and greed filling the pews and holding the offices in the churches, avow that they will not submit to that which runs counter to their practices. Some stress ritual, tolerate lax living and pull in the outposts instead of waging a crusade for God, for holiness and for righteousness that these much needed vir-



tues may be enthroned among a self-indulgent people, sojourning now under the glamor of a world lost in sin and gross living. Truly the one need of this day right here in North Carolina is 1,000 crusaders for God of the type and stuff of John Knox of Scotland.



### Hundreds of Millions for Big Navy Program

**S**ECRETARY SWANSON, who is a big navy advocate, announced early in the year the building of many new war craft. It is now announced that \$238,000,000 are to be spent, with efforts being made to secure \$77,000,000 more for the purpose of modernizing warships now in commission. This vast sum is to be allotted from the public works fund.

Spend money, more money, and still more money is the slogan in Washington, even though this fosters war and piles up big debts. The approval of the President was given last week and the work proceeds at once. The United Press announces:

"The \$238,000,000 allotted from the public works fund of the industrial act for a three year construction program will go a long way toward bringing the navy up to the limit imposed by the London treaty."

A total of 21 vessels including a 10,000-ton heavy cruiser which was authorized in 1929 but which could not be laid down before January 1, 1934, and four destroyers authorized by Congress in 1916, will be built with public works funds during the present fiscal year. These vessels will cost approximately \$46,000,000 and will be built in private yards. Bids for these ships will be opened July 26.

In addition the navy is now building in its own and in private yards 17 vessels costing \$40,000,000. This money was allotted to new ship construction from the regular naval appropriation for 1933-34.



### The Wealth of the Lazy Days

**T**HE lazy days are with us once again—the days when you are content to while away the hours in the deep woods and listen to the thrush's melody, the violin of nature's orchestra; these are days when you can bait a hook and wait for the cork to go under; the days when men stretch their full length under the spreading trees and children splash and swim wherever there is water; these are days when all are seeking release from the monotonous hours of the work-a-day clock; the days to gather the gold of the sun's rays and fill your storehouse of good health. Fill these days brim full of idleness, of bubbling gaiety, of fun and frolic and keep in tune with youth; there is a season ahead that will exhaust vitality's storehouse. These are the days to cast off the seri-

ous, to loosen the tension, to quicken the step that age may go out to meet youth and play the game of life together, for there's a chasm that youth can not cross to meet age, but age can retrace the steps and have an understanding of youth that life for both may be fuller and richer. The foibles of age are as great a menace as the frivolities of youth. When age and youth go hand in hand, the heart of age turns to youth and the heart of youth turns to age, so there grows a mutual interest and admiration that saves both from the snares and temptations of each generation.

"Let us spend the time we can—  
All the time we can together.  
Brother, sister, daughter, son,  
Wife or husband, father, mother—  
These our wealth, our only one,  
Just each other."



### Building the Little Houses

**I**N THE following beautiful lines somebody whose name is unknown to us has told a great story of life and civilization; a story that is overlooked by the average man and woman.

We would have our readers get the truth contained therein and to profit thereby:

We have built many things, fashioned many wonders,  
Scythe and plow and saddle-tree and hunting knife and spear;

We have wrought for glory and for beauty and for pleasure,  
And have builded little houses for the women we hold dear.

All along the highway there are little houses,  
Pleasant in the sunlight, peaceful in the rain;  
You may see the folk go forth early in the morning  
And at dusk returning home along the lane.

We have fashioned Zeppelins and bayonets and cannon,  
Launched our dreadnoughts on the sea, a terror to the deep;

Yet, God be our witness, we have builded little houses—  
Little peaceful homes where the little children sleep.  
Some are set in gardens, lawns and trees about them,  
Some are crowded wall to wall along the city street;  
But in town and country God has blessed the little houses  
With the laughing eyes of women and children's romping feet.

We have molded for ourselves telegraphs and tunnels;  
Builded bridge and barrack-room, derrick, dock and gun;  
But for love of women we have builded little houses,  
Pleasant in the shadow and peaceful in the sun.  
All the world over there are little houses,  
Silent in the starlight, shining in the dew;  
There, with children's laughter and the loving hearts of women,  
God, the Mighty Builder, builds this world anew.



# People and Things



Dr. E. Stanley Jones will give 30 addresses in and about Los Angeles during July.

**Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.**

"Home coming day is to be held at Ebenezer church, Aulander circuit, August 4. All former pastors and presiding elders are invited to attend."—F. E. Dixon, Pastor.

Wanted—To exchange high class lot in Winston-Salem for cottage at Junaluska. Address "Cottage," care of Advocate.

"The eighth annual gathering of Sherrill clan will be at Sherrill's Ford school, Friday, July 28. Rev. J. S. Hiatt and others will speak. Good music and picnic dinner. Descendants of pioneer Adam Sherill are urged to be present."—A. C. Sherrill, Sec.

**Only those who get the Advocate will know of our special proposition for new subscribers. Solicit others to subscribe.**

"The real trouble with us is not that we have recently gone off the gold standard, but that some time ago we went off the soul standard." There is a world of wisdom in this sentence copied from an editorial in The Christian Leader.

"My father, Rev. W. E. Poovey, is in the hospital in Mt. Airy following an operation. His condition and progress are very hopeful. Through the courtesy and co-operation of his pastors, every quarterly conference is being held as scheduled, finishing up the third round. After a vacation of six weeks he hopes to be in condition to resume his work for the fourth round of the fourth year on the Mt. Airy district."—Maybelle Poovey.

L. W. Hendrickson, Jones Springs, West Virginia, says of the recent election in his state: "I sat at the precinct all day and checked off the voters. With the aid of some men who knew them all, the way they voted was accurately indicated. A study of this list ought to convince any man with the capacity of reason that the drys are right. The people who are out of touch with the church and spiritual things voted wet in the main. The people of high spiritual life voted dry."

Ten different farm organizations will meet at State College during farm and home week, July 24 to 29, when the 31st annual State Farmers' and Farm Women's convention will be held. The convention will share its general sessions with the American Institute of Co-operation, but will hold the usual sectional meetings at which various problems affecting the rural life of the state will be discussed. General sessions will be held each evening on Riddick Field followed by an hour of games and recreational events.

Rev. Arthur T. Brooks of Boston, Mass., has had a notable ministry at the Dudley Street church in that city. When he became pastor the church was at low ebb. He changed the silent church into the "singing church," and so named it. More than 2,240 new members have been added to the membership, and more than a half million dollars has been raised for current expenses, repairs, new building, benevolences and missions. The Sunday school has more than doubled. Mr. Brooks has been a friend to all in the church and community. He recently celebrated his twelfth anniversary.—Watchman-Examiner.

Jesus never uses the word "hope," but it is hope in the living God which dominates his message, hope rising from inward consciousness of God's loving will.—Moffatt.

"We have just finished two Cokesbury schools on the Newport circuit. Brother J. D. Lee, Jr., taught these classes in a very effective way. I was very well pleased with both the schools at Riverdale and Newport. I would have been glad to have had more interested enough to take work. However, I feel that the twenty credits we issued was well worth the effort."—E. H. Measamer.

"During our revival meeting several weeks ago at the Reeds church a very successful daily vacation Bible school was held. About 50 children were enrolled during the week. We feel that much of lasting good was accomplished. The revival services were conducted by Rev. J. M. Fitzgerald. Teachers in the Bible school were Misses Lizzie Ripple, Mary Farabee and Kathleen Mock."—D. R. Proffit.

Southport Methodism, July 1, 1933, lost by death a good woman, a true member—Mrs. Essie Doshier Watts—in her 79th year, leaving a son, a granddaughter, an aged brother, Col. J. H. Doshier, and many relatives. Sister Watts is remembered by pastors in other years as a woman of genial spirit, alert mind, friendly turn, and intense interest in worthy causes. Through protracted affliction she was patient, energetic, victorious.

**No church work will pay larger dividends than circulating the Advocate ten weeks for thirty cents—at this the most crucial season of the year.**

While Virginia politicians were storming the governor for beer as if it was the one and only thing to save a nation, the following special to the Times-Dispatch appeared from Danville: "W. M. Stack of Chicago, a beer salesman, was held today in Yanceyville, N. C., jail charged with responsibility for the death early this morning near the Black Cat Inn on the Yanceyville road of Connie Fackler, employed there. Fackler was struck by a car alleged to have been driven by Stack, who is alleged by county officers present to have been intoxicated. Fackler was hit at a point close to Hogan's Creek bridge. He died in thirty minutes of a fractured skull and multiple injuries."

"We concluded a two weeks' daily vacation Bible school at Rich Square last week. This was the first one held here and the interest on the part of the average attendance of 75 children per day as well as the 20 teachers and helpers was fine. In June while the pastors' school was in session at Duke, which I regretted missing this year, I had the privilege of helping my old friend from Georgia, John Bross, in a revival meeting at Wanchese on Roanoke Island. Bross is in high favor with his people and has a wonderful hold on them. I think I have never enjoyed preaching more than to the great crowds which attended, as many as 500 twice. My good friend, Hersey Spence, thinks he is quite a fisherman, but he ought to go down there and take some lessons from Bross. I did, but I'm a hopeless case. Our work here is moving along nicely in spite of bank troubles and the loss of some very valuable members by death and transfer."—W. T. Phipps.

**Be sure and write name and postoffice distinctly of all new subscribers so no one will fail to get his paper.**



In a referendum election conducted at the summer session of the Asheville Normal and Teachers College on the question of repealing the eighteenth amendment to the national constitution, a majority of the students voted against repeal. Approximately 50 per cent of the students participated in the balloting. Of a total of 160 voting, 109 were against repeal and 51 for repeal. The North Carolina students voted 34 for repeal and 60 against.—Asheville Advocate.

"Rev. E. K. McLarty closed a Cokesbury course at Clark's Chapel on July 14 with flying colors. He is in high favor with all who come in contact with him. He is invited to return to us at any time for another school or for a visit. There was an average attendance of 45 or 50. Twelve took credit and successfully passed the course, 'What Is Teaching?' On July 15 we observed circuit rally day and held our third quarterly conference with two good and timely messages by Revs. L. B. Hayes and W. A. Jenkins. Communion service was held also. These with the splendid noon time spread made the day one of real value and pleasure to the large crowd who came. Mr. Dale Stentz conducted the singing during the day, accompanied by Mrs. L. B. Hayes. Rev. G. A. Hovis of Highlands is with us in revival services at Oak Dale. Two more members have been received at Clark's Chapel on profession of faith."—G. N. Dulin.

#### A FINE SUGGESTION FROM A LAYMAN

Mr. Paul J. Barringer of Sanford calls attention to the use made of that well known proverb about wine which has been so much neglected. The use made of it by Rev. L. D. Hayman is certainly most commendable and the suggestion could be followed to fine advantage. Read and ponder this interesting letter from Mr. Barringer:

"In our local Methodist church for the past three weeks and continuing through July, the pastor has been reading 'Wine is a mocker. Strong drink raging, and whosoever is deceived thereby is not wise.' After his reading this, the congregation is asked to repeat it with him.

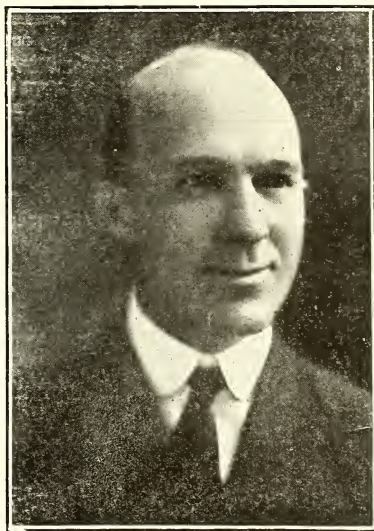
"No mention is made of its relation to the repeal nor is there any comment whatever.

"This was rather slow the first Sunday, but now is repeated by practically every member of the congregation. This it seems to me would be a wonderful background for the dry campaign if it could be used in every church of every denomination in North Carolina, beginning the first Sunday in September or a little before that time and running through the campaign.

"I have run across two well educated young people who did not know this quotation nor did they have an idea where it came from."

#### DR. PEELE PREACHES IN DUKE CHAPEL

Last Sunday morning Dr. W. W. Peele of Charlotte was heard in the Duke Chapel. This was an esteemed home product in a pulpit filled so largely by notables from all points of the compass. In urging that a proper balance be preserved between the gentler and the sterner elements in the life and demands of Jesus, this Charlotte pastor stressed the urgent need at this time for that zeal manifest in Jesus when he scourged the venal and dishonest money changers from the temple. This present desecration of the Sabbath, the widespread efforts to de-



Rev. W. W. Peele, D.D.

bauch our youth, and the easy going surrender to the forces of evil call for the sterner elements of the gospel.

Such messages are needed again and again in every pulpit of the land. We could but wish that among the Methodists all across the land there might be something of the daring manifest by John Wesley in St. Mary's at Oxford.

John Wesley preached a number of sermons before Oxford University. His last university sermon (1744) was on Acts 5:31: "They were all filled with the Holy Ghost." He notes in his journal that this startling sermon was preached on St. Bartholomew's day, and adds: "I preached, I suppose, the last time at St. Mary's. Be it so. I am now clear of the blood of these men. I have delivered my own soul."

The Vice Chancellor demanded the notes of this sermon. It was reported that "the heads of colleges intend to show their resentment." Blackstone said, "On mature deliberation it has been thought proper to punish him by a mortifying neglect." Thus Oxford dealt with one of her most notable sons. It is pleasant to note, however, that young critic, Blackstone of 1744, thirty years later, as Judge Blackstone, was found fighting side by side with Wesley for the abolition of slavery. Wesley writes of this sermon preached on St. Bartholomew's day:

I am well pleased that it should be on the very day on which in the last century near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all they had: whereas I am only hindered from preaching without any other loss; and that in a kind of honorable manner: it being determined that when my next turn to preach came, they would pay another person to preach for me. And so they did twice or thrice; even to the time I resigned my Fellowship.

Such were the ways of Oxford University in 1744; such, too, was the spirit displayed by John Wesley—the spirit that made Methodism the transforming force it has been for two hundred years. Would a man with a message as far removed from the spirit of the modern university as was that from the Oxford of that day fare any better? Punishment by a "mortifying neglect" is still known.

## THE FINAL DISTRICT CONFERENCE OF THIS YEAR HELD IN MARION

Tuesday, July 11, marked the close of district conferences in North Carolina, when the Marion district conference assembled for a one day session in Marion. And it was a creditable conclusion of the series of district meetings which had been characterized by large attendances and unusual interest in the work of these conferences.

Rev. E. W. Fox, like six other presiding elders of the Western North Carolina conference, is closing his fourth year. Rev. B. C. Reavis of Morganton on behalf of the conference presented this genial and good natured presiding elder an attractive Bible as a token of their appreciation of his services during the quadrennium that is hastening to a close.

A pleasant episode of the lunch hour was the presentation by the woman's missionary auxiliary of a beautiful bouquet to the pastor, Rev. L. P. Powell, in remembrance of his 36th birthday. This young pastor is immensely popular in Marion and is proving a valuable leader of this good congregation. He made a delightful conference host and the Marion people gave the conference great entertainment. More than 200 guests were served lunch at the noon hour and with ease and grace as if it were a daily occurrence. Those Marion ladies deserve all praise for the superb way in which they cared for their guests. Brother Fox had a conference in Marion that can be put down as a gratifying success.

### The Story in Detail

The conference convened Tuesday morning at nine o'clock in the First Methodist church with 101 ministers and delegates present with the Rev. E. W. Fox presiding.

Following devotional services and holy communion, the conference elected the Rev. J. B. McLarty, pastor at Rutherford College, secretary of the conference.

Then followed the naming of various committees and the transaction of official business, including the outlining of plans for church work during the coming year.

Music was rendered by the Harris sisters of Stewart, Tenn. Visitors were introduced and a number of them delivered brief addresses.

The pastors of the different charges made reports covering their work and accomplishments during the year. The presiding elder commented favorably on the financial condition of the church and the progress that has been made in other fields of work during the year.

The Rev. B. C. Reavis of Morganton presented a lovely Bible to the presiding elder as a token of appreciation of the conference.

The Marion district was divided into four groups and from each group delegates were elected to attend the annual conference of the Western North Carolina districts to be held at a date to be set later.

G. P. Howard was appointed lay leader of the district, with U. E. Cross and J. B. Alexander associates.

The next district conference was set to meet at Spindale in the Pleasant Grove church next July.

## GOOD READING FOR YOUNG FOLKS

The most powerful argument we know of for the retention of prohibition, so far as Gaston county is concerned at least, can be found by a reading of the files of The Gazette of thirty, forty, fifty years ago. Every issue of the paper teems with stories of rowdyism, drunkenness, immorality, homicides—every conceivable type of crime.

The younger generation has no knowledge of the conditions that prevailed when liquor was legally made and sold (largely through illegal methods) in this section. It was very much the same elsewhere. Liquor has never, in its entire history, been law-abiding. It is essentially a lawless business. Apparently, however, the real liquorites, the men back of all the wet propaganda in America, the men whose sole interest is in coining money out of the brain, blood and brawn of men and women who will become victims of the nefarious business, have succeeded in convincing the younger generation—and a few of the others—that the opponents of liquor are a bunch of old fogies and just simply do not know what they're talking about. If the wets carry the country and if the open saloon comes back—as it surely will despite the promises of the wets—ten years from now we will see prohibition again sweep this entire country by the biggest vote any measure ever received under the Stars and Stripes. Conditions will soon become so intolerable that the people will turn against it and spew the whole rotten, dirty business out of their mouths forever. In the meantime we will be in for a reign of degrading and death-dealing conditions the like of which none of us has ever seen.—Editorial in Gastonia Gazette.

## NEVER MANY REAL CHRISTIANS AT ONE TIME

The fact is there never have been many Christians. There have been millions of believers in the pagan and semi-pagan accretions which ecclesiastical Christianity has held in common with other faiths, but Christians, who shared Jesus' reverence for personality, have been few and far between.

This is the real challenge to the churches. What have their sectarian divisions to do with reverence for personality? What have their theological wrangles in common with the cause that Jesus of Nazareth had at heart?

What if they could be made to see that their primary business is the championship of personality! What if the enrichment of personality by worship or by better schools, a juster economic system, and a warless world, could become their great enthusiasm! What if the philosophy involved in this championship, interpreting reality in terms of spiritual values, could absorb their thought!

Such a perception of what Christianity is might cause as salutary a revolution as ever has convulsed and reconstructed the churches. It might even make Christianity Christian!—Harry Emerson Fosdick.

## "KEEP FAITH"

Business is improving!

This statement of ringing hope and cheer is spreading across the expanses at an almost incredible speed. Not too fast perhaps, but nevertheless, there lies tucked within the very vitals of improved business many possible evils familiar to any wide awake American.

One need not be pessimistic or too over-conservative in order to keep an ear to the ground in an effort to steer themselves aright. What would be better for this country than an effective honest development of a "square deal" out of the "new deal"?

When our fellowmen lose faith in us, it is an accurate barometer pointing to some wrong we have done. To retain the confidence of others reflects square dealing. Keep faith in others and allow them, even force them, to retain unshaken faith in us will undoubtedly turn many a thought and life into a channel terminating faith in God.

No one knows what the future holds. Everyone has a remedy for the stricken patient—business. Many of these remedies administered with proper balance will assist in welcoming recovery. Recovery without faith in a "square deal" is suicide. Is it too much to hope that a satisfactory return to normalcy in business may be based on keeping faith in man and God? Never!

James Herbert Smith.



## GREENSBORO COLLEGE NEWS

A recent communication from Miss Elba Henninger, director of spoken English and dramatic art in Greensboro College, who during the summer season directs the theatre work of the Curry School of Expression in Boston, states that "a conclusion has been reached by the Harris family in regard to our Uncle Remus play. Mr. Lucien Harris wrote to me this week saying that the de-



Miss Elba Henninger, who wins fresh laurels

cision was that we be allowed to go ahead with our plans for publication and that the play would be the one for both amateur and professional use." This is the first time that permission has been given for the publication of such a work. The dramatization of the Uncle Remus episodes was effected by Dr. Roddy Miller, professor of English in Greensboro College, and the title role was played by him, while the production was staged by Miss Elba Henninger.

When the Greensboro College Players presented "Uncle Remus and His Creeturs" in the Richard J. Reynolds Memorial Auditorium, Winston-Salem, N. C., early in 1933, "before such an audience as would have brought joy to any legitimate stage producer" (Winston-Salem Journal) they had as honor guest Lucien Harris of Atlanta, Ga., eldest son of Joel Chandler Harris. Mr. Harris, well pleased with the performance, wrote Miss Henninger that, "Anything can only be measured by its successful reception and by this token your dramatization of 'Uncle Remus and His Creeturs' is an admitted success."

Since the performance of "Uncle Remus and His Creeturs" by the Greensboro College Players there have been numerous requests for the players to present the performance in other cities. The invitation is now open to them to give the production in Atlanta, Ga.

Dr. S. B. Turrentine, president of Greensboro College, states that the prospects for student enrollment for next fall are encouraging. Already over a third more room reservations have been made by former and new students this year than were recorded about this time last year.

The registration and classification of students for the scholastic year 1933-1934 will begin Tuesday morning, September 5, and will extend through Wednesday, September 6. Recitations will begin at eight o'clock Thursday morning, September 7.

## HENRY HOWARD AT SIXTY-SEVEN

Those who heard Dr. Howard at the Duke pastors' school a few years ago will appreciate this from the Watchman-Examiner of New York:

"At sixty-seven years of age, in 1926, Henry Howard, a comparatively unknown Australian Methodist minister, while visiting in New York was called to the pastorate of the prominent Fifth Avenue Presbyterian church, Borough of Manhattan. At once he took his place as one of the great prophetic preachers of the metropolis and the country. He passed away recently in London, England, and he will be mourned by a wide circle of people whom he has influenced by his preaching, his lecturing and his books during his brilliant American ministry. Dr. Howard finely illustrated several facts. First of all, he proved that there are great preachers quietly living and working in obscure places. Outstanding churches that are pastorless would do well to institute a search for such men. Secondly, he proved that unusual ability transcends the ordinary age limit in the pastorate. It is a rare thing that a man of sixty-seven is called to one of the most powerful pulpits of the land. In the third place, Dr. Howard proved that long time and faithful service often prepares one, without warning or expectation, to occupy with conquering power and brilliancy a difficult and strategic position. All hail to the memory of Henry Howard.

## CERTAINTY

Methodism was born in experience, grew up in experience, flourished in experience, and lives in experience today. The difference between Wesley, the unsuccessful Anglican missionary, and Wesley, the triumphant Methodist preacher, was not a difference of creed, but of experience. The truths which he had long kept in cold storage in his head went to his heart, and there turned from a creed into a conflagration.

The world is waiting for a gospel which is backed, not by ecclesiastical dogmatism and authority, but by the authority of experienced truth. Let us give ourselves to a triumphant and passionate propaganda, and confidently assert the certainties of our faith. Men will always listen to a man who knows. Conviction always convinces. "We know." Here is the spring of a victorious evangelism, here is the secret of a joy that sets men singing as they triumph over sin and pain and death. Certainty! And that glorious certainty is ours in Christ Jesus.—The Methodist Times.

## ANOTHER FORMER NORTH CAROLINIAN RECOGNIZED

The first negro ever to be named assistant to the Attorney General of the United States under a Democratic administration is a native of Ahoskie. He is Robert Lee Vann, newspaperman and attorney of Pittsburgh, Pa. He was sworn in to the high federal office last Friday at Washington. His official title is "special assistant" to the Attorney General. Vann is remembered here and in other sections of the county by older members of his race. His birthplace was Maney's Neck township. He attended Waters Normal Institute and left his native county following the completion of his education at Winton, continuing his studies in higher institutions of learning and later entering the practice of law.—Hertford County Herald.

# The Angel Doctor in the Mist

By EVA GRAY

Several jobs needed doing in the quaint, old cottage I had bought.

"There's no one to beat Jim Turner for a neat bit of work, miss. He's quick, too, and don't charge much, considerin'."

Thus advised, I set out one evening to arrange with the highly recommended joiner, who lived in the next village. I found him in a rose-clad, thatched-roofed little house, teasing his daughter, a remarkably pretty girl, while her mother laughingly scolded them both.

I soon fixed up with Jim, but could not help lingering to chat to him and his wife. The girl had gone off to keep an appointment—the cause of the teasing, I discovered. Presently, with true country hospitality and perhaps some gratitude for the "nice bit o' work" I had put in the husband's way, the two insisted on me having a cup of cocoa before starting home. Consequently, it was fairly late when Mrs. Turner walked down to the gate with me, and there was a heavy mist rolling up from the sea.

"You'd better go by the road, miss," she said.

"Not I," I answered. "That would mean an extra two miles. I'll go as I came, by the footpath across the fields."

"Well, be careful, miss. It's easy to lose the track in the fog, and some of them fields are boggy."

\* \* \* \*

In spite of the warning, I set off gaily, enjoying the sense of phantasy the mist created. Then it got thicker and I sobered, and finally came to a stop altogether. The footpath was narrow and, as Mrs. Turner had said, easy to lose. I should have to watch every step. As it was, I was not sure of my way, for another path had joined mine, a step or two before. I lingered and hesitated.

"You're all right, miss," said a cheery voice at this juncture. "Keep right on. I'll be just behind you and will direct ye." And the bent figure of the village postman loomed large before me.

"It would be much nicer if you would walk beside me," I said.

"Well, if so be as you don't mind the company of an old fellow. I know the way as I know my hand."

"I expect you do," I answered as he drew level and we walked on. "Are you on a round? I didn't know we had an evening delivery."

"Neither does we, miss. But the writing gentleman up on the hill pays me to fetch his paper and bring along any letters that have come for him during the day." He jerked his head to indicate where he had called.

"A difficult place to get at," I remarked. "I shouldn't like to make the journey as often as you do. I was quite nervous just now."

"There's never no call for fear, miss. Commit thy ways to God. You read the old Book?"

"Yes."

"Well, He'll always send help. This time He's arranged that I happened along to direct ye, but if there weren't no one handy, He'd send an angel."

"You believe in angels?"

"Why, don't you, miss? The Bible fair swarms with 'em. Besides, I've seed one."

"Tell me about him. What was he like?"

"He wern't unlike that gentleman as comes to see ye, in that big car."

"That's my brother. He's a doctor."

"Yes, I guessed as much. He has a look of ye, and once I see'd them ear-trumpet things a-sticking out of his pocket."

I laughed, inwardly wondering how many of my affairs were not already bare to my new neighbors.

"About your angel?" I asked.

\* \* \* \*

The old fellow's voice took on a graver note.

"It was many years ago," he began. "Me and Mary had only been married a matter o' ten months, when she was taken bad. A baby, you understand, miss."

"Yes," I encouraged.

"My Mary was in mortal agony," he went on, "and I felt a helpless, wretched fool aside of her. I rushed out for the doctor, though I feared to leave her, and I had a mile or more to go. But there, miss, ye knows where my cottage is. It was the same then."

I nodded and he continued.

"Every step I took I cried to God for my girl. She was so pretty then, miss, with little brown curls clinging round her face. I mind how she kept pushin' them back in her pain.

The old man wiped away a tear and was silent a moment.

"When I got to the doctor's," he said at last, "his servant told me that bein' as no one was dangerous and no babies was due, he'd gone to a concert in the town. Then, miss, I believe I went mad. The next doctor was six miles away and there weren't no telephones in the village in those days. I started to race home, fearin' that Mary would die alone. And I raved aloud as I went. Then I met him."

"The angel?"

"Yes, miss. It was a misty night, though not quite as thick as it is tonight, and he stood like you did, miss, much as if he was uncertain of his way. When I comes shouting to him, he looked at me and I quieted immediate. Then, before I knew, I was pouring out my trouble to him."

"I will go to your wife," he said. "Return to the village and bring a woman to nurse her and the baby."

Here the old man peered anxiously at me to see how I was taking the story.

"And I turned back, miss, like a schoolboy and left him, a stranger, to go to my Mary. And he didn't have to ask the way, neither. I couldn't have acted like that if he hadn't been more than mortal, could I miss?"

"I suppose not. Go on."

"Well, I went back to the village and somehow quit worrying about Mary. I knew she was all right. And I fetched out old Mother White, and thinks what an ass I were for not getting her sooner, for she were clever at such times and were going to look after Mary a bit anyways. She hurried back with me and we found him with Mary.

"Old Mother White sets me a-choppin' wood, asyin'



as she didn't know how much fire-wood might be needed, though she told me she say the state as I was in and thought I'd better work it off. Presently, the doctor came out and passed me as I was a-choppin' and said nothing and I daren't ask him anything. Soon Mother White called and showed me my son...

"'It were a good thing you met that strange doctor, lad,' she said, 'for I couldn't have saved Mary or the babe, and I doubt if yon man in the village could either.'"

"Even when she said this I didn't suspicion anything, though I did say to the old woman as he'd been an angel.

"'You're right,' she says. 'He has.'"

"'Is he coming again?' I says, and she says not, as how Dr. Meyel—him in the village as was—would call as soon as the maid told him of my visit. And in a few hours Dr. Meyel did come in a right stew, too, but he soon says, like the papers do, as mother and babe were doing well. And, of course, I told him all about the strange doctor. He looked puzzled.

"'I haven't heard of a stranger staying about here,' he said. And, in those days, miss, strangers didn't pop along one moment and be gone the next as they does nowadays.'"

\* \* \* \*

As the old postman paused, I said, "I suppose you never heard any more of your angel doctor."

"Yes, miss, I did. I must tell ye that those times were rare hard for poor folks, and I was put to it to get the things Mary needed. Well, the day after the babe was born, the missis from the farm came along. She brought a basket of things for Mary in one hand and in the other she carried a great jug of milk.

"'How did ye come to know about it mem?' I asked her.

"'Oh, Dr. Meyel called this morning. The farmer has been bad with his chest this last week or two, as ye know. He told me about Mary and the strange doctor and asked me if I knew anything about him. Ye'll be glad it's a boy.'"

"'Mary will need a lot of milk,' she went on. 'I'll send her a quart every day until she's up. After that she can fetch it for herself until the babe is weaned.'"

"I would have thanked her extravagant, but she stopped me.

"'I saw your doctor,' she said. 'I was standing at our gate in two minds whether to come across, for I had been chatting with Mary earlier and felt uneasy about her, specially as Meyel had told me he was going to be away, but I didn't like to leave my man. Then I saw a gentleman come out of your cottage and watched him mount the stile at the end of the two-acre. I thought it was Meyel and that he had got the call for Mary before he had started. Knowing he would have to pass me, I waited to ask him how she did and whether it was a boy or a girl. As he got near I thought how different the haze makes folks look, then suddenly he was gone. I didn't know what to make of it and went in the house all shaky like. I daren't tell the farmer what I'd seen for he was right bad and would have taken it for a sign. Of course, it was misty, I own, but a lot of it had cleared and there was a good moon. Anyhow, I know what I saw. How did you get that doctor?'"

"Then I told her all.

"'Man,' she says, solemn-like, when I'd done, 'God sent an angel to Mary. There isn't any manner of doubt

about it. Glad I am to help in the work with the milk and these few bits of things.'"

"And as soon as she spoke those words I knew 'em to be true."

"Did you ever see the angel again?" I asked.

"I didn't, miss, but Mary did."

He paused a moment.

"She went home last winter, miss. No, she didn't suffer much, just got weaker and weaker. Then one morning, she waked up smiling. 'The doctor,' she says, and was gone."

\* \* \* \*

It was some minutes before either of us spoke again, and by this time I had reached home and stood a moment to thank the old man. But before parting I asked about the baby.

"Why! you've just seen him, miss. He's Jim Turner, the joiner. He was a fine sunny lad, and now every one speaks of him as the best worker in these parts. And he ought to be, considerin'."

"Yes," I said. "And he has a nice wife and a lovely daughter. I wonder you don't go and live near them."

"There's my round."

"Of course, I'd forgotten than."

"All the same, I could manage without it, and I'm often lonesome. But, you see miss, I hopes the doctor will fetch me when my time comes and I would like him to find me in the old place."

\* \* \* \*

He raised his cap and was soon lost in the mist. But I lingered still, thinking of the story I had heard, and of my dear old father. Occasionally, he snatched a few days from a busy London practice and found rest for jaded nerves wandering over this part of the country, putting up where he fancied. He loved to believe God guided those wanderings and told many tales in evidence of this.

There was one which concerned a misty night and his own way lost, a husband so agitated that he darted away without pointing out his cottage, which fortunately proved to be the nearest one, and of a woman whom few physicians of that day could have saved. But he had saved her. Later, when the work was done, he found the mist almost gone and distant hills indicated his direction. He climbed a stile and walked a little distance, when he noticed the trunk of a tree, lying by the hedge. Feeling very tired, he sat down and gave God thanks for what he had allowed him to do. Then he had actually fallen asleep and slidden from the trunk.

Dear old dad! He has been gone a couple of years now; but he has left many, besides the old postman, who say to him that an angel had ministered unto them.—Methodist Recorder.

## THE DEVIL SEEMS TO KNOW HIS BUSINESS

Here is my choice of all good stories on the devil. He was walking one day with a good friend. As they passed a street crowd, a philosopher addressing it gave expression to a great truth.

"Did you hear that, Mr. Devil?" the friend asked in great consternation. "If that truth gets going it will ruin your business."

"Quiet yourself, my friend," said the devil. "If that truth gets going good, I will suggest that they institutionalize it, and their institution will kill it."—W. J. Lhamon.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### TWO WEEKS OF TRAINING

A total of 252 persons were officially enrolled in the 16 Cokesbury training schools conducted in our conference during the two weeks of June 25-July 7. Of this number 144 persons completed the work for credit. The record by schools is as follows:

(June 25-30)			
Place	Instructor	Enr.	Cr.
Shady Grove: Taylor	(Oxford)	43	10
Princeton: Lee		35	6
Jonesboro: Thrift		17	16
Walnut Grove: Crook		11	11
Leasburg: Walston		10	9
Middleburg: Russell		8	3
Providence: Standard	(Swan Quarter)	4	4
Stantonsburg: Joyce		12	9
(July 2-7)			
Warsaw: Stowe		15	7
Newport: Lee		16	12
Grimesdale: Taylor		13	11
Evasdale: Joyce		11	5
Cedar Grove: Crook		17	12
Bethel: Walston	(Yanceyville)	11	6
Carboro: Russell		19	14
Purdies: Carriger	(Elizabeth)	10	9

Although the above report is given in terms of persons enrolled and the number earning certificates of credit, it is to be remembered that at a number of places the instructors also conducted surveys, helped to organize local church boards of Christian education and young people's divisions and otherwise co-operated with the pastor in doing what seemed to be most needed and essential. We are happy to state that we have received nothing but good reports concerning the work and conduct of these Cokesbury instructors. We bespeak for them the continued hearty co-operation on the part of all concerned to the end that they may make their maximum contribution to the churches and peoples whom they serve this summer.

### SCHOOLS JULY 23-28

Our six full-time Cokesbury instructors are scheduled to conduct training schools as follows during the week of July 23-28:

Harker's Island, Atlantic charge; R. W. Barfield, pastor.  
Moncure, Pittsboro; M. C. Ellerbe, Jalong, E. Roxboro; D. C. Whitsett, Bethel, Burlington; H. E. Lance, Harrels, Gates; J. R. Edwards, Wesley Memorial, Wilmington; H. L. Davis.

Let all superintendents, teachers, counselors and workers with young people, and young people themselves take notice, plan to attend, and help to get others to do likewise.

### VACATION SCHOOL REPORTS

To date 12 churches have sent in to us their official reports of vacation

schools conducted this summer. They are as follows:

Church	Enr.	Wkrs.	Lgth.
Central, Raleigh	62	9	2 wks.
Ches. St., Lumberton	64	15	2 wks.
Winton	62	10	1 wk.
Dover	34	10	2 wks.
Warsaw	93	11	2 wks.
Carboro	75	9	2 wks.
Chadbourne	65	12	2 wks.
Evergreen	58	4	1 wk.
Cerro Gordo	55	5	2 wks.
Fair Bluff	61	8	2 wks.
Hobucken	55	4	2 wks.

More or less typical of the fine interest and excellent work of these schools is the report from the Lumberton school. Mrs. B. B. Slaughter says:

"We feel that the school was a wonderful success. Everyone has expressed his hearty approval and enjoyment, as well as benefit. I have never seen better work done and entered into more cheerfully and more wholeheartedly. When these ladies undertake things here, they do them well. (I can say these things because I had no part in the instruction). We are already discussing the next year's vacation school. This is the first they have had here. I think there will be no trouble about having one next year."

### S. S. DAY OFFERINGS

Reports from Rev. C. K. Proctor, treasurer of the conference board of Christian education, Oxford, indicate total receipts from Sunday School Day offerings for the months of April, May and June amounting to \$283.87. This cannot represent either the interest of the North Carolina conference in its program of Christian education or its ability to support it. We are sure that many churches have observed the day, but as yet have not sent to Mr. Proctor the offering. Will not our pastors, superintendents and treasurers take due notice and see that proper remittance is made promptly?

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treasurer: John O. Evans, Raleigh, N. C.

### WHITE LAKE NEXT

At last that long-looked-forward-to Christian Adventure Assembly at White Lake is nearly here! We shall open this assembly with a real get-together party on Monday night, July 24, under the direction of Miss Ruth King of Goldsboro, who will be in charge of recreation during the week. Classes will begin Tuesday morning at 8:30, each delegate being required to take two classes. Rev. B. B. Slaughter of Lumberton will serve as the dean of this assembly, and working with him will be the following faculty: Mrs. L. M. Hall, Miss Virginia Her-

rin, Rev. Daniel Lane, and Rev. R. G. L. Edwards. Special features of this assembly will be a pageant, given under the direction of Mrs. Hall and Miss Herin, a real "moving" picture known as "The Golden Cord," and the closing consecration service Friday at noon conducted by the dean, Mr. Slaughter.

The assembly will be held at Marshburn's Beach Hotel, and all delegates are asked to arrive not later than 5 p. m. Monday, July 24. Delegates are expected to furnish their own towels, soap, drinking glasses, and such things. The total cost of the assembly will be \$6. Of this amount \$4 is for board, \$1 for registration, and \$1 for assembly fee. There will be a small expense for books in addition to this, but the books will hardly cost more than 50 cents or 75 cents for any delegate.

We hope that a large number of our intermediates, those between the ages of 12 and 15 inclusive, will meet us at White Lake July 24. Those under 12 and over 15 years of age cannot receive Christian Adventure credit in this assembly.

### EXCELLENT ASSEMBLY

If anyone has any doubts about the effectiveness of the new unified program of Christian education, especially as it relates to young people, he ought to take a look in on this Christian Adventure Assembly," remarked Rev. R. E. Brown, the dean of our Christian Adventure Assembly at Louisburg College last week. The way in which those intermediates went about their work was a real revelation, as well as inspiration, to those of us who worked with them.

The officers of this assembly were: Rachel Cole, Durham, president; Ruth Buckner, Graham, vice president; Annie Bryan Jones, Rocky Mount, secretary; committee chairmen, Frances Bradshaw, Raleigh; Katherine Cooper, Raleigh; Thomas Harris, Macon; Elizabeth Warren, Mt. Olive.

No small part of the success of the assembly was due to the whole-hearted and effective work of the faculty, composed of Rev. R. E. Brown, dean; Miss Ruth King, director of recreation; Rev. W. C. Wilson, book agent; Mrs. H. B. Baum, Miss Reba Cousins, Rev. R. W. Bradshaw, and Rev. J. H. Lanning, teachers. We take this method of expressing our sincere appreciation of their excellent work. We regret that illness in his home prevented Rev. R. M. Price from serving as director of recreation, his place being taken by Miss King.

The dean's report shows a total attendance of 60 upon this assembly, and a total of 88 Christian Adventure credits awarded. Thus, by having a similar Christian Adventure assembly at White Lake for the other half of our conference we hope to reach at least twice as many, if not more, intermediates this year as we reached last year in our one assembly.

The Louisburg assembly was closed with a very fitting consecration message brought by the dean, Rev. R. E. Brown.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

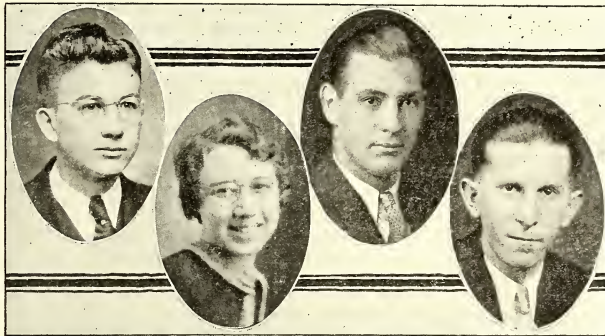
JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### DISTRICT DIRECTORS OF ADULT DIVISION



Reese, Statesville      Rogers, Marion      Clemmer, Gastonia      Wall, Greensboro  
McEachern, Salisbury      Jacobs, Gastonia      Taylor, Asheville

### CONFERENCE OFFICERS Y. P. DIVISION

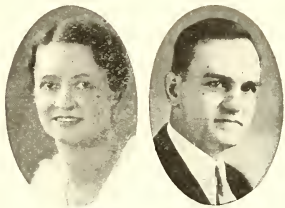


Taylor      Kerr      Morgan      Neese

### DISTRICT DIRECTORS Y. P. DIVISION



Landroth, Charlotte      Stein, Wayneville      Myers, Asheville      Minick, Mt. Airy      Clayton, Salisbury  
Mann, Statesville      Gluck, Winston-Salem      Dixon, Greensboro      Ryne, Gastonia



Mrs. C. P. Bowles

Rev. Carl King



Miss Mabel Cherry

Miss Agnes Peacock

### ASSEMBLY FACES

In last week's Advocate we presented, on front page, a group of officers and instructors of the two conference assemblies to be held at Lake Junaluska next week, July 24-28. We are using our own page this week to complete the picture.

#### The Stewardship Course

The general board of lay activities is joining with the training division of the general board of Christian education in promoting the course, "Stewardship," in the Western North Carolina Conference Adult Assembly next week. It is planned that each presiding elder designate one to two laymen to take this course with a view to their accreditation to teach this course next year in their home districts.

#### One for Each District

We desire a minimum of one accredited instructor for each of the ten districts of our conference. Let district lay leaders and their associate lay leaders be present at the Lake next week, ready to enroll under Dr. J. E. Crawford for credit in this course. We also urge those recommended by presiding elders to be sure to attend and enroll.

#### Biggest and Best

It is hoped that we have the largest attendance ever to gather from our conference at the young people's assembly, and it is almost a certainty that we shall double the attendance of last year at the adult assembly.

CHURCH  
WOMAN

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CHURCH  
WOMAN

### "HE ASKED"

"He asked for strength to achieve; he was made weak that he might obey. He asked for health that he might do greater things; he was given infirmity that he might do better things. He asked for riches that he might be happy; he was given poverty that he might be wise. He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God. He asked for all things that he might enjoy life; he was given life that he might enjoy all things. He received nothing that he asked for, all that he hoped for; his prayer is answered; he is most blessed."

(Author unknown).

During the recent North Carolina Missionary conference held in Edenton Street church in Raleigh, the local auxiliary at Fuquay Springs was represented at each session. At the zone meeting held later in Zebulon, we were represented by several members of the adult society and one from the young woman's circle went and was quite enthusiastic over the meeting.

We are hoping and expecting great things from this circle of 20 young women just organized. At our June adult meeting the circle turned some funds collected into our treasury. Also in June this circle gave a silver tea, which was a delightful occasion for both missionary groups.

We are just winding up our "treasure hunt." This was presented to the Sunday school twice and was successful.

Our president is a great leader and we confidently believe that she will lead us on to "higher ground."

Supt. Publicity.

Miss Ann Courtney writes: "Mrs. H. A. Oliver was in charge of a splendidly carried out program at the Eliza Fuller Missionary Society of Lumberton, to which Misses Donnie Thompson and Janet Regan were hostesses at the home of Mrs. Wallace McIntyre, Thursday evening, July 6. Devotional was in the form of a patriotic pageant in which seven members of the society took the parts of Union, Equality, Service, Education, Americanization, Righteousness, and World Brotherhood. Mrs. L. W. Wicker led the society in prayer. Miss Hettie Kate Aiken, president, was in the chair for a brief business meeting, during which it was announced that the society has been awarded a certificate of honorable mention for its 1932 mission study classes. A playlet presenting arguments on either side of the prohibition question was given by Mrs. Oliver

and Miss Ann Courtney Sharpe. Cream and cake were served by the hostesses during the social hour which followed the meeting. Miss Beatrice Faulk was a visitor of the society, which had a good attendance. Beautiful summer flowers, particularly gladioli, were used in the home."

### POSTCARD FACTS

More than 20 distinctive types of work and 69 institutions are fostered by the Council's home department.

\* \* \*

The Cuban Woman's Missionary Society has 31 auxiliaries with a membership of 700.

\* \* \*

Nathan Collins Wright, younger son of Rev. and Mrs. N. M. Wright, Maysville, was made a life member of the primary division by the Wilmington district conference held at Maysville.

\* \* \*

Mrs. R. A. Reid writes: "The Rosemary auxiliary held a fellowship meeting with 30 present. Mrs. B. C. Thompson addressed the meeting, after which refreshments were served during a delightful social hour."

\* \* \*

Miss Floy Leach of Cary writes: "Our fellowship tea was given in the Methodist log cabin on Friday evening, June 30. Mrs. Gurney P. Hood, our district secretary, was with us and made an interesting talk on the scope of the missionary society and what it had meant to her. She also urged us to pray more, saying that if the women would observe the morning watch in more earnest prayer the work of the society would be more successful. Mrs. J. L. Midgett, our pastor's wife, made the devotional talk, basing her remarks on John 3:16. Miss Georgia Johnson, one of our younger and newer members, gave the greetings, in which she told an interesting story illustrating the 'better way.' A buffet supper consisting of a delicious salad course and ice cream and cookies was served."

It was the pleasure of your editor to meet with the women of Lakewood auxiliary in their July meeting held at the home of the pastor's wife, Mrs. Millard Warren. This group is working diligently to meet the standards of the conference society. Plans were made to study the fourth gospel with Mr. Huffman, a graduate of the school of religion of Duke University.

Duke Chapel, situated on the outskirts of Durham, is a model country church built of stone in the midst of attractive grounds, well laid out and beautifully planted. For several years there has been an "aid society" there, but in June this organization was converted into a

missionary auxiliary with 24 members. They have observed their fellowship meeting by holding a picnic on the church grounds, and will meet together soon for an all day session, using "Studies in Prophecy." On Wednesday afternoon, July 12, their regular monthly meeting was held at the home of Mrs. Hampton. An interested group was present and they are eager to do their best. Mrs. J. C. Dailey, zone leader, urged them to study the standard of excellence and reach the honor roll from the start. Miss Lily Duke led the devotional, using Christian Stewardship as the theme. Mrs. M. T. Plyler through the use of posters discussed the scope of the woman's missionary society and the function of publicity in the auxiliary. There is fine material at Duke Chapel and great promise for the future. At the close of the meeting Mrs. Hampton served most delicious refreshments.

Mrs. O. S. Howard of Swan Quarter, not yet a member of an auxiliary, has become missionary minded by reading *The World Outlook* loaned to her by a friend. She is contributing to the auxiliary because her conscience is aroused.

Miss Florine Robertson distributed at her district meeting "The Durham District Bulletin," which she said was prepared "for the edification, information, inspiration and aggravation of the women of the Durham district." The bulletin is four long pages of typewritten matter giving explicit directions for every woman of each auxiliary, and is good reading matter up to December 31, 1933. The Durham district paid \$769.32 last year; Miss Robertson states emphatically that she expects her district to pay on pledge this year about \$8300. Somebody must get busy at once.

At the request of the pastor, Rev. G. C. Wood, the women of the Dare circuit met at the home of Mrs. Clarence Midgett in Mann's Harbor, Tuesday afternoon, June 27, for the purpose of organizing a missionary society. Mrs. W. F. Walters of Manteo led the worship service, after which Mrs. Betty Moore told of her work in Africa. Mrs. Moore stressed the value of the missionary society in giving to us a larger vision of the world's need and in helping us to realize our high privilege in sharing Christ with those who know him not. Then Mrs. Baum, the district secretary, led in a discussion as to the best way of organizing the women of the circuit. It was decided by the group from Mashoes that they would go back and organize as a separate society, because of the distance and because of the uncertainty of travel by water in all kinds of weather. The women of Mann's Harbor and of East Lake decided to organize in one society. Mrs. Clarence Midgett of Mann's Harbor was elected president and Miss Bertie Sawyer of East Lake was elected secretary-treasurer.

For additional news items turn to page 17.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### NEW ORGANIZATION ON GREENSBORO DISTRICT

Mrs. M. F. Hinshaw of Randleman sends the announcement of a new adult missionary society at Old Union church on the Randleman charge. This society which was organized on a recent Sunday afternoon has 11 members with prospects of others in the near future. Mrs. Hinshaw says the members are good workers and she feels sure they will soon have a lively society.

The officers are: President, Mrs. C. A. Bristow; vice president, Mrs. C. L. Coggins; recording secretary, Miss Iro Swain; corresponding secretary, Miss Dora Redding; treasurer, Mrs. C. L. Coggins. Address of officers, Sophia, N. C.

### ZONE MEETING AT BETHLEHEM CHURCH

By Mrs. E. W. Pugh.

Much credit is due Mrs. W. G. Ballard, zone chairman, for the success of the meeting of Zone No. 5, held recently at Bethlehem Methodist church with Mrs. Ballard presiding.

All joined heartily in singing that grand old missionary hymn, "O Zion, Haste," which was used as the opening number of the day's program. The impressive devotional was led by Mrs. W. I. Maynard of College Place church, who used the Lord's Prayer as the basis of her remarks, after which Rev. J. H. Barnhardt, D.D., of Reidsville offered an earnest prayer. A quartette of Bethlehem rendered a beautiful selection.

A brief business session followed and Mrs. J. H. Stallings called the roll of the four auxiliaries comprising the zone and a splendid representation was noted. Several interesting visitors from Greensboro added to the pleasure of the hour.

The day's program was most helpful and was opened with an interesting talk on mission study given by Miss McAlister of Mt. Carmel auxiliary. Mrs. W. C. Stroud of Bethlehem society made a most forceful address on the 15th amendment and was followed by Mrs. Nelson of Greensboro who spoke on the children's work, stressing especially the importance of vacation Bible schools. The chairman then introduced Mrs. M. R. Hanner, the new district secretary, who made a fine talk along general lines of missionary endeavor, particularly our goals for 1933. She emphasized the importance of reading our church paper, the North Carolina Christian Advocate, and our missionary periodical, The World Outlook.

The fall meeting will be held at Ruffin some time in September.

The meeting closed with the benediction by Dr. Barnhardt, after which a social hour was much enjoyed. Iced tea, sandwiches of many varieties and home-

made cake were served from a long table on the church lawn under the trees. Officers for the ensuing year are: Mrs. R. M. Laughlin of Ruffin, chairman; Miss Muriel McAlister of Mt. Carmel, secretary; Mrs. Will Richardson of Reidsville, program chairman.

### INTERESTING EVENTS AT SMYRE STATION, GASTONIA

Mrs. Marshall Dilling sends us report of recent interesting happenings at Smyre station, on the Gastonia district. June 8 was observed as Sunday School Day at Smyre church, and also marked the closing of the daily vacation Bible school which had been in progress for two weeks, and which was sponsored by the Woman's Missionary Society. There were 186 children enrolled and 104 were presented with certificates for perfect attendance and for having completed the required work. The program given at this time was evidence of the fact that splendid work had been done and it was the opinion of many that it was the most successful school that had ever been held at Smyre.

The parsonage at Smyre was the scene of a most delightful event on a recent evening when the Woman's Missionary Society entertained the women of the community with a silver tea. Quite a number of ladies called during the receiving hours, and a nice sum was donated for foreign missions.

### MARION DISTRICT MEETING

(We hope our district secretaries will be patient with us in the presentation of the reports of their district meetings. As early as we can we will give the space needed for them. They have all been most interesting occasions and we are sure our readers are inspired as they read of the splendid programs that have been features of each one. This week we are glad to bring you the report of Marion district meeting.)

The auxiliaries of the Marion district met in First church, Morganton, June 9, on the anniversary of their meeting last year. Mrs. O. J. Mooneyham of Henrietta, district secretary, presided and a good presentation of delegates from the various societies was present. The meeting opened with a hymn, after which Rev. B. C. Reavis conducted the opening devotional services, giving appropriate comments on 1 Corinthians 13, following with prayer. Mrs. J. M. Mull, president of Morganton auxiliary, gave a short address of welcome to which Mrs. Fred Smith of Spruce Pine, responded. In giving her annual message Mrs. Mooneyham stressed the word praise—emphasizing especially praise for the loyalty and faithfulness of the members of the local societies who carried on the work so faithfully. She reported nine of the

27 societies on the honor roll, and brought the encouraging news that the Marion district had the smallest deficit in 1932 of any district in the conference. While this does not mean that the district paid a larger amount than any other district it does show the splendid work of the women who compose the societies and their generous giving.

At the conclusion of Mrs. Mooneyham's report Mrs. Wake Meyers of Morganton, accompanied by Mrs. Frank Johnson, sang beautifully "Prepare the Way of the Lord." Mission study certificates were presented to the three societies winning these honors: Forest City, Marion and Rutherford College. Salem auxiliary, a rural auxiliary, had won the honor for making the largest average age decrease and was presented with the five dollars offered as a prize by the district. A violin solo by Mrs. E. A. Kirksey, with Mrs. Johnson as accompanist, delighted the audience.

Mrs. G. A. Hoyle of Shelby, conference superintendent of children's work, made an interesting report of their activities during 1932 and stressed twice a month meetings, prompt and accurate reports and the enlistment of the children in the missionary work. Mrs. C. C. Weaver, conference president, was introduced and gave an inspirational message in which she stressed the 12 goals for our work for 1933, closing with the request that we adopt as our motto Bishop Lambuth's dying words, "The impossible must be undertaken if we would win the world for Christ." She asked especially that each woman join with her each morning in prayer, first, for ourselves, that we may be used in this great work; second, for our work; third, our workers, and fourth for the means with which to carry on our work.

The afternoon session opened with the song, "Jesus Calls Us." Mrs. P. N. Peacock of Salisbury, conference treasurer, conducted an impressive devotional, reading Mark 14:3-9, followed by appropriate comments. She plead for optimism as to our finances and asked for bigger and better plans, suggesting that the first thing needed is morale, the second enthusiasm, and the third perspiration.

An effective solo was sung by Miss Ruth Edwards of Henrietta with Mrs. Mooneyham accompanying.

The Glen Alpine society put on a very effective one-act play, "As It Was in the Beginning."

Mrs. M. B. Goodwin of Morganton gave a talk on missions and Bible study.

Miss Miriam Goodwin of Morganton, a returned teacher from Korea, gave a short talk on conditions in Korea.

Mrs. J. F. Jonas of Marion made a short talk, stressing the importance of the four items for prayer which had been suggested earlier in the day by Mrs. Weaver, and adding as a fifth the defeat of the racing bill in Polk and McDowell counties, the evil effects of which would be felt throughout the entire district.

The next meeting of the district will be held in Spruce Pine in 1934.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### STIRRING TIMES

For several hours the writer has been trying today to get a chance to write his weekly letter to the readers of the Advocate. Visits by the children relative to their vacation expectations, calls by relatives and friends in regard to securing certain children, phone calls and an accumulation of other matters following several days' absence from the office have caused a scattering of thoughts, even more than usually occurs on this page. However, it is safe to say that our family is well and is living in high expectation of the joys that come with summer-time vacations. Our first group of children will leave next Saturday and return on August 5. The second group will leave on August 5 and return on August 19. Those children who will not have an opportunity to get away from the Children's Home to visit friends and relatives will be given special consideration here. The matter of providing for our children's joys is quite as exacting as providing for their other needs. Certainly these are stirring times.

### GOOD SCOUTS

Thanks to friends in Winston-Salem, 23 of our girl scouts have been privileged to enjoy a week at the girl scout camp at Roaring Gap. These girls have gone out in groups of from three to six at a time and much interest and benefit are attached to the week's outing. Thanks to other good Winston-Salem friends, 26 of our boy scouts have been privileged to enjoy the fine training and recreation at Camp Lasater, several miles out from Winston-Salem. These boys also go out in squads and those returning report wonderfully fine times. Of course our boys win their share of the laurels from competitive sports. For 49 of our early adolescent youngsters to have these rare privileges is quite a satisfaction to us and a joy to them.

### LOYAL AND TRUE

For a number of years a certain man in Winston-Salem, a man of moderate means, has contributed one dollar a month as a special gift to the Children's Home. Recently this good man died, but his interest in the Children's Home was left to his good wife. One day last week she came trudging in with \$12, stating that as long as she lived she wanted to keep up the record of her husband's interest and support for orphan children. It is in my thinking that our heavenly Father has had recorded in the Lamb's Book of Life this good woman's deed.

### CANNING DAYS

The following groups of good women have called for half gallon glass jars to be used in canning fruit and vegetables as a labor of love for the Children's Home. Quite a number of others have expressed the desire to enter into this good project, but their distance from the Children's Home has prevented our getting the jars to them. Those who are willing to enter into this canning campaign are urged to use their own jars and to get the canned fruit to us next fall, at which time we will exchange empty jars for their filled jars. Those already in on the good project are herewith listed:

Haywood circuit women, 75 jars.  
Sedge garden women, 100 jars.  
Central (Mt. Airy) women, 200 jars.  
Farmington women, 50 jars.  
Mt. Olivet (Davidson Ct.) women, 100 jars.  
Bethel (Greensboro) women, 50 jars.  
Broad St. (Statesville) women, 175 jars.  
Race St. (Statesville) women, 100 jars.  
Boone women, 240 jars.  
Henson's Chapel women, 480 jars.  
Kannapolis women, 100 jars.  
Cold Springs women, 50 jars.  
Jefferson Ct. women, 75 jars.  
Laurel Springs women, 200 jars.  
We have yet plenty of empty jars for other good groups to fill.

### MORE MATRONS

Our friends, the matrons of the parsonage, continue to enlist in the Octagon coupon campaign. In addition to the various list of others previously reported, the following pastors' wives have signified their willingness to head up the coupon campaign in their husband's charge:

Mrs. Brooks Jerome, Landis Ct.  
Mrs. R. E. Hinshaw, West End, Gastonia.  
Mrs. R. L. Bass, Elmwood Ct.  
Mrs. R. A. Swaringen, Norwood Sta.  
Mrs. W. J. Hackney, Marion Ct.



She makes us all happy

Mrs. L. L. Johnston, for Mrs. D. V. Howell, Fletcher-Mills River.  
Mrs. E. D. Ballard, Hickory Grove.  
Mrs. M. T. Smathers, Broad Street, Statesville.  
Mrs. S. Taylor, Wilkesboro.  
Mrs. J. D. Pyatt, Old Fort Ct.

### MARION DISTRICT CONFERENCE

The Children's Home representative was privileged to spend only a short time at the Marion district conference, but this limited period gave him an opportunity to mingle with Marion district friends in such a way as to assure him that Presiding Elder is still leading an earnest and constructive band of Christian workers. In addition to many other constructive endeavors plenty of evidence was given to assure one that the Children's Home stands in high favor with our friends in the Marion district. Their actions have spoken louder than their words. It is needless to say the Marion people, under the leadership of their beloved pastor, Rev. H. P. Powell, entertained the conference in a most pleasing and hospitable way. Resolutions of commendation and a beautifully engraved Bible were presented to Rev. E. W. Fox, who this year completed his quadrennium on the Marion district.

### OUR YOUNGEST MEMBER

We are this week presenting the picture of Sue McConnell, the youngest member in the Children's Home family. Sue came to us from Macon county less than a year ago and has already ingratiated herself in the hearts of all of us. Sue loves everybody and everybody loves Sue. She is claimed and clothed by the Sunshine class of Central, Spencer, Mrs. L. D. Perkins being the Children's Home's representative in this good work.

### ENCOURAGING LETTERS

"Mrs. Croy saw your request for coupons in the Advocate and is sending you some of different kinds. She is heading up this coupon campaign in her husband's parish. During the summer we are in charge of a sort of orphanage ourselves, being superintendent of the Morgan Good-Will Home, run jointly by the Travelers' Aid, for wandering boys until they can get a job, hit the road again, or go back home. Often we succeed in getting boys jobs, other times we succeed in getting them to return home with a reconstructed outlook and with new ideals and ambitions. Most of our boys are fine and we have quite a challenging job of influencing them during the short while they are with us."—Rev. O. E. Croy, Morgan Memorial, Boston, Mass.

"I think there are 738 coupons in this box. I shall try to send more later on. I am going to appoint someone in each congregation to assist me in collecting them. Associate directors have already been appointed at Center Grove and at Cold Springs."—Mrs. H. L. Powell, Mt. Pleasant Ct.



### MISSIONARY SOCIETY OF BETHANY HOLDS FELLOWSHIP MEET

The Elizabeth Woods Missionary Society of Bethany M. E. church, Milwaukee, held a fellowship luncheon Tuesday afternoon, June 13. This was held in connection with the regular monthly meeting. The meeting was opened by singing a hymn followed with prayer by the president, Mrs. F. L. Johnson.

Mrs. John Woods, in a few well chosen words, welcomed the guests, who numbered 22.

The devotional was conducted by Mrs. L. C. Davis. She read for the lesson a portion from St. Luke. This was followed with special music from members of the auxiliary and prayer by Rev. B. C. Thompson.

There was a short business session, after which the program for the afternoon was rendered.

Mrs. J. E. Taylor, Conway, gave a very impressive talk on "Why I Am a Member of the Woman's Missionary Society." This was especially interesting because she spoke her real feelings.

In the absence of Mrs. Jake Lassiter, who was to have spoken on "The Ideal Missionary Society," Mrs. F. L. Johnson made a short talk comparing an ideal society with one which is not ideal.

Mrs. Luther Johnson ably discussed the "Work and Experiences of the Deaconesses, Both in Foreign and Home Mission Fields." It is very interesting to know the kinds of work and experiences they meet with.

The society felt indeed very fortunate in having Rev. B. C. Thompson Present. Mrs. Thompson gave a splendid address on "Why I Should Be a Member of the Woman's Missionary Society." After hearing this splendid talk it made one feel that she should strive more earnestly to do missionary work for the Master.

Rev. Mr. Thompson, who is so interested in the woman's Work of the church, made a short but helpful talk on "The Importance of Having a Woman's Missionary Society in Every Church."

During the social hour in which every one had an opportunity to speak to members and guests, sandwiches and iced tea were served.

The members of the Bethany auxiliary feel that this was a very profitable meeting and were more than pleased to have as their guests Rev. and Mrs. Thompson, Norlina; Mesdames W. H. S. Burgwyn, Carl Futrell and Julian Parker, Woodland; Mesdames J. E. Taylor and Luther Johnson, Conway, and Mrs. Ebbie Bridgers and Miss Winnie Bridgers of Zion community, besides many of their own community, Milwaukee.

### METHODIST W. M. S. HAS TREASURE HUNT

The Woman's Missionary Council and Board of Missions of the Methodist Church, South, put on a "treasure hunt" throughout the South recently that proved very successful when conducted by the Mary Hambrick Missionary Society here. The purpose of this hunt

was to make money to keep our foreign missionaries in the field, and among the articles donated by the society were bracelets, cups, umbrella handles, spectacle frames, etc. The most interesting collection was the several wedding rings given by daughters and granddaughters of pioneer members of the society, and the old communion service used by Edgar Long Memorial church years ago. This service was bought by Mrs. Jordan, a pioneer member of Mary Hambrick Society, who solicited the funds herself. Mrs. Jordan was grandmother of three present members of the society: Mrs. Roger Wilkerson, Misses Mary and Claire Harris, and great-grandmother of one member, Mrs. Cy Kirby. For sentimental reasons, Mr. R. L. Harris expressed a desire to keep this communion service in the family, and it was sold to him for a sum well covering its material value as appraised by jewelers. This treasure hunt has created much interest among the members of Mary Hambrick Missionary Society and the generous response was most gratifying.

"And they came, both men and women, as many as were willing hearted, and brought bracelets and earrings and tablets and jewels of gold, and every man offered an offering of gold unto the Lord."

### GOD IS WITH US

God is with us every day,  
As we walk along the way—  
"God is nowhere," wrote the man,  
"God is now here," read the boy,  
Saying true the noble truth  
Hidden in the earnest soul  
Of the human of all years!—  
Savage low of early days  
Had a sense of power divine!  
Truest souls of every year  
Felt the inward lure of God,  
Knowing well the vital thrill  
That could come from God alone!  
See God living in the flowers,  
In the beauty of all scenes!  
Hear him speaking in the song  
Of the sweetly singing bird,  
And the voice of little child,  
Innocent and free from wrong!  
Read these lessons with true heart,  
Do his will from day to day,  
And you'll find him on the way!

—James Monroe Downum.

The minister had a negro servant. One Sunday when preaching he happened to look where the negro was seated, and could hardly believe his eyes. Tom, who could neither read nor write, was busy taking notes.

After the service the minister said, "Tom, what were you doing in church this morning?"

"Taking notes, massa; all de gentlemen take notes."

"Bring your notes here and let me see them."

Tom brought his notes, which looked more like Chinese than English.

"Why, Tom, this is all nonsense."

"I thought so, massa, all de time you were preaching it," rejoined Tom.

## Build Up that Skinny Child!

### Enrich His Impoverished Blood

Sickly, weak, underweight children are usually lacking in rich, red blood. When blood becomes poor, a child becomes rundown. Already weak, he loses appetite, which makes him still weaker. Take no chances on a child gaining strength by himself. Start giving him Grove's Tasteless Chill Tonic right away. This famous tonic contains both iron and tasteless quinine. Iron makes for rich, red blood while quinine tends to purify the blood. In other words, you get two effects in Grove's Tasteless Chill Tonic.

Put your child on this time-proven tonic for a few days and see the difference it makes in him. Good appetite, lots of pep and energy and red roses in his cheeks. Children like Grove's Tasteless Chill Tonic and take it eagerly. It is absolutely harmless and has been a reliable family medicine for half a century. Get a bottle today at any store.

## WOMEN'S PAINS

### EASED QUICKER BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

### Use Liquid

**CAPUDINE**  
...It's already dissolved!

## IS YOUR BABY



## SICK?

Don't scold a fretful, miserable child; it cries because it is sick. Relieve its discomfort with

**Dr. Thornton's "Easy - Teether"**  
Guaranteed to relieve colic, stomach and bowel troubles of infants, teething babies and children. Easy-Teether is sold at all good drug stores for 25c. Free sample sent postpaid on request.

**Easy-Teether Medicine Co.**  
Westminster, S. C.

### Attractive . . .

### SUMMER ROUND TRIPS

#### 75-DAY RETURN LIMITS

ASHEVILLE .....	\$ 7.65
BLACK MOUNTAIN .....	7.05
HICKORY .....	4.30
NORFOLK .....	11.95
MOREHEAD CITY .....	8.95
WRIGHTSVILLE .....	7.75

Similar fares to other  
Mountain and Seashore Resorts

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Consult Ticket Agent

### Southern Railway System

G. R. Yarbrough, CPA.,  
Greensboro, N. C.

## Sunday School Lesson

JULY 23

By F. B. Stockdale.

### Isaiah Denounces Drunkenness and Other Sins

Isaiah 5:8-12, 18-24.

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people.

#### Protected and Unprotected

The first question to ask about any personal habit, or any civilization, is, Is it divinely protected or unprotected? Is it the result of and response to the care of God? Does it carry in itself the assurance that it has appropriated the goodness that planted it and also protects it? It is a pathetic question the prophet puts into the mouth of God: "What more could have been done for it? What have I left undone?" The divine wisdom has been exhausted to surround man with opportunity for betterment. God could think of nothing more to do; he has done all he could to give the growing vine a chance. When the vine's response is disappointing to its owner, he withdraws his care and the wild thing grows wilder until it is useless and unprotected.

The core of every habit must be such that God can protect it without soiling his hands or losing his character. The nature of every civilization must be such that God can care for it without doing violence to the essence of his being. Unless it has the protection of God it cannot be protected. If he cares for it, it cannot be injured. The vital question is, Are we doing what will satisfy the Divine, or are we doing what to him is disappointing? If we respond to his care and get away from the "wild," he will continue his protection. If we show no response he will not continue to protect and we are doomed. Whatever God would not perpetuate cannot be perpetuated.

#### Grabbing

When Isaiah begins to name the habits that God cannot protect, he starts with the land-grabbers of Israel. He begins with the most appalling word he knows, "Woe." Overwhelming sorrow, dire misery, grief, heavy affliction, calamity—the whole brood of the undesirable of life are sheltered in the one word, "Woe." To whom? "To the men who add house to house, who join one family to another, till there is room for none but them in all the land" (Moffatt). Land-grabbing and the spirit of grabbing is that with which the prophet is dealing; it is the highway of ruin, personal and national. Men pile up their winnings till nature's law itself is reversed and "ten acres of vineyard yield only eight gallons of wine and a harvest that yields but a tenth of what is sown." These "go-getters" get so much that their

holdings become a "woe" to themselves and a deprivation to others.

The result of this grabbing the prophet saw would bring "many a mansion" to be "forlorn, splendid, and spacious and—empty!" The very drive of our so-called civilization is a drive to ruin. The profit motive is the way to doom. When everybody is living to get all he can get he is bringing on himself and all others the woe that attends selfishness in a universe that is social and moral. No curse is more embracing than the curse that falls on a nation of selfish individuals. The piling up of personal wealth is but the creating implements of public doom.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

Box 510

NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

Selfishness can never succeed in a universe of which God is Master.

#### The Second Class

The second class coming under condemnation are the drunkards. The individual is lost in the group. The study is embracing; what happens to each comes to all; no individual escapes. Their perversity is shown in that they seek to blend music with their degrading habits and sing to themselves as they march to destruction. Their folly is not a one-sided affair. The foolishness of what they do is patent to any intelligent observer. Liquorites are blind to the handiwork of God; in fact, they are ignorant about man's being in the hand of God. They have no eyes for the future and no sense of the divine purpose. The wine interests in no sense link themselves with the fulfillment of any divine purpose. They have never yet risen to the absurdity of claiming they are helping to further the divine purpose in his dealings with man.

Not what wine includes alone is its wrong; what it excludes is its crowning crime. Its practical denial of God is its perpetual blaspheming. If its accomplishments were all the wrong it did we could pay the bill and keep going. It is when we meet its abnegations we are helpless. Who can replace what it excludes? Who shall we put in the place of God, and how shall we fill his place when he has been repudiated? "To regard not the work of the Lord," to pay no attention to the operations of the Almighty is the crowning sin of all sinning. To bluntly exclude God from his world and be blind to the "operation of his hands" is the gravest charge that can be brought against moral beings.

#### What Blunder

What shall be the reward of those who tell moral lies? "Who call evil good?" Those who make themselves believe, and endeavor to convince others, that an evil habit is good for the state; that you can pay your bills by disqualifying your workers; you can enrich the government by impoverishing the people. Not only so, but they go the whole length of falsehood and call good evil. They reverse the whole order of things and use darkness for light and swear that night is day. What moral perversity is this? To their moral taste bitter is sweet and sweet is bitter. The very laws of God are reversed in their faculties for knowing and moral confusion is the habit of their conclusions.

Read verses 18 to 24, and when you come to the latter part of the 24th verse, find the reason for all the "woe" that men shall know; the cause of the moral blindness that affects their outlook on human life. "Because they have cast away the law of the Lord of hosts, and despised the Word of the Holy One of Israel." Thrown the compass overboard and utterly disregarded the Word of the Captain of the ship of life. "Therefore the anger of the Lord is kindled against his people, and he hath stretched forth his hand against them."

#### Questions for Discussion

1. What is the most important thing about habits?
2. Who keeps civilization?

#### "THREE PUTTS"

According to a little story contributed to the New York Times, an old Georgia negro has thought out a strategy all his own for licking the business depression. Mr. Thomas Shope, editor of the weekly paper at Dalton, Ga., likes to get out and interview the mountain folks who come to his town to do their trading. To one old darkey who had come in to buy his weekly supply of coffee and tobacco, he put the question: "What do you think of the depression, Uncle Tobe?"

"Dis yere depression is jes' like a go'f game, Marse Shope," the negro replied. "All it takes to beat it is three putts. Putt yer faith in God, putt yer Ford in de garage, and putt yer women in de fields."—Nuggets.



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

## FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

May I request all church treasurers and pastors who have any Orphanage assessment on hand to send it to me at their earliest convenience? Great demands are being made upon us to take a large number of additional children into the home. Unless our friends rally to the financial support of the Methodist Orphanage we shall not be able to support the present number now in the institution. I know most of our church members are hard pressed, but we must not fail our more than 300 children who are looking to the North Carolina conference for their maintenance. Every dollar received is sincerely appreciated. Let everybody make a sacrifice to keep this Christ-like work going.

\* \* \* \*

This paragraph is a gentle reminder to our many friends that the Methodist Orphanage needs hundreds of thousands of Octagon soap coupons. For the past two or three months extensive repairs have been going on in several of our cottages and the work is not done yet. We began these repairs confident that the woman's missionary societies, Sunday schools and churches would secure enough Octagon soap coupons to pay for our repair work. There has been just a little lull in this undertaking. I am now urging that we put this proposition over in a determined, enthusiastic way. We need the money right away to pay for the work that has already been done. May I ask and urge all who have any coupons on hand that they send them to us immediately?

\* \* \* \*

Now that it is about time for me to leave this beautiful home, I want to express my love and appreciation to the many friends who have made this wonderful home possible. As I go out into the world I know I will never forget "Daddy Barnes," as we all call him, and the many helpful lessons I have learned through his co-operation. He has been a real daddy to me and all the other children of the home, and I am sure all those who leave our home will never forget him and his loving kindness.

To the officers, I want to express my sincere thanks and appreciation for what they they have done.

I take this time to thank the ladies of the Service Bible class of Hay Street Methodist church in Fayetteville for what they have done for me during the

ten years they have clothed me. They have never failed to send me beautiful clothes twice each year. I shall never forget them and their kindness.

The doctors of Raleigh have certainly been a help to our home. Every time a child gets sick one of them never fails to come and render service.

I have been in this home for about 15 years and I know as I leave it I will miss being with the boys and girls more than anything else in the world because we have been brought up to love one another as brothers and sisters.

Before closing I want to thank the North Carolina conference for making this home possible. We appreciate it and by it we will stand forever. The graduating class of 1933 will always live up to its teachings. Alma Hicks.

\* \* \* \*

A former pastor of the Orphanage family, Rev. W. H. Brown, invited us to his church in Four Oaks. He always gives us such a cordial welcome. There was a keen pleasure on our part in this visit. We were pleased to be with Mr. and Mrs. Brown and their congregation, and also one of our trustees, Mr. B. B. Adams. By invitation from Mrs. Adams some time ahead of our trip, I was entertained in their home for dinner. In the afternoon several of our class were invited over. They sang, gave readings and had a good time together with other visitors. Mr. and Mrs. Brown have the love of their congregations. With this heavy work we find Mr. Brown helping other ministers in revival work.

"The more people you make happy the brighter will shine the gem of happiness in your own crown of life." This came under my observation both in print and reality Sunday afternoon while I was entertained in the home of Mr. and Mrs. W. R. Denning. I enjoyed knowing this family, who knows how to gain happiness for themselves by giving it out to others. We had a beautiful, worshipful service in Benson church with their pastor, Rev. W. C. Merritt, who with his family is busy in the church work.

The ladies, Mrs. Parker, Mrs. Woodall and other friends met us at the church. We had a happy evening with these people.

Thursday, July 13.—The weather was excellent for our drive down to Grimesland for the evening service. Rev. I. J. Strawbridge and his wife graciously received us. The children and I enjoyed our visit to this church. Our congregation was interested in our work and want to render service to our home. Mr. Strawbridge is quite busy in his field of work. Nellie B. Rives.

A pastor residing in a nearby city, but serving a rural church, recently found a dressed chicken in his car at the close of a Sunday service. To a leg of the bird was attached a card bearing the following inscription:

"I am no spring chicken, proceed at your risk."



## You All Know

### LYDIA E. PINKHAM!

Her Vegetable Compound has been justly famous for four generations. Endorsed in writing by more than 700,000 women. By accurate record 98 out of 100 who report say, "It helps me." Let it help you, too. If you are nervous, weak and rundown, cross and irritable—get a bottle from your druggist today.

Do you know that the Pinkham Medicine Co. manufactures several other medicines? Lydia E. Pinkham's Pile Suppositories offer welcome relief from itching, burning, bleeding piles. Simple to use. Highly recommended. Packed 12 to a box for 75 cents.

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Lynn, Massachusetts.

I enclose..... Please send me at once ..... boxes of Lydia E. Pinkham's Pile Suppositories @ 75 cents a box:

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## A Plan for Financing the Church

By FRANK CULBRETH

If the same conditions that prevail in the North Carolina conference generally prevail throughout the entire connection of the Methodist Episcopal Church, South, there is no other interest of the church that is in greater need of immediate attention and radical action than our financial system—or our lack of any system. Since we are a connectional church and therefore the boards, bishops and the general conference practically determine the whole polity and policy of the church, I assume that the financial system, conditions, and problems throughout the whole church are fundamentally the same. In this article, however, I have in mind Methodism in the North Carolina conference.

How shall the Methodist Episcopal Church, South, finance itself and the institutions to which it gives financial support? Broadly speaking, there are just two plans in use, and neither approaches success. We have a large number of specials as one system and the regular assessment as the other system. Some of us believe that it is impossible to operate both, as there is too much overlapping of both time and effort. This is especially true when you understand the mind, and the attitude of the average congregation to bringing other things before the congregation at the regular preaching service. My own opinion is that we better adopt one system and let the church work it year in and year out, and let the other plan go. Certainly we can work either one as successfully as we have been working both in the past few years.

We have been having special campaigns, special drives, special efforts, special collections for special interests of the church. There has been so much of the special that I think we might consider it a plan or system of financing the various interests of the church. Leaving out everything else except the regular preaching service it will require the first six months of the conference year to intelligently present the specials to the congregations on the average circuit. This will use up our special days, such as Thanksgiving, Christmas, and Easter, leaving only the last six months of the conference year in which to give attention to the regular assessment or budget of the local church.

People give attention all the week to business and finance. These are like Banquo's Ghost, "they will not down." There is a general disposition not to go to church on Sunday if they have to listen in part to just the kind of things they have had to deal with and listen to all the week. My chief objection to financing the church by specials is that it puts the church before the public too much in the role of beggar, and begging has never been self-respectable nor a successful plan for financing the affairs of the individual or an institution. If it

does not lower those who do it in the thought of the public it certainly does not elevate. The best that can be said is that it is tolerated and supported as a method of dealing with extreme emergencies. No institution or individual can gain or retain very long the sympathy and confidence of the public by begging. There is something in the very act that gives those who do it a low financial rating. I know that in a way the church is an eleemosynary institution. But there is a vast difference in a plan or system by which the congregation can carry on its business interests, and in going before the folks when they come to the church to worship with an appeal.

The public should be informed as to the nature of its work, its fields of activities, and its needs, and then let those who support it do so on the basis of what they think the church merits and is worth as a constructive force in human society. The special in its nature is a quick, easy way to deal with an extreme and unusual situation, while any regular financial system for the church is and should be educational, slow, and tedious. There is nothing in which man is more unlike God than in his nature and disposition to hurry, and to get results by a quick, easy way. Among the outstanding characteristics of God is his slowness. He always seems to aim at

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### A SEARCH FOR GOD

By Mildred Smith.

I just missed seeing God today.  
I found so many places where he'd been,  
But always he was gone before I came.

I saw his touch upon a lily fresh—  
I think he came to open it last night,  
When yet the snowy blossom was a bud;  
For only God its petals could unfold  
So tenderly that still its beauty lived.

I know 'twas God who visited the sky  
This evening, when the sun was down;  
Who, with his magic brush and skillful hand,  
Made of the dull blue there a miracle,  
A glowing, shining splendor in the west.

And who but God, when all was dark,  
Could light a thousand candles in the sky;  
Could spread a shadowy, misty path of pearls  
Across the arching heavens, all the way;  
Could send a meteor flashing to the earth?

I tried to follow God from place to place  
And, though I never quite caught up with him,  
I caught his spirit in the beauty that he left.

—Christian Advocate (Kansas City).

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good and permanent results without regard for the cost and the time element. In my opinion the folks who formed and accepted a few years ago the slogan, "The world for Christ in this generation," did not understand the nature of the kingdom of God nor the processes by which it is to be established in the earth. The church should aim at good and thorough work and not at quick results, and it should take time and pains enough to produce results that will endure.

I wish the Methodist Episcopal Church, South, in the North Carolina conference would try the following plan: At the beginning of the conference year go to the local church with all the facts about the institutions, causes and interests to which the church gives financial support, including salaries, and after giving full information ask the church to make its pledge or assessment for the year for all causes. At the end of the conference year pro-rata whatever has been collected on a percentage basis. This rate could be determined in the beginning of the year. Do away with all special collections, and use the special days, such as Christmas and Easter, for collecting the regular budget of the church. This method would give the pastor and the congregation the whole year to teach, and develop our folks, using the special days for a plan to be used year after year, and to be used without the spectacular element of money raising.

I have observed that you can get about so much money during the year from a congregation, and if you get it for one cause you can not get it for another. In some congregations we might lose some money by doing away with the special effort and collection, but in other ways and in other churches we would more than make up for such losses. It might give some causes immediate concern, but after a year or so of developing a business-like financial system we would more than catch up these losses, and would see great improvement. Specials appear too much like just coming to the congregation after something, and they tend to destroy the initiative of the local church. When we remember the many fields of human interests in which the church is carrying on and the large amount of money it must collect and spend we should realize the importance of it using only the safest, sanest, and best business methods if it wishes to continue its work. We need a good, sound, conservative business method for financing the church, and then we need to stick to it and work it year in and year out. Financing the church by specials is very much like financing a private business by playing on the stock market. It certainly has in it the element of chance. The word special as used in this paper does not apply to an individual, a Sunday school, a class, or a church educating a boy or girl, supporting an orphan or a mission. But this should be done systematically through the year. Shifting gears is not good for the machine.



# Children's



# Storyland

## ZOOMING THE COWS

The fellows were all seated on the bench in front of the hanger watching the two planes that were humming at a thousand feet altitude. In each of those planes was a student in the front cockpit. Behind him, and giving instructions through the head-phones, was a pilot of experience. Such remarks were heard as: "He's not clipping on the corner"; "Guess he's getting the hang of that with that new chap, I guess; see him try to keep his plane level."

Some particular bit of work caused favorable comments and the students on the bench were learning a lot from the criticisms of the older pilots. Suddenly one of the thirty-four students exclaimed:

"Look at those cows!"

Instantly every face turned toward the middle of the flying field, where a dozen or more cows were seen, wandering slowly across the area.

"Signal Hanson to keep in the air," called Prop Jordan. "I'll try to shoo those cows away."

"If a plane ever tried to land in the middle of that bunch of beef," remarked Sandy Ferguson, "it would just be too bad. Come on, fellows, let's help Prop."

But ten minutes of "shooing" only caused more trouble. Those cows simply would not go back into the pasture that bordered the north side of the flying field. Meantime, Jerry, the flag man, was waving his checkered flag and keeping the student planes in the air.

"Signal them to climb upstairs!" exclaimed Sandy. "I'm going to zoom those cows!"

I was one of the students and had never seen any cows zoomed. Naturally I was all interest, and I wondered what was going to happen. Sandy ran over to the line where the planes were nosed in toward the hanger. Climbing to the cockpit, he called to one of the fellows to spin the prop.

That familiar call, "Contact!" came after a couple of downward pulls on the propeller. Then one more spin and the roar of the motor was heard. It took a moment or two for the engine to get sufficiently warmed up to enable Sandy to taxi over and get into the wind. Then he let loose and, with a roar, he was off. He made a quick getaway, climbing into the air for perhaps five hundred feet. Those cows watched him take off with no uneasiness, for they had often looked at the planes at fairly close range from the right side of the pasture fence.

We, too, watched Sandy and some one remarked, "See those critters when he comes down; they won't feel quite so good."

## BIRD AND CHILD

What you talkin' 'bout,  
You funny little bird?  
Perched up there so busy,  
Chatterin' away.

I would give a pretty—  
Sumpin that you'd like—  
If you'd only tell me

What it is you say.

Nobody's payin' 'tention—  
Nobody 't all 'cep me—  
But you don't care a penny  
S' far as I can see!

—H. R. Smedes.

Sandy turned and came back toward the field, dipping downward as he approached. Usually, when a pilot comes in, he shuts off the motor, at least partly, and glides down easily; but there was no shutting motor for Sandy. He was coming like an express train, and headed straight for those cows. His motor roared as he gave her the gun. What a racket! A thousand feet away he still came on, in a long slide, and when he was almost over the far end of the field he dipped sharply and seemed to drop to within twenty feet of the ground.

I gave an involuntary scream, for I thought surely he would hit the ground; and just then he swooped upward and passed over the cows. The creatures now headed for the pasture fence, with tails, like banners, streaming out back of them. Two or three bawled loudly and I guess they did not relish having a speeding plane come quite so close.

The first cow to reach that fence leaped over it without touching the top bar. The next one tried to do so but crashed that top bar and knocked it down. The others did not even attempt a jump, but plunged through the gap and made for the far side of the pasture. It was a comical sight for us, for no two cows had the same "form" as they raced along. Some trotted and some galloped.

An old cow, perhaps feeling the dignity of her age, refused to run fast, but just eased along until she carefully stepped over the broken fence; then, safe in the pasture, she kicked up her heels and went madly off and up on a knoll, where she stood, mooing again and again, as if to scold us for trying to hasten her departure.

We all went over and mended the fence, for we did not wish the farmer who owned those cows to be made extra work. We also repaired the fence where the cows had left the pasture to trespass upon the flying field. Then we returned to the business of the day—flying and taking lessons.

That was one of those little things that come into a student aviator's life, one of the comical features of training. Where pastures are adjacent to aviation fields, cows always think the fodder on the other side of the fence is better than that of the pasture; and so long as fences will break down, cows have to be zoomed.—Ella V. Oddger, in The Lutheran Standard.

Charles, aged eight, had a baby sister of whom he was very proud. So great was his enthusiasm over the new arrival that he continued bringing great numbers of children to see the baby, until the mother was forced to call a halt.

"How is your baby, Charles?" inquired one of the mother's friends, shortly after admittance had been refused a bevy of boy friends.

"Huh, she's not my baby," sulked Charles. "I don't think she's even a third mine any more."—Indianapolis News.

This same knotty old Yankee was in his garden one morning when the town's religious zealot, passing on horseback, called: "Brother, have you made your peace with God?"

He didn't hear and inquired: "What say?"

The question was repeated and, resting on his hoe, he drawled: "We ain't come to no open break yet!"—New York American.

An electrician returned home from work one night to find his small son waiting for him with his right hand swathed in a bandage.

"Hello, sonny!" he exclaimed. "Cut your hand?"

"No, dad," was the reply. "I picked up a pretty little fly and one end wasn't insulated."—Answers.

A well known attorney was always lecturing his office boy, whether he needed it or not. One day he chanced to hear the following conversation between the boy and the one employed next door:

"How much does your chief pay you?" asked the latter.

"I get \$1,500 a year. Five dollars a week in cash and the rest in legal advice!"—Washington Labor.

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
By Methodist Publishing Company, Inc.

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M. T. PLYLER, Business Manager

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT

M. C. Smith, P.E., Durham, N. C.

#### THIRD ROUND

Pittsboro, 11	28
Brookdale, 11	30
Bahama, 3	30
Rougemont, 8	30
Duke's Chapel, 8	1
Branson, 8	2
Milton, 11	6
Shirley City, 11	6
Haw River, 3:30	13

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street.

Elizabeth City, N. C.

#### THIRD ROUND

Carrutuck-Kitty Hawk, Kitty Hawk, 11 and 2	23
Dare, Manteo, 8	23
Washington, 8	23
Bath, Bethany, 11	30
Paneto-Belhaven, 8	30
Plymouth, Jameville, 8	30
Roper-Creswell, Mackays, 11 and 2	1
Williamston, 8	2
Audander, Ebenezer, 11 and 2	4
Elizabeth City, First Church, 11	6
South Camden, Sign Pine, 8	6
Columbia, Wesley's Chapel, 11 and 2	19
Columbia, Wesley's Chapel, 11	19
Ashokite 8	20
Chowan, Bethany, 11 and 2	23
Murfreesboro-Winton, 8	24
Ashokite, Coleridge, 11 and 2	24
Gates, Sunbury, 11 and 2	26
Gates, Sunbury, 11	27
North Gates, Kittrells, 8	27

Perquimans, New Hope, 11 and 2	2
Perquimans, New Hope, 11	3

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1019 Haymont, Fayetteville, N. C.

#### THIRD ROUND—IN PART

St. John and Gibson, St. John, a.m.	23
Marton, p.m.	23
Raeford, a.m.	30
Red Springs, a.m.	30
Parkton, Sandy Grove, a.m.	30
Goldston, Meromer, a.m.	6
Troy, Ophir, p.m.	6
West End, Hoffman, a.m.	13
Elfrice, Norman, p.m.	13
Jonesboro, a.m. and p.m.	19
Roseland, Purvis, a.m.	20
Wadeville, Sardis, a.m.	27
Mt. Gilead, p.m.	27

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.

#### THIRD ROUND

Greenville, 8	19
Aurora, Warren, 11	30
Grimesland, Providence, 3	30
Goldboro Ct., Thompson's, 11	5
Goldboro, St. Paul, 11	6
Seven Springs, 3	6
Grifton, Edwards, 11	13
Hockerton, Rainbow, 11	13
Snow Hill Tabernacle, 3	13
Ayden, 8	13
Premont, Black Creek, 11	25

Mt. Olive Ct., Providence, 11	26
Mt. Olive-Calypto, Calypso, 11	27
Pikeville-Elm Street, Elm Street, 8	27

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

#### THIRD ROUND

Fuquay, Cokesbury, 11	30
Ervin, 8	30
Edenton Street, 8	3
Franklin, 11	6
Youngville, Prospect, 3	6
Cary-Aper, Apex, 8	6
Gartner, Holands, 11	12
Barry, Simms, 11	13
Wendell, Zebulon, 8	13

#### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

#### THIRD ROUND

Norlina, Zion, 11	20
Warrenton, Micoon, 11	21
Warren, Shady Grove, 3	6
Wilson	9
Weldon	13
Roskne Rapids, 7:30	13
Elm City, Zion, 11	20
Stantonsburg, 7:30	20
Rothel	2
Warrenton, Micoon, 11	21
Warren, Shady Grove, 3	6
Wilson	9
Weldon	13
Roskne Rapids, 7:30	13
Elm City, Zion, 11	20
Stantonsburg, 7:30	20

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### THIRD ROUND

Wallace-Rose Hill, Charity, 11	23
Epworth-Wesley, Federal Point, 3:30	23
Tabor, Lebanon, 11	30
Hallsboro, Shiloh, 3	30
Stedman, Cokesbury, 11	6
Roseboro, Andrews, 3	6
Glance, 8	7
Salem, 11	20
Clinton, Keener, 11	20
Jacksonville-Richlands, Haw Branch, 11	23
Maysville-Pollockville, 11	27
Swansboro, Queen Creek, 3:30	27
Carver's Creek, Bladen Springs, 11	3
Bladen, Beulah, 3	3

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Little, P.E., Asheville, N. C.

#### THIRD ROUND

West Asheville, 11	23
Emma-Elk Mountain, 3	23
Acton, night	30
Hendersonville, 11	30
Saluda-Tron, 3	30
Fletcher-M. Rv., Balfour, night	30
Candler, Snow Hill, Sat. 11	5
Leicester, 11	6
Sandh, 3	6
Fairview, night	6
Black Mt., 11	13
Laurel, 3	13
Central, 11	20
Oakley, night	20

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

#### THIRD ROUND

Monroe Ct., N. Monroe, 11	23
Lilleville, Forestville, 3	23
Monroe, Central, 8	23
Brevard Street, 11	30
First Church, 8	30

#### FOURTH ROUND

Calvary, 8	20
Waxhaw, Waxhaw, 8	20
Bethel, Bogers', 2:30	27
Dilworth, 7:30	27
Ansonville, Salem, 11	3
New Hope-Bethel, Union, 2:30	3
Matthew-Indian Trail, Indian Trail, 7:30	3
Central Pastors' Conference, Central, Monroe, 10...	4
Wadesboro, 11	10
Unicrville, Zion, 3	10
Hawthorne Lane, 7:30	10
Morven, Morven, 11	17
Prospect, Midway, 3	17
Big Springs, 7:30	17
Marshville, Suverna, 10 and 2 (Sat.)	23
Rickory Grove, 11	24
Thrift-Moore, Thrift, 8	24
Belmont Park, 7:30	24

Peachland, Hipswell, 10 (Sat.)	7
Falken, Falken, 11	8
Stanfield, Old Burnsville, 3	8
Trinity-Derita, Derita, 7:30	8
Lilleville, Lilleville, 11	15
Waxhaw, Mineral Springs, 3 (6th Q.C.)	15
Chadwick, 7:30	15
Wedington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	22
Myers Park, 7:30	22

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HICKORY, N. C.



First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	29
Breard Street, 7:30	29
<b>November</b>	
Wesley Heights, 7:30 (Wed.)	1
Moore, Central, 11	5
Moore Circuit, Grace, 2:30	5
Pinetille, Pinetille, 7:30	5
Special district pastors' conference, Central, Moore	5
10 a. m. September 4.	
Fifth quarterly meetings as follows:	

<b>October</b>	
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshville, Marshville, 10	28
Prospect, Prospect, 3	28

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND-IN PART

<b>July</b>	
Main Street, Gastonia, 11	23
Central, Kings Mountain, 8	23
Rock Springs Camp Ground, 11	29
Maylo, 8	29

#### GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

<b>July</b>	
Achelero Ct., Tabernacle, 11	26
Besemer, Besemer, night	27
Pleasant Garden, Bethlehem, 11	27
Bethel-Grace, Grace, night	27
<b>September</b>	
West Greensboro, Muir's Chapel, 11	3
Carraway Memorial, Carraway Memorial, night	3
Stokesdale, Eden, 11	10
Glenwood, Glenwood, night	10

#### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

<b>July</b>	
Mill Spring, Lebanon, 11	23
Rostic, Salena, 3	23
Broad River, Kistler, 11	25
Spence Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30
<b>August</b>	
Morganton, First Church, Q.C., night	4
Rutherford, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Arness, 3	13
Burnsville, Concord, 8	20

#### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.  
THIRD ROUND

<b>July</b>	
Danbury, Yade Mecum, 11	23
Walnut Cove, Palmora, 3	23
Sparr, 8 (Saturday)	29
Leaksville, 11	30
Draper, 8	30

#### WAYNESVILLE DISTRICT

Leonidas B. Hayes, P.E., Waynesville, N. C.  
THIRD ROUND

<b>July</b>	
Pines Creek, Cattaaloochee, 11	23
Canton, 11	29
Waynesville, 8	30

#### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

<b>July</b>	
Old, Snow Creek, 3	23
Statesville Ct., Midway, night	23
Cool Springs, Cool Springs, night	29
<b>August</b>	
Lenoir, First Church, 11	6
Lenoir Ct., Gamewell, 3	6
Hickory, First Church, night	6
Statesville, Race, 11	13
Elwood, Elwood, 3	13
Statesville, Broad Street, 11	29

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
THIRD ROUND

<b>July</b>	
Mount Pleasant, Center Grove, 11	23
Kerr Street, night	23

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

<b>July</b>	
Lawsville, New Hope, 11	23
Hiatt, Crews, 8	23

I asked the roses as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and  
bright;  
They answered, "Looking toward the  
light."

Ah, secret dear, sad heart of mine;  
God meant my life to be like thine,  
Radiant with heavenly beauty bright  
By simply looking toward the light.

—Selected.

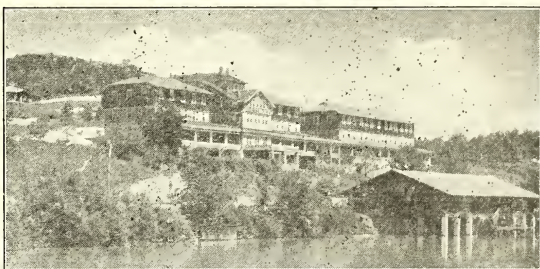
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## IN MEMORIAM

**MANN**—Marvin Wilkins Mann, Jr., son of M. W. and Lucille Mann, at Kansas City, Mo., died July 1, 1933. He was born at Marion, N. C., October 20, 1915; was baptized in the Methodist Episcopal Church, South, by Rev. J. E. Gay, P. E. of Marion district, and joined the church at an early age. He was afflicted with a very serious disease when not quite four years old, from which he never recovered. He contracted pneumonia June 1, 1933, which caused his death. He is survived by his parents and one brother, Goode Mann, of Kansas City, Mo.

I. M. Hargett, Pastor.

**HEARNE**—Lydia Mullinix Hearne was born January 31, 1851, in Montgomery county, and died June 22, 1933, at her home in Eldorado township. She is survived by four sons and one daughter. Early in life "Aunt Lydia," as she was generally known, joined the Methodist church and was a most consistent member as long as she was physically able. In her last years she was a very patient sufferer from asthma. It can be truthfully said that this good woman made life happier for all who knew her. We feel that the community has lost a good citizen, the church a faithful member, and we a good friend; but that the angels have a member in their heavenly band. Her body was laid to rest in the cemetery of Macedonia church, Eldorado, N. C., to await the coming of the Lord.

A Former Pastor.

**MATTHEWS**—Sister Della Ann Matthews was in the sixty-fourth year of her age. Her husband, Leonard Matthews, preceded her to the grave many years ago. While a young girl Sister Matthews united with the Methodist Church, South, in Johnson county, where she spent her early life. For the past 16 years she had lived in Littleton. Although not confined to her bed, she has not been in good health for the past year. On the evening of May 27, 1933, she was found dead in bed. Her passing was like her life—quiet and peaceful. She loved to read the Bible and lived a life of prayer, which gives the secret of her beautiful and influential life. The deceased was a member of the Olive Branch church on the Fuquay circuit, at which she was interred. Rev. J. C. Williams, the pastor, and Rev. E. M. Hall of Lillington were in charge of the funeral service.

E. M. Hall.

**MOORE**—Mrs. Estelle Moore, daughter of the late Rev. Peter L. Herman and wife, Frances Jay Herman, was born in the Methodist parsonage in Morganton, N. C., June 6, 1869, and died at Duke Hospital April 16, 1933. She united with the Methodist church in early childhood and remained a faithful and devoted member to the time of her death.

Mrs. Moore was married to Mr. Eugene Dick Moore of Warrenton, N. C., on May 11, 1893. Mr. Moore lived only three months. After the death of her parents Mrs. Moore made her home with her sister, Mrs. D. H. Hood of Dunn.

For more than 30 years Mrs. Moore taught and trained the children and young life of the church at Dunn. Hundreds have grown up blessed by her consecrated life and her unselfish service. As an expression of their appreciation for her vital and sustained interest in and devoted service to the missionary enterprise of the church, the women of the local auxiliary of the woman's missionary society recently bestowed upon Mrs. Moore a life membership in the woman's missionary society.

C. B. Culbreth.

## RESOLUTIONS OF RESPECT

On the night of Sunday, June 25, 1933, just at the bedtime hour, God sent his angels to bring home to him the soul of our loved friend and mother in Israel, Mrs. Laura Ormond Turnage—one of the founders of our woman's missionary society, and one of its most zealous and faithful members, active in all its work as long as health permitted; ever with us at heart even when the suffering body was obliged to be absent. Such was the friend we have lost a while. Yet we cannot repine, for we know that she is happy with her Lord and her loved ones gone on before. Therefore be it resolved:

That we, the members of the Ayden Methodist Woman's Missionary Society, shall sorely miss her from our ranks; yet to us heaven is nearer and dearer since she is there.

That we are thankful for the blessing of her friendship which has been ours through the years, and we pray that some portions of her mantle may fall on us.

That we greatly appreciate having been asked as a society to assist in bearing the flowers given in love to make beautiful her last resting place.

That we extend to the family our love, and pray that the comfort of their mother's God may ever abide with each one of them.

That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate and to the Ayden Dispatch.

Mrs. M. T. Frizzelle.

Mrs. J. C. Andrews,

Mrs. C. R. Riddick.

Committee.

## RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of North Wilkesboro Methodist church, pay tribute to the memory of our fellow member, Mrs. F. D. Hackett, who was translated on April 9, 1933.

We have lost a useful member and friend. During her illness Mrs. Hackett's faith never wavered and she looked toward the meeting with her Lord with gladness. She was a devoted wife and mother and an unusually fine homemaker. She was of such Christian characteristics that we can well emulate her example.

We resolve first, that while we mourn her loss we bow in submission to the will of God.

Second, That we extend our sympathy to her husband and children.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, and that a copy be spread on the minutes of our society.

Mrs. J. H. Armbrust,

Mrs. P. J. Brame,

Mrs. J. C. Reins.

Committee.

## RESOLUTIONS OF RESPECT

Whereas, the heavenly Father has seen fit to call from our midst our friend and co-worker, Mrs. S. D. Tucker, Sr.; and

Whereas, she has been a faithful and consecrated member of the Salem Methodist church and of the Woman's Missionary Society; therefore be it resolved:

That this society extend to her bereaved family its deepest sympathy, and pray that the peace of God sustain them in their great sorrow.

That a copy of these resolutions be sent to the family, the Daily Reflector, the North Carolina Christian Advocate, and a copy filed with the records of our society.

Mrs. I. J. Strawbridge,

Mrs. J. C. Galloway,

Mrs. E. H. Boyd.

# John Barleycorn



## His Life and Letters by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hookup; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never seemed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

## A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stovepipe hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wits of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to discuss prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating merit of the rhetorical John Barleycorn and his diverse company of friends.

## LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

## BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. It nets wets will appreciate its rich humor. Sincere dries will find here what their cause is aided by the sharp weapon of satire. It is perhaps to judge too quickly to say that "John Barleycorn: His Life and Letters" is the "Ten Guineas" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has laid loose laughter against complacent folly. Such laughter has long been needed in America.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, JULY 27, 1933

Number 30

## The Pulpit is the Prow

**F**OR the pulpit is ever earth's foremost part; all the rest comes in the rear; the pulpit leads the world. From thence the storm of God's quick wrath is first decried; and the bow must bear the first brunt. From thence it is that the God of breezes fair or foul is first invoked for favorable winds. Yes, the world's a ship on its passage out, not a voyage complete; and the pulpit is the prow.

HERMAN MELVILLE, "*Moby Dick*."

## Special Offer to New Subscribers to the North Carolina Christian Advocate

**TEN WEEKS FOR THIRTY CENTS**

*To aid in the Prohibition Campaign and in closing the year's work will be the special features this fall.*

**BEGIN ANY TIME IN AUGUST**

*Sent to Any Address at This Special Price*

Pastors can find persons who will give \$1 or \$2 to aid in this campaign. Ten cents or twenty cents, as the needs may require, can be used to aid those who do not have the thirty cents. No one but a pauper is apt to read a paper for which he is not willing to pay something. In this way a few dollars can help to secure a long list of new subscribers.

## Let Long Lists of New Subscribers Roll in

### THE ADVOCATE PLANT OUR OWN

North Carolina Methodism runs this our print-shop at Greensboro to promote all the interests of the church and to contribute to the welfare of the state. Its work in the state is identically that of the church in the local community. The methods of procedure differ but the ends are the same. Every one interested in the work of the local church should have a similar interest in the work done in our printing plant at Greensboro.

We can very well understand how the many church members who cherish no real devotion to the coming of Christ's kingdom—who do not esteem the church of equal importance with a civic club—do not care for such enterprises as the North Carolina Christian Advocate, but for true and devoted men and women with a love for their local church to show no concern for such institution we do not understand. Our feeling is that they fail to appreciate the many elements essential in the work of the church in such a complex situation as ours. They fail to see that the two essentials in the work of the kingdom are the personal touch and the printing press. These are our main reliance.

The work of the press is a most impersonal sort of thing; the work of the pulpit is primarily personal. But both are essential. Why not act in keeping with and support this well known provision of the church? We Methodists must not forget that John Wesley was a pioneer in the use of the printing press in his work with the masses and we have lived up to this through all of our history, though many individual Methodists have failed

to employ this element which is one of the secrets of the Methodist success. Why not stand by our own?

### REV. H. C. SPRINKLE LEADS THE VAN

Fifty-three new subscribers with \$53.50 in cash, is the record made at Monroe by H. C. Sprinkle as reported this week. Some of these were for one year; some for six months, and some for three months. This week the Advocate will go into 53 additional homes in Monroe. Think of that! The pastor can very well hold up on visiting a little these hot weeks—let this assistant pastor relieve him.

Yes, Sprinkle leads the van! This is a remarkable piece of work in July. We are sure he will be in on our special proposition to send the Advocate ten weeks for thirty cents. It may be the final record will be a paper in every Methodist home in Monroe.

The marvel to us is how some men can have a part in every good cause that has to do with the church and the state—they refuse to be limited and held to the routine duties of life. H. C. Sprinkle is one of these. Our salvation depends on men of this type. We congratulate Monroe and count them happy with such a pastor as H. C. Sprinkle.

The first list of subscribers to the Advocate on our special subscription price of ten weeks for thirty cents comes from Rev. C. C. Herbert, Jr., Wesley Heights, Charlotte. This was most welcome from the alert young pastor. The reports on this campaign will come later, as the campaign warms up.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

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## Strike for Your Altars and Your Fires!

Our most sacred altars and our highly cherished firesides are endangered. All who love home and would see church and school count for most should be aroused to the perils of this hour. The bar-room and the still-house are sure to return to curse our state unless the good citizens of North Carolina, with a grim determination worthy of their heritage, declare that it shall not be. The time to quibble at this point has passed. We must face the issue frankly.

This assurance so oft proclaimed by the wets that repeal does not mean liquor for North Carolina is their well known effort to mislead. The last man of them know that a vote for repeal will be taken as a mandate from the people to repeal the state-wide prohibition laws. Were they not set out to deceive the electorate they would make a clean breast of the whole matter—but when did the liquor crowd ever place a premium on straight and open dealings?

The matter of first concern for all of us here in North Carolina this good hour is to determine that this state must remain dry whatever may be the ultimate outcome in the nation. We must organize and work for “no convention” and also for no repeal of our state laws. Why a convention, if the question is good as settled; and why repeal our state laws, if we do not want the bar-room and the still-house to return? Let no one be so simple as to be misled by the oft repeated assurance that the state dry laws will be in full force until repealed by the legislature which does not meet until 1935. What are a year or two? How about these special sessions in other states? The whole set-up is for a wet state. Mark well the issue!

Where are all those repealists who are bone dry as to this state and avow that the bar-room must not return? Why do they not join with us in this effort to save the state from the shame and curse of former years? Instead,

they plead party loyalty, repeat the propaganda from Washington and do all possible to render odious and encourage disregard of existing laws as they prepare the way for trucks loaded with whiskey barrels to crowd the streets and the public highways.

The one work before us for the next three months is for us to save our altars and our firesides. The call is to every man and woman who has at heart the highest and best in North Carolina. We must lay to heart coming generations and the present welfare of our state for law and order. The national effort to enforce the law of the land is such as to make us shudder. Read the front pages of our morning papers. As to the prohibition law, we know that even the lame effort of the past decade has ceased to be. Were not this true Major Dalrymple would not talk as he does and the almost daily dispatches from Washington in favor of liquor would stop. And yet they would have us to lie down that the liquor barrels may roll over us and the distillers' big trucks may crash our life out. Have we no eyes to see?

What has become of all our boasting of Mecklenburg and Halifax and our “first at Bethel, farthest at Gettysburg and last at Appomattox,” as we join this national stampede led by the politicians at Washington who have become allies of the liquor crowd on both sides of the Atlantic? We must be nationalists in the world conference at London, but we are world characters when it comes to liquor. Are we willing to run up the white flag without first striking a blow? For one, with an ancestry that for more than two hundred years has been in every war and in all the heroic struggles of this state, I am not ready to surrender until North Carolina has made her stand. Let the opportunists and the shirkers keep mum as those who have a spirit of daring leadership step to the front. The future is ours. So are the eternal years of God. M. T. P.

## The Next Three Months With North Carolina Methodists

THE next three months are going to be busy and eventful days with North Carolina Methodists. This has been a hard year financially for many of the pastors and churches, and much remains to be done between now and the approaching annual conferences if we close the year in a satisfactory manner. But with a persistent effort on the part of everybody we believe that it can be done, because cotton and wheat farmers, and we trust tobacco farmers, too, are to get a better price for their products. Furthermore, people who have been without work are by the thousands finding work again after these weary years when there was nothing for them to do.

The Advocate is set to the task of helping the pastors and the churches to do the work that lies ahead between this and the annual conferences. We are going to stir the churches to the payment of these pastors who have worked hard and received hardly enough to support their families. But we cannot help unless the people get the paper. As we see it, the first big move toward finishing the year's work aright is to get our church paper into the homes of all the people. We are making the special offer of the Advocate for ten weeks for the nominal sum of 30 cents so that we can become effective in the work that lies ahead.

Then, there is another thing on hand. It is the anti-liquor campaign. We love our country's flag. But we do not rush to salute a flag whose starry folds are saturated with liquor. We believe the Bible from lid to lid, including its woes against strong drink. What the Bible says on this subject leads us to be crusaders in behalf of sobriety and against the greatest curse of human society, that is alcoholic liquors. This Advocate in the next three months is going to smite Old John Barleycorn with a sword that is both sharp and swift. We want everybody to get into this fight. The itinerant Methodist preachers of a former generation the liquor crowd feared as they feared no other class of men.

## The Voice of the Dictator Our Peril

THE matter of real serious moment in this present national situation is not the repeal of the 18th amendment. The fight against liquor will go on, even though at the present the liquor crowd is in the saddle. Never before have the temperance people had to contend

with executive dictation at Washington, the demands of the national treasury and the influence of hoards moved by the hope of office. Never in the palmiest days of the liquor trade since the Whiskey Rebellion in our nation's infancy to this good hour has our national government made the liquor trade an avowed ally.

In this night of our dismay Old John Barleycorn is riding—yes, as the fate of a nation is hanging in the balance. He is our modern Paul Revere. Unless we misjudge the soul of America the spirit of '76 still lives and something of the spirit of George Washington who pushed aside the crown remains.

In all the past we have been able to look to our local political leaders for guidance in the crises of our people. Patriotism, devotion to the public good and a knowledge of their people's need would not allow them to be neutral. Now many of them whose consciences call for a master word are dumb as oysters until they are sure of the sentiment of the masses. Responsibilities are turned over to the "brain trust" at Washington as they rely on that marvelous publicity propaganda at the national capital to guide the people. Is it any wonder that we are suffering from a dearth of leaders? Ill fares the land where men decay and politicians grow dumb that wealth may accumulate and public office may be won. This is our sorrowful fate. Not repeal but the voice of the dictator is our peril.



## The Pull Out of the Pulpit

A LITERARY journal asked Dr. Joseph Fort Newton to write an article to be entitled, "What Has Taken the Pull Out of the Pulpit?" A companion article for this might very well have been entitled, "What Has Taken the Indignation Against Sin Out of the Pew?" It does seem that enthusiasm for righteousness and indignation against sin are largely wanting in the pulpit and the pew of this day.

Doubtless many elements have gone into taking the pull out of the American pulpit. Just what they are no two would fully agree. The wide spread condemnation of men who from their pulpits attack the political evils of the day is of recent origin. In the South, it dates largely from the pronouncement of that Roman Catholic layman who warned the Protestant ministers of the South that if they did not keep quiet their livings were endangered. Mr. Rascob went so far at one time as to make special mention of the Methodists. In these



last days special threats are not sent across the land, but their echoes remain. It is our lot to run through the daily press day by day and we know whereof we speak. Again and again, the papers are careful to publish anything that discounts the man in the pulpit who dares to attack the political evils of the day. By branding him as one who "brings politics into the pulpit" they stir resentment.

The voices of this day so effectively call men away from the inner life and leave them so lost in the whirl with no inner voice to speak with authority that the men at both ends of the sermon—in the pulpit and the pew—know little of evangelistic passion and prophetic urgency. Had the pulpit more of the sense of contact with the living God there would be a pull that would lift the man in the pew. That which comes from the depths goes to the depths.

The men in "Moby Dick," a quotation from which fills our first page, listened to the sermon by Father Mapple, who assured them that they were sailors afloat but not adrift upon the waters. Fortunate will it be for us if we may have men on the prow in the storms who know and are willing for the bow to bear the earliest brunt.



### The Eat-Drink-and-Be-Merry Days

DR. RUSSELL, writing in the Methodist Recorder of the group movement, the new religious movement that is attracting so much attention on both sides of the water, speaks of "this tremendously significant reaction of modern youth from the irreligion, sensualism, and reckless abandon of the 'eat-drink-and-be-merry days' which succeeded the Armistice." Does this not describe the days through which we have come on this side of the Atlantic? Greed and appetite dominate individual and corporate life and paralyze the efforts of the churches. Preachers who stand for the highest and best and feel constrained to cry out against the hurt that comes to their people are made the objects of scourge and flail. The bludgeons of unsparing denunciations are turned against them since the many will none of it in this day of irreligion, sensualism, and reckless abandon to the eat-drink-and-be-merry mood in our collapse. The one looked for relief of this present generation is to come with the return of enough money to indulge our irreligion and sensualism. Judgment must begin at the house of the Lord.

### The Fatal Collapse in America

THE Charlotte Observer in its editorial comment on the startling statement made last week by the National Prohibition Administrator says:

Major Dalrymple, officiating as Prohibition Administrator, comes to conclusion and gives advice that must surprise the public—not the conclusion, but the advice. He declares belief that the cause of prohibition is hopeless and with that he is urging distillers to "get busy making good American whiskey to supply the demand when the amendment goes out." By just what authority distillers may get busy making whiskey is not clear. Perhaps the administrator has in mind the operation of government-permitted distilleries, but he should have made that point clear, otherwise the blockade fraternity might think he is giving them liberty and act accordingly. In this instance, the administrator seems to be talking a little too fast.

Did ever such come from a high officer of the government? Here is disregard of law and defiance of the constitution. Does this mean that Washington does not attempt to enforce the law? With this spirit manifest little can be expected of the promise to enforce any law. What have become of the lawyers who count constitutions sacred and stand guardians of statutory enactments that they do not cry out against a situation that tolerates such a doctrine as the Dalrymple pronouncement? Prohibition has not failed but enforcement of law has broken down.



### Plain Talk From a High Source

CHARITY AND CHILDREN, which is run in the interest of unfortunate and needy childhood, certainly has a right to speak plainly when it comes to the welfare of children. The Baptist hosts of North Carolina deserve all honor for their care of the poor and unfortunate. Read and ponder the words of Editor Johnson and then go back and read them again:

"According to Mr. Jim Farley, postmaster-general, this country is to be financed with money that rightfully should go for the purchase of shoes and milk for the children of poor, weak, drunken fathers. The more revenue the country derives from that source the worse it will be for the country. Every dollar derived from the liquor industry will cost two in lawsuits, the upkeep of jails, doctors' bills and orphanages, to say nothing of the tragedy of broken homes. It is a plan of financing the government of the United States and of North Carolina that causes the imps of hell to laugh."



# People and Things



Rev. James B. McLarty of Rutherford College filled the pulpit last Sunday at Shelby, filling in for his father, Dr. E. K. McLarty.

The many friends of Mrs. Ira Erwin will be glad to know that she is recuperating after a serious operation at Norburn Hospital, Asheville.

Wanted—To exchange high class lot in Winston-Salem for cottage at Junaluska. Address "Cottage," care of Advocate.

Professor J. M. Ormond and family are spending the summer at Lake Junaluska. He teaches in the Duke University school of religion for the next six weeks.

Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.

"We are very sorry to learn of the illness of our beloved presiding elder, Rev. Mr. Poovey. Our prayer is that he may be spared to preach the gospel and continue to be our shepherd."—C. W. Russell.

"At the meeting last Tuesday, July 18, the members of the Forsyth county young people's union passed a resolution to support the 18th amendment and to do all in their power to keep prohibition. Each member is pledged to abstain from the use of alcohol in any form."—Jimmie Underwood, Pres.

The fifteenth annual reunion of the Reitzel family will be held at Richland Lutheran church, about four miles east of Liberty, N. C., on Thursday, August 3, 1933. All relatives and friends of the family are cordially invited to attend, and all are asked to bring well filled baskets of dinner, in order that every one may have plenty.

**No church work will pay larger dividends than circulating the Advocate ten weeks for thirty cents—at this the most crucial season of the year.**

"The vacation church school which closed at Spencer Memorial Sunday was very gratifying. A high percentage of the church school was enrolled in the vacation school and the average attendance was the best of my experience. At the close of the school Sunday morning ten juniors and intermediates joined the church, following a study, 'The Church.'"—F. C. Smathers, Pastor.

Rev. H. G. Hardin, pastor of West Market Street, Greensboro, was guest preacher in the Duke chapel last Sunday morning. Rev. J. F. Kirk, a former pastor, filled the Greensboro pulpit in the absence of the pastor. This was a delightful occasion for both these ministers and it goes without saying that the congregations were favored with good sermons. The congregation at Duke University is one of the most inspiring both as to numbers and the young life that fill the pews. We congratulate Brother Hardin on the opportunity that was his last Sunday.

"Rev. C. M. McKinney of the Rural Hall charge has just closed a ten days' meeting at Trinity church near King. Twenty-six additions were made to the church. Rev. Mr. McKinney did all the preaching and every sermon was a divine message direct from the heart of a man called of God. The church was filled for almost every night service and the day services had a good attendance as well, giving evidence of the great amount of interest manifest. We take this opportunity to show our appreciation of our pastor, Mr. McKinney, for his part in this splendid series of services."—Supt. Trinity S. S.

"Rev. L. O. Stanton and wife of the Oriental missionary society are to be on the program at Camp Free. What a privilege to hear these splendid workers, with burning hearts and a burning message from the firing lines. Every young person and church worker ought to hear them. Remember the date, July 30 to August 6."—Jim H. Green, Supt.

The annual historical address of the Western North Carolina conference will be delivered at the approaching Charlotte conference by Dr. Paul N. Garber of Duke. His subject will be "The Message of the Christmas Conference." Dr. Garber in accepting the invitation says, "I will endeavor to present the outstanding things of that conference and see whether we have followed those ideals which were expounded at that time."

Rev. E. J. Rees of Washington aided in a meeting last week at Pilmoore Memorial church at Currituck. Rev. J. A. Tharpe, pastor, reports a most successful meeting and he has nothing but the highest praise for the work of Brother Rees. The attendance was large, the interest pronounced and the church was greatly blessed. Several names were added to the roll. This church is making a marvelous record with its new program.

Dr. E. K. McLarty, pastor at Shelby, is recovering from an appendicitis operation in the Shelby Hospital. He attended the Education Commission meeting last Wednesday in Charlotte and was rushed to the hospital early Thursday morning. He is reported to be getting along just as well as could be hoped for. To be laid in was a new experience for him. Last Sunday was the first regular appointment that he has missed since going to his first appointment in June, 1898—over 35 years ago. We hope he will not rush out too soon to take up the regular rounds.

Rev. A. W. Plyler of the Advocate force has spent ten days at Junaluska and Blowing Rock with his family. Mrs. Plyler and Helen will spend much of the summer at and around the Rock. He is now on a cruise out of New York through the West Indies to the Canal Zone and return. Each one of the Advocate family is granted at least two weeks each summer. This is much needed by those who are tied down to the exacting rounds of a print shop. Surely there never was a more devoted and dependable group than the Advocate force. We all know what it is to work together under pressure these hard times.

"The third quarterly conference on the Seaboard charge met at Sharon church on Saturday, July 22, and was attended by one of the largest crowds ever seen at the church. The reports from the Sunday schools, the Woman's Missionary Society, and the young people's divisions showed that the work of the church is moving forward in a remarkable way. Dinner was served by the Sharon congregation. Rev. L. B. Jones presided over the conference. The visiting ministers were: Revs. E. H. McWhorter, D. M. Sharp, C. P. Wommack, W. C. Wilson, J. T. Draper, G. B. Starling, S. J. Starnes and J. B. Jones."—L. A. Watts.

**Only those who get the Advocate will know of our special proposition for new subscribers. Solicit others to subscribe.**



**Be sure and write name and postoffice distinctly of all new subscribers so no one will fail to get his paper.**

Barbarians come in hordes, and I should say that any tendency to ignore or minimize the individual variations among us, to turn us into a horde, is a barbarian tendency. . . . Barbarians tend to destroy what they cannot understand. They are adolescent, almost infantile in their point of view. . . . The conditions of modern life have worked not so much to civilize the barbarian mind as to organize it and make it powerful.—Everett Dean Martin, in *Civilizing Ourselves*.

"The following may be of interest: At Wesley Heights, Charlotte, we have raised enough money to pay a literature bill of long standing and some more besides by means of 'penny slips.' The idea is to raise a 'mile of pennies.' Each cardboard slip is long enough to hold one foot or 16 pennies. Mr. C. M. Rogers, our efficient Sunday school superintendent, introduced the plan to us. The Sunday school was divided into two sides, reds and blues. Slips of the two colors may be purchased at the rate of \$7 a thousand. The contest between the reds and blues was to run for four weeks, ending July 23. But on that day the reds and blues were tied, each having exactly 698 feet. As a result the time was extended two weeks. Much interest has been aroused by this unique means of raising extra money. Other churches may find it helpful."—C. C. Herbert, Jr.

James Whitfield Kilgo, D.D., retired Methodist minister, died July 22 in Darlington, S. C., at the home of his son, J. P. Kilgo. Dr. Kilgo would have been 74 August 19. The son of the Rev. James T. and Catherine Mason Kilgo, Dr. Kilgo was born in Newberry August 19, 1859. He was the brother of the late Bishop John C. Kilgo of Charlotte. Besides Bishop Kilgo he had two sisters and another, the Rev. P. F. Kilgo of Laurens, also a Methodist minister. The last mentioned is the only surviving one of Dr. Kilgo's brothers and sisters. He married in 1883 Miss Elizabeth Doak Coppedge. Five children were born to them, J. P. Kilgo, Darlington, S. C., Miss Kate Kilgo of Greenwood, S. C., Mrs. W. B. West of Albemarle, N. C., Rev. B. L. Kilgo of Ridge Springs, N. C., and Mrs. J. N. Gibson of Gibson, N. C. All five children survive.

"A very gratifying daily vacation Bible school was brought to a close at Gibsonville Sunday morning by its commencement exercises. This school extended over a period of two weeks, with the usual ten days of class instruction and picnic on Saturday. There were enrolled 12 beginners, 32 primaries, 54 juniors and 13 intermediates, making a total of 111 pupils. The success of this school was largely due to its efficient faculty. Prof. T. E. Stough, principal of the schools of Gibsonville, was principal and taught the intermediate boys. Mrs. W. L. Smith taught the junior boys, Miss Selwyn Wharton the junior girls, Miss Irma Dell Phillips the primaries, and Miss Grace Gordon the beginners. All these teachers have had the advantage of splendid training and experience, which made it possible for them to do a very commendable piece of work which the town and the church deeply appreciate. This commencement also ended a Cokesbury course taught by Mr. Russell Harrison of Duke University. At the close of the daily vacation Bible school program 21 certificates of credit were awarded in teaching. The church feels that this marked the end of a very profitable program of religious education and is happy with the co-operation that it received."—Pastor.

"We have just closed a good two weeks' revival at Pine Woods, in which the pastor did the preaching. There will be 20 odd members added. The membership of Pine Woods has been nearly doubled in the past two years. We closed a good revival at Unity church the first of July, in which Rev. J. W. Groce of China Grove did the preaching, and did it well. He is a great worker. Nearly 30 new members were added. I am now in the midst of the services at Fairview, with Pleasant Hill and Fair Grove yet to follow."—John Cline.

Granted that Professor Hocking does some blasting, in "Re-Thinking Missions," I have seen even Methodist bishops do considerable blasting. And I can remember in Professor Hocking's class at Harvard that he told us something like this: "The world has two sets of workers—those who blast and those who use the sculptor's chisel." The more I followed "W. E. H." through, the more I found him a combination of both kinds. Granted; he blasts. He is also a fine user of the sculptor's chisel, in liberating beauty from block-truth.—John D. Clinton.

#### NEW MUSIC TEACHER AT GREENSBORO COLLEGE

Announcement is made by President S. B. Turrentine that Charles W. Pier of Ocean Grove, N. J., has been added to the faculty of the school of music of Greensboro College. Mr. Pier will teach cello in Greensboro College.

Mr. Pier was a student at Columbia University. He was a cello pupil of Max Gogna and had theory with Daniel Gregory Mason and Rybaer.

Mr. Pier spent six years of study and teaching in Europe. He was a student at the London Conservatory with Jacques van Lier, one of the most celebrated of modern virtuosos of the cello, and acted as assistant teacher to van Lier at the London Conservatory.

His professional experience has included membership in the London Symphony Orchestra, Covent Garden Opera Orchestra, Russian Ballet Orchestra, Rio de Janeiro Symphony and the Buenos Aires Opera and Symphony. He has also had concert tours in Europe, South America and the United States.

Mr. Pier is not a stranger in this community, having rendered a popular program in Greensboro College. He has had successful teaching experience in our state as well as in other sections of the country.

The authorities of Greensboro College feel fortunate in securing the service of Mr. Pier who will teach cello and who will also be a valuable acquisition in public concerts, in giving his own recitals and in co-operating with the college orchestra.

#### JUDGE HAYES SPEAKS AT BURKHEAD

Judge Johnson J. Hayes, federal court judge, spoke last Sunday at the 11 o'clock service in Burkhead church, Winston-Salem. A great and appreciative audience heard him discuss temperance and prohibition, with special reference to the situation here in North Carolina. Visitors from other sections of the city were present.

The people of Burkhead counted this a most successful day. They say that this Baptist layman has a way of pleasing our Methodist people whenever he appears before them. Whether discussing Sunday school work, lay activities or temperance and prohibition he makes good. We trust he may be used often in our public gatherings.

## ROOSEVELT MAKES HIS CHOICE

The main lines of the policy of the present administration seem to be fairly clear now. It is a policy of economic nationalism to be backed by militarism and navalism. It is a policy, whether so planned or not, calculated to please William Randolph Hearst, the Hearst chain of newspapers, and the extreme nationalists. It is a policy which will turn the bitter-enders of the Senate into front-benchers.

It is utterly unfair, however, to the fine, honest gentleman who sits in the Presidential chair to call it a policy of hypocrisy. We are sure that Mr. Roosevelt is a straight, clean, honorable man. It is rather a policy of carrying water on both shoulders until one or the other of the buckets had to be spilled. A policy of domestic inflation could not run alongside of a policy of world co-operation. When the Moleys and Baruchs full sensed this, they put the brakes on world co-operation.

There were great possibilities in the London Conference. For one thing, it might have settled international debts. We refused to discuss them.

For another thing, it might have stabilized currencies. We curtly and peremptorily refused to let this subject come up, because we knew that it would interfere with the rise of prices.

For a third thing, it might have dealt with tariffs and brought about reductions, but we sent a delegation to London some of the members of which were hostile to any lowering of our tariffs.

For a fourth thing, we might have used our influence toward progressive disarmament, but instead we announced the most colossal building program in our naval history.

Honest, upright men may differ on these subjects. There are factors in the situation that we do not mention here, but the main issues are clear.

With a chance to render a world service, the United States of America, through the government which misrepresents it—or possibly does adequately represent it—chooses to take the path of its own selfish interests first.

It is a great pity that Mr. Roosevelt let the premiers of the great nations come to see him before the London Conference. It puts him in a bad light, although we are perfectly sure that he was frank and friendly in his dealings with them.

All these decisions as to our course at the London Conference have been made by "hard-headed, practical men." They have been based on "realities," not on "illusions." The delegates have been free from the contaminating influence of "visionaries," "idealists," "fool clergymen." In fact, so far-spread and deep-seated is the disease of avarice that ministers and churches to a considerable extent assume as a matter of course that it is right to get all we can, especially while the getting is good.

The gospel for this hour, however, is an old and tested gospel. It is, "Seek ye first the kingdom of righteousness." It is to ask, "What is for the greatest good of the greatest number?"

The Pope of Rome and the seven bishops of the Catholic Church are among the few Christians in these hectic days who seem to have kept their eyes fixed on the world-

wide scope of the Christian message. Interpreting the message of the bishops, the Commonweal (New York) says:

The future of the world depends upon the issue of the struggle between the teachings of Christ and the practice of the religion of Mammon to which our modern world in greater part—among the poor as well as among the rich—has succumbed. Fatalism in this battle is defeat. Only faith can promise victory—faith and hope and charity must again cease to be abstractions and once-a-week platitudes, and be made vitalizing powers which Christian leaders will sacrifice their lives, is necessary, to spread among the people, who are turning blindly, in their distress, toward whatever leaders may appear to promise them deliverance. If love of money is the root of all evil, love of Christ and of the teachings of Christ is the root of all good. The bishops have spoken. Let all Christians answer in action—and the hope, nay, the belief, expressed by the Pope in proclaiming the Holy Year, that in this very year the depression will be lifted, can be justified.

And in passing judgment on the message of idealists it is well to remember that again and again in human history it has been proved that the idealists in the long run show themselves to be the only practical men that we have. —The Christian Leader.

## VICTORY ALL ALONG THE LINE

We have just closed a great revival at Mt. Olivet church on the Davidson charge. It is said to be the best that they have had in years. We had great crowds and fine interest. The power of God fell on Sunday morning and it was good to be there. Old problems were settled and saints were blessed. One man over 65 years old was converted and another man and his wife. Many of our people are closer to God as the result of the meeting. We closed last night and received 22 into the church; 15 of those were on profession of faith.

This has been a good year with us in the service of the Lord. We have held three of our revivals and they were all good. We still have one more to hold. We have paid off the debt on our Sunday school building at Mt. Olivet this year. We expect to pay off the debt on the parsonage this fall, and we have 40,000 brick on the ground to brick-vener the church at Mt. Olivet. We are raising our conference collections now and also our ten per cent for the Children's Home. One church is already paid out in full on these items and the other churches expect to have them out of the way by the second Sunday in August.

We love the Lord and everybody and are happy in the service of our Christ. We have never loved him better, and he is more real to us than anything in this world. It is great to have the Holy Ghost as your Comforter and Guide and we expect to go through with him. Pray for us and we will mention you when we talk to our Father. John R. Church, Pastor.

## THE MULE

What is this animal?

This is a mule.

Do you see the mule?

Yes, I see the mule?

What is the mule doing?

He is showing his teeth.

What else is he doing?

He is laying his ears back.

What does that mean?

It means he is going to kick.

Why does a mule kick?

Because he is a mule.

What is a mule for?

To work and pull loads.

Can he pull loads when he kicks?

No, he cannot.

Then why does he kick?

So he won't have to pull.

Do you know he is not pulling?

Yes, I know he is not pulling.

How do you know he is not pulling?

Because he is kicking.

Give me a sentence about kicking mules.

Kicking mules do not work. Working mules have no time to kick.

Of course we are not mules—we are not even making the comparison. But there is a lesson to be learned from the primer above, which is that we should be so busy at our work that we have not time to find fault with others. We should be pulling so hard ourselves that we do not notice that perhaps others are shirking. If we are sincere in discovering our own faults, we will have no time to confess other people's sins. Censoriousness, ill-temper, bitterness, are a few of the things we should try to get out of our natures. Above all things a Christian should be good natured, always ready to do more than is required, and do it with a smile.—Rev. H. C. Benjamin, in The Churchman.



## REV. W. E. POOVEY FALLS IN THE MIDST OF LABORS ABUNDANT

The going from us of Rev. W. E. Poovey, presiding elder of the Mt. Airy district, was wholly unexpected by most of his friends. Following a two weeks' illness of abdominal cancer he died in the hospital at Mt. Airy Sunday night, July 23, 1933. His condition had been grave since an operation July 7. A man of unusual vigor and apparent health until a few months ago, only 56 years of age and wonderfully well preserved, his friends had expected yet many years of service from this faithful and devoted minister.



Rev. W. E. Poovey

Funeral services were held in Mt. Airy and the burial took place in Hickory, the old home of Brother Poovey. Bishop Edwin D. Mouzon, Reverends J. T. Mangum, J. S. Hiatt and other ministers took part in the services.

For more than a quarter of a century this good man had given himself to the work of the ministry. Whether as pastor or as presiding elder, W. E. Poovey could be relied upon to do his best. We have been much impressed with the devotion displayed by him the past four years on the Mt. Airy district. But his interests were not limited to the daily rounds of his charge. He gave himself to every good cause and sought every means for self-improvement. Few men could write a travel-letter superior to his. He had eyes to see and was able to enter sympathetically into the changing situations. Then, too, he had a charming way of putting that which his eyes had seen and his heart had felt.

The paper he read before the Western North Carolina Conference Historical Society last year dealing with the history of Methodism in western Carolina made a distinct contribution to the history of that period. He put to record facts not generally known. This eagerness to know made him a regular attendant at the pastors' school at Duke, having been on hand June of this year. In fact he was such a regular attendant at these annual sessions both as teacher and student that some of us who have been there from the first felt that the crowd was not all there and the life of the campus was not complete until W. E. Poovey arrived. But we leave it for others to tell of his life and labors. A strange sense of loss is ours.

William Edgar Poovey was born near Hickory November 17, 1878. He was educated at Rutherford Col-

lege, N. C., and Emory and Henry College, Emory, Va. He had been a minister in the Methodist church for the past 27 years.

He is survived by his widow, the former Miss Mabel Stroup of Hickory, and the following two children: Miss Maybelle Poovey of Duke University, and Mr. Edgar Poovey of Mount Airy. His mother and several brothers and sisters also survive.

## STILL ON THE MAP

Our new charge, Clyde circuit, composed of four churches which was formed at the meeting of the Western North Carolina conference last November, is still on the map. We are happy in the work; we love to preach, rejoice with new-born babes in Christ, and see backsliders reclaimed. The revival services at three of our churches were well attended with favorable results. We are expecting even greater results at the fourth point, Liberty church, than have attended our efforts at other places. We find that the gospel of Christ is indeed the power of salvation to all that believe with active faith.

At present we are in the Cokesbury training work. We have Brother William L. Asher of Duke University with us as instructor. He has just conducted a school at Clark's Chapel the past week with a goodly number taking credit. He proved himself to be a good instructor, a Christian gentleman. For the next two weeks Brother Asher will conduct Cokesbury schools at Clyde and Harmony Grove churches. We are very grateful to the Duke Foundation and our board of Christian education for the service of this fine young man. May he have many years of fruitful service in the Master's name. Our people believe in a trained leadership. They give testimony to that fact by the interest demonstrated by their attendance and expression of interest in the training school.

We are in the battle to uphold the eighteenth amendment and law observance. Remember us in your prayers.

H. C. Freeman, Pastor.

## WEAVER COLLEGE SUMMER SCHOOL

The first session of the Weaver College summer school closed on July 15. It has dealt only with sophomore English and stenography. Courses have been offered in the drama, the English novel, and advanced English composition.

A week will intervene before the opening of the second session on July 25. At that time all junior college and all high school classes will be available. Instruction in education, in commercial subjects, and in music will also be provided.

The date of opening will permit continued study in the mountains by students in those summer schools which operate no second session. Most of them close before July 25.

Any freshman is fortunate if he or she can begin a college career in the summer time. The gap between high school and college methods is difficult at best. It is practically bridged if the young high school graduate can, before the fall session begins, take one summer course. This provides careful instruction and supervision in the new methods, and supplies a confidence which will be much needed in September.

The summer session of Weaver College will close on September 1. The regular fall session will open on September 14. A large enrollment is expected.

## HOME COMING AT OLIN FIRST SUNDAY IN AUGUST

For years it has been the custom of the members and friends of the Olin church and community to observe the first Sunday in August as the annual home coming day. This date is exceedingly important in the history of the community, and one which is anticipated with much enthusiasm. This year Judge Johnson J. Hayes of Greensboro will deliver the address at 11 o'clock. There will also be orchestra music. The afternoon program will consist of short talks by friends and former residents of Olin and special music.

It is a rare opportunity to hear Judge Hayes, and one which will be worth much to every one. Then, too, some one will be looking for you, so do not disappoint him. The Olin church extends an invitation to every one and assures you of a most enjoyable day. All former pastors are especially invited. Dinner will be served on the grounds.

## MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, August 29, 1933, at 9 a. m.

All applications must be approved by the conference board of church extension and in the office of the general board on or before August 24, 1933. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

# Rise, Men of the South!

An Address to the Christian People of North Carolina and the South

By BISHOP EDWIN D. MOUZON

So far as my information goes no one has yet arisen in the South to defend the saloon as an institution. As every one admits in pre-prohibition days the saloon had become a public scandal, a degrading center of drunkenness, vice, and the lowest forms of political activity. Socially, economically, morally, and politically the saloon was an unmitigated curse. Prohibition banished and outlawed the saloon.

We people of the South are now being called upon to vote for the repeal of the eighteenth amendment blindfold, with nothing whatsoever proposed to take the place of the saloon and with no assurance that the saloon will not straightway return to curse our country. For one, I decline to do so, and speaking now in my capacity as a minister of the gospel and as a bishop in the church of God, I issue this address to the Christian people of North Carolina and of the South, to register a solemn protest against once more legalizing the manufacture and sale and transportation of intoxicating liquors. To say that we cannot control the liquor business is to confess that it will control us. After many decades of trial and failure the American people learned, after making every possible experiment, that there is no way to do business with intoxicating liquors with honesty and decency.

It is now proposed that we forget all that past experience has taught us and repeal our prohibition laws. For the sake of revenue in the way of taxes from the manufacture of liquors we are called on to disregard the wisdom of the past. I decline to leap before I look. I call on all Christian people to stand just where we are till something better is proposed.

My appeal has nothing to do with political parties as such. I make my appeal to all men everywhere who love the things that we in the South have stood for as a Christian people. We should decline to sell our birthright for a mess of pottage. If there had been prepared and presented to the people of our country some substitute for the eighteenth amendment, protecting us from the saloon and also giving satisfactory protection to the dry states, the situation would have been different. But political parties which at first were loud in their denunciation of the saloon and had much to say about states rights are now entirely silent with reference to the saloon and are thinking not about the rights of states to remain dry but the rights of states to go wet. Let all Christian men, no matter what their views may be with reference to the success or failure of the eighteenth amendment, agree to stand solidly together in their insistence that our laws remain as they now are till something better has been proposed. If we do not all thus stand together we are sure to see the return of the accursed saloon.

To appeal to me to vote for repeal in the interest of balancing the federal budget is to make an appeal which I resent. To ask men who are lovers of decency and good morals to vote for state and nation to form a partnership with the liquor business with a view to making money, is to ask Christian men to violate their moral principles. There was a time when gambling was licensed in the United States. It was the churches, led by that distin-

guished Presbyterian minister, Dr. Palmer of New Orleans, that banished the lottery from the state of Louisiana. The lottery still adds thousands of dollars to the income of governments in Latin American countries. And who shall say that the lottery in the United States was ever as gigantic and powerful and evil as was the saloon? We Christian men of the South, who are the heirs of the best American traditions, should not now allow ourselves to be driven like cattle in a stampede. Let us refuse to follow a multitude to do evil.

And one sees with deep disappointment the President of the United States, on the eve of elections in the South, throwing behind the repeal movement the prestige of his high office and the power of his present great popularity. For his great abilities and for the heroic manner in which he has addressed himself to the gigantic task of economic recovery, we hold President Roosevelt in the very highest esteem. For him the church daily offers her prayers. But when he injects himself into an issue which we believe to be definitely moral, he does a thing which gives genuine pain to millions of his most loyal supporters. And when he sends into the South Postmaster General Farley, chief dispenser of political jobs, to urge loyal Democrats to vote for repeal, he is doing a thing that ought not to be done.

We had hitherto been told that the Democratic party stood for states rights, but we are now being urged on the penalty of political disfavor to surrender our right to vote in harmony with our moral convictions. There will be millions of us who will refuse to accept the thirty pieces of silver, the price of blood. In the reign of James the Second of England the clergy were called on to read a declaration which they believed to be illegal. In four churches only were found men who would read it. The father of John Wesley stood in his pulpit that day and preached from the text, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." And just so in the year 1933 will the Christian ministry be found to stand, and with them will stand a multitude of others. Moral principles have a way of reasserting themselves. And when those who follow expediency rather than principle shall have yielded to pressure and shall have voted in obedience to the command of others, millions of others will be found standing just where they have always stood—for God, for Home, and Native Land. And there will be a day of reckoning!

The state of North Carolina is not wet, but dry. If left to vote as free men, the large majority of the people of North Carolina will vote against repeal. The Christian people of North Carolina do not want the saloon back in North Carolina. But I warn our people that if the present movement in the interest of the liquor business is not checked, we shall be driven headlong toward the open saloon in the country at large and in North Carolina also.

President Roosevelt was not put into office by such an overwhelming popular vote because our people wanted the eighteenth amendment repealed. The American people regardless of party affiliation voted for him because



they believed that something radical had to be done in the interest of the economic recovery of the nation. But as soon as the country had thus registered its protest against the policy of inaction, at once the hue and cry was raised that this overwhelming vote was a mandate on the part of the American people that the eighteenth amendment be repealed. It was no such mandate. The people of the South did not so understand it when they cast their votes for Roosevelt. But this is what one hears now on every hand. If we had been plainly told this before last November, a different story might have been written in the South. If the Southern people had been told in advance that the party of their fathers was now to become definitely the whiskey party of the country, millions of votes would have gone to some other candidate or not been cast at all.

And now we are being told that we should vote for repeal, but that our political leaders will still stand for temperance and state-wide prohibition. There is an old adage which advises that we should "beware of the Greeks bringing gifts." I openly predict that when once North Carolina has voted for the repeal of the eighteenth amendment, the wets will run true to form and immediately raise the cry that a vote to repeal the eighteenth amendment is a vote to repeal the Turlington Act. And a legislature such as the one that voted beer on the people of North Carolina and sneaked in bills legalizing gambling is not to be trusted with reference to any moral issue. To be forewarned is to be forearmed. I refuse to budge an inch. Here I take my stand. And I call on all lovers of sobriety and decency to stand together.

And why all this haste to drive us this year to settle the question. The hurry and haste of the wets is evidence of the conscious moral and economic weakness of their cause. Prohibition was not written hastily into the constitution of the United States. It was after years of experimentation with every possible form of legislation, and after years of study and education, that this great reform was brought about. But now, taking advantage of the economic condition of the country and availing themselves of the prevalent moral decline of our people, and riding for the moment on the wave of our President's popularity, the wets would drive their repeal measure through before the people of the country have time to think. Thought and time and facts are things that the anti-prohibitionists dread above all else.

I appeal, therefore, to the Christian citizenry of the South and of North Carolina to hold the line steady this year. Then all who are opposed to the saloon and believe that state rights should apply in the South as well as in the North, will be able to get together and see that something definite is proposed as a substitute for the saloon before they consent to vote to repeal our present laws. Rise, men of the South, and fight for your altars and your homes, for your church and your children!

#### NEWS NOTES FROM LAKE JUNALUSKA

Our ambassador from Panama and his wife are guests of one of the Junaluska hotels. Their two children, a son and a daughter, are in nearby mountain camps and the parents are at the Lake, so that they can make occasional visits to their children. They are cultured and delightful people of the Spanish race and the Spanish tongue, but they speak English with fluency and take an interest in the public programs of the Assembly.

Hon. Josephus Daniels has a summer residence at the Lake. This summer Mr. Josephus Daniels, Jr., and his family occupy the residence in the absence of the Ambassador and Mrs. Daniels, who are in the City of Mexico.

The permanent summer residence of our ambassador to Mexico and the temporary residence of Panama's representative at Washington is a creditable showing for Lake Junaluska.

Mr. James Atkins, the manager of the Lake Junaluska Methodist Assembly, has the assembly grounds in the best condition that we have seen them and the place is remarkably attractive. The season is now well under way and in addition to Methodist dignitaries are hundreds of young people from the Western North Carolina conference gathered in educational assemblies. The summer of 1933 promises to be one of gratifying success at Lake Junaluska.

Monday, July 17, was Duke University day at the Lake. Professor Childs and his co-laborers are closing an eminently successful term of the Duke summer school with approximately 200 in attendance. That is more college students than were at either the University of North Carolina or Trinity College 40 years ago when those institutions were justly proud of their records. The chicken dinner and a social hour on the lawn by the lake side in the late afternoon was a delightful feature of the day. Nick Laney and his orchestra furnished music for the occasion. At the evening exercises in the auditorium Henry Dwire presided admirably and President Few delivered a timely address to a large congregation.

When the writer left the Terrace Hotel Tuesday morning, July 18, the hotel was almost full, among the guests being the general board of lay activities, all of whom except four answered roll call.

#### DR. W. A. JENKINS

A prominent citizen of Lenoir was in the office last week when the question of Davenport came up. He said, "I do not think the loss of the college will hurt the town much more than the loss of Bill Jenkins. There is no man in town that I would hate more to see go." The feeling is universal. In the seven years that Dr. Jenkins has been here he has made a place for himself that few men are destined to hold. In the civic life, in the church, and in the quieter walks of personal friendship, Dr. Jenkins holds an enviable position.

The college campus is the prettiest and in the best kept condition it has ever been. There is the work of Dr. Jenkins. His dahlia gardens in the fall are the show place of Lenoir, and the well-kept front campus is our civic beauty spot. Much of that work has been done with his hands. A college president who loves his campus enough to do manual labor to keep it beautiful is an exception.

The student body loves and trusts him. The girls go to him with their problems, and say that nobody knows how sincerely, honestly and courageously he has guided and advised the girls entrusted to his care.

The tone of the college has been high under Dr. Jenkins' administration. He is primarily a student and loves the world of books. He has a philosophy of life that comes from an understanding of life. His courses in history and the Bible have been of inestimable value. Not many college presidents do any actual teaching and the student body at Davenport has had an advantage there that they will not find elsewhere. In big schools the undergraduates do not come into contact with the heads of the departments; teaching is left to instructors and associates.

The community will miss him. The young folks will perhaps miss him more than those of us who are older, but his place in the community is not confined to the student body of the college, to the men's class in the church, which he has taught, or in the Rotary Club, of which he is a popular member. It is in every division of the town's life.—Editorial in Caldwell Record.

Arguments are the pillars and buttresses which support the building, but illustrations are the windows which let in the light.—Author Unknown.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### STANDARD TRAINING SCHOOLS

We are now beginning to arrange our fall series of standard training schools. Already a number of charges are getting together on plans for standard training for their workers. The purpose of this note is to give to all individuals or groups interested in having a standard training school in September or October to make their desires or intentions known to us, either through the presiding elder, who is the district director of Christian education, or directly to our office in Durham. It is necessary that prompt action be taken in order that all schools may be integrated into the district and conference program.

### SCHOOLS JULY 30-AUGUST 4

Cokesbury training schools are scheduled to be held at the following places during the week of July 30-August 4:

Dover, Dover charge; L. E. Sawyer, pastor.

Ebenezer, Haw River; L. A. Tilley. Riverview, Rougemont; J. W. Lineberger.

Knightdale, Millbrook; T. B. Hough. Fairfield; W. R. Hardesty. Epworth, Wilmington; H. L. Davis. Courses to be offered include Educational Work of the Small Church, Teaching in the Church School, and the Life of Christ.

### REGISTER ADULT CLASSES

The department of adult work of the general board, Rev. M. Leo Rippey in charge, is offering valuable helps to adult classes that will take the trouble to register with the department and make annual reports of their work. Mr. Rippey and his office are in position to be more than a clearing house for the adult groups throughout Southern Methodism. Workable plans for enlisting the adulthood of the church in support of the entire program of the church have been made. Local classes cannot afford to be content to work alone at their local projects. Let class leaders take note, get in touch with their district director of adult work, with this office, or with Mr. Rippey, whose address is 810 Broadway, Nashville, Tenn., and give the adults of their churches the benefit of close affiliation with all other organized adult classes in Southern Methodism.

### SUPERVISED STUDY

An increasing number of persons desiring more training than is afforded by the local church or community with which they are identified, are finding other means of getting training. For example, many are taking courses by supervised study through correspondence; and they are enjoying it and being

greatly benefitted. Illustrating this fact is the following excerpts from one who recently completed the course on "A Study of Middle Childhood." She says:

"I am happy to report to you that I have completed this course and received my certificate for the work. I found the course not only interesting but not difficult. I feel more than repaid for my efforts and wish that in some way I were able to reach and commend to others who perhaps have not seen the importance of training for their task in the church school—the vital importance and worthwhileness of making every effort to learn more about the work and thus render more effective service in their God-given task of teaching little children the Jesus way of living. Each course which I have taken has been a privilege and a blessing to me, as well as an inspiration and an urge to press on to higher goals in the work."

### DISTRICT DIRECTORS

In this connection, we take pleasure in listing below the names and addresses of the directors of adult work in the seven districts of our conference:

Durham—E. S. Yarborough, Durham. Elizabeth City—Rev. H. I. Glass, Elizabeth City.

Fayetteville—Prof. Horace Siske, Fayetteville.

New Bern—Rev. W. L. Maness, Snow Hill.

Raleigh—Dr. J. E. Hillman, Raleigh. Rocky Mount—Rev. D. M. Sharpe, Roanoke Rapids.

Wilmington—M. J. Cowell, Wilmington.

### IT'S NOT TOO EARLY

It's not too early now to jot down in your note book the fact that Childhood and Youth Week should be taken up at your next meeting of the board of Christian education and of the workers' council. Although the third week in October is the time for the observance of the week, now is the time to begin thinking and planning for it. The emphasis this year is to be on "Making Our Homes Christian." Suggestions for the observance may be had for the asking by writing our office. What could be more timely or more important than emphasis upon making the home Christian? Let's begin thinking, planning, and praying that lasting results may be accomplished from the widespread observance of Childhood and Youth Week in October, 1933.

### PASTORS' SCHOOL OF 1934

Preliminary planning for the North Carolina pastors' school of 1934 received attention at a meeting of the executive

committee of the board of managers, held in the office of the dean on Thursday of last week. Every effort will be made to maintain the high standard of excellence of former sessions, and in addition, a number of attractive features will likely be added. The full membership of the committee was in attendance.

### HILLSBORO YOUNG PEOPLE

At the invitation of the adult counselor, Miss Rebecca B. Liner, Mrs. Brian and Mr. Gobbel attended a mid-week meeting of the Hillsboro young people recently, which meeting was held for the purpose of laying the foundation for a more effective program and organization. A large number of young people were present, and keen interest was shown in the plans discussed.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C. Treasurer: John O. Evans, Raleigh, N.C.

### WELCOME NEW OFFICERS

We are glad to welcome the following officers who were chosen recently at our young people's assembly to serve us for the coming year:

President—Charles T. Thrift, Jr., Durham.

Vice President—John Shannonhouse, Elizabeth City.

Secretary—Mary Cooper Hooker, Kinston.

Treasurer—Reba T. Cousins, Durham. Publicity Supt.—Netta Cook Robertson, Burlington.

Dean—Rev. L. C. Larkin, Wilmington.

We are happy to know that four of those who have served us so faithfully for the past year or two are to serve us again, and we welcome with real joy the two new officers: Netta Cook Robertson and John Shannonhouse.

### OUR DISTRICT DIRECTORS

Would you like to see a list of the finest district directors and their associates in Southern Methodism? Well, here they are:

Durham—Virginia Bradshaw, Burlington, director; John C. Dailey, Jr., Durham, associate.

Elizabeth City—Rev. H. B. Baum, Popular Branch, director; Rev. F. D. Hedden, Old Trap, associate.

Fayetteville—Rev. E. B. Fisher, Mt. Gilead, director; Rev. E. C. Crawford, Rockingham, associate.

New Bern—Rev. J. G. Phillips, Hookerton, director; Ruth King, Goldsboro, associate.

Raleigh—Rev. P. H. Fields, Oxford, director; John O. Evans, Raleigh, associate.

Rocky Mount—Rev. W. C. Wilson, Halifax, director; Miss Clyde Hux, Weldon, associate.

Wilmington—Rev. R. G. Dawson, Garland, director; L. R. Kirk, Wilmington, associate.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### Children's Division

#### PROVIDING FOR THE CHILDREN

With the summer season half spent our vacation church schools are still going strong and indications are that they will continue through the entire vacation period. More than a hundred churches have made this work a part of the summer program this year, to be given emphasis in the early, middle or late weeks of the vacation season as suits the local schedule.

Reports received from some of the schools already held show that interest is running high and effort is being well spent.

#### Excerpts From Reports From Cherryville

Rev. E. L. Kirk writes: "It was quite difficult to get co-operation at the start, but enthusiasm developed. One of the best things of this vacation school is the interest developed among the workers. It will not be so difficult to start next time.

"So far as the intermediates are concerned, the best thing coming out of this school is the direct challenge for them to align themselves with Christ and live the Christian life. This is, indeed, a great and good course. I am expecting some new members of the church as a result." (Course, Making the Most of Life, was taught by the pastor. The first V. C. S. for Mr. Kirk and for the charge.)

#### From Boonville

Rev. I. L. Sharpe reports 101 enrolled in the Boonville vacation school, adding this comment: "The school was, I think, a grand success." (First V. C. S. held on the charge, but not the first for Mr. Sharpe.)

#### From Dilworth, Charlotte

Mrs. Edwin L. Jones reports from Dilworth that, "We really had a good school and we workers felt well paid for our time and work. However, this being our first experience we can see plenty of mistakes and room for improvement."

#### From Macedonia and New Hope

Rev. C. M. Smith adds this note: "Although our school at Macedonia was limited in time and other features, we consider it a huge success, well worth the effort. Thank you for your hearty co-operation. We could hardly have gotten along without your help.

"We are now in another school at New Hope. Although we were rained out Tuesday morning, attendance and interest have been growing during the week. I think this vacation school will greatly aid in the salvation of our Sunday school."

#### From Dallas

Rev. J. W. Vestal says: "We are pleas-

ed with our school. It was an experiment with us but like it. We are expecting to have it again next year. Of course we see several things we want to improve on next time. I think the children became more interested every day during the school. One of the outstanding things of our school was a class of intermediate boys taught, or led, by Mr. A. A. Willis, our church lay leader. He is a very busy man who found time to give two hours each day for this school work. He enjoyed it as much as the boys, which is saying a great deal."

#### From New London and Zion

Rev. J. N. Wise writes of his schools as follows: "We are still in the midst of our vacation schools, and will be for some time. I have two schools running now and the interest seems to grow as the weeks go by. I have one at Zion which I am delighted with. We have a fine interest stimulated among the young as well as the older people. Our class is well attended."

#### Where Vacation Church Schools Are Located

Only those churches which have indicated to us a purpose to hold a vacation school are listed here.

#### Asheville District

Weaverville Ct., Rev. O. B. Mitchell (three schools).  
Hillside, Rev. G. C. Ervin.  
Asbury Mem., Rev. J. G. Huggin, Jr.  
Acton Ct., Rev. T. A. Groce.  
Weaverville, Rev. B. M. Crosby.  
Hendersonville, Rev. B. M. Crosby.  
Hendersonville, Rev. C. H. Moser.  
Balding's Chapel, Rev. C. W. Clay.  
Antioch, Rev. C. W. Clay.  
Paint Rock, Rev. C. W. Clay.  
Hot Springs, Rev. C. W. Clay.

#### Charlotte District

Central, Monroe, Rev. H. C. Sprinkle.  
Spencer Mem., Rev. F. C. Smathers.  
Ansonville, Rev. A. A. Kyles.  
Thrift-Moores, Rev. J. O. Ervin.  
Homestead, Rev. Carl H. King.  
Duncan Mem., Rev. Carl H. King.  
Chadwick, Rev. E. H. Nease.  
Wesley Heights, Rev. C. C. Herbert.  
Calvary, Rev. G. W. Vick.  
Indian Trail, Rev. P. W. Townsend.  
Matthews, Rev. P. W. Townsend.  
Weddington, Rev. E. W. Needham.  
Waxhaw, Rev. A. L. Latham.  
Dilworth, Rev. C. M. Pickens.

#### Gastonia District

Main St., Belmont, Rev. W. M. Smith.  
Bradley Mem., Rev. A. C. Swafford.  
Smyre, Rev. T. H. Swafford.  
Cherryville, Rev. E. L. Kirk.  
Dallas, Rev. J. W. Vestal.  
Crouse Ct., Rev. J. W. Bennett.  
McAdenville, Rev. R. M. Varner.  
Lowell, Rev. F. H. Price.

Stanley, Rev. M. T. Hipps.  
Cramerton, Rev. G. G. Adams.  
Main St., Gastonia, Rev. J. B. Craven.  
Concord, Rev. C. B. Newton.  
Bessemer City, Rev. C. B. Newton.  
Park St., Belmont, Rev. J. R. Warren.  
Maylo, Rev. T. G. Smith.  
Goodsonville, Rev. C. E. Williams.

#### Greensboro District

Asheboro Ct., Rev. F. H. Shinn.  
Wesley Mem., Rev. G. R. Jordan.  
Jamestown, Rev. C. O. Kennerly.  
New Hope, Rev. C. M. Smith.  
Eldorado, Rev. C. M. Smith.  
Trinity, Rev. A. C. Waggoner.  
Concord, Farmer, Rev. W. L. Lanier.  
Lee's Chapel, Rev. D. F. Tarver.  
Pisgah, Rev. D. F. Tarver.  
Friendship, Rev. W. J. Miller.  
Muir's Chapel, Rev. W. J. Miller.  
Groome's, Rev. W. J. Miller.  
Franklinville, Rev. A. C. Tippet.  
Highland, Rev. C. F. Womble.  
Liberty, Rev. Lee Barnett.  
Coleridge, Rev. J. R. Barnwell.

#### Marion District

Marion, Rev. H. P. Powell.  
Morganton, Rev. B. C. Reavis.  
Rutherford College, Rev. J. B. McLarty.  
Nebo, Rev. T. B. Huneycutt.  
Morganton Ct., Rev. H. M. Wellman.  
East Marion, Rev. J. W. Parker.  
Spindale, Rev. W. R. Kelly.

#### Mt. Airy District

Boonville, Rev. I. L. Sharpe.  
Ronda—Rev. G. R. Stafford.  
Jonesville—Rev. G. R. Stafford.  
Elkin, Rev. L. D. Abernethy.  
Grassy Creek, Rev. C. E. Murray.  
Draper, Rev. G. E. White.  
Sparta, Rev. C. W. Russell.  
N. Wilkesboro, Rev. J. H. Armbrust.

#### Salisbury District

Park Avenue, Rev. S. M. Needham.  
Harmony, Rev. J. B. Tabor.  
New London, Rev. J. N. Wise.  
Zion, Rev. J. N. Wise.  
Spencer, Rev. W. B. Davis.  
Woodleaf, Rev. W. S. Smith.  
China Grove, Rev. J. W. Groce.  
Albemarle, Rev. W. B. West.  
Kerr Street, Rev. A. C. Kennedy.

#### Statesville District

Granite Falls, Rev. M. Q. Tuttle.  
Maiden, Rev. C. F. Tate.  
Highland, Rev. I. L. Roberts.  
Rhodhiss, Rev. I. L. Roberts.  
Troutman, Rev. E. R. Hunt.  
Race Street, Rev. E. J. Harbison.  
Newton, Rev. M. B. Woosley.  
Mt. Zion, Rev. W. A. Barber.  
Broad Street, Statesville, Rev. M. T. Smathers.  
Hiddenite, Rev. J. G. Winkler.  
Stony Point, Rev. T. J. Houck.  
Hickory, Rev. A. C. Gibbs.  
Broad St., Mooresville, Rev. T. W. Ha-ger.

#### Waynesville District

Bryson City, Rev. O. J. Jones.  
Canton, Rev. C. N. Clark.  
Waynesville, Rev. L. B. Hayes.  
Long's Chapel, Rev. F. O. Dryman.  
Cullowhee, Rev. E. C. Widenhouse.

(Continued on page 23)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### DONATIONS TO OUR CONFERENCE HISTORICAL LIBRARY

(By Mrs. J. LeGrand Everett.)

In response to the request I made at conference for annual board and conference missionary societies' reports and periodicals of interest and value as Methodist church and missionary history, Mrs. J. G. White of Tyner donated the following magazines to our conference historical library:

"The Missionary Voice" for 1911 (except the February, March, April, May, and June numbers), and for 1912 except September, October and December numbers).

"The Review of Missions," edited by I. G. John, W. R. Lambuth, and H. C. Morrison, for April, 1896; "The Review of Missions," edited by W. R. Lambuth and J. B. Pritchett, for February, March, May, July, August, September and November, 1899. (I wonder if there are not other numbers of this most interesting magazine stowed away and forgotten, on the highest book shelves and in attics, whose owners would donate them to the conference library as Mrs. White has done?)

"The American Illustrated Methodist Magazine" for March, April, May, June, July, August, September, October and November, 1900, and for January, February, March and April, 1901. (I should be delighted to have other numbers of this magazine also—these are so interesting I wanted to sit right down and read each one of them, as well as "The Review of Missions," from cover to cover).

A report of the Home Mission Society Conference held in Weldon in 1912, made by Mrs. Julian Midgett, who attended the session as delegate from her auxiliary.

A Certificate of Membership in the Rosebud Missionary Society of the Virginia conference, which was presented to "Maggie S. Evans of the Juvenile Hope Rosebud Missionary Society at Evans church in the county of Chowan on the Hertford circuit organized in June, 1880." This certificate is so attractive I should like to describe it if Mrs. Plyler can spare me the space. In the left upper corner is a picture of, I am sure, one of the original Rosebuds, in the heart of whose mother (Mrs. Thomas H. Campbell of Gatesville, N. C., whose husband was an honored and prominent member of the Virginia conference) was born, in 1878, the idea of a children's missionary society. From the society which she organized them with her own children only as members, there was organized in January, 1879, a conference children's missionary society. In the right upper corner is a picture of "Uncle Larry" Rev. J. B. Lau-

rens, a member of the staff of the Richmond Christian Advocate), who for many years was at the head of this conference society, having accepted the office at the earnest solicitation of the Campbell children. In the center, in an oval inset, breaking the sentence, "Behold, I bring you good tidings of great joy," there is another picture, showing a number of figures, men, women, and children, who seem to be pioneers to the west, and Indians, listening attentively to one, doubtless a missionary, who is preaching the Word, while overhead is flying the Herald Angel with his trumpet at his lips; in the far background, beyond a river winding its way to the sea, are snow-capped mountains. Below this picture are the words, "A little child shall lead them." In the two lower corners appear the Anchor of Hope and the Cross of Faith, while between them, encircled by a wreath of pomegranate leaves and flowers, breaking the sentence, "Suffer little children to come unto me and forbid them not," is a shield bearing the inscription, "Organized January, 1879." Just above all that, "Thos. H. Campbell, President board of Managers. Uncle Larry, Secretary and Treasurer." This interesting certificate is to be appropriately framed, the better to preserve it and to display it when, in some safe and central places, our historical library shall find a permanent home other than mine.

Mrs. J. G. White is the same Maggie Evans to whom this certificate was awarded so long ago, and she has been active in the missionary society ever since.

I wonder if somebody has a "Bright Jewel Band" certificate awarded in the pioneer days of the Bright Jewels, who would donate it to our Conference Historical Library? On one of those older certificates awarded to members of the Methodist Missionary Society before there was a woman's missionary society? Or have you any books—biographies or histories of our outstanding workers and their accomplishments from pioneer days to date—magazines, minutes, or curios connected with the history of our church and our missionary work, which you would donate? The name of each donor is inscribed in or attached to whatever gift you may contribute.

I am trying to complete my file of "The Missionary Voice" for our library, for during the years some of my own numbers have gotten lost. Perhaps you would like to help me—if so, these are the numbers needed: In the issue of 1911 — February, March, April, May, June. In that of 1912—September, October, December. In those issues of the six years, 1913 to 1918 inclusive, every single number is needed. In 1919—Jan-

uary, August, September, October, November. In 1920—January, March. In 1921—March. In 1922—December. In 1923—April, July, August, September, November. In 1925—March, June, July, October. In 1926—January, May, June, July, August, October, November, December. In 1927—January, March. In 1928—April.

While you are searching for copies of "The Missionary Voice," you might be able to find some old, board or conference minutes, so I will tell you the numbers lacking to complete our files: "The Woman's Board of Foreign Missions Annual Report"; all the years are needed except 1880, 1881, 1900, 1901, 1902, 1907, 1909. "The Woman's Home Mission Board Annual Report"; all the years are needed except 1897, 1904, 1905, 1907. The "General Board of Missions Annual Report"; all years before 1924 except 1916. "The North Carolina Conference Woman's Foreign Missionary Society Annual Report"; all the years from 1888 to 1907 are needed except 1898, 1899, 1901, 1904, 1905. "The North Carolina Conference Woman's Home Mission Society Annual Report"; all the years from 1901 to 1910 are needed except 1905, 1906, 1907, 1908. The General Conference Minutes for 1906, 1910, and 1914, and 1878 if possible, or any others between those. And our Discipline before 1922 except 1890.

If you have any of the items mentioned and will present them to your conference please write and tell me what you have, in the event that others might have been sent me already. You will be making valuable contributions to the history of our conference society which will be most gratefully welcomed. Let this be a part of our participation in the Celebration of the Sesqui-Centennial of our loved church. Please file this for reference.

Cordially and hopefully yours,

Mrs. J. LeGrand Everett,  
202 N. Randolph Street,  
Rockingham, N. C.

We, the members of the Daniels Chapel Woman's Missionary Society, deeply regret the resignation of Mrs. Flora M. Kendall, secretary of the New Bern district, and wish to express our sincere gratitude for her loyal and loving service so beautifully given for the past 13 years. We shall still love her and strive more earnestly to carry on as she would have us. We will give more freely of our time and money for our beloved cause because of the inspiration of her consecrated life. To her worthy successor we pledge our loyal co-operation. Mrs. B. W. Daniels, President.

Dorothy, age three, had been presented with a \$5 bill. She was delighted and showed it to every visitor. Finally, one asked, teasingly, how she knew the bill was five dollars.

Puzzled, the child looked at her present intensely and said, "Well, the price is on it."—Selected.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### SPIRITUAL RETREAT AT BREVARD INSTITUTE

It was a keen disappointment to your editor that she could not attend the spiritual retreat at Brevard Institute, July 14, 15 and 16. The reports of the meeting that have come to us from some of the retreats assures us of the wonderful privilege it was to have been there to enjoy the spiritual feast of those three days—and to get the inspiration and uplift from the wonderful messages, the discussions of spiritual lessons and the quiet hours of prayer and meditation.

Ninety or more women, representing 15 conferences in Southern Methodism were there and included in the number were Council officers, missionaries, deaconesses, conference officers, district secretaries, chairmen of spiritual life committees and others who went for the three days' program, all there that they might come into a closer relationship with their heavenly Father and re-consecrate themselves and rededicate their lives to his service.

Outstanding speakers were Dr. Lavens M. Thomas, II, of Emory University, and Dr. Fletcher Brockman, a former Y. M. C. A. secretary in China, both with every requisite of fine leadership. Leaders of discussions were Miss Daisy Davies of Atlanta, Council chairman of spiritual life and message; Miss Estelle Haskin of Nashville, Council secretary of literature; Miss Mabel K. Howell of Scarritt College, Nashville, and Mrs. W. A. Newell of Greensboro, Council superintendent of Christian social relations.

Such themes as "God and Myself," "Myself and My Brother" and "My Witness to the World" were discussed and brought information and inspiration to all who heard. For the three days all other interests were set aside and the period was given over to the things of the spirit with God the center of thinking. It was truly an inspiration feast.

### URGENT MEMORANDUM

From Frederick J. Libby of the National Council for the Prevention of War comes the following:

"How do you regard the proposed naval expenditures? The President asked for and obtained from Congress \$238,000,000 of borrowed money for 32 naval vessels in addition to the seven big cruisers, etc., now building. Now, through Secretary Swanson he is trying out public opinion on diverting \$114,000,000, more borrowed money, under the industrial recovery program, from construction uses to "modernizing" battleships and building naval bases. At the same time he is discharging government employees, right and left, as an economy measure. This lack of balance shows too much navy influence in the adminis-

tration. And it is dangerous. This new naval activity is a threat, not to Great Britain, but to Japan. It starts within the London treaty a new race in new ships. It is distinctly provocative, calculated to make Japan uneasy lest we attack her. If you feel as we do, please write the President a brief note at once."

### GREENSBORO DISTRICT MEETING

By Mrs. O. D. Nelson.

At Wesley Memorial church, High Point, on June 8, the annual meeting of the Woman's Missionary Society of Greensboro district was held, with Mrs. M. R. Banner, district secretary, presiding. The session opened with a hymn followed by the Lord's Prayer repeated in unison.

Mrs. O. D. Nelson was chosen secretary with Mrs. M. Ray Banner, Jr., as her assistant. After the appointment of committees, cordial words of welcome were given by Mrs. H. A. Millis, president of the local auxiliary, with fitting response by Mrs. F. W. Jackson of College Place church, Greensboro. The morning devotional was led by Rev. G. Ray Jordan, pastor of Wesley Memorial, who used the scripture texts found in Philipians 4, 4-13, which were read responsively and followed by prayer. His talk was most impressive and inspirational and was followed by two beautiful vocal selections by Miss Dorothy Hoskins, which brought to us true moments of worship.

A very impressive memorial service was conducted by Mrs. J. Ed Albright, who quoted "Blessed are the dead who die in the Lord." Following the reading of the names of the 16 members who have passed away during the year the song, "Will there be any stars in my crown," was sung softly and with bowed heads.

Mrs. Lynn Hunt, former district secretary, gave a splendid report of last year's work, which included the following interesting facts: 54 adult societies in the district, 16 of which were new organizations; 19 children's groups, including two new ones; 10 adult and three children's societies on honor roll and four societies were reported as having won awards for greatest reduction in average age—Muir's Chapel first place, Mt. Carmel second place, and Calvary and Bethel tying for third place. At this juncture Mrs. Lee Smith of Muir's Chapel suggested that the prize money won by these four societies be turned back into the treasury to make Mary Charlotte Hunt, the small daughter of Mrs. Hunt, a life member. Mrs. Hunt, very surprised, expressed her appreciation fittingly.

The following visitors were presented: Mrs. C. C. Weaver, conference presi-

dent; Mrs. W. A. Newell, Council officer; Mrs. P. N. Peacock, conference treasurer; Mrs. A. L. Thompson, conference superintendent of literature and publicity; Mrs. S. H. Isler, conference recording secretary; Mrs. J. L. Woltz, Mt. Airy district secretary; Miss Naomi Howie, missionary to China, on furlough, and Mrs. J. L. Moore, returned missionary from China. Mrs. W. G. Booker and Mrs. J. S. Gibbs each made a real contribution to the morning program, Mrs. Booker presenting spiritual life message and Mrs. Gibbs the work of the children's department. Miss Naomi Howie gave a splendid talk on her work in China, where she is teacher in the Davidson's Girls' School in Soochow. The joy which she has in her work was evidenced by the gleam in her eyes as she told of her intention to sail in August for China. Her talk was one of the high spots of the day.

Mrs. P. N. Peacock, conference treasurer, stressed the necessity of meeting the financial obligations in our district, stressing especially the Lucy H. Robertson Memorial Scholarship at Scarritt College.

In a most interesting talk Mrs. C. C. Weaver, conference president, gave the 12 standards for the year, closing with the year's motto—Bishop Lambuth's immortal words: "The impossible must be undertaken if we would win the world for Christ. She asked a pledge from the assemblage to pray when first awaking in the morning for the missionary work, the workers, the means to finance the work and for ourselves.

Rev. W. A. Newell, presiding elder of Greensboro district, brought the noonday message, asking that we read the 23rd Psalm in concert.

A delicious lunch was served by the hostess society and a period of happy fellowship was enjoyed.

For the afternoon devotional, Rev. J. C. Cornett, pastor of Centenary church, Greensboro, read the 27th Psalm, followed by prayer. Miss Emi Hinohara of Hiroshima, Japan, who was leaving the next day on her return trip to Japan following her graduation from Greensboro College, sang "Have Thine Own Way, Lord." Miss Hinohara expressed thanks for the happy time she has enjoyed in America and for the friends who have been so thoughtful of her.

Mrs. W. A. Newell, Council superintendent of Christian social relations, made a talk on the phases of her work and presented the certificates of efficiency to the societies having won them. The Y. W. circle of Wesley Memorial gave a playlet, "As It Was in the Beginning."

Miss Mary Elizabeth Hunt, who has been engaged in home mission work in California, was presented and told of her work there. Mrs. Lee Barnett gave an interesting talk on mission study and her talk was followed by the awarding of certificates for completion of requirements in that branch of the work.

The meeting closed with the song, "Lead on, O King Eternal," with prayer by Mrs. C. C. Weaver.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A CHALLENGE

It is not unreasonable to proceed on the assumption that our Western North Carolina conference Methodists can take care of the 330 to 340 resident orphan children and 125 to 150 Mothers' Aid children in view of the fact that every time they put up a dollar for maintaining them another dollar has been secured from friends who have passed in to the beyond. It would be a shame and a crime for our host of living Methodists to fail to do their duty in the light of such crying need as is being continually pressed upon the Children's Home for the care of destitute orphan children. The Children's Home proposes to keep its capacity filled, to live most economically and to rely on good Christian Methodists for supplying actual living expenses for orphans and for those who direct them. The challenge is before us. None of us will run away from it.

### CHILDREN'S HOME SUNDAY

Next Sunday, July 30, brings another fifth Sunday, the Children's Home Sunday. It seems an awfully long time since we had a fifth Sunday. We hope this one will mean a great deal for the Children's Home. As is generally known, our Sunday schools have been directed through the action of our annual conference to give their offerings on this Sunday to the Children's Home. Our annual conference further directed that these offerings be counted as gifts from the Sunday school and not as contributions from the local church. We trust our friends will on next Sunday give as liberally as conditions will permit and that their offerings will be forwarded to us right away.

### ADVANCING PRICES

We are beginning to feel the effect of advancing prices. The price of clothing and of food has advanced quite perceptibly, in some instances as much as 50 per cent. We must meet these advances in the face of continued declining receipts. However, we feel sure that our friends will increase their offerings in the succeeding months and that we will be in position to face the financial conditions which are upon us. Let all contributions be forwarded to us promptly. We have some information to the effect that offerings taken early in the year are still being withheld from us.

### NEEDED REST

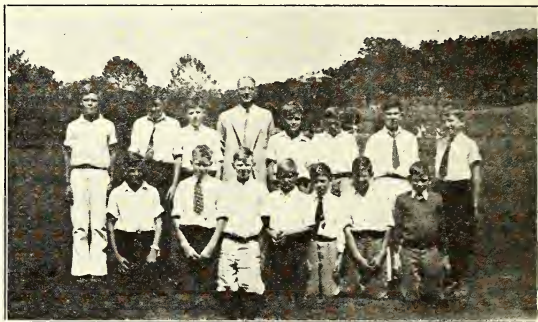
Our church group, commonly called our singing class, is now getting some needed rest. This fine group of young-

sters, in addition to their other duties well performed here at the Home, have been going out on each Sunday rendering from two to four programs per day since February. As hot weather came on the strain became rather heavy and in early July we stopped arranging engagements. Our friends have been kind enough to continue their invitations for visits on the part of our singing class, in fact we have received numerous invitations for services to be rendered during the summer. We feel sure that our friends will understand why we cannot meet these engagements and will be patient with us. About the middle of September we will begin to make our weekly visits to those with whom we have made arrangements. We shall want to

to go anywhere for the reason that they have nowhere to go. But these fine little boys and girls are not complaining about it. We will do something extra for them here, and they will be happy over what is provided for them.

### TWO BOYS

James Rink, a member of the Children's Home family, is spending his summer here with us after having completed his sophomore year at Duke University. James is a ministerial student and recently accepted an invitation to fill three preaching engagements for Rev. O. L. Brown on the Ogburn Memorial church. After preaching his first sermon he came in quite a bit enthused over the good hearing he received and



These boys and their leader have a heart for James Hart

visit, as much as possible, only those points where we have not yet visited. We feel sure that no friends will use our inability to visit them as an excuse for not raising the Children's Home ten per cent apportionment.

### BOY HELPERS

Some time ago there appeared a picture of two Children's Home boys on this page of the Advocate. Underneath the picture there appeared this statement: "One taken, the other left." Mr. J. J. Nichols, an earnest worker in Asbury Memorial, Asheville, congregation and a teacher of a class of interesting early teen-age boys, showed this picture to his boys. They immediately decided to claim the unclaimed boy. So James Hart now has a fine bunch of boy friends in Asheville. These boys, whose picture adorns this page, have had James to visit them and have treated him royally. He is already looking forward to the time when he can visit them again.

### HAPPY YOUNGSTERS

We have had quite strenuous and eventful times during the past several days getting some 75 of our boys and girls ready for going on vacations. These youngsters will be out for two weeks, and on their return a large part of our remaining family will have a two weeks' vacation. Of course there are some of our children who will not be privileged

the encouragement rendered him by the good people at Shiloh on this charge.

Julian Gibson, a little lad of 11 years, recently received his certificate from the Winston-Salem Public Library Reading Club for having read 12 books and for having retold them at the library story hours. One day last week Julian was selected to tell the story of one of his books over WSJS, the local radio station. Julian acquitted himself quite admirably.

### FARM BOYS

Our farm boys have worked diligently during the recent summer. They have gone to work early in the morning and have sometimes worked till late at night. Some of the results of their earnest endeavors have been quite encouraging while others have been discouraging. The dry weather has practically ruined part of our crop, this being particularly true on our Davie county farm, but other farm operations have turned out quite promising. If we have a good season the rest of the summer the boys will have quite a large production of farm supplies to present as a result of their hard work. At any rate, our farm boys have been putting out in a very fine way this summer, as have all our boys and girls for that matter.

"You must not fight. Haven't you been taught to love your enemies?"

"Hen's not my enemy—he's my brother."—Selected.



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matrons

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

## FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Next Sunday is a fifth Sunday. I am asking all the Sunday schools and organized classes within the bounds of the North Carolina conference to set aside one Sunday's offering in each month for the benefit of the Methodist Orphanage. Only a few Sunday schools are giving us one Sunday's offering each month. I want to appeal to all Sunday schools and organized classes to take a special offering this coming Sunday for our more than 300 children. We have some big bills that must be paid the first of August and an offering from each Sunday school and organized class will help us considerably in paying our grocery bills and other obligations. Some Sunday schools may think that because they can not send a large offering that their contribution will not do much good. I want all to know and realize that small offerings are appreciated at the Methodist Orphanage. All that I am asking is to get every Sunday school and organized class to make a free will offering on this coming Sunday, regardless of the size of the contribution.

\* \* \* \*

Sunday morning we left for about a 90 miles ride to Shady Grove church. This is a nice brick church on the Yanceyville charge. Rev. I. T. Poole is pastor. Mr. Poole made us feel welcome and "at home" in his church. A splendid congregation was there to greet us. We were pleased to see some of our Danville friends there to worship with us, Mr. and Mrs. John Ferree and Mrs. Holland, and our dear Miss Mary Ferree, who has been teaching for us for several years, and whom we trust will soon return for our fall work. Our service was the beginning of a series of meetings at this church. After our concert all were invited on the church lawn for a most excellent dinner, which the ladies had prepared for us. It gives us a thrill to stand around the table while we eat and talk with different ones and see how interested they are in our home, and are wanting to lend a helping hand. We appreciate very much the invitation from Mr. and Mrs. Conner to go to their home and enjoy the ice cream they had ready for us.

We left there for Milton—25 miles away. We were glad to serve one of Rev. R. J. Lough's churches again. We received a cordial welcome, and were delighted to meet with so many of our

Milton friends. We must tell you what the ladies of the Woman's Missionary Society did for us. They told us we were invited to stop in the home of Mr. and Mrs. Thomas before leaving. We did, and in the spacious hall they served us the most delicious fruit punch—so refreshing. This was an enjoyable day for the class, and I trust from our concerts we left soul food for both congregations.

Nellie B. Rives.

\* \* \* \*

Dear Friends:

As I go out from this lovely home, I wish to express my sincere appreciation to each and every member throughout the North Carolina conference.

First, I thank Mrs. Barnes, who has been more than a father and friend to me and the rest of the children who have been intrusted to his loving care. He has filled a place in my heart which can never be filled by another.

To the dear friends of the Brooksdale Sunday school class of Roxboro, I extend my warmest thanks for all the beautiful clothes they have sent me during the last six years. I have never asked for anything which they did not gladly send me and they have always been my true friends and kindly interested in all that I did.

My splendid health is due to the constant and willing care of the doctors of Raleigh, who are among the best friends of the Orphanage.

The matrons, who are the mothers of this home, will always have my love and appreciation for their love and guidance during the years of my life here. Mrs. Rives has been my special mother, and she will ever hold a warm spot in my heart, such as my mother would have if I had known her.

Tears come unbidden to my eyes as I say farewell to this beautiful home, which I think is by far the most beautiful spot in eastern North Carolina. I will carry forever a mental picture of the grassy hills and the flowered yards.

With these thoughts I close with love and appreciation to the good friends of our home and those of North Carolina conference.

Sincerely,

Maggie Knuckles.

## THE SWEETEST LIVES

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close knit strands of an unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells,

Thy love shall chant its own beatitudes,  
After its own life-working. A child's kiss  
Set on thy sighing lips shall make thee glad;

A poor man served by thee shall make thee strong,

Thou shalt be served thyself by every sense  
Of service which thou renderist.

—Elizabeth Barrett Browning.

# Shivering with Chills Burning with Fever

## Sure Relief for Malaria!

Don't try homemade remedies or newfangled remedies! Take that good old Grove's Tasteless Chill Tonic. Soon you will be yourself again, for Grove's Tasteless Chill Tonic not only relieves the symptoms of Malaria, but destroys the infection itself.

The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless, Safe to give children. Get a bottle today at any store.

# HEADACHE

## TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb it at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

**CAPUDINE**  
..It's already dissolved!

# IS YOUR BABY SICK?



Don't scold a fretful, miserable child; it cries because it is sick. Relieve its discomfort with

Dr. Thornton's "Easy - Teether"

Guaranteed to relieve colds, stomach and bowel troubles of infants, teething babies and children. Easy-Teether is sold at all good drug stores for 25c. Free sample sent postpaid on request.

Easy-Teether Medicine Co.  
Westminster, S. C.

# Cheapest and Best



Ask your dealer for Daisy Fly Killer. Placed anywhere, attracts and kills all flies. Neat, clean, convenient. Lasts all season. Made of metal. Can't spill or tip over. Can't soil, or injure anything. Guaranteed. Harold Somers, Inc., Brooklyn, N. Y.

## DAISY FLY KILLER

# FORK UNION

MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 217, Fork Union, Virginia.



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## Sunday School Lesson

JULY 30

By F. B. Stockdale.

Gideon

Judges 7:47, 16-21.

Golden Text—Jehovah is the strength of my life; of whom shall I be afraid?—Psalms 27:1.

The fact that in the times we are studying life was rude and rugged adds meaning to the lessons we draw from their study. They clearly set forth the fact that peoples, times, and seasons do not enter into the consideration of the moral aspects of life; ethical idea and the divine interest are matters that do not depend on when and where for their application: they always apply.

### Conditions Become Causes

Conditions of life are made and modified by contending human beings. The desire to rule and the disposition to overbear are well-nigh universal. The Midianites and Amalekites will give neither place nor quarter to the Jews. Each side is under the impression there is not room for the other, so life is made a thing of danger and death. Human dispositions are reflected in the outward circumstances of life. Men of the same needs and dangers add to those dangers and needs the burden of personal animosities and hatreds. Out of these feelings arise the purpose to be master of the other people; each seeks to be lord of the other, and so a state of hatred and strife becomes the common lot of both.

These conditions become the reason for the divine interference. There are conditions that become the ground for God's taking sides in human affairs, and God is always against the oppressor. These conditions are humanly created, so there are human actions against which the Almighty arrays himself and human suffering with which God takes sides. It is not that he loves one side more than another; but that he has to array himself with what is right. These created conditions always have been reasons for God's interferences. His nature binds him in such actions and decisions. Sound reasons for the use of ability are applicable to all moral beings, God included.

The disturbing fact in human history is the intervention of God in human affairs. Had there never been human injustice, God would never have taken sides with one people as against another. The idea that he took the side of the Jew because he was a Jew is erroneous; he takes the side of the oppressed. The idea of human condition becoming a cause for divine action is far-reaching. It is quite likely that human sin became the reason for providing a Saviour; the fallen race is a human call for saving

grace, and God did not disregard the call. Conditions become a reason for God's taking a hand in human affairs, and he is always on the side of the wronged.

### Things God Will Do

There are certain human achievements that are as certain as the Being of God. God would have to die before they could fail to come to pass. How long they will take for achievement does not enter into their final success. Life is a process, and as such is not measured by the rolling of an orb in space. Time is an opportunity for their coming to pass, and neither cause nor reason for their occurrence.

One of the settled facts of historic life is that the oppressed will rise and the

paratively weak. When children play "see-saw," one gets on one end of the plank and another on the other end; a third stands in the middle, and he decides who shall be "hung up to dry" by putting his weight on the other side. In this incident the deciding factor was the divine; hence our story speaks of God giving the victory to Gideon. There are some decisions in the affairs of men that are the decisions of God.

### The Place of Numbers

In our story God is so anxious to teach Gideon and Israel the lesson of his interference that he insists the number is still too large. Gideon had sent away all who wished to go; only those were to remain who of their choice would go to battle. Ten thousand men had tarried, and they were more than God wished to have part in the victory. "The people are yet too many." The number will hide the causes of victory and the work of God will be smothered by human claims, hence the test of the way the men drink at the brook.

The lesson is to teach us that numbers have nothing to do with the victories of God. The number God selects is enough for any task he undertakes. God could have used the thirty-two thousand men, but the number would have smothered the fact of his intervention. Numbers may be on the side of right, but they are never the cause of its success. God can win in spite of numbers. We are to learn he can do marvels with a few.

The ingenuity of the plan of a trumpet in one hand and a light in the other, thus to give the impression of hundreds of battalions, illustrates the fact that God can use the minds of those he would overthrow. He worked by confusing the minds of his foes, and each man became the foe of his neighbor.

### Question for Discussion

1. Is right and wrong a matter of "times"?
2. When do conditions become cause?
3. Are conditions humanly created?
4. What in human society is certain?
5. Does God interfere in human life?
6. How are numbers related to success?

### "BLUE"

You say, "I am blue and very sad."  
I say, "I am blue and, oh, so glad!"  
For blue is the color of happiness,  
The shade of the sky and Mary's dress.  
I see everywhere its happy glint,  
In the tiny flowers of peppermint;  
In the flash of a wing as a bluebird passes;  
In the dark blue petals of flowering grasses;  
In the summer sky so bright, bright blue;  
In the eyes of a friend so trusty, true;  
The blue of ocean and mountain mist,  
The distant hills, gray-blue, sun-kissed.  
A royal color, its tints are legion,  
A symbol of love in every region.  
—Annette Thomas, in The New Outlook.

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**PROTECTION  
AGAINST OLD AGE**

oppressor will fail and fall; there is no fact of human living more certain. To stop the operation of that process, life itself would have to cease. It has been written and rewritten until it is the maddest of follies to disregard the fact. No change of civilization will stop the operating of this tendency, and no variation in forms of oppression will abrogate the law. It is one of the settled things that God is on the side of the oppressed and will deliver them.

There is not matter of the nature of things working itself out into human achievement; it is a matter of the divine intervention in human affairs. Weakness never becomes strength, and strength never becomes weakness. The deciding factor is putting the divine strength on the side of the weak and so causing the strong to fail because they have com-



## Steady Growth of Cooleemee Church

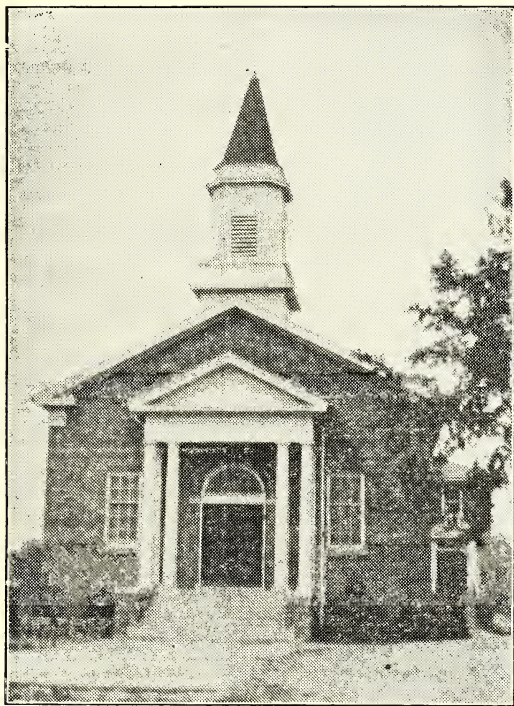
The Cooleemee Methodist Episcopal Church, South, was organized in 1901. It has had steady growth and a splendid record.

Rev. J. B. Craven, now pastor of First church, Gastonia, was the first pastor. Mr. C. C. Tiller was chairman of the building committee and is the only surviving member. For many years he was chairman of the board of stewards, and is still on the local board and one of its most faithful and loyal members.

Rev. J. A. J. Farrington is the present pastor. He also served as pastor of the old church from 1924-28. Mr. Farrington has received 70 new members this conference year and the present membership of the church is 381.

The church is thoroughly organized. T. C. Pegram is chairman of the splendid board of stewards.

The church school has an enrollment of 361. J. G. Crawford is the efficient general superintendent. J. E. Smith is



Cooleemee Methodist Church

Four fine young ministers have gone out from this church. They are: H. M. Wellman, Dr. Raymond Smith, the late D. W. Brown, and F. E. Howard.

The handsome and commodious new church has been completed this year. It is modern in every respect. This church stands as a monument to the untiring efforts of Mr. J. W. Zachary, who while ill in a hospital day-dreamed of a lovely new brick church so much needed to replace the old wooden structure that had served its day and generation. The new church with its 16 Sunday school class rooms, modern nursery, well equipped kitchen, pastor's study, ladies' parlor, and recreation rooms is the consummation of this dream.

The building committee was J. W. Zachary, chairman, J. E. Smith, C. C. Tiller, J. G. Crawford, E. C. Pegram, and C. W. Alexander, treasurer.

chairman of the board of religious education. The missionary society is doing splendid work with Mrs. R. C. Alexander as president. Miss Victoria Byerly has for many years directed the local work; \$2,500 from this department was the first money to be put into the hands of the building committee for the new church.

Mr. J. W. Zachary is manager of the mills. Mr. T. C. Pegram is the superintendent. They love both the church and community. Cooleemee is a modern industrial village, and the Methodist church with its 381 loyal members is striving to render real service to the community.

The advice that is wanted is generally unwelcome, and that which is not wanted is evidently impertinent.—Dr. Johnson.

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## What Greensboro College Has Meant to Me

(A talk made before the Greensboro chapter of the Alumnae Association by Virginia Peyatt, president of the senior class.)

When Miss Brock asked me to make a talk on "What Greensboro College has meant to me," I told her I'd be glad to. I never under any circumstances refuse to say a good word for G. C., because it means, and has meant so much to me. To prove that I really am a booster of my alma mater, will you pardon this personal reference? Last summer, in school at Wake Forest, one day in chapel we were having a program of college songs from the various schools represented. A group of W. C. U. N. C. girls stood and sang their alma mater. The dean then called on me for the G. C. song. I couldn't let this opportunity of representing G. C. go by, and there in that crowded chapel I stood and sang my alma mater as a solo! Since then, I've thought if I was brave enough to do a thing like that, I could say almost anything for G. C., but in trying to collect, summarize, and organize my thoughts I've found that there are so many things that I'd like to say and could say that I hardly know where to begin.

First of all let me say that I've found that college can do many things for a person. Especially is this true of G. C. We take great pride in the fact that G. C. affords a homelike atmosphere that is not found elsewhere. This gives opportunities for much personal development. Whatever you are you must make of yourself, and a well spent college life is one of the greatest helps to all good things.

Here there are not many students but that each individual is given personal attention, and can receive training for initiative and leadership. Personally, I think that is one of the greatest assets that G. C. affords.

It is a valuable thing to be able to think for one's self; to make decisions; to be a good sport; to co-operate willingly; to try to keep calm when others, seemingly loose their heads; to have courage to stand for something, and to let others know for what you stand; to take criticism and accept it for its face value; to be able to reason, broaden your views and look with optimism into difficult problems; to smile when things go wrong and toil on! These are things that I've experienced at G. C.

I do not think that the training which comes from association with one's fellow students can be over estimated. Here friendships are formed. In life nothing can take the place of friends, and I've found some of the dearest ones I ever hope to have right here on our own campus.

I have learned that it takes good "common sense" and reasoning to get along, rather than so much technical application of facts. By this, I do not mean that a student shouldn't strive to

make good grades. She should. But to me, average grades and wide experience in extra-curricular activities have meant far more toward broadening my philosophy of life, developing my personality and individuality than perfect marks could ever have meant! I've learned that practicality and the application of stored up information is a great essential. One must learn where to find what he wants, then assimilate and apply it accordingly.

At G. C. I've found a continuation of the development of the highest standards and ideals, mental, moral, physical, spiritual, and social development is afforded here, and no life can be well rounded unless these phases are developed. In such an environment one can not help but be ambitious.

Ambition leads to an aim or goal in life. No life can be successful without a purpose. At G. C. a girl is given a chance to find herself and to resolve to do her best. When this is realized she will be dissatisfied with obtaining anything less than the best. What more could any girl strive for, than always to do her best!

It is with regret that I think of leaving G. C. in May, never to return again as a student, but G. C. has meant so much to me that I shall take its golden influence with me, and this is my desire, as expressed by Edgar A. Guest:

I'd like to think when life is done  
That I had filled a needed post,  
That here or there I'd paid my fare  
With more than idle talk and boast:  
That I had taken gifts divine,  
The breath of life and manhood fine,  
And tried to use them now and then  
In service for my fellow men.

I'd hate to think when life is through  
That I had lived my round of years  
A useless kind, that leaves behind  
No record in this vale of tears;  
That I had wasted all my days  
By treading only selfish ways,  
And that this world would be the same  
If it had never known my name.

I'd like to think that here and there  
When I am gone, there shall remain  
A happier spot that might have not  
Existed had I toiled for gain:  
That someone's cherry voice and smile  
Shall prove that I had been worth while:  
That I had paid with something fine  
My debt to God for life divine.

### THE BEAUTIFUL WORLD

There's never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleetier;  
There's never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawn-like gladness voicing;  
God gives us all some small, sweet way  
To set the world rejoicing.

—Anonymous.

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## THE BRISK AND FRISKY CHIPMUNK

By Walter A. Dyer.

The burrowing squirrels, though closely related to the tree squirrels, are classed as a different group—the *Tamias* family. They are small and striped, their tails are furred rather than bushy, and they have capacious cheek pouches. The commonest one in the East is the chipmunk (*T. striatus*). Its natural habitat extends from Maine to Georgia and it is a near relative of the Western marmots and gophers. The chipmunk is also called ground squirrel, striped squirrel, chipping squirrel, and hackee. Chipmunk and hackee, like chickaree, are Indian names.

Perhaps the most interesting thing about the chipmunk is his cleverly constructed burrow. This consists of an entrance tunnel that goes straight down to a point below frost line, a horizontal tunnel perhaps twenty feet long, and a sloping tunnel that leads up to a back door. The main tunnel is enlarged at intervals. One of these enlargements is warmly lined with leaves and grasses and is used as the bedroom and nursery. The others are store-rooms. Food may also be stored in short side galleries. The chipmunk does not leave a telltale pile of dirt at the mouth of his burrow as the woodchuck does, but carries it off to some distance in his pouches and often scatters it about in the grass. The opening which is smooth and round, is just big enough for the chipmunk to dive through. Below this the tunnel is large enough for two to pass each other and the walls are packed hard to prevent caving in. The back door is usually located under a building or stump or stone wall or in some other hidden place and is used chiefly as a means of escape from enemies, the front door being used for bringing in food and for the ordinary purposes of ingress and egress. The weasel is the chipmunk's worst enemy, being the only one that can follow him into his den, and the back door, therefore becomes often very important.

The chipmunk sleeps through the cold weather, and as he seldom comes out of his burrow after frost he needs a goodly supply of food. There under the snow he fattens himself on nuts and grains until it is time for him to fall sound asleep. In the summer he lives on oats and other grains and seeds. He also likes berries and apples. Sometimes he is accused of digging up newly planted corn. When October comes he begins laying in a store of corn, small nuts, and acorns, and beech mast when he can get it. His children—four to six of them—

## SPEEDIN' UP

My brain's a lazy pony—  
I wish it were not so!  
I'd have to whip and whip him  
To really make him go.

But if I whip and whip him  
He'll be too lame to pace;  
Now how would you advise me  
To help him win the race?

I b'lieve I'll pat him gently  
And whisper in his ear  
Some magic words of kindness  
To fill him full of cheer.

I bet you then he'll hurry!  
And Oh, I do so hope  
He'll beat the wind a-runnin'—  
Be first beneath the rope!

—Henrietta R. Smedes.

are born in May or June and spend their infancy in the dark. When they first emerge they are weak and defenseless and half blinded by the light, and where there are cats about the mortality among them must be great.

Though naturally shy and timid, chipmunks soon become accustomed to the presence of man. They seem to like the proximity of the house and barn and I have often found their neat, round holes in the lawn. For several seasons now a family of them has built its home close to my house and they have become almost tame enough to touch. Their front entrance is within ten feet of our kitchen door and their rear exit is, I think, under my study, which is a small building without a cellar connected with the house by the woodshed. Often when I pass between house and study they scamper along ahead of me, to dive under my doorstep or to disappear down their hole.

One day last summer, as I opened my study door to come out, I nearly stepped on three helpless little chipmunk babies. They were quite bewildered and seemed not to know what to do or where to run. One of them scrambled over my foot and started into my room, but I gently brushed him out. Then an anxious little face appeared at the mouth of the burrow and bright little eyes peered out at me. I stepped quietly aside, and presently a low chittering came from the burrow mouth. One by one the little ones heard it and waddled toward it. I went into the house to call my wife, but when we came out there were no baby chipmunks to be seen. Mother had call-

ed them home and I have no doubt that she gave them a good scolding for their foolhardy behavior. On several subsequent days, however, we saw them near the hole, and before we knew it they had grown so big and lively that we could scarcely tell them from their parents.

There is a sad sequel to this tale which I suppose I must tell. I caught one of those young chipmunks in a rat trap in the woodshed. If I had supposed that cheese would offer any attraction to them I would never have left the trap there. It was a real shock to discover the poor little corpse. Of course a chipmunk is a rodent like a rat, and yet somehow there seems to be a great difference. Curious, isn't it? Well, I took the trap away and left the rats to make merry over my soft-heartedness.

Vachel Lindsay called the chipmunk "the monkey of the squirrel tribe, quivering with monkey shiness," and indeed he is playful and mischievous, though not as much as the red squirrel. He is very pretty, with his striped sides and nervous tail. Very intelligent, too, I think. Since I have come to know the chipmunks through such intimate daily association, I have come to like them the best of all the squirrel clan. I love to watch them busily harvesting nuts and carrying pouchfuls of provender into their holes, or sitting on the stone wall or the woodpile, chattering or silent and motionless as miniature statues.

No doubt there are people who prefer lawns without holes in them, but I shall be sorry if the time ever comes when there is no chipmunk's hole in mine.—Our Dumb Animals.

"Dad, are there lions in Africa?"

"Yes, son."

"Have they got a zoo?"

"No, they have no zoo."

"Then what do they do with the lions?"  
—Frankfurter Illustrierte.

"But, dear, why do you want more building blocks? You have so many now."

"But, mummy, I want to build a ceiling scraper."—Christian Science Monitor.

Several of Lois's first-grade palymates had moved away. She announced the fact to her mother thus: "Mother, our teacher is running out of children."—Christian Register.

"What are you doing out of bed, Mary?" father called up the stairs.

Pause, then the small voice, "I just got out to tuck myself in, daddy."—Labor.

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#### THIRD ROUND

Pittsboro, 11	July	28
Brookdale, 11	29	
Bahama, 3	30	
Rougemont, 8	August	8
Duke's Chapel, 8	1	
Eranson, 8	2	
Milton, 11	6	
Siler City, 11	13	
Haw River, 3:30	13	

### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C.

#### THIRD ROUND

Washington, 8	July	28
Rath, Bethany, 11	30	
Pantego-Bethany, 8	30	
Plymouth, Jameville, 8	31	
Roper-Creswell, Mackays, 11 and 2	1	
Williamston, 8	2	
Windsor, 8	3	
Alexander, Ebenezer, 11 and 2	4	
Elizabeth City, First Church, 11	6	
South Camden, Sign Pine, 8	6	
Columbia, Wesley's Chapel, 11 and 2	19	
Columbia, Wesley's Chapel, 11	20	
Alotkie, 8	20	
Chowan, Bethany, 11 and 2	23	
Murfreesboro-Winton, 8	24	
Ahorlie, Colerain, 11 and 2	25	
Gates, Sunbury, 11 and 2	26	
Gates, Sunbury, 11	27	
North Gates, Kittrells, 8	27	
Perquimans, New Hope, 11 and 2	September	2
Perquimans, New Hope, 11	3	

### FAYETTEVILLE DISTRICT J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.

#### THIRD ROUND—IN PART

Raeford, a.m.	July	30
Red Springs, a.m.	30	
Parition, Sandy Grove, a.m.	30	
Goldston, Mercey, a.m.	August	6
Troy, Ophir, p.m.	6	
West End, Hoffman, a.m.	13	
Ellerbe, Norman, p.m.	13	
Jonesboro, a.m. and p.m.	20	
Rowland, Purvis, a.m.	25	
Wadeville, Sardis, a.m.	27	
Mt. Gilead, p.m.	27	

### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C.

#### THIRD ROUND

Aurora, Warren, 11	July	30
Grimesland, Providence, 3	30	
Goldboro Ct., Thompson's, 11	August	5
Goldboro, St. Paul, 11	5	
Seven Springs, 3	6	
Grifton, Edwards, 11	11	
Hookerton, Rainbow, 11	13	
Snow Hill Tabernacle, 3	13	
Aiden, 8	13	
Prescott, Black Creek, 11	11	
Mt. Olive Ct., Providence, 11	26	
Mt. Olive-Calypso, Calypso, 11	27	
Pikeville-Elm Street, Elm Street, 8	27	

### RALEIGH DISTRICT F. S. Lowe, P.E., Raleigh, N. C.

#### THIRD ROUND

Fuquay, Cokebury, 11	July	30
Ervin, 8	30	
Edenton Street, 8	August	3
Franklin, 11	6	
Youngville, Prospect, 3	6	
Carry-Apex, Apex, 8	6	
Garner, Hollands, 11	12	
Bailey, Simms, 11	13	
Wendell, Zebulon, 8	13	

### ROCKY MOUNT DISTRICT L. B. Jones, P.E., Rocky Mount, N. C.

#### THIRD ROUND

Spring Hope, 11	July	30
Rocky Mount Ct., McTiere, 3	30	
Bethel	August	2
Warrenton, Macon, 11	6	
Warren, Shady Grove, 3	6	
Wilson	6	
Weidman	10	
Ronoke Rapids, 7:30	13	
Elm City, Zion, 11	20	
Stantonsburg, 7:30	20	

### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C.

#### THIRD ROUND

Taber, Lebanon, 11	July	30
Hallsboro, Shiloh, 3	30	
Steidman, Cokebury, 11	August	6
Roseboro, Andrews, 3	6	
Grace, 8	7	
Garland, Salem, 11	20	
Clinton, Kemar, 3:30	20	
Jackstonville-Richlands, Haw Branch, 11	23	
Maxville-Pollockville, 11	27	
Swanboro, Green Creek, 3:30	27	
Carver's Creek, Bladen Springs, 11	September	3
Bladen, Beulah, 3	3	

## Western North Carolina Conference

### ASHEVILLE DISTRICT D. M. Litaker, P.E., Asheville, N. C.

#### THIRD ROUND

Hendersonville, 11	July	30
Saluda-Tryon, 3	30	
Fletcher-M. Rv., Balfour, night	30	
Candler, Snow Hill, Sat. 11	August	5
Lakeside, 11	6	
Sandy, 3	6	
Falview, night	6	
Black Mt., 11	13	
Laurel, 3	13	
Central, 11	20	
Oakley, night	20	

### CHARLOTTE DISTRICT John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

#### THIRD ROUND

Brevard Street, 11	July	30
First Church, 8	30	
Pineview, Harrison, 11	August	6
Chadwick, 8	6	

#### FOURTH ROUND

Calvary, 8	July	20
Waxhaw, Waxhaw, 11	27	
Bethel, Boger's, 2:30	27	
Dilworth, 7:30	27	
Ansonville, Salem, 11	September	3
New Hope-Bethel, Union, 2:30	3	
Matthews-Indian Trail, Indian Trail, 7:30	3	
District Pastors' Conference, Central, Monroe, 10	4	
Wadesboro, 11	14	
Unionville, Zion, 3	14	
Hawthorne Lane, 7:30	10	
Morven, Morven, 11	17	
Frospet, Midway, 3	17	
Big Springs, 7:30	17	
Marshville, Smyrna, 10 and 2 (Sat.)	23	
Hickory Grove, 11	24	
Thrift-Moore, Thrift, 3	24	
Belmont Park, 7:30	24	
Peachland, Hopewell, 10 (Sat.)	October	7
Fulks, Polk, 11	7	
Stanfield, Old Burnsville, 11	8	
Trinity-Derita, Derita, 7:30	8	
Lileville, Lileville, 11	15	
Waxhaw, Mineral Springs, 3 (5th Q.C.)	15	
Chadwick, 7:30	15	
Weddington, Union, 10 (Sat.)	21	
Homestead-Duncan, Duncan, 11	22	
Meyers Park, 7:30	22	
First Church, 7:30 (Wed.)	25	
Spencer Memorial, 11	29	
Brevard Street, 7:30	29	

November  
Wesley Heights, 7:30 (Wed.) ..... 11  
Monroe, Central, 11 ..... 5  
Monroe Circuit, Grace, 2:30 ..... 5  
Pineville, Pineville, 7:30 ..... 5  
Special district pastors' conference, Central, Monroe,  
10 a. m. September 4.  
Fifth quarterly meetings as follows:

Ansonville, 3	October	7
New Hope-Bethel, Bethel, 10	14	
Morven, Morven, 3	14	

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swering their ads, men-  
tion this paper.



Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshallville, Marshallville, 10	28
Prospect, Prospect, 3	28

<b>GASTONIA DISTRICT</b>	
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
FOURTH ROUND-IN PART	July
Rock Springs Camp Ground, 11	30
Mayle, 8	30

<b>GREENSBORO DISTRICT</b>	
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.	
FOURTH ROUND	August
Ashboro Ct., Tabernacle, 11	26
Bessemer, Bessemer, night	26
Pleasant Garden, Bethlehem, 11	27
Bethel-Grace, Grace, night	27
<b>September</b>	
West Greensboro, Muller's Chapel, 11	3
Caraway Memorial, Caraway Memorial, night	3
Stokesdale, Eden, 11	10
Glenwood, Glenwood, night	10

<b>MARION DISTRICT</b>	
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	
THIRD ROUND	July
Spruce Pine-Bakersville, Penland, 11	30
Avery, Mount Zion, 3	30
<b>August</b>	
Morganton, First Church, Q.C., night	4
Bluthersfordten, Gilboa, 11	6
Marion Ct., Murphy's Chapel, 3	6
Morganton Ct., Zion, 11	13
Table Rock, Armys, 3	13
Burnsville, Concord, 3	26

<b>MOND AY DISTRICT</b>	
W. E. Peewy, P.E., Mt. Airy, N. C.	
THIRD ROUND	July
Spray, 8 (Saturday)	29
Leaksville, 11	29
Draper, 8	30

<b>WAYNESVILLE DISTRICT</b>	
Leonidas B. Hays, P.E., Waynesville, N. C.	
THIRD ROUND	July
Canton, 11	30
Waynesville, 8	30

<b>STATESVILLE DISTRICT</b>	
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.	
THIRD ROUND	July
Cool Springs, Cool Springs, night	29
<b>August</b>	
Lenoir, First Church, 11	6
Lenoir Ct., Gamewell, 3	6
Hickory, First Church, night	6
Statesville, Race, 11	13
Elmwood, Elmswood, 3	13
Statesville, Broad Street, 11	20

W. N. C. BOARD OF EDUCATION  
(Continued from page 13)

Winston-Salem District  
Ogburn Memorial, Rev. O. L. Brown.  
Shiloh, Rev. O. L. Brown.  
Trinity, Rev. J. P. Hornbuckle.  
Midway, Rev. P. R. Rayle.  
Walkertown, Rev. R. T. Houts.  
Hanes, Rev. M. W. Heckard.  
Bethel, Rev. M. W. Heckard.  
Kernersville, Rev. E. P. Billups.  
Centenary, Dr. C. C. Weaver.

Is Your School Listed?  
If we have not learned of your vacation school please inform us that we may rejoice together in our efforts to bring to pass better things for the children.

**CHILDHOOD**  
"The child becomes what his childhood leads into. Those who have childhood in its keeping hold the destiny of tomorrow's society and civilization. Childhood is God's challenge and man's opportunity."—Bishop John M. Moore.

A doctor at a dinner took in, as his partner, a gushing young lady.  
"Is it true, doctor," said she, "that you are a lady-killer?"  
"Madam," he replied gravely, "I make no distinction between the sexes."—Outspan.

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I not want.  
2 He maketh me to lie d  
green pastures: he leadeth m  
the still waters.

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North Carolina Christian Advocate

## IN MEMORIAM

**McKEITHAN**—Mrs. Alice Drew McKeithan was born in Brunswick county September 18, 1860. She was called to her eternal home March 26, 1933. At the time of her death she was making her home with her daughter, Mrs. J. E. Platt in Wilmington. She joined the Methodist church in early childhood and the church became increasingly precious to her with the passing of the years. Her life was a benediction and inspiration to all of her friends and loved ones. May the God who so graciously sustained her life give comfort and courage to the bereaved children and grandchildren.

L. C. Larkin.

**HOWARD**—William E. Howard was born May 10, 1857, and departed this life June 24, 1933, after an illness of a few days. He was the son of Ellis Howard, known in his days as a saintly, good man and a great hero of Southern Methodism on the coast of our state. "Uncle Billie," as he was called, emulated the characteristics of his good father. At the time of his death he was S. S. superintendent at Ocracoke, in which capacity he proved himself efficient. Our community has lost a good man and he will be missed by many. He leaves a wife and four sons to mourn his passing. Funeral service was conducted by his pastor, Rev. R. N. Fitts, and his body was laid to rest in the family burying ground near his home. T. W. Howard.

### IN MEMORY

He bade no one a last farewell,  
He said goodbye to none;  
His loving heart had ceased to beat  
Before we knew he was gone.  
His smiling way and pleasant face  
Are a pleasure to recall;  
He had kind words for all,  
And died loving all.

I have lost my brother companion,  
A life linked with my own,  
And day by day I miss him more  
As the months come and go.  
But some day I hope to meet him,  
Some day I know not where,  
To clasp his hand in the better land,  
Never to part no more.

In memory of my brother, Edgar W. Linebarger, who departed this life November 29, 1930.

His sister, Mrs. R. L. Seagle.

**STOVER**—On July 3, 1933, it pleased God to call unto himself Martin L. Stover, a faithful member of Trinity Methodist church and a consistent friend of humanity. For the past three years the writer was privileged to live in the neighborhood with Mr. Stover and share his friendship. The fellowship and association of these years has left some deep and lasting impressions.

Very few men are called upon to endure the affliction and suffering such as was experienced by this man. A remarkable patience was manifest and it was evident to those who knew him best that he was sustained by a deep and abiding faith in God.

As a Christian gentleman this friend exemplified the noblest qualities of character. He was ever kind to those in need and generous in his support of the church and every worthy cause. His desire was always to be fair and yet he stood firm and fearless for Christian ideals and principles.

He will be greatly missed by those acquainted with him and especially by those of the neighborhood who were glad of an opportunity to drop in his home

and share the fellowship of this choice soul.

As we think of the one who has been called away we would also remember with tenderest interest those of the home who remain. Many hearts are united with their hearts in the bonds of love and sympathy. May the God of all comfort sustain them.

L. C. Larkin.

**HOOVER**—Malcolm Hoover, after completing a course of study in college, made his home in the Harrison community and joined the Harrison Methodist church. By faithful work and sterling qualities of character he helped to sustain the high standards of his church and community.

He was modest and retiring by nature and won the respect and affection of all who knew him. While gentle and unassuming he was strong and courageous. Malcolm Hoover was not merely a scientific and practical farmer. He loved farming because of the intimate relationship between work and life—a mode of life which has an enriching quality beyond any other. He saw the farm not only as the ultimate and inexhaustible origin of material wealth, but likewise basic in social progress, spiritual health and sustenance. He lived close to the realities of soil and sky. He regarded all animal life about him with interest and care. His colored tenants remained with him, trusted him and looked upon him as a friend. His little children, Betty Jo and Malcolm, Jr., followed him to the barn and field. He loved them with surprising tenderness.

Malcolm Hoover served 18 months overseas in the World War. He was among those who rendered a full measure of loyalty and said little about it.

He was born July 17, 1892, and died in the prime of manhood March 30, 1933; the son of Elias P. Hoover and Mary Caldwell Hoover, and is survived by his sisters: Mrs. W. W. Finley of Charlottesville, Va., Miss Mary Hoover of Monroe, N. C., Mrs. C. E. Bowden of Richmond, Va.; his devoted wife, Mrs. Ollie Hall Hoover, the capable and cultured daughter of Mr. and Mrs. J. K. Hall, and two little children, Betty Jo and Malcolm, Jr. A wide circle of friends are bereaved in the departure of one whose place cannot be filled and sympathize with the wife and sisters in their deeper sorrow and loss.

E. O. Cole, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from our midst our co-worker, Mrs. Maggie Strickland; and

Whereas, by her devotion to her Master's work, her leadership and untiring efforts in behalf of his kingdom she has been a source of inspiration to us all; and

Whereas, by her kindness and a loving disposition she has endeared herself to the membership of this church.

Now, therefore, be it resolved by the Woman's Missionary Society of Grace Methodist Episcopal Church, South:

First, That these resolutions be read and adopted at its business meeting on Monday, July 17, 1933.

Second, That a copy of these resolutions be sent to the husband and family, with the deepest sympathy of this society in their loss.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication in token of the high esteem in which Mrs. Strickland was held by the membership of this church.

Fourth, That through prayer and application the members of this society endeavor to follow her example in the furtherance of God's kingdom on earth.

Mrs. L. C. Walsh,  
Mrs. Levi McMillan,  
Mrs. A. B. Love,  
Committee.

# John Barleycorn



## His Life and Letters

by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hearing; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is a few other men in America are, one of the great captains of American youth.

## A REVIEW BY

Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stovepipe hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the cartoon laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating meritment of the rhetorical John Barleycorn and his diverse company of friends.

### LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

### BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the very argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Honest wets will appreciate its rich humor. Sincere dries will find here that their cause is aided by the sharp weapon of satire. It is perhaps to judge too quickly to say that "John Barleycorn: His Life and Letters" is the "Don Quixote" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.

Please send to address below:

**JOHN BARLEYCORN \$1.50**

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 3, 1933

Number 31

## Eye Hath Not Seen Nor Ear Heard

EMERSON went to church one day, but he could not tell from the sermon, for all its art, whether the preacher had ever heard the laugh of a child or looked into an open grave. Unless the man in the pulpit has felt the deep hurt and heart-ache of humanity—its bitter, blinding tragedy—unless he knows the rough places, the dangerous turns, the dismal stretches of the old, winding road, and something of what the pilgrims carry in their packs, he cannot minister to our needs, much less lead us far along the way whither we seek to go. If he is aware of his own heart and its yearnings, he must know that men do not go to church to learn about science, philosophy, or art, useful as such studies may be. They go sorely needing and sadly seeking something else—longing to hear a voice out of the heavens, telling them of the things eye hath not seen or ear heard. They go seeking, as of old, the healing touch, the forgiving word, the hand put forth in the darkness, which makes them know that they are not alone in their struggle for the good. The preacher must live with the people if he is to know their problems, and he must live with God if he is to solve them.

—JOSEPH FORT NEWTON in *"The New Preaching."*

# August is Here!

## Special Offer to New Subscribers to the North Carolina Christian Advocate

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Pastors can find persons who will give \$1 or \$2 to aid in this campaign. Ten cents or twenty cents, as the needs may require, can be used to aid those who do not have the thirty cents. No one but a pauper is apt to read a paper for which he is not willing to pay something. In this way a few dollars can help to secure a long list of new subscribers.

## Let Long Lists of New Subscribers Roll in

### AFTER PROHIBITION, WHAT?

What remains to be done if the Eighteenth Amendment is out before Christmas, according to the prophecies of Jouett Shouse and Mrs. Sabin?

There has not been and there will not be any surrender by the dries of certain well-fortified convictions, namely: That alcoholic beverages, even in limited quantities, are injurious to the individual, the family and society, and used to excess are poisonous to health, ruinous to happiness, and economically wasteful and destructive. Having reached this conviction on the evidence of experience, observation, reason and scientific investigation, they will continue to regard it as among their highest civic duties to use every means within their power to restrict, diminish and as far as possible do away with the consumption of beverage alcohol. They will practice and teach total abstinence, where they can, hoping by precept and example to lead others to the path of safety. They will begin again, by the operation of local option laws, to establish dry areas of ever-increasing extent.

The forces which have waged the repeal fight with such vigor and success, are likely to disintegrate, after the victory. Contributions to the wet cause will fall off sharply, just as they did in the case of the Anti-Saloon League after 1919. What need for prohibition reform when there is no prohibition? Why give Shouse \$25,000 a year to fight prohibition when John Barleycorn is having things all his own way? Even the wet press, despite the alliance between the editorial page and the business management, will help us. For it must print the news,

and it is already evident that the news will smell of whiskey. The front page cannot be closed to stories of gin-soaked bankers, liquor-motivated divorcees, drunken brawls, brewery shootings, and the whole progeny of scandal and crime which alcohol breeds. The continual recital of all this evil and misery can have but one reaction on normal minds. Furthermore, the saloon is coming back with a flood—women bartenders and patrons, long hours, Sunday selling and all the rest. They are on the way—in some states already here. While the saloon has its apologists and its defenders, it has also an immense and proven capacity to make enemies. If it comes back with the old dirt and indecencies, the same brothel-alliances, and youth-corrupting influence, we give it but a generation to live. It will sign its own death warrant. That will be the second death—and there will be no resurrection.—N. Y. Christian Advocate.

### PROMINENT DOCTOR WRITES

In a private letter, a fine physician (whose name we withhold), has a word about alcohol which we pass along. His approval of the Advocate is greatly appreciated. He writes:

"Your editorials have more original substance matter than most that I read. They are always worth while. I thoroughly agree with your stand on alcohol and modern immorality. The present day standard in most places is fast living, morally, and people must awaken. The home, the citadel of civilization, especially need to be remodelled."



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 3, 1933

Number 31

The school situation in North Carolina is one that disturbs many good people. They have at heart the youth of the state and they appreciate the perplexities of the situation. Our hope is that we will do the best possible to carry on, determined to do all we can for the children—they are of first concern.

---

For a child to walk two miles may be a hardship on a few children certain days of the year, but the bigger hurt is for children to walk to schools that do not have the teachers and the equipment for doing first class work. This present cut of salaries with the advances that are being insisted upon in other lines will certainly result in our schools losing many of the best and most efficient workers.

---

Many are disturbed over the law that requires all the children within two miles to walk to school. In the old days this was no issue, but that was before the days of the motor car. We hear big fat hulks standing on the street corners finding fault with our schools and the teachers as they boast of what they did and endured in the old days when it took no money to run the schools. Now you could not get one of these prosperous loud talkers to walk three city blocks.

---

The appeal of President Luke Wiseman of the Methodist conference made a plea of the choirs at the recent session in London that ought to be urged upon our choirs on this side. The Methodist Recorder in reporting his speech says:

The president concluded with a ringing appeal specially directed to choir members. He cried: "Will London Methodist choirs get out into the streets, and get people to sing? (Applause). Do help us to make our joys known abroad. Never mind if there is no preacher; never mind if there are no prayers. Get out into the open. You choirs sing your anthems better than you do your hymns, you know. (Hear, hear). If you only practiced your hymns as you practice your anthems we should get on. (Loud applause). I beg of you to go out into the open and sing just a few favorite hymns, some with a chorus."

Faith, obedience, victory! Faith in the unseen, obedience to the laws of God and man, and victory here and hereafter were the themes uppermost in our days of victory. Now, things present, defiance of law, and despair as to the future are holding sway. Our remedy is much goods, pulling down the bars and then blow out the candle. But God lives, the Ten Commandments remain and Judgment sure.

---

We are now letting contracts for the biggest expenditure for the navy in our history. The Associated Press announces that Japan, stirred by the action of America, is planning for the biggest outlay for her navy ever known. Our pretext is to give work to the idle. Every one knows that such paves the way for war in this effort to recover from the collapse following the last war. Will the world ever learn that war is a cure for nothing? This present stress on nationalism and industrial recovery at the expense of human welfare augers ill for the future.

---

Paul Hutchinson in his editorial correspondence to the Christian Century from London, July 14, speaking of the fate of the conference then dying, begins with this striking paragraph:

The fate of the conference was sealed on that Monday morning, July 4, when President Roosevelt's note finally closing the door on currency stabilization was received. As the days have passed, a considerable and influential portion of the British public has come to believe, not only that the President was right in refusing to jeopardize the success of his internal inflationary program, but that the sharp—almost contemptuous—tone in which he made his refusal was salutary. On that Monday morning, however, as the message began to unroll off the tape, there took place one of the most dramatic scenes I have ever witnessed. In that crowd of delegates and journalists jammed about the automatic typewriting machines in the conference lobbies, emotions too severe for words were engendered as it became known that the President had coupled with his refusal a rebuke to the conference for showing "a singular lack of proportion and a failure to remember the larger purposes for which the economic conference was called together."

### Why So Many Go to Church

**MUCH** is made of the few who attend church. The wonder to us is that so many go to church. Sunday after Sunday, year after year, great multitudes are found regularly in the house of God. Why do they continue to go?

Most preaching is unspeakably dull and commonplace, measured by all earthly standards. No class of men have to repeat themselves quite so often and have to deal continuously with themes worn smooth by oft handling as do the ministers. Not for the novelty of the themes discussed do the people come. any minister to flatter himself that he has something novel or new to offer is the confession of a superficial mind.

Most assuredly the people do not go and continue to go to church for amusement or for the spectacular. A playhouse can furnish better acting and a moving picture show more of the spectacular than the supreme of sensation-alists in the pulpit can do. The output of what the fine souls of culture have thought and felt, expressed in literary form, goes far beyond the best literary efforts in the pulpit. Not for literature, not for entertainment, nor fresh new themes do the people go to church.

Allowing for habits formed and the group instinct for the crowd, the fact remains that the soul-hunger of the multitude demands a satisfaction not secured by any earthly provision or man-made expedient. In its deeper longings, the core of man's being cries out for the satisfaction born from above. Hence the church should be more than an auditorium and the pulpit far more than a platform. The minister should speak with authority and with assurance known to no earthly potentate. Why should a preacher step down even to pick up a monarch's crown? The people should know that when they go to the house of God they are to receive a message from God by a man of God and then they will go away feeling that they have been in the presence of God. This is why people continue to go to church.

True, as a ship at sea will continue for leagues after all power is shut off, so the people will continue for a time in keeping with old habits of church going, but the initial impulse is essential. The old heart-hunger persists, the sense of God abides, human responsibility continues and the desire for immortality remains.

We just as well admit to ourselves that the average American citizen is not interested in

discussions of dogma and hair-splittings over denominational tenets, neither does he care for the aesthetics of a gorgeous ancient ritual—nor the repetition of phrases worn slick in the midst of conservative stagnation. Somehow the message and the service must be such as to stir the elemental feelings, grip the conscience and move the will so that the people will go away with the feeling, "we never heard it on this wise before."

This means that the minister must live in the heights, rather than dwell in the commonplace. He must so live with God in the mount that the shining face, disclosing the power of unconscious goodness, will be mighty in its appeal to the waiting multitudes. Then, professional formalism and religious shoddiness will give place to a prophetic message incisive as that of Hebrew prophet and effective as that of ancient apostle. A message from the heart goes to the heart.



### Kidnaping a National Menace

**ACCORDING** to the New York Herald-Tribune it is known that at least \$250,000 has been paid to kidnapers in the last five months. Says the Herald-Tribune:

Some police authorities estimate the loot obtained by kidnapers in the last five months has been nearer \$1,500,000. The death of the Lindbergh child has done much to persuade relatives and friends of kidnap victims to deal directly with the criminals without informing the police. No one knows how many persons have been kidnaped and returned when ransoms were paid without a word leaking out to the authorities. Frank J. Loech, head of the Chicago Crime Commission, declares "kidnapers are not sporadic, but are engineered by several gangs in the United States who systematically follow a plan adopted and worked out long before the victims are first spirited away."

The experts in the apprehension of crime are advising and pleading that there be a voluntary nation-wide organization against kidnaping and that the federal government take the matter in charge and pass laws that will enable it to take a hand in any kidnaping whose suspects did not cross state lines, as is now necessary before the government can take a hand.

Strange talk this! The national government could not enforce its prohibition laws and had to dip its flag and beat a retreat, saying to the states, "Your national government cannot enforce these laws; we leave it to you to do the best you can." Do not the kidnapers know of the acknowledged inability of the federal government to enforce its own laws? If it



is helpless in one line, it will be helpless against criminal violators in other lines, so the kidnapers carry on their "big business" unwhipped, really not seriously molested.

All the while Washington is doing its utmost to repeal national prohibition that the states may labor with this greatest of criminals through all the centuries. Strange times these! John Barleycorn knocked Uncle Sam out of the ring. Your Uncle Sam could but be helpless in the presence of this fearful menace designated by the Herald-Tribune thus: "Kidnaping is big business." But there is this difference: the kidnaper gets the big rich boys; John Barleycorn gets the poor folks and makes richer the rich.



### Farmers Oppose the Barroom

LAST week in Raleigh the farmers in their state-wide meeting put themselves on record as opposed to the return of the barroom in North Carolina. This act brings to mind the history of the prolonged efforts to put liquor out of the country places in the state when the grog-shop and the distillery infested the land thirty-five years or more ago.

The first state-wide enactment was the Watt's law, which forced the making and selling of liquor into the corporate towns. This brought some relief. But the law was abused by incorporating villages and crossroads, thereby providing places where according to law liquor could be made and sold. Later came the Ward law which limited the manufacture and sale of liquor, if we mistake not, to incorporated places of five hundred or more inhabitants. This still further relieved the abuse of the law and gave relief to the country people of the state.

The next decided step was state-wide prohibition twenty-five years ago. This has proved to be a wonderful blessing to the state. Few took any other view in town and country as to our prohibition law until five years ago, when prohibition became a political issue of the national campaign. Now we are told on every hand that this is one of the crimes of the years and we are assured that its repeal will cure all other ills.

The farmers and the fine yeomanry of the land are not being consulted in this present stampede. They and all the rest of us are subjected to the dictation of the big cities and to the demands of the big liquor interests that are making the most of money and the admin-

istration at Washington by use of the radio, the moving picture, the press and political prestige and position to force the barroom and the still-house into every village and country place in this land.

Are our politicians and professed leaders in North Carolina going to be a party to this? Let them come out and declare to all the world where they stand. They have talked big and loud about their devotion to the farmer, and they have wept briney tears over "our dear people" in the country places. Let them face the farmers and tell them where they stand. We here and now call upon the hard working men and women on the farms and in the humble country homes to speak out. Acquainted with sweat and toil, they strive to raise their boys and girls for lives of usefulness and sobriety. Let it be known from mountain to sea that they will none of this return of the barroom and the still-house. Let every country church and school house be a rallying point for our sober and honest people on every countryside and village center.



### The Great Creed of Dean Inge

READ and ponder these words of this great believer. Then go back and read them again, sentence by sentence, until the significance of each becomes fully evident. Here it is:

"We stand for theism against pantheism, for belief in a God who is transcendent as well as immanent, the creator of the world, not a being organic with it, growing with its growth and dying at its inevitable death. We stand for belief in a Divine Christ, a living and indwelling Spirit, once incarnate in Jesus of Nazareth, but the same yesterday, today, and forever. We stand for citizenship in a heavenly country as against that secularity which, Professor Gardner has said, is the one temper with which Christianity can make no terms. We stand for discipline and self-denial against the indulgence of every appetite. We stand for the family against all who would destroy it. We stand for peace and good will between nations and between classes. We condemn greed and acquisitiveness in all sections of society. We believe in democracy as a form of society—that is to say in equality of consideration; we regard it merely as an experiment to be judged by its results. And we believe that disinterestedness is the supreme social virtue."



# People and Things



Send in that list of new ten weeks' subscribers at once.

Harvey Clegg Womble, another young man of Pittsboro charge, was recommended for local license at the third quarterly conference. Chatham county is great in providing preachers for the North Carolina conference.

Get in on the August campaign. It is fine to let the people know that in summer we are preparing for the autumn.

"We closed a successful vacation church school in our church last week. The enrollment was over 100. The school included only those of the children's division. The Draper church is doing nicely in other phases of work."—G. E. White.

The two leaders in our special campaign for new subscribers this week are Rev. Paul Hardin, Jr., Forest Hill, Concord, with 47; and Mrs. E. B. Hardin of Hawthorne Lane, Charlotte, with 19. Mrs. Hardin also sends \$2 for a full year new subscriber. A fine showing.

Mr. G. L. Morelock speaks over WSM at Nashville, Tennessee, one of the strongest radio stations in the country, each morning from 7 to 7:15, Central Standard Time, August 7-12, as the feature speaker of the morning devotional sponsored by the laymen of the Nashville district.

Our southern preachers will take advantage of the schools of the north. The Reverends W. A. Stanbury, E. L. Hillman, Albea Godbold and Dwight Ware attended the annual pastors' conference at Union Seminary, N. Y., for the ten days' session this summer. Thirty Southern Methodists were in attendance.

This will be read with interest by many in North Carolina: "Mrs. John Thomas Rose requests the honour of your presence at the marriage of her daughter, Elizabeth Russell, to the Reverend Chesley Carlisle Herbert, Jr., on Tuesday evening, the fifteenth of August, nineteen hundred and thirty-three, at eight o'clock, First Baptist church, Sumter, South Carolina."

"Our Cokesbury school at Snow Hill was a success in spite of unfavorable weather and road conditions which caused several to fail in getting credit. Some 40 or 50 attended nightly, 15 receiving credit. Brother Harrison is in high favor with us here. Another member has been received at Oak Dale, also another to be received. Our meeting at Oak Dale is highly spoken of. August 13 will be home coming day at Snow Hill church—centennial for this church, founded 100 years ago. Advocate editor and others invited."—G. N. Dulin.

Rev. R. C. Kirk has just closed his second meeting on Pleasant Garden work with the following results: Received at Rehobeth 14 on profession; Pleasant Garden 36, with three to be received later. The meeting ran two weeks at each place with the pastor doing the preaching. This is what we call being a whole team within himself. A junior choir was used at each with fine effectiveness. The next meeting begins at Bethlehem the fourth Sunday in August. Rev. E. L. Kirk of Cherryville will assist. There will be three services a day—11, 3 and 7:45.

No church work will pay larger dividends than circulating the Advocate ten weeks for thirty cents—at this the most crucial season of the year.

In the Advocate last week, page 20, an excellent article appeared under the title, "What Greensboro College Has Meant to Me." This contribution was a talk made before the Greensboro chapter of the alumnae association by Virginia Peyatt, president of the senior class. The message contains a beautiful tribute to this noble old college and it is well adapted to encourage any young woman to prepare for the true mission of life. Hunt it up and read it.

Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.

Rev. and Mrs. W. Arthur Barber of Mt. Zion church, Cornelius, are spending six weeks at Lake Junaluska, where Mr. Barber is attending the school of religion. Thirty young people from Mt. Zion church attended the young people's assembly at the Lake 24-29, and were guests in the Barber cottage. A tent in the yard supplemented the sleeping facilities offered by the cottage. The young people brought their food with them. So far as we know this is the largest group from one church ever to attend a young people's assembly in our conference. And a quiet orderly group they were—studying, playing, eating, under the spell of beautiful Lake Junaluska.

"Centenary church was extremely fortunate last Sunday to have as guest preacher for the day Rev. John R. Church. Dr. Weaver was preaching that day at Roaring Gap and asked Brother Church to fill the pulpit. It has been said that the city produces no preachers, but here is an example that proves this statement untrue. Winston-Salem people took a justifiable pride that day in this young minister who grew up in these environs. Brother Church took as his theme 'Facing the Sun' and delivered a most effective sermon on the theme of allowing Christ to have a chance to shine into our lives and transform them by his power. John Church will long be remembered by the Centenary congregation. His style of preaching is pleasing to the ear and stimulating to the mind."—R. A. Smith.

Only those who get the Advocate will know of our special proposition for new subscribers. Solicit others to subscribe.

"We have held three meetings on the Reidsville circuit in the past three weeks, closing the last one at Mt. Carmel yesterday (the fifth Sunday). The first was at Bethlehem, with church greatly revived but no additions. The second was at Lowes, with Brother J. S. Gibbs doing the preaching. He did a great work. The church was greatly revived, 14 converts and seven added to the church with others to join. At Mt. Carmel we had the greatest meeting in years. The church was filled to overflowing at each night service, also a good congregation in the day. The church members worked in the good old fashioned way, and many were saved. Thirty new members were added to the church, of which 27 joined on profession of faith. Just before the meeting the church installed a new lighting plant which was donated by Bro. W. W. McAlister. The gift is greatly appreciated by all the congregation. At the close of the meeting the congregation gave the pastor a substantial offering of \$40, which is highly appreciated. It is a great pleasure to work with the good people of the Reidsville circuit."—T. V. Crouse.



### DALLAS-HIGH SHOALS

We are having what seems to be a profitable year on the charge. So far, not one phase of the work appears more outstanding than other interests. Our people are busy and have worked hard, not only to hold their own, but to make some steady gains. We have not made a big noise about anything; in fact these people are not "noisy" kind. They are interested in trying to do things. While we have heavy responsibilities of a local nature, we try to keep in mind the work of the entire church for ourselves and others.

The missionary work of the church here is kept alive and promoted through the Woman's Missionary Society, directed by Mrs. C. C. Cornwell, who is untiring in this endeavor. In the early summer we observed Sunday School Day with fair success. Later on we took up the work of a vacation Bible school in which we had an average attendance of 78 children and eight teachers. This work was an experiment with us, but we decided that it was a splendid one. Much of the success in this work was due to the chairman of our local board of Christian education, Mrs. S. C. Cornwell, who is vitally interested in the educational work of the church. One part of this work which I think deserves special mention is that of a class of intermediate boys—boys who presented a difficult problem. These boys were led in this class by our lay leader, Mr. A. A. Willis, who has done an outstanding work in our church school this year. Mr. Willis is a busy merchant and farmer, who leaves his business in the care of others any day he is called for to do work in the church.

The general superintendent of our church school work here in Dallas is Dr. S. A. Wilkins, a busy practicing physician. I used to hear people say that doctors could not well do church work because of the nature of their profession. I know now that isn't true, certainly not in every case, for this doctor superintends Sunday school 96 per cent of the Sundays.

The next item of interest in our work was a Cokesbury training class in our High Shoals church, conducted by Emmitt K. McLarty, Jr., from the school of religion, Duke University. It is a very conservative statement to make, as I say that our people were absolutely delighted with Brother McLarty and his work. He certainly is a fine young fellow doing an excellent work. Of course any one who knows his parents expects nothing else of him.

Mr. J. C. Falls is the general superintendent of our High Shoals end of the work and is loved by the entire community.

Another training class and two revival meetings demand our interest for the next six weeks. We (pastor and family) are finishing our quadrennium here. As we now think of the work and people, we wish it were just beginning. We have never worked with more congenial, sweet-spirited people.

The parsonage is ideally located right by our splendid new church in Dallas and in the same block with one of the best schools in Gaston or any other county. When the time comes for this pastor to move on he and family will certainly regret leaving these friends and work, but happy because of the privilege of having lived and worked with them. When another minister is assigned to the work he had as well congratulate himself, thank the appointing powers, move in as early as possible and make acquaintance with the best neighbors in town.

J. W. Vestal.

### BIRTHDAY SURPRISE GIVEN PASTOR

Almost the entire membership of Mt. Olivet church, Davidson circuit, met at the parsonage Saturday evening, July 22, to show our good pastor, Rev. J. R. Church, that a real birthday surprise was not a myth. The occasion was a most delightful one with plenty of good things to eat and good fellowship in evidence on all sides. In the center of a heavily loaded table of well prepared eats of all kinds was a beautiful birthday cake with the pastor's name on it and candles "too numerous to mention." Everybody from the pastor and his good wife down to the children enjoyed the good fellowship and the delicious eats. We are already planning for at least three more such occasions for Brother Church. The birthday party was sponsored by our live, wide-awake junior board of stewards, who are doing a wonderful piece of work in our church under the leadership of Brother Church.

A Member.

### COKESBURY TRAINING CLASS AT ARCHDALE

An example of the splendid work being done at Archdale M. E. church was exemplified in the Cokesbury class held the third week in July. Every officer and teacher, as well as the pastor and more than half of the assistant teachers, have made an unusual record, all earning certificates of credit. Thirty-four enrolled in the class with 27 taking credit.

The course studied was "What Is Teaching?" and was under the direction of Mr. Russell S. Harrison, Cokesbury instructor from Duke University.

Mr. Harrison took up the teaching in the local church and gave some very helpful suggestions. He made the class so interesting and helpful that the entire class invited him to come back next summer and teach another class.

We wish Mr. Harrison as much success in every class as he had in ours at Archdale, as we feel we have had a very beneficial class under his direction.

### GUILFORD COUNTY SUNDAY SCHOOL CONVENTION

Indications point to a splendid attendance at the annual Guilford County Sunday School Convention, which will convene at Coble Lutheran church on Thursday, August 10. There will be three sessions, morning, afternoon and night, with a fellowship dinner at the noon hour. It is hoped that many of the Sunday schools of the county of all denominations will send large delegations.

The morning and afternoon sessions will deal with various phases of the Sunday school work and it is requested that the workers come prepared to participate in an open forum on new things being done in their schools, problems met and the growth of the schools. Half minute will be allotted to each person in the discussion.

The night session will be largely in the interest of young people. Young people will preside and take a prominent part in the session. Young people and others interested in the work of the Sunday school with youth are urged to attend this session.

A pennant will be presented to the Sunday school having the largest attendance based on miles traveled. The contest is open to all the Sunday schools of the county except the one with which the convention convenes and other schools within a mile of this one.

### REVIVAL AT ANSONVILLE

During the week of July 16-23 revival services and a daily vacation church school were held at Ansonville Methodist church.

The pastor, assisted by Rev. E. B. Campbell of Lynchburg, Va., who is helping with the evangelistic and educational work of the charge during the summer, had charge of the services and did the preaching. Attendance and interest were unusually good. The church was greatly revived, many requests for prayer were made, a large number renewed their vows, and there will be 13 or more additions to the local churches on profession of faith. The various denominations of the town showed a beautiful Christian spirit of co-operation.

A fourfold program was worked out for the daily vacation church school, consisting of periods of worship, study, hand-work, and supervised recreation. There were five groups of pupils with enrollment as follows: Beginners 16, primaries 26, junior girls 11, junior boys 11, intermediates 25; also 10 teachers and 17 visitors. The total enrollment was 110 and the average attendance was 99 per cent. The motto of the school was "The Golden Rule in Everyday Living." The purpose of the school was to help the pupils apply Christ's principles to all activities of life, and thereby bring about a more Christian community.

A. A. Kyles, P. C.

### ENCOURAGING NOTES FROM PROFESSOR J. M. ORMOND

Based upon the weekly reports from the pastors' assistants who are working in the rural sections of North Carolina during the ten weeks of summer, I have sent out to them a summary of such achievements as may be tabulated. This report covers two weeks of work from June 24 to July 8. All the boys are well and are enjoying their work, and high commendation is being reported by the pastors under whom they work.

During the two weeks the young men have made 1683 pastoral visits; preached 253 times; conducted 31 Cokesbury schools from which they issued 364 credits; held 11 daily vacation church schools with an enrollment of 800; held 18 series of evangelistic meetings resulting in 100 additions by profession of faith and six by certificate; conducted a number of religious and social surveys; helped in the Sunday school and Epworth League work of the churches; conducted many prayer meetings; prepared church bulletins, etc.

### GREAT REVIVAL AT OAK DALE, FRANKLIN CIRCUIT

We closed a great meeting at Oak Dale, Franklin circuit, on July 25. Rev. G. A. Hovis of Highlands did the preaching. He did some effective, sound gospel preaching and delivered his soul. We had good attendance, interest and order all the way. Great good has resulted to all churches of the community in a revival way and 16 professed faith in Jesus Christ in the old time altar way. The Lord be praised.

We are to begin a revival at River View July 31. Revs. A. A. Angel and R. L. Poindexter will assist the pastor.

Our Cokesbury school at Snow Hill in charge of Rev. Mr. Harrison of Duke is moving along well with good interest and attendance and a creditable enrollment for credit in "What Is Teaching?"

Snow Hill people do things. Yesterday they about completed the installation and connecting up of their electric lights, financed by the women, and put in by the men co-operating together.

G. N. Dulin.

# First Two Pages of Dean Elbert Russell's "Log" Around the World

On Board S. S. President Monroe,  
July 5, 1933.

Dear Folks:

After our strenuous two weeks before we embarked, we have found it a delicious experience just to relax and rest. We are reminded, however, that we have only two more days before reaching Honolulu and since we want to get mail off there for you, I am going to make a beginning of my "log" to send back for our many friends.

We had a pleasant surprise at Richmond, Ind. Our train was scheduled for a ten-minute stop there and Lietta had written to her classmate, Fidelia Parker, asking if she could run down to the station at train time for a greeting. To our surprise we found some 16 people there. It is hard to realize that it was 18 years ago that we left Richmond. After so long a time it was heartening to find 16 people still thought enough of us to come down to the train for a few minutes in the midst of business hours.

Dr. and Mrs. Will Carey gave us a warm welcome in Chicago. They invited in the Earlhamites and some of the Friends who live in Chicago and its immediate suburbs that evening. About 35 came. We had a very delightful evening renewing old acquaintances.

We got two days and one night at the Century of Progress Exposition. Naturally, I was comparing it all the time with the World's Columbian Exposition of 40 years ago. In contrast with the "White City" of the earlier fair, the present one presents a riot of colors—red, blue, green, yellow, orange and pink. It sounds like a lesson on the colors of the spectrum. Some of it is pleasing and some quite bizarre. If it stimulates the public to add color to the drabness of our American democracy in our houses and dress, it may mark progress; especially if it can be done with good taste. The architecture is decidedly modernistic in contrast with the classical purity of the columned temples of the 1893 exposition. There are glass towers, such as the Nash automobile show room; flat towers, such as the three that feature the federal building, and the giant thermometer of an oil company. There are buildings that resemble a glorified car-barn; piles resembling crude pyramids or Babylonian temple-towers; and nondescripts in between. Some of it is not half bad in its effect, but there is nothing of the planned unity of the older world's fair.

It is chiefly an exposition of 40 years progress in the applied sciences and mechanical arts. Progress in transportation and communication and in the use of chemistry in manufacture stands out pre-eminently. This is due both to the fact that our progress in the last century has been chiefly material and mechanical and to the fact that this exposition had to be financed chiefly by the great industrial concerns, whose chief interest is in the advertising value for their commodities of such an exposition. Naturally, there is not so much progress to be shown in railroad transportation in the last 40 years. There are some interesting museum pieces on exhibit—the first locomotives and the original Pullman sleeper. One of the most interesting things was the "air-conditioned" dining car. There was also a fine electric locomotive. It is chiefly in the automobile, the airplane and the radio that there

has been the greatest progress in transportation and communication. The exhibits of the automobile companies are almost the outstanding feature of the show. There is not nearly so much money invested in radios or airplanes. General Motors has in the center of its building a sort of amphitheatre, from the gallery of which the spectators may look down into the pit around which one may watch nearly the whole process of building an automobile. We saw an interesting demonstration of television, but it was an advertising adjunct to the Hudson-Essex exhibit!

Among the individual exhibits that seem quite worth while while in retrospect there stand out the fine reproduction of the Mayan temple from Yucatan, which contains the tomb of a Mayan chief, the replica of the Golden Pavilion of Jehol, which is one of the world's most artistic and architecturally perfect building; and "The World a Million Years Ago," which in spite of some anachronisms gives a very impressive and realistic reproduction of such prehistoric monsters as the dinosaurs, the saber-toothed tiger, the cave bear, mammoth and shovel jawed elephant. The Sinclair Oil Company has an outdoor exhibit also of the saurians, which swing their heads, roll their eyes and bellow in a very satisfactory way.

The exposition is very defective in the human aspects of our civilization. It is true we have not made much progress on this side. It is also true that it does not lend itself so well to spectacular exhibition. However, compared with the Columbian Exposition, the present one is defective in its representation of art, education and religion. The art exhibit is at the Chicago Art Institute quite a way from the fair grounds proper. The Hall of Religion is almost ridiculous in its inadequacy. There is no educational building. There is a building devoted to the human sciences, but I could not find anyone who thought it worth while to visit it.

The "side show" features of the exposition seem rather less popular than the midway of 40 years ago. During the last 40 years the midway features have been pretty generally exploited in America and the movies have popularized nearly all the features on exhibit at Chicago; Indian and cowboy stunts, devil and other barbaric dances, pioneer cabins, Lincoln relics and the like.

There is a good attendance at the fair. The crowds seemed good natured and seriously bent on seeing the show. It was hot the days we were there and the attenders were footsore from the magnificent distances in and between buildings. Canes were in demand. The men wore as a rule no coats and often no neckties. The women were simply dressed and there was an unusual display of common sense heels. We were surprised to see almost no smoking among the women and relatively little among the men. The people were largely the solid middle class of Americans. Most of them had probably driven to Chicago in their own cars. Many stayed at the tourist camps outside the city and drive in each day to see the fair. They were economical with their money and once inside the gates of the fair, put in most of their time in the free exhibits. One gets the impression that the great mass of Americans have adjusted their scale of living to depression conditions, but that they are neither broken in spirit nor economically destitute.



## INTERESTING FACTS FOR CAROLINIANS

A careful study of the source material, from which the Duke Endowment Year Book No. 4 was compiled, reveals the following facts:

Contributions from the Duke Endowment in the eight years of its existence have directly assisted approximately 472,000 Carolinians, or nearly 10 per cent of the population of the two states. This figure is made up as follows:

Hospital patients, free and part pay .....	309,795
Orphans .....	11,079
Members of assisted rural churches .....	138,102
Superannuated preachers .....	313
Students, from the Carolinas, in the four assisted educational institutions .....	13,235
	<hr/> 472,524

Details with reference to the contributions to hospitals and orphanages are:

Contributions of \$4,127,628 to 124 hospitals for free bed days:

Directly assisted 49 per cent of the 631,026 patients in the period covered.

Amounted to 28 per cent of the cost of free service in the hospitals.

Provided the equivalent of the total cost of free service for 400 patients daily since the Duke Endowment began to aid in this field.

Paid, at the actual average cost of \$57.73 per patient, the full cost of treatment of 71,450 patients.

Contributions of \$959,719 to 50 orphan homes:

Amounted to 7½ per cent of the cost of operating these child-caring institutions.

Provided the equivalent of the cost of full care for 420 children for eight years.

## ALCOHOL FROM THE MEDICAL POINT OF VIEW

I. Food and water are required for the sustenance of the body; alcohol is not. Alcohol is not a food and serves no good purpose in the human body.

1. It is a dehydrant and drives the water out of all cells with which it comes in contact.

2. It cooks all it comes in contact with. For example, it will cook an egg without any external heat, and in like manner cooks the cells of the body.

II. Alcohol creates a growing desire and it is therefore a habit-forming drug in that it requires increasing quantity of doses.

III. Alcohol, contrary to current lay opinion, is not a stimulant in any sense. The idea that it is a stimulant comes from the fact that it paralyzes the higher inhibitive senses. The apparent stimulating effect is due to the depreciation of moral inhibitions when alcohol is used. It deprives one of the finer and higher, thus giving vent to the animal, the base, and the low impulses of man. In other words it lets down the moral bars of restraint.

IV. Alcohol has a definite association with crime. It has always been used to secure certain unsocial results such as murder, robbery, prostitution, and such.

Rollin P. Gibbs.

Notes taken on a chapel talk made by Dean Russell H. Oppenheimer, Emory University, Ga., April 7, 1933.

The greater submission, the more grace; if there be one hollow in the valley lower than another, thither the waters gather.—Bishop Hall.

## MY FRIEND

By J. S. Hiatt.

Death changes things. Only a few weeks ago at the Duke summer school Brother Ed W. Poovey and I talked over many things we would like to accomplish in the kingdom work. Then on Saturday morning, July 17, at the first sign of grey dawn I assisted him in packing his car, for he had advised me that he was going home. Yesterday, as brother ministers, Masons, friends and relatives, who were near and dear to him, stood by an open grave in Hickory cemetery which was soon to be his last resting place, the beautiful words read from the Masonic ritual, "We cherish his memory here. We commend his spirit to God who gave it, and commit his body to the tomb," meant that he had reached home.

J. Harold Sommers wrote a few years ago that "A friend is one who likes your moods; he enjoys you when you complain; he enjoys you when you laugh; he enjoys you when you cry; loves your optimism, also your pessimism; even gets a kick out of your antique jokes. He is strong for you when you are successful and stronger for you when you fail." Friendship is the grandest, greatest, most glorious thing on earth. I love to think since he is gone that Brother Ed Poovey was my friend, and the friend of many who are thinking today, of what his life has meant to them.

"Precious in the sight of the Lord is the death of his saints." Death glorifies God when it marks the end of a life on earth that has been humbly submissive to the will of God in all things, or when it ends a career whose object has been to serve others and make the world a better place in which to live. Stephen, the martyr, when he was about to be put to death, lifted up his eyes and said, "I see the heavens opened and Jesus Christ at the right hand of God." And Stephen was a man who had spent his life in doing good. To the poor and needy, he had been a source of great help and comfort. He was conscious that he had kept the commandments of the Lord and had done his duty. Brother Poovey was conscious that he had fought a good fight for right against wrong. He was a good soldier who never faltered. He was clean and purposeful from his youth up. He built a character which winds could not shake. The thoughts and choicest language of literature became the garden of his mind. As a brother Mason he loved the Masonic hymn:

"Come, Craftsmen, assembled our pleasure to share,  
Who walk by the Plumb, and work by the Square,  
While traveling in love on the level of time,  
Sweet hope shall light on to a far better clime."

Friend Ed has reached the better clime and left us dreaming how very fair it needs must be since he is there.

## REV. J. T. MANGUM TO SERVE AS PRESIDING ELDER OF MT. AIRY DISTRICT WITH THE ASSISTANCE OF FOUR OTHER PASTORS

I have appointed the Rev. J. T. Mangum presiding elder of the Mt. Airy district with the understanding that he is to be assisted in this work by the following brethren: Rev. R. G. Tuttle, Rev. J. H. Armbrust, Rev. W. H. Willis, and Rev. Seymour Taylor. These brethren will divide the work between them, but J. T. Mangum will be officially the presiding elder for the rest of the year and will represent the district in the cabinet at conference.

Edwin D. Mouzon.

# The Wedding

The day of days! She arose and dressed slowly, her eyes upon the wedge of sunshine that warmed the light window-sill into a honey brightness, and upon the plane-tree at the corner of the avenue that in the early morning freshness seemed to shiver with delight. Beyond the shimmering bank of green a vast pageantry of cloud ran up the sky, noble and pure, its shadow showing pearly light. A day of sunlight and of morning glory. The wedding day!

She had often thought about this day, wondering how she would be called upon to face it, and with what strength she would be able to surmount the strain. For a year it had hovered in the background of her consciousness, vaguely dominating her thought, perpetually reappearing, until at times she prayed that instantly she might be delivered from the ache and the apprehension of it all. And now it was here at last. No escaping now.

She slipped on her brown gingham frock, deciding that it would do for the brief time of preparation. Later, after a hurried meal, she would put on the hyacinth blue in readiness for the car. Meanwhile, there was so much that she had to do. She passed the brush swiftly over the shortness of her hair, looked somewhat anxiously into a pair of brown eyes, and at once descended the stairs. As she reached the bottom, the old clock gave a dim, metallic rumble, and struck off the hour. It was already seven o'clock, and there was so much to do. Her father would not appear for another hour yet. They were due in the chapel at nine.

No time even to light the fire that had been laid overnight. The kettle she set at once upon the gas-ring. The wedding breakfast, she felt, would meet a later need. And, in any case, she decided, a drink apart, she was wanting little or nothing to eat at all.

\* \* \* \*

As she proceeded to make herself a cup of tea she was turning over in her mind the passable audience. The chapel floor would be full—for both the bride and groom were well known; and popular. There would be a battery of alert and scrutinizing eyes. It was the eyes that she was most afraid of as she busied about putting the things on the table. Could she possibly carry off the ceremony with the sang-froid necessary to the occasion?

She sat down to table and nibbled one of yesterday's scones, more with the gesture of eating than anything else. Not one in a hundred would have dreamed her in love with Robert Farrow. For many he had been of the free-and-easy kind, with a generous association and good-humored laughter, so that it was easy to read into his little attentions perhaps too deep a significance. The little walks that they had taken together in the lilac time, and the old train journeys that they had made from town when, more than once, he had walked the longest way round to keep her company to the front door, were of this order. She could see now, with a thin strain of anger, that she was a great fool for presupposing a profound affection. She had been in love with love, and had never recovered from his easy assumption of comradeship.

She rose to her feet and laid a place for her father, calling at the bottom of the stairs to awaken him. He would not be attending the wedding, but he would be due at the office at nine. There was for his breakfast some-

thing cold—sausage from yesterday's cooking. She set the percolator upon the gas-ring for his coffee.

It was not merely attendance at the wedding, she told herself, that brought its own unbearable condition. But she had been asked, also, to sing—by Robert himself. His breezy, but half-nervous, tones assailed her now. "It isn't done everywhere, Emily, you know; but we thought—we both thought, didn't we, May?—that if you would sing something appropriate? It can be a bit of a drag, a song, at times—but we think you'll be able to do just the right thing. You know?"

And weakly, without any kind of stiffening, she had assented. There had seemed to be nothing else for it. Time and again since that fateful inquiry she had chided herself for a weakling—time and again she had resolved to excuse herself the obligation. But the more she considered the position the less she could conceive herself in the act of backing out. She was a perfectly healthy specimen of womanhood. She was (though she took a very gentle pride in the accomplishment) the best singer available. She was quite friendly with both parties. I shall have to stick it, she decided, biting her lip. I shall worry through somehow.

\* \* \* \*

She drank up her tea, and with a grave nonchalance went over to the music-stand. She knew perfectly well what she was going to sing. It was a tender invocatory ballad, My Prayer. Than that she could think of nothing better, and in taking up the roll of music that she had prepared, her hand encountered the copy of another composition—

I have no crown of diamonds rich and rare  
To lay upon your brow, O love of mine—

She dropped it quickly, the full-bodied sentiment repugnant for the moment. She went upstairs. Her father met her half way down. "This is your busy morning, girl?" he quizzed.

"I hardly have time to dress," she answered breathlessly. "You'll find breakfast laid dad. You don't mind waiting on yourself, do you?"

She fled upstairs to her room, hooked out her dress, and laid it on the bed. Then with the squealing of brakes in the roadway, she peered through the window, expecting to see—although it was much too early yet—the taxi with the long, quivering white ribbons stretched tautly from screen to mascot. It was only the milk-van. She drew back, and as she did so she noted that she was trembling slightly. Angrily almost, she repeated to herself: "Don't play the fool, Emily." She struck at one of her hands. "Be still, can't you?"

\* \* \* \*

The taxi came and she stepped inside. The plane-tree trunk, her father waving jauntily his pipe, standing in slippers at the open door, the flickering doorways, slid beyond her. With her gloved hand she clutched the music and her handkerchief, wiping her lips from time to time for no conceivable reason at all.

The taxi droned, switching round corners, so that she wished it would drone forever. Almost before she knew it, a broad shoulder with an obtrusive buttonhole moved across the door. The door swung open, and through a



slender fringe of spectators she walked into the building, her heart fluttering like an imprisoned bird.

In the gallery where, with the organist she was expected to remain until her contribution, she took a seat in the foremost row, smiling faintly to a few of the familiar faces down below. She had had a word about the accompaniment—she had not the slightest fear of that—and the music she had brought with her, though she was very familiar with the lines.

The bridegroom came in, and she watched him take his seat with a feeling of indescribable loneliness in her heart. With a pang of self-pity, it seemed that she was about to see her own share of happiness that morning parcelled out to another. When the organ opened, the low, and sweetly sombre strains stealing almost imperceptibly through the sanctuary, the utter pathos and futility of her yearning seemed suddenly articulate. She could see herself lonely and forsaken in the arid reaches of the years. What did the faintly whispering audience care about her happiness? It was as though her love, unable to bridge the chasm, had turned in upon her with poignant self-accusation.

More guests arrived. She watched them settle in their seats, and felt their eyes come stealing round to the place where she was sitting. With an effort of will she composed her face. Then the bride came, swift, eager, with the fragile purity of orange-blossom, and drew to a standstill before the communion-rail. The bridesmaids, the best man arranged themselves. The ceremony was set.

\* \* \* \*

It was the minister's voice, cool, affirmed, and self-possessed that served to bring her to herself. It was so intimate, so solemn. It seemed to say to the bridal party and the congregation alike, "Here is a sacrament of unimpeachable worth, of health and of harmony alike, but over all and under all, a stage merely in the eternal purpose." The minister had conducted many marriages, and his grave but pleasant tones served to heal her troubled spirit.

She looked away. The bitterness had passed, and in the succeeding respite she found herself listening to the marriage service, and at the same time marking the faces of certain members of the audience. One face in particular struck her and held her attention. It was that of Miss Raeburn, by whom she had been taught in Sunday school, and whom she had not seen for some time. There was something about the face that reminded Emily of a painting seen somewhere—was it by Rembrandt?—of an old lady with deeply graven lines, and in whom reposed all the experience of the world. It was not a pretty face—not handsome even—but there was a dignity about it, a sweetness drawn from the essence of experience. With the solemn course of the service in mind, yet watching Miss Raeburn, she found her renewal. The organ music, so powerful to stimulate emotion, had given place to a sense of peace, in which the slow sniffing of one of the audience, emerged with a strange futility.

The responses came faintly from below, and she began to adjust her music. In a moment she would be called upon to sing. She could see Robert Farrow's flushed face looking upwards, and she willed herself to smile in reply. There was a pause, a succession of question and answer. The moment was drawing very close indeed. The organ played a preliminary note or two. They were looking to her. Whatever happened she must stand on her feet.

She fixed her eyes upon Miss Raeburn. It was for her that she must sing—

Bright be the road that you are facing,  
Light be the load that you are bearing,  
Fine be the hope that you are sharing,  
Dearest and best of all.

The verse came to an end. She was conscious of every eye riveted upon her features. She could not afford to falter now. The wedding party were sitting with eyes steadily fixed upon the rail, much too shy and self-conscious to look up. It seemed as she went on that she was the only one called upon to express herself in this profounder fashion. It seemed unjust. But the music continued to make demand upon her—

Fresh be the wind around you blowing,  
Sweet be the songs around you flowing—

Her mouth was very dry for the last verse of all—

Strong be the faith that guides your wending,  
Staunch be your heart, to woe unbending,  
Great gifts from God on you descending,  
Such is my prayer for you.

She sat down at last. The attention of the people below slackened into a slight whisper. But she wasn't listening. In the throbbing of her heart she was whispering: "I don't care—I mean it! I mean it!" And now they were passing into the vestry, and she followed them with her eyes. She knew that they would expect her to stay to the wedding breakfast set out on the premises.

Down the dark, twisty stair she went, and along into the schoolroom, where, between the heavily laden tables, the banking flowers, the cooked meats and the cakes, gathered the wedding guests.

\* \* \* \*

It was the middle of the morning when she reached home, put off her amethyst blue, and took on the clothes of the daily round. The music she set aside in the stand, and as she did so her eyes fell once more upon the verses that she had noticed earlier in the morning—

I have no crown of diamonds rich and rare  
To lay upon your brow, O love of mine—

She covered it hurriedly, and bound a cap about her hair. The cleaning up was waiting, the dusting, the "doing out" of the bedrooms, the preparation of dinner. And the morning had proceeded far enough as it was.

As she pursued her duties her mind was still full of the ceremony and of the congratulations that she had received for her rendering of the song. No matter. Better push on with dinner.

When her father bustled in he cried cheerily, "Ha! ha! back again?"

"Were not some people gossiping on a stool all day," she retorted.

"Don't snap! Don't snap, Emily," said her father. "Now how did you find the wedding?"

She set out his portion of pudding, handing his plate over gravely.

"I said the wedding," he repeated.

She looked up suddenly. "Oh, it wasn't so terrible after all."

"Terrible?" He paused, with knife and fork in air. "Terrible? I should think not! Weddings may be many things, but I should hardly call them that. What do you mean, terrible?"

She shook her head whimsically, with a quick little laugh. "Oh, I don't know what I do mean. Get your dinner, dad, your pudding's getting cold!"—Roger Daltall, in Methodist Recorder.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### TRAINING, AUGUST 6-11

The six full-time Cokesbury instructors will be working at the following points next week, August 6-11:

Bethany, Dover charge; L. E. Sawyer, pastor.

Brown's Chapel, Pittsboro charge; M. C. Ellerbe, pastor.

Allenville, Brooksdale charge; S. F. Nickes, pastor.

Salem, Oxford charge; P. H. Fields, pastor.

Pleasant Grove, Roper charge; R. E. Atkinson, pastor.

Federal Point, Wilmington charge; H. L. Davis, pastor.

Let all identified in any way with either of these six charges take note and render every assistance possible to the end that many from all points of the charge may be in attendance, receive the benefits to be derived from regular attendance, and make these schools the success they ought to be.

### SEABOARD IS 100 PER CENT

Seaboard charge, under the leadership of Rev. L. A. Watts, has made it 100 per cent in the observance of Sunday School Day. Read the following message from the pastor:

"This is to inform you that all four churches on the Seaboard charge have observed Sunday School Day, with a splendid program, good attendance, and the offering, which was sent to the treasurer of the conference board of education."

We confess to a fondness for such information. We congratulate the pastor and people of the Seaboard charge. And, if we may be indulged the suggestion, it is let others go forth and do likewise!

### ACTION IN THE NEW BERN

That the churches of the New Bern district are working in earnest toward the organization of local church boards of Christian education and the age-group division is indicated by the following requests for materials, which requests came to us on the same mail:

"I am trying to get my local boards of Christian education organized and functioning. Please send me such literature as the chairman (six of them) need to help them know and do their duties, and such literature as will help me, I will greatly appreciate. Thank you."—N. C. Yearby, Goldsboro.

"Please send me literature on organizing the local church board of Christian education."—W. J. Freeman, Seven Springs.

"It will be my job to organize several young people's divisions, and I am writing to you for information about how to carry out this project as it should be done."—F. V. Spence, Route 5, Kinston.

### THINGS ARE HAPPENING

Things are happening. The work is progressing. Presiding elders, pastors, and district workers, as well as others, are leading out. For example, Rev. W. L. Maness, Snow Hill, orders Sunday School Day programs for four churches of his charge. He also arranges to have a Cokesbury training school August 6-11. Rev. E. B. Fisher, Mt. Gilead, orders materials for setting up the nursery department. Rev. E. C. Few reports that Edenton Street, Raleigh, is observing missionary day monthly and sending its offerings regularly to the Home and Foreign Missionary Enterprise, and that Sunday School Day is being observed at Edenton Street the fifth Sunday in July, with a goal for Sunday School Day offering of \$50. Rev. O. B. Hathaway reports a great vacation church school at Epworth, in which 155 children were enrolled. The churches of Raleigh and vicinity are planning a great standard training school in Raleigh October 1-6, and the churches of the Sampson-Duplin section of the Wilmington district expect to unite in a fine standard training school at Clinton this fall. Cokesbury training schools are being held in almost every corner of the conference. Surveys are being made and efforts exerted to the end that men, women, and children everywhere may be brought into the membership and fellowship of the people of God. Things are happening.

### RADIO IS CO-OPERATING

Station WPTF, Raleigh, which for the past two or three years has very graciously tendered us time for addresses in connection with the observance of Childhood and Youth Week, has agreed again to give us time during the week of October 15-21. We plan to give four or five Childhood and Youth Week broadcasts. Speakers and topics will be announced in due time. Let local churches planning their observances take due notice thereof, announce these broadcasts, and perhaps include radio parties as a part of their observance.

### RALEIGH, OCTOBER 1-6

All the Methodist churches of Raleigh and vicinity are uniting to conduct a standard training school at Edenton Street church October 1-6. Plans for this school were worked out at a meeting of representatives of the churches held Friday evening, July 21. Beginning thus early, it is expected that the school will be one of the biggest and best ever held in the North Carolina conference. Rev. E. C. Few is chairman of the board of managers.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treasurer: John O. Evans, Raleigh, N.C.

### CLOSING ASSEMBLY

With the closing of the White Lake Assembly last Friday our summer assembly program came to a successful conclusion. In the three assemblies held this year there were approximately 400 young people and workers with young people.

There was a total attendance of 51 in the Christian Adventure Assembly at White Lake, 34 of this number being registered delegates. Marshburn's Beach Hotel was found to be an ideal place for this assembly, and nothing was left undone by the Marshburns, the dean, the faculty, and those working with them to make this assembly both successful and enjoyable.

At the organization meeting held the first night the boys and girls chose the following student officers: President, Charles Davis, Wilmington; vice president, Billy Griffin, Goldsboro; secretary, W. D. Caviness, Lumberton. Each delegate was placed on one of the four committees which did excellent work during the entire assembly.

Special features of the assembly were the fellowship party on Monday night under the direction of Miss Ruth King, the stereoscopic lecture given by Rev. R. G. L. Edwards, a delightful boat ride around the lake, a campfire and watermelon feast provided by Mr. Gobbel, the pageant directed by Mrs. L. M. Hall, and the closing consecration service led by the dean, Rev. B. B. Slaughter.

The type of work done in the classes was of a very high order, 68 certificates of Christian Adventure credit being awarded on the last day. We take this method of expressing our sincere appreciation to each member of the faculty, the director of recreation, and adult advisors and visitors, and particularly to our splendid dean, Rev. B. B. Slaughter of Lumberton.

### "A DAY WITH THE BARDENS"

Under the direction of Miss Ruth King, the young people of St. Paul church, Goldsboro, had charge of the evening church service last Sunday, presenting at that time the dramatization, "A Day with the Bardens," written by the New Bern district director, Rev. J. G. Phillips. This dramatization, showing the work of Dr. John Glenn Barden and Imogene Barrett Barden in Africa, was unusually well presented by these young people. Mrs. Brian was particularly happy to be privileged to be present and to have part in the program. Following the excellent presentation of the young people's mission special by Miss King and words of encouragement and inspiration by the pastor, Rev. O. W. Dowd, it was little wonder that the free will offering taken that night was sufficient to help the young people pay their pledge in full. Congratulations to St. Paul young people, and especially to Miss Ruth King.



**BOARD OF CHRISTIAN EDUCATION**  
*Western North Carolina Conference*

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

KEEP GOING STRONG

Below is another report on Sunday School Day. It shows quite a number of churches which are now included in the list of those observing this special day.

During the spring the offerings from Sunday School Day in this conference were larger than those last year. In the last two months these offerings dropped below last year's level. Yet there are many churches which have not sent in an offering. Mr. Superintendent, Mr. Pastor, if your church has taken an offering but has not sent it in to our treasurer, please do so at once. If you have not taken the offering we are counting on you to do so soon.

**SUNDAY SCHOOL DAY OFFERINGS**  
**JUNE 21-JULY 19**

## Asheville District

Sardis .....	\$ 4.33
Oak Hill .....	4.00
Acton .....	3.75
<b>Total .....</b>	<b>12.08</b>
Previously reported .....	75.00
<b>District total .....</b>	<b>87.08</b>

## Charlotte District

Central, Monroe	16.75
Thrft-Moore	15.82
Harrison	6.70
Bethel, Bethel Ct.	6.65
Calvary	5.00
Morven	4.44
Indian Trail	3.02
Bethel, New Hope	2.05
Mt. Moriah	1.85
Love's Chapel	1.50
<b>Total</b>	<b>63.78</b>
Previously reported	124.83
<b>District total</b>	<b>188.61</b>

### Gastonia District

Central, Shelby .....	21.79
West End .....	5.75
Cherryville .....	5.31
Bradley Memorial .....	4.50
Fallston .....	1.58
St. Peter's .....	1.25
McAdenville .....	.80
<b>Total .....</b>	<b>40.98</b>
Previously reported .....	22.88
<b>District total .....</b>	<b>63.86</b>

## Greensboro District

Wesley Memorial .....	25.00
Mt. Carmel .....	6.50
College Place .....	5.00
Archdale .....	5.00
Bessemer .....	4.77
St. Paul .....	4.00
Friendship .....	3.38
Rehobeth .....	3.00
Hopewell .....	2.30

Muir's Chapel .....	2.15
Stokesdale .....	1.86
Ebenezer .....	1.50
	<hr/>
Total .....	64.46
Previously reported .....	52.85
	<hr/>
District total .....	117.31

## Marion District

Oak Hill .....	3.50
Spruce Pine .....	3.20
Nebo .....	3.10
Bakersville .....	2.30
Old Fort .....	2.25
Glenwood .....	1.45
New Hope .....	1.32
Penland .....	1.00

Total .....	18.12
Previously reported .....	43.02

District total ..... 61.14

**Mt. Airy District**

## Salisbury District

Central, Concord .....	11.94
Salem .....	6.10
Stoney Hill .....	2.00
Friendship .....	1.52

Total .....	21.56
Previously reported .....	53.77

### Statesville District

Race Street	11.45
Mt. Zion	10.00
Triplet	9.12
South Lenoir	6.00
Hickory	5.88
Catawba	5.45
Granite Falls	5.00
Newton	5.00
Stony Point	4.20
Maiden	3.00
J. C. Brown	2.40
Wesley Chapel	2.65
Bethlehem, Catawba	2.00
Centenary	1.65
Elmwood	1.00

Total .....	74.80
Previously reported .....	53.01

## Waynesville District

Waynesville .....	10.50
Clark's Chapel .....	5.00
Sylva .....	4.00
Clyde .....	3.25
Union, Macon Ct. ....	3.16

Total .....	25.91
Previously reported .....	13.36

## Winston-Salem District

Ardmore .....	20.00
Mocksville .....	4.95

Walkertown .....	4.08
Cotton Grove .....	2.23
Advance .....	2.10
Pleasant Hill .....	2.00
	<hr/>
Total .....	35.36
Previously reported .....	287.74

District total .....	323.10
District totals .....	357.05
Previously reported .....	733.36
Grand total for year .....	1090.41

### COKESBURY CLASSES INTERESTING AND HELPFUL

Reports from churches where Cokesbury classes have been held by the Duke men this summer indicate fine success. Pastors and other leaders have written that the instructors are doing constructive and interesting work. The instructors have reported that pastors and other local workers have co-operated in an excellent manner.

During the first four weeks of the summer training period the Duke full time instructors held twenty (20) Cokesbury schools and classes. More than five hundred (500) persons were enrolled and four hundred and two (402) credits were earned.

## ASSEMBLIES ATTRACT MANY

While this is being written more than 500 young people and adults are having a great time at the two assemblies at Lake Junaluska. The days and evenings are filled with a well rounded program of inspiration, instruction, recreation, and informal conferences. All seem to be having a good time. Full reports will be given in next week's Advocate.

TODAY

I've shut the door on yesterday, its sorrows and mistakes; I've locked within its gloomy walls past failures and heartaches; and now I throw the key away to seek another room, and furnish it with hope and smiles and every springtime bloom. No thought shall enter this abode that has a hint of pain, and every malice and distrust shall never therein reign; I've shut the door on yesterday and thrown the key away—tomorrow holds no doubt for me since I have found today.—Anon.

The shop had been in the Jones family for generations, so that when a notice, "Under New Management," appeared in the window, the villagers awaited curiously the coming of the new proprietor.

As days went by and Jones was still behind the counter, and the notice was still prominently displayed, one of the bolder spirits asked him when the new people were coming in.

"What new people?" replied Jones.  
 "You've got 'Under New Management' on the window."  
 "Oh, that! Didn't you know I'd got married?"—Tit-Bits.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

We hail with delight another new organization on the Raleigh district—an auxiliary at Trinity church on the Tar River charge with 12 charter members. Mrs. J. Y. Beasley, Louisburg, Route 5, is the new president.

Mrs. Henry Lane, Tyner, writes: "A fellowship tea of the Willie Evans auxiliary was given in the home of our president, Mrs. Margaret E. White, on July 8. All members were present except two, and quite a number of visitors. After an interesting program ice cream and cake were served."

Mrs. L. V. Harris of Scotland Neck writes: "Our society entertained the ladies of our church and their invited guests at a fellowship tea on Friday afternoon, June 20, from 3:30 to 5 o'clock. A large number of our own congregation and several ladies from the Baptist and the Episcopal churches were present. Mrs. F. M. Tucker, president, opened the meeting with a scripture lesson. After a prayer Mrs. Willie Dunn sang a solo. Then our guest speaker, Mrs. Paul Mallison of Rocky Mount, spoke on "Fellowship." Mrs. Mallison is such a sincere and consecrated worker, so full of her subject that we all felt that we were fortunate in getting her to speak for us. At the conclusion of the program our guests were invited out on the church lawn, where they were served sandwiches, punch and wafers."

### DARE ZONE MEETS AT STUMPY POINT

It was a disappointment on July 13 not to have the district secretary present for the Dare zone meeting at Stumpy Point, and also that only three auxiliaries were represented owing to unusual weather conditions.

However, Rev. J. H. McCracken and Rev. J. C. Harmon were sufficient for the occasion. Mrs. Pete Daniels, chairman of the group, presided.

The World Outlook was presented in an effective way by Mrs. Ruby Gray.

The names of Myrtle Eloise Payne and Iva Ramona Payne were placed on the roll of life members of the children's division.

Mrs. B. H. Davis led in a round table discussion on getting new members and holding their interest.

Englehard, Wanchese and Stumpy Point auxiliaries were well represented.

A special committee provided an excellent lunch, which added zest to the social hour.

Mrs. R. B. Hooper.

### GREENVILLE FELLOWSHIP MEETING

The woman's auxiliary of Jarvis Memorial church in Greenville held a splen-

did fellowship meeting in honor of the night circle. Mrs. J. B. Kittrell welcomed the visitors and the presidents of the other missionary societies in the city. Mrs. S. T. White, chairman of the night circle, led the devotional. Mrs. E. L. Hillman introduced the guest speaker, Mr. B. F. Moseley of Williamston, returned missionary from China.

After a short business session the guests were invited into a lovely rose garden and a delightful social hour was enjoyed. One hundred and fifty guests were registered and each one entered into the real fellowship of the meeting.

### FELLOWSHIP TEA

On Thursday evening, June 20, at the home of Miss Vara Herring the Mary Pescud Missionary Society were entertained at a fellowship tea, to acquaint prospective members of the work of the missionary societies.

A delightful musical program was given by Misses Katherine and Louise Highsmith, nieces of Miss Herring.

A missionary quiz was conducted in the history work and personnel of the Woman's Missionary Society since its organization. Five impressive posters were presented by Miss Herring showing glimpses of our work in China, Cuba, Africa and Brazil, such as schools, hospitals and missionaries, and a map showing the distribution of our work and missionaries in the different mission fields.

Miss Daisy Waitt read the poem, "Missionaries." Miss Lalah Betts talked interestingly on "What Is Means to Be a Member of a Missionary Society," and Miss Helen Gates on "What the Mary Pescud Society Means to Me." Miss Salie Reese gave a resume of the Mary Pescud Society, which was organized as the "young woman's missionary society," but changed later to the "Mary Pescud" in honor of Miss Pescud, the first president of the organization, who later was a missionary to Brazil for 25 years. Out of nine charter members two became missionaries, the other being Miss Frances Burkhead to China.

At the close of the program a social hour was enjoyed.

Mrs. A. W. Hoffman,  
Supt. of Publicity.

### PERQUIMANS-CHOWAN ZONE MEETING

The Perquimans-Chowan zone meeting was held in May at Anderson church. The church was made beautiful for the occasion with abundant floral offerings.

Mrs. J. G. White, our president, had a fine program prepared. The Rev. Mr. Humble led the morning devotional. The welcome given by Mrs. Thatch was so cordial that everyone felt at home. Mil-

dred Lewis responded to the welcome. The music furnished by the choir was enjoyed by all.

We felt honored to have with us Mrs. McKinne, one of our conference officers, and Miss Alice Green, missionary from China.

Mrs. Oscar Hunter and Mrs. Jones Perry favored us with a lovely duet. Mrs. J. I. Small of Edenton made a talk on the history of Scarritt College, giving the outstanding features of the college. Mrs. H. B. Baum told something of the life at Scarritt. The Della Shamburger society then sang the Scarritt hymn.

The feature of the morning was the talk given by Miss Alice Green and the one given by Mrs. McKinne. Miss Green gave a most interesting talk on "The Sunshine Through the Clouds in China." Mrs. McKinne made a very inspiring talk. She encouraged the small churches in doing their part in the great missionary work. She made us feel what a fine thing it is to work with little children.

Mrs. Baum showed us a chart illustrating our growth or loss in different phases of our work, giving us an incentive to do better work. She also showed us the study jewel she brought from conference and told what it stood for.

Rev. J. L. Smith of Winfall led the noon day devotional, using as his subject, "Divine Power."

The ladies of Anderson Missionary Society served a delicious chicken salad dinner.

Rev. B. P. Robinson of Hertford led the afternoon devotional. Mrs. White of Tyner in a very charming manner told of the "good things" at conference. Mrs. Selma Harrell of Woodland gave a report of the district meeting at Edenton. Mrs. J. L. Delaney of Winfall brought us a message on stewardship. Mrs. Evans of Edenton talked on Christian social relations. Mrs. Robinson of New Hope made a short talk on study. Mrs. J. V. Roach of Winfall gave a brief talk on publicity.

Mrs. McKinne presented the urn to the society having the largest percentage on excellence. This went to the Willie Evans Society.

Mrs. J. G. White thanked those who helped to make the program what it was. Mrs. J. L. Delaney expressed the appreciation of the zone to the ladies of Anderson church for the splendid way they entertained us.

We were invited to New Hope for our fall meeting. Rev. Mr. Humble of Tyner dismissed us. I think each society left feeling it had been a day well spent, and with an inspiration to do better work for the Master in carrying the gospel to all the world. Mrs. J. V. Roach.

Scripture was divinely inspired not only while it was being written, God breathing through the writers, but also while it is being read, God breathing through the scriptures, and the scriptures breathing him.—Bengel.

The chief praise is to be able to give good advice; the next is, to take it.—Bishop Hall.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### SOME ONE HAD PRAYED

By Grace Noel Crowell.

The day was long, the burden I had borne  
Seemed heavier than I could bear,  
And then it lifted—but I did not know  
Some one had knelt in prayer.

Had taken me to God that very hour,  
And asked the easing of the load, and he,  
In infinite compassion had stooped down  
And taken it from me.

We cannot tell how often as we pray  
For some bewildered one, hurt and distressed,  
The answer comes—but many times  
those hearts  
Find sudden peace and rest.

Some one had prayed, and Faith, a reaching hand,  
Took hold of God, and brought him down  
that day!  
So many, many hearts have need of prayer—  
Oh, let us pray.

### ANOTHER NEW ORGANIZATION

The following comes from Mrs. J. L. Woltz, secretary of the Mt. Airy district:

"By the help of our zone chairman of zone number five, we are able to report that the aid society at Jodd has become a missionary society. There are 15 members and the following are officers: President, Mrs. Mae McGuire; vice president, Mrs. M. H. McGuire; secretary-treasurer, Mrs. Sallie Graham; Supt. mission and Bible study, Mrs. P. L. Smith; Supt. supplies, Mrs. Fred Kriider; Supt. Christian social relations, Mrs. H. R. McGuire; Supt. local work, Mrs. E. E. McGuire; Supt. publicity, Mrs. Ron Davis. Address of all officers is Jodd, N. C."

### THE OLD GOLD SHOWER

We are gratified to hear from Nashville—our missionary headquarters—of the success of the treasure hunt, which has been an outstanding event of the past few months. Mrs. B. W. Lipscombe, our Council secretary of education and promotion, writes us concerning the returns from the hunt. She says: "We are greatly rejoiced by the response to our appeal and the assurance which we have that the missionary women have sponsored it so loyally. The packages have come in large numbers every day for the past four weeks, and are still coming though in smaller numbers. Nearly 1200 have come and it has been a thrilling experience to open and classify the articles. Each one has increased our gratitude for the co-operation of our women. Whether the gifts are large or small we have realized that a loving sac-

riety has been made by the sending of things that are treasured by the donors. As we have shown the gifts to those who have come to Nashville, they have said, 'We didn't realize so much could be done, we will get others to participate.'"

As it will be several weeks before final disposition will be made of the gifts, others who have gifts they have not yet contributed are asked to send them in to Nashville as early as possible.

The gifts are being listed by conferences and we will be able to know just how much each conference has sent in. May our conference have a creditable showing among the other conferences of Southern Methodism!

### MISSION WORK GOING ALONG IN CHINA

Miss Virginia Atkinson, our emeritus missionary in China, says: "Missionary work jogs along. Schools are fuller than they have ever been and the evangelistic work in Changshu (where Miss Atkinson is stationed) was never before so prosperous. Families are asking us to go and destroy their idols, and heathen paraphernalia at the rate of about a family a week. They are all saying that they want to become Christians. We are the busiest people here you ever saw, and never get to the end and are never satisfied with what can be done in a day, but as Mrs. Wong says, 'It is a happy busy.' We have a new village near here—new to the church—for two years ago we hardly knew of its existence. In that time about 25 families have joined the church and seem to be loyal and in earnest. Our women, Mrs. Wong and Mrs. Koo, are now holding a short term school, going every afternoon, do the teaching and return by dark."

### ASHEVILLE DISTRICT MEETING

Swannanoa Methodist church was the meeting place of the woman's missionary societies of the Asheville district June 7, and though the day was one of the hottest registered this summer, the enthusiasm and interest of the crowd of missionary workers gathered there was unabated.

The meeting was presided over by Miss Amy Hackney, the new district secretary, who had arranged a most interesting and helpful program. The program opened with quiet music, with Miss Eva Mann at the piano, and the Doxology was used as the opening song, and was followed by a most impressive and inspiring devotional given by Mrs. Chas. Clay of Hot Springs. Mrs. J. B. Williams was chosen secretary and various committees were named. A cordial welcome was extended the visitors by Mrs. Plemmons, president of Swannanoa

auxiliary, with response by Mrs. A. E. Huffman of Central church. "The Accomplishments of 1932" were given by Mrs. V. L. Stone, former district secretary, and Miss Hackney had for the subject of her talk "Looking Into 1933." Both of these talks were most interesting and helpful. The report of the annual meeting was given by Mrs. Guy Hamilton and "The High Lights of the Council" by Mrs. W. R. Edwards.

"Spiritual Life Message and Groups" was the subject of an interesting talk by Mrs. H. A. Dunham and was followed by a service of remembrance for the members of the district who have passed away during the year, conducted by Mrs. F. H. E. Ross of Weaverville. The names of those who had died were called as the audience stood with bowed heads and special tributes were paid to two had answered the call—Mrs. Fitch Taylor of Brevard, who with her husband founded Brevard Institute, and Mrs. C. C. Brown, who for more than 30 years was leader of the children's work in Weaverville. Tributes to Mrs. Taylor were beautifully given by Mrs. H. A. Dunham, while one of Mrs. Brown's society spoke tender words of appreciation of her life and work.

Following the luncheon the afternoon service opened with worship period led by Mrs. G. A. B. Holderby, president of West Asheville society. Reports of zone leaders, presentation of Christian social relations department by Mrs. J. W. Payne, district leader, and reports of the children's representatives made up the afternoon program.

Special features of the day were the vocal solos by Miss Alice Herman, who sang "Hark the Voice of Jesus Calling," and Mrs. J. G. Huggin, whose selection was "Just for Today"; several appropriate quartettes by the Harris sisters and two plays, "As It Was in the Beginning," given in three acts by a group of young people of Weaverville, and "The Reference Book" showing the value of the World Outlook, presented by members of the Haywood Street auxiliary. Benediction by the pastor, Rev. J. H. Green, closed the meeting.

### SPECIAL OFFER BY WORLD OUTLOOK

Read the splendid offer for new subscriptions and renewals. Until September 1, unless the books are exhausted before that date, a missionary book will be given FREE to each person subscribing for the World Outlook at the regular rate of \$1 per year. Each World Outlook agent sending in five subscriptions at one time with \$5 inclosed will also receive a book FREE.

The books included in this offer are: No. 1, A Glimpse at Mexico, by Dr. Frank S. Onderdonk; No. 2, Evangelism in Korea, by Miss S. Kate Cooper; No. 3, In the Land of the New Acadie, by Dr. R. H. Harper; No. 4, Brothers All, by Mrs. J. W. Downs. These are all interesting books and well worth reading, full of information vital to the missionary work.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### WONDER WHAT HAPPENED!

This is Monday morning, following Sunday morning, July 30, a fifth Sunday morning, the Children's Home Sunday morning. It is natural for those of us who have the big job of handling the finances at the Children's Home to wonder what our friends in the Western North Carolina conference did in the way of making their midsummer gifts to the needs of our children yesterday. We feel sure that at least some of our friends have put out in a large way. We hope others will fall in line as opportunities present themselves. Our offerings and contributions to the Children's Home must increase. Our expenditures are increasing rather heavily, largely because of advancing prices. Our wonder relative to the offerings yesterday has to do with the amount more than whether or not an offering was taken. About half of our Sunday schools always take an offering and forward it to us. To this group of Sunday schools we extend cordial thanks and express the hope that as financial conditions improve their offerings forwarded to us will be enlarged.

### PRACTICAL CHARITY

"Throughout the Western North Carolina conference women of the Methodist denomination are putting up a few extra cans of fruit in their homes which they will place in a general collection at their church or in some other centrally located place and later forward it to the Methodist Children's Home.

"A half dozen extra cans of fruit means but little work for any housewife; but to the individual boy or girl at Methodist Children's Home it makes a great deal of difference. Next to cash income, a food income is the best thing such an institution as the Children's Home can have."—Winston-Salem Journal.

### A FINE RESPONSE

Some time ago a statement was sent out from us suggesting that our women friends sufficiently close by request empty fruit jars to be filled with choice canned fruit for fall delivery. We stated that we had some two thousand jars which we would like to part with on condition that they be returned to us filled in the fall. The response to this request has been wonderfully pleasing. Over two thousand jars have been sent out and we have not been able to supply the demand for additional jars. We have suggested to a number of inquiring friends that they use their own jars and receive from us when these are deliver-

ed next fall empty jars in exchange. To all those who are helping us feed, clothe and educate our big family of orphan children we extend our cordial and grateful thanks.

### THE ORPHANS' FRIEND

We have recently received from the Duke Endowment a nicely framed statement expressing James B. Duke's feeling relative to orphan children. We shall place this statement in a prominent location in our administration building. It is as follows:

"I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause, productive of truly beneficial results in which all good citizens should have an abiding interest. While in my opinion nothing can take the place of a home and its influence, every effort should be made to safeguard and develop these wards of society."



### HE KNOWS HIS CHICKENS

The picture this week presents Charles Davis and some of his chickens. Charles is serving the Children's Home as dairyman and poultryman over on our Davie county farm. This youth, known to us as "Bunk," returned to the Children's Home after having spent some time at Rutherford College and at State College and is now helping us build up a fine flock of white leghorns. Charles was a dependable boy and is now developing into a dependable man.

### A BIG HELP

During the eight years that the Duke Endowment has been in operation 11,079 orphans in North and South Carolina have been assisted. Contributions to 50 orphan homes in these states have amounted to \$959,719. This contribution has amounted to seven and one-half per

cent of the total cost of operating these child caring institutions. This outlay has been equal to the providing for the full care of 420 children for eight years. Truly Mr. Duke continues to live in the hearts of orphan children.

### PARDONABLE PRIDE

In spite of the fact that we have a large family here at the Children's Home to distribute our praise, love and affection upon, we like to take time every once in a while to call attention to some outstanding individual instances of success. These serve to do away with annoyance and anxiety. Odell Salmon, one of our fine boys, has just returned from Lake Junaluska, where he reports a most beneficial and delightful visit while in attendance upon the Young People's Conference. Odell was elected as one of the representatives from the young peoples' department of Centenary Sunday school to attend this conference, receive its benefits and bring back to the department such information and inspiration as he could transmit to it. We were mighty glad for Odell to be thus honored and to be in position to serve his department.

### COMING AND GOING

These are coming and going days at the Children's Home. Some of our children are returning from camps and vacations while others are just beginning their goings. Not only are our children having the benefit of vacations but also our workers. Each worker at the Children's Home is given a two weeks' vacation each year and we are arranging things so that some of our workers can be away simultaneously with the departure of a large number of our children. Of course, we will be mighty glad when everybody has had his vacation and is back on the job, when all our children have returned and we can get down to normal conditions again. But what is summer without a vacation?

### A CLASS REUNION

The class of 1931 had a reunion on the Children's Home grounds last week, and what a time they had! James Hartman, one of the members of the class, is now a licensed pilot and the first feature of the evening's enjoyment was a trip over Winston-Salem and environs in an aeroplane. Following this a general social good time and a most enjoyable feast engaged the interest of the group. The class had as its honor guests Rev. Robert W. Bradshaw of Raleigh, and Mrs. Mike Bradshaw of Durham. The class includes the following, all of whom were present: James Rink, Mildred Boozie, Jack Heritage, Clyde Matheson, James Hartman, Frances Brooks, Charles Davis and Edith Bradley. Every member of this group is doing mighty well and is an honor to the Children's Home.

As a compensation for having to die, marriage was instituted.—Gregory of Nyssa.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina,..... (here designate the bequest) .....

One hundred thousand Octagon soap coupons wanted by the Methodist Orphanage.

Last week I saw the will of a man who is in very moderate circumstances. He has but a small estate, yet he sets apart a definite amount to go to the Methodist Orphanage at his death. The remainder of his life will be just a little bit brighter and sweeter by reason of his magnanimous spirit. When he comes to the end of the journey, the realization that he has shared his meager savings with fatherless and motherless children will make his pillow a little softer and heaven a little nearer to him. "Go' thou, and do likewise."

For more than 18 years I have labored in and out of season to get across the fact that the ten per cent orphanage assessment is inadequate to meet our operating expenses. There are many among us who think if their charge pays in full the Methodist Orphanage would have a balanced budget. This opinion is far from the truth. The only way we have managed in the past to pay our operating expenses was to secure specials from Sunday schools, organized classes, individuals, legacies and clothes from missionary and aid societies. Unless we can continue to draw largely from these sources we cannot hope to have a balanced budget. The Duke Endowment report shows that if our Methodist Orphanage had operated on the same per capita basis as the 14 largest orphanages in the two Carolinas we would have spent \$20,000 more than we did. There is a point below which we dare not go. We have reached that point now. Because we are operating on such a small budget, it behooves all to see to it that our bare necessities are provided for.

Dear Friends:

After 15 years of home life filled with many joyous days, it is hard for me to say goodbye to my home and loved ones. It is a great comfort to be sure of one's friends and the many things that make home sweet and peaceful. I am very grateful to the good people of the North Carolina conference who have made this home possible for me to live in, and I want them to know the happiness I have known.

I want to express my appreciation to Mrs. A. H. Vann of Franklinton, North Carolina, who has sent me boxes of beautiful clothes twice each year. It is impossible to express my appreciation in mere words, but to her I will always be very grateful. I also want to thank the good people of the Excelsior class of Duke Memorial church in Durham, who have supported me and shown much interest in me during these years.

To the one person who has helped share my joys and sorrows, and who has helped make this place a home is Mr. Barnes. He has taken the place of a father in my heart and I hope to live up to his teachings when I leave. I will always remember the kindness and mother-like ways of the matrons. I shall remember everyone of them.

Last, but not least, I want to thank the doctors of this city who have shown much kindness to us.

Respectively, Olo Stowe.

Sunday morning we made our first visit to Marners charge—Spring Hill church. Rev. C. N. Robbins is pastor. He and his wife are so interested and enthusiastic over their new work, this being Mr. Robbins' first conference work. Recently he held a revival in this church with Mr. Gibbons, a Duke student assisting, and the results were more than 50 converted and brought into the church. They have a large Sunday school with much interest manifested. It was a pleasure to give to these people our sacred concert. They enjoyed it. I was entertained for dinner in the parsonage and enjoyed this.

We drove over to Jonesboro in the afternoon to the parsonage. Mrs. Blalock, in the absence of her husband, showed us every kindness. Mrs. Thomas and other ladies came to take our children out for supper. I enjoyed the evening with relatives, Mr. and Mrs. A. T. Lambuth. Miss Alice Green, who is a sister of Mrs. Lambuth, was in the home. She leaves this week to return to her field of work in Chankchow, China, after a year's absence. It is a joy and privilege to be with her. She cherishes a beautiful vision in her heart, so she radiates Christ. "He would achieve much, must sacrifice much."

This was an enjoyable evening with Rev. J. E. Blalock's congregation. He was holding service in another church on his work. Mr. Thrift, son of one of our ministers, who is a young man of promise and will soon be entering the ministry, was with us in this service of worship.

Nellie B. Rives.

### SPIRES

This village has a host of spires.

They climb up towards the sky  
And down to us send messages,  
And up to God on high.

There are not always hills about,  
To which to lift our eyes;  
But with our gaze we'll mount the spires,  
And so we'll pierce the skies!

—Henrietta R. Smedes.

## Can't Eat Can't Sleep Can't Work

### A Sign You're Rounnd!

When your appetite has fled and you're so tired and nervous you can't even work, much less sleep, it's a sign you're rounnd. It may be due to overwork, worry or sickness, but whatever it is, your condition calls for a good tonic. There is nothing better than Grove's Tasteless Chill Tonic, for it is iron and tasteless quinine combined. Iron, as you know, is a noted blood builder, while quinine tends to purify the blood. Thus you get two effects of vital importance in any rounnd condition.

Old and young find new appetite, new strength and energy in Grove's Tasteless Chill Tonic. Try it for just three days and see the difference it makes in you. You feel like a new person. Grove's Tasteless Chill Tonic is pleasant to take and contains absolutely nothing harmful. Get a bottle today at any store.

## WOMEN'S PAINS

### EASED QUICKER BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

### Use Liquid

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..It's already dissolved!

## IS YOUR BABY SICK?



Don't scold a fretful, miserable child; it cries because it is sick. Relieve its discomfort with

### Dr. Thornton's "Easy - Teether"

Guaranteed to relieve colds, stomach and bowel troubles of infants, teething babies and children. Easy-Teether is sold at all good drug stores for 25c. Free sample sent postpaid on request.

Easy-Teether Medicine Co.  
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## SORES BOILS CUTS BURNS

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Used Since 1820 25c at Drug Stores



### WHEN EYES ARE RED

and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash At All Druggists

Price 25c

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Removes Dandruff-Stop Hair Falling  
Imparts Color and Beauty to Gray and Faded Hair

60c. and \$1.00 at Druggists.  
Hixco Chemical Works, Patchogue, N. Y.

## Sunday School Lesson

AUGUST 6

By Henry W. Tiffany.

Ruth

Ruth 1:6-10, 14-19.

Tennyson called the Book of Ruth "a poem which no art can improve upon." No literature contains a lovelier picture of womanhood. Ruth's unselfish devotion, maidenly modesty, and sacrificial service appeal to all.

### 1. The Choice

Famine visited Bethlehem. Elimelech, his wife and two sons, migrated to Moab. The family did not prosper. Elimelech died, the sons married Moabite women. Husband and children dead, Naomi decided to return to Bethlehem to die. Her daughters-in-law accompanied her to a ford of the Arnon or Jordan, where Naomi bade them return to their mother's home, and prayed that God deal gently with them. Orpah and Ruth said, "We will return with thee unto thy people," but Naomi announced that they would find neither welcome nor kindness in Israel. Orpah faced the facts and turned back. Up to this point Ruth and Orpah had kept step, but Orpah went back. Ruth knows what trials await her; Naomi is not only her husband's mother, but the representative of her husband's faith, her husband's God. She decides to go forward, moved by the motives of love and religion.

### 2. Two Chosen

Ruth was choosing a life work, a life friendship, and making a life decision for God. "Whither thou goest I will go." All points of the compass were alike powerless to divert her from the path of duty. "Where thou lodgest, I will lodge," regardless of the sufferings and sacrifices attending such a choice. Ruth so completely identifies herself with Naomi that Naomi's people are her people. Ruth had been taught to hate the Jews from infancy, but she turned from the worship of Chemosh to worship Jehovah. She would not be a secret idolater in Lord's land. She would not worship Chemosh in her heart, while appearing to worship God. When Naomi heard Ruth's confession of faith and expression of devotion, she ceased trying to persuade her to return. "So they two went on until they came to Bethlehem."

### 3. The Consequences

Arrived at Bethlehem Ruth took her place among the widows, orphans and the very poor. The barley harvest offered an opportunity to work, and she became a gleaner in Boaz's field. Her conduct and carriage attracted the attention of Boaz. He treated her with courtesy, compassion and saw that she returned home laden with grain. Her modesty captured his heart. Her will-

ingness to work, the sacrificial spirit, and her care for the aged, bereaved and broken Naomi touched Boaz until he blessed her with words that fell on her ears like showers on mown grass. Hitherto no Israelite had recognized her, sorrow had been her portion, but now the man whom all Bethlehem honored, praised her for her goodness and assured her of protection. Naomi saw the kindness of Boaz as the answer to her prayers and plotted a program that would cause Boaz to declare his love and claim Ruth as his bride. The next morning Boaz met the nearer kinsman and the ten elders at the gate—the court room and market place—an Oriental city. The nearer kinsman transferred to Boaz all his rights in the land and in Ruth. With

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NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

deep emotion Boaz called on the elders to witness the transfer of rights. The elders congratulated Boaz, and prayed that Ruth become like Leah and Rachel—the mothers of the twelve tribes. Next we behold Ruth as a beautiful wife, a happy mother, honored by the women of Bethlehem and blessed by having Naomi in her home as nurse to her son. Ruth became great-grandmother of David and an ancestress of Christ. Ruth gave all to God and God showered his richest blessings upon her.—The Watchman-Examiner.

Adversity is the only furnace of friendship. If love will not abide both fire and anvil, it is but counterfeit; so, in our love of God, we do but crack and vault in vain, if we cannot be willing to suffer for Him.—Bishop Hall.

## URGES CULTIVATION OF SPIRITUAL VALUES

Some of the church people of today are trying to run their church without God. We are depending too much on ourselves, and are having too many material things and leaving out the spiritual side in our churches. If we would tithe as God would have us do, there would be no need for suppers, food sales and benefit parties in which to make money. Having these things in our churches, we are chasing the Holy Spirit out and letting the evil spirit come in. In other words, we are making storehouses of our churches. We, as Christians, waste so much time with material things in our churches when we need to be working on the spiritual things, as Jesus was constantly about his Father's business. We read in Ezek. 3:8 where God said to Ezekiel, "If you speak not to warn the wicked, he shall surely die, but his blood shall be required at your hand."

If we leave out the spirit things and warn not the sinners, their blood will be required at our hand. And, church folks, it is time we were waking up and doing the will of God instead of running our churches into society, while multitudes are going down to hell unwarned.

Mrs. A. N. Lineback.

## CHICAGO SLEEPING CAR OPERATED BY SOUTHERN

Sleeping car service between Goldsboro and Chicago, via Raleigh, Durham, Greensboro, Winston-Salem, Asheville and Knoxville has been inaugurated by the Southern Railway System in connection with the Big Four Route through extension of the sleeping car line formerly operated by the Southern between Goldsboro and Cincinnati.

The Chicago sleeping car is operated on the "Carolina Special" which reaches Cincinnati at 8:10 a. m., making close connection with Big Four train No. 15 which reaches Chicago at 2:50 p. m. Southbound, the sleeping car leaves Chicago on Big Four No. 18 at 1:30 p. m., making connection at Cincinnati with the Carolina Special, leaving at 10 p. m.

Visitors to the Century of Progress Exposition and other travelers to and through Chicago will find the additional through sleeping car service a great accommodation.

## CAUSE OF TOOTH DECAY

Lactobacillus, the little germ which sours baby's milk, is the same fellow that starts human teeth to decay. So Mellon Institute scientists say. After nine years of research Dr. H. E. Friesell of the University of Pittsburgh and Dr. J. J. Enright of the institute, have not only upset the old dental theory of acids of fermentation, but they have found that diet is secondary in good teeth. Out of a large number of mouth germs lactobacillus was found to be the most potent tooth rotter. Get rid of these germs, the scientists point out, and 66 per cent of new tooth decay stops.—The Pathfinder.



## DARLINGTON SCHOOL THE EXPRESSION OF THE LIFE OF A MAN

The influence that a life may bear upon a community or a nation is incalculable. Joseph James Darlington came to Rome, Georgia, as a young man to teach in a boys' school operated by one John M. Proctor. Neither his residence in Rome nor his work in the boys' school was of long duration. In two years he had left his work as a teacher and had taken up the practice of law. But the impress left upon the hearts and minds of the youth that he had thought was indelible.

Joseph James Darlington was an exceptional man. He combined in his character a sympathetic love and understanding of human nature, a high regard for culture and learning, a sense of honor and justice unexcelled, and a reverence for things divine that made the memory of him "a thing of beauty and a joy forever."

Some years after his departure, when the boys he had taught had grown to manhood, and had come to desire for their sons the same inspirational influence that had moulded their lives, a group of his former students under the inspiration of John Paul and Alice Allgood Cooper determined to found a school for boys. The ideals, aims, and purposes of that school were to be those that had actuated the life of Joseph James Darlington. Darlington School is then the concrete expression of the influence of the life of a man.

Founded upon a purely philanthropic basis the ideal of Darlington has been and continues to be the development of well-rounded boys. Every phase of life, the mental, the physical, the spiritual, is given the stress that is properly its own. Sound and competent instruction in educational fundamentals; a well-developed body to carry out the commands of the mind; a high sense of honor and a reverence for things spiritual are the elements that Darlington strives to inculcate in the boys who come under her influence.

In physical equipment Darlington is unsurpassed among schools of its kind in the South. A limited enrollment insures that each boy will be adequately provided for. The housing and living conditions are of the finest type. In recent months a new gymnasium, several new tennis courts, and three beautiful sodded athletic fields have been added to the athletic equipment.

Classes in Darlington are small—the average contains less than 15 boys. It is the aim of Darlington to provide for each student that type of instruction which is best suited to his individual needs. The teachers are graduates of A-class colleges and practically all have done graduate work to enable them to better handle the problems of the boys entrusted to their care.

Though Darlington is not a church school in the strict sense of the word, every possible influence is brought to bear upon the boys so that their religious ideals and their moral principles

may be of the highest calibre. The honor system, developed and directed by the boys themselves, operates in every phase of student and faculty life. In addition the older boys have created a self-government group to govern and control their actions.

Probably the finest influence exerted upon the life of the Darlington boy is the relationship that exists between the faculty and the students. There is little of that sense of reserve between student and instructor that characterizes the life of so many schools. New boys at Darlington soon learn that their teachers are friends and not martinetts, and that no problem is too small to carry to their faculty companions.

Darlington believes in and practices the education of the whole boy. Its program, its traditions have been developed with the end in view of liberating the inherent abilities of the boy so that he may make of himself the completed man that the world of tomorrow will need.

Darlington's ideal is to create out of the boys who come under its influence men who, like Joseph James Darlington, will make an impression for good upon the lives of the communities of which they become a part. W. J. Judd.

## TEXAS CAVE-DWELLERS

Remains of a prehistoric race of cave-dwellers, hitherto unknown to science, have just been discovered by a Smithsonian Institution expedition in the mountains of southwestern Texas. Frank M. Setzler, institution archaeologist, recently returned from the Big Bend and Chisos mountain region with a considerable amount of cultural material, mostly basketry, obtained from seven caves spread over a wide area. This material is said to shed much light on the way these mysterious people lived, but yields no information as to their cultural affiliation. They appear to have made permanent homes in caves from 45 to 50 feet in depth, rather than using them as temporary shelters. They depended largely upon the cacti of the Texas mountains for food, clothing and utensils and were apparently a "cud-chewing" people. While the age of these newly discovered remains cannot be determined on the basis of present data, the discoverer describes the culture as very primitive.—The Pathfinder.

## PILTDOWN MAN'S IMPLEMENT

Sir Arthur Smith-Woodward, famous British anthropologist, is exhibiting a bit of flint, a man-made implement of chipped stone, found in Sussex along with fossils of the Piltdown man, as evidence that human beings built fires in England as early as 1,000,000 years ago. Sir Arthur claims this bit of charred flint is further proof that men lived in at least two widely separated regions on the earth about 1,000,000 years ago, in China and England.

SEND IN THAT NEW LIST OF TEN WEEKS' SUBSCRIBERS AT ONCE



## CRISES

Demand new methods and purposes to meet changing conditions

Present tendencies forecast new problems and needs for the future.

To earn and maintain their right to existence, educational institutions must re-plan their aims, organizations, and methods to liberate the inherent powers of the individual to enable him to cope with whatever changed or changing conditions he must encounter. The complete development of the individual to prepare him to meet successfully any situation is the ideal of

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### SUCCESSFUL COKEBURY SCHOOLS

We have just closed two very successful Cokesbury schools on the Orange-Carrboro circuit. Mr. A. M. Russell, the instructor, did excellent work and was pleased with the number attending. Ninety-five persons attended, 39 were enrolled, and 26 received credits. Every one was exceedingly proud of our record as it showed such a great increase in interest.



Mr. Isaac Durham

The class at Carrboro had its commencement program, after which they came to the parsonage, where several of the members had prepared ice cream and cake as a surprise.

Mr. Isaac Durham, aged 79, whose picture we are enclosing, attended the class and received credits. He was indeed an inspiration to the class and we appreciate his interest and help.

The Orange class had a get-together picnic supper just prior to the commencement program. The members of the class and other church members thoroughly the class.

We hope with the fine attendance and unusual interest shown this year that we will have an even larger class at both churches next year.

L. L. Parrish, P. C.

### NOTICE TO WORLD'S FAIR VISITORS

A few weeks ago the Advocates announced the plan of the Church Housing Commission of Chicago to care for church World's Fair visitors in accredited church homes at a very low rooming rate.

The Methodist Housing Service will be managed from 740 Rush Street, Chicago, and Bert E. Smith will continue to direct the enterprise. Our people now can secure better service than ever and at only a nominal service charge.

Methodist visitors from 32 states have taken advantage of the service supplied

by the Methodist division. Their appreciation of what the churches are doing to protect visitors from high prices and to provide hospitality and service, is so genuine and enthusiastic that the sponsors of this movement are convinced that it must go forward in a bigger way than ever.

For only a little service charge Methodist visitors may secure good rooms or housekeeping apartments at a very low cost, parking and information assistance that will make their Chicago trip inexpensive and safe.

A leaflet descriptive of this service may be secured by writing to Bert E. Smith at the above address.

### SAYS JOHN BARLEYCORN

"We helped build Rome and we were conspicuously present at its burning. We have been in on practically every fiddling from that day to this."

"Ponce de Leon was foolish enough to think that he could get eternal youth from a Florida fountain instead out of a bottle! I could have told him!"

"It is my opinion, sir, that tea is a base and unworthy Indian drink, little short of rank poison. Surely no real man, no true American, can stand it long. Small wonder that my people were among those who supported the patriots of the Revolution. What school child does not know the inspiring story of the Boston Tea Party! We were freed not only from England, but from tea!"

"If one bottle of beer is equal to one bottle of milk, isn't this country maintaining in contentment and comparative idleness entirely too many cows? I have nothing against cows, but in a depression like this something must be sacrificed, and I, for one, am ready to begin with the bovines."

"I don't want to sound blasphemous, but the only places where men can meet and forget their social differences are the house of the Lord and the house of John Barleycorn. And let me be perfectly frank—they can forget that, or anything else, better in my house than in the Lord's."

"Often I have helped the widows put off their weeds, and without too great delay. Why, men, I have had them dancing at the wake!"

"Look, my friends, look now upon America restored! Everybody will have jobs, even the children. Nobody will pay taxes large enough to trouble them. Happy workmen will sing over their benches again. Happy wives will wait in happy homes—you remember how they waited before!"

A teacher, when giving a lesson on beans, asked the children to compose sentences containing the word "beans."

The usual bright boy produced "My father grows beans," and the usual bright girl was ready with "My mother cooks beans," and then a little one made this effort: "We are all human beans." —Exchange.

## NERVOUS WOMEN FIND RELIEF

Now They Are Praising Lydia  
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"I am forty-seven years old. I have been suffering from terrible headaches and nervousness. All the time I felt weak and tired. Lydia E. Pinkham's Vegetable Compound surely is helping me. My nerves are better. I sleep well and feel well and strong."—Mrs. C. RICHARDS, 870 Coney Island Ave., Brooklyn, New York.

## Do FALSE TEETH Rock, Slide or Slip?

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# Children's



# Storyland

## WHEN THE WORLD WANTED TO PLAY

"I'm tired of washing dishes, of dusting and making the beds. I'm not going to help you today, mother," said Nell. "Mary and Margaret don't do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said mother, "you try your own way for the day. I want none but willing helpers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret who always could play. They skated and had lots of fun until Nell fell down and hurt her knee and started to run to the house so mother could doctor and bandage it just as she always had, but she stopped when she remembered that she wasn't helping mother today and couldn't ask her to stop and bandage her knee. It would have felt better but—

"Oh, well," she thought, "it soon will stop hurting if I just go on and forget it." Turning to Mary and Margaret she said, "let's play dolls now."

Nell's doll had pretty dresses that her mother had made for it, but the other girls had only the dresses that they could make.

"Mother hasn't time to sew for our dolls," said Mary, "she has too much else to do."

Nell thought how tired their mother always looked and wondered if she could not look better and have more time for them, if they helped her sometimes as she helped her mother, but she didn't say anything because she was not helping her mother now.

They had a good time, but Nell grew tired of her play long before the day was over. Of course she wouldn't say she was not having as much fun as she thought she was going to have, since she had been the one who had thought playing all of the time would please her best.

At night when she told mother good-night, she felt a little bit sorry that mother looked tired, but she went on to bed without telling her so, and after falling asleep, she had a dream—

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all of the time, why can't we just play too?" So they didn't shine out.

The little stars said:

"We've been shining every night for years and years and we're tired, let's stop and play and not shine out to-night." What a dark night that was, without any moon and stars!

## A COUNTRY TOWN

By Carl S. Weist.

If I could ever settle down,  
I'd choose a cozy country town,  
A town that lies just in between  
The throbbing world and fields of green.  
There folks would know me as I am,  
Without pretense, false pride or sham.  
No mad crowds milling everywhere;  
Soft drowsiness hangs in the air.  
With friends enough to pass the day  
And while the winter nights away.  
Few strangers wander down the street,  
You speak to every one you meet.  
I like the friendliness that chats  
In the gardens on the ways of cats;  
The kindness that gives and takes  
Raisins and flour, fresh pies and cakes.  
One day a week in Sunday clothes  
The whole town seeks divine repose:  
Then peace and silence o'er me brood  
And make me feel that life is good.  
If ever I should settle down,  
I'd find a friendly country town.

—The Congregationalist.

The raindrops came along and said:  
"We want to play too. We're always  
been so busy making things grow that  
we haven't had time for play. Let's drop  
our work and join in the fun," and they  
didn't rain any more.

The trees and the flowers said:

"If the rain isn't going to fall on us  
why should we try to grow and bloom  
when we might be having our games?"  
and they didn't grow any more.

All along the street that had been  
shaded with lovely green trees, there  
were only old stumps with dead branches.  
In the flower beds around the house  
and out in the garden where lately  
blooming flowers of beautiful reds and  
pinks, purples and gold had been, now  
there were withered stalks to show  
where they had grown.

What a strange place that was, with-  
out any green trees and growing flowers,  
and Nell didn't like it at all; and the  
darkness frightened her. Suddenly wak-  
ing, she called:

"Mother, oh mother, I'm afraid!"

"I am here, darling," said mother, as  
she held Nell's hand in hers.

"Oh, mother! I thought you might  
have stopped mothering me, too," said  
Nell, as she told of the dreadful dream.

Then she told of the day spent entire-  
ly in play and of how tired of play she  
had grown before night; and she cried:

"Mother, I'm sorry you were so tired  
tonight because I didn't help you at all.

I'll help you tomorrow, just see if I don't.  
I know now that play isn't fun if I play  
all the time. There is work to be done  
and if I don't do my share someone else  
must do more. I guess the moon and the  
rain, the stars and the flowers would  
like sometimes to play too, but they just  
keep on working, knowing that their  
jobs must be done and nothing and no-  
body can do their parts for them. How  
bad it would be for us all if they did  
stop their work to play."—The Presby-  
terian Advance.

## THE ONE WHO WAS BRAVE

"Elton Tilton is just the bravest boy  
you ever saw, mother," said Winfred.  
"One day a big dog came along with his  
tongue hanging out, and we thought he  
was mad and scrambled over the fence;  
but Elton walked right along as calm as  
ever. He says he isn't afraid of bears  
or tramps or anything. I wish I were as  
brave as Elton, but I'm afraid I never  
will be."

"I heard a story about two boys the  
other day," said his mother, "and I  
thought one of them was very brave.  
They went to school together, and one  
day they thought it would be great fun  
to hide a frog in the teacher's desk; but  
the frog tipped over an ink bottle and  
spoiled a number of examination papers  
and other things, and the teacher was  
very angry. He asked the guilty boy to  
own his fault like a man and take the  
punishment he deserved. He put him  
upon his honor, you see. Well, the older  
boy, who found the frog and first thought  
of the joke, sat still in his seat without  
a blush; but the little boy, though he  
trembled with fear, went to the desk be-  
fore the whole school and owned his  
fault. And he sat for an hour on the  
dunce's stool, a target for fifty pairs of  
eyes."

"O mother," cried Winfred, "I was so  
ashamed! I'll never do anything so mean  
again as long as I live. How did you  
know?"

"I heard two boys talking about it as  
I rode in the car. I was proud of my  
boy, Winfred; and I pitied Elton Tilton's  
mother, for I said to myself: 'My boy  
was brave, but her boy was a coward.'"

"Why, I never thought that was being  
brave!" said Winfred.—Youth's Com-  
panion.

Teacher—Johnny, what are the sea-  
sons?

Johnny—You mean in the United  
States?

Teacher—Yes, of course.

Johnny—Baseball and football.—Mich-  
igan Farmer.

## North Carolina Christian Advocate

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M. T. PLYLER, .....

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. SMITH, P.E., Durham, N. C.  
THIRD ROUND

August  
Milton, 11 .....6  
Siler City, 11 .....6  
Haw River, 3:30 .....13

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

August  
Washington, 8 .....28  
Bath, Bethany, 11 .....30  
Pantego-Bethans, 8 .....30  
Plymouth, Jameville, 8 .....31  
Roper-Crawell, Mackeys, 11 and 2 .....1  
Williamston, 8 .....2  
Windsor, 8 .....3  
Aulander, Ebenezer, 11 and 2 .....4  
Elizabeth City, First Church, 11 .....6  
South Camden, Sign Pine, 8 .....6  
Columbia, Wesley's Chapel, 11 and 2 .....19  
Columbia, Wesley's Chapel, 11 .....20  
Abakiss, 8 .....20  
Achow, Bethany, 11 and 2 .....23  
Murfreesboro-Winton, 8 .....24  
Aholiss, Kinston, 11 and 2 .....25  
Aholiss, Sunbury, 11 and 2 .....26  
Gates, Sunbury, 11 .....27  
North Gates, Kittrells, 8 .....27

FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1019 Haymont, Fayetteville, N. C.  
THIRD ROUND-IN PART

August  
Goldston, Meroney, a.m. ....6  
Troy, Obhir, p.m. ....6  
West End, Hoffman, a.m. ....13  
Elbert, Norman, p.m. ....13  
Jonesboro, a.m. and p.m. ....28  
Rowland, Purris, a.m. ....25  
Wadeville, Sardis, a.m. ....27  
Mt. Gilead, p.m. ....27  
September  
Hamlet, a.m. ....3

NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

August  
Goldboro Ct., Thompson's, 11 .....5  
Goldboro, St. Paul, 11 .....6  
Seas, Spring, 11 and 2 .....6  
Grifton, Edwards, 11 .....12  
Hookerton, Rainbow, 11 .....13  
Snow Hill Tabernacle, 3 .....13  
Aydin, 8 .....13  
Fremont, Black Creek, 11 .....25  
Mt. Olive Ct., Providence, 11 .....26  
Mt. Olive-Calypso, Calypso, 11 .....27  
Pikeville-Elm Street, Elm Street, 8 .....27

RALEIGH DISTRICT

F. S. Lowe, P.E., Raleigh, N. C.  
THIRD ROUND

August  
Franklinton, 11 .....6  
Yonville, Prospect, 3 .....6  
Cary-Apex, Apex, 3 .....6  
Garner, Hollands, 11 .....12  
Bailey, Simms, 11 .....13  
Wendell, Zebulon, 8 .....13

ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

August  
Warrenton, Macon, 11 .....6  
Warren, Shady Grove, 3 .....6

Wilson .....9  
Weldon .....13  
Roanoke Rapids, 7:30 .....13  
Elm City, Zion, 11 .....20  
Stantonsburg, 7:30 .....20

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
THIRD ROUND

August  
Stedman, Cokesbury, 3 .....6  
Roseboro, Andrews, 3 .....6  
Grace, 8 .....7  
Garland, Salem, 11 .....20  
Clinton, Keener, 3:30 .....20  
Junctionville-Richlands, Haw Branch, 11 .....23  
Maysville-Polkosville, 11 .....27  
Swainsboro, Queen Creek, 3:30 .....27  
Carter's Creek, Bladen Springs, 11 .....3  
Bladen, Beulah, 3 .....3

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Linville, P.E., Asheville, N. C.  
THIRD ROUND

August  
Candler, Snow Hill, Sat. 11 .....5  
Waxhaw, 8 .....6  
Sandy, 3 .....6  
Fairview, night .....6  
Black Mt., 11 .....13  
Laurel, 3 .....13  
Central, 11 .....20  
Oakley, night .....20

CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
THIRD ROUND

August  
Pineville, Harrison, 11 .....6  
Chadwick, 8 .....6  
FOURTH ROUND  
Calvary, 8 .....20  
Waxhaw, Waxhaw, 11 .....27  
Bethel, Roger's, 2:30 .....27  
Dilworth, 7:30 .....27

September

Ansonville, Salem, 11 .....3  
New Hope-Bethel, Union, 2:30 .....3  
Matthews-Indian Trail, Indian Trail, 7:30 .....3  
District Pastors' Conference, Central, Monroe, 10 .....4  
Wadesboro, 11 .....10  
Unionville, Zion, 3 .....10  
Hawthorne Lane, 7:30 .....10  
Mowen, Mowen, 11 .....10  
Prospect, Midway, 3 .....17  
Big Springs, 7:30 .....17  
Marshallville, Smyrna, 10 and 2 (Sat.) .....23  
Hickory Grove, 11 .....24  
Trinity-Moore's, Thrift, 3 .....24  
Belmont Park, 7:30 .....24

October

Peachland, Hopewell, 10 (Sat.) .....7  
Polkton, Polkton, 11 .....8  
Standfield, Old Burnsville, 3 .....8  
Trinity-Derby, Derby, 7:30 .....21  
Lilleville, Lilleville, 11 .....15  
Waxhaw, Mineral Springs, 3 (5th Q.C.) .....15  
Chadwick, 7:30 .....15  
Westington, Union, 10 (Sat.) .....21  
Homestead-Duncan, Duncan, 11 .....22  
Myers Park, 7:30 (Wed.) .....22  
First Church, 7:30 (Wed.) .....25  
Spencer Memorial, 11 .....29  
Brevard Street, 7:30 .....29

November

Wesley Heights, 7:30 (Wed.) .....1  
Monroe, Central, 11 .....5  
Monroe Circuit, Grace, 2:30 .....5  
Pineville, Pineville, 7:30 .....5  
Special district pastors' conference, Central, Monroe,  
10 a. m. September 4.

Fifth quarterly meetings as follows:

October

Ansonville, 8 .....7  
New Hope-Bethel, Bethel, 10 .....14  
Mowen, Mowen, 3 .....21  
Unionville, Unionville, 3 .....21  
Matthews-Indian Trail, Matthews, 7:30 .....21  
Marshallville, Marshallville, 10 .....28  
Prospect, Prospect, 3 .....28

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

August  
Asheboro Ct., Tabernacle, 11 .....20  
Besenmer, Besenmer, night .....20  
Pleasant Garden, Bethlehem, 11 .....27  
Bethel-Grace, Grace, night .....27  
September  
West Greensboro, Muir's Chapel, 11 .....3  
Carram Memorial, Carram Memorial, night .....3  
Stokesdale, Eden, 11 .....10  
Glenwood, Glenwood, night .....10

MARION DISTRICT

E. W. Fax, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

August  
Morganton, First Church, Q.C., night .....4  
Rutherfordton, Gilboa, 11 .....6  
Marion Ct., Murphy's Chapel, 3 .....6  
Morganton Ct., Zion, 11 .....13  
Table Rock, Arden, 3 .....13  
Burnsville, Concord, 3 .....20

SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

August  
Column Memorial, 11 .....20

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Just bought one more bottle today and expect to lose 18  
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Harry Robinson, Akron, Ohio (Jan. 6, 1933).

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ugly fat SAFELY you'll gain in  
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bother—you'll feel younger—more ac-  
tive—full of ambition—clear skin—  
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Pittfield, night	20
Sail-bury, First Church, 11	27
Park Avenue, night	27
<b>September</b>	
Norwood Ct., Zion, 11 and 8	23
Albemarle, Central, 11	3
Norwood Station, night	3
Westford, 11	10
Landis, Unity, 3	10
Kannapolis, night	10
Spencer, Central, 11	17
Gold Hill, Rockwell, night	17
East Spencer, Long Street, 11	24
Granite Quarry, 3	24
Albemarle, First Street, night	24
<b>October</b>	
Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 2	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29
<b>November</b>	
New London, New London, 11	5
Badin-Tabernacle, Tabernacle, night	5

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## THIRD ROUND

August

Lenoir, First Church, 11	6
Lenoir Ct., Ganewell, 11	6
Hickory, First Church, night	6
Statesville, Race, 11	13
Elmwood, Ebenezer, 3	13
Statesville, Broad Street, 11	20

## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## FOURTH ROUND

August

Mocksville, 11	6
Grace, 8	6
Coleman, 11	13
Burkhead, 8	13
Hanes-Bethel, 11	13
Advance, Fulton, 8	20
Centenary, 11	27
Kernersville, 8	27
<b>September</b>	
Dave, 11	2
Welcome, Midway, 11	2
Green, 8	3
Davidson, Good Hope, 11	10
Erlanger, Yadkin College, 3	10
Trinity-Bethel, Bethel, 8	10
Lewisville, Sharon, 11	17
Thomasville Ct., Unity, 8	17
Farmington, Bethlehem, 11	24
Forsyth, Mt. Tabor, 8	24
<b>October</b>	
Linwood, 11	1
Dextrin, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Armore, 8	8
Wahkerton, 11	15
Thomasville, 8	15
Mocksville, 11	22
Hiatt Memorial, 8	22
Lewisville, Sharon, 8	29
<b>November</b>	
Sedge Garden, 11	6

A Washington woman who has enjoyed thirty-five years of more than unusual connubial bliss, has in her employ an amusing old negro cook.

One day, when a box of especially beautiful flowers was left for the mistress, the cook happened to be present. She said: "Yo' husband send you all them pretty flowers you gits, Missy?" "Certainly, my husband," was the response.

"Glory be!" exclaimed the cook, "he suttienly am holdin' out well, ain't he?"—Masonic Tidings.

"Mother," asked Phil, "when I go to the hospital to have my adenoids taken out will I lose my southern accent?"—Parent's Magazine.

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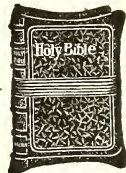
men and women, young and old, with the assurance that it will help them. That book is the Bible.

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Specimen of Type  
**THE LORD is my shepherd not want.**  
**2 He maketh me to lie d green pastures; he leadeth me the still waters.**

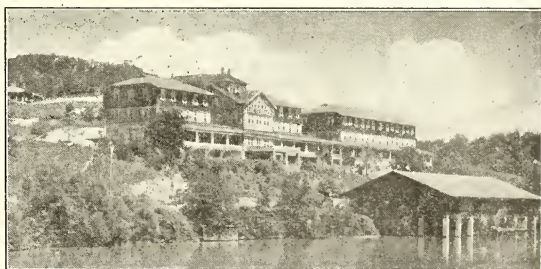
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## GOLDEN CROSS REPORT FOR PERIOD ENDING JULY 15, 1933

Asheville District	
Action	\$ 3.80
Charlotte District	
Belmont Park	1.09
First Church	167.82
Moore's Chapel	6.09
Weddington (previously reported)	3.65
Total	178.47

Gastonia District	
Belmont-Park Street	1.03
Goodsonville	6.75
McAdenville	4.00
Shelby, Central	29.19
Total	40.94

Greensboro District	
Glenwood	6.00
High Point—Ward St.-Archdale	4.00
Wesley Memorial	3.00
Randolph Ct.	20.00
Total	33.00

Marion District	
Elk Park (Prev. reported)	7.00
Glen Alpine	3.50
Morganton, North Forest	7.00
Total	17.50

Mt. Airy District	
Danbury	4.00
Dobson	3.25
Elkin	146.80
Elkin (Prev. reported)	679.55
Creston	10.29
Helton	29.91
Jeniferon	13.48
Jonesville	2.35
Leaksville	26.00
Mount Airy	
Rockford St. (Prev. reported)	14.10
North Wilkesboro (Prev. report)	5.00
Sparta	4.00
Todd	10.73
Watauga	6.75
Yadkinville	13.50
Yadkinville (Prev. reported)	12.00
Total	981.71

Salisbury District	
Concord-Harmony	7.00
E. Spencer (Prev. reported)	5.00
Woodleaf (Prev. reported)	8.25
Total	20.25

Statesville District	
Balls Creek	12.00
Catawba	1.00
Cool Springs	1.00
Granite Falls	11.00
Granite Falls (Prev. reported)	12.35
Hickory—First Church	1.00
Highlands-Rhodhiss	12.00
Westview	19.00
Bethel-Fairgrove	1.00
Hudson	4.50
Lenoir—First Church	1.00
Lenoir Ct. (Prev. reported)	5.80
Maiden	6.00
Mooreville—Broad St.	1.00
Central	1.00
Mooreville Ct.	23.20
Mount Zion	12.35
Newton	21.72
Olin	1.00
Statesville—Broad Street	19.10
Statesville Ct.	23.20
Stoney Point	1.00
Stoney Point (Prev. reported)	6.31
Shepherds (Prev. reported)	11.00
Taylorville	1.00
Troutman (Prev. reported)	6.50
Whitnel	1.00
Total	218.03

Waynesville District	
Clyde Ct. (Prev. reported)	10.00
Franklin Ct.	6.00
Total	16.00

Winston-Salem District	
Davidson Charge	28.60
Advance	1.00
Farmington	5.40
Lexington—First Church	6.00
Mocksville	8.00
Oak Ridge	2.00
Ogturn Memorial	4.75
Total	55.75
Grand total	1565.45
L. B. Abernethy.	

## IN MEMORIAM

**BALLARD**—Lucy Erma Ballard (nee Barkley) was born at Denver, Lincoln county, N. C., November 11, 1881; passed to reward on July 7, 1933. In the year 1902 she was united in marriage with George W. Ballard, with whom she shared joys, as well as the sorrows of life, as a sympathetic companion. The husband, six children, one sister and two brothers remain along with a host of friends to feel our loss in home, church and community. Mrs. Ballard was converted in early life at Rock Springs camp ground. Through all of these years she has been a loyal member of the Methodist church.

I. W. Vestal, Pastor.

**YOUNG**—Lee Roy Young was born August 14, 1883; married to Miss Mary Savage May 22, 1920; died September 13, 1932; survived by wife and three children. He was converted and joined Providence Methodist church, in which he served as steward and was a faithful member for many years. He passed away after a long period of sickness. The funeral services were conducted by Rev. Daniel Lane, assisted by Rev. P. O. Lee and Rev. A. L. Benton.

Daddy, dear, we miss you—  
"His more than tongue can tell;  
But we are hoping to meet you,  
And then all will be well.

A Daughter.

**DETTET**—Florence Dettet (nee Pasour, was born January, 1858; died June, 1933. In the year 1880 she was united in marriage with George W. Dettet, who preceded her in death in 1923. Into the home four children were born, three of whom are living, E. E. Dettet of Hickory, Mrs. Ed Shell and Miss Jonnie Dettet of Dallas. Mrs. Dettet was a quiet, strong Christian character. The influence of her home will for a long time be felt in this church and community. In early life she joined the Methodist church here in Dallas, where she spent her entire life. She was for 42 years a subscriber and reader of the North Carolina Christian Advocate.

J. W. Vestal, Pastor.

## IN MEMORIAM

The subject of this sketch—Henry Milam Palmer—was born November 1, 1884, and was called to his heavenly home May 1, 1933. We, the members of the men's Bible class of the M. E. Church, South, at Norlina are sorely bereaved at the passing of our good friend and co-worker; but our sorrow is turned into joy when we envision the fulfillment of the precious promise which gave his life a living faith. He spent nearly 20 years here among us and by his kindness, thoughtfulness, gentleness and unselfish courtesy endeared himself to all with whom he came in contact. Milam was not as a reed shaken by every passing wind, but rather a sturdy oak deep rooted and steadfast.

We resign ourselves to the will of our heavenly Father and feel we were all greatly blessed by having come in touch with such a fellow pilgrim on the highway of life.

R. M. White,  
W. E. Burchett,  
Committee.

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EVERYBODY  
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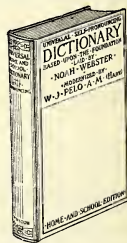
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FOREIGN WORDS AND  
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How to Divide Words into  
Correct Pronunciation of Words  
Syllables  
Capitalization of Words  
Parts of Speech, Etc., Etc.  
**N. C. CHRISTIAN ADVOCATE**  
Greensboro, N. C.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 1933

Number 32

KILGO DORMITORY TOWER AT DUKE UNIVERSITY



AN IMPRESSIVE VIEW OF A MEMORIAL TO THE LATE BISHOP JOHN CARLISLE KILGO

# August is Here!

## Special Offer to New Subscribers to the North Carolina Christian Advocate

**BEGIN ANY TIME IN AUGUST**

**Sent to Any Address at This Special Price**

**TEN WEEKS FOR THIRTY CENTS**

Pastors can find persons who will give \$1 or \$2 to aid in this campaign. Ten cents or twenty cents, as the needs may require, can be used to aid those who do not have the thirty cents. No one but a pauper is apt to read a paper for which he is not willing to pay something. In this way a few dollars can help to secure a long list of new subscribers.

## Let Long Lists of New Subscribers Roll in

### CATCH STEP WITH UNCLE SAM

This Advocate campaign is to be 100 per cent. Every church in both conferences is expected to get in on this—not every charge but every church. There is not one however small but can raise 30 cents to send the Advocate into some home.

On the door of the Advocate building is a big blue eagle; under it are the words, "We do our part." We want a white eagle, in fancy if not in fact, on the door of every church with the words, "We do our part for the Advocate."

If in the end there is one church left out, let us know and we will try to find some good loyal Methodist who will play the Good Samaritan to that group.

### LET EVERY ONE GET BUSY

Let there be one or more in every church to assist the pastor in this special effort for the Advocate. We expect to do all possible to aid in closing well the year. No other one effort will count for so much just now as a wide circulation of the church paper. Great is the printing press! Make every possible use of it. We are your anxious helpers the next three months. Give us your hand.

Don't wait until next month. You need the help we have to offer right now. We are anxious to help rally the Methodist hosts from the sand dunes to the high ridges. We are your eager helpers, if you will put the homes within our reach. Uncle Sam's mail is faithful and regular. Get the names on our list and we will do the rest.

### THE FIRST DROPS OF THE COMING SHOWER

This our first report is the most encouraging news for the Advocate for twelve long moons. Many of the preachers and not a few people have been waiting for this. As we sing at the revival no one need be left behind, no not one, no not one. Here they are. The best of it all, they say, "This is only the beginning."

Rev. C. C. Herbert, Jr., Charlotte	5
Rev. W. C. Dutton, Monroe	7
Rev. Paul Hardin, Jr., Concord	57
Rev. G. L. Wilkinson, Mooresville	3
Rev. R. A. Taylor, Newton	1
Rev. B. D. Critcher, Red Springs	11
Rev. J. V. Knight, Tarboro	4
Rev. J. D. Bundy, Mebane	14
Mrs. E. H. Hardin, Charlotte (Hawthorne Lane)	19
Mrs. E. J. Jones, Candler	3
A. C. Sherrill, City (Centenary)	2
Rev. J. C. Williams, Fuquay Springs	12
Mrs. R. M. Taylor, Washington, D. C.	12
Rev. R. E. Ward, Mt. Airy	1
Rev. E. B. Edwards, Bostic	16
Rev. H. E. Stimson, Concord	8
Rev. E. D. Weathers, Durham	7
Rev. E. L. Kirk, Cherryville	3
Rev. C. N. Phillips, Hallsboro	5
Rev. J. H. West, Brevard	6
Rev. M. F. Hodges, Spring Hope	5
Rev. G. A. Stamper, Winston-Salem	12
Rev. D. R. Proffitt, Erlanger	25
Rev. T. W. Hager, Mooresville	8
Rev. B. Wilson, Old Fort	4
Rev. G. A. Hovis, Highlands	2
Rev. C. H. Caviness, Lumberton	8
Rev. J. R. Warren, Belmont	21

Let this line lengthen! Next week should see this doubled in names and tripled in number of subscribers reported. Let every section of the state be heard from. We open the mail with great eagerness these days.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 10, 1933

Number 32

## FIVE CONFERENCES ALL IN ONE

It was my privilege last Monday evening to attend five quarterly conferences in Charlotte and at the same time had the pleasure of meeting old friends and former parishioners. These five conferences were held in First Methodist church with Rev. J. W. Moore, the presiding

statistics and routine business except to say that the reports were highly gratifying and showed that these Charlotte churches in the language of the immortal Henry W. Grady are "living, breathing, and growing every hour."

## The Mayor of Charlotte a Member of the Conference

At the close of business somebody suggested that we have a word from Charlotte's new mayor, Arthur H. Wearn, who is the secretary of the quarterly conference of First church. Mr. Wearn expressed appreciation for this privilege to say a word in behalf of civic righteousness, and it was great to hear this man whose life through the years has been an open book which all men might read with profit declare his stand upon all moral questions. Among other things he said that he was the only councilman who voted against the licensing of beer and that now with the campaign approaching when men and women will be called upon to take their stand, he desired to say with emphasis that he is against the repeal of the 18th amendment and of the Turlington Act, and opposed to every move that ministers to lawlessness and the return of the legalized liquor traffic.

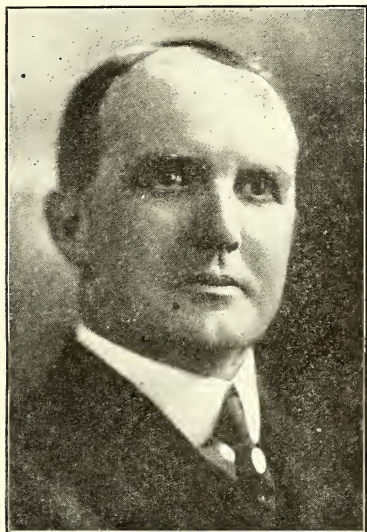
As I heard the ringing words of Charlotte's mayor I thanked God that there is one man in high public office in North Carolina who is not afraid to speak clearly and boldly in behalf of high ethical standards and of good government.

If the good citizens of Charlotte fail to stand by their mayor, and to see that the hoodlum element of that city do not take charge of affairs, I shall be sorely disappointed, and shall be ashamed of those church leaders in the "City of Churches." If Charlotte does not keep the unrighteous forces from the city the church people will be to blame.

## THE YOUNG PEOPLE'S FINE RECORD

Remembering your interest in our missionary giving last year, I am sure you will be happy to know that this year the young people of our North Carolina conference gave \$2251.25 through our young people's mission special, this representing an increase of \$427.39 over the amount we raised last year. I can't help but feel a little proud of this record, especially since it has been a hard year financially for almost everybody. That means that during the past two years our missionary giving on the part of the young people of our conference has increased almost \$1,000. That seems rather significant, don't you think, in view of the fact that these two years have been known generally as "depression" years? I thank God for our young people and the fine way they respond to the challenge of a "world" program. Somehow I have faith to believe that we shall do even better next year—at least we are going to work hard toward that end.

Blanche B. Brian.



Arthur H. Wearn, mayor of Charlotte and a leader among Methodist laymen of his city

elder of the Charlotte district, in the chair. The following churches were represented: First church, W. W. Peele, pastor; Spencer Memorial, F. C. Smathers, pastor; Dilworth, C. M. Pickens, pastor; Hawthorne Lane, J. W. Shackford, pastor; Myers Park, R. D. Ware, pastor.

Among the visitors present were Messrs. W. R. Odell and D. B. Coletrane, Concord; E. M. Jones, pastor Belmont Park; Carl H. King, pastor Homestead-Duncan; Tom P. Jimison of the Charlotte News and A. W. Plyler of Greensboro.

Brother Odell remarked to this writer that Brother Coletrane provided the supper, he furnished the car and thereby planned a pleasant evening by running over to this big quarterly conference. Herein these young men of Concord, eminent in all the relations of society, showed a fine spirit of fellowship and at the same time expressed cordial relations to their fellow Methodists in a neighboring town. North Carolina and Methodism has no two laymen superior to D. B. Coletrane and W. R. Odell of Concord.

There was so much of human interest in this five-pled conference that I am not inclined to give attention to

### Our Voice to the Nations Hushed

ALL who remember those eloquent state papers of Woodrow Wilson that thrilled the world realize how fully at this moment our voice to the nations is hushed. Then in the recesses of the Andes and in the secluded places of the Balkans his messages were eagerly awaited. The press dispatches were read with eagerness and avidity. The welfare of the nations and the new day for the world rested heavily upon his heart. Woodrow Wilson had a vision of world peace "secure against the violence of irresponsible monarchs and ambitious military coteries," and in this vision he lived. So, he had a message for the nations that stirred the world.

Our boys were overseas in a war to end war. The people at home were united in their heroic effort to make real the visions and dreams of our lofty idealism finding expression in the words of Woodrow Wilson.

Our boys returned to the ways of peace and domestic demands, honored for the service done the nations. But another spirit soon became manifest. Its most positive note was sounded by President Harding's George Harvey at the Court of St. James, when he informed the English people that the soldiers of the United States were sent to Europe "solely to save the United States of America, and most reluctantly and laggardly at that." The United States army was not the protector of civilization but the protector of American interests—big business and little business in the markets of the world. True, the President laid wreaths on the coffins in New York and uttered honeyed words over the thousands who had died for the welfare of civilization, but our ambassador insisted that our boys died for no higher purpose than to protect our own selfish interests. This spirit has grown more and more dominant in our life in this eat-drink-and-be-merry mood until the one consideration dominating all others is industrial restoration here and now in these United States of America. Our voice to the nations is now hushed. No one can command the ear of the world as did Woodrow Wilson.

These eventful days the nation is under codes, all of which aim to reduce hours of labor and to increase wages, thus increasing purchasing power, which will in turn redound to the benefit of business. All are sincerely hoping that this proposition is sound and that this nation-wide undertaking will succeed. But

many of the strongest supporters of the scheme are in doubt. What is the germ of these fears? We read again and again that the main object is to increase the buying power of workers. This leads us to suspect that the motive of greed underlies the project rather than penitence and a new sense of justice. The love of money remains the root of all kinds of evil. If increasing the buying power of the worker that the returns to business may be increased is the primal motive underneath our industrial recovery the attempt must ultimately fail. It will not lift us an inch above the level of the prosperity which was ours in 1928. The wreck of nations destroyed by their own prosperity bestrew the pathway of history. Why hope for salvation in another 1928? The old codes of morality and righteousness are above these new codes from which we are hoping so much. If the mainsprings of this present effort are greed and covetousness it is easy to know what the end of it all will be. Of our nation we still hold with Woodrow Wilson, "We live in our vision."



### A New Ethic Needed

THE Methodist Recorder of London takes occasion to stress the searching message of President Luke Wiseman in his opening sermon before the recent Methodist Conference in London, in which he plead for a new ethic.

Violation of the sixth, seventh and eighth commandments: "Thou shalt not kill," "Thou shalt not commit adultery," and "Thou shalt not steal," is the peril of the Christian church.

This great preacher traces the evils of the day back to one common sin against which Jesus warned again and again. Here are a few brief paragraphs:

Mr. Wiseman finds that the evil tendencies of the age can be summed up in the word covetousness. We are persuaded that he is right. The word includes far more than greed of money. It covers every manifestation of the self-centered and self-seeking spirit, the spirit which looks always on its own things and never on the things of others. This perverse spirit is at the root of all our troubles and difficulties. Its universal prevalence is responsible for our social, industrial and international complications. It is manifestly raising its head at the World Economic Conference, where as yet there has been little evidence of the operation of other-regarding motives. The world is very slow to recognize that bad ethics make bad economies. The president rightly says that the church has not seriously grappled with the evil. Earlier attempts to scotch the serpent have been forgotten, and since the industrial revolution acquisitiveness has been exalted almost to a virtue. John Wesley pointed the way of recov-



ery in his teaching as to perfect love, but this virtue has never been resolutely followed by the churches.

What is needed is a new interpretation of the Christian ethic—an interpretation so radical and revolutionary as practically to constitute a new ethic in comparison with the traditional. The president says that the church must present the example of a community "unspotted from the world" in respect of covetousness and kindred evils. This means the rethinking of the implications and applications of the teaching of Jesus. This can be done not by travail of intellect alone, but by the vision of God and fellowship with God. "There is the closest connection between the reception of the Holy Spirit and the fruit of good living." Over seventy years ago Dr. Dale said that the next revival would be an ethical revival. Perhaps he did not give adequate recognition to the fact that every religious revival is ethical in its results.

A quickened sense of God would increase the number of the commandments written on the heart. "The Christian church lives today naturally in the observance of the sixth, seventh and eighth commandments." The extension of the vision of God would bring the spontaneous keeping of all the commandments of God.

### Let No One Be Misled

WITH the repeal of our national prohibition laws will go our state statutes against liquor. This follows as night the day. It is passing strange how many good people are being duped at this point. Once more we desire to assert with all possible conviction that with the going of the 18th amendment will come barrooms—they are already here in some places.

Those who are opposed to the old conditions should give themselves to the utmost to meet this situation. All who are in favor of liquor and the liquor traffic have every reason to rejoice with the return of the liquor saloon and all it stands for—brothel, gambling, retreat of thugs, etc.

We do not refer to what may come in the wet East and in the big North, but what we may expect right here in North Carolina. Our people are going to drink this liquor and spend their money, much of which should go for food and clothes. Our boys and our girls are to be exposed to this hurtful influence and many will become a part of this life. Barmaids behind the counter and women drinking at the bars may be expected in the day of this new freedom.

No, repeal is a cure for nothing. The bootlegger will have a still freer hand with liquor in the saddle and the federal enforcement officer gone. We fully agree with a just judge, one of our first citizens, when he says: "A vote for repeal is tantamount to a vote for the return of the barroom in North Carolina; for that's exactly what the wets will interpret it as

meaning, and will regard such a vote as a mandate for the legislature to repeal all our dry laws and let liquor flow back again through barrooms as it did in the old barroom days."

### Our Craze for Uniformity

THIS present effort to make all our life subject to certain codes may be a blessing in disguise by getting our people surfeited with the American craze for uniformity. We must program everything and bring all our life to fixed standards. The individual counts for less and less as we become part of a rigid order. We glory in watching the wheels go round in the machinery of which we are a minor part.

Whenever we would achieve along any line of human endeavor we at once begin to formulate a program and to effect an organization. True, in organized society with its complex social order group action under certain regulations is essential. We find this to be true in our religious life, which is primarily personal, the personal element being chief in Christianity. But this effort to reduce all life to a program can most easily be overdone. The peril that confronts much of our educational endeavor lies right here. We may put millions into providing the logs without having a Mark Hopkins with the boy on the log. Rugged individualism will continue to play a vital part in American life so long as we are a going concern. Youthful vigor is always pre-eminently personal. Age settles down to rigid rounds of habit. Graves are always much the same.

These rigid codes indicate the difficulty, at times the futility, of the effort to bring all industrial life to certain definite and rigid demands. How much more futile would be any effort to make all life subject to a code! The best of life and of religion are not the outward forms—the material casements—but the inner and the spiritual. These defy the casements and the fixed order.

Home comings in the country churches are the order of the day. The fellowship is fine and living over the days of old most refreshing. Yes, these are possible in the country in a sense known nowhere else. Out from these country churches have gone the men and women who make the bone and sinews of our civilization. How well for them to refresh their souls at the fountains of life's early days and gather inspiration by fellowship with the victors out in the struggles of the years.



# People and Things



"We are in the middle of our six revivals. Rev. J. W. Groce preached in a good meeting at Oak Grove, Bostic charge. Four new Sunday school rooms have been built recently at Oak Grove; the Sunday school grows fast. Our work is growing very satisfactory."—E. B. Edwards.

"We had the biggest quarterly conference at Bethany Wednesday, July 19, that any of us ever saw. We were there in our meeting and had great messages from our much beloved presiding elder. We had a very successful meeting at Bethany. Many were renewed, some converted; four joined. We are now in the first week at Center Hill."—W. B. Humble.

Rev. E. M. Jones is doing a great work at Belmont, Charlotte. We did not learn this from the pastor, but from other reliable sources. This young pastor for a half dozen years or more was bishop of an important section of High Point in which he labored and built up Methodism, and he is engaged in the same sort of constructive work at Belmont, Charlotte.

Rev. W. A. Newell, presiding elder of the Greensboro district, preached at West Market, Greensboro, last Sunday morning in place of Rev. H. G. Hardin, the pastor, who is off on a two weeks' vacation at Lake Junaluska. It was also Mr. Newell's last sermon as presiding elder, since he is completing his four years on the district. The sermon was of unusual merit, thought provoking and eloquent, and was heard with interest by a large congregation.

Rev. Albea Godbold preached at Trinity, Durham, last Sunday morning. The union services held each year during August leaves the pastors at Chapel Hill free. These services are held in the Methodist church, the service last Sunday being conducted by Dr. W. L. Poteat. This allowed the Trinity congregation in the absence of their pastor, Dr. G. R. Combs, the privilege of enjoying a sermon by the visiting brother from the Hill. He met every expectation.

"Rev. Wilson, O. Weldon of Duke University has just closed a very successful Cokesbury school here on the Monroe circuit. Twenty-seven enrolled in the class at the beginning of the course, 'The Christian Religion,' and 26 received credit. Brother Weldon is an excellent teacher and he made many friends while he was here who are praying that he will continue to have good success. Mrs. Dutton put on a campaign for soap coupons to send the Children's Home and she has already sent 3,000 to Brother Woosley."—W. C. Dutton.

"Sunday evening brought to a close a very pleasant two weeks' daily vacation school at Stantonburg. Parents, teachers, children, all showed a remarkable interest in the work of the school, and it was with a genuine sense of regret that we came to the end of the two weeks. Enrollment reached 67 for the two weeks and there were eight instructors and assistants. The Sunday evening service was given over to the children. Each of the four departments was given a part on the program, which was closed by a twenty-minute play adapted and rendered by members of the school. This service was attended by about 200 of the parents and friends. On the whole the school has been a very pleasant and profitable experience to us all."—S. E. Mercer, P. C.



Chas. W. Pier

Charles W. Pier, above, distinguished cellist of Ocean Grove, N. J., has been added to the faculty of the school of music of Greensboro College.

At the residence of the bride's parents, Mr. and Mrs. W. M. Ervin, 2111 Club Boulevard, Durham, N. C., Miss Mary Edna Ervin and Mr. Henry M. Poe of Thomasville, N. C., were united in marriage, 11 a. m. August 5, Rev. E. J. Poe, father of the groom, officiating.

"Home coming will be observed at Mt. Zion church, Pittsboro charge, Sunday, August 13. An interesting and helpful program has been arranged. All former pastors, members and interested friends are most cordially invited to be present. Dinner on the grounds."—J. Lee Harmon, S. S. Supt.

"The young people who attended our recent assembly at Lake Junaluska (the largest attendance yet) will be interested to know that George Morris Taylor of Salisbury found it necessary to take refuge in a Statesville hospital for an appendicitis operation on his way home from the assembly. The operation was a success and the patient is on the way to an early recovery, we hope. George Morris is our new vice president of the assembly and deservedly popular with our young people. Any mail addressed to him at Maupin Avenue, Salisbury, should reach him."—C. S. Kirkpatrick.

"There was much rejoicing in the Central Terrace Sons of Wesley men Bible class of Winston-Salem a few Sunday morning's ago, when a letter was read announcing that the missionary this class has been helping in Japan for several years had made his church self-supporting. The missionary board is now giving this class another man in a very promising field. Central Terrace itself is not self-supporting, and but for the help of loyal Methodists and other friends it would be 'just too bad.' With a pastor like Dr. Parker Holmes people are not afraid to invest their money in the Lord's work when they know its great need and future possibilities."—Subscriber.



# Cruising in Summer Seas—Port of Spain, Venezuela, Panama

By A. W. PLYLER

At eight o'clock July 22, 1933, as the shadows of evening gathered over New York harbor and the Empire State building, tallest structure of the whole earth, was being crowned with a radiance all its own the Mauretania drew in her gangways, loosed the big cables that bound her to the Cunard pier, and with the help of a giant tug turned her prow toward the open sea. She was off for a West Indies and South American cruise. Her passenger list contained 795 names. And more than a thousand friends gathered on the pier to wave a fond farewell.

It was an interesting and joyous hour of departure. The atmosphere was charged with the holiday spirit. After the visitors on the ship had been ordered ashore and there awaited her departure the people on the pier vied with the passengers on the decks in hurling multi-colored streamers at each other till the pier and the side of the Mauretania were bedecked with these paper symbols of a holiday.

July 22 was truly Cunard day in New York harbor. At 5 o'clock the Franconia, like the Mauretania with every room occupied, sailed for a cruise that included Saguenay river, Capes Eternity, Quebec and Bermuda. The same scenes were then enacted as at the departure of the Mauretania, with the added attraction of eight Scotchmen in kilts and plaids of their clan who with drum and bagpipes marched up and down the long pier playing the most popular of Scotch airs while the waiting throngs applauded. Just before the gangways were drawn these picturesque representatives of the land of the heather marched aboard amid cheers which reminded one of the applause that greets a needed touchdown in a closely contested football game. Obviously, that Canadian party was out for a great time and they were a fine looking group of holiday makers who believe that all work and no play makes Jack a dull boy.

At 5 o'clock the Scythia, another Cunarder, departed for Liverpool, England. The holiday spirit was largely absent when the Scythia sailed. There were unquestionably not a few tourists in that passenger list, but there appeared to be many also on business bent, while both on the pier and on the ship some were wiping the tears from their eyes as if the separation was for a long time, if not forever.

For one who loves the ships and loves the sea, those were great hours from three to nine o'clock as the tides of humanity poured up and down the long piers of the Cunard steamship line, eminent among the great trans-Atlantic lines and one that has been in the business for almost if not altogether an hundred years.

But amid departing ships I am about to neglect my own ship, the Mauretania. A proud ship with a long and honorable record of more than a quarter of a century. For years she was the fastest liner on the five oceans. Only a few years ago the Bremen wrested from her that crown of honor. But age is not dimming her splendid record. The other day she made the run from Havana, Cuba, to New York in 48 hours. Around the straits of Florida, with the assistance of the Gulf Stream flowing at

the rate of six miles an hour, she registered 37 miles an hour.

As this is being written the second day out from New York she is racing along at 25 knots an hour without a tremor.

## Sunday Worship

At 11 o'clock Sunday morning we were off Hatteras, but there was no suggestion of a Hatteras storm. The Atlantic so far has been as warm and smooth as the proverbial summer sea. As is the custom of all English ships, divine services were held at 11 o'clock. Of course I attended. I like these services on the ships at sea. The congregations are so metropolitan in their make up. Not so much on a cruise ship as upon those liners when in the regular service. The purser conducted the services and about twenty-five of the ship's crew attended to lead the responses. The purser was a rather indifferent reader while joining in religious services did not appear to be a specialty with the crew. And it seemed that very few Episcopalians were present in the congregation if one may judge by the way most of us stumbled through the services. But when at the close of the hour's worship the leader announced "Onward, Christian Soldiers," the singing of those Protestants gathered in the main lounge on deck A would have done credit to the Bull Moose convention in Chicago in the days of "Teddy" Roosevelt, when that hymn was the party watchword.

Among the most popular pastimes of the ladies, especially—and they were in the majority—was bathing. As early as six o'clock in the morning they began to flock to the bathing pools and kept it up till late in the afternoon. If salt water baths minister to good health, these women returning from the South American and West India cruise should be husky citizens through the approaching fall and winter.

## Breakfast With the Captain

On the third morning out it was my privilege to breakfast at 8 o'clock with the captain. Peel is his name. Our preachers in North Carolina add an "e" to the name. Captain Peel is an unpretentious, agreeable, English gentleman of concise, direct speech. He is proud of his ship and has reason to be. He is so unpretentious in his manner, though captain of one of the most noted of English liners, that I came at once to form the conclusion that he is a splendid representative of those seamen who have added laurels to England's renown on five oceans of this earth.

It is great to be captain of a great ship. He is the only absolute monarch that remains on earth, even in this day of dictators. He occupies a unique place where his word is law. Yet he is under some of the great ancient laws of the sea. One of these is that he should not sleep amid the dangers of storm and fog. The bridge of his ship is where he belongs. Another ancient law is that if his ship goes down he must go down with it. To do otherwise would brand him utterly unworthy of the high trust that has been committed to him.

Next week: "Trinidad the Beautiful."

## North Carolina Flowers Found in the Duke Forest

Several members of the Biology staff of Duke University faculty are now engaged on a project which is not only of great interest to Duke people but is of real value to the future work of the department and of the Duke Forest. This is a co-operative undertaking to discover

working intensively on the flora of the Duke Forest. He has prepared a Herbarium which is housed in special cases in the department offices and work rooms. Doctor Blomquist says the Herbarium is not nearly complete although it contains specimens of about a thousand seed

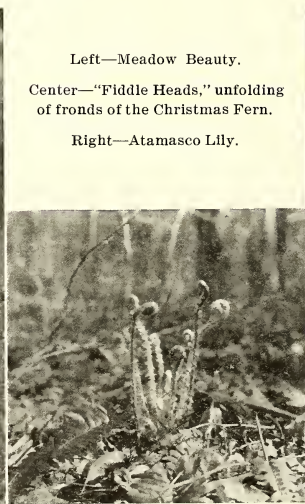


**North Carolina Plant Specimens  
Found in Duke Forest**

Left—Cinnamon Fern.

Center—Foam Flower.

Right—Pine Forest.



Left—Meadow Beauty.

Center—"Fiddle Heads," unfolding  
of fronds of the Christmas Fern.

Right—Atamasco Lily.

and classify the flora and fauna of the forest. The botanists and members of the forestry department have been busy collecting specimens of various plants and locating them on a great map of the forest's five thousand acres. Zoology instructors have been studying the animal life of the forest with a view to cataloguing it and studying the lives of these animals.

Dr. H. L. Blomquist, professor of botany at Duke, has been making a study of the grasses of North Carolina. This work is just about complete and ready for publication as a manual. For a year, now, Professor Blomquist has been

plants. He believes there are probably eleven or twelve hundred plants in the forest.

Nearly a hundred different trees have been located in the forest. Of the plants which are not seed bearing, Dr. Blomquist's records show twenty-five ferns and two hundred mosses definitely identified. Of the grasses, alone, he found a hundred and twenty-five different species. These include five species of broom sedge grass.

The department's idea is not to secure just one specimen of each plant. Their desire is to have specimens in the flowering, fruiting, and seed bearing periods of all



flowering plants, throughout the year and for several years. Some of the plants live in rosettes and some in underground structures in the winter. Specimens of each in all its periods will be prepared for the Herbarium.

In addition, Dr. Blomquist plans to make phenological studies of the plants. These studies will ascertain the response of the plants to seasons and climatic conditions. One of the questions to be settled is what time each plant buds, flowers, etc., and what effect fluctuations in climate will produce on this time. The same investigation will be made as to the flowering period of each plant.

Also, Professor Blomquist is studying the distribution and grouping of the plants. Some of them must be grouped together as meadowside, some as swamp, and some as riverside plants, etc.

The plans include a study of all the plants in the forest including the lichens and pond scums. Not much work, however, has been done on these two groups, as yet. They furnish material for a whole investigation in themselves.

### BARROOMS AND PROHIBITION

Mr. Julian Miller, one of the editors of the Charlotte Observer, in his "Events and Comment" column says:

Barrooms or prohibition—that would seem to be made the slogan of the drys who refuse to believe there is any method of handling liquor without reverting to the stench and disgracefulness of the old corner saloon.

Leaders in the repeal movement insist, in the meantime, that they will resist a return to the barroom with the same zeal they are pitching into their fight against prohibition.

Many high-minded and excellent men in North Carolina are enlisted against the present prohibition laws. They are out in front in whooping it up for repeal.

But they are not in favor of the saloon and believe there is an adequate and efficient method by which the sale of liquor can be legalized without incurring all the distastefulness of the old institution.

Both drys and wets may well hope they are right. Certain it is that if the saloon comes back, prohibition won't be gone long.

We are anxious for the high-minded and excellent men who are wet to tell us definitely what is to come following prohibition. This "naked repeal" gives us no assurance of anything but a flood of liquor! Though we had been assured that a definite substitute would be offered for the 18th amendment, we are commanded to vote for naked repeal.

Much was made of the Canadian system and the dispensary has been suggested, but nothing definite is offered. History and the appetite of the real wets are favorable to barrooms. What are the high-minded and excellent wets for? They should tell us. Until they do we shall contend that nothing awaits North Carolina, following repeal, but the barrooms of which Mr. Miller says, "that if the saloon comes back, prohibition won't be gone long."

### VACATION WITHOUT PAY THE RULE FOR EACH MEMBER OF THE ADVOCATE FORCE

The Advocate being an institution of the church the pay of those connected therewith should have the same publicity that is given the salaries of pastors, presiding elders, bishops and secretaries of church boards. For this reason we give the church at large the following facts: The management agreed that each and every member of the Advocate force should have a two weeks' vacation without pay and any one who chose to do so could take longer time on the same terms. The invariable rule is, no pay while the vacation lasts. This is done to keep out of the red during July and August, which are invariably

dull months in a print shop. So the man or woman who will extend his or her vacation during these dull months is looked upon as the friend of a balanced budget in this office. A vacation like mercy is twice blessed, it blesses him who takes it and it blesses the bookkeeper's records.

### ALLENSVILLE MOVES INTO NEW CHURCH

The revival which began in the Allensville new church July 18 closed Friday night of last week. The pastor was assisted by Brother Kenneth Anderson and Brother Ned Wiley, students of the school of religion of Duke University. These are both fine young men, full of life and energy. They are ever willing to give of their best and rendered very valuable and efficient service. Our people were delighted with them both at Trinity and Allensville. We received in the church 26, nine at Trinity and 17 at Allensville.

The Allensville meeting was held in the new stone church, which was a delight to every one. The walls are finished in white flint rock and are very attractive. It has six large Sunday school rooms, roomy auditorium, and basement for the heating and lighting plant. When completed it will be one of the best equipped and most attractive country churches in our conference.

I have never seen more heroic work than has been done by the people of Allensville. They deserve a great deal of credit. We will ever be under many obligations to the Duke Endowment fund for making possible the building of this splendid church during these strenuous times.

This is our sixth year on the Brookside charge. It has been indeed a pleasure to serve these good people and the years spent on this work will always be looked upon as some of our most delightful.

Our presiding elder, Brother H. C. Smith, was with us yesterday, holding our third quarterly conference. He preached a very strong and impressive sermon which was enjoyed by all present. S. F. Nicks, Pastor.

### GROWING AT BLACK MOUNTAIN

We have been having a great year at Black Mountain under the providence of God, with a number of encouraging signs.

The spirit and size of the congregations have been fine indeed; our revival was really a spiritual awakening. We have added 66 new members this year, 32 of these on profession of faith. The missionary society and the young people's division both maintain their numbers and their effective workmanship.

One of the most encouraging things is the Sunday school work. Although we have room to improve in organization as to proper grading. The attendance is steadily increasing, and the enthusiasm is greater as evidenced by the recent organization of two new classes in the adult division. No wonder that we are coming, for Brother R. L. Woodward, general superintendent, is devoted to the task of Christian education; so much so that under his leadership we have recently constructed a large annex to the church proper. And it is paid for. The fact is we have difficulty in making him accept help from the rest of us, other than the most worthy free labor from many faithful men and boys on the actual construction, and money for the inside finishing jobs. He tells us to ceil it, stain it, and equip it, and let him take care of the initial expenditure by himself. We take this occasion to commend his beautiful spirit and to assure you that we are at present raising money for the smaller but necessary undertakings which he has given to all of us.

Prof. N. C. Shuford has been a right-hand man in the engineering of this project. He can not only run a public school, but he is a good carpenter. Herman F. Duncan.

### SUMMER SCHOOL OF WEAVER COLLEGE

The Weaver College summer school has completed the first quarter of its work. Since it is possible to secure 36 semester hours of college credit in nine months of 36 weeks, it is no more difficult to earn six hours in six weeks. Thus a full year's work in one study can be accomplished in a summer session if the student devotes full time to it. The work of one semester can be completed in three weeks.

The first semester will therefore close on August 12, when the mid-year examinations will be given. At that time a number of new courses will begin, and students prepared to do so can drop into the second half of some classes now in operation.

The young high school graduate usually finds real difficulty in bridging the gap between high school and college methods. The struggle often continues indefinitely for weeks, and the new problems are too often still elusive even before the failures of the first semester examinations.

Beginning on August 15, the Weaver College summer school offers opportunity to study English, history, mathematics, foreign languages, education, business, or science. The classes are small and are practically a form of supervised study. Many who have difficulty in knowing how to use efficiently their time and native ability, learn in summer school methods and devices which aid them effectively throughout all their later study.

# The God-Father

By ROGER DATALLER

When Jim Robbins set out for his walk that afternoon, being a fine June day and a Saturday into the bargain, a pleasant little smile lit up his rather shabby features; and, as he passed the last reserve of villas in Acaria road and entered the countryside, he was actually twirling his stick. Marking him in that moment you would have concluded this figure in a neat blue serge suit (but with a soft collar suitable to the day) something of a solicitor's clerk—and, indeed, he was of that order. He was also a bachelor; and on this not inauspicious day, exactly forty years of age. It was his intention to take a long walk in celebration of the event, to a landmark he did not very often visit, which reared a white and austere finger upon the distant horizon. He had not indulged in walking very much lately; and the mere fact of "forty" had brought him up standing "Middle age!" he reflected, with a note of astonishment. "Mustn't let it creep on me. I'll tackle that ten miles to the column and back in fine style. Forty!—pooh! There's nothing in being forty! Feel as young as ever. Where's that ash-plant?"

Yes, there was something (he reflected as he dropped into the valley, the column like a tantalizing figger conspiring all the while to lure him on)—something, in being forty; and the smile slowly died away. Of course, one does tend to grow a little stouter, and he looked down upon the bulge of his own waistcoat—and tired a little more easily. Yes, there was that about it. And—what else? With the younger people springing up like a host of tall saplings, rather—isolated? Was that the word? As he stepped upon the dusty road, it was this sense of isolation, of which he had become lately aware, that occupied his mind. And then for the moment he dismissed everything as with a turn in the lane he caught an aspect of a tall and grey old orchard wall, with the pale gold of laburnum cascading beyond.

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Thus far—since leaving the villas—he had not met a soul. Two figures were busy on the brow of the hill, working in one of the fields, and as a mere townsman he could only suspect them of hoeing. At one point, silently, slipping with its queer sinuous undulating movement from one grass border to the other, he marked a stoat. Overhead a lark threw off its melody; but the road wound dry and dusty between the hedgerows. And the road was empty.

Yes—there were times when one did begin to feel a little lonely. With parents dead, and two sisters keeping a poultry farm down Gloucester way, and oneself unmarried—what else could you expect? For a moment or two he allowed his mind to play upon a figure that had passed out of his life almost a generation ago now, and he sighed. Marriage might have been a possibility then—indeed was, with her. She had passed on, numbing his heart it seemed forever. In the secret chambers of his heart he preserved her as he had known her then—quick with life, laughter upon her lips, and the glory of living about her.

He sighed as he climbed the hill, his eyes on the white stone column that he had made his objective. How fatuous it seemed to stand! Originally it had been built to satisfy the vanity of an eighteenth-century oligarch, set

in the middle of a coppice, and preserving for generations his name. There was no definite purpose about it. True, one could climb the circular steps inside, and from the summit survey the rolling and well-wooded countryside for many miles. In other days it may have served a military purpose—though it was never intended for that. Now people made it the point of picnic pilgrimages, and beneath the shadow of its weathered stone ate their sandwiches, or carved their names upon the base. Lonely, isolated, and fatuous. Uneasily he recognized how easily it was to relate himself to this column. What useful purpose was he serving in any way whatever? The thought sobered him, and it was a very pensive figure that left the main road and finally entered the cool depths of the coppice.

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For a few moments he gave himself over to the dappled sunlight of the coppice floor, and the tentative green of the leafy road. A slight wind teased the leaves overhead, making frail arabesques of shadow. Then suddenly the sun-dapple was extinguished. "Rain?" he wondered.

On the broad russet path of the woodland, people were straying. "A picnic party," he conjectured, and a large one at that." At the moment they had clustered together and were listening to one of their number delivering a slight exposition upon a handful of wild flowers and herbs that he had gathered in the course of the walk. Jim Robbins drew in, standing upon the fringe of the company.

"You see," the speaker was saying, "there are certain plants which are usually to be found in association with other plants. Wherever you find one, you may be sure that the other will not be very far away." He held between his fingers a dark green stalk of wood-anemone, and another exhibit, the name of which Jim Robbins did not catch. On the extreme edge of the company and very close to the newcomer a little group pressed around one of their number handling a pocket microscope. He was examining something which turned out to be an ordinary yellow midge, with sundry exclamations of delight and wonder.

"Here, you look," said the man, suddenly thrusting the microscope into Jim Robbins' fingers. "Isn't he wonderful?"

Jim placed the microscope to his eye, and beheld upon the other's palm the bright yellow body of the insect.

"Why," he breathed, "the little fellow's got purple eyes. I never knew that before."

"It's interesting enough," said the man with the microscope.

"It's wonderful," said Jim Robbins. And he was about to make a further observation when the rolling of distant thunder, and a sharp patter of rain brought the experiment to a standstill. There was a faint streak of lightning . . . more thunder. And the rain descended in a volume that drove everybody into the instant shelter of the accommodating trees.

\* \* \* \*

The tree that Jim Robbins selected was a young beech and beneath it sheltered two other figures—those of a man



and a boy. The sky, they were able to observe, had now become fully clouded, and the rain descended in a steady downpour upon the umbrella of leaves extended overhead. Figures were still scrambling rather frantically in the middle distance seeking appropriate trees for shelter. The women in their light frocks appeared at a peculiar disadvantage. There was a pitiless dearth of umbrellas and "macks."

The steady rain sounded everywhere—in a strong whisper upon the foliage, and with a faint crackle upon the dry leaves underfoot. In the still grey light all sunshine had been blotted out, and the drip, drip, drip of water soon began to patter around the feet of people hugging the tree trunks. For a little while Jim Robbins listened to the laughter of those who, in the best spirits, were contriving to make the most of a bad job. Then, as a stream of water poured from a branch overhead, he slung his own mackintosh, which he had thoughtfully brought with him, about his own shoulders. He shifted his position.

"Appears to have set in for a good long time," he remarked to his companion in extremity. He saw a pale, rather lantern-jawed figure, in a dark grey suit, and with one hand heavily bandaged. The boy, a bright-eyed lad of ten, stood with his back to his father, gaining what shelter he could in that way.

"Yes," said the man simply "I wouldn't mind for myself, but this boy's got a new suit to come out today. You can't afford clothes to be spoilt like this. It's aggravating."

Jim Robbins eyed the boy, who was clothed in a grey shirt and shorts. He took off his mack. "Here, sonny," he said. "Let's put this around your shoulders. It will keep off a little bit of wet at any rate." And with the word, he slung the covering around the little chap.

"Thank ye," said the man. "That's very kind of you. But you're getting wet yourself."

Jim Robbins laughed easily. "That doesn't matter. Besides, it'll soon clear up. The tree is keeping a little off." And silence fell, while they watched the dreary avenue of the wood, the dripping trunks, the slight quivering leaves, heavy with the weight of water and the cries of the remainder of the party, subdued with the passage of time.

"There's no shelter less than two miles away from this," said the man. "We can't do no more than stay where we are."

"No," said Jim Robbins rather curtly. His shoulders were drenched, and he was able to watch the steady dripping of water from the hat brim immediately before his own eyes. "Betteh cling here."

\* \* \* \*

"What have you done to your hand?" he ventured after a little while.

As on shipboard, sheltering from the rain in such conditions begets its own intimacy.

"Well-nigh cut a finger off down the pit this morning. Cut near to the bone."

Jim made a sympathetic noise.

"I'm likely," continued the man, "to be off work for a matter of five or six weeks. I'm worried."

"It's a worrying position."

The man looked exceedingly grave. The face appeared more waxen in the grey light. He stared steadily into the middle distance, his eyes, Jim conjectured, hardly discerning the dreary reaches of the dripping wood. Then

he said, very softly: "I'm wondering about more than that. If that were all I wouldn't care. It's this lad I'm thinkin' on."

Jim Robbins gave him a keen look, with an alternate glance at the boy. He seemed a sturdy little customer. Not much wrong with the boy—in appearance, at any rate.

"He's got no mother," continued the other. "She died two years ago. I've got him with me in lodgings now."

"You will find it rather difficult under those conditions," agreed Jim.

"Oh, don't mistake me," said the man hurriedly. "I don't mean the landlady won't look after him when I go out, and do all sorts of things for him—though I do see him to bed. . . ."

Jim nodded silently, as he envisaged his rough collier attending with a mother's solicitude to his little son.

"Though I can't always be on the spot," went on the other. "But the landlady does what she can, being a busy woman. No, it's not that way I'm frightened. It's about myself. I feel . . . I shan't last much longer. I've got a weakness—it's my lungs. I'm worried wondering what will become of him."

"Oh, cheer up," responded Jim rather awkwardly. "Things mayn't be as bad as you feel."

"I've got the evidence," said the man simply, "and you haven't."

And again he watched in silence the dripping world beyond the trees. Water was running down his own hair and trickling into his collar. His hand fastened tightly upon the youngster's shoulder, and over the dripping mackintosh.

"If only I knew that some friend would look after him—I'd go happy. I would."

Jim Robbins shifted his feet on the sodden leaves awkwardly. The note of conviction in the man's voice so moved him. There was no doubt about the sincerity of his attitude.

"What can one do to help?" he muttered vaguely.

A gift of money. And yet money, he felt, hardly met the situation. It was a call for something much more personal—yet what could one do?

"Have you no relatives?" he asked. And the man shook his head. He and the boy appeared to be curiously alone in the world. Jim Robbins bit his lip.

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"It's slackening off!" said a voice from somewhere. "What shall we do? Go to the column, or straight back home to dry our wet things?"

Certainly it was slackening. The rain now drifted thinly between the trees, and bedraggled figures were emerging, slipping on the sodden mould and the muddy path.

"I think we'd better all be going," said the man. "Home's the word, and a change. Give the gentleman his mackintosh back—and thank ye—Ted."

The boy looked up, and with steady grey eyes thanked his benefactor.

"No—no," interposed Jim hastily. "Keep it on. You may need it further."

"But we live at—" And the man named a village a couple of miles distant.

"I'll walk over for it sometime," said Jim. "The first fine day next week."

(Continued on page 23)

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### SOME IMPORTANT DATES

Attention is called to the following important dates in our church school calendar to the end that local church leaders may begin early their preparation for them:

1. August 27—Fourth Sunday Missionary Day.
2. September 24—Promotion Day.
3. September 24—Missionary Day.
4. October 15-22—Childhood and Youth Week.

Leaflets containing helpful suggestions are available upon request made to our office in Durham.

### SCHOOLS, AUGUST 13-18

Cokesbury training schools will be conducted as follows during the week of August 13-18:

- Lane's, Dover charge; L. E. Sawyer, pastor.  
 Hickory Mountain, Pittsboro; M. C. Ellerbe.  
 City Road, Henderson; C. H. Kelley.  
 Bethany, Durham; B. H. Black.  
 —, Piedmont; B. F. Boone.  
 —, Elm St.-Pikeville; Leon Russell.

### COKEsbury SCHOOL RECORD

Ten Cokesbury training schools were conducted in our conference during the week of July 2-7, seven during the week of July 9-14, and ten July 16-21. Eight of the July 2-7 schools have previously been reported. The others follow:

July 2-7			
Place.	Instructor.	Enr.	Cr.
Rone's Chapel, Topping	15	9	
Ingold, Giessen	10	6	
July 9-14			
Smith's Chapel, Topping	12	9	
Holt's Chapel, Crook	13	8	
Purley, Walston	14	9	
Riverside, Lee	14	8	
Herman (Oxford), Standard	8	6	
Orange, Russell	18	12	
Antioch (Garland), Giessen	12	10	
July 16-21			
Fuquay Springs, Standard	12	6	
Chadbourne, Lawrence	19	11	
Saxapahaw, Crook	22	13	
Cumberland, Kelley	21	22	
Savages (Gates), Taylor	16	8	
Browning's Chapel, Topping	26	9	
Semora, Walston	10	9	
Asbury (Goldston), Russell	13	10	
Magnolia, Stowe	8	7	
Williston, Lee	7	5	

### FOURTH SUNDAY OFFERINGS

Following is a report of the fourth Sunday offerings remitted to Rev. C. K. Proctor, Treasurer, Oxford, during the third quarter of the conference year (months of May, June and July):

Durham District	
Duke Memorial	\$15.00

Moncure	1.00
Swepsonville	3.00
Branson	6.00
Concord, Person	5.18
Trinity, Durham	13.89
Leasburg	4.00
West Durham	22.88
Hillsboro	6.33

Total ..... 72.28

#### Elizabeth City District

First Church, Elizabeth City	33.97
Anderson, Chowan	3.25
Mt. Zion Currituck	5.45
Mann's Harbor	2.15
Manteo	5.00
South Mills	5.18

Total ..... 55.00

#### Fayetteville District

Hay Street, Fayetteville	47.64
Steele Street, Sanford	34.66
Candor	3.57
Lemon Springs	1.75
Linden	3.00
Raeford	4.35

Total ..... 94.97

#### New Bern District

Oriental	5.20
Queen Street	15.29
Daniel's Chapel	2.00
Wharton	2.00
Thompson's Chapel	1.00

Total ..... 25.49

#### Raleigh District

Edenton Street	25.11
Central, Raleigh	12.00
Oxford	26.70
Banks (Creedmoor)	12.00
Bullocks (Creedmoor)	1.75
Middleburg	2.39
Selma	3.90

Total ..... 93.85

#### Rocky Mount District

First Church, Elm City	8.68
Halifax	3.78
Macon	7.29
Arcola	1.32
Norlina	3.75
Weldon	7.60
Stantonsburg	3.60
Mt. Zion, Elm City	2.45
Marvin, Rocky Mount	.91
Whitakers	1.15
Conway	3.60

Total ..... 44.13

#### Wilmington District

Whiteville	8.63
Singletary's, Elizabeth	.24
Lumberton	6.00
Richlands	2.00
Lebanon, Tabor	1.93
Grace, Wilmington	10.00

Total ..... 28.80

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
 Treas.: Miss Reba T. Cousins, Durham.

### MISSION SPECIAL REPORT

The report of our young people's mission special for the year that has just closed shows a total amount of \$2251.25 raised for missions. This represents an increase of \$427.39 over the amount raised for this cause last year. We would take this method of expressing our appreciation of the fine work and unselfish giving which this report represents. We feel confident that with \$2343.50 already pledged for the new year we shall reach our goal of \$2700 in 1934. By districts the report is as follows:

Durham	\$663.00
Elizabeth City	281.42
Fayetteville	181.11
New Bern	273.70
Raleigh	411.47
Rocky Mount	226.10
Wilmington	214.45

### OUR NEW TREASURER

Attention is called to the fact that we have a new treasurer, Miss Reba Cousins, Durham, N. C. We are sorry that John Evans, who served us so efficiently last year and whom we very reluctantly gave up as our treasurer, found it necessary to resign on account of other pressing duties, but we feel sure that his mantle has fallen upon most worthy shoulders. Reba has served us as conference vice president and publicity superintendent, and whatever she attempts to do she does well. We feel that our Conference Young People's Organization is fortunate to have her services as treasurer, and we are confident that every group in the conference will co-operate with her by reporting to her promptly each month.

### MOUNT OLIVE CIRCUIT

A lot of fine things are happening on the Mt. Olive circuit this summer. During the past three weeks three Cokesbury classes have been held. Rev. M. W. Topping teaching each of these classes. These classes were held at Rone's, Smith's, and Browning's chapels, with a total enrollment of more than 50; 27 certificates of credit were issued in the three classes.

Feeling that the members of the young people's divisions in several churches on the charge needed special instruction in their duties and responsibilities, the pastor, Rev. E. R. Clegg, invited the young people of three of his churches to meet with Mrs. Brian for special classes during one week. There was an average attendance of 25 young people at each of the six classes held, and Mrs. Brian was gratified with the enthusiastic response on the part of the young people and with the splendid work being done by the pastor and his wife.

Advice after mischief is like medicine after death—Danish.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### THE CONFERENCE ASSEMBLIES

Judged from the standpoint of attendance, of the number of credits issued, and the enthusiasm manifested by the two groups, the two Western North Carolina Conference Assemblies marked a new record in the history of this work. The two councils, in setting up the assemblies, manifested a good deal of optimism in providing for larger numbers than had ever been registered. The results showed that this confidence was in no wise misplaced.

The Adult Assembly, under the general supervision of the conference director of adult work, Rev. Chas. P. Bowles, more than doubled last year's attendance and credit record. The records showed 69 people in attendance in the adult assembly, as compared with 32 for last year. There were officially registered this year 46, with 37 credits, 13 officials and instructors, and ten visitors, making a total of 69. In addition to the 69 officially connected with the assembly there were a number of people who visited classes and open forum sessions one or more times who were not counted as officially connected with the assembly.

Plans were made for an enlarged assembly next year.

### The Young People

For the first time in years lodging houses at the upper end of the Lake were full and overflowing. More than 500 were present for the sessions of the Young People's Assembly. The exact figures are not yet available. About 325, however, were awarded credits, and since each credit pupil was supposed to take two courses, around 650 units of credit were issued Friday night.

Enthusiasm ran high from the very first moment until the closing of the pageant and consecration service at the open air auditorium Friday night.

Rev. Fletcher Nelson, the conference director of young people's work, is to be congratulated on the success of this assembly. Much time has been given in promotion work and the results amply justify whatever time and money the conference board has invested in this enterprise. A very fine feature of this year's assembly was the evenly distributed representation by districts and by charges. While we do not have the figures we are very sure that more individual churches were represented in this assembly than has ever been the case. The Charlotte district led in the number present, having had 68 officially registered, with Salisbury second with 52, and Winston-Salem and Gastonia almost equal numbers. It was very gratifying that the two districts in immediate proximity to the Lake should have been well represented. Waynesville and Asheville

districts took a more active part in the work of the assembly than heretofore.

### Group Spirit

It is becoming more and more evident that special provision will have to be made for taking care of groups from localities and congregations who desire to bring from ten to fifty people, and who seek to provide their own meals. There were more groups camping this year than ever before. It was suggested by several groups this year that if suitable location could be secured, congregations would like to build cheap quarters where these groups could be housed and where they could look after their own entertainment. Encouragement should be given these young people to come in groups as above indicated.

### Date for Next Year

A provisional date was requested by each of the assemblies and it was agreed that the assemblies should be held two weeks earlier next year. The opening date would be, according to this suggestion, the second Monday in July, which comes next year on the 9th. A request was lodged that the conference office make up the matter at once with the general board, the Junaluska hotels, and the Southern Assembly management, to secure this date. With such large numbers anticipated it will be necessary that we do not conflict with any other large conference or the general board's leadership program next year.

### The Goal for Next Year

The goal set for next year by the two assemblies is 750 registered for credit. In addition to the two regular assemblies on a credit basis, it is planned next year to have an Adult Federation Conference on a non-credit basis. This should bring to the Lake a minimum additional number of 250 credits.

### Favorable Reactions

Mrs. G. G. Adams, who has been connected with the assembly program more intimately and for a longer term than most of us, indicates that the spirit of this year's young people's assembly was, generally speaking, finer than any assembly with which she has had to do. Coming from this source we consider this high praise. The young people were highly appreciative of the fine faculty and the array of courses presented this year. The young people's council stand ready to provide for the young people the best talent they can command as instructors in our territory. It would be difficult, however, to excell the personnel provided in this year's faculty.

The courses offered in the adult assembly gave just as nearly universal satisfaction. All three instructors—Prof. C. W. Phillips and Rev. G. T. Bond of Greensboro, and Dr. J. E. Crawford of

the board of lay activities, Nashville, were very popular with the adult group.

### Young People's Organization

Officers elected for the coming year are as follows:

Conference president, Malcolm Reese, Hickory.

Vice president, George Morris Taylor, Salisbury.

Treasurer, Miss Ethel Kerr, Charlotte. Treasurer, Elbert Goff, Winston-Salem. Publicity superintendent, Catherine Suttles, Canton.

The district directors were named as follows:

Asheville district, Miss Elizabeth Myers, Biltmore.

Charlotte district, Monroe Landreth, Jr., Charlotte.

Gastonia district, Miss Mildred Wright, Belmont.

Greensboro district, Miss Martha Martin, Greensboro.

Mt. Airy district, Miss Ruth Minick, Mt. Airy.

Marion district, Miss Helen Goldsmith, Marion.

Salisbury district, William Clayton, Kannapolis.

Statesville district, Miss Virginia Rogers, Statesville.

Waynesville district, Miss Louise Stein, Sylva.

Winston-Salem district, Miss Blanche Gluck, Winston-Salem.

The adult assembly organization is operated directly under the conference board of Christian education and the term of the officers of this division runs concurrently with the sessions of the annual conference. It is probable that the district directors will be named at the annual conference this fall.

### Recreation and Inspiration

Perhaps the most outstanding single feature of the young people's assembly was the pageant, "The Pentecost of Youth," given by the members of Mrs. Carl King's class in dramatics, and directed by Mrs. King, at the auditorium, given at 8:30 o'clock Friday night. The largest audience that greeted any single event of the two assemblies was present for the pageant. Considering the brief time available to the class and to Mrs. King for getting up the pageant it was splendidly rendered and evoked favorable criticism on the part of the large audience.

The feature that evoked the greatest enthusiasm on the part of the young people themselves was the banquet Friday night from 7 to 8:30. After awarding the various cups and honors won during the year, the banquet program was turned over to Mr. Walter R. Brown of Greensboro, who had led the class in recreation during the assembly. For one hour the fun was fast and furious. The young people pronounced Walter as the best leader ever. It is probable that Mr. Brown will have to put down the date in his date book for the young people's assembly from now on. There have already been requests that we be sure to get him next year.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### PIECES OF HAPPINESS

Happiness is like a crystal,  
Fair and exquisite and clear,  
Broken in a million pieces,  
Scattered far and near.  
Now and then along life's pathway,  
Lo, some shining fragments fall,  
But there are so many pieces,  
No one ever finds them all.

You may find a bit of beauty,  
Or an honest share of wealth,  
While another just beside you  
Gathers honor, love, or health.  
Vain to choose or grasp unduly,  
Broken is the perfect ball,  
And there are so many pieces,  
No one ever finds them all.

Yet the wise, as on they journey,  
Treasure every fragment clear:  
Fit them as they may together,  
Imaging the shattered sphere,  
Learning ever to be thankful,  
Though their share of it be small,  
For it has so many places,  
No one ever finds them all.

—Author Unknown.

An auxiliary has been organized at Oakly Grove, on the Millbrook charge, with 14 charter members. Miss Bessie Doub, Knightdale, Route 1, is the president. We extend to these new members a most hearty welcome into the sisterhood of world service.

Let all our readers note Miss Josephine Dameron's request for Victrola records. So far she has 55. She wants more and also would like Victrola books in the two sizes for packing these records. She sails from Vancouver August 26, consequently she will leave home about August 18. Possibly there are hundreds of good records stored away in our homes which would be a valuable contribution to the Koreans in their study of music. Of course Miss Dameron doesn't want jazz. Send the good ones to Miss Josephine Dameron, Warrenton, N. C.

### MUSIC IN KOREA

Can you imagine a home with no music, not even a lullaby sung to the babies by the mother? For centuries this has been the case in Korea. Only the old music teachers, a few men who could afford to spend many years and much money studying, and dancing girls, "Kusangs," could sing. Because of the ill repute of the Kusangs women never sang in their homes. Not until the missionaries went to Korea did the women begin to sing and now they seldom sing in their homes. They love music and sing lustily in church. In some country

churches one cannot always tell what the tune is, but many of these tiny churches have little organs now and graduates and students from Ewha College are scattered all over the land; so each year we can see great improvement in the singing. The students in all the government and mission schools are taught singing.

Since I went to Ewha College in 1927 Miss Young, head of our music department, and Mr. Ahn, one of our faculty, worked over the words of the old Korean folk songs, notated (?) the music, arranging them for two and three part women's voices and had some little books of these beautiful folk songs printed. But after this was done we were afraid to have our girls sing them in public, for they had been sung only by "Kusangs." We had a concert in our chapel, invited our guests and let our girls sing some folk songs. I wish you could have heard the applause. It was long and loud, but full of joy and approval. Ever since then our girls have been singing these folk songs, music which is their very own. Not only Ewha girls but those in all our mission schools are now singing them. Music has opened a new door in life for Korean women—a door which never should have been closed.

For five years I've been teaching singing at Ewha College and I count it a great privilege to have had a tiny part in opening the door. The chief way we have of giving our students good music is by using Victrola records. If any of you have some good records you do not use and would like to give them for our girls to enjoy at Ewha I shall be glad to receive them. I'm sending a box of records and good music by freight. If any one has some records books I shall be glad to get these for packing the records. If you have good music which you would like to give our girls I shall be glad to send that also. Music is very expensive and our girls greatly appreciate used music. Of course I do not want any jazz.

One more request. The Japanese government is urging us to have more music teachers with "chageeuk"—government recognition. One of our most gifted graduates has been teaching in our music department three years. She is ready to come to America for further study, but to do this she must have not only a scholarship in some conservatory, but some good woman or group of women to look after her personal needs—some one to be a real mother to her. The Methodists have helped educate several in our faculty. Is there some Southern Methodist woman or group of women who would like to adopt this fine young woman and help her complete her education? Her name is Kim Youngyi.

She is a beautiful Christian girl. She

plays the organ in our Methodist church near Ewha, and when Case Chapel, which will be built in honor of our beloved Miss Esther Case, is dedicated Kim Youngyi will probably be the one to play the hymns of praise.

Josephine Dameron.

### CARR AUXILIARY HAS NEW PLAN FOR RAISING MONEY AND PROMOTING CHRISTIAN ACTIVITY

A local druggist, who is a member of Carr church, gives the society all his profit on a number of articles (used in our homes) such as toothpaste, brushes, shaving cream, flavoring, meucrochrome, etc.

The membership of the auxiliary is divided into four groups with a captain at the head of each group. This captain asks that each woman in her group sell as much as \$1 worth of articles each month. At the end of the month the work is checked over. The woman selling the largest amount receives one year's subscription to the World Outlook. If the winner is already a subscriber she has the privilege of giving the subscription to some other member of Carr church.

Carr auxiliary realizes \$20 or more each month as her profit—at the same time the World Outlook is going into new homes, and missionary information is still spreading.

No one is asked to buy anything they do not need. We simply ask that all the things in our line of goods used in the home be bought from the society. We haven't yet been outside the membership of the church.

One hundred and thirty-five children attended a ten days' church school just closed at Carr church. Ninety-five of these children received certificates for attendance.

Posters representing the different nations where our church has missionaries were made by the intermediates; 150 chairs for the beginners and primary departments were painted by the intermediates and their teachers.

Primaries wrote poems and stories and put them in binders; mounted flowers under cellophane and pictures for future use; memorized scripture, and learned new songs; also had a toy orchestra.

The beginners learned new songs, poems, Bible stories and made "pot holders" for "mother," and toys of beads and spools. An exhibit of the ten days' school was given one Sunday night following to a packed house.

Over and over again it has been the task of Christianity to restore men's faith in view of fear. The function of the church is to restore their poise by reiterating simply and freshly the meaning of the Lord Jesus for life; in him is an answer to all our problems. If we knew the history of our faith better, we should have fewer misgivings! It is those who forget the past who are likely to fail in hopes for the future.—Dr. James Moffatt.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### UNSELFISH BE

God, let me a giver be, and not one  
Who only takes and takes unceasingly;  
God, let me give so that just not my own  
But others lives as well may richer be.  
Let me give out whatever I may hold,  
Of what material things life may be  
heaping;  
Let me give raiments, shelter, food or  
gold—  
If these are, through thy bounty, in my  
keeping.  
But greater than such fleeting treasures,  
may  
I give my faith, and hope and cheerful-  
ness,  
Belief and dreams and joy and laughter  
gay,  
Some lonely soul to bless.

—Selected.

As my life today has been determined  
by the way I lived my yesterday, so my  
tomorrow is being determined by the  
way I live my today.—Ralph Waldo  
Trine.

"Not what you get, but what you give;  
Not what you say, but how you say;  
Giving the world the love it needs,  
Living the life of noble deeds;  
Not whence you came, but whither  
bound;  
Not what you have, but whether found;  
Strong for the right, the goal and the  
true;  
These are the things worth while to  
you."

The warfare of society with the liquor  
traffic is inevitable, irresponsible and  
absolutely necessary for the protection  
of society from the selfish indulgence of  
the individual, and though the warfare  
be prolonged society will in self-defense,  
be compelled to prohibit the traffic, just  
as it has prohibited the traffic in nar-  
cotics. Though the present campaign  
should finally be lost, this great warfare  
will continue with unabated vigor for  
the entire abolition of the great traffic  
and total abstinence for the individual.  
Southern Methodism will stand unswerv-  
ingly in the future, as in the past, for  
such an educative and legislative pro-  
gram as will accomplish this purpose.—  
Board of Temperance and Social Ser-  
vice, M. E. Church, South.

### FELLOWSHIP DINNER AT GIBSONVILLE

By Mrs. J. W. Burke.

Last week every woman in the Gib-  
sonville Methodist church received  
through the mail an invitation that read:  
"All the women of the church, young or  
old,  
Are invited to a fellowship dinner, hot  
or cold.

The Woman's Missionary Society wants  
you as its guest—

To entertain you it will do its best.  
Friday evening, 7:45 o'clock. The hut."

In response to this invitation a num-  
ber of women of the church, young and  
old, met for the fellowship dinner. Upon  
arrival the guests were greeted by the  
president, Mrs. L. A. Wharton, and di-  
rected to the tables, which were arrang-  
ed to seat four. Mrs. T. E. Stough, pro-  
gram chairman, served as toastmistress.  
Toasts were given as follows: "To the  
Fellowship of Missionary Women," by  
Mrs. L. A. Wharton; "To the Fellowship  
of Christian Women," Mrs. T. E. Stough;  
"To the Fellowship of Our Deaconesses,"  
Mrs. J. W. Burke, and "To the Fellow-  
ship of All Women Active in Civic and  
Welfare Work," Mrs. T. W. Smith. A  
number of songs were sung by the group  
and the dinner closed with a group  
prayer.

We have heard of several such occa-  
sions as that celebrated by the Gibson-  
ville auxiliary and we hope that the re-  
sult of these occasions of fellowship  
will be the enlistment of more of our  
women, not yet interested, in our great  
missionary work.

### BISHOPS' NIGHT AT THE BOARD MEETING

"Bishops' night was a high event at  
the recent annual meeting of the board  
of missions and fine and stirring ad-  
dresses were made. Bishop U. V. W.  
Darlington, in charge of European fields,  
took his audience first to Poland, then  
to Belgium and Czechoslovakia, stirring  
all hearts with his words telling of op-  
portunities and responsibilities in these  
countries.

Bishop J. W. Tarboux of Brazil de-  
clared that our investment in that coun-  
try has been a wise one, adding "that  
missionary work is not a failure; we  
carry hope, light and comfort."

Bishop W. N. Ainsworth told of strong  
effective work that is being done in Cu-  
ba where Methodism is planted in every  
province of the island. Bishop Paul  
Kern, in charge of work in the Orient,  
brought a hopeful and encouraging mes-  
sage from the Far East. He said: "The  
new church in Korea continues to gather  
strength under Bishop Ryang. In Japan  
the church is battling heroically with a  
new budget in an effort to keep up the  
work the mother church has been forced  
to abandon. As for China, I have a deep  
and abiding faith in China's future be-  
cause of the fine basic quality of her  
people."

Bishop Arthur Moore said of home  
mission work in the Far West: "In these  
times of depression people are turning  
their hearts to Jesus as never before.  
One of the finest chapters in American

history was written when we pushed  
from the Middle West into the Far  
West."—Missionary Bulletin.

### MISSIONARY AND LEADERSHIP CON- FERENCE AT JUNALUSKA

This week the Missionary and Leader-  
ship conference is being held at Lake  
Junaluska. Missions are in the forefront  
of the public addresses featuring this  
program of ten days. The initial ad-  
dress was made on Thursday evening by  
Dr. W. G. Cram of Nashville, Tenn., and  
others who are scheduled to speak are  
Bishop Paul B. Kern from the Orient;  
Bishop U. V. W. Darlington, in charge  
of Methodist missions in Europe; Dr.  
W. H. Moore, missionary in Brazil, and  
deaconesses and home mission workers  
who are in attendance upon the confer-  
ence. Dr. Cram told his hearers that  
"though the work of Christian missions  
has been under fire since the days of  
Paul and Barnabas, and encountered  
financial difficulties and criticism from  
within and without, the missionary spir-  
it will ever remain at the heart of the  
Christian church, for the church has  
qualified itself as the sending agency of  
a consecrated personnel willing to go  
as its representatives. The missionary  
motive carries the authority of Jesus  
Christ and his determination that every  
person of every clime shall have the op-  
portunity to hear the gospel message,  
and in spite of financial depression, lack  
of faith and carping criticism, this spirit  
will forever dominate the church."

He designated missions as a "sharing  
process"—sharing our conception of the  
personality of Jesus Christ and his power  
to bring men and women up out of  
darkness."

He paid a tribute to the woman's work  
when he said: "The missionary business  
will succeed because there remains to it  
the Woman's Missionary Society as a  
formulator of programs and source of  
information to the entire church and  
one of the greatest bodies of faithful  
missionaries the sun has ever shone on.  
They are willing to stay at their posts  
on reduced appropriations, or with no  
appropriations at all for their support;  
they are willing to eat native foods and  
to travel fourth class, so long as they  
may represent Jesus Christ and preach  
his gospel to the ends of the earth."

"The missionary business," says Dr.  
Cram, "has brought on criticism because  
it refuses to countenance exploitation of  
other lands for commercial profit, even  
though that exploitation be done by the  
nations sending missionaries. Missions  
believes in the development of person-  
ality and bring the people to whom it  
ministers in contact with educational  
and cultural advantages. Here has been  
its greatest fields of success, for the  
missionary business has produced some  
of the greatest personalities in the  
world."

The fall of the first Adam was the end  
of the beginning; the rise of the second  
Adam was the beginning of the end.—  
Author unknown.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### TWO LITTLE BOYS

After waiting nearly two years two fine little boys have come to live at the Children's Home. Their mother passed into the beyond some three years ago, their father is incapacitated in a government hospital and their grandmother, who has been caring for them, has reached almost total blindness. This refined woman, a prominent member in a large commanding congregation, after having lost a small sized fortune in bank failures, now takes in washing for a living. But in her changed situation and in her new environment she smiles and thanks God for the Children's Home for having undertaken the responsibility of giving her two precious little grandsons a chance in life.

Kind friends, as you contribute to the Children's Home remember that part of your money will go to the sustenance of these little boys and to over 450 other boys and girls who will doubtless make life happier for themselves and everybody else because you have shared in giving them an opportunity to make good. Can you invest your money in a more worthy cause?

### FIFTH SUNDAY RECEIPTS

Returns from the July fifth Sunday are somewhat disappointing in their volume. Returns from our larger Sunday schools, those in cities and towns, show quite a falling off in the amount of money forwarded. This, of course, can be accounted for from the fact that many of their members are away on their vacations. The midsummer offerings from these Sunday schools are usually smaller than at other times. The offerings from Sunday schools on circuits show a slight gain, but the gain from these Sunday schools does not aggregate nearly so much as the loss registered from the larger Sunday schools. However, we are very grateful indeed for the remittances which have come, and which, we feel sure, will continue to come as we continue to serve orphan boys and girls.

### ADVANCING PRICES

It is hardly necessary to remind our readers that the Children's Home is paying a great deal more for commodities it must buy than was paid only a short while ago. As new codes go into effect, bringing about shorter working hours and increasing wages, products from industries must, of necessity, advance in price. The only way to meet these prices is to secure a larger income. This income ought to result because of increased wages and increased prices of

farm products. Without doubt there will eventually come increased salary schedules, this increase including the salaries of preachers. At any rate, if the Children's Home is to continue to live on a balanced budget it must have increased resources to meet increased expenditures.

### RAIN AND DUST

For the past week the Children's Home farming and truck farming enterprises here in Winston-Salem have been visited with copious rains for which we are duly thankful. Leaving our Home grounds one day last week in the midst of the fourth shower of the week the writer hastened over to our Davie county farm hoping to find a similar situation over there. However, before reaching his destination he was at times blinded by the dust arising from passing cars. No rainfall of any great consequence has favored our Davie farming enterprises in three months. Sowing soy beans failed to come up and corn for the silo failed to grow. Grass in the pasture dried up and the flow of milk from our cows was accordingly diminished. A great deal of hay will have to be bought to feed our cows, when we had every hope that no roughage would have to be purchased this year. But we are more fortunate on our Home grounds and we will make the most of this fortunate situation.

### HAIR CUTS

It is very rare that our children get to go to a barber shop and climb up in a big, comfortable chair to be waited on by a real honest-to-goodness barber, but this fine sensation recently came to all our children when we accepted an invitation from our good friend, F. L. Goble, president of the Master Barbers' Association of Winston-Salem, to bring our children over to the Community Barber Shop for free cuts. The old blue



Mildred has a reason for being happy

bus, known to us as the "singing bus," made repeated trips carrying about 30 children at a time to this barber shop, where some ten or twelve smiling and accommodating barbers waited on them. Our children now celebrate over the fact that they have been privileged to have real "store" hair cuts.

### COUPONS COMING

We are giving below a tabulation of the Octagon coupons which have been sent in by matrons of the parsonage within the past short while. Kindly look through the list and note our enthusiastic helpers, and join us in grateful thanks for their willingness to serve in this way the children at the Children's Home:

Mrs. W. C. Dutton, Monroe Ct. ....	2900
Mrs. F. H. Price, Lowell Ct. ....	2273
Mrs. A. P. Ratlidge, Mt. Holly ....	1404
Mrs. G. B. Clemmer, First Church, Wadesboro .....	1253
Mrs. J. O. Cox, Granite Quarry Ct. ....	1248
Mrs. J. E. McSwain, E. Spencer .....	1049
Mrs. Otis P. Moore, Central, Mt. Airy ..	941
Mrs. W. B. Thompson, Pilot Mt. Ct. ....	887
Mrs. J. N. Randall, Shelby Ct. ....	857
Mrs. W. J. Kennedy, Broad River Ct. ....	817
Mrs. E. D. Ballard, Hickory Grove ..	815
Mrs. H. L. Powell, Mt. Pleasant Ct. ....	743
Mrs. J. J. Edwards, Stokesdale Ct. ....	728
Mrs. W. J. Miller, Muir's Chapel, W. Greensboro Ct. ....	703
Mrs. Moir Lancaster, Burkhead, Winston-Salem .....	659
Mrs. F. M. Moores, Ardmore, Winston-Salem .....	603
Mrs. T. E. Ervin, Mooresville .....	508
Mrs. J. P. Hipps, Trinity, Kannapolis ..	479
Mrs. J. M. Varner, North Forest .....	466
Mrs. A. L. Latham, Waxhaw Ct. ....	406
Women's class, Trinity, Thomasville ..	346
Mrs. J. E. Younitz, Big Springs, Charlotte .....	334
Clark's Chapel S. S., Clyde Ct. ....	329
Jr. Dept., First Church, Charlotte ..	317
Mrs. J. T. Huggins, E. End, Gastonia ..	306
The Gleaners Class, Main St., Thomasville .....	296
Mrs. O. L. Brown, Ogburn Mem. Ct. ....	275
Mrs. J. R. Stough, Cornelius .....	248
Mrs. J. D. Pyatt, Old Fort Ct. ....	233
Old Ladies Class, Glen Alpine .....	219
Mrs. F. W. Kiker, Bethel Charge, Charlotte District .....	204
Mrs. G. N. Dulin, Franklin Ct. ....	167
Edwin Loudermilk, Bethel, Morganton Ct. ....	122
Mrs. C. R. Ledbetter, Canton .....	86
Mrs. A. G. Foard, Lenoir .....	83
Miss Lila Mae Dulin, Charlotte .....	82
Miss Mary Bell, Winston-Salem .....	76
Rev. Oakley E. Croy, Boston, Mass. ....	31

### SHE IS HAPPY

Mildred Stewart, a little girl of seven years of age, who came to the Children's Home about two years ago and whose picture is herewith presented, is happy over the fact that she has fine "ladies." She claims as her friends the women of the Women's Bible Class of Clyde. Mrs. H. C. Freeman, the pastor's wife, is the spokesman for this group of women who claim and clothes Mildred.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Here is hoping that our many friends will speed up the campaign to secure thousands of Octagon soap coupons. I am depending on the woman's missionary societies and the Sunday schools to take the lead in this undertaking. Every coupon sent to the Methodist Orphanage will aid us in paying our big repair bills which are coming in monthly for the work that is now being done. The President is calling upon everybody to aid in overcoming the depression that has settled down upon us like a nightmare. Telegrams are pouring into the White House by the thousands pledging co-operation to Mr. Roosevelt. The Methodist Orphanage is calling upon all its friends to co-operate in like manner. We can put our home on its feet and keep it going if all will give us their loyal, enthusiastic support.

\* \* \* \*

Dear Friends of the North Carolina Conference:

As the time approaches for me to go out from this home, I wish to express my appreciation to the members of the conference for making this home possible. Half of my life has been spent in this home and I can truly say the latter part has been the happiest. Memories of the happy days I spent here will always be with me.

There are many friends I shall miss. To the matrons, teachers and officers, I give my sincere appreciation. Mr. Barnes will always share a large part of my heart, for there is no one who deserves more than he. For nine years he has guided me and helped me in all my troubles. He with his workers has made this a beautiful, happy home. The children are like brothers and sisters which complete a perfect home. Few have found an equal to this home.

The Mary Pescud Missionary Society has given me clothes during my nine years in the home. Not only have they provided me with clothes, but have taken a personal interest in me. These are friends I will always remember. It is to them that I wish to express my heartiest appreciation.

Next comes the doctors of the city. In every way they have kept us in a good physical condition. To them we owe our sincere appreciation for their excellent work.

To the friends of the North Carolina conference we give thanks. To every

one who has made this home possible and given for its support I wish to extend my thanks. As I go through life the Methodist Orphanage will mean much to me and I shall always love it.

Sincerely, Mary Hicks.

\* \* \* \*

Rev. Albert S. Barnes, Supt.

The Methodist Orphanage,

Raleigh, N. C.

Dear Dr. Barnes:

I acknowledge with grateful appreciation your kind expression of sympathy.

Mr. Gould's death was a great shock to all of us. As the days pass we miss him more and more. His kindly manner and gentle mien brought much happiness to so many children who will very keenly miss his loss. The world has lost a great humanitarian and public benefactor.

Yours sincerely,

Emma Goerning,

Supt. Edwin Gould Foundation for Children.

\* \* \* \*

The singing class had quite an enjoyable day with our friends in Chatham county. Rev. M. C. Ellerbe and Rev. A. M. Williams are pastors of the churches we visited at this time. We received a most cordial welcome from Brown's Chapel, Hickory Mountain church and our church in Pittsboro. We met many friends of the orphanage and of my family. It is pleasing to go out on our way and renew friendships of other days. After lunch, which was served on the church lawn, we went over to Mr. and Mrs. Ferguson's and rested a short while, and were then ready for our visit to our second church. Large congregations greeted us at each place. I enjoyed the visit with relatives in Pittsboro, Mrs. Henry Bynum's family, where I took supper. Mr. Ellerbe was in revival services elsewhere, but made it a point to be with us for the evening worship. We thank both ministers for their thoughtfulness and interest for their class.

Nellie B. Rives.

Dr. Arthur H. Compton, head of one of the numerous expeditions studying and investigating the cosmic ray, announces that his expedition in Panama, New Zealand, Australia and Hawaii has found a ray which penetrates lead 18 feet thick. According to Dr. Raphael Isaacs, associate professor of medicine at the University of Michigan, X-ray treatment of cancer and similar malignant growths merely hastens the death of such growths and does not kill them immediately. With the aid of the X-ray Dr. J. W. M. Dumond, of the California Institute of Technology, has found proof that electrons in solid matter are constantly in motion or "dancing."—Pathfinder.

Old age has nothing to support itself with, but the remembrance of a life innocently passed, and the hope of a better one to come: these are the two crutches upon which old age is borne up.—Erasmus.

## Stop Chills and Fever!

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Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store,

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## Sunday School Lesson

AUGUST 13

By Henry W. Tiffany.

### Hannah

(1 Samuel 1:9-11, 24-28; 2:1-21)

The home life of Hannah throws light on the age in which she lived and on the perils of polygamy. Elkanah had one wife too many.

#### 1. A Practical Mother

Hannah was an extraordinary woman. There are anxieties, burdens, griefs and hungers that break our hearts, crush our spirits and bow our heads until we seem abnormal to the cool, calm and composed men and women of the community. Eli, the aged servant of God, calls a woman drunk who is lost in prayer. Hannah's common sense did not desert her when Eli judged uncharitably. Elkanah was a religious man, and those about him had religious convictions and religious strength, but there was a fly in the ointment. One sinner destroyeth much good. In almost every family will be found some one who can sneer or drop the scalding liquid into the sore. The one cure for such a person is crucifixion with Christ in spirit, thought and purpose.

#### 2. A Prayerful Mother

Hannah met provocation with prayer. Penninah laughed at Hannah, taunted her and provoked her to make her fret. Hannah turned that daily annoyance into occasions of prayer. What a difference there would be in our households if we turned family torments into worship and prayer! Hannah prayed God to remove the cause of provocation and give her a child. "For this child I prayed." Can you say that concerning the son or daughter in your home? The responsibilities of motherhood should move the mother to prayer. Most of us are studying this lesson because we were brought up by praying mothers, and because there was an atmosphere of prayer in the home.

#### 3. A Praiseful Mother

Hannah praised God when her prayer was answered. She recognized the goodness of God and rejoiced in the divine favor. Mothers should make their homes houses of God. They should be places in which the name of God is often heard in prayer and praise; in which it is easy to worship, easy to work for and easy to grow toward God.

What are the lessons for us from this story? Motherhood is the crown of womanhood. Hannah had a good husband, a big house and a sufficient income, but she was not happy. She yearned for the patter of baby feet, the hug of baby arms, and the kiss of baby lips. She looked on motherhood as the crown of womanhood. The woman who deliberately decides against motherhood bars her-

self from the richest experiences known to the human heart.

There is a place for children and young people in the cause of Christ. Mothers and fathers should keep in touch with these children and young people and see that they are properly provided with the essentials of service and guide them in their growth toward God. Hannah showed real interest in her son, which did much to make him the man of God he became.

#### A LOST OPPORTUNITY

By Zadok Paris.

As I sit and listen to the ablest preachers of the church, and that means the ablest preachers in the world, I think of the preachers in our North Carolina

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PROTECTION  
AGAINST OLD AGE

conference who need to hear these great preachers. Recently we have had Bishops Candler, McMurry, and Mouzon. They are all great preachers. If you want an orthodox interpretation of the scriptures, Bishop Candler can certainly give it to you. Young preachers need to hear him. Bishop McMurry will move you with his thrilling illustrations, and give you much material to use in your preaching. I need not tell you of our own Bishop Mouzon. He was at his best when here. Bishop Kern will be here and speak several times. He is always fine. Dr. Forney Hutchinson, our pastor at Washington, D. C. He is a man who did not want to be elected bishop for life. His messages are always sublime. I might name numbers of others, but it is enough to say that all these men are worth hearing. But that is not all we

have. There are conferences of adults and of young people. There were between 400 and 500 young people who attended the Young People's Assembly, and they took courses and got credits. The Young People's Assembly was no small thing and did some needed work. We had the presidents of all our colleges to speak for us. They are a brilliant set of men. The boards of our church have their conferences and tell their people what they are doing. A preacher or layman can learn much he ought to know. And yet I know numbers of our preachers who have never been here. Some of them go so far as to say that we have no need of Lake Junaluska. I raise the question, Where would our people go for religious instruction and recreation? The buildings are already here. Where else would they find them? And you cannot find a better climate, nor can you find cheaper board and lodging. The Duke summer school students get board and lodging for \$7.50 per week. Others can get it at \$8 per week. How much cheaper do they want it? And those who want recreation can have it. Junaluska is no dull place. There is no better place for a man to take his family for a vacation than Junaluska. Our present manager, James Atkins, who is Bishop Atkins' son, has the grounds in the finest shape they have ever been, and he has put on one of the best programs ever put on here.

You need not think Junaluska is dead; it is getting better every year. If you are a friend, you ought to be proud of it; if you are an enemy, you ought to be ashamed of yourself.

#### THE CAPTIVE EAGLE

A strong eagle had been captured and chained to earth. Deprived of his freedom, he refused to eat. His feathers drooped to eat; his strength waned. The best of care did not restore his old-time vigor. One day he heard a call from the sky. He cast his eye upward; his feathers raised. He would heed the call, but the chain held him fast. He yearned for freedom. A second call came; his passion for liberty increased. A vain effort only made him feel the strength of his chain. O for the wide open spaces of heaven. A third call came from his kin on high. He summoned all his strength. His eye pierced the clouds. He stretched out his broad, strong wings and with one great heave he broke the fetter that bound him. He rose, higher and higher with the swiftness and might of a conqueror.

Are you bound by the fetters of sin? "Christ has made you free."

—W. A. Williams, D.D.

Before going to war, pray once; before going to sea, pray twice; before going to get married, pray three times.—Russian.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.



### PREPARATION FOR SERVICE—A WORD TO YOUNG PEOPLE

By President J. L. Cuninggim.

I am moved to say a word to the splendid young people of the church about their preparation for service. So much has been heard of late about depression, retrenchment, reduced incomes, unemployment and the like, that many I find are at a loss to know what to do. They are asking should I go on with my preparation? How can I meet the expense of my training? Will there be any openings for me?

It is time, it seems to me, to emphasize the fact that the church has not gone out of business. Of course, we have been passing through very difficult conditions, money has been scarce, retrenchments have been necessary, many are out of employment—all this is true. But this is not all the truth. God still has lots of work to be done in the world. He is going to need men and women, many of them, who are thoroughly prepared for his service. Are you prepared? Do not worry about a position. Get ready to do the Lord's work better than it has been done, and I am sure he will use you. He needs the very best.

The Lord may use you in a way that you do not anticipate. Many local churches have found it necessary to retrench and are not in position just now to employ a director of religious education or pastor's assistant, but the work is still there to be done. Probably more than half of the community is quite indifferent to the church, and a large part of the membership sorely in need of Christian training. The mission board and other denominational agencies have been forced to curtail their programs, but the kingdom of God has not yet been realized. In the days ahead we must have a rebirth of missions, a new social conscience, a new passion for saving men and society, a new program for realizing the kingdom of God. All this will require men and women prepared in mind and heart to do the Lord's work.

So earnestly do we at Scarritt believe that an increased number of thoroughly prepared workers will soon be needed, that we feel it important just now to make special efforts to meet their need. Therefore, the Scarritt curriculum has been revised and expanded to provide training for various types of social and religious workers, and the opportunities have been greatly enriched by making more available the courses offered in co-operating institutions. Furthermore, in order to encourage young people, in spite of difficult conditions, to continue their preparation for effective service, Scarritt is endeavoring to assist financially, as far as possible, those who are able to comply with its requirements. This is not the time for young people who wish to do Christian work to slacken their effort; rather should they redouble their effort for the best possible preparation. And as an institution of the church Scarritt College counts it a privilege to co-operate with such young people to the limit of its ability.



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# Youth and Their Conflicts

By RICHARD K. MORTON

"Now that I am become a man I put away childish things." This is a familiar Bible passage, and it refers to a momentous transition period in the life of youth.

The time of youth is full of changes, adjustments, conflicts. Young people begin to do things voluntarily. They begin to see the meaning of things, and the relations between them. They understand abstractions (as well perhaps as any of us do). They have new interests. New physical and mental powers have been born, in a real new birth. So many stimuli crowd in upon them that they "do not know where they are going, nor what they want."

Adolescence is the great time during which the greater number of conversions take place, so all church leaders ought to be very interested in and sympathetic with the experiences of young people. They ought not to be shocked by a little loud talking, scuffling, bragging, and other excesses. No young person who sees no reason for it, or who has at the moment a tendency against it, should be simply forced to go to church or Sunday school. We need to work on the basis of young people's present make-up. When they get interested in something, leave them largely alone or simply guide. Show, too, the real meaning of youth's feeling of incompleteness and dissatisfaction, and make this a reason for supporting the church, rather than of self-condemnation. Youth has an excess of power which it will and can control. No young person should be ridiculed or embarrassed because of something that seems unusual or amusing in his experience or behavior. Irreparable damage can be done this way. Youth should be helped to get out of morbidity over inner conflicts or outward failures. We must not quickly jump to the conclusion that unusual behavior in youth is always abnormal or objectionable.

Youth is often assailed by envy and bitterness, and needs to be shown that it should not try to live the career of someone else, and does not need to. Youth is commendable in doing the best it can with what it has. Awkwardness and bashfulness, or assertiveness and impulsiveness will be soon left behind in the growing process and should not be exaggerated by being frequently referred to and condemned.

Youth is likely to feel often that it has been oppressed, misunderstood, and grossly wronged. The way out is not to yield to them completely, nor to force one's way with them, but quietly to guide and befriend. We need to go behind behavior, for the physiological, intellectual, and social causes of it. Youth is a time of elaborate dreams. We are always the center of our dreams, and we should pick out the best of them and make them come true. We all often

help ourselves best when we forget ourselves in trying to help someone else cope with his problems. We need not be ashamed at showing emotion over great experiences of life—nor of standing by our principles in the face of ridicule and hateful opposition.

Youth needs to gather facts, for facts are the basis of power. And any wise man makes use of the work of others who preceded him on the field.

Youth can help itself in times of crisis and conflict by being single-minded, having a purpose and sticking to it determinedly. Youth needs to keep its eye on the road ahead.

Youth finds many ways to help meet conflicts and temptations. Of course it is best to battle evils and the like before they grow to the magnitude of major temptations. One way is to have a high regard for the integrity of oneself. We are temples of the Holy Spirit.

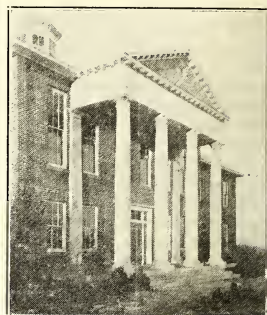
One young boy told me once that every time he felt himself slipping he would picture in his mind's eye the name of Jesus written on a great billboard in front of him. Another young person, who drove an automobile, said that when he was troubled and ready to yield, he would imagine himself driving over a strange, dangerous road at night, and would see the figure of Jesus with arm outstretched in warning at every turn. We also avoid much by being too busy to yield. We also need a well balanced mixture of activities.

Another young friend of mine said that he could remember few times when his parents were forced to punish him severely. Every time he contemplated wrong he visualized the sad, pained look that would be on their faces—and that would be enough. Others avoid nerve-racking conflicts by telling of them to chums and others who have their confidence. Sometimes we need to state the matter fully and candidly first to ourselves. In this way we avoid dangerous complexes, phobias, and repression. Youth has many conflicts—but will always win under the leadership of the Master.

## COLORS PREVENT SPOILAGE

Did you know that colored wrapping paper will help keep your foods from spoiling. The effect of light on the deterioration of oil-bearing foods was shown in a recent study by research chemists of the Department of Agriculture. Where foodstuffs are to be stored for some time it was found that color has a practical as well as an aesthetic value. Most colors permit the passage of light rays that promote spoilage. Only two colors shut out these light rays. They are grass green, like chlorophyll of plants, and black.—The Pathfinder.

It is well to think well; it is divine to act well.—Horace Mann.



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# Children's



# Storyland

## NEIGHBORS

"Oh, Miss Edgerton!" Tommy was in such a hurry to tell the news that he ran half a block to catch up with the teacher as she entered the school yard and then was so out of breath he could not do anything but sputter for a minute.

"What is the matter?" asked Miss Edgerton, and she waited until Tommy calmed down.

"Denny Collins broke his leg!" cried Tommy. "He got knocked down by a car yesterday, and they put his leg in a cast, and he has to stay on a couch maybe three weeks!"

"Oh, poor Denny!" exclaimed Miss Edgerton, while the other children added what they had heard to Tommy's story.

"He'll have to stay all by himself, 'cause his mother's away till five o'clock," put in Annabel.

"He won't have a chance to get the prize, will he, Miss Edgerton?" asked Peter Lowe.

"No, I'm afraid not," Miss Edgerton answered. "It's too bad, for Denny's worked awfully hard. He and you, Peter, and Lucy have stood the highest so far."

Peter looked at Lucy, and Lucy looked at Peter. But they said nothing to each other. Both wanted that prize as much as Denny did. It was a magazine for boys and girls, to be given to the one who should make the highest grade for the term in arithmetic. Peter and Lucy were about even then, and Denny was just a bit ahead of them. But if Denny had to miss three weeks—

"I know I could get it!" said Peter to himself; and "I know I could get it!" said Lucy to herself. But neither said anything to the other. Peter couldn't keep from thinking, however, about how dreadful it would be to have to stay on a couch or in a chair for three weeks, mostly by yourself, and miss the prize, too. And Lucy remembered how her arm had hurt the time she fell out of the hammock and broke it. "And I'd just hate not to have even a chance to win!" she thought.

"Peter," said Miss Edgerton in the afternoon, "will you gather up all Denny's books and things? I'm going to ask you to take them to him. Maybe he can study some at home."

"Yes, ma'am," said Peter, "I'll be glad to." When he had strapped them all together neatly, he went to Miss Edgerton's desk. "May I speak to Lucy a minute?" he asked. Miss Edgerton said, "Yes." Peter went back to his seat after whispering with Lucy, looking as if something very important indeed had been decided.

## OUR MOTHER

A soul so brave, a heart so pure,  
Two arms that press a curly head  
To loving breasts, with hopes no fewer  
Than sands upon the beach we tread.

Her shoulders stoop, her eyes grow dim,  
And though she's weary, keeps her  
poise  
Of soul to guide the merry din  
Of thoughtless girls and naughty boys.

She shares our sorrows, joys and cares,  
She sees and understands our faults;  
No limit to concern she bears  
To guide our hands, our feet, our  
thoughts.

To Mother then and to her love  
Be glory, fame and honor given,  
Whose work ne'er ceases till above  
She takes her place with God in  
Heaven.

—James Herbert Smith.

After school Miss Edgerton found Peter and Lucy waiting to speak to her, plainly eager and excited about something.

"Miss Edgerton," began Peter, "we're going to take Denny's lessons to him every day and help him, you know, so maybe—we thought—"

"If we can explain everything, Miss Edgerton, just like you do, and he works all the problems himself and sends them in to you, we thought maybe he'd have a chance for the prize anyway," said Lucy.

Miss Edgerton looked amazed. "Of course he would," she said, "but you two—it would lessen your chances, you know. No one else is near you."

"That's all right," Peter declared hastily. "We want him to have a fair chance, and if he wins it, why—"

"We'll be glad," said Lucy. "We haven't any broken legs, you see, and Denny's worked so hard he deserves the prize."

"Then that's fine," said Miss Edgerton. "That's a really neighborly thing to do."

How did it turn out? Well, Denny, Peter, and Lucy all worked as hard as they could, fair and square, and Denny did win the prize. They had become such good friends over the lessons that the magazine was passed from one to the other each month, and Miss Edgerton said, "It seems to me that you all won the prize."—The Southern Churchman.

## A TRUE STORY FOR THE CHILDREN

By Rev. Robah F. Bumpas.

Three-quarters of a century ago a play ran nightly in the opera. A wan, ragged child sang—

Father, dear father, come home with me now,

The bell in the steeple strikes one;  
You said you were coming right home from the shop  
As soon as your day's work was done.  
The fire has gone out, the house is dark,  
And mother's been watching since ten,  
With poor brother Bennie so sick in her arms

And no one to help her but me.  
Come home, come home, come home;  
Please father, dear father, come home.

Father, dear father, come home with me now,

The clock in the steeple strikes two.  
Poor Benny is worse, they say he will die  
Perhaps before morning shall dawn;  
And this is the message they sent me to bring—  
Come quickly, or he'll be gone.

Father, dear father, come home with me now,

The clock in the steeple strikes three;  
The house is so lonely, the hours so long  
For poor weeping mother and me.  
Yes, we are alone, poor Bennie is dead,  
And gone with the angels of light,  
And this is the last word that he said—  
"I want to kiss papa good night."

This was in the days of the saloon. There are some who would call it back. Children, shall it be?

I was sent to a heavy circuit. There was a great revival. A notorious drunkard professed and his testimony stirred many.

An epidemic came. My daughter was called. The ex-drunkard's boy was stricken. He said: "I see Jesus with the children around him singing, so happy. Our pastor's daughter is there. Mother, hold my hand until I get up there and then she will take it."

"But can't I go?"

"No, mother, you are not fit; but you will get fit and will come, and you and papa and all of us be happy together."

Returning from an afternoon appointment I passed a grocery outside the corporate limits. And, oh horrors, what a vision I beheld!

The child of the drunkard lay a corpse. Instead of looking to Jesus for comfort he returned to the saloon. The owner took his last penny, kicked him out and shut the door in his face.

Children, shall the saloon come back? With God's help may we not say, never!

## North Carolina Christian Advocate

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
THIRD ROUND

Siler City, 11 .....August .....13  
Haw River, 3 .....August .....13

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 715 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

August  
Columbia, Wesley's Chapel, 11 and 2 .....19  
Columbia, Wesley's Chapel, 11 .....20  
Ahooskie 8 .....20  
Chowan, Bethany, 11 and 2 .....23  
Murfreesboro-Winton, 8 .....24  
Ahooskie, Coleman, 11 and 2 .....25  
Gates, Sunbury, 11 and 2 .....26  
Gates, Sunbury, 11 .....27  
North Gates, Kittrells, 8 .....27  
Perquimans, New Hope, 11 and 2 .....2  
Perquimans, New Hope, 11 .....3

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., 1019 Haymont, Fayetteville, N. C.  
THIRD ROUND—IN PART

August  
West End, Hoffman, a.m. ....13  
Elberne, Norman, p.m. ....13  
Jonesboro, a.m. and p.m. ....20  
Rowland, Purvis, a.m. ....25  
Wadeville, Sauris, a.m. ....27  
Mt. Glad, p.m. ....27  
September  
Hamlet, .....3

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND

August  
Grifton, Edwards, 11 .....12  
Hookerton, Rainbow, 11 .....13  
Snow Hill, Tabernacle, 3 .....13  
Ardens, 8 .....13  
Fremont, Ellick Creek, 11 .....13  
Mt. Olive Ct., Providence, 11 .....26  
Mt. Olive-Calypsa, Calypso, 11 .....27  
Pikeville-Elm Street, Elm Street, 8 .....27

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
THIRD ROUND

August  
Garner, Hollands, 11 .....12  
Bailey, Simms, 11 .....13  
Wendell, Zebulon, 8 .....13

### FOURTH ROUND

September  
Smithfield, 11 .....10  
Selma, 7:30 .....10  
Dunn, 11 .....17  
Mamers, 7:30 .....17  
Henderson, 11 .....24  
City Road, White Memorial, 7:30 .....24

October  
Tar River, Plank Chapel, 11 .....1  
Louisburg, 7:30 .....1  
Edenton Street, 11 .....8  
Jenkins Memorial, 7:30 .....8  
Mamers, Spring Hill, 11 .....15  
Lillington, 11 .....15  
Epworth, 7:30 .....15  
Benson, 7:30 .....18  
Oxford Circuit, 11 .....21  
Crescent, Grove Hill, 11 .....22  
Oxford, 7:30 .....22  
Millbrook, Pleasant Grove, 11 .....28  
Louisburg, Tabernacle, 11 .....29  
Youngville, Youngville, 3 .....29  
Franklinville, 7:30 .....29

November  
Baller, Middlesex, 11 .....5  
Zebulon, Wendell, 7:30 .....5  
Newton Grove, 11 .....11  
Erwin, Erwin, 11 .....12  
Piquay, Piquay, 3 .....12  
Cary, Cary, 7:30 .....12  
Garner, 11 .....18  
Four Oaks, 11 .....19  
Princeton, Princeton, 3 .....19  
Clayton, 7:30 .....19

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
THIRD ROUND

August  
Weldon .....13  
Roanoke Rapids, 7:30 .....13  
Elm City, Zion, 11 .....20  
Stantonsburg, 7:30 .....20

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
THIRD ROUND

August  
Garland, Salem, 11 .....20  
Clinton, Keener, 3:30 .....20  
Jacksonville-Richlands, Haw Branch, 11 .....23  
Mayville-Polkessville, 11 .....27  
Swansboro, Green Creek, 3:30 .....27  
Carver's Creek, Bladen Springs, 11 .....3  
Bladen, Beulah, 3 .....3

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.

August  
Black Mt., 11 .....13  
Laurel, 3 .....13  
Central, 11 .....20  
Oakley, night .....20

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

August  
Calvary, 8 .....26  
Waxhaw, Waxhaw, 11 .....27  
Babel, Babel's, 2:30 .....27  
Dilworth, 7:30 .....27

September  
Asheville, Salem, 11 .....3  
New Hope-Bethel, Union, 2:30 .....3  
Matthew-Indian Trail, Indian Trail, 7:30 .....3  
District Pastors' Conference, Central, Monroe, 10 .....4  
Wadesboro, 11 .....10  
Unkerville, Zion, 3 .....10  
Hawthorne Lane, 7:30 .....10  
Morven, Morven, 11 .....17  
Prospect, Midway, 3 .....17  
Big Spring, 7:30 .....17  
Marshallville, Smyrna, 10 and 2 (Sat.) .....23  
Hickory Grove, 11 .....24  
Thrift-Moore, Thrift, 3 .....24  
Belmont Park, 7:30 .....24

October  
Peachland, Hopewell, 10 (Sat.) .....7  
Polkton, Polkton, 11 .....8  
Stanford, Old Buysville, 3 .....8  
Trinity-Derita, Derita, 7:30 .....8  
Lilesville, Lilesville, 11 .....15  
Waxhaw, Mineral Springs, 3 (5th Q.C.) .....15  
Chadwick, 7:30 .....15  
Wedington, Union, 10 (Sat.) .....21  
Homestead-Duncan, Duncan, 11 .....22  
Meyers Park, 7:30 .....22  
First Church, 7:30 (Wed.) .....25  
Spencer Memorial, 11 .....25  
Breard Street, 7:30 .....29  
November  
Wesley Heights, 7:30 (Wed.) .....1  
Monroe, Central, 11 .....5  
Monroe Circuit, Grace, 2:30 .....5  
Pinetilla, Pinetilla, 7:30 .....5  
Special district pastors' conference, Central, Monroe,  
10 a. m. September 4 .....10  
Fifth quarterly meetings as follows:

October  
Ansonville, 3 .....7  
New Hope-Bethel, Bethel, 10 .....7  
Morven, Morven, 3 .....14  
Unionville, Unionville, 3 .....21  
Matthew-Indian Trail, Matthews, 7:30 .....21  
Marshallville, Marshallville, 10 .....28  
Prospect, Prospect, 3 .....28

November  
Ansonville, 3 .....7  
New Hope-Bethel, Bethel, 10 .....7  
Morven, Morven, 3 .....14  
Unionville, Unionville, 3 .....21  
Matthew-Indian Trail, Matthews, 7:30 .....21  
Marshallville, Marshallville, 10 .....28  
Prospect, Prospect, 3 .....28

GASTONIA DISTRICT  
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND

August  
East End, 8 .....20  
Crannston, 8 .....20  
Spencer Ct., McKimber, 11 .....27  
Crouse, Crouse, 3 .....27  
Dallas, Dallas, 8 .....27

September  
Cherryville Ct., Beulah, 11 .....3  
Bessmer City, Concord, 3 .....3  
McAdenville, 7:30 .....3  
Polkville, Casar, 11 .....8-10  
South Fork, Russell's Chapel, 11 .....25  
Bradley Memorial, 7:30 .....25  
Lowsaville, Salem, 11 .....16-17  
Lowell, Lowell, 7:30 .....17  
Shelby Ct., Sulphur Springs, 11 .....24  
Lowell, Kadish, 3 .....24  
Shelby, Central, 7:30 .....24  
October  
Lincolnton, First, 11 .....1  
Gooschewitz, 3 .....1  
Stanley, Iran, 7:30 .....1



## Individual Differences

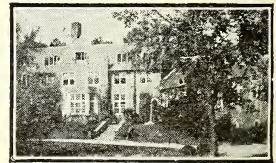
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HICKORY, N. C.



Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29
Sumter, 11	5

GREENSBORO DISTRICT  
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

Asheboro Ct., Tabernacle, 11	3
Bessmer, Bessmer, night	29
Pleasant Garden, Bethlehem, 11	27
Bethel-Grace, Grace, night	27
September	
West Greensboro, Muir's Chapel, 11	3
Carraway Memorial, Carraway Memorial, night	3
Stokesdale, Eden, 11	10
Glenwood, Glenwood, night	10

MARION DISTRICT  
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
THIRD ROUND

Morganton Ct., Zion, 11	13
Table Rock, Armys, 3	13
North Forest, North Forest, night	13
Marion Mills, East Marion, night	17
Burnsville, Concord, 3	29
Rutherford College, 11	27
Forest City, 11	27
Broad River, Kistlers, 11	29
FOURTH ROUND	
September	
Cross Mill, 11	3
Elk Park, Cranberry, 3	3
Marion, First Church, 11	10
Micaville, Windom, 3	10
McBeeville, Trinity, 11	10
Old Fort, night	17
Morganton, First Church, 11	24
Burke, Friendship, 3	24
Glen Alpine, night	24
October	
Rutherfordton, Gibbos, 11	1
Mill Spring, Maness, 3	1
Spindale-Pleasant Garden, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Bostie, Cedar Grove, 3	8
Hennetta, Caroleen, night	8
Surace, Cedar Grove, Lakesville, 11	15
Burnsville, night	15
Avery, Pisgah, 11	18
Marion Ct., Providence, 11	22
Gilbert, Pleasant City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Broad River, 11	26
Cross Mill Q. C., night	26
Table Rock, 11	26
Morganton Ct., 3	29
North Forest, Oak Forest, night	29
Marion, First Church, Q. C., night	29
November	
Glen Alpine Q. C., night	2
Mozcanton, First Church, Q. C., night	2
Forest City, 11	5

SALISBURY DISTRICT  
C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

Colum Memorial, 11	29
Richfield, night	29
Salisbury, First Church, 11	27
Park Avenue, night	27
September	
Norwood Ct., Zion, 11 and 3	2-3
Albemarle, Central, 11	3
Norwood Station, night	3
Westford, 11	10
Landis, Unity, 3	10
Kannapolis, night	10
Harmon, Central, 11	17
Gold Hill, Rockwell, night	17
East Spencer, Long Street, 11	24
Granite Quarry, 3	24
Albemarle, First Street, night	24
October	
Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmon, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29
November	
New London, New London, 11	5
Badin-Tabernacle, Tabernacle, night	5

STATESVILLE DISTRICT  
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
THIRD ROUND

Statesville, Race, 11	13
Elmwood, Ebenezer, 3	13
Statesville, Broad Street, 11	30

WAYNESVILLE DISTRICT  
L. B. Hayes, P.E., Waynesville, N. C.  
THIRD ROUND

Wolf Mountain, 8	6
Mt. Zion, Crabtree, 11	13
Tusquite, Hayville, 11	27

WINSTON-SALEM DISTRICT  
Loy D. Thompson, P.E., Winston-Salem, N. C.  
FOURTH ROUND

Coolidge, 11	13
Burkhead, 8	13
Hanes-Bethel, 11	26
Advance, Fulton, 8	29
Centenary, 11	27
Kernersville, 8	27
September	
Davie, 11	2
Welcome, Midway, 11	3
Green, 8	3
Davidson, Good Hope, 11	10
Bringer, Yaddin College, 3	10
Trinity-Bethel, Bethel, 8	10
Lewisville, Sharon, 11	17
Thomasville Ct., Unity, 8	17
Farmington, Bethlehem, 11	24
Forsyth, Mt. Taber, 8	24
October	
Linwood, 11	1
Denton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Armstrong, 8	8
Wakarusa, 11	15
Thomasville, 11	15
Mocksville, 11	22
Hiatt Memorial, 8	22
Lewisville, Sharon, 8	29
November	
Seige, Garden, 11	6

THE GOD-FATHER  
(Continued from page 11)

Give me your address, will you?"

"Hornby-road," said the other, "number three. But look you here, it's not fair to ask you to fetch your own garment."

"Don't worry about that," said Jim. "I want to come over and look at sonny. I think I'll be able to bring him something."

"Something?"

"You wait and see," said Jim decidedly. "Now we branch off here. Good-bye."

"Good-bye."

The boy waved strongly, and Jim Robbins set his face towards the shining road.

The sun was breaking weakly through the haze, the sky was clearing, and everywhere the birds were renewing their songs. His neat navy suit was sodden, so that he would feel where the dampness had penetrated his shirt. His shoes and trousers were also sodden; but he walked steadily, almost happily, down the hill.

A god-father? Why had he never thought of that before; and his heart leapt as he considered the wistful voice of his late companion in the coppice. A god-father! And it seemed to him as he took the road to the valley that life had suddenly become invested with a tremendous significance—and with responsibilities so potent that the fact of forty had passed into the region of the considerable.—The Methodist Recorder.

Londoner: "Well, what sights are you going to see today—the Tower, Hampton Court, or what?"

Newly Arrived American: "No. We thought we'd just have a little run round the island by the coast road, and be back in time for tea."—Humorist.

Sam: "There are three passing events in American history of outstanding importance."

Bo: "And what are they?"

Sam: "The passing of the Elk, the passing of the Buffalo, and the passing of the Buck."—Selected.

HER DOUBLE CHIN  
IS VANISHING

Shape Growing Normal

"Why am I taking Kruschen Salts? Because I was getting so broad across the hips I was ashamed of myself. I've been taking Kruschen about 2 months and they certainly are bringing my shape down to a normal condition and what is nice about them (to my way of thinking) is they haven't taken flesh from my chest but to my surprise my double chin is vanishing for which anyone should be glad." Mrs. P. E. Gardner, Worcester, Mass. (Jan. 3, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

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## IN MEMORIAM

**PEARSON** — Mrs. H. M. Pearson, widow of the late H. M. Pearson, died at her home near Gibson July 17, 1933, following a short illness. Funeral and burial services were conducted by the writer at the Peele cemetery. Mrs. Pearson was a devout Christian, and a loyal member of Tabernacle Methodist church. She is survived by five sons and two daughters, as follows: Vester, Ernest, Kelly, Vance and Curtis Pearson, each of Gibson; Mrs. Rose Bruton and Lizzie Mudd of Hamlet. Four brothers and three sisters as follows: Will Joseph and Samuel Fuller of Hamlet of Hamlet, Robert Fuller of Alexandria, Va., Mrs. L. B. Pearson and Mrs. Rowland Smith of Hamlet, and Mrs. Brad Brigman of Gibson. The Lord comfort and sustain the bereaved. W. D. Yarbrough.

**CAMPBELL**—Mrs. Maggie Campbell, widow of the late A. J. Campbell, died at her home at Laurel Hill, July 24, 1933, at the age of 63, following a stroke of paralysis. Funeral and burial services were conducted at the McEachern cemetery, near Maxton, the writer officiating, assisted by Rev. J. G. Johnson of Laurinburg. Mrs. Campbell was a loyal member of Laurel Hill Methodist church. She was kind, sympathetic and helpful. She went about doing good. She is survived by three children: Duncan W. and Miss Mary Blanche Campbell of Laurel Hill, and Hugh Campbell of Burlington; five step-sons and one step-daughter: J. W. and W. H. Campbell of Carthage, J. B. Campbell, Fair Bluff; Ralph Campbell of Florida; Mrs. Zimri Gibson and Bruce F. Campbell, Laurel Hill.

W. D. Yarbrough.

**MANN**—It appears that man made in the image of the Divine sometimes enters an earthly house in which he finds it hard to live, from which there can be little expression; that he is hampered, shut in, and finds no egress. Such seemed to be the case of Marvin Wilkins Mann, Jr. He was born October 20, 1915, at Nebo, N. C. He grew, developed, his personality shined forth. He was brilliant, humorous, determined and undaunted. He was lovely to behold, but after a few years the earthly house did not give him the necessary egress. The best physicians I could find told me "his residence" was threatened with wreckage because of a baffling affliction. The years wore on. A few weeks ago he developed pneumonia and 3:30 o'clock July 1, 1933, Marvin Wilkins Mann, Jr., arose and went away. We do not know where he went, but he took up residence elsewhere, and we hope and believe where he has freedom and full expression.

The funeral services were conducted by Dr. I. M. Hargett, pastor of Linwood Methodist church, Kansas City, Mo., in the chapel of D. W. Newcomer's Sons on the Paseo at Gilham Road, followed by cremation. The father and mother, Mr. and Mrs. M. W. Mann and one brother, Goode Mann, survive, living at 3126 Olive Street, Kansas City, Mo.

M. W. Mann.

**BLAND**—Mrs. Clyde Bland passed away on July 31, 1933. Funeral service was held in Pittsboro M. E. church on August 1, Revs. G. B. Perry, J. P. Boone and A. M. Williams assisted the pastor in the funeral. Mrs. Bland was in her 34th year, married at the age of 21, and leaves her husband and three children. Her mother, two sisters and three brothers survive her. She was a woman who made preparation for her going. Every

detail was cared for, every plan made for funeral and many other suggestions made. Pittsboro church has lost a good member. The family and friends will miss Mrs. Bland, but all are ready to submit to God's will.

"One prayer I have—all prayers in one—  
When I am wholly thine;

Thy will, my God, thy will be done,  
And let that will be mine.

All wise, Almighty, and all good,  
In these I firmly trust.

Thy ways, unknown or understood,  
Are merciful and just."

M. C. Ellerbe, Pastor.

### IN MEMORIAM

It has been one short year ago today, Since our dear boy Vincent passed away. Vincent is not dead, but just gone to sleep.

So why should we his fond parents mourn and weep?

Only be good, dear wife and sweet Carolyn Elane,

And some day you and husband and daddy will meet again,

In that beautiful land on the other shore, Where sickness and sorrow and death are no more.

His life was so sweet and so full of good cheer

That it seems only a few days since he was here.

God grant that we may all live so well That when we go we may be prepared with him to dwell.

In those bright and beautiful mansions above,

Where all is joy and happiness and peace and love.

And may we always remember the very last words he spoke

Just before he lay down in death (on earth) but in heaven to awake.

So be good, loving wife, little daughter, and four loving brothers,

And father and mother, and all kind friends, kindred and others.

I just feel like I must pay this short tribute of love

To our dear Vincent, who it seems but yesterday ascended above.

Written by his loving parents just one year after his death, which occurred on July 29, 1932, this being July 29, 1933.

G. P. Drum, Newton, N. C.

In the graveyard softly sleeping,

Where the flowers bloom,

Lies the one we love so dearly,

In the silent, lonely tomb.

He will never be forgotten.

Never from our memory fade;

Loving hearts shall linger around

The grave where he is laid.

—Selected.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Burkhead Methodist church, wish to pay tribute to the memory of our dear sister and co-worker, Mrs. R. N. Davis, who passed away Wednesday, March 15, 1933.

We have lost a valuable and esteemed member and the community a worthy woman. Therefore be it resolved:

First, That although we deeply mourn the loss of so faithful a member, we bow in humble submission to the will of our heavenly Father.

Second, That we extend our sympathy to the bereaved husband and remaining family and pray that God may comfort them in their grief.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to be recorded in the minutes of our auxiliary.

Mrs. J. G. Sterling,

Mrs. C. W. Snyder,

Mrs. S. M. Middleton.

Committee.

# John Barleycorn



## His Life and Letters

by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio, he is a member of the National more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

## A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stowpipe hat on a gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating meritment of the rhetorical John Barleycorn and his diverse company of friends.

## LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

## BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Best wets will appreciate its rich humor. Sincere dries will find here that their cause is aided by the sharp weapon of satire. It is pleasant to judge the question to say that "John Barleycorn: His Life and Letters" is the "Don Quixote" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.

Please send to address below:

JOHN BARLEYCORN \$1.50

Name .....

Address .....



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 17, 1933

Number 33

## To Young Preachers

By PROFESSOR DAVID SMITH

LET me offer to my younger brethren who are enduring the ordeal, several counsels which I know to be good: Recognize your place, however narrow, as the heritage that God has given you, and your work, however disheartening, as the service which he requires of you. Amid the poverty of your actual keep before you the grandeur of the ideal. The church at the best is so imperfect, and often so squalid in its worldliness and pettiness, that one could hardly endure it if one did not see the divine ideal of the kingdom of heaven hovering above and shedding glory upon it. Try to see as God sees. View your people as "heaven's possible novitiates, angels who have not found their wings." It makes a world of difference in our feelings toward the dullest and least engaging when we recognize him as an immortal soul, the purchase of our Saviour's precious blood. You may accomplish little, but it is something to touch the dormant sensibility in a human breast; and patient faith and love will do it. When you have little encouragement without, retire into the inner sanctuary and find refreshment there. Of course, it is not given to every man to enrich literature with the fruit of his study, but it is possible for every man to enrich his own mind and redeem his ministry from futility. Never let your surroundings set your standard. Put your heart and soul into every sermon. Study as diligently for fifty peasants in the little hamlet as for a thronging multitude in a cathedral; and prepare every sermon as though you would send it to the publishers to be read by the world. It is not the judgment of your hearers that you should consider, nor even your own ideal of workmanship; it is the workmanship of your Lord. Prepare and preach your sermons "as to him."

—Watchman-Examiner.

# Campaign Goes Great

## Special Offer to New Subscribers to the North Carolina Christian Advocate

**BEGIN ANY TIME IN AUGUST**

**Sent to Any Address at This Special Price**

**TEN WEEKS FOR THIRTY CENTS**

On the door of the Advocate building is a big blue eagle; under it are the words, "We do our part." We want a white eagle, in fancy if not in fact, on the door of every church with the words, "We do our part for the Advocate."

Don't wait until next month. You need the help we have to offer right now. We are anxious to help rally the Methodist hosts from the sand dunes to the high ridges. We are your eager helpers, if you will put the homes within our reach. Uncle Sam's mail is faithful and regular. Get the names on our list and we will do the rest.

## Let Long Lists of New Subscribers Roll in

### THE SHOWER IS ON

This our second report is the most encouraging yet. Many of the preachers and not a few people have been waiting for this. As we sing at the revival, none need be left behind, "No, not one; no, not one." Here they are. The best of it all, they say, "This is only the beginning."

Reported last week .....	281
Rev. A. P. Ratledge, Mt. Holly .....	24
Rev. S. M. Needham, Salisbury .....	5
Rev. J. P. Hipps, Kannapolis .....	11
Rev. D. M. Sharpe, Roanoke Rapids .....	7
Rev. W. H. Brown, Four Oaks .....	4
Rev. J. W. Kennedy, Harris .....	4
Rev. F. E. Joyner, Faison .....	31
Rev. W. H. Groce, Summerfield .....	1
Rev. L. C. Brothers, Kenly .....	5
Rev. C. N. Phillips, Hallsboro .....	10
Rev. G. W. Clay, Catawba .....	32
Rev. J. E. Abernethy, Lexington .....	9
Rev. J. O. Cox, Granite Quarry .....	8
Rev. W. B. Humble, Tyner .....	3
Rev. J. O. Ervin, Paw Creek .....	51
Rev. C. M. Smith, Eldorado .....	2
Rev. M. T. Hipps, Stanley .....	1
Rev. V. E. Queen, Morganton .....	1
Rev. J. L. Midgett, Cary .....	4
Rev. I. L. Sharpe, Yadkinville .....	5
Rev. G. F. Hood, Sandy Ridge .....	7
Rev. J. N. Snow, Mill Spring .....	5
Rev. T. E. Davis, Vanceboro .....	6
Mrs. Roy Cook, Burlington .....	7
Rev. C. R. Allison, Cherryville .....	13
Rev. Paul Hardin, Jr., Concord .....	58
Rev. E. L. Kirk, Cherryville .....	7
Rev. G. A. Stamper, Winston-Salem .....	23

Let this line lengthen! Next week should see this doubled in names and trippled in number of subscribers reported. Let every section of the state be heard from. We open the mail with great eagerness these days.

### HOW THE CAMPAIGN WORKS

With the stir for new subscribers some of our tried and true are sending in renewals. These are our main dependence. Let others who are due us something send it in. Most grateful will we be.

It is ever thus. Whenever something is being done along one line there is a stir on other lines. Men get mired down when they fail to strike for an advance in their churches. Some preachers always have something going and then they come out victorious. Our chief work just now is to put our church paper in more homes. This will mean more renewals for us and a general advance for the church in closing the year. Will you let us help you?

Now is the time for the women to circulate the paper so that every woman may get the missionary page. Why not push this?

### THE GOAL IS 100 PER CENT

Remember this Advocate campaign is to be 100 per cent. Every preacher and every church is to be included in the final report.

Later we will report by districts. Each charge will be reported. When every church in a circuit has secured new subscribers it will be indicated as the report comes in. Let the Advocate campaign be a live subject in every church. This is easy when every preacher gets on the job. Some of the brethren are still away on a vacation. They will return with new vigor and fresh interest. Then let the whole line advance.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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Western North Carolina Conferences*

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PREACHERS OF THE GOSPEL, \$1.00

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Number 33

Let our hard hit school folks remember that they are engaged in the greatest work going—they are the makers of destiny. Justice will yet be done them when the people recover from this present stampede.

If all the office holders in this present state and national set up get a reasonable salary and will spend it good times should be turning the corner. For them we wish to repeat the words of General Johnston: "Buy! buy! Buy now!" Some of the rest of us do not have the money.

We are at a loss to know why the drastic cuts of teachers' salaries at a time when the pay for labor advances and the prices generally are advancing. The school people in the face of this situation must take a cut of more than 30 per cent. In the long run the children will be the real sufferers from the hurt done our schools. This depression will pass in a short while, but the hurt done the child by a shoddy school will follow him to his dying day. In dealing with this school situation we must take the long look, remembering that the hurt done today tells for years and years to come after parents and teachers are dead and buried.

We are entering upon a great campaign for righteousness and temperance in North Carolina. Let's set this campaign to music. Make singing a prominent part of all these meetings. The martial hymns of the church, as well as the martial hymns of the republic should be brought into service. Crusaders for righteousness should sing as they march to conquest. Sing at the anti-liquor gatherings "O God, our help in ages past." Sing, "Soldiers of Christ arise, and put your armor on," "My country, 'tis of thee I sing, sweet land of liberty." Sing in these temperance meetings "Carolina, Carolina, heaven's blessings attend her." We repeat, let us give music an important place in the approaching campaign. We want the march of conquest.

The News and Observer suggests annual sessions of the legislature of North Carolina so that its mistakes would not be doing hurt so long. Our Raleigh contemporary seems to think that the hair of the dog is good for the bite of the dog. But think of a five months' session of the legislature every year! It would be more than mortals could endure. It may be that our daily at the capital has in mind the old scriptural doctrine that there is such a thing as being made perfect through suffering.

Spirituals up to date, not the spirituals that arose out of the great sorrowful heart of the negro race, but the spirituals that arise out of the great industrial life of these United States run somewhat as follows:

He gotta code,  
She gotta code;  
All God's chillun gotta code.  
Ise got shoes,  
Gabriel got shoes;  
All God's chillun got shoes.  
Play on your harp, little David.  
Play on your harp, little David.

Let no one be misled. A vote for repeal means the return of bar rooms in North Carolina. See what is taking place in Tennessee and other states which have voted repeal. Not one of the wets have told us what system is to take the place of prohibition. It is naked repeal and an early return of the old order—bar rooms and all. Now they are saying this state is not needed for repeal. Why then urge a big vote for liquor in North Carolina? Will the honest and honorable men who are for repeal tell us what system is to take the place of prohibition? Fair and frank men are not content to deal in negations and the abuse of sincere men who tell what they are for. Is it bar rooms or dispensary? Both have been weighed in the balances. No one seems to be a champion of the Canadian system. The most urgent matter just now is the flood of liquor that threatens us with naked repeal.

### Truth That Blazes and Burns

**WILL ROGERS** says: "Now look out Democratic administration, you are about to revert to the old Republican type. You are telling some Latin American country who shall be President and who can't. Now there is no doubt that Cuba is run 'cockeyed,' but what country ain't?"

Not for a long time has so much truth been packed into so little space.

This writer spent Tuesday, August 1, in Havana, Cuba. One day is too short a time to spend in a city in order to learn whether that city is well governed or not. But a visitor with open eyes and an interest in social conditions does not have to be in Havana one hour to be convinced that the government thereof is far from being what it ought to be. If it were, the multitudes of beggars that infest the streets, even as mosquitoes infest some of the swamps of eastern Carolina, would be driven off the streets of this capital of Cuba. World travelers will tell you that nowhere on the face of the earth do the beggars for numbers and persistency in plying their trade equal the beggars of Havana. If the government measured up to the demands of all good government it would clean out those contemptible dens of iniquity that are entrenched on almost every street corner where alcoholic liquors are sold and where gambling and all sorts of vice hold sway.

A visitor in a very short walk or ride in Havana has thrust upon him unmistakable evidences that the government does not measure up. But what of it? We pretend to be mightily concerned about the little countries, but are we not headed in the same direction that some of them have already reached? Men in high places are advocating the return of liquor, the very thing that is damning Cuba.

There is also a tendency among us to make gambling legal so that lottery tickets might be sold on the streets of American cities even as they are sold everywhere in the streets of Havana. Why our zeal to reform little countries while we are headed in the same direction?

It might be added in this connection that Colon in Panama, another Latin-American country, is the greatest den of iniquity that we have ever witnessed, and in this connection we have in mind the darkest slums of Chicago, New York and London. For in these were some rays of light, but Colon is a veritable Sodom. Poverty, intemperance, licentiousness,

are blatant and open. We walked through that town on Sunday afternoon and at least two-thirds of the places were open dens of iniquity.

But across one of the streets of the town is the Canal Zone under American control, and it is equal in appearance to the better sections of Washington City. Clean, prosperous, well policed, no saloon, no slum citizens on the streets, it made one proud that he is an American citizen. But we visioned the day when the Canal Zone, if certain people succeed, will be converted into a den of iniquity even as Colon now is.

Why should we be eager to control the little countries of Latin America, when we are doing our best to make our country like theirs?



### Good for Hertford County Herald

**W**ITH no desire to go into the merits of the case in which Clarence Edwards, indicted for manslaughter, was set free by a Hertford county jury in which the trial judge, Hon. R. Hunt Parker, reprimanded the jury for their conduct, we do want to commend the Herald for the way in which it condemned the shameful record. Good for Editor J. Ray Parker!

One crying need just now is a more decided stand on the part of our weekly and semi-weekly papers in the state. If some of them have any convictions no evidence of it ever appears in their editorial columns.

What an opportunity they have to mold opinion in their communities!

We run through our exchanges week after week on the lookout for editorial opinion. To find one of tone and vigor is like a refreshing breeze across the hills on a hot August day. Good for Editor Parker. We congratulate his fine constituency.



### A Voice Against the Popular Tumult

**THE REV. LOUIS ALBERT BANKS**, preacher, lecturer and author, whose death was recently announced, was the first native of Oregon to become a Methodist preacher. He was a member of the bar, preaching while he wore the badge of a deputy sheriff. An infuriated wet once shot him down in the streets of Vancouver, and went to jail for it. In 1884, when Seattle was rioting against the Chinese, Doctor Banks' voice was raised against the popular tumult, and his home was mobbed. Governor Squire sent him to Washington to acquaint President Cleveland with



the situation, and he succeeded in having federal troops stationed at Seattle for several months."

The foregoing is from last New York Christian Advocate. This eminent Methodist minister who preached to the Methodists in the great churches he served was much more than a voice in the city pulpit. He dared to lift up his voice against "the popular tumult."

The world is always in need of such daring prophets of God. But never more so than at the present time, when men and women, too, stampede like cattle of the western plains.

Let the Methodist preachers—we are now talking to our own tribe—follow the example of the late Louis Albert Banks and prove worthy of John Wesley and the mighty men that followed him who dared to be mobbed for the sake of truth and righteousness.



#### Let All Churches Pay Their Pastors in Full

**V**ICTORY belongs to those who with all their hearts determine to do a thing. The adage of an ancient warrior was: "If your sword is too short add a step thereto." The will to win is more than half the battle.

It is well for the churches to keep these things in mind when they come to pay their pastors. Some churches never pay out, while some less able financially never fail. The difference is that one says "we will do what we can" while the other from the outset determines that it must be done.

The facts just now are that many hard-working, faithful pastors have received up to date a pitifully small amount of their salaries. Many church members would be surprised to learn just how little their pastors have received through all the long months since last conference.

Look into this, dear fellow Methodist, and see what you can do to remedy the situation. The responsibility is with you. A self-respecting man would rather go hungry than become a beggar for himself. Your pastor was sent to you, the officials said how much he should receive for his services and he has labored on, not as a hireling with a stipulated wage that the law would enable him to collect, but as a willing worker who depended upon the people to whom the church sent him to pay what they promised.

We insist and are going to continue to insist that the churches of North Carolina this year pay their pastors in full.

#### Religion in Bare Feet

**M**ISS PERKINS in her remark that the South does not wear shoes brought forth quite a bit of raillery from senators and editorial writers which for many people made interesting and delightful reading. But our interest here is not in a shoeless South or the fun that grew out of an innocent remark. Our interest is in the barefooted little ones who with shoeless feet are every Sunday morning on their way to Sunday school and when the summer revival is held in the country church are gathered in groups on the front seats to sing and wholeheartedly take part in the meeting.

When our churches no longer have barefooted children gathered therein for the services the fate of the Christian religion in this country is fixed. Its doom is sealed.

We invariably stand with fear and trembling in the presence of these barefooted children that gather in country churches. For the impression made upon grown-ups will soon be forgotten, but these children will carry it through the long years that they live upon the earth. Great, thrice great, are the opportunities of the pastor who ministers to these groups of barefooted children, for of such is the kingdom of heaven.



#### "Wisdom Is Justified of Her Children"

**W**HEN beer went on sale in North Carolina we suggested that people opposed to the sale of beer trade with merchants who did not deal in beer, rather than those who did. Editors from the mountains to the sea expressed something akin to holy horror that a religious paper should advocate such an iniquitous thing. But now the federal government has adopted the policy of buying only from "blue eagle concerns." While we only suggested economic pressure the federal government orders it and we presume, if necessary, the powers of the army and navy would be employed to enforce the order.

We were not disturbed, but amused at the rage of our editorial friends, but now we are much more amused that the federal government has adopted the same policy, not by suggestion but by force. If we were wrong then, the government is wrong now, but let us hope that the government is right now and we were right then. Sooner or later wisdom is justified by her offspring. Our justification seems to be complete.



# People and Things



Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.

Home coming day at Vanderburg church on the Shepherd charge will be held the first Sunday in September. A great day is expected. Rev. G. L. Wilkerson is preacher in charge.

Rev. A. C. Tippetts of the Ramseur-Franklinville charge is recovering from an appendicitis operation which he underwent last Thursday at the Randolph Hospital, Asheboro.

"Just closed a most successful meeting at Cokesbury church on the Middleburg charge. Seventeen were received into the church on profession of faith and one by certificate as a result of the meeting."—J. Herbert Miller.

"We have just closed one of the most successful revivals we have witnessed for years at New Hope church, Mill Springs charge. Many were redeemed and 14 were added to the church on profession of faith."—J. N. Snow.

Rev. Carl H. King of Homestead-Duncan, Charlotte, is giving good proof of his ministry in what is largely a new field. The Homestead church is a new section where the Methodist church is making excellent progress.

"Home coming day at Moyock Methodist church will be on the fourth Sunday of this month, August 27. All former pastors, members and friends are cordially invited to attend. There will be an all day service and an interesting program is being planned."—Mrs. J. W. Poyler, Sec.

In the Golden Cross report of July printed in the Thursday, August 3, issue of the Advocate Mooresville circuit was credited with \$23.20 and Mooresville Central was credited with \$1.00. The credits should have been for Mooresville Central \$23.20 and Mooresville circuit \$1. The figures were crossed by the secretary.

"Annual home coming day at Moore's next Sunday, August 20. Preaching and Sunday school in morning, lunch on grounds at noon, and special music and children's service after lunch. All the former pastors, former members, present membership and friends of all the years are cordially invited to be with us on this big day."—J. O. Ervin, Pastor.

"Revival services closed at Bethany church, Chowan charge, July 28, after having been in progress for nearly two weeks. We enjoyed a great meeting. The church and community have been spiritually revived. Our beloved pastor, Rev. W. B. Humble, did the preaching, and it was preaching in every sense of the word. Brother Humble is a great preacher and pastor; he has endeared himself to the people not only of his own church but of other churches as well. He is serving his first year on the charge."—J. R. Jolliff.

"We are glad to report that the first Cokesbury training class to be held on the Laurel Spring circuit was a success. Twenty-two of the 27 who signed for the course, 'The Life of Christ,' received certificates of credit. There were 50 to 125 people who attended this class each night. We, the people and pastor, were delighted with the instructor, Pierce E. Cook, Duke student. We are indebted to those who sent Mr. Cook our way. In the years to come we hope that many Cokesbury classes will be given on the Laurel Spring circuit."—W. H. Barfield, P. C.

Rev. T. J. Rogers, though he retired from the active ministry at our last conference, is at his old occupation of preaching the gospel. He has assisted Rev. W. B. Thompson in two revivals on the Pilot Mountain charge; one was at Chestnut Grove and the other at Pinnacle. He reports a great meeting at Pinnacle. Brother Rogers is to help Rev. A. C. Waggoner at Hopewell and has other promises to aid pastors.

"We have had two good meetings on our charge this year. Brother P. T. Dixon assisted us at Spindale and Dr. A. L. Stanford assisted us at Pleasant Grove. Improvements at the parsonage—painted the house, put down a cement walk, put out shrubbery, and now have the yard covered with grass. At Pleasant Grove church we have put down walkways and improved our lawn."—W. R. Kelly.

"We have just closed a successful ten days' revival at Colliers church on the Hudson charge. Rev. T. B. Hough of the Millbrook charge, Raleigh district, did the preaching—and did it well. All of his messages were heart-searching and inspirational. The church as a whole was greatly revived. There were around 85 conversions and reclamations. Nine were received into the church and others are to join soon."—Conrad C. Washam, P. C.

"We are having a fine time at Glen Alpine. These good people are showing a fine spirit of co-operation in every way. We greatly appreciate the fine pounding and the kind reception which they gave us after our arrival. Our hearts go out in sympathy to them and to Mrs. Loftin and her family in the loss of our dear brother, Rev. A. G. Loftin. Brother Loftin has done a fine piece of work here and the people love him. We are beginning our revival Sunday, August 13. Brother A. Burgess of the Table Rock charge will do the preaching."—R. J. Barnwell, P. C.

The subsistence gardening program which has been sponsored throughout North Carolina during the spring and summer months has resulted in the planting and cultivation of approximately 70,000 acres in the form of 135,000 individual family gardens. These gardens have already produced 2,729,049 quarts of food and a careful estimate reveals that approximately 2,775,000 additional quarts will be harvested before the growing season ends. The food so produced will be consumed by the families cultivating these 135,000 gardens, thus reducing to the extent of its value the cost of food relief during the coming fall and winter.

Home coming day at Sneads Grove Sunday, August 6, Laurel Hill charge, was well attended. Many former members and friends of the church gathered early and spent the day at home again. Rev. W. V. McRae of Wilson preached from the text, "Where there is no vision the people perish; but he that keepeth the law, happy is he." Other numbers on the program were a solo by Mrs. C. E. Ruffer of Washington, D. C., several songs by the Thomas brothers and others from Rockingham. Impromptu talks and the reading of the history of the church were the features of the afternoon service. A bountiful picnic dinner was spread under the great old oaks and all the people gathered round the tables for this, a most delightful feature of the day.



"Our revival at Buckhorn church on Fuquay charge which has run for over a week closed on Saturday night, August 5. On Sunday morning eight new members were added to the church. The services both day and night were conducted by our pastor, Rev. J. C. Williams. Each night before the regular worship hour he entertained the children by bringing to them a splendid message through story telling, which was thoroughly enjoyed and will no doubt be a great aid in molding the characters of these young minds."—Member.

"A few lines from Ball's Creek circuit. Camp Ground meeting begins Sunday night, August 20; August 27 will be the big day. Brother Hiatt has a strong force of preachers lined up to peal forth the messages. The camp ground is a place of beauty this year. The trees have been trimmed, new pews have been added to give comfort to those who attend services, the arbor has been raised. Ball's Creek camp ground is an old historic meeting place. The campers this year will celebrate the eightieth year of its birth. Ball's Creek circuit is looking forward to a great year's closing."—J. Max Brandon.

"In addition to paying off debts of long standing Spencer Memorial, Charlotte, has added much to the property by way of changes and improvement. The whole church building has undergone repair. Paint and plaster, new roofing and windows, new Sunday school rooms and a large central stairway are the main features of the improvement of the church building. The yard was recently filled in and leveled, and grass and shrubbery added. Nor are we forgetful of the nice white coat that the parsonage has received. Last and this year Spencer Memorial has paid its entire benevolence apportionment long before annual conference. All other calls by the church are faithfully heeded. Religious education is emphasized and the church school is rendering a real service in the community. Twenty-two persons from the church have received certificates during this year for satisfactory work done in standard training classes. We have resolved to finish well this conference year."—F. C. Smathers.

"Birthdays are so delightful, especially when warm-hearted friends join in making the day one of sweetest fellowship never to be forgotten and in showing their appreciation by memory tokens. I dare not advertise my number of years, nor measure them by the gorgeous pounding I received on my birthday, July 25, this year. Just now the good people of Wesley's Memorial Methodist church, Columbia, N. C., guessed that Tuesday was my day to pass another milestone on the journey of life I cannot tell, but some way they knew and my, did they make us feel good. I say they did. They bound us with cords of love to them. Forgetting that I had a birthday I had gone fishing, and did not think of it until after returning home and taking my place at the parsonage table, where I saw so many good things to eat that my wife had prepared. I ate until I was told to answer a call at the front door and see who was there. I found a group of women standing by a car parked on the parsonage yard, loaded with all kinds of good things to eat. The people of Columbia delight in making their pastor realize that he is appreciated. I use this method to thank each one for the part he played in spreading such joy and bringing such good will. I extend to each of you the thanks of an appreciative pastor."—W. J. Underwood.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

"During the week of July 30-August 6 a successful daily vacation church school was conducted at Cedar Hill church in the morning and revival services were held at Concord church each evening. Worship, study, hand-work, and supervised recreation constituted the program for the school. There were seven adult workers and the total enrollment was 82. This was the second such school held on the Ansonville charge this summer. The total enrollment for the two schools was 192. Our revival at Concord was good. The pastor, Rev. E. B. Campbell, and E. D. C. Brewer, a local preacher on the charge, did the preaching and had charge of the services. Many Christians stated that they had been blessed and strengthened and some persons responded to an invitation to accept Christ who had never taken such a step publicly before. One fine young girl expressed a desire to unite with the church and it is expected that others will join later."—A. A. Kyles, P. C.

#### DEAN CLYDE A. MILNER HEARD AT DUKE

Dr. Clyde A. Milner of Guilford College preached in the Duke Chapel last Sunday morning to the profit of all who heard him. The ring of sincerity in it all commanded the attention of those who care for a man who can speak home to the heart. We can understand why the Guilford students are so fond of their dean.



Dean Clyde A. Milner

The sermon put the emphasis on the confidence and loyalty and faith essential for such a day as this. But we have not set out to report the sermon. Our interest at this time is in the man who can enlist and hold the attention of those who care for the essentials of life and character. Long live Guilford College with its fine faculty.

#### CENTENNIAL ANNIVERSARY OF KADESH CHURCH, AUGUST 24

The centennial anniversary of Kadesh church, Belwood charge, will be held 14 miles north from Shelby in Cleveland county August 24. This is to be a great occasion for all that section and for this fine old church.

J. B. Ivey, Charlotte, and Hon. R. M. Gant, Durham, former members of this church, are to be the principal speakers. All former pastors are expected to be present. They are: Revs. J. W. Clegg, A. R. Surratt, J. F. Moser, D. H. Reinhardt, John H. Green, J. W. Fitzgerald, E. E. Snow. The program will begin at 10 o'clock.

In connection with the centennial the descendants of the pioneer Peter Hoyle will have a reunion. Everybody invited. Geo. A. Hoyle.

## JOHN WESLEY REDISCOVERED

No figure in the last two hundred years of history has grown in the estimation of the world as has John Wesley. During the last decade particularly his place in the small group of England's greatest leaders has been definitely established, and he is no longer known simply as the "founder of Methodism" but is recognized as one of the world's outstanding personalities. No one today could name the six most distinguished men in the history of the English people and omit the name of John Wesley.

As one of the evidences of the new appreciation of the greatness of this eminent son of Oxford, we have but to point to the large number of books published within the ten-year period from 1923 to 1933 which treat of his life and work. Here is a list of seventeen titles of new volumes that have appeared during the decade which deal with Wesley and his movement:

- "John Wesley: A Portrait," Abram Lipsky.
- "John Wesley," Arnold Lunn.
- "The Lord's Horseman," Umphrey Lee.
- "John Wesley," C. E. Vulliamy.
- "John Wesley," John Donald Wade.
- "John Wesley," James Laver.
- "John Wesley," William Wakinslaw.
- "John Wesley," Bonamy Dobree.
- "John Wesley and the Eighteenth Century: A Study of His Social and Political Influence," Maldwyn Edwards.
- "Wesley as a World Force," J. Telford.
- "Wesley's Legacy to the World," J. E. Rattenbury.
- "Studies in the Life of John Wesley," E. B. Chappell.
- "Love Stories of John Wesley," Joseph Cooper.
- "Voices of the New Room," Thomas Ferrier Hulme.
- "John Wesley Among the Scientists," Frank W. Collier.
- "The Psychology of the Methodist Revival," S. G. Dimond.
- "The Letters of John Wesley" (eight volumes).

Doubtless other recent books on Wesley could be added to the foregoing works, but these volumes are sufficient to show that the appreciation of Wesley's greatness is growing rapidly with the passing of the years.

Turning to an analysis of these new studies of England's great religious leader, it is clear that they were not written in any partisan spirit, nor are they the works of "insiders" who have vested interests, but they are careful discussions of Wesley's life, and the great revival of which he was the inspiring and organizing genius. It is rather remarkable that Wesley has thus far completely escaped the biographical debunkers. Not much has been done even in psychoanalyzing him, though Abram Lipsky penetrates deeply but with great respect into the psychological processes of the founder. S. G. Dimond has given us a thoroughly scientific study of the great awakening in England and has shown how deep and thoroughgoing was this revival whose beneficent results are still with us. Who has thought much about the science of Wesley? Dr. Collier has opened up a new vein of rewarding research in his excellent book. "The Lord's Horseman" is a thrilling biography. Probably the greatest contribution to the Wesleyan bibliography in the decade, however, is the "Letters," which furnish a wealth of new, first-hand information about this tireless servant of God.

Why is the sense of the greatness of John Wesley

growing so rapidly upon the world? Because at last we are beginning to evaluate him in his true perspective. Heretofore we have been too close to him to see him as he actually was. We have cited his accomplishments and treasured his writings, to be sure, but we have not looked at him in his true setting in the history of England and of the world. Now, after a century and a half, his mighty figure looms up before us, dominating the age in which he lived.

No one can read those pulsating letters of his and fail to sense the utter consecration of the man. He made a business of prayer. It was the habit of his life. Energy? Was there ever a man since St. Paul so tireless, so enduring? Study his mind. Mark the range of its interests, its familiarity with all the knowable research of his day. Mark also the hospitality and tolerance of that mind—a true sign of greatness. He understood human nature, he yearned for souls. His spirit was kind and crystal-clear. But he was practical. Distantly related to the Duke of Wellington, he equaled, if he did not surpass, the hero of Waterloo in organizing ability. He had a velvet-covered hand of steel and he used it to marshal and command the forces of the kingdom of God. Yes, here was a truly great man.—Editorial in *Zion's Herald*.

## THE POWER OF THE CHURCH TO MOLD MEN

We stand indeed upon the threshold of a great age, and it is given to the thinkers in the vanguard of all denominations to make the decision—to decide whether we shall cross the threshold and enter upon a new Golden Age of Humanity, or whether we shall draw back in a state of physical and spiritual fatigue, and let go by this opportunity which the world has never before seen. In this moment of crisis the church must play the most important part. What other institution has it in its power to mold men for the New Day as this great institution has? What other institution has behind it the traditions, the sheer mechanical apertures associated for two thousand years with worship—which can so grip the hearts and minds of men and women? Or what other institution has that most necessary of requisites—the unselfish desire to devote itself to this great community of purpose?

From the ideal point of view at least, only the church has these; and only the liberals in all churches are free to supply the needed breadth of vision, the vitality of thought and perception, so necessary for the achieving of this great task. It is this task, this challenge, this responsibility, with which the liberal ministry of today stands face to face.—The Christian Leader.

## KINDLE THE FAMILY ALTAR FIRES

The late President Harding declared, "What this country needs is not a reinforcement of the army or navy, but a return of the old family altar fires." Such a home influence is priceless and peerless. It sends one forth to the daily tasks stronger in his love and faith; truer to duty, and with firm purpose to obey. It gives strength to meet the discouragements, disappointment, pain or anguish that fall to our lot. The family altar also sweetens the home life and enriches home relationships. It will make you conscious throughout the day of his abiding presence. It will exert a helpful, hallowed influence upon the guests in the home. It will stimulate others to follow your example, enlarge your capacity, increase the "fruit of the spirit" in your life, and make it easier to resist temptation. It will also aid your pastor and all church activities. The Word of God requires it. "Obedience is better than sacrifice."

On being asked the chief cause of the depression Congressman Clyde Kelly replied, "Spiritual bankruptcy. Many are worshipping the golden calf." Senator Capper declared, "The world forgot Christ. There are too many dust covered Bibles and prayerless homes." Jessie B. Kaye.



## PRESIDENT WILCOX SENDS LOUISBURG COLLEGE NEWS

Mr. John Q. Vance of Bethel College, Tennessee, has been added to the faculty for the year 1933-34. He will head the department of religious education. Mr. Vance obtained his A.B. degree at Missouri Wesleyan College. At Boston University he obtained the degrees of Master of Arts in religious education and Bachelor of Sacred Theology. He has been a college professor for nine years and is a well known writer on educational themes. His biography is given in "Who's Who in American Education." He is a candidate for the degree of Ph.D. at the University of Cincinnati. Mr. Vance will pay particular attention to building up an accredited department of religion at Louisburg College. He will also have charge of the Bible classes. Mr. Vance is a lecturer and a preacher and has been connected with the Chautauqua Movement for several years. We are expecting some new and constructive work from this experienced and capable young man.

Mr. Benton Bray of Siler City, A.B. graduate of the University of North Carolina, has been appointed to the department of history. Mr. Bray is highly commended by the head of the history department at the university, by Dean Walker, and various other men who know and admire this brilliant young scholar. He is said by authors of certain letters from the university to be perhaps one of the best students the university has turned out in a number of years. He has held high position in student councils and the extra-curricular work of the university. We are expecting unusual results from the efforts of this popular young man.

Mr. Lawrence S. Frank of Wooster, Ohio, will take the department of piano and organ in the music department. Mr. Frank received his A.B. degree from Oberlin College, Oberlin, Ohio, in 1931, his Bachelor of Music degree from the Oberlin Conservatory of Music in the same year. He is a member of the American Guild of Organists. He has been head of the department of music at Park College, Missouri. During the present summer he is attending the Eastman School of Music at New York. Mr. Frank comes very highly recommended by musicians in several cities. He has been associated with boys' camps and is well qualified to take part in extra-curricular activities in the school.

Miss Mae Kinsland of Asheville, N. C., will head the department of spoken English and dramatic art. Miss Kinsland graduated from Greensboro College with an A.B. degree in 1928. At this time she received a diploma in spoken English and dramatic art from the same school. In 1929 she graduated from the Curry School of Expression at Boston and later she took a course in the Workshop of Fine Arts in Asheville and a course under Dr. Tilly at Columbia University, N. Y. Miss Kinsland was head of this department in Davenport College for several years and comes to us only because of the closing of that school. She has won recognition in the western part of the state and is highly commended by the heads of all the schools she has attended. Miss Kinsland will organize a dramatic club and expects to do more than the usual amount of extra-curricular work in the school and town.

All of the new teachers are active in social and religious life in their communities. Mr. Vance and Miss Kinsland are Methodists. Mr. Bray is a Baptist and Mr. Frank is a Presbyterian. The town of Louisburg will have a right to expect real service from all of these gifted people.

The enrollment of students is nearly twice as large as it was last year at this time. The enrollment is equally divided between the boys and the girls. Should this condition continue it is likely that all the dormitories will be filled.

A. D. Wilcox.

## NEW DEAL IN OLD VIRGINIA

Read the following from the Virginian-Pilot of July 24, and ask what improvement the New Deal is giving us here in Virginia. And, brother, this is just the beginning. The worst is yet to come, when we get the brewers going good and turn our drug stores and restaurants into saloons. Get ready for it:

"Hoodlums raised such a rumpus aboard the excursion steamer Mayflower yesterday, breaking up furniture and causing general annoyance in the well known manner of inebriates, that Capt. R. W. Gatewood put in to Old Point to call on the army and coast guard for assistance.

"Setting out from Suffolk at ten in the morning with some 350 excursionists on board for a trip to Buckroe Beach, the Mayflower lumbered peacefully along until the alcohol began to flow too freely. At this point, according to Captain Gatewood's story, several of the lusty males aboard began making life miserable for more sober members of the party and provoked official chagrin when they began throwing deck chairs overboard.

"Mutiny arose among the other passengers, as they demanded peace. Whereupon, the master ordered his vessel to put in at Old Point so that the United States Army could settle the disturbance. He called on officers at Fortress Monroe and a detachment of military police was sent to the vessel. Having no civil authority, they made no arrests but succeeded in bringing Captain Gatewood and his charges into some sort of agreement so that they could proceed back to Suffolk.

"Acting on Captain Gatewood's request, army officers asked for a Coast Guard escort, and a picket boat from the Norfolk base was sent over. This was to accompany the Mayflower and at a certain warning signal from the steamer's whistle rush to its assistance.

"Even at this, it was reported that several persons from Nansemond refused to return with the party out of fear for the safety of their lives. They caught the Old Point ferry to Norfolk, from whence they were to return to Suffolk as best they could—provided it was by land.

"Captain Gatewood remarked when the vessel docked in Suffolk last night that in all his forty years of experience on the river, he had never had such an experience."

## LET THE COUNTIES GET BUSY—MECKLENBURG SETS THE PACE

The county organizations should all get busy for the dry campaign. The leaders in Mecklenburg have already shown the rest of us how to do it. Here is the story:

Edgar W. Pharr, Charlotte lawyer and former speaker of the North Carolina house of representatives, heads the organization of Mecklenburg forces opposed to the repeal of the Eighteenth Amendment.

Paul Ervin, young Charlotte attorney, was named as secretary. The local organization agreed to join with the state forces in sponsoring a big public meeting in Charlotte Sunday afternoon, September 3, at which speakers will argue the advantages of keeping the famed prohibition amendment on the statute books.

D. E. Henderson, also a member of the Mecklenburg bar, was named chairman of the committee on arrangements for the public meeting. He at once named the following sub-committee chairmen: Guy Carswell, speakers; Francis O. Clarkson, publicity; Paul Ervin, music; and W. E. Price, ushers.

The program, although it has not been definitely arranged, will be an elaborate one and perhaps 500 persons will have parts, including the various musical units participating. Speakers are to be announced in the near future.

That program committee has already announced Judge Edwin Yates Webb of Shelby, federal jurist of the western North Carolina district, as the principal speaker at the big rally of exponents of prohibition Sunday afternoon, September 3, probably at the Charlotte Armory-Auditorium.

The various standing committee chairmen are working out detailed plans for the session. It will begin at 2:30 o'clock with a musical concert, including band and other instrumental music and singing, that will continue until 3:15 o'clock, when the speaking program will begin.

Guy Carswell, Charlotte lawyer, is chairman of the speakers' committee; Paul Ervin and Francis O. Clarkson, lawyers, are chairmen of the music and publicity committees, respectively, and W. E. Price of the ushers' committee. Approximately 200 ushers will be required.

Hereby Charlotte sets a good pace for other counties to follow. We specially commend the plan to give music a prominent part in the program. Let's have music with singing in all our meetings. Crusaders for righteousness must sing, sing the great hymns. "Onward, Christian Soldiers" is a good one. And there are others.

## HAPPY IN HIS SERVICE

This has been a great year for me in the Master's service. This is my first year at China Grove. There are a lot of good loyal folks here. Early in March we had a great revival, the results of which are still visible.

In May I assisted Rev. H. E. Stimson at Concord in a meeting. Brother Stimson is finishing his fourth year at Westford, where he is dearly loved by all his people. He is one of those sweet-spirited Christians whom to know is to love. His people regret that his four years are most up, but their loss will be the gain of some other congregation. I thoroughly enjoyed the work with him.

In June it was my privilege to be with Rev. John Cline of Thomasville, another spirit filled soldier of the cross. He is one of the hardest workers that I have ever had the privilege of working with. He knows his people and they love him dearly. He systematizes his day's work in such a way that not a moment is wasted or lost. The Lord is blessing his work. We had a great meeting.

In July I was with Rev. E. B. Edwards at Oak Grove church on the Bostic charge. Brother Edwards is one of our fine young preachers who loves the Lord and is wholly given to his service. Being a spiritual man himself he is deeply interested in the spiritual life of his people. God was with us, therefore many were blessed at the altar of prayer. I got a blessing myself.

We are beginning another series of gospel services here next Sunday, August 20 to 30. Rev. A. L. Stanford of Salisbury will do the preaching. We are expecting a great time during these ten days.

I am to be with Rev. H. H. Robbins at Avondale September 11 to 21. God said, "Go and I will go with you." He has never failed me yet. Praise his holy name. I am happy in his service.

J. W. Groce

# Cruising in Summer Seas—Trinidad the Beautiful, Venezuela, Panama

By A. W. PLYLER

When I awoke Wednesday morning, July 26, our ship was passing through the "Dragon's Jaws" into the Gulf of Paria. The narrow pass known as "Dragon's Teeth" is the result of two capes. On the east is the northwestern extension of the island of Trinidad and on the west is the northeastern extension of Venezuela, which is of course a cape of the continent of South America.

At 9 o'clock our ship dropped anchor in the Gulf of Paria and five miles from the shore where is located Port of Spain, Trinidad's capital and chief city, with a reported population of 60,000. We were in 10 degrees of the Equator.

Trinidad was discovered by Columbus on his third voyage, July 31, 1498, which was six years after that first date of 1492, which is about the only date that every school boy and girl remembers. The native Indians called it the "Land of the humming bird," there being more than 500 different species of these beautiful little creatures. Columbus, because of the three mountain peaks which he beheld as he approached this new found island and the same mountains that greet the visitor to the Gulf of Paria today, named the island Trinidad.

That view of the west coast of Trinidad as we beheld it July 26, 1933, with not a speck of earth visible anywhere but one great stretch of indescribable green with the white clouds floating above as they do in showery weather in our own Carolina mountains, was the most beautiful landscape of mountain and sea that it has been my privilege to behold.

They tell us that Trinidad is the most prosperous and, next to Jamaica, the largest of the British West Indies. It is also the southernmost of those islands, being just about seven miles off the northeast coast of Venezuela and about ten degrees north of the Equator. The Gulf of Paria and some narrow straits, of bocas, separate it from the mainland. It has all the geographic, geologic and faunal features of South America and was probably once a part of that continent. The island is mountainous in the north, but low hills and wide plains characterize the southern portions. The land is well watered and the soil exceedingly fertile. Huge forest tracts supply timber, cabinet and dye woods, sarsaparilla, balata, medicinal plants, gums, etc.

The chief products, in addition to those above mentioned, are: Asphalt, petroleum, oil cacao, sugar and its by-products, coconuts, copra, tonka beans, bitters, fruits, coffee, vanilla, spice, tobacco, etc. It also handles for export the products of nearby plantations in Venezuela. In cocoa production Trinidad leads the rest of the British West Indies.

The population is very polyglot, including negroes of African descent, French, Spanish, Chinese, Syrians, Japanese, British, Americans, Canadians, Moslems and Hindus from India, and some Douglas, the latter being a mixture of Negro and West Indian blood.

Trinidad measures about 55 miles from north to south and averages over 30 miles in width, its total area being approximately 1,862 square miles, and its estimated population is 413,119.

The only town of any size and importance in Trinidad is Port of Spain, the capital of the colony. It is one of the finest and busiest cities in the West Indies, clean, modern, and with excellent transportation service.

Interesting, indeed, were several hours that I spent in Port of Spain. It was not a polyglot of tongues, for everybody spoke English and spoke it well. But what a mixture of color with black predominating and apparently no discrimination on account of color. The well known East Indian of distinctive feature and color of skin and ability to speak chaste and beautiful English were everywhere. They are far more numerous than any other type. In Trinidad there has been such a mixture of the races that a large part of the population belongs to no well defined type. There will eventually arise a new type of the human specie unknown elsewhere on the earth except where similar conditions exist.

But there is one outstanding class here. Practically all the police force seems to be composed of these Trinidad negroes who are black to the nth degree. Their white suits and big white hats accentuate this blackness. They are magnificent specimens of manhood, tall, erect and of fine bearing. They speak with intelligence and have the appearance of being far above the average in every respect. Nowhere have I seen such an interesting mixture of the human race. And never had I dreamed that the Hindoo and other East Indians were anywhere so numerous in this western world.

Port of Spain is an ocular demonstration that the English can clean up even the tropics in a seaport town and that is conclusive proof that they can clean up any place if they set about the task.

## Fun at La Guayra

La Guayra is the principal port of entry to Caracas, the capital of Venezuela. The town until a few years ago when the development of oil wells gave it a boom was little more than a port of entry. It is now a town of approximately 6,000, situated along the shore with the mountains immediately behind the town rising to a height of six or seven thousand feet. These mountains like all the rest I have seen in this part of the world are clad in green. Hardly a rock or patch of brown earth appears anywhere.

The reason for a stop at this port is to allow those passengers who desire—and most of them do—to take a trip over the mountains to Caracas, some ten miles distant.

Caracas, founded in 1567, is a picturesque city of some 180,000 inhabitants. It is about ten miles long from east to west, and seven miles from north to south.

The trip to Caracas is made one way by train and one way by private automobile. Whether by rail or road ascent is to a height of over 4,000 feet, and from this height there suddenly appears, about 1,000 feet below, the beautiful capital of Venezuela. Caracas is situated in a valley in the mountains; the temperature is cool, and the climate is as near perfect as one could expect anywhere. The drive over the mountains and about the city with a



lunch at a leading hotel makes it a day's excursion that should please the most exacting.

After a night's run of 339 miles from Port of Spain our ship at 8 o'clock Thursday, July 27, anchored in the harbor of La Guayra for the trip over the mountains.

The ship was only about a quarter of a mile from shore, but the waters of the harbor were rough enough to require about two hours to effect the desired transfer. The local crafts were inadequate for the task and Captain Peel brought some of his lifeboats into service. But before the job had been completed he did not risk any of his passengers in the harbor crafts, but used these little motor boats of La Guayra to tow the lifeboats back and forth.

The captain of the ship directed every detail. He stood on the gangway down the side of the ship, and not only gave orders to his own crew and to the harbor boats, but gave personal instruction to the passengers. I marveled at his grasp of detail and his alertness to every situation. When a big swell would roll under a lifeboat filled with passengers and set it almost on end the women with perfect union screamed so as to be heard ashore. But the passengers were all game and if one of them turned back and refused to go I did not hear of it. The whole procedure, however, from start to finish was most interesting and provided a delightful two hours of amusement on a bright and pleasant morning.

#### The Passenger List

In looking over the passenger list of 795, I was surprised to find that a very large majority were family groups, husband and wife, husband and wife and children, though few small children, sisters, and a few brothers. I made the acquaintance of lawyers, doctors, ministers, business men, and hard worked men and women who were off for a two weeks' rest. It was in the main a well behaved company of vacationists. There were a very few sap heads who with a better supply of brains might have improved their deportment. They did about the best they knew. I am coming to see, as I observe the ways of men and women, that the bad conduct of a goodly number of people can be attributed as much to a shortage of brains as of morals. But the ship was so big that one saw little of these disagreeable people unless he went where drinks were being served. Alcohol just will bring out the worst in folks, whether it be on an English liner, in the homes of the rich, or the hovels of the poor.

Next week: "A Bit of Holland in the New World."

#### THE DISMAL SWAMP A NATIONAL PARK

Make a national park of the Dismal Swamp—what a splendid idea! No such area exists anywhere else in this country. The possible history of its formation is unique, so are its characteristics. And it is said to be the least known area of the country.

Yet not far away is the broad beach upon which Smith first landed with his English settlers; close to its edges came sailors, year after year, for the juniper-yellowed water which they said kept better in their kegs for the month voyages to and from the New Land to England; here was the first lighthouse—a flare, a shaft, another, and now a magnificent beacon showing the way between the capes. Washington surveyed a part of the swamp. Byrd when he ran the boundary line between the Old Dominion and the Old North State named it. Moore made it famous when he immortalized the Indian tradi-

tion of the maid who "All night long by her firely light paddles her white canoe."

It was on the edge of the Dismal Swamp area too that the first successful land-reclamation by drainage attempt was made by an Arcadian refugee.

The Swamp encloses Lake Drummond. It is traversed by a canal which connects Norfolk and Elizabeth City. It is a land of wild life, of mystery and beauty. To drain it and put an end to it, as has been before suggested would be a tragedy. To make it into a park and preserve its dark beauty, its mystery and its traditions—what a splendid plan. This has just been discussed in Richmond by a committee meeting with Governor Pollard.

#### WHERE OUR SEED CORN GROWS

When I was in Chicago last week I sensed more than ever that every day the big city is full of people from the small cities and villages and the open country. You could not miss them; not that they had "hayseed" written on their faces or their clothes, but they were rather more interested in things around them than city folks are.

But even the "city-folk" are ex-country. They are not more than two generations from the soil. I doubt if Chicago has a thousand families today, among its million homes, who are of the third city generation.

Yesterday I was reading a book which I recommend to everybody who gets the jitters now and then about what Roman Catholicism is going to do to America, "Will America Become Catholic?" by John F. Moore.

He presents two great facts, among many others; that Roman Catholicism in America is a religion of the cities, and that cities cannot keep themselves alive except by continual infusion of fresh country blood.

Take this paragraph, which Dr. Moore quotes from a French writer:

"Build a wall around Paris, provide its inhabitants with everything requisite for wholesome living within its walls, just as far as such is possible under conditions of city life; give them food, sanitary homes, occupation, education, pastimes; allow none to leave for elsewhere and allow no outsiders to come in and take up their residence; at the end of three generations, Paris will be a desert."

Instead of "Paris," insert "Chicago" or "Kansas City" or the name of any large city; the statement would need no other change.

I don't say this because I have any bias toward country life; I've been urban, suburban, and country dweller by turns, and get along nicely in any place. But the facts are there; the city does not reproduce enough of its own vital elements to keep it going.

And that is why I'm so strong for the country town, the country school, and especially the country church. The city church cannot do without it, nor can Christianity at large.

I know two churches; one has two hundred members and the other two thousand. In every respect but one the big church is away out in front; it gives more benevolences (not per capita, though), its preacher is famous throughout the denomination, it educates, inspires, and develops a great Christian constituency.

But in one respect the country church is ahead. It always has home-grown Christians for export to the city. They have to be home-grown. Imports are unheard of.

We'd better not forget, as a church, where our human resources come from.—Justice Timberline, in Central Christian Advocate.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### INFORMAL TRAINING

Between 75 and 100 Cokesbury training schools, several standard training schools and a number of standard classes will constitute the record of formal training in our conference this year. Not so bad, perhaps, considering. In addition we have paid a lot of attention, more than usual, to the matter of informal training, and we have had fine support from the presiding elders, pastors, and other district and local workers. Institutes, conferences, and other meetings have sought to stimulate interest and create a zeal to carry forward, intelligently, the great work of meeting the spiritual needs of our children, young people, and adults.

But our record for the year is not finished. The fall, with its crispness and promptings to new endeavor, is still ahead. There will be training schools; a number have been definitely scheduled. Even so, let us not depend entirely upon them. All hands co-operating, we can cover more ground, enlist more people, touch more places, and do much good through meetings of from a few hours to a few days. These meetings may be just as definite in their objectives and as thorough, considering the time involved, as any other, and may even be adapted better to local conditions and needs than other types of training.

We are still thoroughly committed to the policy of holding standard and Cokesbury schools wherever local leaders want them and where conditions will make them possible. But let no one think that our board and its staff are concerned solely with them. We conduct standard classes as well as schools. We promote the holding of institutes and training conferences, adjusting the time schedule to suit local conditions and placing the emphasis where needs seem to be most evident and actual. Let us keep the cause of childhood and youth prominently before us these days, and let every group of workers come speedily to understand how well suited our church's program of Christian education is to the needs of our people everywhere.

### MORE THAN FIFTY PER CENT

In the report of the general secretary of the general board of Christian education to the annual conferences for the year 1933, Dr. William F. Quillian makes the statement that over 50 per cent of the churches of Southern Methodism have organized a local board of Christian education. Read this paragraph taken from his report:

"The plan is not complicated, but study and effort are required to make it effective. Any educational enterprise requires unremitting effort and diligence on the part of training and consecrated

leadership. No plan will work itself. Scores of our churches have found great satisfaction in the adoption of the new legislation and in the coordination of various agencies which hitherto have worked independently of each other. A careful survey reveals the fact that more than 50 per cent of our local churches have organized a local church board of Christian education, and that 15 per cent of our churches report that the plan is proving to be effective and efficient. Education is always a slow process, but the results already secured encourage us to believe that another quadrennium will witness the organization of a local church board in every congregation which will result in a finer type of service, and in the training of multiplied thousands of our people for this great task."

Additional churches are falling in line in the North Carolina conference steadily. One district is definitely working toward the objective of a local board in each congregation before conference. Let every church give the plan a chance, and the people a chance to use it.

### BETHLEHEM OBSERVES DAY

To Mr. H. M. Russell, one of our Cokesbury instructors, we are indebted for the following account of Bethlehem's observance of Sunday School Day:

"I went with Mr. Jack Johnson and his choir to the Sunday School Day celebration at Bethlehem church on the Goldston charge Sunday afternoon. The superintendent, Mr. Paschall, and his helpers had arranged a very helpful program with the children and representatives from the young people's and adult departments.

"The program was supplemented by several selections from the choir. The pastor, Rev. McD. McLamb, and I made short comments, after which an offering for the work of Christian education was made. The amount of the offering was three dollars and five cents, which is exceptionally good when one considers that the Sunday school has been going only about three or four months, and the church is very small. The interest seemed to be good and getting better."

### THANKS, MISS FOREMAN!

The following note from Miss Lucy Foreman, in charge of Cokesbury training work for the general board, Nashville, indicates something as to the thoroughness of the work being done by the Cokesbury instructors in the North Carolina conference:

"Of the twenty class reports, Duke students, received today not a single irregularity. Congratulations! We think this is fine."

Our thanks to Miss Lucy.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### YOUNG PEOPLE'S DAY

Not only did our conference young people's organization show an increase in missionary giving last year, as reported on this page last week, but our reports indicate a remarkable growth in the observance of young people's day. This past year 89 divisions reported their observance of the day, with a total offering of \$206.89. This represents an increase of 53 divisions and \$107.63 over the number of divisions and amount of offering reported last year. As fine as this report is, however, we shall not be quite content until even a larger number of our young people's divisions observe this important occasion. Let every organized division in the conference observe young people's day in 1934!

The report of young people's day by districts is as follows:

	No. Div.	Offering
Durham .....	21	\$54.82
Elizabeth City .....	9	22.94
Fayetteville .....	4	10.61
New Bern .....	17	37.74
Raleigh .....	11	28.62
Rocky Mount .....	10	20.45
Wilmington .....	17	31.71

### PLEASANT GROVE SOCIAL

At a recent meeting of the young people's division of Pleasant Grove church, Seaboard charge, interesting reports were made by the five delegates who attended the young people's assembly at Lousburg College. Such courses as "Alcohol and Ourselves," "Planning the Department Program," "Worship," and "Christian Use of Leisure," taken by the delegates, were discussed. At the conclusion the group joined hands and left the church singing "Blest Be the Tie That Binds." On the church lawn a social hour was enjoyed, entered into by the 75 young people present. The delegates to the assembly were Misses Willie and Lola Pritchard, Ivah Parker, Helen Taylor, and Mr. Poe Parker.

### ALAMANCE COUNTY UNION

One hundred and fifty-one young people attended the meeting of the Alamance County Union held last week at Haw River. Miss Hilda Lee Heatwole was in charge of the program, which consisted of reports on various phases of the young people's assembly and the Christian adventure assembly held at Lousburg College, these reports being made by Ruth Buckner, Robah Cole, Helen Cable, Hilda Lee Heatwole, and Reba Cousins. The district director, Miss Virginia Bradshaw, reported that the Durham district paid \$663 this past year for missions, approximately one-half of that amount being paid by the divisions included in the Alamance county union. It was significant that every division in the union paid its pledge in full.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### HONOR ROLL

On last Friday we mailed to each pastor and to each Sunday school superintendent in the conference a copy of the Honor Roll for the present conference year. This roll contains the name of each church making a contribution, either on Home and Foreign Missionary Enterprise or on Sunday School Day, with the amount contributed to these causes from November 16, 1932, to August 2, 1933.

This report shows the following encouraging features: There are a larger number of our churches observing Sunday School Day, especially among the smaller churches. There are a greater number of rural churches making regular monthly reports on Home and Foreign Missionary Enterprise than hertofore.

There are, however, some disturbing factors revealed in this report. The larger churches are failing to make their former fine records in the matter of the support of our missionary work and in the observance of Sunday School Day. Some of the leading churches of our conference are made rather conspicuous by the absence of their names from this year these schools have not contributed a penny toward our regular home or foreign missionary work, nor have they contributed, as a Sunday school, toward the support of our organized conference work of Christian education.

This would indicate that these churches are neglecting and failing to use the most effective of all agencies in the missionary education of their constituencies.

### Some Tendencies

It may be noted that the above facts are only small straws pointing to what may become a serious situation. For the past 25 years in our conference, the larger churches have been the recognized leaders in all lines of organized Christian enterprises. The people of these churches have, generally speaking, been more liberal in their support of the ministry, the missionary and educational enterprises of the church and in their support of all local benevolent objects.

The supremacy of the larger churches is apparently passing. The smaller churches in an increasing proportion are showing themselves more alert toward the program of the church, more loyal in the support of that program and more liberal in their giving to benevolent causes.

### Causes Not So Apparent

Whether the causes operating toward existing conditions are mainly financial or spiritual does not appear. Financial conditions in the larger and in the smaller churches are not greatly different.

There are some of the larger churches that are still maintaining their former record of leadership and there are still scores and scores of smaller churches that in so far as the record shows are as slow of heart to give or to move as they were ten or twenty years ago. It may after all be largely a matter of delayed reports, or it may be the results of financial paralysis, or the effects of psychological conditions.

A study of this list going to make up the Honor Roll is anyhow an interesting exercise. Below we give a summary by presiding elder's districts:

Recapitulation by Districts		
	H. & F.	S. S. Day
Asheville .....	\$ 155.02	\$ 79.80
Charlotte .....	643.28	188.61
Gastonia .....	169.23	80.77
Greensboro .....	462.59	117.31
Marion .....	165.94	61.14
Mount Airy .....	114.46	6.90
Salisbury .....	468.31	75.33
Statesville .....	345.53	129.26
Waynesville .....	21.94	55.55
Winston-Salem .....	674.66	347.75
Totals .....	\$3220.97	\$1142.42

### LETTER FROM DR. PEELE

We have received from Dr. W. W. Peele, president of the conference board of Christian education, a copy of a letter that he is sending out to a list of our friends in certain congregations of the conference this week. He is making an appeal for additional contributions to the amount of \$1500 that the board may carry on its full program for the last two months of the conference year.

### Mail Reply Card Promptly

A prepaid reply card is enclosed with the letter. This card should be filled in and mailed to our office as soon as possible. The board adheres to its well-known policy of not going into debt for operating expenses. If the program planned by the board at the beginning of the year is to be fully carried out, it is necessary that these reply cards be in the office by September 1.

### Dr. Peele's Letter

Dear Brother:

The present conference year is the best in the history of this board, both in the volume of work done, and in the usefulness of the service rendered to local congregations:

1. The training program, both standard and Cokesbury, has been brought down to the actual needs of the people.
2. Vacation church schools have been quadrupled in the past two years, and the quality of the program of these schools much improved.
3. The two assemblies—Young People's and Adult—were a demonstrated

success this year, showing more than 50 per cent increase in attendance.

4. A definite extension project has been set up this year at Wolf Mountain. This undertaking has all the earmarks of being the most successful project of this type ever attempted in our conference.

Only one feature disturbs us. The bank holiday resulted in the practical loss of all receipts for the months of March and April. We have money to operate until the first of September. Your board still holds to its policy of not going into debt for operating expenses. We need an additional \$1500 to operate for the last two months. We are appealing to 216 churches to enable the board to serve for the rest of the year.

Your church has given this year on Home and Foreign Missionary Enterprise \$—; on Sunday School Day \$—. We are asking that your church contribute an additional \$—. Please report to the conference office on the enclosed prepaid reply card the amount we may expect from you between now and November 8.

The board desires you to know that we appreciate most deeply the fine way the people of this conference have supported us during these difficult times, and we are certain they will continue to do so for this year.

Cordially yours,

W. W. Peele,  
President of the Board.

### FOURTH SUNDAY OFFERINGS HOME AND FOREIGN MISSIONARY ENTERPRISE, JUNE 28-AUG. 2

Asheville District	
Asbury Memorial .....	\$ 11.26
Biltmore .....	7.43
Horse Shoe .....	2.26
Mills River .....	2.20
South Fork .....	1.51
Saluda .....	2.73
Total .....	27.37
Charlotte District	
First Church .....	50.90
Hawthorne Lane .....	40.88
Central, Monroe .....	13.31
Myers Park .....	10.65
Harrison .....	1.40
Total .....	116.24
Gastonia District	
Clover Hill .....	3.45
Crouse .....	5.72
Fallston .....	2.80
Goodsonville .....	1.50
New Hope .....	1.40
Salem .....	.70
Total .....	15.57
Greensboro District	
Wesley Memorial .....	39.31
College Place .....	16.15
Main Street, High Point .....	3.90
Whitsett .....	2.00
Mt. Carmel .....	1.85
Friendship .....	1.04
Old Union .....	1.00
Concord .....	2.00
Total .....	67.25

(Concluded next week)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Miss Blanche O'Briant of Sanatorio Palmore, Chihuahua, Mexico, is visiting her family in Durham. On last Monday she made a most instructive talk on medical missions at the regular monthly meeting of her own auxiliary at Trinity church.

The Mary Pescud auxiliary of Edenton Street church had three representatives at the retreat at Brevard—Misses Sallie Reese, Georgia Biggs and Vara Herring. They report a wonderful meeting of great inspirational power.

Mrs. W. T. Carver reports that the fellowship meeting at Brooksdale was an interesting occasion with Mrs. J. F. Herbert of Edgar Long Memorial church as guest speaker.

Mrs. L. J. Ipock writes that the Asbury auxiliary united with the junior and primary divisions to make an attractive program for the fellowship meeting. The president, Mrs. J. F. Perry, conducted the devotions and introduced little Miss Florine Frazier, who gave the address of welcome. Another representative from the children's department, Jaunita Davis, sang "Keep on Praying." The children's chorus sang "Where He Leads Me I Will Follow. The president read and discussed the constitution and by-laws of the missionary society for the benefit of the many guests present. Mrs. D. Frazier and Mrs. E. R. Ipock served sandwiches and lemonade at the close of the meeting.

A week or two ago it was reported on this page that Mrs. O. S. Howard of Swan Quarter had become missionary-minded from reading the World Outlook. This was a gross error, for Mrs. Howard has been one of our best workers for more than 15 years. Mrs. Wooten counts her as among the best of her children's leaders and her loyalty is distinctive. Your editor misread some of her own notes. The correct version should have read: Mrs. O. S. Howard stated that she knew a woman who had become missionary-minded from reading the World Outlook.

### THREE SUCCESSIVE DAYS OF ZONE MEETINGS IN DURHAM DISTRICT

The zones of Durham district met in groups of twos on three successive days, July 18, 19 and 20, in possibly the best meetings ever held in the district. Large crowds from the six counties assembled, spending the days listening to good music, good devotional, splendid talks, and eating good lunches.

The meetings were primarily to get some new speakers before the district. For the first time Mrs. F. B. McKinne,



Miss Blanche O'Briant, who has served as missionary nurse at Sanatorio Palmore for the past five years

conference treasurer, Miss Vara Herring, conference C. S. R. superintendent, and Miss Mary Freeman of Dallas, Texas, superintendent of the Virginia K. Johnson Home, spoke each day; and the cordial reception accorded the ladies was proof that their talks were greatly enjoyed. One lady suggested that their coming be an annual event.

Tuesday, July 18, at 10 o'clock in the morning, Caswell and Person united in the meeting at Long Memorial church, Roxboro, and the Mary Hambrick ladies entertained in their usual excellent manner. Mrs. S. F. Nicks, Person leader, presided in the morning, with Mrs. G. L. Duncan as secretary. Rev. J. F. Herbert, pastor of the church, held the devotions, with Mrs. B. E. Love giving the welcome address, to which Mrs. E. B. Craven responded. Mrs. Long sang a solo. Reports from all but one of the Person societies showed good work and fine attendance. Mrs. Margaret Teague told of the treasure hunt in her society with its fine results.

Mrs. Mamie Merritt told of the annual conference, after which Miss Herring spoke of her work, and gave the various phases and departments, explaining how the women should carry on. She urged the ladies to vote for prohibition. Miss Mary Freeman then told of the work being carried on at Dallas, and showed the aims of the work and the great results being accomplished.

Mrs. J. Ernest Murphy, Caswell leader, had charge of the afternoon session, Mrs. J. F. Gunn, secretary, with Rev. T. R. Jenkins in charge of the devotions.

Solos were sung by Mrs. Jenkins and Mrs. Long, after which reports from the six societies represented were given. Mrs. E. W. Carter told the significance of week of prayer, and Miss Bessie Thompson spoke of the children's work. Mrs. N. A. Edwards urged the young women to organize into circles for better work.

Mrs. McKinne's talk was the feature of the afternoon, and she told of the fine work done by Durham district in the past, and urged them to do greater things. She spoke of the needs throughout the world, and challenged the ladies to go forward carrying out the Great Commission. Miss Florine Robertson closed the meeting.

Alamance and Durham joined hands in the Wednesday meeting at Mebane, with another auspicious day, and a hospitable society making everyone welcome. Mrs. I. I. Henderson of Graham, new leader for Alamance, was not able to preside, but was presented to the ladies, and Miss Robertson presided, with Mrs. W. T. Holt as secretary. Rev. J. D. Bundy gave the devotions, and Mrs. E. A. Crawford the words of welcome, to which Miss Pauline Whittemore responded. Roll call showed six of the nine societies, and good reports were given by each one. Mrs. Ralph York sang a solo.

Miss Herring and Miss Freeman were heard at the morning session, and Mrs. J. M. Cook of Front Street told of the children's work. Mrs. J. D. Lee, district C. S. R. leader, spoke briefly of local work; and Mrs. B. H. Black, district study leader, spoke of her work, and invited the ladies to a coaching day to be held possibly at Hillsboro early in September. A sumptuous lunch was served under the trees of the parsonage yard.

Mrs. J. C. Dailey, Durham leader, presided in the afternoon, with Mrs. C. D. Riggsbee, secretary. Reports of societies were given, after which Mrs. Dailey expressed her joy in presenting a new society at Duke's Chapel, and Mrs. E. D. Weathers gave a glowing report of the 24 members and their start. Mrs. S. G. Lindsey gave the devotions, and Mrs. J. M. Ormond spoke of the week of prayer.

Mrs. McKinne made her talk, telling much of the work being done by Alice Green in China. Mrs. Weathers sang a solo, and Mrs. J. A. Russell spoke on mission study at Carr church. The young women of Mebane presented an interesting pageant on the World Outlook.

Orange and Chatham zones met jointly Thursday at Chapel Hill for a day of interest, information, and fellowship; and they were not disappointed. Mrs. R. E. Warren, Orange leader, had charge in the morning, and Mrs. Albea Godbold gave the devotions. Mrs. J. S. Hennin welcomed the ladies to Chapel Hill, and Mrs. W. O. Thomas responded.

Mrs. Nell Spear gave "Echoes from the District Meeting," and Mrs. Marks spoke of the value of zone meetings. Misses Hazel and Jodie Woods sang a duet, after which young Miss Frances

(Continued on page 20)



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### OUTSTANDING CONTRIBUTIONS OF CHRISTIANITY

In a recent address at Lake Junaluska Bishop Paul B. Kern cited four outstanding contributions of Christianity, as follows:

"Christianity brings a worthy conception of God, and is the only faith that exemplifies God in completeness, anywhere in the world. Other faiths offer many finely developed ethical ideas, but the non-Christian literature and the life it portrays do not stand the test of an awakened mind. The ethical code and ideals of Christianity have won the acclaim of the multitude that there is no other God like Jesus Christ.

"Christianity is the only religion that maintains a worthy ideal of human personality. Other faiths are deficient in their evaluation of personality and indifferent to the welfare of human beings. It is characteristic of non-Christian faiths that the average man is a beast and the average woman a human slave.

"The Christian religion alone offers a regenerative power. The pathetic fact of the non-Christian world is that here are the same urges for purity and the same noble aspiration, but their faith offers no power to bring the attainment of the desired goal such as is furnished by the spirit of Christ.

"No faith but the Christian faith offers an adequate social program. Most non-Christian faiths foster the idea of retiring from the world as an escape from its evil, instead of rectifying wrongs and promoting civic righteousness."

### MOUNT AIRY DISTRICT'S NEW ORGANIZATION

Mrs. J. L. Woltz, district secretary, asks us to say that the new organization recently reported from her district is at Todd, N. C., and not Jodd, as we had it in the Advocate of August 3. This society was formerly an aid society.

It has 15 members and the following are the officers: President, Mrs. Mae McGuire; vice president, Mrs. M. H. McGuire; secretary and treasurer, Mrs. Sallie Graham; Supt. mission and Bible study, Mrs. P. L. Smith; Supt. supplies, Mrs. Fred Krider; Supt. Christian social relations, Mrs. H. R. McGuire; Supt. local work, Mrs. E. E. McGuire; Supt. publicity, Mrs. Ron Davis. Address of all officers is Todd, N. C.

### MISS NAOMI HOWIE RETURNS TO CHINA

Miss Naomi Howie of Mt. Airy, missionary to China, left Mounday, August 7, to resume her work as teacher in the Davidson Girls' School in Soochow, China. She went by way of Chicago, stopping for a short visit at the Century

of Progress Exposition, and went from there to Victoria, British Columbia, Canada, where she joined Dr. and Mrs. Fred P. Manget and other missionary friends for the ocean trip.

The party sailed on August 12 on the "Empress of China" and will reach Soochow August 30. Miss Howie is the adopted missionary of Central church auxiliary at Asheville. She has been engaged in mission work in China for eight years and was at home on furlough about two years ago.

She was called home last January because of the serious illness of her mother, Mrs. R. S. Howie, wife of Rev. R. S. Howie, pastor of Rockford Street Methodist church in Mt. Airy. We are glad to note that Mrs. Howie's gradual improvement makes it safe for her daughter to return to China to resume the work she loves. Our best wishes go with Miss Howie.

### BLANCHE HAUSER MISSIONARY HOLDS INTERESTING MEETING

The Blanche Hauser Missionary Society of the Winston-Salem district, named in honor of the district's missionary, Miss Hauser, who is a nurse at Wonsan, Korea, held a most enjoyable meeting recently with Mrs. Julius Hege as hostess. An impressive and uplifting devotional was conducted by Mrs. G. H. Zimmerman. In a most effective manner Miss Pearl Hege gave the contents of a letter from a deaconess of the Southern Methodist church, who is engaged in work in the Cajan district of Alabama, the worker giving in detail an account of a day's work in that rural district. The president gave an interesting report of the district meeting at Macedonia church, near Lexington.

All the women of the auxiliary pledged themselves to join with the throng of women in the Western North Carolina conference who are praying daily for the missionary work; the workers, and the means with which to carry the work forward. After a social hour the meeting adjourned.

### MISS HOWIE HONORED BY HOME FOLKS

The Junior girls' class of Rockford Street Methodist church of Mt. Airy met in the church an evening recently and gave Miss Howie a handkerchief and towel shower, which came as a great surprise to the recipient.

After an hour spent in games and other forms of entertainment the teacher, Miss Ella York, served lemonade and cake.

A few evenings later Miss Howie was the honor guest of the ladies' aid society of Rockford church, when they entertained for her with a miscellaneous

shower. Meeting at the church the members repaired to Miss Howie's home in a body. Beside coin gifts and other gifts of value to Miss Howie, she received a gift of \$10 in cash from the society. At the close of the evening refreshments were served.

### DR. MANGET PAYS TRIBUTE TO THE CHINESE

"The Chinese have everything fine in them that there is in any human being," declared Dr. Fred P. Manget in a telling address on China and the Chinese at the recent annual meeting of the board of missions. With his deep sympathy and understanding and his wide scientific knowledge it is not hard to understand the tremendous hold Dr. Manget has on the Chinese people and the fact that they have equally gripped his heart and soul. His brief discussion of the Sino-Japanese relationship was enlightening. He pointed out that the Chinese were not a warlike people, but longed for peace, and that the Chinese philosophy is, that if you have anything against anybody to take it out on yourself. This, he explained, accounts for the number of suicides in China.

Dr. Manget believes that enough progress has been made by the church in China to stand in spite of storm and stress. Real leadership has been developed and a real spirit of sacrifice shown.

"The Chinese are appreciative and loyal and will stand by to the limit," said Dr. Manget. "That yellow skin does not mean a yellow heart. If so, I hope mine has a yellowish tinge."

Dr. Manget was a visitor at the annual meeting of the Woman's Missionary Society of our conference held at Waynesville in April and his wonderful, illuminating, uplifting and inspiring messages were heard with interest and appreciation by all who were at the meeting. He and Mrs. Manget are returning to China on the "Empress of Canada," which sailed August 12, and the best wishes of friends in our conference will be with them for a safe and happy journey.—The Missionary Bulletin.

### "LET GOD"

A young man, who was struggling to let God have his way in his life, knelt to pray. He had been advised to "Let God do the work for him." But as he was kneeling he cried, "I want to let God have his way but I can't."

The day before he had cut out of pasteboard the letters "Let God," and tacked them on the wall. He rose from his knees and with a feeling of defeat and despair he left the room and slammed the door with a bang saying, "I can't 'Let God.'" On his return to the room he was startled to note that the slam of the door had loosened the letter D on the word God, causing it to fall to the floor and changing the motto to "Let Go."

"I will, I will, Lord Jesus," he cried and threw himself on his knees at the side of the bed. "I will 'Let Go' and 'Let God', and so he did.—The Gospel for the Youth.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### SHOOTING IRONS

I asked a group of our youngsters yesterday why it is that boys like to have guns. They immediately replied that they like to have them to shoot with. The next question centered around why do boys like to shoot. And there the matter rested so far as the boys were concerned.

Of course, shooting irons are not permitted on the Children's Home premises, not even cap busters, but "make believe" guns creep in in various forms. Recently a number of our "frying size" boys have carefully carved "guns" out of soft pine boards. For triggers they have taken clothes pins and so fastened them with rubber bands as to give quite a click when they get ready to shoot.

Why such an insatiable desire for a gun? Our children are sufficiently far removed from adults who use guns as not to get their incentive from the example of grown people. They do see plenty of gun action in some of the movies they attend and from some of their reading matter. Maybe this is the explanation. Or is there an instinctive desire to shoot handed down by our forefathers who killed wild game for food and raiment? At any rate, the Children's Home can get along mighty well without any shooting irons. Our young minds are trained to shoot but not with guns.

### BEING EDUCATED

One of the best ways to learn some real human nature is to get with a group of youngsters and engage them in unrestrained conversation. Their evaluation of things and of folks are unaffected by distrust and sham, and, when their emotions are not overly stirred, they can give most sensible and correct discussions of conditions within their range of observation and understanding. Nothing gives the writer more joy than to get out with a bunch of youngsters and through the informality of the occasion get the youngsters to talking. Their discussion of affairs that have to do with their own living and that have to do with the affairs of those who direct their living are quite illuminating. Children can sometimes become our best instructors.

### THE BIG EXCURSION

Each year there comes to the Children's Home a big excursion train sponsored by our friends in Cramerton, but participated in by friends from Cleveland, Gaston, Lincoln, Mecklenburg and Iredell counties. Last year over 1200

people came on this excursion to the Children's Home. In fact the first train was so overloaded that a second train had to be pressed into service.

The Cramerton excursion this year, directed by Rev. G. G. Adams and Supt. W. C. Davis, will visit the Children's Home on Saturday, August 19. Indications point to another big crowd of friends and visitors. Following a general inspection of our grounds and buildings and the noonday lunch a band concert will be given by the Pemberton brass band. Following this a baseball game will be played by the teams representing the Cramerton Sunday school and the Children's Home, and just before leaving time another band concert will draw everybody near the Children's Home siding, where the big train will pull in for taking our friends back home. One of the features of this visit will be an ice cream treat to all of our children.



Flowers among flowers

### A BEAUTIFUL QUILT

The Children's Home receives all the quilts it needs as gifts from friends, a situation for which we are extremely thankful. Recently we received a most beautiful quilt accompanied by the following note: "I am mailing today a quilt for 'our William,' referring to William Braswell, made by Aunt Lizzie Houck, our oldest group member. She is 75 years young and she says every stitch was put in with love., Our class at Granite Falls, the Susanna Wesley class, is very proud of William and hopes some time in the near future you will let him spend his vacation with us."—Mrs. G. B. Berry.

### WONDERFULLY FINE

About 250 of our children have been privileged this summer to go either on camping trips or on vacations with friends and relatives away from the Children's Home grounds. Some of these

children are beginning to return from their two weeks' vacation and are bringing back most interesting reports of the wonderfully fine times they have had. All seem to be glad to get back and to report to their associates interesting features of their visits and to renew their cordial relationships here at the Children's Home. Special arrangements have been made for giving outings to those children who were not privileged to go on vacations.

### NEVER WEARY

G. H. Leach who teaches a class of young men in the Fairview Sunday school on the Thomasville circuit, never grows weary in helping the Children's Home. His class of young men clothe one of our fine little boys and in other ways show their interest and help for our children. The last fifth Sunday offering from this Sunday school was a bit off and when some regret was expressed at the smallness of the amount raised two fine members of this class contributed \$30 to help our orphan children. Such instances serve to encourage us greatly and assure us that so long as our money is carefully used our friends will be careful to provide for all of our needy orphan children.

### THREE LITTLE GIRLS

The first children to be admitted into the Children's Home under the present administration were three little Gaines girls, who came from Polk county over three years ago. Because of the trustfulness and innocent sweetness of these little girls, together with other reasons which need not be recounted, the writer has had a peculiar warm feeling for them and for their welfare. Their picture is being presented this week. Reading from left to right is Jeanette, age eight, claimed and clothed by the Magie Myers Missionary Society of Epworth, Concord. Next is Gertrude, age ten, sponsored by the Susanna Wesley class of Trinity, Randolph circuit. And last is little Mary, age six, chosen by the Wegfai class of Liberty as that class' project for interest and support. These little Gaines girls deserves the fine friends they have.

### A FINE RECORD

The Children's Home was opened September 1, 1909. Carrie Bowers, an 11-year-old girl, was the first child to be admitted. Only a few days later there came a beautiful little two-year-old girl, entered on the records as Baby Ethel. In the 24 years elapsing 550 boys and girls have come into the shelter of the Home to receive for a while its benefits and taste its joys; and then pass on, better prepared for facing life's struggles. Kind friends through the Children's Home have done well and have much reason for pride in their accomplishments; but none of us must grow weary in any well doing. We must make room for more children because there are so many more children who must be helped.



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### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest)

We must stop work in our repairs unless we can get more Octagon soap wrappers. In order to complete work undertaken and pay for what has been done, we must have many thousand soap coupons. If our friends will rally to our support along this line, we can complete the job and pay all our bills. I am counting on all to send me every possible Octagon soap coupon that can be found in every neighborhood throughout the bounds of our conference.

Last week the Methodist Orphanage was compelled to borrow more than two thousand dollars to finish paying our July accounts. Never before have we been driven to the necessity of borrowing enemy this early in the year. We lost four thousand dollars in a bank failure this spring. Had the misfortune not befallen us we could have met our obligations until September. In view of our financial embarrassment I am calling upon all the pastors and churches to rally to our financial support by sending us a part of the orphanage assessment.

The statement made in the Advocate a few weeks ago to the effect that we are operating our orphanage at such a low per capita cost has been a revelation to many of our friends. Trustees, ministers and laymen have expressed themselves as being highly pleased over this showing. Had our per capita cost last year been on an average with the 14 largest orphanages in the two Carolinas it would have cost the North Carolina conference \$20,000 more than it did. These figures go to prove that we are practicing rigid economy in every department of our work. It would cripple our work to make further reductions in our operating expenses.

We trust that our readers will not grow tired of hearing about these little tours we make. Since our interest in them never ceases, naturally we feel that you have a certain degree of interest also.

We had a delightful Sunday in a church on the Oxford circuit, Shady Grove. Rev. Paul Fields is pastor. We find that Mr. Fields is intensely engaged in his work and he is doing especially fine service with the young people. A few of the ladies of the church, Miss Mary Renn, Mrs. Mangum and Mrs.

Renn, served a splendid lunch at the church for the class. In the afternoon we spent very pleasantly with many friends a short time in the home of Mrs. Eliza Crews.

We were due in Stem at five o'clock for the evening service. Rev. A. Thompson for me and I shall never forget Maness, a Duke student, with many of the church members extended us a cordial welcome. A good supper was served to us on the church lawn. We had quite a pleasant social time with friends at both of these churches. It is great to serve our young preachers, who are so much in earnest, "not fearing to launch out on full surrender's tide." Surely they will be greatly rewarded. We extend to these ministers and churches our appreciation of their assurance of their love and interest in this home—the Orphanage.

Nellie B. Rives.

There have never been many people who were glad to leave home and loved ones, and to me this will be one of the saddest times of my life because leaving the Methodist Orphanage means I will have to try to find a home just half as good. There are many whom I would like to say farewell to and express my appreciation in this humble way. First of all, because he shall always be first in my heart and mind, I want to try to express my sincere appreciation to Mr. Barnes for the many hundreds of things he has done for me. He has made it home for here and I shall never forget his fatherly interest in me. To all the matrons of this home, I would like to thank them for their help in every way that has made me what I am. I shall remember each of them throughout the years to come. There have never been disadvantages in my life here and the thought of leaving the girls and boys who have meant so much to me is rather hard to bear.

The Truth Seekers class of Durham has made me very happy for the past year by giving me beautiful clothes. I shall always be very grateful to them and they share a place in my heart, for they have done over their part to make me a happier girl. Their names are: Mary Lee Starling, president of the class, and the others are Rosa Steelsman, Mrs. Riggsbee, Iris Rigon and Edna Riddick. They have meant so much to me that I wish I had a better way of expressing my gratitude.

To the people of the North Carolina conference that have made it possible for me to live here, I would like to thank them, not as a whole but individually.

I hope that I may always live up to the teachings of this home and never appear ungrateful. Sincerely,

Thelma Stowe.

Mother: "Stop using such terrible language, Sally."

Sally: "Shakespeare uses it, mother."

Mother: "Then don't play with him. He's no fit companion for you."—The Pathfinder.

## Underweight Children

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## Sunday School Lesson

AUGUST 20

By F. B. Stockdale.

### Samuel

Golden Text—Serve Jehovah with all your heart.—1 Samuel 12:20.

When we go to studying the "Call of God," beginning with his call to a child, it is well to remember that God knew Samuel by name, knew where he lived and where he slept.

### Calls Every Child

Does God call every child? We think he does. Are we to take it that Samuel was an exception in the purpose and favor of God? Does God favor a child because his mother prayed she might become his mother? It is quite likely that God comes to every child and speaks to him in the quiet of the evening hour. The statement by John, "This is the light lighting every one coming into the world," would indicate that the light shines about him at his coming. That the spirit of God, surrounding the babe at its advent, should blossom into speech in the early years would seem the native thing to expect. Personally we are pleased to believe that God speaks to every body and girl; that is the universal experience of childhood; it would seem unfair to be excluded if there are any such. At least we have the fact before us that God spake to Samuel.

### A Borrowed Voice

It is more than passing notice that the voice heard by Samuel was familiar to his ears. He knew the voice very well, though he was a stranger to the one using it. To note that God borrowed the voice of another starts a whole series of suggestions. The voice with which he was the best acquainted. It was less likely to startle him in the quiet of the evening; there was nothing new in Eli's voice sounding through the place at night.

When speaking to a child, God always borrows the voice of another; it may be the mother's, teacher's, friend's. To a child the voice is always the voice of a human and one with which the child is acquainted.

This coming of the divine to a child in and through the voice of a friend is illustrative of a very profound relationship. God does not have to make the child's acquaintance. He comes in such a way that the child is acquainted with him. He that made the eye, of course, can see; he that made the voice can speak, but he speaks in all the languages of the world and to children in a sound that is familiar.

God comes to the human through the human. He makes himself known through what is known. This holds true from the voice that speaks to the child

to the message that comes to the world through him who is God manifested in flesh.

When God could use Eli no longer as a guide to the lad, God could still use the voice of Eli, and from henceforth God is the Guide to the boy.

### Direction and Decision

Here we have another vital fact: God called Samuel, but gave him no task until the lad responded. It is one of the strange things of the story that God called Samuel, but told him nothing until the boy had learned to answer. Samuel must first learn that the voice is God's voice before he can recognize that the task is of God's ordering.

Here we have youth gliding into the direction of God through the direction

pose of God goes forward in the life of Samuel. It cannot be overemphasized that Samuel passed through this crisis under the direction of this aged teacher. Now the task follows Samuel's response to the divine. God begins to inform in the response to the willingness to be informed. It is more than suggestive that God begins to give Samuel information only after Samuel has responded to his name and indicated that he is interested in further knowledge of the divine purpose. Unless God can form friendships with human beings, even with children, without violence, there can be no friendships formed. A child needs the direction of the aged even in forming a friendship with God.

### A Result

Our last reference is one of those revealing things that spontaneously springs from a well-ordered life. Samuel had lived honestly and uprightly before the people. He had no memory of crooked dealing, and not one could charge him with partiality or unfairness. It was a great achievement to have gone through the years without violating his own ideal. Now when he had listened to them and given them another ruler in his own stead he felt justified in reminding them that their desire for a change could not be charged to his unfaithfulness.

The memory of integrity is one of the best possessions the aged can have. Friendship with God had made Samuel honest, to say the least. The opportunities for crookedness (verse 3) had been many, but he had never bent. He had lived straight, dealt justly, and now could look all in the face in the consciousness of relief that had been given to the establishment of justice among the people.

This is the greatest fortune age can possess. The possession of any amount of the things he might have taken could never equal the memory of a life of straightforwardness.

### Questions for Discussion

1. How well does God know us?
2. Does God call every child?
3. How far does God make use of the human?
4. What voice does God use?
5. Can youth dispense with the direction of age?

—Northern Christian Advocate.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.—Bacon.

The Lord Jesus is already present. What we call "the Second Coming" is really the revelation of the Christ who is present all along, although unseen.

It is not old age that makes us child-like, as people declare, but it merely reveals that we are still nothing but children.—Goethe.

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**PROTECTION  
AGAINST OLD AGE**

of age. Had Samuel disregarded the instruction of Eli, the story of Samuel would never have been written. Youth can no more dispense with the guidance of age than it can do without God. The fact is that without the aid of age Samuel would have been left to flounder around and would never have discovered that God was speaking. Samuel needs Eli's knowledge of the ways of God; thus we have age acquainting youth with how to respond to the God who came in the dark.

A good word must be said for Eli that he was wise enough to discern the unusual in the experience of the lad. Youth often misses its way because of the lack of such discerning direction (verse 9).

When again God called, Samuel answered in the words of age, and the pur-



### DOES THE LIQUOR TRAFFIC RESPECT ANYTHING?

Read the following from the Times-Dispatch:

"Yesterday, scarcely two hours after the rooster had crowed in a pleasant Sabbath morning upon the King George county countryside, Otto E. Sonnenburg flung open his legally perplexing beer pier at Fairview Beach and all day long people moved into the delights of the same.

"Certainly for a day at least, middle-aged Mr. Sonnenburg, who had a vision of a pier that would connect with dry Virginia but reach out into the relieving and safe distance of Maryland water, escaped the law's hard hand if not its eye.

"Reports from Fredericksburg late yesterday indicated that business is booming like a Milwaukee brewery. Good days, the new deal around quiet Fairview, whose fifty cottages, vacant in winter, are just beginning to load up with folks who come to swim."

There are also like reports coming from other sections of the Virginia border. In Bristol, where one side of the street is in Virginia that is legally dry, and the other side in Tennessee now legally wet, the liquor traffic is doing all it can to flood the Virginia side with beer. The same is true all along the border from there on to the ocean, and over on the West Virginia side, where beer, now in defiance of the constitution of the state, holds forth.

And yet some remember the hypocritical and pious promises that if we gave liquor one more chance, it would respect dry territory. But who ever believed any such pretended decency on the part of this arch despoiler? What respect does Otto Sonnenburg and his kind have for the dry laws of other states? What respect has he and his for Sunday laws? For this grand debauch was on the holy Sabbath.

We will some day discover we have played back into the hands of the most selfish, lawless, and disrespectful horde of despoilers that ever combined to defy God and man, the legalized liquor traffic.—Richmond Advocate.

### A THOUGHT-PROVOKING REPORT

A few weeks ago a dentist representing the State Board of Health completed ten weeks work for the school children in one of our state's most prosperous cities of the twenty thousand population class. The city is a medical center and has a number of well qualified dentists of state-wide reputation. The dentist examined a total of 1,834 school children. Here are some of his findings:

Grade repeaters worked for ..... 219  
Children having abscessed teeth... 129  
Children who are milk drinkers.... 995  
Children who ever visited a dentist 842  
No. who went for emergency only... 605  
No. under regular care of dentist.... 337  
Total number children who need dental work and who have never been in a dentist's office.....1092  
The parent who cannot be aroused by such facts is DEAD.—Health Bulletin.

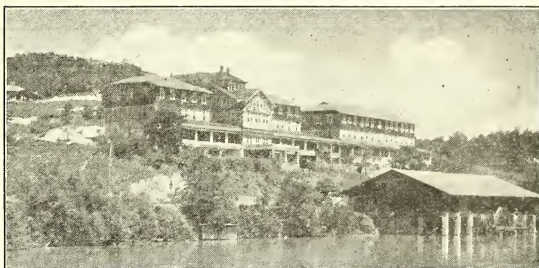
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## MUCH LIES BETWEEN THE MOUNTAINS AND THE SEA

Recently your correspondent and his daughters drove down to Carolina Beach and communed two days with the great Atlantic Ocean whose proud waves have lashed our shores ever since the morning stars sang together and the sons of God shouted for joy. We recalled the command of the Almighty: "Hitherto shalt thou come, and no farther, and here shall thy proud waves be staid." And we thought of Cowper's sublime hymn:

"God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm."

We spent a few days at the home of Dwight Ray, kinsfolk of ours at Chapel Hill. Dwight is a merchant and real estate agent. We greatly enjoyed the hospitality of these good people. We also dined by invitation at the beautiful home of Professor Peacock, whose wife was Miss Ward of Junaluska, Haywood county. She comes of a family of lawyers and is the granddaughter of an itinerant Methodist preacher. We were made to feel at home here and enjoyed the generous hospitality. We also met Dr. Graham, president of the university, and his good wife. They are very sociable and companionable people. From the campus here you can see Duke University 12 miles away. We visited this great institution and shook hands with some of the preachers. The writer felt like this church school might as well have been located at Asheville, "The City of the Sky."

We spent two Sabbaths at Newton Grove, an almost ideal country charge. The name is not a mere figure of speech. And what a paradise it would make for squirrels. Here is the parsonage and hard by is the church. Both buildings are a credit to the community. Just across the highway is a new, slightly public school where the pupils are taught by ten teachers. A mile away is a Catholic church. Dr. Wilson, a distinguished physician, looks after the health of the community. The people are intelligent, thrifty and prosperous. The writer delivered an address the first Sunday on the liquor traffic and preached the second on the Elder Brother—he sits in a chair. He also commended the Christian Advocate and urged them to subscribe for it. The pastor, J. Frazier Starnes, a kinsman of mine, was busy holding revival meetings somewhere in his diocese—old fashioned Methodist revivals. Brother Poe, a Duke student, will assist him until conference. This is his fourth year. He was fortunate in his marriage. His wife is a true helpmeet, counselor and companion. And they are blessed with seven children. The preachers' wives will never get their due meed of praise in this world. This is Sampson county, and four miles southwest of the Grove, Bentonville, the last battle of our Civil War was fought. Here Gen. Joseph Johnson's army of 30,000 men held in check for three days Sherman's

much superior force. This was in March, 1865. The Daughters of the Confederacy have built a monument here.

Our last day in Piedmont Carolina was spent chiefly in the Statesville district parsonage with the family of my old comrade, the Rev. J. S. Hiatt, and his excellent family. The mistress of the parsonage had prepared a sumptuous dinner. And for four or five hours we enjoyed Christian fellowship—the Oxford Group would call it "sharing." The writer could fill a whole page of the Advocate about this 100 per cent elder who lives on Walnut street. He was my pastor for four years—our pastor I should have said. And they were eventful years. An old English poet exclaimed: "Oh, how I would love to travel back and tread again that ancient track." There is part of the track I do not care to tread again.

Joseph, Jr., is a Duke student and is ambitious to become a disciple of Aesculapius. And so mote it be. And the little girls of the parsonage gave a token of their love. Of such is the kingdom of heaven.

As we were bidding adieu to our friends, Brothers Harbison and Mat. T. Smathers breezed in. The latter is a stalwart Highlander from the Pigeon Valley. His Christianity is both spiritual and muscular, and if you should impose on him he might knock you out of the ring and leave you lying there to repent of your folly.

We crossed the Blue Ridge and reached 28 Westwood just as the sun was sinking behind Spivey Mountain—safe and sound. Thomas F. Glenn.

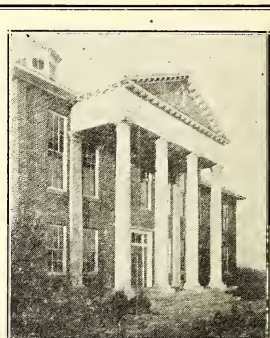
## N. C. WOMEN

(Continued from page 14)

Oakley told of children's work at Carrboro. Mrs. B. L. Warren told of the need for reports, and Mrs. N. H. D. Wilson told most touchingly what the woman's missionary society has meant in her life. Miss Herring spoke on her work again, giving pertinent and interesting facts. All societies of the zone except Orange were represented with good reports.

Mrs. Junius Wrenn, Chatham leader, was in charge in the afternoon, with Mrs. D. B. Nooe as secretary and Mrs. W. H. Rowland in charge of the devotions. Five of the eight societies were represented and gave reports, after which Mrs. Henry Bynum and Miss Mary Dell Bynum sang a duet. Mrs. Lee spoke of district work again, and Mrs. J. W. Dimette told of the activities of children in the district.

Mrs. McKinne and Miss Freeman were heard in their interesting talks and many asked questions of the phases of the work. Miss Robertson gave some figures on district work and urged the ladies to get busy the latter half of the year and endeavor to surpass the first half. Mrs. J. L. Duncan, Mrs. R. W. Martin and Miss Margaret Wrenn sang a trio, after which Mrs. R. W. Morgan told of her recent trip to Brevard, where she attended the annual retreat. Mrs. McKinne dismissed with prayer.



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# Children's



# Storyland

## UNCLE DAN AND THE CRABS

By Lydia Lion Roberts

"Earle, Pearl, where are you?" called a big booming voice outside a little white cottage one summer morning.

The Blake twins raced to the front door and opened it wide.

"Come out," said Uncle Dan Drake with a broad beaming smile.

"Are we going to the beach now?" asked Pearl as she skipped along beside her uncle.

"Are you going to tell us a story?" asked Earle eagerly.

"Yes, and yes," said Uncle Dan, bobbing his head at each twin.

"Oh, look!" cried Pearl excitedly a few minutes later. She pointed to the wet sands ahead of them. "What is that on the beach? It's moving!"

"That is an army," said Uncle Dan.

"An army! It looks like a lot of crabs," said Earle.

"Right!" said Uncle Dan, stopping a little way from the curious objects. "You are right and I am right. What you see is an army of soldier crabs. That is why I hurried you both down here now. At low tide so many of these tiny crabs come together that they look like an army and that is why they are called soldier crabs."

"Where do they all live?" asked Pearl wondering.

"They dig their way down into the sand," explained Uncle Dan. "When a soldier crab wants to make a home, he starts digging with his own legs. First he uses his legs on one side of his body and then he turns around and uses the legs on his other side. He keeps turning around and around that way, just like a corkscrew, until he has made a little tunnel way down into the sand where he wants to live. When the tide begins to come in all the soldier crabs will start digging, and they work so quickly that the whole army will disappear in a few seconds."

"Are there other kinds of crabs?" asked Earle, stretching out on the sand.

"Do they make their own homes?" asked Pearl, curling up comfortably against her uncle.

"Yes, and yes," said Uncle Dan, bobbing his head and smiling at each twin. "Please tell us about them," said Earle quickly.

"There are tiny crabs or shrimps, as they are sometimes called, who dig their homes in a rock," began Uncle Dan. "You would not think they would be strong enough, but they can bore their way right into a rock and live there comfortably. Many of these crabs bore into the same rock together and the

rock is their apartment house. Other tiny crabs bore into a wooden wharf or a harbor building until the wood looks as if it were full of holes. Sometimes three hundred of these tiny crabs live in one square inch of wood."

"Do all the crabs dig their homes?" asked Pearl, who had been trying to make a tunnel in the sand with her fingers.

"There is one kind of crab who sews his house together with his feet," replied Uncle Dan.

"I didn't know crabs could sew!" exclaimed Earle.

"That is because you are too young to know everything," said Pearl, trying to look grown-up. "I mean, you are not as old and wise as Uncle Dan," she added hastily, as her brother started toward her.

"Of course crabs do all their house-building with their claws and legs," said Uncle Dan, putting an arm around each twin. "They usually lie on their backs while they are at work. The crab who sews makes his home out of seaweed. There is a kind of seaweed where he lives that looks like a thick mat with a thread running through its furrows or grooves. The crab lies on his back in one of the grooves of this seaweed and uses his smaller legs to pull the edges of the groove together above him. He begins work by pushing one of his legs through one edge of the seaweed mat as if it were a needle, and he catches the thread from the opposite edge. Then he pulls the thread back through the first edge. His first stitches are long like bastings, just to hold the seaweed together. He goes over his work again and again and sews the seaweed more tightly together with short stitches until he has made a tube for his house."

"It must take him a long time," said Earle.

"No, for he works so fast that he can make a tube four inches long in about ten minutes," said Uncle Dan.

"Do other crabs do queer things?" asked Pearl.

"They may seem queer to us," said Uncle Dan, "but natural to them. We would think it queer to spin our houses out of our own bodies, but it is the only way one kind of crab knows how to make his home. He spins a little tube from some sticky substance in himself. At first it looks like glass and can be seen through, but it soon becomes dark because bits of seaweed cling to it. The crab can move around in this tube as he pleases, and if anything disturbs him he looks out of first one end of it and then

the other. When he wants to move he pushes his house around with him."

"Wouldn't we look funny trying to take our houses around with us!" said Earle, with a laugh.

"Yes, and we should feel queer if we tried to live in a lamp chimney," said Uncle Dan. He smiled at the twins' astonished expressions. "Some of the hermit crabs will use almost anything for a home. They have been found living in half a coconut shell, in pieces of bamboo, and even in broken lamp chimneys."

"Other crabs grow with their hind legs turned up over their backs so they may hold up their houses. These crabs carry their homes around with them wherever they go, for the houses become part of them. One kind of crab begins when he is very young to make his house by tearing off a piece of sponge and putting it on his back. As he grows in size the sponge grows too, until it covers him and hides him completely when he does not wish to be seen."

"The spider crab has some little hooked hairs on his back which catch seaweed, sponges, and other things that grow in the ocean, until he looks like a moving garden. This garden makes a good disguise for him when he is hunting for food, and it is a protection from any enemies that might be hunting for him. And that reminds me that your mother will be hunting for you, as it is time for lunch," said Uncle Dan, looking at his watch.

"Oh, Uncle Dan, I didn't know crabs were so different and interesting," said Pearl. "I thought crabs were—were just crabs."

"Everything is interesting if you know about it," said Uncle Dan wisely, "and I think fishes and crabs and pebbles and shells and seaweed and sand and all the life of the sea are especially interesting in summertime."—Zion's Herald.

Some children were having a backyard dramatization of some history stories which they had read. "Queen Elizabeth" with trailing skirts and majestic air stumbled over "Sir Walter Raleigh's" coat, which covered a pan of water placed in the gravel path.

The knight rose solemnly from his knees and ended the play by saying, "Well, so long, Queen; I'll be seen' you."

To this the dignified Elizabeth replied, "O. K."—Christian Science Monitor.

Mother—What's the trouble, dear?

Robby—We're playing circus an' I want to be the tiger, but Harold won't let me 'cause I lost one of my front teeth yesterday."—Selected.

## North Carolina Christian Advocate

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M. T. FLYLER .....

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.

#### FOURTH ROUND

Duke's Chapel, 11 .....3  
Webb Avenue, 11 .....10  
Orange Carboro, 7:30 .....10  
Cedar Grove, 11 .....17  
Hillsboro, 7:30 .....17

#### October

Durham Ct., 11 .....1  
Leasburg, 3:30 .....3  
Trinity, 7:30 .....3  
South Alamance, 11 .....8  
Stebens, 4 .....8  
Front Street, 7:30 .....8  
Chapel Hill, 7:30 .....13  
Person Ct., 11 .....15  
East Roxboro, 3:30 .....15  
Long Memorial, 7:30 .....15  
Milton, 11 .....20  
Yanceyville, 11 .....21  
Mt. Tirah, 11 .....22  
Bahama, 7:30 .....22  
Carr, 7:30 .....25  
Burlington Ct., 11 .....29  
Slur City, 7:30 .....29

#### November

Calvary, 7:30 .....1  
Branson, 11 .....5  
Andrews-Massey, 3 .....5  
Stebens, 7:30 .....5  
Duke Memorial, 7:30 .....5  
Pittsboro, 11 .....9  
Brookdale, 11 .....12

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.

#### THIRD ROUND

Columbia, Wesley's Chapel, 11 and 2 .....19  
Columbia, Wesley's Chapel, 11 .....20  
Ahoisie, 8 .....20  
Chowan, Bethany, 11 and 2 .....23  
Murfreesboro-Winton, 8 .....24  
Ahoisie, Colerain, 11 and 2 .....25  
Gates, Sunbury, 11 and 2 .....26  
Gates, Sunbury, 11 .....26  
North Gates, Kittrells, 8 .....27  
Perquimans, New Hope, 11 and 2 .....2  
Perquimans, New Hope, 11 .....2

#### September

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1019 Haymeunt, Fayetteville, N. C.

#### THIRD ROUND—IN PART

Jonesboro, a.m. and p.m. ....20  
Rowland, Purvis, a.m. ....25  
Wadeville, Sardin, a.m. ....25  
Mt. Gilead, p.m. ....27  
Hamlet, a.m. ....3

#### September

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.

#### THIRD ROUND

Fremont, Black Creek, 11 .....25  
Mt. Olive Ct., Providence, 11 .....26  
Mt. Olive-Calypso, Calypso, 11 .....27  
Pikeville-Elm Street, Elm Street, 8 .....27

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

#### FOURTH ROUND

Smithfield, 11 .....10  
Selma, 7:30 .....10  
Dunn, 11 .....17  
Central, 7:30 .....17

#### September

Henderson, 11 .....24  
City Road, White Memorial, 7:30 .....24  
Tar River, Plank Chapel, 11 .....1  
Louisburg, 7:30 .....1  
Jenkins Street, 11 .....8  
Edenton Memorial, 7:30 .....8  
Mauney, Spring Hill, 11 .....15  
Lillington, Lillington, 11 .....15  
Epworth, 7:30 .....15  
Lenoxon, 7:30 .....18  
Oxford Circuit, 11 .....21  
Creedmoor, Grove Hill, 11 .....22  
Oxford, 7:30 .....22  
Millbrook, Pleasant Grove, 11 .....26  
Middleburg, Tabernacle, 11 .....29  
Youngsville, Youngsville, 3 .....29  
Franklinville, 7:30 .....29

#### November

Bailey, Middlesex, 11 .....5  
Zebulon, Wendell, 7:30 .....5  
Newton Grove, 11 .....11  
Erwin, 11 .....12  
Pawsey, Fumay, 3 .....12  
Cary, Cary, 7:30 .....12  
Gamer, 11 .....18  
Four Oaks, 11 .....19  
Princeton, Princeton, 3 .....19  
Clayton, 7:30 .....19

#### ROCKY MOUNT DISTRICT

L. B. Jene, P.E., Rocky Mount, N. C.

#### THIRD ROUND

Elm City, Zion, 11 .....26  
Stantonsburg, 7:30 .....20

#### August

#### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

#### THIRD ROUND

Garland, Salem, 11 .....20  
Clinton, Keener, 3:30 .....26  
Jacksonville-Richland, Haw Branch, 11 .....27  
Marsville-Polksville, 11 .....27  
Swansboro, Queen Creek, 3:30 .....27  
Carver's Creek, Bladen Springs, 11 .....3  
Bladen, Beulah, 3 .....3

#### September

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

D. M. Litaker, P.E., Asheville, N. C.

#### THIRD ROUND

Central, 11 .....20  
Oakley, night .....20

#### August

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

#### FOURTH ROUND

Calvary, 8 .....20  
Waxhaw, Waxhaw, 11 .....27  
Bethel, Boger's, 2:30 .....27  
Dilworth, 7:30 .....27  
Ansonville, Salem, 11 .....3  
New Hope-Bethel, Union, 2:30 .....3  
Matthews-Indian Trail, Indian Trail, 7:30 .....3  
District Pastors' Conference, Central, Monroe, 10 .....4  
Wadesboro, 11 .....10  
Unionville, Zion, 3 .....10  
Hawthorne Lane, 7:30 .....10  
Morven, Morven, 11 .....17  
Prospect, Midway, 3 .....17  
Big Springs, 7:30 .....17  
Marshallville, Smyrna, 10 and 2 (Sat.) .....17  
Hickory Grove, 11 .....24  
Thrift-Moore's, Thrift, 3 .....24  
Belmont Park, 7:30 .....24

#### October

Peachland, Hopewell, 10 (Sat.) .....7  
Polkton, Polkton, 11 .....8  
Stanfield, Old Burnsville, 3 .....8  
Trinity-Derita, Derita, 7:30 .....8  
Lilesville, Lilesville, 11 .....15  
Waxhaw, Mineral Springs, 3 (5th Q.C.) .....15  
Chadwick, 7:30 .....15  
Weddington, Union, 10 (Sat.) .....21  
Homesdale-Duncan, Duncan, 11 .....22  
Myers Park, 7:30 .....22  
First Church, 7:30 (Wed.) .....25  
Spencer Memorial, 11 .....29  
Broad Street, 7:30 .....29

#### November

Wesley Heights, 7:30 (Wed.) .....1  
Monroe, Central, 11 .....5  
Monroe Circuit, Grass, 2:30 .....5  
Pinetree, Pinetree, 7:30 .....5  
Special district pastors' conference, Central, Monroe,  
10 a. m. September 4.

Fifth quarterly meetings as follows:

Ansonville, 3 .....7  
New Hope-Bethel, Bethel, 10 .....14  
Morven, Morven, 3 .....14  
Unionville, Unionville, 3 .....21  
Matthews-Indian Trail, Matthews, 7:30 .....21  
Marshallville, Marshallville, 10 .....28  
Prospect, Prospect, 3 .....28

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

#### FOURTH ROUND

East End, 11 .....20  
Cramerton, 8 .....20  
Lincoln Ct., McKendree, 11 .....26  
Crouse, Crouse, 3 .....27  
Dallas, Dallas, 8 .....27  
Cherryville Ct., Beulah, 11 .....3  
Plessomer City, Concord, 3 .....3

#### August

#### September



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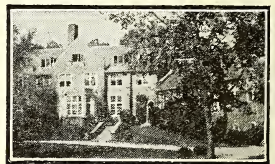
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HICKORY, N. C.



McAdenville, 7:30	3
Poiville, Casar, 11	8-10
South Fort, Russell's Chapel, 3	10
Brady Memorial, 7:30	10
Lowsville, Salem, 11	16-17
Lowell, Lowell, 7:30	17
Shelby Ct., Sulphur Springs, 11	23-24
Belwood, Kadiak, 3	24
Shelby, Central, 7:30	24

## October

Lincolnton, First, 11	1
Greenville, 3	1
Stanley, Iran, 7:30	1
Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29
Smire, 11	5

## GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

## FOURTH ROUND

## August

Ashboro Ct., Tabernacle, 11	20
Bessener, Bessener, night	20
Pleasant Garden, Bethlehem, 11	27
Bethel-Grace, Grace, night	27

## September

West Greensboro, Muir's Chapel, 11	3
Caraway Memorial, Caraway Memorial, night	3
Stoddard, Eden, 11	10
Glenwood, Glenwood, night	10

## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

## THIRD ROUND

## August

Marion Mills, East Marion, night	17
Hammill, Concord, 3	20
Rutherford College, 11	27
Forest City, night	27
Broad River, Kistlers, 11	29

## FOURTH ROUND

## September

Cross Mill, 11	3
Elk Park, Cranberry, 3	3
Marion, First Church, 11	10
Midville, Windsor, 3	10
Midwell, Trinity, 11	17
Old Fort, night	17
Morganton, First Church, 11	24
Burke, Friendship, 3	24
Glen Alpine, night	24

## October

Rutherford, Gilboa, 11	1
Mill Spring, Massena, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Bostle, Cedar Grove, 3	8
Hazlettia, Carleam, night	15
Spruce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avery, Pisgah, 11	15
Marion Ct., Providence, 11	22
Gilkey, Thermal City, night	22
Marion Mills, Churchfield, night	22
Rutherford College, night	25
Broad River, 11	25
Cross Mill, O. C., night	26
Table Rock, 11	26
Morganton Ct., 3	29
North Forest, Oak Forest, night	29
Marion, First Church, O. C., night	30
Glen Alpine O. C., night	2
Morganton, First Church, O. C., night	2
Forest City, 11	24

## MOUNT AIRY DISTRICT

J. T. Mangum, P.E., Mount Airy, N. C.

## FOURTH ROUND

## September

Group No. 1.—To be held by J. H. Armbrust:	
Helton at Greenwood, 3	17
Jefferson, West Jefferson, night	17
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 3	24
Warrenton, Mill Creek, night	24

## October

Laurel Springs, Laurel Springs, 3	1
Group No. 2.—To be held by Seymour Taylor:	
Todd, Fair View, 3	10
Boone, Boone, night	10
Moravian Falls, Moriah's Chapel, 3	24
Walden, Yalle Cravis, night	24
N. Wilkesboro, night	27
Sparta, Piney Creek, 11	28

## September

Group No. 3.—To be held by R. G. Tuttle:	
Sandy Ridge, Sandy Ridge, 11	10
Yadkinville, Center, 11	17

## October

Danbury, Pine Hall, 11	1
Spray, 7:30	8
Stoneyville, Price, 11	15

## September

Walnut Cove, St. Marks, 3	17
Draper, night	24
Rural Hall, Bethel, 3	1
Leckville, night	1
Madison, Madison, night	15

## October

Group No. 4.—To be held by W. H. Willis:	
Walnut Cove, St. Marks, 3	17
Draper, night	24
Rural Hall, Bethel, 3	1
Leckville, night	1
Madison, Madison, night	15

## September

Group No. 5.—To be held by J. T. Mangum:	
Mt. Airy, Central, 11	28
Mt. Airy Ct., Imogene, 11	2
Pilot Mountain, Pilot Mountain, night	3
Avant, Chestnut Grove, 11	9

Jonesville, Jonesville, 3	10
Elkin, night	1
Delson, Stony Knoll, 11	23
Rockford Street, night	1

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

## FOURTH ROUND

## August

Colburn Memorial, 11	20
Richfield, night	20
Salisbury, First Church, 11	27
Park Avenue, night	27

## September

Newgood Ct., Zion, 11 and 3	3
Albion, Central, 11	3
Newwood Station, night	3
Westford, 11	10
Laudis, Unity, 3	10
Kannapolis, night	19
Spencer, Central, 11	17
Gold Hill, Rockwell, night	17
East Spencer, Rock Street, 11	24
Granite Quarry, 3	24
Albion, First Street, night	24

## October

Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albion, O. C., night	29
Salen Ct., Salen, 3	29

## November

New London, New London, 11	5
Bald-Tabernacle, Tabernacle, night	5

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

## THIRD ROUND

## August

Statesville, Broad Street, 11	20
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## WAYNESVILLE DISTRICT

L. B. Hayes, P. E., Waynesville, N. C.

## THIRD ROUND

## August

Tusquite, Haystack, 11	27
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## WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

## FOURTH ROUND

## August

Hanes-Bethel, 11	20
Advance, Fulton, 8	20
Centenary, 11	20
Kernersville, 8	27

## September

Davis, 11	2
Welcome, Midway, 11	2
Green, 8	3
Davidson, Good Hope, 11	10
Erlanger, Yadin College, 3	10
Trinity-Bethel, Bethel, 8	10
Levisville, Sharon, 11	17
Thomasville Ct., Unity, 8	17
Farmington, Bethlehem, 11	24
Forst, Mt. Taber, 8	24

## October

Linswood, 11	1
Denton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Armore, 8	8

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## IN MEMORIAM

**KERR**—William Morrison Kerr, aged 36 years, died July 23, 1933, after an illness of about two years. The funeral was held at the home, 520 N. Broad Street, Mooresville, N. C., at 3 o'clock July 29, conducted by his pastor, Rev. G. L. Wilkinson, and burial was made in Willow Valley cemetery. Surviving are his widow, the former Miss Ossie Morton; a five-year-old son, Mack Morrison; his father and step-mother, Mr. and Mrs. Frank Kerr. Mr. Kerr was a faithful and consecrated member of Jones Memorial Methodist church at the time of his passing. Mrs. Florence M. Brown.

**SWAIN**—April 11, 1933, Mrs. R. Clyde Swain after prolonged, patiently borne illness passed peacefully away from her well-ordered home in Southport, N. C., leaving husband, five daughters and a son, four sisters and a brother, who fondly and gratefully cherish her precious member. Sister Swain was a native of Vance county, N. C., and was Miss Gertrude Blackwell, whose parents were J. P. and Sallie G. Blackwell, long deceased. With Christian training in home and Littleton College, she became a proficient teacher and a virtuous woman in beautiful home building. Church and community as well have sustained distinct loss. R. H. Broom, Pastor.

**NORTON**—Francis Harold Norton died on July 15, 1933, at the age of 15 years. Funeral and burial services were held at the King cemetery near his home at Laurel Hill, N. C. The writer conducted the services, being assisted by Rev. J. G. Johnson and Rev. J. C. B. Laughlin. A large congregation of friends were present at the funeral to show their esteem both for Francis and his loved ones. Francis will be greatly missed in our community. He was a devoted member of the Laurel Hill Sunday school and church. He had not missed a Sunday at Sunday school in four years until the Sunday before he died, at which time he was sick. Our young friend and brother is survived by his parents, Mr. and Mrs. F. L. Norton, and the following brothers and sisters: Eugene, Douglas, Elwood Norton, Mrs. John Jackson, Mrs. Henley Gibson, each of Laurel Hill, and Johnnie Norton of Fort Bragg. May the Lord comfort the dear ones. W. D. Yarbrough, P. C.

**BRICE**—William Pigford Brice, son of the late John and Susan Brice, was born in Duplin county March 6, 1876, and died June 24, 1933. On June 17, 1898, he was married to Miss Mary McClung. To this union ten children were born, three of whom died in infancy. Those now living are Mrs. Herbert Blanton of Willard, N. C.; Mrs. Ivey Peterson and Mrs. Alfred Conner of Wilmington, N. C.; O. S. Brice of Ambridge, Penn.; H. J. and Misses Ruth and Jessie Brice of Harrell's Store. His first wife died November 24, 1919. He was married the second time to Miss Alberta Blanton May 8, 1920. In addition to this children and second wife, he is survived by one brother, F. R. Brice of Wallace, N. C.; one sister, Mrs. J. W. Moore of Rose Hill, N. C.; three grandchildren, H. S. Bland, Jr., William Frank Peterson, Mary Drew Brice, and a host of friends.

Brother Brice joined the M. E. Church, South, at Wallace in 1891. In 1906, he transferred his membership to Centenary M. E. church, now on the Garland charge, at Harrell's Store, of which church he has been a most loyal and faithful member ever since, serving as steward in this church for more than 25 years.

There are many complimentary things that might fittingly be said about Brother Brice, but his life speaks far more eloquently of his virtues and admirable qualities of character than anything that anyone might say. One of the outstanding characteristics of his life was his faithfulness and loyalty to his church. He was not only a faithful attendant at the church services when his health permitted, but in every hour of need his church could always count on him to stand by her. The one financial obligation that always came first with him was his pledge to his church. And one of the cherished desires of his heart before his death was that his church dues might be paid right on after his death as though he were still living. In his passing the community has lost a good citizen, the church a most loyal member, and the pastor a never-to-be-forgotten friend. R. G. Dawson, P. C.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased God in his infinite love and wisdom to remove from our midst our beloved friend and co-worker, Mrs. Sarah J. Williams; and

Whereas, her long and beautiful life of loving service has been an inspiration to all who knew her and her passing has left a vacancy that no other can fill; and

Whereas, her loyalty to the church has never wavered and her faithful attendance upon its services never varied as long as her health permitted; and

Whereas, her interest and participation in the activities of the ladies' aid society continued through many years;

Now, therefore, be it resolved by the Ladies' Aid Society of Hebron Methodist Episcopal Church, South, Roper, N. C.:

First, That we deplore our loss while realizing that she has entered into a far greater measure of happiness.

Second, That these resolutions be read at the next regular meeting of the ladies' aid society, and that a copy be sent to the bereaved family, to the Roanoke Beacon and to the North Carolina Christian Advocate.

Mrs. E. R. Lewis,  
Mrs. Isokird Mizelle,  
Mrs. L. E. Hassell.

### RESOLUTIONS OF RESPECT

Whereas, an all wise Creator has seen cause to remove from among us the dearly beloved Rev. W. E. Poovey, presiding elder of Mt. Airy district; and

Whereas, Cox's Chapel church and Sunday school, Sparta charge, deeply feel the loss sustained by his passing. Therefore be it resolved:

That we bow in humble submission to the will of Him who doeth all things well.

That this church and Sunday school, assembled July 30, cherish the memory of him who has so faithfully and earnestly labored among us.

That a copy of these resolutions be placed in our church and Sunday school records, a copy sent to the North Carolina Christian Advocate and a copy be furnished the bereaved family.

T. C. Black,  
Hazel Philipps,  
Mrs. E. P. Osborne,

### IN MEMORIAM

In memory of W. J. Jones Cranford, who died July 29, 1933.

We will not, we must not say that he is dead, but away. God went into the home and took great-grandfather above. God had an empty chair; so he took him up there. He was not 83, but God took him to heaven. He lived a happy life. Now he has left his dear children to grieve because he is gone, and left them all alone. If we live right, when we die we will see grandfather on high.

We will not, we must not say that he is dead, but just away.

His great-granddaughter,  
Dorothy Keener.

# John Barleycorn



## His Life and Letters by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hookup; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

### A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirtby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stovetop hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the country laughed in the sharp spirit of Kirtby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating meritment of the rhetorical John Barleycorn and his diverse company of friends.

### LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

### BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Banest wets will appreciate its rich humor. Sincere dries will find here that their cause is aided by the sharp weapon of satire. It is perhaps too much too quickly to say that "John Barleycorn: His Life and Letters" is the "Don Quixote" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.

Please send to address below:

JOHN BARLEYCORN \$1.50

Name .....

Address .....



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 24, 1933

Number 34



FOUNDERS HALL, GUILFORD COLLEGE, BUILT 1834 TO 1837

# Campaign Goes Great

## Special Offer to New Subscribers to the North Carolina Christian Advocate

**BEGIN ANY TIME IN AUGUST**

*Sent to Any Address at This Special Price*

**TEN WEEKS FOR THIRTY CENTS**

On the door of the Advocate building is a big blue eagle; under it are the words, "We do our part." We want a white eagle, in fancy if not in fact, on the door of every church with the words, "We do our part for the Advocate."

Don't wait until next month. You need the help we have to offer right now. We are anxious to help rally the Methodist hosts from the sand dunes to the high ridges. We are your eager helpers, if you will put the homes within our reach. Uncle Sam's mail is faithful and regular. Get the names on our list and we will do the rest.

## Let Long Lists of New Subscribers Roll in

### ADDITIONS THIS WEEK

Previously reported	625
Rev. D. H. Tuttle, Smithfield	1
Rev. W. N. Vaughan, Rocky Mount	1
Rev. N. C. Yearby, Goldsboro	1
Rev. Reid Wall, Greensboro	4
Rev. B. A. Sisk, Denton	11
Rev. J. W. Campbell, Stoneville	9
Rev. T. W. Hager, Mooresville	1
Rev. J. W. Groce, China Grove	5
Rev. F. H. Price, Lowell	6
Rev. E. M. Jones, Charlotte	25
Rev. J. C. Reichard, Kings Mountain	6
Rev. R. E. Pittman, Louisburg	5
Rev. J. W. Vestal, Dallas	7
Rev. T. R. Jenkins, Leasboro	8
Rev. G. G. Adams, Cramerton	3
Rev. C. W. Russell, Sparta	2
Rev. T. B. Huneycutt, Nebo	13
Rev. S. F. Nicks, Roxboro	3
Rev. L. C. Brothers, Kenley	4
Rev. W. N. Vaughan, Rocky Mount	1
Rev. M. F. Hodges, Spring Hope	7
Rev. C. L. Read, Franklinton	7
Rev. E. O. Cole, Pineville	5
Rev. J. W. Groce, Randleman	16
Rev. Fletcher Nelson, Rutherfordton	21
Rev. A. L. Thompson, Roseboro	4
Rev. C. N. Phillips, Hallsboro	5
Miss Ollie Pope, Candler	4
Rev. D. M. Nifong, Winston-Salem	6
Rev. W. C. Merritt, Benson	7
Rev. L. B. Pattishall, LaGrange	3
Rev. E. B. Fisher, Mt. Gilead	4
Rev. T. J. Highfill, Stony Point	18
Rev. J. P. Morris, Gold Hill	2
Rev. E. L. Hillman, Greenville	7
Rev. O. I. Hinson, Durham	1
Rev. J. O. Banks, Mocksville	3
Rev. F. J. Stough, Badin	11
Rev. R. H. Broom, Southport	6
Rev. J. L. Rayle, Spruce Pine	9
Rev. Paul R. Rayle, Welcome	19
Rev. C. R. Allison, Cherryville	29
Rev. J. D. Bundy, Mebane	17

Rev. J. R. Warren, Belmont	26
Rev. E. B. Edwards, Bostic	24
Rev. S. M. Needham, Salisbury	6
Rev. J. P. Hipps, Kannapolis	13
Rev. W. H. Brown, Four Oaks	5

### LET OTHER CHILDREN FOLLOW NANCY

Rev. C. L. Read in forwarding a list of seven new subscribers, with one renewal, from Franklinton adds:

"Nancy, our little daughter, 10, of her own accord, asked permission to do this work and has secured these subscriptions and made collections herself."

Thank you, Nancy. That is about the finest job we have known a little girl to do. Hope many children will do as you have done.

### DURHAM MAKES A START

Dr. W. A. Stanbury being away on his vacation, I filled in last Sunday morning at Duke Memorial. The Pastor's Aides class is one of the institutions of that big church. Sunday morning this class, though greatly reduced by the summer absentees, made a start for the Advocate campaign, securing eight new subscribers. This church with a good united effort ought to secure 100 new subscribers for the church paper.

Most of the Durham pastors are away on their vacation. These will be heard from later. Lakewood has determined to put the Advocate in every home. A good start has been made already. All the churches will want to take advantage of this special offer, with the advantages it brings in closing the year since the conference meets in Durham at Memorial church. M. T. P.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 24, 1933

Number 34

What is to be done about the horrors of the highways? Two things are evident: tragedies are increasing on the roads, and drinking is on the increase at every turn. Are the two in any way related?

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"There is not a thought in a hog's head of beer" was a saying of Theodore Roosevelt. To which we might add that there is no beer in a hog's head of thought, either," says the Religious Telescope, which is a microscope as well as a telescope.

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In Arkansas and Oklahoma the plea was states rights and local control of liquor. How does this fit in with the administration's effort to dictate in every community when the citizens go to the polls? It is announced that the good roads department is careful to keep out of politics. Why not the postoffice department?

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Mr. "Jim" Farley, who made a "wet" speech last July in Greensboro and called it the dedication of a new postoffice, has been saying that prohibition laws should be repealed because they cannot be enforced. His latest declaration is that until the laws are repealed they will be enforced. That is enough to make a wooden Indian smile. It cannot be done, but he is going to do it—far a while, till repealed. It is amazing how inconsistency can and does camp on the trail of some men.

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Why destroy your ideals because you will not strive to attain those ideals? Because you refuse to hitch your wagon to a star is no adequate reason why you should blot out the star. There may be other boys and girls who will desire to hitch their wagons to that same star. The 18th amendment is an ideal for enemies of the liquor traffic. Why destroy it because you are unwilling to enforce it? There will be other men and women coming after us who will be inclined and able to fulfill the dreams of those who have gone before.

Governor Gore of Puerto Rico, with a pen made from the tail of a famous fighting cock, has signed a bill that makes cock-fighting legal in Puerto Rico. Cock-fighting is the dirtiest, lowest form of gambling practiced among semi-civilized peoples. Yet the Stars and Stripes float over Puerto Rico and Old Glory is said to be a civilizer.

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Last Sunday afternoon on highway 60, twelve miles south of Greensboro, a man with his family was forced off the road. Yet the offending car sideswiped the car that tried to escape the collision. Both cars were badly damaged and the two guilty men are now facing trial. The car smelt strongly of whiskey, the news report said. Monday of this week a free for all fight took place at a filling station five miles east of Morganton, and after Shuping had thrown two bottles at Walker, who was in charge of the place, this employer of the station fired a shotgun that killed Shuping instantly. This is how things in North Carolina are going with free and unrestrained liquor sales. Each day brings crime.

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The Statesville Landmark, referring to Will Rogers' suggestion that tax money received for liquor be applied to charity, says:

In all seriousness, to what better purpose could the liquor license tax be applied. The suggestion is eminently appropos. The liquor traffic creates destitution because so many people spend their money for drink rather than for the needs of those dependent on them. Since it helps to create destitution it is but reasonable that it should be made to care for its victims. Those who spend their money for liquor and make themselves and families public charges may not be restrained. Their money can't be taken from them to prevent their spending it that way. But a large portion of it might be recaptured and applied to the support of neglected families. This may not appeal to the people who expect to get their taxes reduced because of the liquor tax. But the needy have to be provided for and they should come first. The people who support repeal in the expectation of paying less tax are not entitled to consideration. They would take for themselves the money that should be used to buy food and clothes for the needy.

### The World Too Much With Us

AMUSEMENTS and pleasure are the two words evermore in our ears. A mad scamper for amusement is the common lot of the crowds on pleasure bent. How best to be amused in a pleasure loving crowd is most perplexing. A noted Oriental, observing the masses at Coney Island, is reported to have said, "It must be a most miserable people that can find pleasure in that." All of which brings pause to the thoughtful.

Dan Crawford after years among the blacks in the African forests was much impressed with the gloomy faces in Christian lands. These must be apparent to more than a Dan Crawford. Sad faced and burdened we spend our time and money and effort to get relief by new amusements and fresh pleasures. The two notable words in the Bible are not amusement and pleasure but peace and joy. Would it not be well for us to put more stress on these? Strength is found in the joy of the Lord. He makes the widow's heart to sing for joy. That his followers might have peace and that their joy might be full seemed to dominate him who said, "Be of good cheer." This gave the light of our Lord's face. He was able to impart peace and to give a joy that no one can take away. Paul and Silas in jail knew something of this joy. They are still thought of by many as God's nightingales.

With more time on our hands many are perplexed as to what we are to do with our leisure. Does this mean more amusements and other sources of pleasure? Are we not forced to go deeper and to find that which is more abiding? To sing for joy of heart and to have our mourning turned into joy are the needs of this anxious age. Less of earth and more of heaven is our need. The world is too much with us.



### A Standing Vote on Paying One's Debts

THE Alabama Baptist tells of a Baptist preacher who voted his congregation on debt payments. Some Methodist preacher might try the same and see how it comes out.

The story runs thus: A minister at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet.

The preacher seated them, and said: "Now every man not paying his debts stand up." The exception noted, a care-worn, hungry-looking

individual, clothed in a last summer's suit, solemnly assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only man not to meet his obligation?"

"I run a newspaper," he meekly answered, "and the brethren who stood up are my subscribers, and—"

"Let us pray," exclaimed the minister.



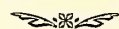
### As September Approaches

THE advent of September, the month of the autumnal equinox and the beginning of the great harvests of the year, is close at hand. It is time for the churches to bestir themselves for the annual conferences, these judgment days in Methodist economy, are not far off. A pastor should have the strength of ten, because his heart is fixed on rendering a good account for the year. While the church people should follow devotedly and with joy the leadership of the pastors.

The pastor was appointed to lead and if he fails to lead the church will fail. This applies as truly to big churches as to little churches and sometimes more so. For in most small churches an alert, zealous steward can lead his church out of the financial wilderness, even if his pastor does not measure up, but that is not so, as a rule, in big churches.

Without waiting for a more propitious time we insist that the churches get busy with the task of closing the year's work. Decide now that you are going to pay your preacher his salary in full. He needs it. Decide, also, that you are not going to spend all your money on the home church. Selfishness will destroy a church more quickly than it will an individual.

With more people employed than has been, with a better price for cotton and tobacco than we have had, with good crops in almost every section of the state, let's meet in full all financial demands of the church.



### "Hit the Line Hard"

THE sport writers of the daily press are already talking football. The coaches on the training field will soon be urging the players to "tackle hard," to "hit the line hard." And many other kindred injunctions will be dinned into the ears of the prospective football players.

It goes to show that the great college sport is a hard game which in a large part accounts



for its popularity. Red blooded men love to see men give the best that is in them.

In this is a lesson for us all. At the present moment we insist that the church people lay it to heart. We are entering upon the great fall campaign for closing the year's work. If we are going to succeed both ministers and laymen must give the best that is in them. They must hit the line hard. We are also entering upon a great campaign in North Carolina for temperance and righteousness. If we win we must "hit the line hard."

It is what Paul the apostle to the Gentiles would say if he were here. This we know, for when writing to the early church he in thinking of the wrestling match said: "We wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take to you the whole armor of God."

In thinking of the boxing match Paul exclaimed, "So box I, not as one that beateth the air." Paul went after his opponent. No "beating the air" with Paul. Let's have preachers who do not beat the air, but who send their antagonists to hang on the ropes.

Thinking of the race track, the writer of Hebrews says: "Wherefore seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

At this important hour when the wickedness of the first century has gotten hold of the twentieth century, let us hit hard. Let us give the best that is in us, even as St. Paul did in his day.



### God Was at Bethel, But Jacob Knew It Not

**W**HY? Because Jacob himself was in that place. It is difficult for the average man to see God in his own generation or in his own locality. He speaks with certainty of God's presence in the generations that are gone, but not in his own. He can believe that God is on the other side of the earth, but not on his own side or within his own community.

Men who ought to be able to form accurate estimates of other men's character and ability find that distance lends enchantment and that he who hails from afar should be an object of special favors. Such things ought not so to be, but they are. Yet how can we expect men to fare better than God in this respect?

### Things Hard to Understand

**B**EFORE Senator Copeland's committee in an investigation of national extent against racketeering and lawlessness in general various remedies were suggested. Most of these remedies were of nation-wide import. A national "Scotland Yard," a super-police system, with authority irrespective of state lines, an amendment to the constitution, and other drastic remedies found favor. State and local authorities are not able to cope with the present desperate situation of lawlessness insisted these experts before the committee.

All of this was done in the face of the confessed inability of the nation to enforce the national prohibition law. So the present administration is set for the repeal of the amendment and the statute laws that are suffering most for the want of an honest effort to enforce them. In the same issue of the N. Y. Herald-Tribune in which the assurance is given that the prohibition laws would be enforced so long as they are on the statute books, the news columns said there was no effort made to enforce the laws in that city. Admittedly the government is helpless in dealing with liquor, the worst criminal and the most defiant law breaker in the land. The states and local communities are left to handle this criminal that foment crime, fosters political corruption, defies courts and buys off police officers.

The present effort of NRA is certainly a national effort to remedy a bad situation. In the words of the New York Times, General Johnson continues to make his threats and appeals, and the President keeps up his urge for co-operation. All of this has to do with a vast industrial undertaking on a nation-wide scale. There is no hesitation in using such measures as the boycott and the lash of public opinion, to say nothing of more drastic measures that may come in the future. The assurance that we can drink ourselves rich has given place to bigger and more far-reaching efforts. But let no one forget that with all the additional cost entailed by shorter hours and higher wages and increased taxes, in the end, the consumer pays the bill—he finances the entire experiment.

We are not yet able to understand why the government can not invade the domain of appetite and greed when it can deal with such a strong hand and long arm with the entire industrial order. Without controversy great is the mystery of statecraft.



# People and Things



Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.

Rev. and Mrs. C. W. Barbee of Bahama announce the birth of a daughter, Susanna Newman, on August 18 at Duke Hospital.

"The pastors of the Durham district are called to meet in the West Durham church Thursday, September 14, 10:30 a. m."—H. C. Smith.

"The Gastonia district pastors and charge lay leaders will meet at Mount Holly Tuesday, September 5, at 10 a. m. It is important that every pastor and charge lay leader be present."—R. M. Courtney.

Dr. E. Stanley Jones of India will preach every morning and Bishop Arthur J. Moore of the Methodist Episcopal Church, South, will preach every evening at the camp meeting at Ocean Grove, N. J., August 25 to September 4.

Rev. J. O. Ervin in sending us 17 new subscribers to be added to his 51 already sent adds by the way that most red headed people are great, and gives the names of William E. Gladstone, Napoleon Bonaparte, Queen Elizabeth, King David and others. Quite clever for "Red" Ervin, as his friends know him.

Dr. W. T. Whitsett of Whitsett, N. C., well known as a writer and speaker on historical subjects, has been invited to deliver an address on the history of the Presbyterian Church in North Carolina before the Granville Presbytery at its next session to be held in Raleigh on Tuesday, October 3.

"We closed our revival meeting at Stony Point Wednesday evening. Had a very good meeting. Large congregations, 48 conversions and reclamation; received 20 into the church by profession of faith and one by certificate. Have received 29 members so far this year."—T. J. Houck.

H. J. "Doggie" Hatcher, former Trinity College football star and experienced coach, has agreed to assist Coach Blaney Rackley with the 1933 edition of the Rutherford College Ramblers this fall. Mr. Hatcher is a veteran line coach and his addition to the coaching corps is meeting the whole-hearted approval of local football enthusiasts. —News-Herald.

"A celebration of the one hundredth anniversary of the founding of Bullock's M. E. Church, South, Creedmoor circuit, Hester, N. C., will be held September 3, 1933. Dr. Gilbert T. Rowe will deliver an address, 'The Catholicity of Methodism' at 11 a. m. Dr. M. T. Plyler is expected to speak in the afternoon. All former members and friends of Bullock's are expected to be with us on that day. The former presiding elders and pastors have received special invitations to be present."—W. L. Loy.

The wets no longer want to be classed as wets. The liquor folks no longer want to be classed as liquor folks. They are now insisting that they are the real friends of temperance and have even got some preachers preaching about it. They do not like to associate with bootleggers and proprietors of speakeasies. They will soon be saying that the gallery crowd in the Chicago conventions were the real friends of temperance and the arch enemies of strong drink. That is just a little too raw for even this gullible age.—Charity and Children.

The tenth annual home coming will be at Rocky Spring church, Alexander circuit, Statesville district, the first Sunday in September. Dr. Paul N. Garber of Duke University will preach at 11 o'clock a. m. Other prominent speakers are to be present. A musical program will be a special feature. All former pastors and friends of the congregation are cordially invited to attend.

"Home coming at Beulah church, Cherryville charge, will be observed September 3 (first Sunday). Dinner will be served on the grounds. R. M. Courtney, P. E., will preach at 11 o'clock. Hon. Clyde R. Hoey will make an address in the afternoon. Special music from First church, Lineolnton. A quartette from Shelby is expected in the afternoon. All former pastors, members and friends are invited to come and spend the day with us."—Mrs. Geo. E. Goforth.

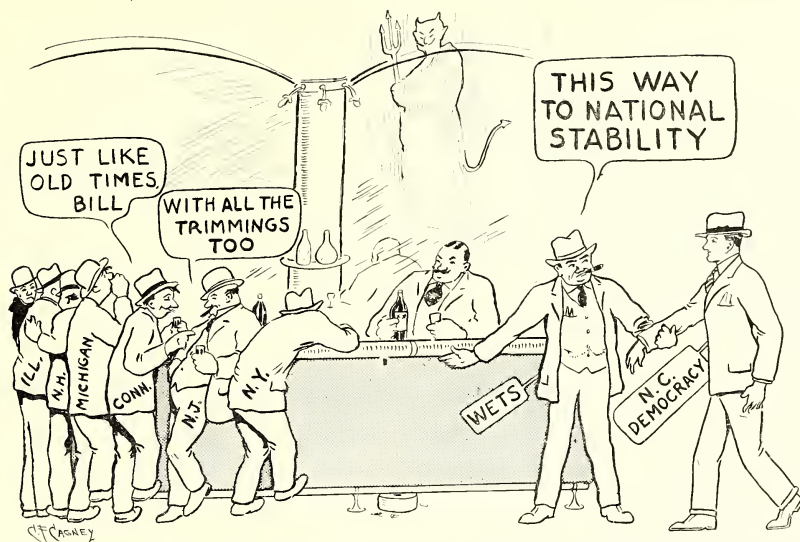
"Just a line to say that we at Danbury are hoping to close the conference year in fair shape. We feel that we can do it in a better way with your help, so you will be getting a list of subscribers in a few days. Mrs. Needham was called to California this week on account of the serious illness of a sister and the death of another sister's husband. Do not know how long she will be gone, for she is needed there. I have held three meetings and have three yet to hold. We shall miss the wise counsel of our presiding elder, Brother Poovey."—J. B. Needham.

"Dr. M. T. Plyler, editor of the Advocate, will be at Spring Hope church on Sunday evening, August 27, for the great prohibition rally for Spring Hope charge and for all the people of Spring Hope. We are making this a community-wide affair in the interest of temperance and moral and spiritual betterment. We earnestly desire the prayers and co-operation of all church people. We hope to make this a great occasion of lasting good for the cause of temperance and sobriety. Our church choir will render a special musical program."—M. F. Hodges, P. C.

Rev. Charles P. Bowles and Mrs. Bowles have just moved into their new parsonage at Bessemer, Greensboro. The people of the Bessemer charge have not only erected a new, well arranged bungalow of ample dimensions and conveniently arranged, but they have furnished it with brand new furniture. This church has already paid 80 per cent of the pastor's salary and 60 per cent of the benevolences. The rest will come without much effort between this and conference. Charles says that he has the best parsonage in North Carolina. Bessemer is now one of the most delightful charges that we know.

"On July 23 we began a series of evangelistic services on the Shallotte charge, with William E. Dean and Wade E. Goldston of Duke University in charge. We closed our meeting on August 13. We have never worked with finer fellows than Dean and Goldston. Each one of them preaches well and with great effectiveness. As a result of these meetings we have added 17 to the church, 14 on profession of faith and three by letter. These services were attended by the largest crowds in years and the churches have been greatly revived. I shall always have a good word to say about Goldston and Dean and bid them god-speed in the great work to which they are called. We have added to the church this year 34, of which 30 were on profession of faith."—O. C. Melton, P. C.





## Some Politicians' Idea of National Recovery

### A BRIEF SKETCH OF GUILFORD COLLEGE

Guilford College and Trinity College, the latter now Duke University, were opened within a year of each other. Trinity College was first started through the union effort of Methodists and Friends. Although after a few years the Friends ceased to participate in the management of Trinity, the friendly spirit between the two denominations never ceased to be that of friendly co-operation. Throughout the history of New Garden Boarding School and Guilford College many Methodists have been in attendance. At the present time a large proportion of the student body belongs to the Methodist church. The picture on the front page of this issue, together with the following facts concerning the college, will therefore be of interest to many members of the Methodist church.

Guilford College is the oldest co-educational college in the South. It is the oldest institution for higher learning in Guilford county. It is one of the five oldest colleges in North Carolina. It belongs to the one hundred oldest colleges in America.

Out of every five colleges founded, one fails to survive. A college nearly a hundred years old has passed through many trying periods. The fact that it is a hundred years old is evidence of two qualities. In the first place, it must have real merit. The second quality that an old institution must have is the ability to adjust to changing situations, not only to be old but always to be young. A hundred years of youth is in itself a great achievement.

Guilford College is fast approaching its one hundredth anniversary. The State Charter forming the Guilford College Corporation was ratified on January 13, 1834. It was at that time named "New Garden Boarding School." The doors of the school were opened on August 1, 1837. Between January 13, 1934, and August 1, 1937, the college is planning to carry out a program which is to be known as the Centennial Program.

The Centennial Class, which will graduate in June, 1937, will be at the college during the period that this

Centennial Program is being carried out. The program will be designed to review many events of historical interest in connection with Guilford's relationship to the county, to the state, and to the South.

### JUDGE DANIELS SEES REPEAL AS PERILOUS

Pronouncing sentence of 20 to 25 years on Erby Holt for killing David Price, Judge Frank A. Daniels said:

"David Price is lying in his grave as the result of drink and this young man, Erby Holt, is going to the penitentiary in the prime of his youth as a result of the evils of drink. And yet, in the face of this pathetic case, they tell me that the Eighteenth Amendment is soon to be repealed. They are going to establish barrooms at every cross roads—no, even between the cross roads—where motorists can stop and refresh themselves with spirituous drink. The result will be a wholesale massacre of the good people of this state.

"I feel like the old minister, an ardent prohibitionist, who shocked his congregation once by declaring that he was in favor of whiskey as long as it is kept in its place—its place being in hell. I am not a fanatic on this subject, but I have seen too much of the evils resulting from drink not to be cognizant of the deplorable conditions that would arise from the legalizing of the sale of spirituous drink. The Eighteenth Amendment will probably be repealed, but not for long. When people realize that the results are not what is desired, that crime will be more widespread and rampant, prohibition will speedily return and will be a permanent institution.

"Ordinarily I don't like the use of French words when others can be used, but the word 'elite' is appropriately used when it is applied to those socially prominent citizens who keep well stocked provisions of whiskeys and wines on hand at all times to be served to their guests on social occasions. And yet we judges are expected to send the poor negro to jail who attempts to celebrate her birthday with her pint. It is all wrong. The repeal of our prohibition laws will certainly make matters worse."

# Sulking at Life

A. E. Whitham on Being Cross With God

Life is not fair, is not just, if by justice and fairness we mean the careful balance of scales in the apportioning of gifts and opportunities to men and women. There is no equality in life, no democratic ideas in the rule of God when he allows to be born, of the same family, the half-wit and the genius, the cripple and the athlete. To use the sporting phrase—we do not all start at scratch.

We are not consulted as to our parentage. A man once told me his parents never loved each other, and to that he attributed the storms of a divided self, making havoc of his peace. We cannot exaggerate the influence of home training on our development. One is born into a scene of narrowness, restricted outlook, and an ugly example of religion; another is favored with parents rich in their interests, lovable in their religion. One has parents definitely Christian; another is without this start in life.

We are furnished with different temperaments. One is shy and self-distrustful. What pain that shyness brings, what a stumbling-block is that self-distrust! One is impulsive, and another discreet and cautious by nature. The former falls in love with the wrong girl, and goes all his days on broken wing because of it.

Some of us are sent to a good school; others for lack of means are denied that start. A lad is taken from school in the critical years, is compelled to turn to a job—put perhaps to his father's business which he loathes, because of the pride of his father who wishes to keep the family connection, or because the business demands the help of the youngster. A boy is sent to a low scale trade just because there is no influence to get him into higher grade work, and is never able to get out of the rut.

One is blessed with physical attractiveness, is mentally slow, or unable to take a step in social approach, and therefore condemned to be always at the foot of the table. Another is always at the top of the table, with social accomplishments that make him welcome everywhere.

So we see men and women striding in front of us, seizing all the prizes and plums; and we go our hard way, neglected, forgotten, overlooked in life.

What can we do with life, when life seems to find us so unnecessary or insignificant? We may grow bitter, sit in a corner and sulk at life, take the one gift we have, wrap it in a napkin, and settle down to scowl at life, to despise self, and to curse God. Although there may be abundant cause for this attitude, we would all write down as failure a life that so succumbs.

There is another way. It is a miraculous way, but it is a way and trod by many, the way of acceptance with sweetness, quiet submission, even with a touch of gaiety, of the disabilities and limits. How gracious and grateful an experience it is for us when we meet one who, in the words of another, wears his or her limitation pleasantly, even humorously, not obtruding it, but not sensitively avoiding it as a matter of conversation, playfully alluding to it if unavoidably it cuts across the way of conversation.

I think of a lady in my own church who is very deaf, of a bright young girl with a club-foot in a neighboring church, of a dwarf in a northern circuit. What endless

joys I have heard them all make of their trying handicaps!

I think of a dear friend who in the prime of her life had a fall and injured her spine. She is now an invalid, condemned to the acutest pain day and night. I cannot enlarge here on what it has cost her, for she may read these words. To support herself she wears a contraption which she humorously describes as her "bird cage." With what sweet, clean laughter I have heard her so describe it! As I have seen her attempting so bravely to hide the pain under a jocular remark about her cage, she has acted upon a household as a veritable benediction, a grace of heaven. As she has shuffled across a room it has seemed to me as though she walked in pools of light—of heavenly light that radiated from her cheerful submission; and life is enriched for us all by her uncomplaining acceptance.

But how may this miracle be worked in us? The problem is how to reconcile ourselves to some small and insignificant lot in life, to a humble and inconspicuous part.

Here is a clue for me. There is a bad accident on the road, and a group of helpers soon gathers. There, at the center of the group is the doctor offering his skill—recognized by all as the center before that broken bit of humanity. At hand, and a good second in importance, is a trained nurse, with her special duties. Near by is a man with his motor proffering help, and here on the skirts of the company am I. I have no skill, no special qualification. But I am there. Do they want a handkerchief? How readily I offer mine. A cupful of water to bathe the head? With what alacrity I run to the brook, fill my cup, and offer the gift. Do they want physical strength? How gladly I put my shoulder under the burden! Or perhaps they only want a hand to wipe a wound, to staunch the blood, to rub the feet, or just an empty hand to put anything into that is in the way. There is no thought of envy or pride, only gratitude that I am permitted to take towel and basin and kneel at the foot of suffering humanity. Here is a symphony of compassionate help. What does it matter at that moment what my instrument is—triangle or drum, first violin or just call-boy? My small service is set in the frame of a humane act. I need the setting to give dignity and meaning to my offering, and in the thought of the cause so much larger than myself or than any other self there is no grudge, only gratitude as I make my gift.—Methodist Recorder (London).

Our churches need evangelism. Not the pietistic or mystical evangelism, though that may be necessary; not conversion to believe in all that is written in the International Critical Commentaries, nor a revival of theism, though these may be good; but our great need is an evangelism centered about the cardinal doctrine of the religion of Jesus, and upon which the responsibility of the church or the individual Christian for his world rests—the doctrine of brotherhood.—Robert Inglis.

An illustration is no argument; but illustrations do clarify the understanding, previous to the application of the argument, as one sees better in a wiped looking-glass.—Sterne.



## HON. "PETE" MURPHY ON PROHIBITION

He claims to have discovered that prohibition and temperance are not synonymous. Who ever supposed they were? But the one leads to the other. They are inseparable in their finality. He has also discovered that prohibition is in contravention of American liberty. Yes and no. It contravenes drunkenness, and is a deterrence to our American liberty to make fools of ourselves and to endanger the rights and liberties of the sober people who desire to walk the streets unmolested by the spew and vulgarity of the intoxicated, or to endanger their lives by the threat of drunken drivers. Or course it strangles the liberty of openly vending the stuff, and of cluttering the streets of our cities with stenchy barrooms, and rendering it impossible for a decent woman to do her shopping. But it brings freedom to decent people who prefer safety, and desire to make their way along the roads and streets unmolested. It frees our sons and daughters from the constant suggestion and temptation of the saloon curse; and who desires to give their sons and daughters over to drunkenness?

But the Honorable Mr. Murphy imagines he has grown wiser than God. His intimation in a recent Raleigh speech that the prohibition failed in the garden where Adam and Eve were placed can be interpreted in no other way. His swaggering conclusion is both offensive and blasphemous. It only reveals the paucity of his contention and the disregard for truth and God and the Bible. Prohibition did not fail, and God did not fail, but Adam and Eve fell, just like the Honorable Mr. Murphy, and countless multitudes in America are going to fail to be obedient to the law of God against whiskey when they go to the polls.

The Bible is full of prohibitions; they include every evil which has distressed the world. The Ten Commandments are every one based on this principle. The entire word of God, the moral interpretation of all law and precept, is a negation against the disobedience of those laws or precepts. What other interpretation can you place upon the Bible? And it is dangerous for a swaggering politician to apply the doctrine of God's word. No, Mr. Murphy, prohibition has not failed. You have failed, because you have been too weak and too blind to hold yourself steady to principle. You have only proven the doctrine of Montgomery:

"Sprung form the pair whose guilty fall,  
Corrupts the race and taints us all."

Euclid McWhorter.

## SOUTH FORK FRIENDS CHURCH IN CHATHAM

It was my privilege and very great pleasure last Sunday afternoon to visit South Fork Friends church in upper Chatham, not far from the Randolph and Alamance county lines. That is a great church established in 1800. The third building on practically the same location of the former structures is a spacious and substantial structure and an ornament to that good community.

I was there by special request to talk temperance and to tell of the evils of intoxicating liquors. The rain did not keep the people away, for the big church was crowded with the best looking congregation that I have seen anywhere. Stalwart men, attractive women and beautiful happy children composed the great congregation. And what an appreciative hearing they gave the speaker! I am impressed more and more that the good citizens of North Carolina are becoming aroused on the liquor question. As I beheld that great congregation and noted their interest in temperance and righteousness I thanked God for the good country people of North Carolina who remain steadfast to the standards and principles that have been our glory and strength.

On this visit to South Fork I went by Graham in Alamance and returned by way of Liberty in Randolph county. It is gratifying to note that the crops in this section of the state appear to be better than they have been for a number of years. There is everywhere the promise of plenty.

A. W. P.

## TWO GREAT DAYS FOR GREENSBORO DISTRICT

Bishop Edwin D. Mouzon will fill the pulpit at West Market Street church at the morning hour Sunday, September 10. The pastors of Greensboro and vicinity are urging the official boards of several churches to attend in a body. They hope to have every official member present for this hour of worship. West Market church will act as host to these brethren of the sister churches.

At the evening hour the bishop will preach to a great Methodist mass meeting at High Point. This service will be held in Wesley Memorial church. All the congregations in High Point and vicinity will unite in this service.

Monday morning, September 11, at ten o'clock the pastors of the district will meet in regular monthly session at Bessemer church. The bishop will address the meeting. Luncheon will be served by our hosts.

Each pastor will arrange to see that this program is carried out as it applies to his church. If any pastor desires to bring one or more laymen to the pastors' meeting at Bessemer he will please notify Rev. C. P. Bowles, so that provision may be made for such visitors at the luncheon hour. All such visitors will be more than welcome at this meeting.

W. A. Newell.

## CHOICE LETTER FROM W. L. HUTCHINS

My Dear Brother Plyler:

It has been a real pleasure to cruise again—and with you—those seas where it is summer all the time. I can never forget my trip to Trinidad, Caracas, Curaso, Caregena and all the other places. We, too, had a delightful company. I witnessed a sunrise on the Andes which will forevermore hold me above the commonplace things of earth. As I have read your interesting articles my soul began again to sing those lines of Richard Hovey:

I am fevered with the sunset,  
I am fretful with the bay,  
For the wander-thirst is on me  
And my soul is in Cathay.

There's a schooner in the offing,  
With her topsails shot with fire,  
And my heart has gone aboard her  
For the Islands of Desire.

I must forth again tomorrow!  
With the sunset I must be  
Hull down on the trail of rapture  
In the wonder of the Sea.

If I should ever write a commentary on Revelation, which is most unlikely, I would do my best to explain away John's statement that there shall be no more sea. I would call it an interpolation, or at least I would seek to prove that the statement was symbolic, as it is no doubt, I want a little sea somewhere that beats against the glory land. I want to watch its tides roll in, and then I want to try to fit my soul into its moods. Let it become boisterous if it will; its Master can still it again. If Jerusalem is to be the name of the everlasting city, let us have a sea also and call it the Sea of Galilee. Between angelic oratorios, Simon Peter, garments glistening with fish scales, might push his boat a little way into the sea, and then the Master might use it, as he did in bygone days, as a pulpit from which to talk about a love deeper than the sea.

I love the sea. Next time you go take me along.

As ever, Hutchins.

## REAL ADVANCE ON FAISON-KENANSVILLE CHARGE

These are busy days on the Faison-Kenansville charge. We have just closed a most successful vacation school at Faison. We had an enrollment of 106, 92 of this number receiving credit. At the same time an interesting Cokesbury school was conducted. Mr. W. M. Stowe of Duke University had charge of these two schools. Mr. Stowe is a consecrated and capable young man. We appreciate the good work he is doing.

Revivals have been held at two of the churches. Forty-four have been added to the charge thus far. We are at present in the midst of a revival at Goshen, and next week we will hold our revival at Faison. The revivals at Wesley and Friendship will be held during September.

The young people have been organized at Faison, Kenansville and Goshen. These organizations add to the life of the churches.

King's church is being extensively remodeled. A vacation school and Cokesbury school will be held there the last of this month. At the close of these schools the young people's division is going to be organized.

We are not forgetting the Advocate. We frequently put in a good word for it.

F. B. Joyner.

## GREENSBORO'S CRIME RECORD

Last Monday morning's Daily News carries this item: "Greensboro experienced somewhat of a crime wave over the week-end—one of such proportions as to practically fill the city jail, it was learned at police headquarters.

"Desk Sergeant J. E. Swaney told the Daily News that 42 prisoners, including eight trustees, occupied cells last night. The quarters for negro men were completely filled and it was necessary during the day to send some prisoners to the county jail. The quarters for white men were almost full last night. There was some room in the women's quarters.

"Indications are that city court will have a lengthy session today. The great majority of the prisoners were held for drunkenness or on other charges involving liquor, it was said."

Why this state of affairs? In our judgment the explanation is to be found in the crusade that would ignore anti-liquor laws until these laws are repealed. And the other is the amazingly long list of "suspended" sentences, that persist to clutter up the records of the court. Who cares a rap about that court?

## FULL DAY FOR RAINBOW

Rainbow church on the Hookerton charge will hold its home coming on next Sunday, August 27. Dr. M. T. Plyler will be the speaker at the morning hour, and Judge J. Paul Frizzelle in the afternoon. Dinner will be served on the grounds. All old members and friends and former ministers are cordially invited for the entire day or any part of the day.

# Cruising in Summer Seas—Trinidad the Beautiful, Venezuela, Panama

By A. W. PLYLER

## A Bit of Holland in the New World

From La Guayra, Venezuela, to Caracao, the leading island in the Dutch West Indies, is a short night run for the Mauretania. When I awoke early the next morning after leaving La Guayra the ship was in harbor and the big oil pipe line was already pouring oil into the tanks of the Mauretania. This island is the largest and most important oiling station in the West Indies and may become the most important in the Western Hemisphere, if not in the whole world. It is said that oil is cheaper in Caracao than anywhere else in the world. In 1931, it is reported, 4644 steamers called at Curacao, many of them just to obtain oil.

Since the rapid development of the oil industry in Venezuela huge quantities of crude oil are shipped here to be stored, pending refinement and reshipment as fuel oil, kerosene, gasoline, etc.

## Curacao

Curacao, the seat of government of the Dutch West Indies, and one of the most unique islands in the world, lies about 38 miles north of Venezuela, and is the largest and most important in the Dutch West Indies.

The island is about 38 miles long, with a width varying from four to seven miles, its area being 210 square miles. In 1932 the population was 47,473, of which over half lives in Willemstad, the capital.

Curacao is of limestone formation, with some coral capping, and has no great elevations. Like many of the West Indian islands, it is of volcanic origin. The climate, though hot and dry, is moderated by the almost constant northeast trade winds. The island has suffered greatly from a lack of fresh water and insufficient rainfall, but in recent years artesian wells and a salt water distillery have ameliorated this condition. Water, in large barrels drawn by donkeys is often peddled on the streets. Roofs of houses are built to catch rain water for domestic uses. Yet drinking water in hotels and restaurants is ample, and rooms with running water and baths are available.

There is little vegetation on the island, except cactus, and in this respect it reminds one forcibly of those desert regions of our own great west where little except cactus abounds.

## Willemstad

Willemstad, the capital of the Dutch West Indies and the only town of any size in Curacao, is ideally located on one of the best harbors in the Caribbean Sea. The channel leads to a large inner basin where an entire fleet could lie at anchor in complete protection. The city is situated on each side of the channel, a long pontoon bridge connecting the Otrabanda section with the Punda, Willemstad's main business district. This bridge opens to allow steamers to enter or leave. Large steamers anchor in the open roadstead at Caracas Bay, about nine miles to the east.

It was in this open roadstead that the Mauretania anchored and we drove the nine miles to Willemstad.

Owing to its strangely blended Spanish and Dutch architecture, its canals, and its mixed population of Ne-

groes, Dutch, Spanish and other races, this exceptionally clean and attractive city arouses the admiration and interest of all who visit it. It is a bit of Holland superimposed on a Spanish foundation and where the Dutch have made a clean town in the very heart of the tropics. The streets of Willemstad look as if washed every morning and the floors of the places of business are as clean as the polished floors of the most careful housekeeper. The clothing of the people is also clean. There seems to be a code of cleanliness which no man or woman or child can escape. I walked in open eyed wonder to see such a little city in less than 10 degrees of the Equator.

It is practically a free port and goods from every part of the world can be bought at practically the same price as in the countries from which they came. It was interesting to observe the ladies of our party with all haste and enthusiasm seeking the silks and other goods of the Far East, China, India, Japan, and elsewhere.

## A Calm Amid the Trade Winds

From Curacao to Panama is 700 miles almost due west. In the early afternoon our ship set her engines going not to let up a single moment until in sight of the Panama Canal. And as one of the crew put it, "We will make the run on time if the waters of the Caribbean are not too hot." The waters were not warm enough to impede the ship's progress and by the middle of next afternoon, which was Saturday, we sighted to our left the low green mountains of Panama. But on this particular Saturday we got a taste of a breezeless voyage. The constant trade winds were faithfully doing their full duty as they came out of the east at a velocity of 25 to 30 miles. But the ship was moving west, too, at 24 knots an hour. This produced a dead calm on the decks while the sun stood overhead a few degrees north of the zenith. The men in shirt sleeves, if not in bathing suits, lounged on the shaded decks and the women, if it had been possible, would have made more scant their meager bathing suits. But it was not so hot as some persuaded themselves it was, and after we sighted the Panama country the clouds began to appear for this was the rainy season of Panama and the surrounding country.

By five o'clock we neared the long, low, rugged breakwater that separates the sea from the harbor and the Atlantic entrance to the canal. This breakwater of large stones dumped into the sea and that reaches from one point of land to another is perhaps seven or eight miles long with a 1000 foot entrance to the harbor and the canal. (These figures are mere estimates of mine).

Saturday evening as we entered there was only one ship in sight bound for the canal entrance. Sunday morning about nine o'clock five big freighters were in sight. Some of these had come through the canal and some of them were bound for the Pacific, and I did not note any time during the day that at least one ship was not in sight.

The Panama Canal Zone is approximately 10 by 50 miles and cost the United States \$375,201,000, including the money paid the French government and Panama for



property and franchises. The six locks are the largest ever constructed and the Culebra Cut the deepest strip of land ever excavated. From six to ten hours is the time consumed in passing through the canal.

Every structure, the piers, the business houses, the Army and Navy Y. M. C. A., the postoffice, everything is so distinctly American on the Panama Canal Zone that it gives one the impression of being at home after a week's sojourn among odd people in strange lands without a single message or reminder of home except many of those peoples of the tropics spoke the English tongue.

One thing, however, that seems as odd when one is by the canal as when at home in the States is that the entrance to the canal on the Pacific side should be directly cast of the entrance on the Atlantic side.

### NEWS FROM HOT SPRINGS

You should have been with us these past five weeks! My Duke assistant, my wife, my sister, and my brother-in-law and I have been busy every day with vacation church schools for the children and other meetings for the adults—two meetings a day, besides preaching three or five times per Sunday. But more about these schools later. We have one more week before we'll be through with them.

I am enclosing an extract from a sermon which I preached some time ago on "Partners with God." I thought that perhaps you would deem it worthy of a place in the Advocate some time. If so, many thanks.

Yesterday afternoon as my wife and I were returning from an unusually strenuous week in the country, after having conducted two vacation church schools per day, and eaten and slept with the dear folks among whom we are working, our car was waylaid, and we were subjected to such a terrific "pounding" by the Antioch folks that the poor little Chevrolet (third handed) was all out of breath when we reached home. In reality it was not a pounding, it was more of a "tonning"; the biggest cabbage I've ever seen, corn, apples, turnips, carrots, tomatoes, canned goods, and most everything else that's good and that grows in these parts. This was the climax to a series of two or three poundings within the last few months. These poundings fill my heart so full that I cannot restrain a few tears of joy on account of such noble and generous expression on the part of these wonderful people of their deep appreciation for what little service we succeed in rendering for the kingdom of God. Chas. W. Clay.

### WHAT DO YOU THINK OF THIS?

Of whom should the bishop's cabinet be composed and how should they become members? These questions recur quadrennially. Is there a reason? I believe there is.

We have an autocratic government of the church in a democratic age. Why has it not changed? Largely because of the large percentage of presiding elders and large station appointment preachers in the general conferences for whom the status quo is desirable.

I believe the following would be an ideal arrangement:

Let the clerical members of the annual conference elect the presiding elders as vacancies occur, for a term of four years.

Let the lay members of the district conference elect as now a district lay leader, who shall be a full member of the bishop's cabinet.

What would this do?

(1) It would elect as presiding elders as a rule only those whom the conference regarded as its strongest men.

(2) It would do away with much of the subservience to bishops that is now so apparent and restore the independence of thought, speech and action so necessary and needed for a vigorous church.

(3) It would do away with the promotion of and keeping in the eldership of men unacceptable on large stations and restore the vigor of and respect for the office.

(4) It would give the laymen a real voice at court. The people who pay should have a say. W. T. Phipps.

### EDWARD MOLITORE OF GREENSBORO COLLEGE SCORES FRESH SUCCESSES

The Cincinnati Enquirer of Monday, August 14, 1933, speaks in part as follows of the success of Edward Molitore in an article entitled, "Music Season Draws to End; Molitore Stars in Two Roles."

"Edward Molitore scores two triumphs in the twin offering that constitutes the bill at the Zoo.

"In opera at the Zoo he has proved his voice has the range and power to assume all tenor leads. His acting, however,

continued in the traditional manner. Now, in the present Gilbert and Sullivan revivals, he fully demonstrates his understanding of the lighter field and shows that this understanding includes an historic technique to make a role complete.

"Molitore galavants about the stage in rare good humor, contributing 'business' far from the ken of the staid and stilted operatic."

### GREAT HOME COMING AT MT. ZION

On Sunday, August 13, a large crowd of people from Chatham and adjoining counties gathered at Mt. Zion M. E. church, located three miles south of Pittsboro, to hold the first home coming day to be observed at this church in an all day meeting.

While the people assembled early Sunday morning violin music (old sacred hymns) was played by Mr. George Bynum and daughter, Miss Lillie Bayne, and the accompaniment on the piano was played by Mrs. W. W. Stedman. Then all sang together, "All Hail the Power of Jesus' Name."

After the devotional by the pastor, welcome was given by Mr. J. Lee Harmon, superintendent of Mt. Zion Sunday school. The response to the welcome address was by Miss Mamelia Stedman. Then the choir rendered the selection, "Rose of Sharon."

Rev. M. C. Ellerhe, pastor of the church, preached an excellent sermon on "Silver and gold have I none, but such as I have give I unto thee."

The noon hour was one of fellowship, everybody glad to see everybody. By that time the ladies had spread dinner on a long table in the shade of the trees. It was indeed a pretty sight in the shade of the trees, filled with appetizing and good things to eat. Rev. H. M. Russell returned thanks; then everybody enjoyed the delicious and bounteous dinner. Plenty of ice cold water also had been prepared for the day.

In the afternoon the crowd again assembled to enjoy the violin music by Mr. Bynum and daughter, Miss Lillie Bayne.

After the congregation sang "There's Power in the Blood" Rev. H. M. Russell preached a good sermon in keeping with the revival for the week. Following this were songs from the following choirs: Gum Springs church, Hank's Chapel and Mt. Zion churches. A reading entitled "Laddie" was then given most effectively by Miss Cornelia Stedman. For the closing all sang "God be with you till we meet again," with the benediction by Rev. H. M. Russell.

Sunday was indeed a good day for Mt. Zion church. This church has made a wonderful record through the years, many consecrated Christian workers carrying on for Christ, and today the church is still a band of workers in his service. May they press on and gather at "the home coming" in that city which "eye hath not seen nor ear heard the things prepared for them that love God." The oldest member of the church, Mrs. Lucy Jeans, 94, was present.

### NEWS FROM MACON COUNTY

We closed our meeting at River View August 10 with 11 professions. It proved to be a great meeting with quite a revival and community cleansing. The people report the best meeting and best definite, sound and progressive results in years. The preaching by Revs. A. A. Angel and R. L. Poinexter was of a high type and resulted in raising the standard of evangelistic preaching hitherto heard in that community. Great good was done.

The Macon county zone meeting of W. M. S. was held at Iotla August 8. A good crowd, program, and dinner filled the day full of profit and pleasure.

August 13 we began revival services at Snow Hill and on 27th at Iotla.

We have a Cokesbury school scheduled for Iotla August 26.

Our mid-week prayer meeting at Clark's Chapel continues its average of above a hundred attendance, having been running for several months. We also have interesting and well attended prayer services at Bethel and Iotla. Leagues and Sunday schools are growing and doing fine work.

We have witnessed 172 professions since conference and are only about half through with our revivals.

G. N. Dulin.

### REVIVALS, SCHOOLS, HOME COMING, ETC., ON BAILEY CIRCUIT

Of the many things being done by Rev. J. J. Boon and his two helpers, Revs. J. C. Sensintafer and J. C. Daily, we do not attempt to give a report. But we do give from the bulletin the tabulation of the survey made of Bailey circuit. This is in Nash county west of Wilson. Note the summary:

"This bulletin was put last month in 1249 white homes and in the hands of 6103 white people.

"We found in our survey the following facts: Members of all Sunday schools 2920; not members of any Sunday school 4083; members of all churches 2134; not members of any church 3969. Total number of people in survey 6103. Church members by denominations: Methodist 687, Missionary Baptist 724, Free Will Baptist 595, Primitive Baptist 44, Presbyterians 20, Episcopalians 9, Disciple Christian 13, Holiness 37, Church of God 3, Universalists 1, Quakers 1. Total 2134.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### MANY CHURCHES SERVED

A total of 114 churches have been represented in the Cokesbury training schools conducted during the first seven weeks of the summer. In these schools 1021 persons were enrolled, of whom 607 earned certificates of credits. Previously we have reported the schools held during the first four weeks. Other schools were as follows. Place, instructor, enrollment and credits follow in order:

#### July 23-28

Mt. Ariel (Mamers), Gibbons; 25—16.  
Lemon Springs (Jonesboro), Thrift; 20—10.  
Wesley Chapel (Elizabeth), Carriger; 17—11.  
Harrel's (Gates), Taylor; 24—15.  
Wesley Memorial, Standard; 11—8.  
Jacksonville, Hutson; 16—4.  
Moncure, Russell; 33—19.  
Glencoe (Burlington), Crook; 15—8.  
Turkey (Warsaw), Stowe; 6—3.  
Century (Garland), Giessen; 10—6.  
Longhurst (East Roxboro), Walston; 16—15.

#### July 30—August 4

Broadway (Jonesboro), Thrift; 14—6.  
Union Grove (Rougemont), Walston; 17—10.  
Barker's (St. Paul), Crow; 23—9.  
Epworth (Wilmington), Standard; 9—3.  
Dover, Lee; 21—15.  
Fairfield, Taylor; 12—10.  
Ebenezer (Haw River), Russell; 8—7.  
Knightdale, Crook; 6—5.  
Providence (Mt. Olive), Topping; 27—18.

#### August 6-11

Federal Point, Standard; 13—7.  
Pleasant Grove (Mackeys), Taylor; 9—7.  
Salem (Oxford), Crook; 16—12.  
Richlands, Hutson; 18—10.  
Bethany (Dover), Lee; 2—1.  
Fairson, Stowe; 7—4.  
Brown's Chapel (Pittsboro), Russell; 22—12.  
Snow Hill, Mrs. Brian; 32—17.  
Garland, Giessen; 4—4.  
Camp Ground, Kelley; 26—16.  
Allensville (Brooksdale), Walston; 20—12.

### SCHOOLS AUGUST 27—SEPT. 1

Training schools will be conducted at the following places during the week of August 27-September 1:

Asbury, Dover; L. E. Sawyer, pastor;  
J. D. Lee, Jr., instructor.  
Lakewood, Durham; Millard Warren;  
H. M. Russell.  
Red Oak, Rocky Mount; W. N. Vaughn; R. E. Walston.  
Eno, Hillsboro; F. A. Lupton; W. E. Cook.  
Fairmont; J. W. Bradley; R. H. Taylor.  
Pikeville Charge; Leon Russell; F. L. Standard.

### STILL, SUNDAY SCHOOL DAY

Yes, it isn't too late to observe Sunday School Day. In fact, a number of orders for programs have just recently come in, indicating that the day is to be observed at a number of places in August and September. Among those ordering the programs is Supt. Junius Wrenn of Siler City. Mrs. Q. A. Fields of La Grange says her school plans to have the observance in September. The important thing is to observe Sunday School Day; the time is secondary, provided it is before the end of the church school year, which comes with the coming of October. And for the benefit of some, let it be said that Rev. C. K. Proctor, treasurer, Oxford, is the person to whom the offering should be sent.

### SNOW HILL AT WORK

"The pastor and those who work with him in the Snow Hill church are in earnest about seeing that the program of Christian education shall be effective in that church," reports Mrs. Brian upon her return from Snow Hill where she taught a Cokesbury class in "The Educational Work of the Small Church." There was an average attendance of more than 40 in this class, 32 persons being enrolled, and 17 receiving credit. Four others—the pastor, his wife, his son, and his daughter, attended each session of the class and entered enthusiastically into the discussions but could not receive credit, since they had taken the same course in the class held at Concord church last summer. Among those receiving credit were Mr. Lowell Council, the assistant pastor at Hookerton, Miss Ruth Heath, and Miss Payne Sugg, who drove from Hookerton each night. It was a real joy to work with the Snow Hill and Hookerton people. The pastor, Rev. W. L. Maness, had done excellent work in preparing for the class, and his enthusiasm and interest in the cause of Christian education have proved to be contagious, for the people are eager to see that the local board and the three age-group divisions shall be truly effective in their church—and I am sure they are going to succeed!"

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### PLANK CHAPEL HOST

The young people's division of Plank Chapel, Tar River circuit, was host last Sunday afternoon to the other young people's divisions of the charge, when a large and enthusiastic group of young people and workers with young people from Kittrell, Trinity, and Ebenezer gathered for the purpose of discussing the organization of the young people's

division and the work of the various officers and committees. Excellent preparation had been made for this meeting by the pastor, Rev. R. E. Pittman, and the officers of the Plank Chapel division, since the presidents, adult counselors, and several other officers, as well as a large number of other young people, were present from each church represented. Mrs. Brian appreciated the privilege of leading the discussion, as well as of having fellowship with such a fine group of workers. Following is a list of the presidents and counselors for the four divisions on the Tar River circuit:

Plank Chapel—Natalie Smith, president; Mr. Reis Finch, counselor.

Ebenezer—Zelma Kearney, president; J. T. Cherry, counselor.

Trinity—Helen Wilson, president.

Kittrell—Walter Finch, Jr., president.

### NEW UNION OFFICERS

Thurman Taylor, Jr., was re-elected president of the Durham Young People's Union at the meeting held last week at West Durham church. Other officers elected at this time were: Marvin Culbreth, Jr., vice president; Josephine Fuller, secretary; Carson Wicker, treasurer; Forrest Dailey, publicity superintendent; and Rev. Millard Warren, adult counselor.

### DISTRICT RALLIES

Edenton Street church was host to more than 200 young people of the Raleigh district when they gathered for an all day rally. There were many interesting things about their program—notable among them were the splendid reports and talks given by a large number of the young people themselves. The splendid talk on temperance by Rev. F. S. Love, presiding elder, and the closing consecration message by Rev. Robert W. Bradshaw were the high spots of this rally.

In the Wilmington district three rallies were held, the total attendance at these meetings being more than 350.

Approximately 160 young people of the Rocky Mount district met for their rally. There were many interesting talks made by the young people themselves at this meeting.

### SOME MORE ECHOES

Almost every day there comes to us some fine expressions of appreciation of our summer assembly. Two of these expressions are quoted here:

"I do hope the intermediate assembly was as great a success as our young people's. For I do feel that each and every young person at the assembly was greatly inspired, so that they will pass some of their inspiration to others. I have never enjoyed an assembly as much or gotten as much from one as I did the past one. It was divine!"

"We certainly had a wonderful time at Louisburg. One of our delegates said he had the best time he has ever had anywhere, or ever expects to have anywhere, except in heaven."



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**BOARD OF CHRISTIAN EDUCATION**  
**Western North Carolina Conference**

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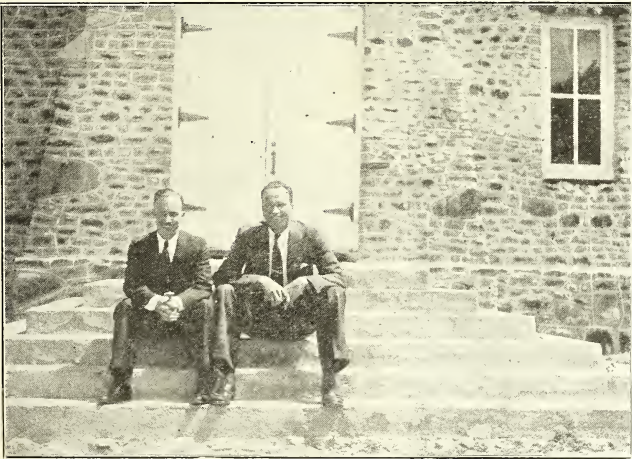
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**GREAT EDUCATIONAL CON-  
FERENCE AT THE LAKE**

During the days of August 13-15 a great educational conference was held at Lake Junaluska which considered the theme, "The Church and the Present Crisis." The conference was called by Dr. W. F. Quillian, general secretary of Christian Education for Southern Methodism. The program consisted of addresses during the morning and evenings and round table discussion groups during the afternoons. Problems dis-

**MORE PROGRESS AT WOLF  
MOUNTAIN**

Each week more thrilling news comes from Wolf Mountain! The reports from Brother R. M. Hardee, pastor, bring us real excitement. Many interesting things are taking place in this beautiful mountain section. Here are some of them: A warm and stirring revival was conducted by Rev. L. B. Hayes, presiding elder of the Waynesville district. . . . The Sunday school continues strong. . . . Each Wednesday evening an enthusias-



Rev. W. A. Kale, Conference Extension Secretary, and Rev. R. H. Hardee, Pastor. Leaders of the Work at Wolf Mountain

turbing our lives at the present hour were faced frankly and thoughtfully. That the church as a great opportunity as well as a mighty task now is admitted by all, but what to do about it is a deep concern. The educational conference perhaps did not bring forth adequate solution for all our problems, but certainly the problems were faced, and those in attendance are more intelligent and more earnest because of the conference at the Lake.

Prominent leaders of the discussions were: Dr. Quillian, Bishop Mouzon, Dr. W. P. Few, Dr. W. P. King, Dr. Ed. F. Cook, Dr. G. T. Rowe, Dr. Harvie Branscomb, Dr. W. A. Stanbury, Dr. H. N. Snyder, Dr. Harvie M. Cox, and Dr. Costen J. Harrell.

A large number of ministers and laymen from western North Carolina were seen at this conference.

The addresses made will appear in our church publications from time to time during the coming months. Good reading and improved thinking are in store for us!

tic young people's service is held in the church.

As this article is being written the news comes of the formal organization of the church. Heretofore we have not had a church organization. A building was erected during the past several years and now as one of the results of the present year's work a formal organization has been set up. The full story of the new organization will be given later with the names of the charter members and other interesting information.

**NEXT SUNDAY ANOTHER FOURTH  
SUNDAY**

Next Sunday, August 27, is another fourth Sunday. That gives us another opportunity to observe Missionary Day in our Sunday schools. On this day we shall have many interesting programs showing the importance and meaning of Christian missions. We'll also take an offering for our mission special—the Home and Foreign Missionary Enterprise.

This Home and Foreign Enterprise deserves our best support. Think what

it is doing! In our own conference it is back of our extension work—Cokesbury schools, Wolf Mountain, rural life activities, and the rest. In foreign lands it is making clear the meaning of Christian education on all the mission fields of Southern Methodism.

Can we be content with less than our best for this great work?

**FOURTH SUNDAY OFFERINGS HOME  
AND FOREIGN MISSIONARY EN-  
TERPRISE, JUNE 28-AUG. 2**

(Concluded from last week)

Marion District	
Morganton .....	10.46
Bethel .....	3.56
Zion .....	2.51
Nebo .....	1.60
Rutherford College .....	2.30
Spindale .....	1.00
Total .....	21.43
Mt. Airy District	
Rockford Street .....	6.76
Palmyra .....	3.05
Moriah Chapel .....	1.25
Draper .....	1.20
Total .....	12.26
Salisbury District	
Kannapolis, Trinity .....	62.31
Central, Albemarle .....	8.31
Salem .....	7.50
Forest Hill .....	13.28
Central, Concord .....	5.92
Mt. Olivet .....	2.50
Bethel .....	1.00
Mt. Tabor .....	1.43
Total .....	102.25
Statesville District	
Broad Street, Statesville .....	13.00
Lenoir .....	15.00
Triplett .....	3.22
Stony Point .....	3.07
Wesley Chapel .....	4.30
Newton .....	2.00
Vanderburg .....	5.49
Rose Chapel .....	3.48
Hudson .....	1.20
New Salem .....	1.15
Williamson Chapel .....	2.09
St. John's .....	.78
Rocky Springs .....	.48
Total .....	55.26
Waynesville District	
Long's Chapel .....	4.25
Winston-Salem District	
Mocksville .....	5.79
Newsom .....	5.60
Mt. Tabor .....	4.80
Linwood .....	3.83
Farmington .....	3.86
Broomstown .....	2.16
Smith Grove .....	2.01
Oak Ridge .....	.99
Midway .....	4.40
Total .....	36.38
District totals .....	458.26
Previously reported .....	2712.82
Grand total for year .....	3171.08

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A new auxiliary has been organized at Cumberland Mills on the Fayetteville district with the following officers:

A new auxiliary has been organized at Cumberland Mills on the Fayetteville district with the following officers: President, Miss Mary Phillips; vice president, Mrs. Sallie Barbee; corresponding secretary, Miss Mary McKin-

Women of the Missionary Society, Mrs. M. D. Foister of Sanford.

Prohibition and Crime, Mrs. W. W. Adickes.

A stirring missionary address by Mrs. Hill of Sanford.

An appeal for new members by Mrs. W. J. Hannon.

During the program Miss Cornelia

was ably assisted by Miss Susie Robinson and other members of the society who joined in the discussions.

Mr. Swackhamer, a ministerial student of Duke University, preached a series of sermons the following week on the Sermon on the Mount, which was a part of the scriptural basis of the study. Committees were formed to keep in touch with the situation in Manchuria and Russia, these to report at the monthly meetings.

At the last meeting Mrs. C. L. Read read a paper on Russia, which was followed by a discussion by the group.

### THE PLYMOUTH ZONE

The Plymouth zone meeting was held July 12 at the church in Plymouth with Mrs. C. T. Rogers of Williamston presiding in the absence of Mrs. M. B. Gillam of Windsor, who has recently resigned on account of illness.

The meeting was opened with the hymn, Jesus Calls Us. Dr. Harrell, the pastor, conducted the devotional, using the first ten verses from Act 1, after which he led in prayer.

Mrs. Whitson of Plymouth was most gracious in her address of welcome, to which Mrs. Brandon of Williamston gave a most fitting response.

Reports were given by Mrs. L. B. Harrison of Williamston and Mrs. J. M. Harrell of Plymouth. Mrs. H. B. Baum gave some helpful hints about mission and Bible study and urged the Elizabeth City district to work again this year for the study jewel given by Mrs. LeGrand Everett. She was wearing the jewel at the time and she explained each emblem very beautifully.

Mrs. Rogers' topic in her opening address was, "And he went about doing good." She stressed the fact that we each have a place to fill and that we should fill it well.

Mrs. J. M. Harrell gave a most inspiring talk on Christian stewardship in which she stressed the importance of tithing. In the absence of Mrs. Atkinson, the publicity superintendent, Mrs. Whitson, presented the World Outlook and urged all the ladies to subscribe. Mrs. W. K. Parker gave a helpful talk on spiritual life, after which Mrs. Baum talked on publicity. She suggested that each group keep a scrap book for missionary news and check up at least once a quarter and write in a report to headquarters. She called our attention to the fact that a new office had been created, namely, the superintendent of the World Outlook.

Mrs. L. B. Harrison read the resolutions of thanks from the courtesy committee, after which the meeting was turned over to Miss Sarah McCracken, a student from Scarritt College. She first gave a description of the general architecture of Scarritt in which she used many pictorial selections, and then she described the daily activities. Her portrayal of Scarritt was one of beauty and inspiration.

Dr. Harrell dismissed the meeting with prayer. Mrs. K. K. Parker.



Mrs. S. H. Scott, New Bern, N. C.

non; treasurer, Mrs. Lizzie Buie; Supt. children, Mrs. Martha McKianon.

The conference minutes this year are dedicated to Mrs. S. H. Scott, who has served the cause of missions for many years. If you have not received a copy and given it careful perusal, write to Mrs. T. H. Sutton, Morganton Road, Fayetteville, N. C.

A fellowship tea was held by the members of Mary Barringer missionary auxiliary, Moncure church, recently. A good and helpful program was carried out with the following making talks:

Work of the Deaconesses of the Church, Mrs. W. W. Stedman.

To the Fellowship of the Work of the

Stedman rendered a beautiful solo. After the program iced tea and sandwiches were served during the social hour.

The Franklinton woman's auxiliary began a Bible study recently which received such hearty response that it was voted to be continued as a part of the monthly program meetings. The elective course in the Adult Student of last fall was used as a basis of the study. The subject was "Jesus Principles of World Peace."

Miss Mary Anna Howard conducted the study and gave each day an interesting talk which grew out of her study in the International Relations Institute held at Duke University in June. She



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Blessed is the nation whose God is the Lord." "Righteousness exalteth a nation, but sin is a reproach to any people."

George Washington: "Let us then as a nation be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence."

Benjamin Franklin: "I have lived a long time and the longer I live, the more convincing proof I see of this truth, that God governs in the affairs of men."

Woodrow Wilson: "No nation can live without vision, and no vision will exalt a nation except the vision of real liberty, real justice and purity of conduct."

### NEW ORGANIZATIONS

Marion district comes to the front this week with a new organization. In reporting this addition to her district societies, Mrs. Mooneyham, district secretary, says: "Through the work and influence of Mrs. J. L. Rayle of Spruce Pine a missionary society was organized at Bakersville recently, and the following are officers: President, Mrs. E. G. Miller; vice president, Mrs. Taylor Blevine; secretary, Mrs. J. A. Bradshaw; treasurer, Mrs. J. B. Cragmiles. Address of all officers is Bakersville, N. C. Mrs. Rayle reports a splendid organization with fine attendance, and a spirit of interest and enthusiasm in evidence."

### GET-TOGETHER MEETING AT STATESVILLE

By Mrs. B. L. Sronce.

A most enjoyable "get-together" meeting was held recently by the woman's auxiliary at Broad Street, Statesville, with the young ladies' circle as special guests. The beautiful suburban home of Mrs. F. B. Bunch was the place of meeting, with Mrs. Bunch and Mrs. George Foards as joint hostesses. A devotional was conducted by Miss Elizabeth Thompson, who made a most impressive talk. Mrs. Foard presided over a short business session at which reports from the various circle chairmen were heard, also reports from the superintendents of the several departments of the auxiliary. All other business was dispensed with. Plans were completed for the members to can a quantity of fruit for the Children's Home in Winston-Salem. A feature of the meeting was a dialogue given by Misses Annabelle and Nancy Knight, which was most entertaining. About 50 ladies were present and at the close of the afternoon a social hour was enjoyed and delicious cream and wafers were served.

### MISS MARY DEBARDELEBEN IN ASHEVILLE

Miss Mary DeBardeleben of Shorter, Alabama, has been the guest of Miss Amy Hackney for several days, and on Thursday evening at Central church it was the privilege and wonderful opportunity of the women of the Methodist missionary societies to hear Miss DeBardeleben in a most illuminating, forceful and inspirational talk. The subject chosen by the speaker was "Simplicity and Reality in Religion," and so earnest and so impressive was the message brought that her audience felt the challenge that she brought to them, as she plead for more real, more vital and more sincere religion than is in existence today.

The devotional for the evening was conducted by Mrs. W. R. Harris, who read the "love chapter" of the Bible—1 Corinthians, 13—that matchless message of St. Paul, "so superb in its substance, so rhythmic and poetic in its form that it has been known familiarly as his 'hymn of love.'"

A special feature of the evening was the rendition of a beautiful vocal solo, "Hark the Voice of Jesus Calling," by Miss Alice Herman.

Miss DeBardeleben, the speaker of the evening, was for years identified with the Woman's Missionary Council in the home mission work. In "Women and Missions" we find that at the first meeting of the Woman's Council in 1911 in St. Louis, Miss DeBardeleben presented herself as a candidate for Negro work, and as the first representative entered upon this most needy mission field in Augusta, Ga., establishing the Council's first Christian settlement for Negroes. This institution during its first months was known as Galloway Hall, named in honor of Bishop Galloway, who never ceased to speak in behalf of the Negro but at its meeting in 1913 the Council changed the name to Bethlehem House.

Miss DeBardeleben has also contributed some splendid books to our Bible study course, among them "Great Souls at Prayer" and "Studies in the Prophecies."

### MRS. J. W. DOWNS INTERESTING SPEAKER AT JUNALUSKA

Among the speakers at the mission conference in Junaluska the past week were Mrs. J. W. Downs of Nashville, Tenn., home mission secretary of the Woman's Missionary Council, and we quote a part of her message on "The Challenge of the Cross" from a recent issue of the Asheville Citizen:

"As America's past was marked by the courage and devotion of Christian men and women who laid the foundation of the country in faith and prayer,

so the future of America and the world depends upon a similar devotion and a willingness to undergo the limit of sacrifice, for America must be christened in her social, economic order and industrial order if she is to wear worthily the crown of righteousness with which the pioneer adorned her." This was the opinion expressed Wednesday night by Mrs. J. W. Downs of Nashville, Tenn., in a platform lecture in the assembly auditorium.

She raised the question, "with the start America had, what has gone wrong that the country is in the situation it faces today," and hastened to answer her query by saying, "we need a revival of great moral doctrines in which the masses can believe, as such as we had in our pioneer days, and such as challenges us in the program of the cross of Jesus Christ."

"The cross challenges the social order," she asserted. We face dissatisfaction with things as they are. We are in the midst of industrial and economic bewilderment. With bountiful harvests of grain, our social order is filled with long lines of hungry people who are fed by public bounty. We live in an atmosphere of fear, and men talk of a new deal and revolution. America had its place in the sun for a brief half hour, but our moral idealism did not carry through.

"The cross challenges personality. The creation of a good man is the final test of the Christian church and it accepts that test as a challenge.

"Again the challenge is to the underprivileged. To believe that a man with \$600 a year is just as worthy of respect as one with \$60,000, one must be seriously a Christian. Jesus taught the worth of every man, not only honored men and rich men and wise and great men, but common, obscure and forgotten men who had been cast out by the more favored.

"Jesus' words penetrated the social system of his day and they must penetrate ours. Part of our national suffering today is from failure to observe the principles which Jesus taught and lived and for which he died. The cross challenges the Christian church. The church is not placed in the world to defend itself, or to safeguard itself, or to safeguard its own interests. The church, like the Christian, is in the world to lose itself, and in losing itself it saves its soul. If the church fails to point to Christ, it is a tragic misconception of its function.

"The principles of the cross have a deeper significance than the average Christian is willing to acknowledge. Where would it lead us in church union and co-operation? When the Congregational, Presbyterian and Methodist churches came together in Canada, their first act after union was the celebration of the communion, and the message given at that service was from the text, 'If a grain of corn fall into the ground and abide alone it dies, but if it dies, it bringeth forth much fruit.' That is our message from the cross and the challenge it gives to the world today."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### THE BIG EXCURSION

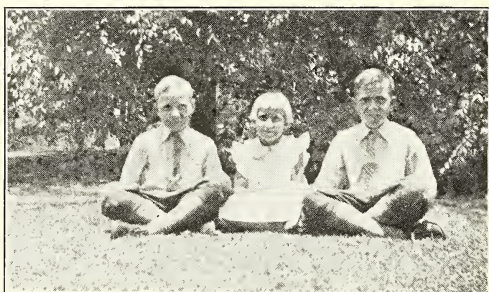
Our Cramerton friends, led by Rev. G. G. Adams and Supt. W. C. Davis, ran another excursion to the Children's Home last Saturday. What a crowd they brought! The excursion started at King's Mountain and by the time it reached Cramerton it was so crowded that the sponsors of the enterprise could not get aboard. Another train was pressed into service and still another, so that by the time the last cars reached the Children's

**IT PAYS TO ADVERTISE**

Brothers Adams and Davis, sponsors of the big excursion, advertised the project quite extensively. As they proceeded with their advertising campaign information was directed to the Southern Railway authorities at Charlotte that a big crowd would patronize the excursion, but the railway authorities could not understand in these days of bus travel that really a big crowd was going to ride on the "kivered cars" again, and were simply overwhelmed with the demands for excursion tickets. Davis tells me that next time they run an excursion to the Children's Home they will try to keep it a secret beyond a limited area.

### NRA

"Heads of the six principal orphanages in North Carolina in a meeting called by President O. V. Woosley of the North Carolina Orphan Association in



Brother, sister, brother—all claimed

Home there were over 3,000 people to disembark. It is reported that several hundred additional people were left standing at stations because there was no available means of transportation. Thirty-three coaches were pressed into service at Winston-Salem, all that could be obtained locally from the Southern and Norfolk and Western railway companies, to take our visitors back home.

The program for the day called for a general inspection of the Children's Home grounds and buildings, the eating of lunches brought by the excursionists, two band concerts by the Pennington brass band, and a baseball game between the Cramerton leaguers and the Children's Home team. Everyone had plenty to eat, but it was right difficult for us to supply enough water for such a huge crowd. The band concerts were most pleasing and the baseball game entertained quite a large number, the Cramerton boys winning by a score of eight to nothing. Many of our visitors visited points of interest over in Winston-Salem after spending a few hours with us. We were mighty glad to have our friends with us. Our children will never forget the big day. They stood on an elevation and waved fond farewells to the hundreds of our friends as they passed before them in coach after coach being pulled by double header engines.

Greensboro yesterday morning, agreed individually to have their respective institutions conform to the terms of whatever code affected their operations under the national recovery administration. Previous to the meeting yesterday a communication had been directed to Administrator Hugh S. Johnson asking for a clarification of points of the recovery program with reference to their bearing upon the operation of orphanages. A report from the national administrator indicated that the workers of these institutions were not affected except wherein they produced commodities which went into the markets for sale.

Mr. Woosley stated that the Methodist Children's Home printshop had long since gone under the code applicable to this type of work as followed by the printers' trade in Winston-Salem. Although the meeting was informal and was attended only by heads of the six orphanages of the state, its action is expected to be followed closely when the state meeting of the North Carolina Orphan Association is held at the Methodist Orphanage at Raleigh in September. However, no action binding any institution was taken in the Greensboro meeting."—Winston-Salem Journal.

### FROM NOW ON

Like the life term prisoner who replied to an inquiry as to how long he

would be in the penal business, the Children's Home is saying to inquirers as to how long it will be in the Octagon coupon business, "From now on." We do not expect to overly press the matter of asking our friends to collect coupons, but are saying to them that if they can and will forward these coupons to us we will use them indefinitely in the care and training of orphan children. Quite a number of the matrons of the parsonage are earnestly working at this business and are turning in fine results. Whenever their interest lags and no further results are accomplished our campaign will close. Until then let every interested one of us do some coupon business. Watch for the next report.

### NO SHRINKAGE BUT AN INCREASE

The Children's Home family shows no signs of shrinkage. It continues to grow. We will have a few more children this winter than last. If we had enough room and sufficient maintenance funds we could double our service to deserving orphan children. Since this cannot be done we expect to use our present capacity to its fullest extent. This will be done in the faith and assurance that our friends will provide for the actual needs of deserving fatherless boys and girls. Let there be no shrinkage but an increase in the offerings made us.

### RANDOLPH CIRCUIT

Our friends on the Randolph circuit have long ago paid their ten per cent apportionment. They give liberally on each fifth Sunday to the support of our children. Friends at Mount Vernon and at Trinity-clothe three of our children in addition to the foregoing instances of help. This summer these friends have taken nine of our children for their vacations. Only a fellow who was once a boy in this good section of the country can appreciate what a fine time these youngsters have had. We love our Randolph circuit friends and are glad that they love our children.

### A FAMILY GROUP

From time to time we have family groups of our children assemble on our grounds for renewing and reuniting family ties. Our children greatly enjoy these occasions. We are this week presenting one family group, the Loftin children, who came to the Children's Home from Iredell county four years ago. Reading from left to right comes Kenneth, age 10; next Mary Helen, age 7; and next David, age 11. Kenneth is claimed and clothed by the Philathea class of our Asheboro Sunday school, Mrs. Don McGlöhon being the leader in this enterprise. Mary Helen is happy to have as her "ladies" the woman's missionary society of Main Street, High Point, Mrs. Carl Wright being the present treasurer. David claims for his sponsors the Sanna Wesley class of Central, Albemarle, Mrs. A. P. Harris being the present correspondent. We love the little Loftins and thank the fine women who help provide for them.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

One hundred thousand Octagon soap coupons are wanted by the Methodist Orphanage by October 1. We can get them if we will make diligent search for them among our friends. May I urge Sunday schools and classes, missionary societies and friends to bestir themselves and help us out with our big repair work? Thanks.

\* \* \* \*

Wherever it is possible I want to urge the pastors and churches to send part of their ten per cent apportionment to the Orphanage. There are certain sections of our conference where the money crops are being put on the market. This request is being made because of the fact that we are sorely in need of funds. We had to borrow more than two thousand dollars recently to finish paying our July bills. We have four thousand dollars tied up in the North Carolina Bank and Trust Co. We are now busy unloading eight hundred tons of coal for our winter supply. By buying the coal in the spring and having it shipped in the summer, we save hundreds of dollars. Practically everything that we have to buy in groceries and clothes is advancing. All these facts combined make it imperative that our friends respond to our financial needs. Unless this urgent request is heeded we shall have to borrow from twelve to fifteen thousand dollars before the meeting of our annual conference in November. Knowing the devotion and loyalty of our pastors and churches, I feel that this appeal will not fall on dead ears or unresponsive hearts.

\* \* \* \*

Since we have finished several clinics many of our children are visiting missionary societies, organized classes, friends and relatives. We are endeavoring to give all the children at least a week's vacation either visiting or camping. It is much more difficult from the institutional standpoint to allow children a short time away from the orphanage than it is to keep them all here during the entire year. When they take vacations it means much interruption in various departments of our activities. All the work has to be done in the different departments by the children under supervision. Those who are not posted have no idea of the enormous amount of work that has to be done by our boys and girls. Just to give an illustration:

Our boys have to load, haul and unload one million and six hundred thousand pounds of coal during July and August, and that's hot and hard work which calls for brawn and endurance. Another illustration would not be out of order: Our boys have to cut, haul and fill two silos of ensilage which amounts to 275 tons. They have to mow, haul and unload something like 50 to 75 tons of hay. I have not mentioned the ones who work hardest and longest. They are our girls who do all the cooking, serving meals, washing dishes, scrubbing floors, laundering, sewing and patching for the house, and the many other duties that demand their time.

I do not want our friends to jump at the conclusion that our boys and girls work all the time and have no time for play. They have plenty of time for recreation of one sort and another. Because their activities are well balanced they are about the happiest set of youngsters I know anywhere. I think there is a finer spirit of co-operation and understanding among our boys and girls at present than I have known at any time during my administration.

\* \* \* \*

Sunday morning when we reached Hillsboro to give a sacred concert in Mr. Lupton's church, we noticed classes assembled on the church lawn. I presume the Sunday school has outgrown the church. They must be needing class rooms very much. Rev. F. A. Lupton is a hard worker and his churches are responding to his efforts. I enjoyed a short social time and dinner in the pastor's home with his splendid family. We did not have an appointment for the afternoon, but Mr. Lupton was kind enough to ask us to be with him in his afternoon appointment at New Sharon church. We were pleased to give our concert to these people, who always remember us so beautifully at Thanksgiving time with truck loads of good things for our children.

We had an engagement for our evening worship with Rev. J. D. Bundy at Mebane. This was a visit we are not forgetting either. We were received by Mr. and Mrs. Bundy and several others that were expecting us in their homes. Mr. and Mrs. G. L. Hooks invited me into their home, where we enjoyed the early evening very much. We were agreeably surprised to find a large congregation for the evening worship, for a storm had been slowly approaching, and the night was rainy. Anyway, we had a delightful day and came home feeling God had greatly blessed us in our service.

Nellie B. Rives.

"A few days ago I read on the blackboard, 'Find the greatest common divisor.' Well, I looked all over for it, but I wouldn't know the thing if I bumped into it. Last night in the big writin' on the blackboard it said, 'Find the least common multiple.' So I says to myself, 'Both of them things are lost now, and I'll be accused of takin' 'em. So I'll quit.'" And he did.

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## Sunday School Lesson

AUGUST 27

By F. B. Stockdale.

Saul

Golden Text—Behold, to obey is better than sacrifice.—1 Samuel 15:22.

The incident given us for study is a part of one of the strange stories in the lives of Samuel and Saul. Readily we understand how Samuel took the wisdom and plan of his own mind as the direction of God. We are not compelled to believe that he was not mistaken in his idea of revenge and a desire therefore being rooted in God. We are too well acquainted with Jesus and his Father to be able to credit God with a plan to murder old men and nursing babies. To get the lesson of the story we do not have to believe any such thing about the Almighty.

All such human relationships are relative so that the question of falling below is a question of being sure of the eternal reality. It is quite likely that many personal surmises are taken for a voice from God.

### He Did But He Didn't

On Saul's return from his strange mission Samuel went to meet and greet him. Saul is the first to speak. Whether this was the custom of the time we do not know. Saul's haste to bless Samuel is suggestive of something hiding in his heart. It suggests a nervous sense that all may not be well; some such thing seems to lurk in the hasty salutation, "Blessed be thou of the Lord: I have performed the commandment of the Lord."

This may have been true according to his idea of obedience. It was not true as Samuel had intended it. Saul told a partial truth, and so uttered a perfect lie. To Saul it may have seemed the truth; to Samuel it was utterly false. Saul had done as he was told in his own way. He had jumped at the duty and almost finished it, but only almost. He had followed Samuel as far as he saw wise to follow, then he became judge of his own actions and left undone part of what the prophet had commanded. His obedience was not measured by the task but by his own judgment as to how he should follow the command. He did not go all the way.

There is no need to apply, in its many applicable ways, this simple observation. The best of us do as Jesus commands, in some respects. We do in part; in part we leave undone. In fact, we only keep our church vows partially. How many of us uphold it by our presence according to the spirit of the vow? Do not most of us give according to our whims rather than our ability? Do we pray for the church to the full meaning of the vow? If the service is the meas-

ure of our ability, what a poverty-stricken people we are! This lesson of partial obedience would be enough for the study of the lesson.

### "Passing the Buck"

The phrase is so apropos that one can scarce refrain from the temptation of its using. In answer to Samuel's query, "If you have obeyed the voice of the Lord, what meaneth the bleating of the sheep in mine ears, and the lowing of the oxen that I hear?" Saul's answer was as ready as any of us could be for the partial in our mixed living. "They have brought them." That, of course, was perfectly true. The king had not become a driver of sheep. What he had selected was "brought by them." He had no time to

often do without our notice. The reeking sacrifice often covers the deadly sin. Many a well-conditioned sheep has roared on the altar fires that never should have been brought to God's altar. The gift often covers the sin of getting. It makes a good sacrifice, but it was obtained in a manner not compatible with the will and command of God. Many a gift is brought to the church that represents an act of disobedience to God in its securing. What a blasphemous reason for disobeying the command of God, "We wanted to worship God in Gilgal"! He would steal in a foreign land that he might worship God in his own sanctuary. It is to be feared that Saul is not the last of God's servants who has thus covered his own envious purposes.

### The Unanswered Question

"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" For this question Saul had no answer. It is its own answer. To Samuel the ideal was of more value than the substance. To do God's will is better than to load his altar with gifts; and no such gift will ever atone for the crooked method of its getting. To be honest is better than to be rich at the expense of honesty. To be truthful and poor is better than to be wealthy at the expense of truth. It were better to be too poor to bring any sacrifice to God's altar than to become possessed of the gift at the expense of obedience to his will.

These are some of the practical lessons that glare at us from this ancient Jewish story. If we were seeking flaws in the story we could write a longer lesson. We are seeking the things taught for our good in incidents of a mixed morality.

—Northern Christian Advocate.

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AGAINST OLD AGE

analyze his answer, and so it was as lame as the other part of his speech. Why had "they" brought them? Who was the leader and commander of "they"? Had "they" been obedient during the fighting and become their own masters as soon as the carnage was over?

All excuses for partial obedience are as lame as Saul's was to Samuel. You can never make an excuse a reason. "Passing the buck" is never the fulfillment of our obligations. For the king to charge others with an action that was in keeping with his own desire only begs the question. How ready we are to credit others with the responsibility of our own failing! When we neglect in performance we are glad to make someone else responsible.

### Religion Used as a Cloak

Again we have one of those ideas that has been used so extensively that it is

### PROGRAM AT HOME COMING, RAINBOW CHARGE, AUGUST 27

Hymn: All Hail the Power of Jesus' Name.

Prayer.

Address of welcome: Rev. J. G. Phillips.

Response: R. J. Mattock.

Jesus, Lover of My Soul (quartette). Offering.

### Unveiling Exercises

Hymn: Faith of Our Fathers (congregation).

History of Rainbow church.

Presentation of tablet.

Unveiling.

Acceptance address: J. G. Phillips.

All lineal descendants stand.

Hymn: Blest Be the Tie That Binds.

Sermon: Rev. M. T. Plyler.

Dinner.

### Afternoon

Hymn: Come Thou Almighty King.

Church in the Wildwood.

The Old Rugged Cross.

Address: Judge J. Paul Frizzelle.

The Beautiful Garden of Prayer.

The Golden Bells.

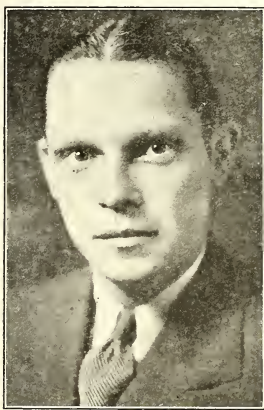
God Be With You Till We Meet Again.



## Outstanding Insurance Men With Pilot Life

Expansion plans of the Pilot Life Insurance Company, well-known North Carolina institution domiciled in Greensboro, have been given decided impetus by the recent election of two officials widely and favorably known in the insurance world.

They are Emory C. Green of Greensboro, formerly secretary of the Jefferson Standard, also located in this city, and J. M. Waddell, formerly superintendent



EMORY C. GREEN, Executive Vice Pres.



J. M. WADDELL  
Agency Manager

of agencies for the Jefferson Standard. Mr. Green was elected executive vice president of the Pilot Life and Mr. Waddell was elected agency manager.

A native of Weldon, N. C., Mr. Green came to the Jefferson in 1922, had a very rapid rise to executive position, and in 1932 was elected secretary.

Mr. Waddell has had many years of life insurance experience, both as a producer in the field, general agent, and agency supervisor.

With this significant addition of executive ability, the progress of the Pilot organization, officials point out, should be even more impressive than in the past.

The Pilot Life Insurance Company celebrated its 30th anniversary month in July.

### COACH STAGG'S SCHOOL DAYS

Grace Covington Hill, the noted author, who was a friend and schoolmate of A. A. Stagg many years ago back in

Orange, N. J., recalls some interesting pictures of him away back in those days.

Coach Stagg refers to Mrs. Hill in his book, Touchdown, as follows: "At church functions, and later in high school, I came to know Grace Livingston, a devout, earnest girl who won a reputation in later years as a writer under the name of Grace Livingston Hill. She urged on a half-formed aspiration I had for the ministry, and properly to fit myself I should go to college."

"I have a very distinct memory of my old friend and schoolmate, 'Lonnie' Stagg," writes Mrs. Hill, who now resides in Swarthmore, Pa., "as I first saw him sitting at his desk across the schoolroom studying Latin or sitting in the recitation class reciting. Then a few days later, as I looked from our second-story schoolroom window at lunch time, I saw him down in the brick-paved school yard, with all the little boys gathered about him, while he taught them the mysteries of baseball.

"It happened that he and I were the only ones who brought our lunch that first year of high school. I, perched up in the window at one side of the room to eat my lunch, and he, sitting at his desk on the far side of the room eating his. We had not been introduced, and in those Victorian days a girl and a boy were slow in getting acquainted without a formal introduction, even though they were schoolmates.

"One Monday noon, however, it was quite different, because the night before, coming out of the young people's seven o'clock prayer meeting in the old First Presbyterian church of Orange, N. J., I happened to see Lonnie Stagg sitting in the back seat with his sisters, and we nodded shyly to one another. That night I had summoned courage to recite a Bible verse in the meeting.

"The next day at noon, we sat as usual eating our lunch in silence, but just as we had finished, and Lonnie had closed up his lunch box and was preparing to go downstairs to play ball with his young admirers, he paused and looked hesitatingly toward me, and spoke of the meeting the night before. 'I didn't know you were a Christian,' he said. 'I am glad you recited that verse.'

"That was the beginning of a pleasant friendship, based on our mutual love of the Lord Jesus Christ. Later we spoke of our classmates and began to pray for them that they, too, might know the Lord.

"Not long ago I had the pleasure of taking lunch with my old friend Alonzo Stagg and his dear wife at the Faculty Club at the University of Chicago, and he told me that several of those young people for whom we prayed were earnest, active Christian workers today and that one of them had been a missionary in China for years."—Chicago News.

When a thing is done advice comes too late.—French.

## Working Women

### KEEP WELL AND HOLD YOUR JOB

Do you lose money and risk losing your position by being absent a few days each month? Don't do it any more. Take Lydia E. Pinkham's Tablets.

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## An Old Itinerant Itinerating

Having been voted by the board of stewards of Harmony church a three weeks' vacation I, in company with Rev. C. S. Kirkpatrick, left Concord early Monday morning, July 24. Brother Kirkpatrick was going to Junaluska to teach in the young people's conference and I to Macon county to assist my son in a meeting at Union church near Franklin, N. C. We arrived at the Kirkpatrick home at noon, where Mrs. Kirkpatrick had prepared a very tempting lunch. After an hour in this cozy summer home I drove to Franklin in time to preach at Union that night. After preaching twice a day until Sunday night, I left Monday morning at 5 a. m. for Mocksville, where I joined Mrs. Tabor, Margaret and Louise Tabor, our daughters and our daughter-in-law, Mona Tabor, on our way to Allentown, Pa., to visit our son, R. F. Tabor. Leaving Salisbury at 4 p. m. we drove to Amhurst, Va., and spent the night. Leaving at 6 a. m. the next morning, we stopped at Charlottesville for breakfast. Stopping at Gettysburg and viewing the battlefield we reached Allentown at 7 p. m. and found the heat very oppressive.

Allentown has a population of more than 100,000, but only one Methodist church of about 1000 members, and that cost one-half million. I attended the Wednesday night prayer meeting and found 18 present. The Sunday night service has about 75 present. The morning service is better attended. The Sunday school has about 300. My little church at Concord of 150 members has 175 in Sunday school and 30 or 40 at prayer meeting. The Reformed church, Lutherans and Catholics are the predominant churches. At 8 a. m. I attended church at one of the Reformed churches and heard a good sermon. At 10 a. m. I baptized a fine boy. The parents are special friends of my son and wife, and requested me to perform this baptismal service. At 11 a. m. we attended services at the Reformed church, as this is the church of my son's wife and she sings in the choir, which is made up of 50 voices. The singing was fine and the sermon very timely. The service was very ritualistic; minister and choir wore gowns, but the large congregation seemed devout and the service spiritual.

While in Allentown we visited most of the beautiful parks; went out to Valley Forge, visited the house where George Washington had his headquarters, the Washington Museum and the Washington Memorial chapel and the tower overlooking the battlefield. We visited the Hall of Independence in Philadelphia, the coal fields and iron works around Allentown. On our way home we spent the night in Martinsburg, W. Va., took breakfast at Winchester, went through the Endless Cavern, got lunch in Lexington, visited the Natural Bridge, and got back to Concord at 11:30 a. m. Mrs. Tabor and I left next morning for Macon county, where I assisted my son

in a meeting at Zion church, the church of the Silers and other loyal and intelligent people. My stay in Macon was pleasant and I hope profitable. At Union I met my old friend and conference classmate, J. L. Teague. He and I joined the Holston conference at Bristol, Va., in 1884. His first work was Rossville, Chattanooga. This was my third work. I found Brother Teague popular as a young man; I find him popular as a superannuate. He farms and preaches—a good farmer and a good preacher. My son is in favor with his people. He and his helper, B. W. Spells, a Duke University student, are doing a constructive work. Brother Spells leads the singing, teaches Cokesbury schools and assists in the meetings. After preaching twice a day up to Sunday night I left Monday morning and reached Concord at 7 p. m.

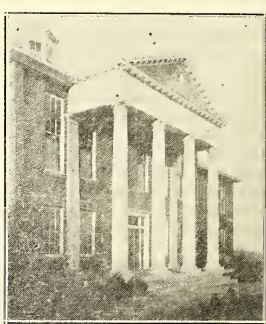
After preaching twice a day for two weeks and traveling 2500 miles in an automobile I still feel young and buoyant and ready for the conference home stretch.

J. B. Tabor.

### A WORD CONCERNING A GREAT EVANGELIST

Dr. D. L. Coale recently completed a great pastorate at Long Beach, California, where he was successful in adding many to the church, and in strengthening the spiritual life of our church there and many in other churches. However, Dr. Coale, one of the first general evangelists of our church, served in the evangelistic field for 25 years, and is so preeminently fitted for the necessary, though difficult, task of evangelism that he feels the call to return to that work. In these 25 years Dr. Coale has had the great joy of witnessing more than 150,000 conversions in his meetings. He preaches the old-time gospel in all its power, and gets results. And not only are there conversions, but in every meeting which Dr. Coale holds he does a splendid work with young people, and the result is that more than 2700 men and boys have consecrated their lives to Christian work, and 2600 young ladies and girls have done likewise.

At the close of the Pacific conference in Hollywood on Sunday night, July 23, Bishop Arthur Moore, who has known Dr. Coale intimately longer than I have, gave a most glowing testimony as to Dr. Coale's work at Long Beach, and his future work as an evangelist, commending him without reserve to the churches. Dr. Coale will carry no party into his evangelistic services, will devote himself unreservedly to the meetings, and I am simply expressing what is in my heart when I say that if I were a pastor one of the first things I would do in starting off my year would be to have Dr. D. L. Coale come to me in a meeting. His address is 328 S. Almarson Street, Alhambra, California, and pastors desiring the right evangelist should write him there.—W. H. Nelson, Editor Pacific Methodist Advocate.



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# Children's



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## PLAYING SCHOOL

By Sue Craig.

"Hurry up, Sam. It's your turn to be teacher this afternoon!" called Selma.

"Everybody take seats," answered Sam rather breathlessly as he ran up. "Sorry, the teacher's late, but it couldn't be helped. Is everybody here?" he continued.

"Oh, Teacher, please let me call the roll," begged Allen, and proceeded, without waiting for the teacher's reply, to name rapidly: "Martha, Marion, Bobby, Selma, Helen, Jane, Kent, Shirley, Jimmy, Luther, Patsy, Nancy, Marvin. Everybody's here, Teacher, and on time."

"All right, then," said Sam solemnly facing his eager scholars, "on account of your very bad spelling we'll start with our spelling lesson. I hope you children have put proper time on your lessons and haven't wasted it skating and scampering around. Martha, stand up and spell 'frozen water,' but use only three letters."

"I can't do that, 'water' by itself has five letters."

"That's a zero for Martha for not knowing an easy little word. Marion let's hear from you."

"Perfectly simple i-c-e, frozen water," Marion answered quickly.

"Bobby, spell 'black fluid' with three letters," requested the teacher.

"Plenty old, i-n-k," said Bobby with a deep bow.

"Now, Teacher, let me ask you a question," requested Marvin. "What is the longest word in the dictionary?"

"I'll tell him that," Shirley offered, anxious to display her knowledge. "The longest word in the dictionary is 'smiles' because there's a mile between the first and last letter."

"Our spelling lesson time is up, I'll try you on 'rithmetic. Listen closely and do as I say and I'll tell you your answers without knowing what number you start with. Your teacher is really a bit of a magician," announced Sam, the teacher, proudly. "Here's the problem. Think of a number."

"It's thought of," giggled Patsy, "mine's 6."

"Mine's 10"; "mine's 3"; "mine's 8." The children all took different numbers.

"Don't tell me your numbers, do as I say," commanded Sam. "Multiply your number by 3; then add 1 to what you have; again multiply by 3; now add the first number you thought of. Has every one finished? All of the answers end with 3 and begin with the number you thought of first. Is that clear?"

"Pretty smart," admitted Jimmy. "Now I'll tell one. Take a number; double it; add 4; divide by 2; take away

the number you thought of first; your answer it 1."

"Your answer will always be half of what you add," explained Jane.

"You get me too dizzy with your numbers," said Sam. "we'll do something less tiring. We'll have an English poetry lesson. Nancy, you're shy and ever ready, arise and recite."

Nancy stood up, and bowing slightly, said:

Willie tied the baby's ear

Firmly to the chandelier

Baby chuckled, full of glee,

'Twas his ear of corn, you see!

The children clapped heartily. Then Helen added another verse:

Willie took the baby's tongue,

'Round and 'round the room he swung.

Baby seemed to like it though—

'Twas his wagon-tongue, you know.

"Good, very good," commanded the teacher. "I'll now declare a recess to last until tomorrow afternoon when Miss Marion will be the beloved teacher. Study the following questions for tomorrow's geography: 'If it turns cold, what will Dela-ware?' 'In case of a flood where will Mary-land?' Go quietly, children, and be good."

"We will not," the children answered in chorus, "let's ride our bikes."—The Christian Evangelist.

## MARY ELLEN'S WAY

Ruth Stern had just gotten her report card, and her average was the highest in school; yet she was not happy about it.

"It's only that the other girls do not love me, mother," she replied when her mother had asked her what was the matter. "I make the highest grades every month and study hard, yet none of the children seem glad. When my name was read out, nobody clapped; but when Mary Ellen's name was read out, and it's the first time she ever was on the honor roll, why they clapped so loud the old school house rang."

"Perhaps it was because of its being the first time for Mary Ellen," suggested her mother.

"No, ma'am I don't think it was that. At recess she is always followed by all the girls and the trouble is I don't see why it is. I've watched her, and I can't find out her secret."

"Then watch some more," suggested her mother. "There must be a reason."

So Ruth determined to find the reason, and she could think of no better return. That will be taken care of.—way than walking with Mary Ellen to school and talking to her.

# Storyland

"Hello," she said as Mary Ellen came running toward her with sparkling eyes. "Let's walk together this morning. I want to ask you a question. I'm trying to find out why everybody loves you so. I'd give anything if they would love me that way."

Mary Ellen looked at Ruth in astonishment. "But I didn't know they did," she declared. "I never thought of it before—I mean I never thought about the children loving me, but I know I think a lot of all of them."

"I don't," said Ruth. "I am too busy."

"I've noticed you are always busy," answered Mary Ellen. "You never even take time to play at recess much, do you?"

Just then Elsie Terrence came around the corner. "I've been wishing I could meet up with someone before school who could explain that last problem to me," she said, looking at both girls in turn. "I have worried so over it and don't know what to do."

"It's too late to open our books here; we'll be late for school," began Ruth, but Mary Ellen was already busy unstrapping hers as she walked.

"I had a time with that problem myself," Mary Ellen said, "and I am awful glad to pass it on. Here, Elsie, just glance at it—here, all worked out—maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem and had entirely forgotten Ruth, who walked silently along by their sides. Here was an opportunity she had avoided, while Mary Ellen had grasped it at once. But what a trouble to put oneself to! Then when Elsie thanked Mary Ellen, there was a light of happiness in Mary Ellen's eyes which would be there all day.

That night when Ruth reached home she said to her mother: "I have found out the secret Mary Ellen has. She doesn't know what it is herself, because she never thinks of herself; but I know now, and I will never forget it."

"I think I know already what it is," answered her mother, "but I would like for you to tell me."

"Well, I think it is because Mary Ellen always helps everybody she possibly can. I never thought of it before, but I know that is the secret of her popularity, isn't it?"

"Yes, it is, Ruth, and you must follow her example."

"And will all the children love me as they do Mary Ellen?"

"You must not think of that part. Give with your whole heart. Ask nothing in return. That will be taken care of"—Selected.

## North Carolina Christian Advocate

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To all Preachers of the Gospel, year ..... 1.00

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FOURTH ROUND

Duke's Chapel, 11 ..... 3  
Webb Avenue, 11 ..... 10  
Orange-Carboro, 7:30 ..... 10  
Cedar Grove, 11 ..... 17  
Hillsboro, 7:30 ..... 17

September

Durham Ct., 11 ..... 1  
Leasburg, 3:30 ..... 1  
Trinity, 7:30 ..... 3  
South Alamance, 11 ..... 3  
Mebane, 4 ..... 8  
Front Street, 7:30 ..... 8  
Chapel Hill, 7:30 ..... 12  
Person Ct., 11 ..... 15  
East Roxboro, 3:30 ..... 15  
Long Memorial, 7:30 ..... 15  
Milton, 11 ..... 20  
Yanceyville, 11 ..... 20  
Mt. Tirzah, 11 ..... 22  
Bahama, 7:30 ..... 22  
Burlington Ct., 7:30 ..... 25  
Siler City, 7:30 ..... 29

October

Calvary, 7:30 ..... 1  
Benson, 11 ..... 5  
Andrews-Massey, 3 ..... 5  
Sten, 7:30 ..... 5  
Duke Memorial, 7:30 ..... 7  
Fitchville, 11 ..... 12  
Brookdale, 11 ..... 12  
Rougmont, 7:30 ..... 12  
Lakeswood, 7:30 ..... 15  
West Durham, 7:30 ..... 15  
Haw River, 11 ..... 15  
Graham-West Burlington, 7:30 ..... 19

November

Murfreesboro-Winton, 8 ..... 24  
Ahookie, Colerain, 11 and 2 ..... 25  
Gates, Sunbury, 11 and 2 ..... 26  
Gates, Sunbury, 11 ..... 27  
North Gates, Kittrells, 8 ..... 27  
Perquimans, New Hope, 11 and 2 ..... 2  
Perquimans, New Hope, 11 ..... 3

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
THIRD ROUND

Murfreesboro-Winton, 8 ..... 24  
Ahookie, Colerain, 11 and 2 ..... 25  
Gates, Sunbury, 11 and 2 ..... 26  
Gates, Sunbury, 11 ..... 27  
North Gates, Kittrells, 8 ..... 27

September

Perquimans, New Hope, 11 and 2 ..... 2  
Perquimans, New Hope, 11 ..... 3

#### FOURTH ROUND

Currituck-Kitty Hawk, 2:30 ..... 3  
South Mills, Trinity, 11 and 1 ..... 9  
South Mills, Trinity, 11 ..... 9  
Pasquotank, Epworth, 7:30 ..... 5  
Kennebec, Salvo, 2 ..... 16  
Kennebec, Rodanthe, 11 ..... 17  
Kennebec, Rodanthe, 11 ..... 17  
Dare, East Lake, 11 and 1 ..... 24  
Stumpy Point, 7:30 ..... 24  
Fairfield, 7:30 ..... 29  
Mattamuskeet, Watson, 11 and 1 ..... 30

October

Mattamuskeet, Watson, 11 ..... 1  
Swan Quarter, 3:30 and 7:30 ..... 1  
Myrick-Memorial, 11 and 1 ..... 4  
South Camden, Wesley's, 11 and 1 ..... 5  
Washington, 7:30 ..... 6  
Bath, Asbury, 11 and 1 ..... 7  
Bath, Asbury, 11 ..... 8  
Pantego-Bethaven, 7:30 ..... 8

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., 1010 Haymont, Fayetteville, N. C.  
THIRD ROUND—IN PART

Rowland, Purvis, a.m. ..... 25

August

Wadeville, Sardis, a.m. ..... 27  
Mt. Gilead, p.m. .... 27  
Hamlet, a.m. .... 3

#### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
THIRD ROUND  
Fremont, Black Creek, 11 ..... 27  
Mt. Olive Ct., Providence, 11 ..... 28  
Mt. Olive-Calypto, Calypso, 11 ..... 27  
Pikeville-Elm Street, Elm Street, 8 ..... 27

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND  
Southfield, 11 ..... 10  
Selma, 7:30 ..... 10  
Dunn, 11 ..... 17  
Central, 7:30 ..... 17  
Henderson, 11 ..... 24  
City Road, White Memorial, 7:30 ..... 24

August

Tar River, Plank Chapel, 11 ..... 1  
Louisburg, 7:30 ..... 1  
Edenton, 7:30 ..... 1  
Jenkins Memorial, 7:30 ..... 8  
Mamers, Spring Hill, 11 ..... 14  
Lillington, Lillington, 11 ..... 15  
Epworth, 7:30 ..... 15  
Benson, 7:30 ..... 18  
Oxford Circuit, 11 ..... 21  
Crescentmoor, Grove Hill, 11 ..... 22  
Oxford, 7:30 ..... 22  
Millbrook, Pleasant Grove, 11 ..... 28  
Middleburg, Tabernacle, 11 ..... 29  
Youngville, Youngville, 3 ..... 29  
Franklinville, 7:30 ..... 29

September

Bailey, Middlesex, 11 ..... 5  
Zebulon, Wendell, 7:30 ..... 5  
Newton Grove, 11 ..... 12  
Erwin, Erwin, 11 ..... 19  
Fuquay, Fuquay, 3 ..... 12  
Cary, Cary, 7:30 ..... 12  
Garner, 11 ..... 12  
Four Oaks, 11 ..... 19  
Princeton, Princeton, 3 ..... 19  
Clayton, 7:30 ..... 19

October

November  
Bailey, Middlesex, 11 ..... 5  
Zebulon, Wendell, 7:30 ..... 5  
Newton Grove, 11 ..... 12  
Erwin, Erwin, 11 ..... 19  
Fuquay, Fuquay, 3 ..... 12  
Cary, Cary, 7:30 ..... 12  
Garner, 11 ..... 12  
Four Oaks, 11 ..... 19  
Princeton, Princeton, 3 ..... 19  
Clayton, 7:30 ..... 19

November

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
THIRD ROUND  
Maysville-Pollockville, 11 ..... 27  
Swansboro, Queen Creek, 3:30 ..... 27  
Carver's Creek, Bladen Springs, 11 ..... 3  
Bladen, Beulah, 3 ..... 3

August

FOURTH ROUND  
Chadbourne, Cerro Gordo, 11 ..... 10  
Whiteville, 7:30 ..... 10  
Warner-Memorial, Gaston, 3 ..... 17  
Burgaw, Burgaw, 7:30 ..... 17  
Grace, 11 ..... 24  
Trinity and Fifth Avenue, 8 ..... 24

September

October  
Wallace-Rose Hill, Providence, 11 ..... 1  
Faison-Kenansville, Wesley, 3 ..... 8  
Elizabeth, Trinity, 11 ..... 8  
Lumberton, Chestnut Street, 7:30 ..... 8  
Fairmont, Trinity, 3 ..... 15  
Lumberton Ct., E. Lumberton, 7:30 ..... 15  
Shallotte, Village, 11 ..... 22  
Hempstead, Trinity, 7:30 ..... 22  
Town Creek, Delco, 11 ..... 29  
Carver's Creek, Bolton, 3 ..... 29

November

November  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

December

December  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

January

January  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

February

February  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

March

March  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

April

April  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

May

May  
Stelmam, Cokesbury, 11 ..... 5  
Roseboro, Bethel, 3 ..... 5  
Clinton, 7:30 ..... 5  
Hallsboro, Hallsboro, 3 ..... 9  
Bismore, St. Paul, 11 ..... 9  
Scott's Hill, Hanstead, 3 ..... 10  
Bladen, Bethlehem, 11 ..... 12  
Garland, Ingold, 7:30 ..... 12  
Grace Q. C., 8 ..... 12  
Trinity Q. C., 8 ..... 14  
Fifth Avenue Q. C., 8 ..... 15  
Epworth Wesley, Wesley Memorial, 7:30 ..... 16  
Nashville, Trinity, 11 ..... 19  
Swansboro, Oak Grove, 3 ..... 19  
Jacksonville-Richlands, Jacksonville, 7:30 ..... 19

June

Hillsdale Street, Wednesday night ..... 25  
Ft. Maun, Thursday night ..... 26  
Sandy, Sat., 11 ..... 27  
Saluda, 11 ..... 29  
Flat Rock, 3 ..... 29  
Haywood Street, night ..... 29  
Oakley, 7:30 ..... 29  
Pastors please have three copies of all nominations of officials.

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

Waxhaw, Waxhaw, 11 ..... August  
Bethel, Boger, 2:30 ..... 27  
Dilworth, 7:30 ..... 27  
Ansenville, Salem, 11 ..... September  
New Hope-Bethel, Union, 2:30 ..... 3  
Matthews-Indian Trail, Indian Trail, 7:30 ..... 3  
District Pastors' Conference, Central, Monroe, 10 ..... 4  
Wadesboro, 7:30 ..... 17  
Unionville, Zion, 3 ..... 17  
Hawthorne Lane, 7:30 ..... 10  
Morven, Morven, 11 ..... 17  
Prospect, Midway, 3 ..... 17  
Big Springs, 7:30 ..... 23  
Marshville, Smyrna, 10 and 2 (Sat.) ..... 23  
Hickory Grove, 11 ..... 24  
Thrift-Moors, Thrift, 3 ..... 24  
Belmont Park, 7:30 ..... 24

October  
Peachland, Hopewell, 10 (Sat.) ..... 7  
Polkton, Polkton, 11 ..... 8  
Stanfield, Old Burnsville, 11 ..... 8  
Trinity-Derita, Derita, 7:30 ..... 8  
Lileville, Lileville, 11 ..... 15  
Waxhaw, Mineral Springs, 3 (5th Q.C.) ..... 15  
Shadwell, 7:30 ..... 15  
Wedington, Union, 10 (Sat.) ..... 21  
Homestead-Duncan, Duncan, 11 ..... 22  
Mvres Park, 7:30 ..... 22  
First Church, 7:30 (Wed.) ..... 29  
Spencer Memorial, 11 ..... 29  
Brevard Street, 7:30 ..... 29

November  
Wesley Heights, 7:30 (Wed.) ..... 5  
Monroe, Central, 11 ..... 5  
Monroe Circuit, Grace, 2:30 ..... 5  
Pinewall, Pinewall, 7:30 ..... 5  
Special "all pastors" conference, Central, Monroe, 10 a. m. September 4.  
Fifth quarterly meetings as follows:

October  
Ansenville, 3 ..... 7  
New Hope-Bethel, Bethel, 10 ..... 14  
Morven, Morven, 3 ..... 14  
Unionville, Unionville, 3 ..... 21  
Matthews-Indian Trail, Matthews, 7:30 ..... 21  
Marshville, Marshville, 10 ..... 28  
Prospect, Prospect, 3 ..... 28

GASTONIA DISTRICT  
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND  
Lincoln Ct. McKendree, 11 ..... August  
Crouse, Crouse, 7:30 ..... 26-27  
Dallas, Dallas, 8 ..... 27  
Cherryville Ct., Beulah, 11 ..... September  
Bessmer City, Concord, 3 ..... 2-3  
McAdenville, 7:30 ..... 3  
Polkville, Casar, 11 ..... 9-10  
South Fork, Russell's Chapel, 3 ..... 10  
Bradley, Bradley, 11 ..... 10  
Lowville, Salem, 11 ..... 16-17  
Lowell, Lowell, 7:30 ..... 16  
Shelby Ct., Sulphur Springs, 11 ..... 23-24  
Belwood, 7:30 ..... 24  
Shelby, Central, 7:30 ..... 24

October  
Lincolnton, First, 11 ..... 1  
Goodsonville, 3 ..... 1  
Stanley, Iran, 7:30 ..... 1  
Mount Holly, 11 ..... 8  
West End, 7:30 ..... 8  
Cherryville, 11 ..... 15  
Trinity, 7:30 ..... 15  
Belmont, Main Street, 11 ..... 22  
Belmont-Park Street, Belmont, 7:30 ..... 22  
Shelby, Lowville, 11 ..... 22  
King's Mountain, Park Grove, 7:30 ..... 29  
November  
Smyrna, 11 ..... 5

GREENSBORO DISTRICT  
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND  
Asheboro Ct., Tabernacle, 11 ..... August  
Bessmer, Bessmer, night ..... 20  
Pleasant Garden, Bethlehem, 11 ..... 27  
Bethel-Grace, Grace, night ..... 27  
September  
West Greensboro, Muir's Chapel, 11 ..... 3  
Carraway Memorial, Carraway Memorial, night ..... 3  
Stokesdale, 11 ..... 10  
Glenwood, Glenwood, night ..... 10

October  
Marian District  
E. W. Fox, P.E., 29 N. First St., Marion, N. C.  
THIRD ROUND  
Marion Mills, East Marion, night ..... August  
Burrville, Concord, 3 ..... 17  
Rutherford College, 11 ..... 27  
Forest City, night ..... 27  
Broad River, Kistlers, 11 ..... 29

FOURTH ROUND  
Cros Mill, 11 ..... September  
Elk Park, Cranberry, 3 ..... 3  
Marion, First Church, 11 ..... 10

ASHEVILLE DISTRICT  
D. M. Ltker, P.E., Asheville, N. C.  
FOURTH ROUND  
Weaver, 11 ..... September  
Stetson, 3 ..... 17  
Carter, Sun Hill, Sat., 11 ..... 17  
Asbury, 11 ..... 24  
Hot Springs, 3 ..... 24  
Marshall, night ..... 24  
Sands, 11, Sat. .... 30

October  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22

November  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22

December  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22

January  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22

February  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22

March  
Fletcher, 11 and 2 ..... 1  
Fairview, 3 ..... 1  
Carter, Sun Hill, Sat., 11 ..... 17  
West Asheville, 11 ..... 17  
Leicester, 3 ..... 8  
Acton, night ..... 8  
Huntersville, 11 ..... 15  
Roman, 3 ..... 15  
Brevard, night ..... 15  
Weaver Ct., Sat., 11 ..... 21  
Central, 11 ..... 21  
Swannanoa, 3 ..... 22  
Black Mountain, night ..... 22



Micaville, Windsor, 3	10
McDowell, Trinity, 11	17
Old Fort, night	17
Morganton, First Church, 11	24
Burke, Friendship, 3	24
Glen Alpine, night	24
<b>October</b>	
Rutherfordford, Gilboa, 11	1
Mill Spring, Menard, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Bostle, Cedar Grove, 3	8
Henrietta, Carvers, night	8
Spurce Pine-Bakersville, Takersville, 11	15
Burnsville, night	15
Avery, Pisgah, 11	18
Marion, C. T., Providence, 11	22
Gilker, Thermal CHV, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Judson River, 11	26
Cross Mill Q. C., night	26
Table Rock, 11	29
Morganton C. T., 3	29
Norfolk Forest, Oak Forest, night	29
Marion, First Church, Q. C., night	30
<b>November</b>	
Glen Alpine Q. C., night	2
Morganton, First Church, Q. C., night	2
Forest City, 11	5

**MOUNT AIRY DISTRICT**

J. T. Mangum, M. T. Mount Airy, N. C.

**FOURTH ROUND****September**

Group No. 1.—To be held by J. H. Armbrust:	
Hilton at Greenwood, 3	17
Judson, West Jefferson, night	17
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 3	24
Warrenville, Mill Creek, night	24

Laurel Springs, Laurel Springs, 3

Group No. 2.—To be held by Seymour Taylor:

**September**

Todd, Fair View, 3	10
Boone, Boone, night	10
Moravian Falls, Moriah's Chapel, 3	24
Watauga, Valle Cravis, night	24
N. Wilkesboro, night	24
Sparta, Pusey Creek, 11	28

Group No. 3.—To be held by R. G. Tuttle:

Sandy Ridge, Sandy Ridge, 11

Yadkinville, Center, 11

**October**

Danbury, Pine Hall, 11	1
Spray, 7:30	8
Stoneville, Price, 11	15

Group No. 4.—To be held by W. H. Willis:

**September**

Walnut Core, St. Marks, 3	17
Draper, night	17

Rural Hall, Bethel, 3

Leaksville, night

N. Wilkesboro, night

Group No. 5.—To be held by J. T. Mangum:

**August**

Mt. Airy, Central, 11	28
Mt. Airy C. T., Imogene, 11	2
Pilot Mountain, Pilot Mountain, night	3
Ararat, Chestnut Grove, 11	9
Jonesville, Jonesville, 3	9
Elkin, night	10
Dobson, Stoney Knoll, 11	23

Rockford Street, night

**October**

Rockford Street, night	
------------------------	--

**SALISBURY DISTRICT**

C. S. Kirkpatrick, P. E., Salisbury, N. C.

**FOURTH ROUND****August**

Colum Memorial, 11	20
Richfield, night	20
Salisbury, First Church, 11	27
Park Avenue, night	27

Norwood C. T., Zion, 11 and 3

Albemarle, Central, 11

J. N. Jonesville, 3

Westford, 11

Landis, night

Kinnapolis, night

Spencer, Central, 11

Gold Hill, Rockwell, night

East Spencer, Long Street, 11

Granite Quarry, 3

Albemarle, First Street, night

**October**

Forest Hill, 11	1
Epworth, night	1
China Grove, 11	1
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord C. T., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle C. T., Oakboro, 11	29
Salem C. T., Salem, 3	29

New London, New London, 11

Badin-Tabernacle, Tabernacle, night

**November**

Forest Hill, 11	1
Epworth, night	1
China Grove, 11	1
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord C. T., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle C. T., Oakboro, 11	29
Salem C. T., Salem, 3	29

New London, New London, 11

Badin-Tabernacle, Tabernacle, night

**November**

Forest Hill, 11	1
Epworth, night	1
China Grove, 11	1
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord C. T., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle C. T., Oakboro, 11	29
Salem C. T., Salem, 3	29

**STATEVILLE DISTRICT**

J. S. Hlatt, P. E., 240 W. Walnut St., Stateville, N. C.

**FOURTH ROUND****August**

Stateville, Broad Street, 11	20
Hall's Creek Camp Meeting	22-23

Bethel-Fairgrove, Bethel, 11

Westview, night

**September**

Bethel-Fairgrove, Bethel, 11	3
Westview, night	3

**GREENSBORO COLLEGE**

A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest chartered college for women in the State. Chartered 1838.

Confers the degrees of Bachelor of Arts and Bachelor of Music

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SAMUEL B. TURRENTINE, President,

GREENSBORO, N. C.

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"I am using your Kruschen Salts to reduce and I've used a bottle and a half and dieted some and lost 29 pounds in 3 months. I feel so much better and intend to keep on taking the Salts as I was almost 50 pounds overweight." Mrs. Thelma Gravely, Rosville, Calif. (Jan. 11, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

A jar that lasts 4 weeks costs but a trifle at any drug store in the world, but be sure and get Kruschen Salts, the SAFE way to reduce wide hips, prominent front and double chin, and again feel the joy of living—money back if dissatisfied after the first jar.

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Pedestrian (to boy leading a skinny mongrel pup): "What kind of a dog is that my boy?"

Boy: "This is a police dog."

Pedestrian: "That doesn't look like a police dog."

Boy: "Nope, it's in the secret service."

—Washington Labor.

He who won't be advised can't be helped.—German.

Laws, like the spider's web, catch the fly, and let the hawk go free.—Spanish.

## IN MEMORIAM

### OUR DAUGHTER

It's four months since our darling left us;  
Her works are not finished but all laid away,  
Thy hours seem so long and dreary,  
With no good night kiss at the close of the day.

Harriet is gone but not forgotten,  
Never shall her memory fade;  
Sweetest thoughts shall ever linger  
Round the grave where she is laid.

No one knows the silent heartaches,  
No one knows the tears that fall;  
Of the grief that's borne in silence  
For the daughter we love so well.

She has gone away and left us  
For a brighter home above;  
May we meet her over yonder,  
Gathered 'round the great white throne.

We shall meet you, Harriet, darling,  
When the toils of life are o'er;  
For we know you will be waiting  
On that bright and happy shore.

Yes, we loved her, loved her dearly,  
But our Father loved her more;  
And he has called her to be with him  
On that yonder shining shore.

Harriet McPherson, daughter of Mr. and Mrs. D. O. McPherson, passed away last May. She was a member of Sign Pine church on the South Camden charge. Missed by her loved ones.  
Mother and Father.

**McCLURE**—William Daniel McClure was born May 16, 1854; died August 10, 1933, being 79 years, two months and 14 days old. He was married to Eliza Jane Norton December, 1878. To this union were born three sons and four daughters. The sons were Otto, Edgar and Afton. The two latter preceded him to the grave in childhood. The daughters are: Mrs. Ada Fulcher, Mrs. Laura Dowdle, Mrs. Zella Rogers, all of Franklin, and Mrs. Lura Brown of Seneca, S. C. He also leaves to mourn his loss his widowed wife, 20 grandchildren and three great-grandchildren. He was converted and joined the Clark's Chapel Methodist church in 1913, being a faithful member until his death. Funeral conducted at Clark's Chapel by the pastor; burial in local cemetery.

Thou shalt come to thy grave in a ripe age, like as a shock of corn cometh in its season.

G. N. Dulin, Pastor.

### RESOLUTIONS OF RESPECT

The members of the Woman's Missionary Society of Weddington Methodist church wish to express their appreciation of the life and character of their friend and co-worker, Mrs. George L. McManus, who departed this life July 25, 1933. Therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That in the passing of Mrs. McManus our society has lost one of its most faithful members.

Third, That we feel deeply the loss of her whose memory we shall cherish; that we shall miss her presence and friendly smile of greeting, her words of encouragement and hearty co-operation in the work of the Master whom she delighted to serve.

Fourth, That we extend our heart-felt sympathy to the bereaved family and commend them to the care of a loving Father.

Fifth, That a copy of these resolutions be sent the family, a copy to the North Carolina Christian Advocate for publication and a copy to the county to the county paper.

Mrs. W. T. DeLancy,  
Mrs. Frank A. Short,  
Mrs. W. B. Thomas.

### RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom, has seen fit to remove from this life Mr. J. M. O. Rymer of China Grove, N. C., the father of Mrs. Fred McFalls, one of our most loyal and devoted members.

Therefore be it resolved that we, the members of the board of stewards of Maylo M. E. Church, South, Rantlo, N. C., in meeting assembled, do hereby extend our heartfelt sympathy to Mrs. McFalls and the other members of her family in this, their time of loss and bereavement.

That a copy of these resolutions be given to her family, one copy included in the minutes of our board, and one copy each be sent to the North Carolina Christian Advocate and the Gastonia Daily Gazette.

Board of Stewards, Maylo M. E. Church, South. J. W. Lowe, Chairman.

### RESOLUTIONS OF RESPECT

Whereas, it hath pleased the Supreme Architect of the Universe in his wisdom to call Brother William Edgar Poovey, Worshipful Master of Granite Lodge No. 322, F. F. & A. M., from labor to refreshment; and

Whereas, the brethren of Granite Lodge recognize and profoundly appreciate the educational, spiritual and inspirational value of his life in the ministry of the gospel, his fine qualities of neighborliness and good will in his associations with his fellows, and his sterling attributes of mind and character in his business dealings among men; and

Whereas, the brethren of the lodge have been greatly impressed and encouraged by his interest and zeal in the cause of Masonry, his adherence to and exemplification of the noble principles of the order in his daily life, and his faithfulness in the discharge of his high duties as Worshipful Master; and

Whereas, the brethren of Granite Lodge desire to make permanent record of their appreciation of his life and accomplishments; therefore he it resolved:

That, bowing in humble submission to the Divine will, we sadly lament the death of our beloved brother, William Edgar Poovey; that we devoutly commend his fidelity to his trust, his loyalty to Masonry and his unselfish service to mankind.

That we extend heart-felt sympathy to his loved ones in the home in this hour of great sorrow.

That a copy of these resolutions be spread upon the records of Granite Lodge, a copy sent to the family of Brother William Edgar Poovey, and copies furnished by the secretary to the local newspaper, the North Carolina Christian Advocate and the Masonic Journal.

S. P. Grover,  
J. T. Mangum,  
W. B. Partridge.

Making laws and enforcing them are vastly different things. By this ordinance you would change much arbitrarily. But when some of the reforms have been already put into practice, it will be easy to pass the law. Legislation is a great, noble, comprehensive thing, and cannot be successful without the Spirit of God, for which we must humbly pray. Moderation is necessary; after customs are rooted, laws will follow of themselves.—Luther.

## John Barleycorn



### His Life and Letters by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hookup; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

### A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and hateful individual with a sloopish hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating merit of the rhetorical John Barleycorn and his diverse company of friends.

### LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheer. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

### BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Honest wets will appreciate its rich humor. Sincere dries will find here that their cause is aided by the sharp wit and satire. It is perhaps to judge too quickly to say that "John Barleycorn: His Life and Letters" is the "Don Quixote" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.

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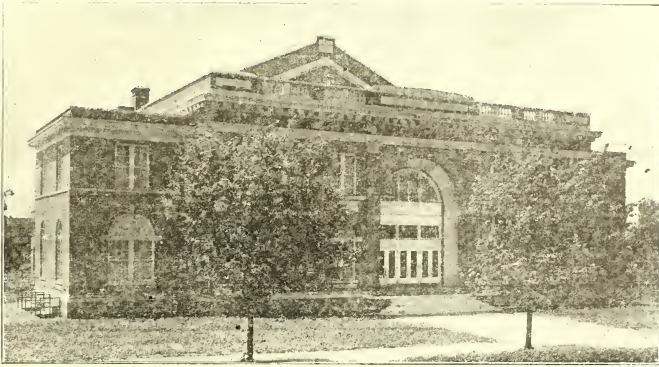
# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

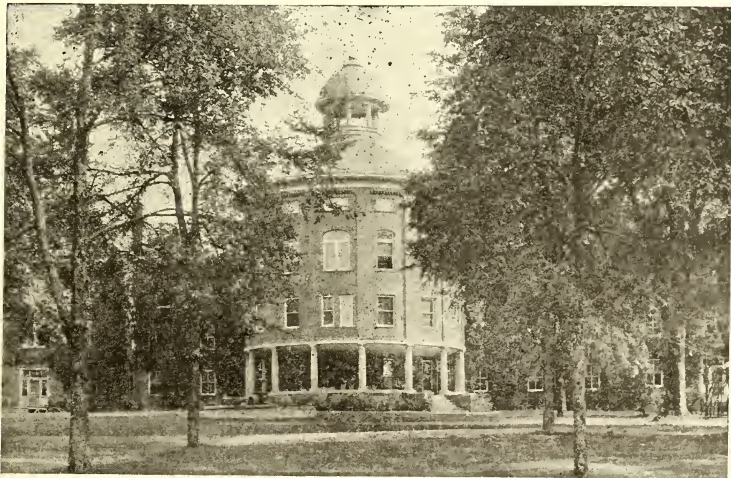
GREENSBORO, N. C., THURSDAY, AUGUST 31, 1933

Number 35

## Greensboro College Begins Its 87th Session September 5



ODELL MEMORIAL MUSIC HALL



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### ADDITIONS THIS WEEK

Previously reported .....	922
Rev. L. A. Tilley, Bynum .....	8
Rev. I. L. Sharpe, Yadkinville .....	5
Rev. T. J. Houck, Stony Point .....	19
Rev. Robt. M. Hardee, Wolf Mountain .....	3
Rev. L. C. Larkin, Wilmington .....	4
Rev. J. B. Thompson, New Bern .....	5
Rev. J. J. Boone, Bailey .....	11
Rev. J. C. Groce, Randleman .....	3
Rev. J. B. Tabor, Concord .....	5
Rev. R. H. Broom, Southport .....	14
Rev. S. J. Starnes, Roanoke Rapids .....	7
Rev. T. R. Jenkins, Leasburg .....	2
Rev. J. W. Campbell, Stoneville .....	1
Rev. T. B. Honeycutt, Nebo .....	2
Rev. G. F. Hood, Sandy Ridge .....	5
Rev. J. A. Russell, Durham .....	4
Rev. C. W. Robbins, Marners .....	5
Rev. E. C. Price, Cranberry .....	5
Rev. W. H. Willis, Spray .....	5
Rev. Paul R. Rayle, Welcome .....	29
Rev. Reid Wall, Greensboro .....	2
Rev. W. T. Phipps, Rich Square .....	3
Rev. M. W. Warren, Durham .....	4
Rev. J. M. Green, Jonas Ridge .....	2
Rev. G. C. Wood, Mann's Harbor .....	21
Rev. J. W. Campbell, Stoneville .....	1
Rev. R. E. Hinshaw, Gastonia .....	11
Rev. H. E. Lance, Elon College .....	1
Rev. H. H. Robbins, Cliffside .....	9
Rev. W. L. Lanier, Farmer .....	13
Rev. T. B. Johnson, Winston-Salem .....	26
Rev. R. C. Kirk, Pleasant Garden .....	3
Rev. G. C. Ervin, Asheville .....	20
Miss Maggie Taylor, Nebo .....	6
Rev. J. P. Higgs, Kannapolis .....	15
Rev. J. W. Kennedy, Harris .....	24
Rev. J. C. Whedbee, Rowland .....	1
Rev. M. C. Ellerbe, Pitsboro .....	6
Rev. J. G. Phillips, Hookerton .....	5
Rev. W. A. Stanbury, Durham .....	12
Rev. M. F. Hodges, Spring Hope .....	10
Rev. E. L. Kirk, Cherryville .....	2

Rev. J. B. Fitzgerald, Walnut Cove .....	5
Rev. C. M. Smith, Eldorado .....	5
Rev. John Cline, Thomasville .....	11
Rev. L. M. Chaffin, Hemp .....	7
Rev. R. L. Forbis, Gastonia .....	41
Rev. H. C. Freeman, Clyde .....	4
Rev. Paul Hardin, Concord .....	1
Rev. Fletcher Nelson, Rutherfordton .....	1
Rev. L. L. Smith, Hickory .....	3
Rev. O. J. Jones, Bryson City .....	3
Rev. W. G. McFarland, Andrews .....	11
Rev. C. E. Murray, Helton Ct., Sturgills .....	7
Rev. I. T. Poole, Yanceyville .....	5

### THE PASTORS PLEASE NOTE

1. Next week we will report the campaign in full to date, giving by districts each charge that has reported.

2. Remember we expect to place new subscribers in each and every church. Every man on a circuit will please indicate the fact to us just as soon as the goal is reached.

3. We are anxious to aid all we can in the close of the year. All who need help and feel that the Advocate will aid should press this campaign at once. We are eager to help.

4. Get every one possible to send in renewals. Not much has been said about these since spring. In securing new subscribers it is well to call on the old true and tried subscribers to send in their renewals.

The slogan now is co-operation. In our church work this is most important. We must be workers—and workers together.

Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, AUGUST 31, 1933

Number 35

## REV. W. L. NICHOLSON PASSES

Rev. Walter Lee Nicholson, a member of the Western North Carolina conference, who for a number of years has lived in Charlotte, N. C., died at his home in that city Tuesday, August 29. His death was caused by heart trouble from which he had suffered for several weeks.

Brother Nicholson joined the Western North Carolina conference in 1896 and was a very effective pastor till impaired vision made it necessary to retire from the active ministry. Since then he has lived in Charlotte.

The funeral services were held Wednesday, August 30, in Hawthorne Lane church. Dr. John W. Shackford, the pastor, assisted by Bishop Edwin D. Mouzon and Dr. John W. Moore, the presiding elder, conducted the services. Interment was in Elmwood cemetery. From The Charlotte Observer we give the following sketch:

"Rev. Mr. Nicholson was born at Nicholson's Mill, Iredell county, June 5, 1869. He was the son of James Lee and Mattie Calvert Nicholson. In November, 1896, he married Effie Jean Squires and to them were born two children, Effie Jean, who died in infancy, and a son, Walter Lee Nicholson, Jr. Mrs. Nicholson died in May, 1914. In November, 1915, Mr. Nicholson married Mrs. Lulu Squires Clegg.

"Mr. Nicholson taught school at Mooresville, Wilkesboro, and Valle Crucis. In 1896 he joined the Western North Carolina Methodist conference and during his career as a preacher of the gospel he served the following churches: Boone, Mount Holly, Bryson City, Derita, Belmont Park, Brevard Street, and China Grove.

"Due to impaired vision, he took supernumerary relations with the conference in 1910, and was the supernumerary pastor of the old Tryon Street Methodist church. When the Hawthorne Lane Methodist church was organized, Mr. Nicholson moved his membership there and acted as treasurer of the new church until the building fund was raised.

"He was a member of the board of stewards of Hawthorne Lane church, a 32d degree Mason, and a member of the Oasis Temple of Shriners.

"He is survived by his widow, one son, W. L. Nicholson, Jr., and by a brother, W. T. Nicholson of Statesville. Three step-children also survive, Lula Faye and Catharine Clegg of Charlotte and Charles S. Clegg of Mount Holly."

The writer was Brother Nicholson's presiding elder when it became necessary on account of his impaired vision to retire from the pastorate. We remember with what keen regret he surrendered the work of an itinerant Methodist preacher. Mrs. Nicholson was for years editor of the White Ribbon which is printed in this shop and we feel very near to the bereaved. Our warmest sympathies are, therefore, extended to the stricken family in this time of sorrow.

## GLORIOUS DAY FOR RAINBOW IN GREEN

Rainbow church in Green county, 12 miles north of Kinston, is one of the rare churches of the state when the sweep of its influence is taken into account. The annual home coming is an event for all that section. This year it was of special interest to the Hooker family and their kith and kin.

Sunday, August 27, 1932, was the day set apart to unveil a tablet to the memory of Samuel C. Hooker, a charter member of this church. It bears the name of the Rainbow stream near by. The society was organized about 1787, Samuel C. Hooker having been the leading spirit in this movement. The Hookers had been in the Albemarle section for nearly a hundred years before this time. William Hooker owned land in Bertie county 75 years before this date and fully 50 years before the first Methodist sermon in North Carolina by Pihmoor in Currituck. In all probability William Hooker was a grandfather of Samuel C. Hooker, who came from Bertie into this section of Green. We do know that Samuel C. Hooker was a grandfather of Rev. Nathan Hooker, who at a ripe old age passed away a few years ago. Samuel C. Hooker was the ancestor of more than a dozen Methodist preachers. Last Sunday morning I counted more than 40 lineal descendants of his when all were asked to stand. Marvelous indeed has been the religious reach of this early Methodist pioneer.

Space will not allow a report in detail of the day. Only mention can be made of the beautiful bronze tablet, of the illuminating historical sketch of the church, of the unveiling by a great-great-grandson, of the crowd that filled lower floor and gallery, overflowing into the yard, eager to gather about that long table under the trees.

Rev. J. G. Phillips, who is doing such a fine work on this old circuit, and his committees left nothing undone. They cared for all and looked after every interest of the day. How I would like to tell of some of the visitors. Rev. E. L. Hillman of Greenville and R. F. Taylor of Aulander were among the preachers present. I counted it a joy to preach at the morning hour. My regret was not being able to hear Judge Paul Frizelle in the afternoon, being forced to hasten away by Kinston, Goldsboro and Raleigh to meet an engagement at a temperance and prohibition rally at Spring Hope that night.

Brother M. F. Hodges had done his part well and the choir rendered special music that added to the interest of the occasion. A well filled house, with a number of excellent citizens from the country, made this service well worth while though the August night was sizzling hot. Judging from the response many of the excellent citizens of Nash are not in sympathy with the repealist arguments and the effort to flood the state with liquor.

M. T. P.

### The Tragedy of Compromise

**A**MONG all the tragedies of these days none are more terrible than the failure of so many who fail to face the demands of truth and honor and moral conviction in the face of profit and personal advantage. Highly respected men who have been relied on to stand for social welfare and the public good hesitate when returns of money and position are at stake.

On every hand we hear that many hesitate to take a stand in the present fight against liquor because of the promised reduction in taxes. Conscience and material gain are brought face to face. It is compromise; or take a stand at great cost. In the moment of compromise the decline of the soul begins. The ring of conviction and the tones of certitude leave the voice. The element of leadership weakens and the soul's decline is on.

In "A Soul's Tragedy" Browning shows the results of a moment's hesitation when truth and honor are at stake. For the profit to be gained, Chiappino failed to disown the deed—to tell the truth as to who killed the Provost. In this moment of hesitation, Chiappino stepped down from the height of his moral grandeur. This was the beginning of his decline. He compromised with truth.

Oh, the tragedies of the last few years! Many are evident all about us. Wrecked fortunes, broken homes, suicides, and other collapses without number. But worst of all have been the soul tragedies. They are all about us still. In this hour, when men should rise to the moral heights by daring to face the issues they keep up their compromises—they hesitate in the crucial moments. For the profit involved or the material resources at stake they fail to face the demands of truth and honor. Men in positions of influence, who are looked to to lead, have no regnant word and fail to lead on. The cost is too great; the risk is too uncertain. They hesitate, they compromise, they step down from the heights; the soul dies.

That little brown man of the Far East, weighing ninety pounds, is more potential than all the gunboats of the British navy afloat. Why? Because he is willing to die for the sake of India's millions of untouchables and he cares more for the voice of God than for all the accumulated resources of the nations. He hesitates not; he makes no compromises; he puts God and soul above the things in which the nations trust.

The weakness of our national struggle lies right here. It is too material. Codes and wages and hours and the hum of machinery fills the land. The spiritual note is wanting, daring to do the right at all cost has little place, the big stick of financial gain is used to level down moral conviction and no halo gathers about the heights of moral grandeur. Soul tragedies continue.



### God Commanded the Fast, Says Gandhi

**G**ANDHI'S statement sounds so much like the note that runs through the whole Bible it must give us pause. All familiar with the story of Abraham and Jacob, Moses and Paul, to say nothing of scores of other Bible characters, will at once put Gandhi in company with the long bead-roll of worthies mentioned in our Scriptures.

In an article under the title, "All About the Fast," Mr. Gandhi writes:

For me the voice of God, of conscience, of truth, or the inner voice or the "still small voice," mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did hear was like a voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me, and irresistible. I was not dreaming at the time I heard the voice. The hearing of the voice was preceded by a terrific struggle within me. Suddenly the voice came upon me. I listened, made certain that it was the voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed. Joy came over me. Could I give any further evidence that it was truly the voice that I heard and that it was not the echo of my own heated imagination? I have no further evidence to convince the skeptic. He is free to say that it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this—that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God.



### Strange Talk to This Age

**T**HE town of Franklin, Mass., the first town to be named for Benjamin Franklin, recently celebrated the 137th anniversary of one of its illustrious men, Horace Mann. Franklin was once asked to donate a bell to the town. Instead, he sent 116 volumes of Greek and Latin books, saying that "sense was preferable to sound." Those books were the means of enkindling a desire for an education in the mind of the boy, Horace Mann. He became an eminent scholar and the virtual founder of our common schools. It has been said that "there was no such thing as American education un-



til Horace Mann, at the age of thirty began to reorganize the common school system."

This is the United Presbyterian reporting an illuminating bit of New England history. But what could this present age do with 116 volumes of Greek and Latin, and where can you find a community that prefers sense to sound?

Ben Franklin was right, but that practical old philosopher would not get much of a hearing these days. His doctrines of thrift and his pithy sayings that enforced these truths were of general acceptance several generations ago, but to the average man of this day Ben Franklin is just another old foggy who has very properly gone to the scrap heap. It is a fact to be deplored, but it is nevertheless a fact.



### The Real Issue Before Us

SOME say the Amendment is gone, so there is nothing more to do. These miss the issue entirely. Our struggle is one against the liquor traffic. Repeal is only an incident in this. The early deluge of liquor promised us makes more urgent the demand for us to be up and doing.

Whatever other states may do about repeal and liquor control, they are not to determine our course. North Carolina is to take her stand irrespective of the course of other states. Each state is to pass upon this issue. The action of the big states of the North and the scattered populations of the West are not to dictate to us. The administration at Washington has no business to do so. This was to be left to the states.

As one of the original thirteen whose people have been accustomed to take their stand, we should do the same now. We do not see how good men can take the view that we are not to express our attitude as a people without regard to the cause others may pursue. On the 7th of November we are to take our stand as to liquor and the liquor trade. Let us stir our people and enlist old and young, rich and poor as to the issues involved.



### A Great Negro Preacher

DR. J. M. ROWLAND has written for the Richmond Christian Advocate an interesting editorial concerning Dr. Chas. A. Tindley, perhaps the greatest Negro preacher this country has ever produced and a man who took high rank among the great gospel preach-

ers of the world. Born a slave in Maryland, he became a hod carrier in Philadelphia. He was the janitor of a little Negro church of which he later became pastor. When he died the little Calvary church had become Tindley Temple and about 8000 members were on the roll of this, the largest Methodist church in the world.

This master of assemblies and one of the most interesting and impressive preachers we have ever heard, appeared upon a certain occasion before an audience of 5000. With the responsibilities of the hour resting heavily upon his timid, sensitive spirit, he began a simple prayer with these words: "Father, it is a big responsibility to stand here and I am not equal to it without thine help. If I get too high, pull me down. If I stay too low, lift me up."

Who could pray a more timely prayer than that? Every preacher might learn a lesson from Dr. Tindley's prayer.



### Puritan and Publican

IT HAS become chronic with some newspapers to slur "blue" laws when reporting efforts to modify or repeal Sabbath laws. It is with an amazing ignorance of history, particularly English history, that these men relish every opportunity to discount the Puritan, the maker of the golden ages of English history.

The Watchman-Examiner, a good Baptist paper of New York City, speaks wisely about "blue" laws in the following:

One of our contemporaries remarks, that if there were more "blue" Sundays there would be fewer "blue" Mondays. Making the Lord's Day a day of riotous living does not make for health or happiness. The caricature to which the movement for better Sunday observance has been subjected by cartoonists and newspaper men generally, "in the interest of personal liberty," is one of the ominous signs of the times. If dance halls, boxing contests, commercialized football, and Sunday revelers are to determine what personal liberty is, the effect on American life and character will be intolerable. We are not advocating prudishness. We are not desirous of placing on the actions of others restrictions born of narrow prejudices. People are not made good by rule or law. We must not fool ourselves, however, by thinking that the Puritan was wrong and the modern publican is right. Destroy the sanctity of the Lord's Day, and you strike a blow at the cardinal virtues and dry up the moral and spiritual spring of life. If there is sober second thought on the part of our people, the violent propaganda against "blue laws" will have its reaction. Our people should realize the necessity, the nature, and place of the Lord's Day.



# People and Things



The special offer for the Advocate continues through September.

The pastors of the Charlotte district are called to meet in a very important conference next Monday morning at ten o'clock in Central church, Monroe.

Rev. W. M. Smith will begin revival services in Main Street church, Belmont, the second Sunday in September. Rev. J. B. Craven, pastor of Main Street church, Gastonia, will do the preaching.

"We closed a revival in Clyde Sunday in which 20 were converted. We are now at Hopewell church with Rev. B. W. Lefler. Eleven have been saved during the first two days."—Sam Maxwell.

**Make September the greatest month the Advocate has known. So far the response has been glorious.**

Home coming day at Rocky River church, Siler City charge, on Sunday, September 10. All day service, and all friends and former pastors are cordially invited to this historic spot. Professor J. M. Ormond is the headliner of the occasion. Rev. F. B. Peele is the pastor.

The address of Bishop Edwin D. Mouzon that appears on page eight of this week's Advocate was stenographically reported by Miss Flossie Byrd of Greensboro, N. C., and Miss Byrd also reported the sermon of Rev. Henry Grady Hardin that is to appear in next week's paper.

Of wide interest is the following announcement: "The Reverend and Mrs. George Daniel Herman announce the marriage of their daughter, Alice Palmer, to Mr. Nelson James Miles on Wednesday, the twenty-third of August, nineteen hundred and thirty-three, Wadesboro, North Carolina. At home after September fifteenth, Thomasville, North Carolina."

"We have just closed (Wednesday night, the 23rd) a good meeting at Bethlehem church. Rev. J. A. Russell of Carr church, Durham, did the preaching. We received nine last night, and others will probably join later. The church was greatly revived. Brother Russell is a good preacher, and the people enjoyed having him with us."—H. M. Wellman, Pastor.

"Would like to say that we have had splendid revivals on the Yanceyville circuit this year. One of the meetings the pastor held himself. He was assisted in another by Rev. R. J. Lough of Milton, and the remaining three weeks I had Anderson and Wiley, two Duke boys who have been doing evangelistic work in the Durham district. These young preachers rendered fine service. They are consecrated young men with a message for young and old. In all 39 members have been received into the church on profession of faith during the year. Everything is looking hopeful."—I. T. Poole.

"Mrs. C. L. Steidley has been with me recently in two meetings at Cotton Grove and Linwood churches. Her work is entirely satisfactory both to the pastor and the people. Brother W. H. Willis of Spray is holding our meeting for us here at Macedonia beginning last Sunday. We are expecting a good meeting. Brother C. O. Kennerly of Jamestown preached for us a week at Tyro recently. This is Brother Kennerly's home church and he is held in the highest esteem by the people among whom he was reared. Will send you more money for the Advocate when I can get it."—M. A. Osborne.

The Stanley News and Press of Albemarle, N. C., carried last week the following news item: "Of 13 cases tried in county court Monday eight were for violations of the liquor laws, one having been tried for possession, four for operating a car while intoxicated, and three for being drunk."

"September 3, 2:30 p. m., will be Macon county's rally of dry forces—all people who favor prohibition and keeping North Carolina dry. We are to meet at the court house in Franklin. Rev. L. B. Hayes of Waynesville will be one of the speakers. Prof. A. C. Reynolds, superintendent of schools, Asheville, will speak. There will be on the program also a lady speaker from Tennessee. No county rally on that day will afford a more capable list of speakers."—G. N. Dulin, County Chairman.

"The annual revival at Macedonia church on the Cary-Apex charge was held the first week in August. The pastor, Rev. Julian L. Midgett, did the preaching. He preaches the old time simple gospel taught by the early Methodists. Despite the fact that he was somewhat handicapped by ill health he did a splendid work. In the pulpit he is interesting and holds the people. Out of the pulpit he is usually praying or working. During the meeting four joined the church. The entire community has been helped."—Mrs. Bessie Sprinkle Jones.

**Watch your label and send in renewals when due. These keep the wheels turning.**

"I want to say a word about our Cokesbury schools at Bethel and Iotla, conducted by P. E. Cook and W. O. Weldon, who won many laurels and friendships while here as well as conducting excellent schools. A good class passed for credit at Iotla, and I believe that Bethel had the largest class so far reported in the conference—34 credits. We claim the conference record until another presents a better record. Many more attended both schools than received credit. They received great benefit and pleasure from the courses."—G. N. Dulin.

Strife in life there is and must be, without it we should perish; but it is precisely here that the war person commits his fallacy by identifying strife with warfare. R. O. T. C. instructors in our schools often tell their students, our children, that the opposite of militancy is softness. One wonders if Eugene Debs was a softy. Debs was striving with all his might in the great warfare of the spirit; but he was on the side of nature, which is against destruction. International war will wipe out civilization, but the warfare of the spirit will save it.—John C. Petrie.

Approximately \$1100 has been raised in a financial campaign conducted by the Branson Methodist church, Durham, to pay off the church debt so that the church building may be dedicated soon. Rev. C. T. Thrift, pastor, announced last night. Campaign workers submitted reports at the morning service yesterday, and further reports are expected, the minister said. The pastor is confident that the campaign goal set will be reached so that arrangements for dedicating the building can be made before the annual conference in November. The campaign has been underway for several weeks.—Morning Herald.

**Let all pastors on circuits soon as each church has secured new subscribers report "100 per cent."**



The August record for new subscribers was all we could ask. Make September one in which not one church will be left out of the record.

"The annual home coming at Rocky Springs church on the Hiddenite circuit will be held on Sunday, September 3. A very interesting program has been arranged by the program committee. Among the preachers will be Dr. P. N. Garber, who holds the chair of church history at Duke University, and Rev. M. T. Smathers, pastor of Broad Street M. E. church, Statesville, a former pastor." —Mrs. W. C. Hines.

Mrs. S. A. Warren of Danville, Va., and mother of Rev. J. R. Warren of Belmont, N. C., died Monday night at 10 o'clock, August 28. She was 84 years of age. Four children are living and one died in childhood. The living are Rev. J. R. Warren, pastor at Belmont; Mrs. T. Fowler, Washington, D. C.; R. S. Warren, Marshalltown, Iowa; Mrs. M. R. Warren, Danville, Va., where the mother for several years had made her home with this her youngest daughter. This good woman lived to a ripe old age and her children abide to bless society.

Louisburg faculty is now complete with the following vacancies recently filled: Art, Miss Marie E. Keller, Bachelor of Fine Arts, Yale University, paintings exhibited Beaux Arts Institute of Design, winner of three gold medals; teacher of cello and high school courses, Wesley Wallace, B.S., State College, Raleigh, N. C., a charter member of the North Carolina Symphony Orchestra, five years a member of WPTF Orchestra, who will assist in organizing the new symphony orchestra for Louisburg College; housekeeper and nurse, Mrs. M. G. Dennis, Fuquay Springs, N. C.; coach and supervisor of men, Frank T. Suttonfield, B.S., Lynchburg College, who has been coach and teacher in the Edenton high school for seven years. He has had unusual success in this department. Dietician, Mrs. Frank T. Suttonfield, A.B., Chowan College. Mrs. Suttonfield is a trained dietician. This group completes the faculty of 20 teachers and five officers of the administration.

### REPORT ON REVIVALS

Since June 25 we have held five revivals on the Haw River charge. The pastor has had help in all of the these meetings. We feel that we have had unusually good revivals and that God has richly blessed every effort we have put forth in his service. We believe our churches are more spiritually alive than at any time since we have been on this charge. Forty-three names have been added to our rolls this year, 40 on profession of faith and three by certificate. Most of these were young boys and girls.

Our task is not finished by any earthly means. Indeed we feel that it has just begun in a new and more vital way than ever before. The pastor and every member of our churches are more responsible now than ever before to carry on in a more forceful and a more successful way. May God help us with one accord to give ourselves to this great task.

L. A. Tilley, Pastor.

### ASHEVILLE DISTRICT NOTICE

The pastor, the lay leader and two other laymen from each charge are called to meet in Central church, Asheville, on September 11 at 9:30 a. m., adjourning at 12. The purpose of this district meeting is that the district lay leaders and the presiding elder may organize with the pastor and his group for the year's closing work.

Will each pastor please secure the laymen's attendance?  
D. M. Litaker, Presiding Elder.

### SUPERANNUATE ENDOWMENT MONTH

September is superannuate endowment month. Those charges that agreed to take an annual offering during this quadrennium are urged to do so now. Look in table four to find what your unpaid quota is. Will not every charge do something about this matter in September? At least give the people a chance to make an offering.

Rev. C. S. Kirkpatrick, Director.

### HENRY GRADY HARDIN

In an early morning hour of August 24, 1933, Henry Grady Hardin suddenly and unexpectedly went to join his comrades of the Christian ministry in the heavenly country. Twenty-two years, the last four of these as pastor of West Market Street church, Greensboro, had been devoted to the work of an itinerant Methodist preacher. Though brief, it was an eminently successful ministry. He at all times wore the white flower of a blameless life. By birth and by training he received the best that a Christian home can provide. Like Samuel of old he had a mother whose prayers before and after his birth encompassed him and the labor of her hands blessed him. The boy got a good start in life and he never failed to profit thereby.

It always appeared easy for Grady Hardin to act the part of a Christian gentleman. And it was easy. For kindness was the law of his life. If he ever thought evil of any man or woman, it did not so appear even to his closest friends. It is certain that evil speech had no place with him and he could not deliberately have done any man a wrong. He lived before God and man blameless.

As a preacher of the gospel he never failed to measure up to the demands of the occasion. It might be a prayer meeting talk to a handful of the faithful, a sermon in a little country church, or the exacting demands of preaching to big city congregations Sunday after Sunday, yet he never failed to meet the requirements of the hour. If called to deliver a great commencement sermon or to preach in the Duke University chapel, as he did this summer, he was the same dignified, commanding pulpiteer who honored his Lord and Master by preaching the gospel in simplicity and purity. He was not ritualistic and had no inclination to magnify the simple ritual of his own church, but the ritual he did use as pastor was employed with a perfection that never failed to elicit the praise of those who love to see the services of the church and the sacraments conducted with skill and becoming reverence.

At the early age of 43 this good man ended his earthly sojourn. Four years at West Market, two years at Main Street, Gastonia, three years at Central, Monroe, and four years at Tryon Street church, Charlotte, is the record of his ministry in the Western North Carolina conference. In 1920 Bishop Darlington transferred him to Tryon Street from Bethel church, Charleston, S. C., where he had served three years as pastor.

His unexpected death in the early morning of August 24 was the result of a heart attack. For some time the condition of his heart had been far from satisfactory, but few people, except his family physician, were aware of it.

On the Sunday before his death Dr. Hardin delivered a sermon of great power and one that made a tremendous impression upon his congregation. The people who heard it discussed it up to the time of his death and then arose a great demand that it be published in the Advocate.

(We will carry this sermon in next week's Advocate as stenographically reported at the time of its delivery).

The funeral services were held at 10 o'clock Friday, August 25, in West Market Street church. The big church was filled with a congregation of sorrowing friends. Joining in those services were Bishop Edwin D. Mouzon, Revs. W. A. Newell, Loy D. Thompson, G. T. Bond, and Fletcher Nelson.

The eulogy delivered by Bishop Mouzon appears in full on the following page of this paper.

# Address by Bishop Mouzon at the Funeral of Henry Grady Hardin

"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (I Corinthians 15:58).

We are assembled here today that we may strengthen the ties that bind us together in the bonds of our holy Christian brotherhood. We are here to bring the consolations of our blessed religion to the family and intimate friends of our ascended brother. We are here to pay tribute to a faithful minister of the gospel of Jesus Christ. And we are here to refresh our own faith in the things of the spirit, while we remind ourselves that the real things are spiritual things, that the invisible things are the eternal things. And so, while we are here this morning in sorrow, our sorrow is not the sorrow of the world, for a radiant hope is upon the cloud of our sorrow, and the faith that triumphs over fear, and the life that outlasts time and leads on unto eternity.

Death has been very busy in the ranks of the Western North Carolina conference in these recent months, and now, when we come to think of it, the passing of each of these brothers was an unexpected passing. J. Frank Armstrong, A. G. Loftin, Mark B. Woosley, W. E. Poovey, and now H. Grady Hardin. Without lingering illness on the part of any one of these, each of these faithful men has been called from labor to reward. We are again reminded that in the midst of life we are in death and, as I said a moment ago, we are here to strengthen every tie that binds us together in the bonds of our holy Christian brotherhood.

We have here in this great congregation today not only members of this and other Methodist churches, we have the ministers of the city present, over whose body he presided as president. We have many representative members of the Western North Carolina conference present. I exclaim, "Thank God for this Christian brotherhood!" The greatest brotherhood on earth is the brotherhood we have in the church of our Lord and Saviour Jesus Christ. And I would say to the men and women of the Western North Carolina conference, let the going away of our dear brother serve to bind our hearts closer together than ever before. I assure you that this is a fact this day to me, and I bear witness this morning to the fact that the going away and sudden departure of our dear brother and these other men, has brought me into closer brotherly relations with you men and women than I have ever been before. And I would have it understood that I am not here this morning in any official capacity whatsoever. I am here as friend and brother. I am here because I desire to bear my personal testimony to the esteem in which I hold him and because I could not stay away—the bonds of Christian brotherhood drew me inevitably to this occasion. Let us see to it that the petty things that divide sometimes are sunk out of sight, for how little all these things seem in the light of eternity! And we never see life as it really is unless we see it and until we see it in the light of that other world.

And so we are all here this morning, not with the shadows falling upon us, but with sunlight out of the other world falling upon us, and our hearts strangely moved as we feel that we are members of the most sacred brotherhood that the world has ever seen, and the only society that has ever come to unite human hearts together and bring unity out of division and harmony out of discord in this world of ours. Not by legislation, not by leagues of nations, not by any external compulsion, but by the inner compulsion of the love of God shed abroad in our heart by the Holy Spirit given unto us is this world to be made a brotherhood.

And we are here today to offer the consolations of our holy religion to the dear family while we pay tribute to our brother beloved, who silently, quietly slipped away from us yesterday morning. Grady Hardin was well born. It is a great thing to be able to say that. It was clean, pure blood that flowed in the veins of Grady Hardin. The influence of that Christian home were around about him from his birth. The ideals of Christianity were his in his childhood. And not only was he well born but then he was born again, born from above, by right of birth from on high, a child of God and that made all the difference in the world, and it does make all the difference in the world—a supernatural work of grace had been effected in his soul, that changed his life and lifted him into the family of the sons and daughters of the Lord Almighty.

And then he had been well educated. For no man, permit me to say, could be a student at Wofford College and come, either directly or indirectly, under the influence of the great teachers without being well taught. No man could ever come through that influence and be less than a gentleman; never could he do a little thing after that. And those ideals were before him always.

And so it came about that wherever he went, he went as a Christian and as a gentleman. I frankly and openly say that I have never, in North Carolina or anywhere else, heard anyone say an unkind or an unbrotherly thing about Grady Hardin. Wherever his name has been mentioned the usual remark

to follow was—"He is a Christian gentleman." And I pay tribute to him as such this morning. And there is nothing better that can be said about any man than this: He is a Christian gentleman.

And I would say to the son now entering upon his young manhood, "My boy, keep that before you all the days of your life—everybody knew your father to be a Christian gentleman." And to the other members of the family, to the younger children, I would say: "Bear this in mind, that when the time came and father went to God everybody rose up and bore testimony to the gentleness of his soul, to the Christ-likeness of his character." Tell that to the children as the years come and go.

And Grady Hardin was a faithful minister of the gospel of Jesus Christ. Never did his trumpet sound any false notes, never were any false fires kindled on his altars; always his message was the message of the everlasting gospel of the Son of God. And I do not doubt for one moment, I rejoice in believing it, when suddenly, unexpectedly, the messenger came. Grady Hardin found himself entirely at home on the other side. He had lived in the atmosphere and he felt himself entirely at home on the other side.

We are here today to refresh our faith at these eternal fountains. We have been wiping the tears from our eyes, and God has been wiping the tears from our eyes. There is sadness in this occasion, deep sadness in this occasion. There is a tragic element in life, and it emerges in every man; and the tragedy of this occasion is never far from our thinking; but the triumph of it is before us all the while, for we recognize that death is as natural as birth and that it has been written of the men that have lived through all the centuries—"And he died"; and that sooner or later it will be written of me and written of you—"And he died." No man ever learns to run the race of life until he has measured his stride with death. No man's life has the proportion in it that it should have until he has learned that it is more than life to live and more than death to die. Then it is that vast heavens stretch above him; then it is that unlimited spaces lift the clouds and heaven appears in sight; then it is that new dignity comes to the life of a man and his step on earth is the step of a conqueror. Thank God for the Christian's glorious hope of immortality.

I was thinking again today of those most precious words that were ever written, as they have pealed across the centuries—the words of Jesus—

"Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know."

Grady Hardin knew the way, he walked in that way, and he has arrived at the Father's house and has received the Father's welcome, I do rejoice in the great words of Saint Paul—

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

And so we are rejoicing today in the Christian's hope of immortality.

And may I speak this personal word to the dear members of the family: You sorrow today, but not without hope; you sorrow, but your sorrow is illumined by a glorious hope. I know the numbness that steals over you. I have known again and again what it is to bury my own dead out of my sight. But I have known that Christ makes all the difference in the world, and there will be fulfilled in you that which has been fulfilled in me—in the language of the Psalmist: "Passing through the valley of Baca they make it a well." It seems a desert place, a barren mirage, but it is a real well that springs up in the desert to the Christian. There are unsuspected resources that develop as the days go by. And Grady Hardin's God will be your God; your Father's God will be your friend; and there will be fulfilled in you the blessed assurance, "I will never leave thee nor forsake thee"; "Cast thy burden on the Lord and he will sustain thee"; "He will never suffer the righteous to be moved." In that hope we live victoriously; in that hope we die gloriously.

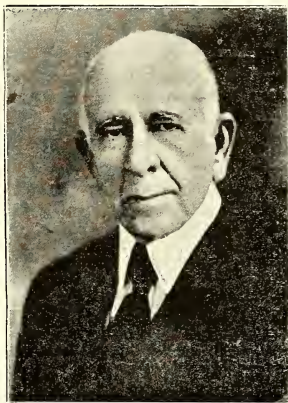
"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Amen.

The world does not know the hidden treasures of God. It cannot be persuaded that the maid working obediently and the servant faithfully performing his duty, or the woman rearing her children, are as good as the praying monk who strikes his breast and wrestles with his spirit.—Luther.



### REV. R. F. BUMPAS IS DEAD

Rev. R. F. Bumpas, whose name for years has stood at the head of the Chronological Roll of the North Carolina conference, died in Los Angeles, California, Sunday, August 27. Brother Bumpas was 83 years of age, his birthday being April 17, 1850. He retired from the active ministry ten years ago and moved to Greensboro, the town of his nativity, where he lived four years when he decided to make a visit to California. He at once fell in



love with California and decided to spend the remainder of his days in the Golden West. His six years in California were passed in and around Los Angeles. Several years ago he wrote us that he never expected to return to North Carolina, but would live and die and be buried in California.

The messages to the Misses Troy, his nieces who live in Greensboro, indicate that he gradually grew weaker in his last days and without a pain expired Sunday morning, August 27, as already stated.

A message this morning (Wednesday) from Rev. Eugene Troy of Los Angeles, California, says: "Funeral Wednesday afternoon in Grace Memorial chapel, Inglewood Park. I will be assisted in services by the presiding elder of the Los Angeles district, by Bishop Hay's son, and by Dr. Acres and his choir."

R. F. Bumpas was born in Greensboro. The substantial brick house in which he was born is one of the landmarks of the city. It stands on South Mendenhall street. He was a son of Rev. Sidney D. Bumpas and "Aunt Bumpas," as she was known through the later years of a life devoted to her Lord. At the Charlotte conference in 1871 he was admitted on trial into the North Carolina conference and from that date was an eminently useful member of his conference till he retired ten years ago.

An incident in connection with his retirement illustrates the man in relation to this ministry received of God. He was pastor of Epworth, Raleigh. In the summer his health became somewhat impaired so that he was confined to his room. A phone call to the district parsonage requested his presiding elder to call at his home. This is about the statement he made: "I want you to fill my place. My work is done. God released me last night. He laid this work on me as a young man and I have been under orders all these years. Now as an old man he has

set me free. I do not expect to preach again. Soon as I can pack up I am going back to Greensboro to the house in which I was born. Get another preacher for Epworth."

Then in jubilant spirit over his release he proceeded to talk of his fellowship with God and the impressions divine he had received all about the world on shipboard, in the Orient and at home through his long ministry. Time and space and all the incidents of this material world counted for little with him when he began to recount the realities of unseen things of the spiritual world. We have never met anyone like him. His daughter, who died while he was in the Far East, had this strange sense of the Eternal. She told him as he was leaving for New York that she would not be here when he got back, but for him to go on, she would meet him somewhere. "Sure enough," said he, "she met with me out about 500 miles at sea on my return. I knew then I would not see her any more in the flesh. The message of her death failed to reach me in Egypt. I got it in New York. But I knew she had passed on." A strange story this, akin to Paul's "whether in the body or out of the body, I know not!"

The only members of his family living are nephews and nieces as follows: Melville P. Troy, London, England; Eugene B. Troy, Los Angeles, Cal.; Arthur L. Troy, New York City; nieces, Allah B. Troy, Lota L. Troy, New Orleans, La.; Nina W. Troy, Soochow, China; Ethel L. Troy, Chicago, Ill. And there are eight grand-nephews and nieces and two great-grandnephews and nieces.

### SUNDAY AT BELMONT

It was the writer's privilege last Sunday morning to visit Main Street church, Belmont, and to preach for Rev. W. M. Smith, the pastor. There was a large, attentive and good looking congregation present. It was a joy to worship with the Belmont people. Brother Smith is in great favor with his people and as is the case wherever this sensible, level headed pastor is called to serve the people will be glad to hold him on and on as long as he will stay. He never gives an elder or his people any trouble.

The hour at the parsonage, where Mrs. Smith and the dear young daughter in the absence of the cook provided a dinner fit for a king, was a delightful visit and a renewal of the fellowship of other years when Brother Smith was pastor at Ramseur and Franklinville.

We had expected to call on Rev. J. R. Warren and thank him in person for the long list of new subscribers which he has sent in, but a lack of time prevented the contemplated visit. J. R. Warren is a wheelhorse and he as usual is bringing things to pass at Park Street church.

Smith says that R. M. Courtney is a very popular and successful presiding elder.

### GREENSBORO COLLEGE OPENS NEXT MONTH

Greensboro College will begin work of the eighty-seventh scholastic year on Tuesday, September 5, 1933. The first joint meeting of faculty and officers will be held in the drawing room of Main building on Tuesday morning, September 5, at 9 o'clock. Promptly following this meeting the work of registration and classification of students will begin and will continue till Wednesday 6 p. m., September 6. Recitations will begin at 8 a. m. on Thursday, September 7.

In the Odell Memorial Auditorium, on Thursday noon, September 7, a program of public exercises will be rendered including music and a message of welcome.

President Turrentine announces that the prospects for increased student enrollment are quite encouraging.

### GUILFORD COUNTY DRY MEETING

Next Sunday afternoon at 3 o'clock in West Market Street church, Greensboro, the dry forces of Guilford county will hold a mass meeting with Dr. W. L. Poteat the principal speaker.

There will be an orchestra and the choirs of the Greensboro churches to furnish music, and delegations from all parts of Guilford county should attend at this time, when a great temperance and anti-liquor campaign will be put on in Guilford.

Let the pastors who read this notice urge their congregations in Guilford to attend this meeting in West Market church at 3 o'clock.

## THE SEEMING IMPOTENCY OF THE CHURCH IN THIS HER OPPORTUNITY IN OUR NATION'S CRISIS

By W. M. Sterne.

From a layman's viewpoint, who is neither a prophet nor the son of a prophet, nor preacher, only a seer or sage whose age with the passing years rightly applied, has brought to him wisdom and understanding.

In the light of biblical history the handwriting that appeared to Belshazzar at the crowning and closing act of his wicked and unrighteous reign is being written before the eyes of the people of this great nation (Daniel 5-5). God has numbered America. We have been weighed in the balance and found wanting, wanting in the elements that make a nation great (Proverbs 14-34), "Righteousness exalteth a nation and sin is a reproach to any people"; wanting in those finer values that will last through eternity.

America, founded and built upon the Rock of Righteousness, has been second only to Israel in God's guiding hand and fatherly care, the youngest nation in years, but taking in consideration our civilization, advancement and progress, we are centuries old. As a people we have departed many times from the path of righteousness God chose for us. We have allowed to pass unheeded God's monitors—wars, floods, fire and pestilence, and in these latter days the greatest economic distress this nation has ever known. Yet we continue unconcerned and indifferent, rushing on amidst the noise of machinery, motor and airplane until we no longer hear the still small voice that alone can save us.

God has in every age called and used the best material to co-operate in the advancement of his kingdom to save the world, be it man or woman. There has never been born in this world since time began a single person whom God did not desire to save, not only in this material world of time, but in eternity beyond the boundaries of time. Ample provision has been made for this salvation (John 3:16), "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." It has been said, "God has predestinated some to be saved and others lost." This is not true, you and you alone predestinate your saved or lost condition. Ample provision has been made to bring about your salvation. God would not be just were it otherwise. You and you alone bring about your salvation or condemnation.

I have stated that God has called the best in every age to co-operate in advancing his kingdom, be it man or woman. Without mentioning those worthies of Old Testament history whom God called, and as I am referring to America in this article, I will mention only a few outstanding men whom God called to rule and guide this nation: George Washington, Abraham Lincoln, Woodrow Wilson and Franklin Delano Roosevelt. In the light of history who will question that these men were called at a time of our nation's greatest need to co-operate with God to save our nation and to carry on.

I firmly believe that President Roosevelt is a good man for this political age. Who can question that God has permitted him to be President of this nation at a time when it needed a man of his caliber, a leader of fairness and initiative? Some questioned the methods and measures that brought about his election. I myself believe our President has made a mistake and erred in advocating the repeal of

the 18th amendment, thereby bringing back and legalizing one of the greatest evils that has ever cursed a nation. The people demanded it, however, and God has permitted it and the nation will yet suffer for it.

President Roosevelt has brought and is still bringing material improvement and benefits to the rank and file of our people, curbing the grasping interests of those higher up, making a better America to live in from a material standpoint. But Mr. President, what about the spiritual without which you are building a house upon sand? (Matthew 7:26-27). A nation without God or that forgets God is doomed.

In the distress of our nation the church has not escaped the chastening rod. Many of her prophets have not been crying out against the evils and wickedness of our land, and thousands of her members are conforming to the things of this world rather than being transformed by the things of God. The unfaithfulness and apostasy of so large a number of her followers has led some to believe the church has lost her potency. Hear me, folks, the church of God is as potent today as when Christ uttered the words: "Upon this Rock I will build my church and the gates of hell shall not prevail against it."

### OUR BENEVOLENT APPORTIONMENTS

The Western North Carolina conference apportionments for conference and connectional benevolent causes for 1932-33 is \$214,200. This is a reduction of \$36,550 over last year. In 1931 our conference paid 60.60 per cent, and in 1932 only 50.05 per cent of these apportionments. As a result of this greatly decreased giving during these lean years, the causes supported by the "benevolent dollar" are in dire straits. It is sincerely hoped that the increase in prosperity may result in a definite increase of benevolent giving.

During the months of July and August, six of our bishops have written through the columns of the Christian Advocate, emphasizing the necessity of more sacrificial giving in the interest of these sacred causes.

Only ten Sundays intervene before our annual conference convenes in Charlotte. What are we doing to bring up in full our "conference collections"? This question is suggested by a news item in the North Carolina Christian Advocate of July 13. The substance of this item was that Bethel-Grace churches of Greensboro put on a tithing campaign through the month of June. Out of a membership of 340, 242 signed a pledge to tithe for one month. As a result of one month's tithing "all regular expenses, a good amount on building fund, and half the yearly benevolent apportionment" were paid.

The success of this simple method at Bethel-Grace points the way by which our great conference may pay its benevolent apportionments in full. Brother pastors, let's enlist the co-operation of our boards of stewards, put on a stewardship campaign at once, and urge all our members to tithe their income for September and October, and apply it to our budgets. This will bring in a sufficient surplus to put us "over the top," and it will bring a spiritual blessing to our people.

Walter B. West,  
Conference Missionary Secretary.

Time spent in getting even would be better spent in getting ahead.—Tony Wons.

Hope and strive is the way to thrive.—Proverb.



## A FEW THINGS WE HAVE LOST BY THE WAY

By Zadok Paris.

During the storms through which we have passed we have tossed overboard numbers of things we regarded as useless, to find that we had thrown away some of the most valuable treasures. One indispensable asset was faith. We once believed in God. I can remember when the farmers got together and prayed for rain, and they got it. Now, we say, that natural laws are so fixed that even God can not change them. I remember when the preacher came and prayed for the sick, and they recovered, now they never think of the preacher. If they do, the nurse will not let them in. I remember when the people came together and prayed for a revival, and they got it. Now, they say, we need no revival, since we have decision day. We save the children through religious training, and not through the new birth. Old sinners are too hard to be saved. I remember when we believed that God created this universe. Now we say it came from some kind of protoplasm, and took it billions of years to grow into its present form. We may believe in God, but our modern God is very small and can not do much for us. We once believed in Jesus Christ. We preached that he bore our sins in his own body on the tree. We preached that the blood of Jesus Christ, his Son, cleanseth from all sin. Even John Wesley said, "I the chief of sinners am; but Jesus died for me." Now, they say, since we have found that he saves us through his life instead of his death, we should remove all hymns that refer to his blood from our hymn book. Jesus is small in the eyes of some people. Why, Dr. Charles Jefferson preached on the larger Christ 32 years on Broadway, N. Y., and then left the people believing in a small Christ. We may believe in Jesus Christ, but the modern Christ is so small he can not do much for us.

We once believed in the Holy Ghost. We taught that the Holy Spirit would reveal Christ to men, convict them of their sins, give them spiritual birth, impart to them the divine nature, make them new creatures in Christ Jesus and bear witness with our spirits that we were the children of God. John Wesley emphasized the witness of the Spirit. Now they tell us that the witness of the Spirit, joy of salvation, and spiritual life are all gone to return no more. The modern God and Christ are small, and the Holy Ghost has forsaken us altogether.

This is the stuff preached from many American pulpits. I am not surprised that the church stands helpless before a lost world, and not able to save it. As a whole it has lost its power to save. But, thank God, there are many congregations that have not lost their savor. They are still the salt of the earth, and saving their part of the world.

## THE PROCESS OF RELIGION

Edited by Miles H. Krumbine. The Macmillan Company, 1933.

This book of essays, issued as a tribute to Shailer Mathews, retiring dean, commemorates nearly forty years of his service in the Divinity School of the University of Chicago. Prof. Robert Mathews of the Law School of Ohio State University, son of Dean Mathews, has contributed a short biographical sketch. Prof. Edwin E. Aubrey of the University of Chicago contributes a most excellent resume of the dean's professional life and the development of his theological thought. The other essays, by such well known leaders and scholars as Shirley Jackson Case of the University of Chicago, Douglas Clyde Macintosh of Yale Divinity School, Charles A. Ellwood of Duke University, Lynn Harold Hough of Drew University, and Walter M. Horton of Oberline, deal with various social aspects of religion. As Dean Mathews was a pioneer in this type of theological emphasis, these essays form a fitting tribute to this seventieth birthday.

Since "a wary son will well keep his opinions to himself," Prof. Robert Mathews sticks closely to the facts of his father's life. He does tell, however, that he has something more than a suspicion that his father takes more pride in his prowess in baseball on a certain occasion than in all his later contributions to social attitudes in religion put together. Whoever has known Dean Mathews can never forget his ever fresh and original humor.

The general theme of the book is most appropriate for whatever may have been the dean's conception of the intellectual status of religion during the development of his theological thought, religion, to him, has never been far removed from the social processes. "He tests any doctrine," summarizes Professor Aubrey, "by the extent to which it enables any given group to adjust itself more adequately to the environment. The social environment provides the patterns whereby the meaning of the cosmic environment is made intelligible." The dean came into the theological field from the direction of history rather than through philosophy, and this has profoundly affected his whole development.

A list of the dean's activities and affiliations, outside the fields of teaching and writing, show him to be not only a historian and theologian, but a maker of history as well. This is particularly true in the area of social reform. He is most popularly known for his leadership in the Baptist denomination, his work in the Federal Council of Churches, and his effort in preparation for the World Congress of Religion on International Peace.

This book is especially recommended for the busy pastor who wishes to acquaint himself with the leading religious thinkers of the day, but does not have time for exhaustive reading. Each essay is complete in itself, and the book can be read essay by essay without interrupting its continuity.

Mrs. Reid Wall.

## MARRIAGE OF ASHEVILLE GIRL AND THOMASVILLE MAN

In a ceremony of unusual beauty and charm, Miss Alice Herman and Nelson Miles of Thomasville were married August 23 at 9:30 o'clock at the home of the bride's sister and brother, Mr. and Mrs. Philip Caraway, at their residence in Wadesboro.

Rev. G. D. Herman, father of the bride and pastor of Oakley Methodist church of Asheville, officiated. He was assisted by Rev. W. L. Hutchins, pastor of First Methodist church of Thomasville.

The bride is the charming daughter of Rev. and Mrs. G. D. Herman of Asheville. Since her graduation at Duke University, she has studied with Alva Lowe, and is the possessor of a rich soprano voice.

The groom is a son of the late Mr. and Mrs. James Miles of Melane. He is a graduate of Shenandoah College and the Conservatory of Music of Dayton, Va. He was formerly a member of the Westminster choir, and now is director of the choir in First Methodist church in Thomasville. He is engaged in the furniture business in his home city.

Immediately after the ceremony a wedding breakfast followed.

## MRS. W. T. PHIPPS' MOTHER PASSES AT 101

Mrs. John R. Lyons, mother of Mrs. W. T. Phipps of Rich Square, N. C., died in Maryland. She was born in Ireland and was one of the famous Ingram family of whom Arthur Foley Winnington Ingram, Bishop of London, is one of the best known. From a press dispatch we gather the following facts:

"Rev. and Mrs. W. T. Phipps and daughter, Eleanor, returned Monday from Baltimore, where they attended the funeral and burial of Mrs. Phipps' mother, Mrs. John R. Lyons. Mrs. Lyons' death occurred Thursday at the home of her granddaughter in Relay, Md. She was in her 101st year. The funeral services were held from the residence Saturday morning with interment in St. Mary's P. E. cemetery in Baltimore."

## FIRST CORINTHIANS 9:27

By E. L. Stamey.

Forbid it, Lord, that I should be  
A castaway undone from thee.  
That after I to others preach,  
I still may fail the goal to reach.

Inspire me with the Spirit's might,  
That I may keep my body right,  
A temple fit for thine abode,  
A privilege thou hast bestowed.

Help me defend the doctrines true,  
The truth that's old and ever new.  
And live the gospel day by day,  
And walk the straight and narrow way.

Then I may preach with power divine,  
Let all my acts and virtues shine,  
Help others live and Heaven gain,  
And feel that I with them will reign.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### CLINTON, SEPTEMBER 3-8

Churches of Clinton and surrounding territory are uniting in conducting at Clinton, each evening of the week of September 3-8, the first standard training school for this section. Three courses will be given as follows:

"Organization for Christian Education."—L. L. Gobbel.

"Christian Education in the Young People's Division."—Mrs. Earl Brian.

"Children's Work in the Small Church."—Mrs. Daniel Lane.

Classes begin Sunday, September 3, at 7:30. Charges co-operating include Clinton, Garland, Faison-Kenansville, Warsaw-Magnolia, and Roseboro. It is expected, also, that the Presbyterians of Clinton will participate.

### CHILDREN AND YOUTH WEEK

Why observe Childhood and Youth Week? Why should it be included in the plans of the Methodist Church to set aside a week this year, October 15-22, to consider the interests of childhood and youth? Miss Alleen Moon, writing in the September Church School Magazine, states the case concisely:

"Childhood and Youth Week should be a time when the pastor, the official board, the officers and teachers of the Sunday school, and the parents counsel together on what can be done in order to make the religious education work of the church more effective; on ways in which the church and the homes can work together at their common task. The workers should pray for the success of this week's work with the same earnestness with which they pray for revival services, for the supreme purpose of the religious training of childhood and youth is evangelism. And the preparations for the week's program should be given careful and conscientious attention.

### "MAKING HOMES CHRISTIAN"

"Making Our Homes More Christian," the theme of Childhood and Youth Week this year, should make a strong appeal to all local church leaders and parents. Our church school periodicals for September and October are full of materials for use in the programs for the local church. Additional materials may be secured from our office upon request.

### PREPARATION FOR THE WEEK

Suggestions of items, any number of which might be included in a local church's plans for observing Childhood and Youth Week, are as follows:

1. Appropriate sermon by the pastor on October 15.

2. Special worship services in the adult divisions or classes.

3. Four-minute speeches at church services and other public meetings during the week. Suggested subjects for speakers:

(a) Purposes of Childhood and Youth Week.

(b) "The Family Council" (October Adult Student).

(c) "What Makes a Christian Home?" (October Elementary Teacher).

(d) One or more book reviews. (See periodicals).

4. A special meeting of adults with a program consisting of one of the following:

(a) The suggested program, in a free leaflet, provided by the general board.

(b) A play which appears in the September Church School Magazine.

(c) A special program which is prepared by a local committee.

5. Reading groups or circles. (See September Adult Student).

6. Radio parties. (Watch for announcements).

7. Display of books, magazines, and pamphlets, including those helpful to parents.

8. Home visiting on the part of all teachers in order to become better acquainted in the homes; to develop an interest in the program of observance; and to extend invitations to the meetings for adults and to other occasions.

### LEASBURG MAKES PROGRESS

The Leasburg charge, under the aggressive leadership of Rev. T. R. Jenkins, pastor, is making progress. Significant things have happened this year. The pastor is using educational methods with an evangelistic passion and objective, backed by an unlimited amount of hard work. For example, since February, he has been conducting a Cokesbury training class at Salem, meeting the class twice a month on preaching Sundays; between 15 and 20 have taken the course of training. Surveys have been conducted. The one of the Salem community has been completed, as has also the one in Bushy Fork township, person county, under the supervision of Mr. Jenkins. A revival has been held in each of the four churches, Rev. E. B. Fisher of Mt. Gilead, helping in the one at Salem, the pastor conducting the other three. Additions to the church on profession of faith and rededications have cheered the heart of the pastor and stirred the people to renewed heart and hopefulness. Hebron Sunday school is extending its activities by fostering a Sunday school to be conducted in an abandoned school house near Corbett. It is expected that approximately 30 people will thus be served who are not now being served anywhere. Mr. T. R.

Vernon, general superintendent of Hebron, will have oversight of the new school also, to be assisted by an associate yet to be chosen.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### EDENTON STREET BUSY

"Summer time isn't 'quitting time' for Edenton Street young people. Sunday night, August 13, we held a program somewhat out of the ordinary and invited the young people of the other Raleigh Methodist churches to enjoy the program and the fellowship.

"Eugene Spivey had charge of the meeting and put into it all the enthusiasm that the delegates to the Louisburg Assembly feel. The talks, 'What the Young People's Division Means to Me,' by Eloise Hayes of Central church, and 'Has the Louisburg Assembly Helped Our Division and in What Way?' by Ethel Martin, also of Central, were spurs to make each of us glad of his opportunity to work in such an organization. Along with the talks by the Louisburg delegates, Fred Dixon gave a report on the Junaluska Assembly.

"Raleigh is starting now to make Raleigh district the best represented district at the assembly next year. Mr. Philip Schwartz reminded us of our slogan, 'Boost Raleigh District; Raleigh District Boosts.'

"At the close of the meeting, which was held in the chapel of the Methodist Orphanage, everybody gathered on the grounds of the Orphanage and enjoyed 'chatting' and ice cold watermelon."—Anna Lee Derrick, Publicity Supt.

### FAISON-KENANSVILLE ORGANIZED

The pastor, Rev. F. B. Joyner, reports three thriving young people's divisions on his charge, with another to be organized very soon. Mr. G. L. Daughtry is president of the strong organization at Goshen church, which is doing a very constructive work. Mr. James Williamson is president of the division at Kenansville, and Mr. Henry Edgerton is president of the Faison division, both of which are doing an excellent work.

### ECHO MEETING

Under the direction of Miss Ethel Martin, resident of the young people's department of Central church, Raleigh, a most interesting "echo" meeting of the Young People's Assembly was held at the evening church service at Central last Sunday evening. Representatives of the various Methodist churches of Raleigh were present, talks being made by four young people concerning the assembly program this year. Mrs. Brian was glad to be present at this service and to have part in the program.

"Does your car have a worm drive, Mrs. Schultz?"

"Yes, but I tell him where to drive."



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### CHURCH SCHOOL YEAR NEARING CLOSE

Only one month remains of the present church school year. Our educational year runs from October to October, so on the first of next October we shall begin a new year. This last month of the present year offers a good opportunity for us to look at ourselves. We ought to look upon the work we have been doing this year up to now. We ought to consider what are the most important things to be done now. We ought to plan for next year. There are likely some things we have been neglecting up to now and perhaps we can attend to some of them before the year ends. There are some very important activities which come regularly in September, such as the annual election of officers and teachers and the observance of promotion day. All in all we find that September brings us fine opportunities. Let's make it the best month of the year.

### PLAN NOW FOR "CHILDHOOD AND YOUTH WEEK

One of the outstanding features of every fall is Childhood and Youth Week. While this week will not be observed until the month of October now is the time to plan for it. Local church boards of Christian education and leaders of children's work in local churches should now be engaged in making arrangements to observe this important occasion.

### SUMMER COKEBURY SCHOOLS SUCCESSFUL

This is the tenth and last week of the special period of Cokesbury training work. The six full time Duke instructors and the several pastors' assistants who have taught Cokesbury classes are filling their last appointments. The work done has been highly successful. Many expressions of appreciation and praise have come from the charges where schools have been held. The teachers have reported the finest kind of co-operation on the part of pastors, superintendents, and other local leaders.

Detailed reports of the summer's work will be given later, but here the conference board of Christian education desires to express to the Duke students our sincere thanks for their excellent work and to the Duke Endowment our appreciation for making possible this service.

### NEW COKEBURY UNIT SOON TO BE AVAILABLE

For a long time we have felt the need for a Cokesbury unit on Children's Work in the Small Church. Now we are promised that soon such a course can be of-

fered. A text book will be off the press within a few weeks which has been written for this course. Miss Freddie Henry of the general board has written the book, which is called "Planning for Children in the Small Church." No instructor has yet been recommended for accreditation to teach this unit, but early in the fall one or two recommendations will be made, and it is expected that by the first of January we shall be able to offer the course to local churches.

### CONFERENCE STAFF AT LEADERSHIP SCHOOL

This week is a time of cultivation and training for the conference staff. The Kirks, the Kales, and Miss Little are all taking courses in the Leadership School at Lake Junaluska. Along with workers from other conferences our staff members are studying their work in its various aspects. One interesting course is the seminar on conference work. In this seminar the workers from the several conferences together with general board workers are considering in detail the responsibilities of the conference board of Christian education and the ways and means of meeting these responsibilities.

### REPORT YOUR VACATION SCHOOL

A large number of vacation church schools have been held this summer. Some of them have been reported to our office and some have not. A special report blank is necessary for the official report, which can be procured from the conference office. Miss Little, children's director, desires that no church which has had a school fail to report it.

### CHURCH SCHOOL LITERATURE

Announcements by the editorial department of the general board:

1. The 1934 Sunday School Day program deals with the important developments in the history of Methodist Sunday schools.

2. The 1934 adult elective courses listed for publication in the Adult Student are:

(1) The Methodist Church: Its Message and Work (January to March).

(2) Christian Ideals and Practices in Business (April to June).

(3) Characters and Events in Methodist History (October to December).

3. During 1934 the emphasis upon the observance of the Sesqui-centennial of American Methodism will be reflected also in a series in the senior group lessons on Methodist leaves, in topics for League meetings dealing with Methodist beliefs, and in feature articles and fiction designed to furnish enrichment material for all the various groups in the

church school which desire to emphasize our Methodist heritage.

4. The following training texts of the general board of Christian education are just off the press, or in the stage of publication:

(1) Planning for Children in the Small Church, by Henry. This is a text-book for the Cokesbury training course.

(2) The Prophets of Israel, by Harrell.

Junior Department Administration, by Smith, has been allocated to the Methodist Publishing House by the Leadership Association and is being edited in our office. The editors hope to have this book ready for use early in the fall.

5. Outlines for Beginner Group Lessons are in preparation. October, 1935, has been set as the time when the completed material will begin to circulate.

6. Beginning with October, 1933, a new writer will furnish help for beginner workers in small schools in the Elementary Teacher.

7. New and helpful material for nursery workers will appear in the Elementary Teacher, beginning with the October issue.

8. From time to time pictures for nursery workers will appear on the third cover page of the Elementary Teacher during 1934.

9. A special feature has been introduced into the Church School Magazine showing how each issue may be used by discussion groups in the local church.

10. To add to the value of the binders now in use by local churches, indexes will be carried in the December issues of the Elementary Teacher, the Church School Magazine, and the Epworth Highway.

11. A survey of the amount of missionary material published in the periodicals during the first six months of 1933 shows how closely the literature is integrated with the program of missionary education. Copies of the survey are available to conference and district workers on request.

12. "Guides for Parents' Groups" is being supplied as a feature in Childhood Guidance each quarter. A reprint of a "Pre-school Study Course" based on the text, Child Care and Training, by Faegro and Anderson, has been published by Whitmore and Smith (price 25 cents) and is available for similar use in local churches.

An outstanding Chinese evangelist named Chen Tze-kao had not desired ordination, feeling that he could possibly render a greater service as an unordained evangelist. Recently, however, he observed the rising tide of communism and noticed that where the communists clashed with the church, it was the ordained minister who was in greatest danger. Mr. Chen Tzekao considered this a challenge which he could not escape. If the ordained minister must face danger which the unordained evangelist could escape, Chen Tze-kao wanted to be ordained.—Forward.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Religion, as Christ saw it, was going forward into life, having life and having it more abundantly; at any cost having it more abundantly; establishing the life of the spirit (which is the highest kind of life) so that it should nominate all things.—Maude Royden, in *The New Outlook*.

Mrs. B. D. Gaddy of Trinity auxiliary, Durham, reports on the baby division for the first and second quarters the following names:

1. Pat Raeford, Jr.
2. Mary Jane Lockhart.
3. Sarah Phillips Gaddy.
4. Laura Jane Gaddy.
5. Marcellus Arnold Briggs, Jr.
6. Elizabeth Glass.
7. Fred Kenneth Williams.
9. Nancy Glass.
10. J. Fuller Glass, Jr.

Mrs. A. M. Gates will return to Durham on September 2 and "be ready for work," so she says. She and her family have been spending the summer in Waterford, Conn. On Sunday, August 27, Dr. Gates and Mrs. Gates were in charge of both services, so that the pastor of the church might remain at camp meeting. At other times they have supplied the pulpit in order to give some relief to a hard working minister. The North Carolina conference gives these two consecrated helpers a glad welcome home again.

Mrs. T. R. Roach of Hillsboro writes: "At the conclusion of the August business meeting Mrs. G. A. Brown presented Mrs. J. W. Kinsey, who explained plans for study and discussed the first three chapters of 'Facing the Future in Indian Missions.' Mrs. N. G. Gallard, a visitor from Reidsville, gave an interesting talk before adjournment. Our fellowship luncheon was held at the regular July meeting with a large attendance, and was greatly enjoyed by all."

When the missions of two Methodisms combined to form the independent Korean Methodist Church this new national church gave complete ecclesiastical equality to women. Rev. Bessie Oliver of Wonsan, Korea, missionary of our church, is presiding elder of her district in Korea. The United Lutherans of the United States continue their study of the election of women as "congregational representatives," and the Church of Scotland at its 1933 session approved sending down to the Presbyteries for their action before December 15, a resolution "removing the barrier of sex ineligibility" in the matter of ordination as elders and deacons in the Kirk session. Miss Ida Hankins, Songdo, Korea,

is an ordained minister and this fact is greatly appreciated by the Korean people with whom she has labored for 22 years.

### THE MARY PESCUD AUXILIARY ABOVE PAR

On Sunday afternoon, July 29, 11 members of the Mary Pescud missionary auxiliary and three visitors met with Mrs. E. F. Pescud for a regular meeting. In the absence of the president Mrs. A. W. Hoffman presided. After the minutes were read and approved Mrs. Burt, treasurer, reported for the month of June the following: Dues \$11.25, pledge \$24.50, Bible woman, \$22.75, scholarship \$8.25; total \$66.80. For the second quarter, dues \$11.65, pledge \$13.85, Bible woman \$30, scholarship \$28, retirement and relief 50 cents, and conference expense \$2.35, making a total of \$86.35. The auxiliary decided to get up a kitchen shower by July 18 to be sent to Miss Alice Green, who will return soon to her mission field in China.

The topic for the July program was prohibition and law enforcement. Mrs. Pescud led the discussion on prohibition. She gave statistics showing a better use of money since prohibition became a law. She gave a vivid contrast of conditions in Raleigh before and after prohibition, emphasizing the poverty that resulted from Saturday pay checks going directly to barrooms. No lady could safely go on Wilmington street alone at any time, nor down town on Saturday afternoons. Miss Lallah Betts spoke on prohibition as an asset instead of a liability. More dollars for beer means less dollars for bread and meat. Quoting from Whiting Williams, industrial investigator of Washington, D. C., she said: "Prohibition has taken the weight of the liquor traffic off the necks of our fellow citizens who must choose between shoes for the children or booze for themselves, and has put it on the white collared necks of those who are able to buy all the shoes and all the booze they want."

Miss Fannie Jenkins said experience had proved that for every dollar gained by liquor tax, the people were taxed \$5 for relief of drink-made poverty, crime, and disease. The Canadian government report for 1924 to 1926 showed \$1,000, as the average yearly convictions while from 1928 to 1930, after repealing its more rigid liquor laws, the convictions almost doubled, reaching the average of 154, 628 per year.

Eva Marie Garner, a visitor, read an article on "Safety First," taken from *Colliers* July, 1932, where Henry Ford said: "No one wants any drinking man to be at the mercy of machinery and no one wants to be at the mercy of ma-

chinery in the hands of a drinking man. The man who can normally stop his car in ten feet goes to 20 or 30 feet after he has a drink or two."

The devotional was a patriotic service. Mrs. Hoffman read the hymn, "O God of Hosts, With Thy Strong Hand," and the scripture, "Blessed is the nation whose God is the Lord." Our orphan, Mary Hicks, represented "Liberty" in a patriotic dialogue where thoughts of American statesmen were given by different members present. Some of these were the following: Liberty and union are one and inseparable—Daniel Webster; All men are created equal—Thomas Jefferson; our country does not ask us to die for her, but to live for her—Mary McDowell; God governs in the affairs of men—Benjamin Franklin; We will fight for a universal dominion of right.—Woodrow Wilson.

We were then dismissed with the benediction in concert.

Following the meeting we were invited to the dining room, where a delicious birthday cake with 18 lighted candles was presented to our orphan, Mary Hicks, and we sang "Happy Birthday" to Mary. Mammie Spears.

### MISS JOSEPHINE DAMERON SPEAKS BEFORE WOMAN'S AUXILIARY OF OXFORD CHURCH

On Thursday afternoon, July 6, the woman's auxiliary of the Oxford church, Mrs. C. G. Credle, president, entertained in the Lyon Memorial building with a delightful program, followed by an informal social hour. The Methodist group, recognizing a recent social courtesy for the missionary study class of St. Stephen's Episcopal church, invited that class to be present with them at this hour to share the pleasures of a talk by Miss Josephine Dameron. Miss Dameron, a native of Warrenton, N. C., was at Seoul, Korea, for five years, having been educated for missionary work with special training in music. She has been on a furlough the past year and will in August return to Seoul to take up her work at Ewha Woman's College, where she teaches music.

Miss Dameron is an interesting speaker, with a pleasing personality, and a sense of humor.

Before the speaker was introduced Mrs. J. Robert Wood sang a lovely selection, *Beautiful Garden of Prayer*, with Mrs. Melvin Mayes accompanist at the piano; and at the close of the talk by Miss Dameron, Mrs. Wester of Henderson gave a short reading with piano accompaniment by Mrs. Mayes. Mrs. Credle spoke a few words of appreciation and thanks to those who had entertained and then invited the women of the two church groups to remain for a social hour. At this time coffee was served with a dainty afternoon luncheon to about 75 people while friends held fellowship one with another and felt with the Psalmist of old: "Behold how good and how pleasant it is for brethren to dwell together in unity!"



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### ANOTHER ORGANIZATION

Another organization in the Asheville district! This time it is a circuit missionary society composed of the churches that make up the Fairview circuit—Bethany, Fairview, Sharon, and Tweeds.

The organization meeting was held at Tweeds Chapel with representatives from all the four churches present, all interested in becoming more closely affiliated with the woman's missionary work.

The society was organized with 11 members and prospects for many others in the very near future. The following are the officers chosen: President, Mrs. S. B. Tweed; vice president, Mrs. James Nesbitt; recording secretary, Miss Thelma Nesbitt; corresponding secretary and treasurer, Miss Martha Alexander; local treasurer, Mrs. B. J. Alexander; Supt. mission study, Mrs. Ben Williams; Supt. literature and publicity, Mrs. Margaret Shuford; Supt. supplies, Mrs. T. J. Pitilo; Supt. Christian social relations, Mrs. Herman Kennickell; Supt. local work, Mrs. Will Alexander. This is the first circuit organization in the Asheville district and we congratulate Miss Amy Hackney, district secretary, and her co-workers on the Fairview circuit on the new society. Sorry we did not get the addresses of the officers, but that of the president, Mrs. S. B. Tweed, is Fletcher, N. C., Route 2.

### THIRD QUARTER OBLIGATIONS

The third quarter of our missionary year will come to a close the 30th of September, and there remains much for us to do during these remaining four weeks if we accomplish all that we have planned for this year. Since the training for mission study leadership and the organization of mission study classes are the special events for this quarter we are looking forward to an increased number of mission and Bible study classes.

September is an ideal month for a class and we are glad to pass on to our readers the books suggested for the 1933-34 study.

General theme: "Christ and the Modern World."

Foreign missions: (a) The Never Failing Light, by James H. Franklin; (b) Eastern Women of Today and Tomorrow, by Ruth F. Woodsmall.

Home missions: (a) The Christian Missions in America, by Hugh T. Kerr; (b) Christianity and Industry in America, by Alva W. Taylor.

Bible study: The Prophets of Israel, by Costen J. Harrell; all courses listed for 1932-33. Elective courses for Adult Student and Church School Magazine as follows: The Church Teacher—April, May and June; Christian Principles of

Making and Saving Money—October, November, December; The History of Methodism—January, February and March.

We would specially recommend Christianity and Industry in America by Alva W. Taylor for study in the department of Christian Social Relations.

### NEWS FROM EWHA COLLEGE

Miss Alice R. Appenzeller writes us from Ewha College, Seoul, Korea:

"Recently Miss Tinsley (missionary to Korea) handed over a large draft of \$20,200 for the Esther Case Memorial building at Ewha College.

"We are quite overcome with the generosity of the women of the Southern Methodist Church. I know that you made very careful preparation and that you prayed earnestly for this offering. Surely Miss Case's own spirit must be hovering over us in loving intercession and continued interest. For times like these we think this offering is very remarkable. (Our readers will remember that the week of prayer offering for 1932 for foreign special was for this building at Ewha College—Editor).

"When the money came we felt that financial conditions were so insecure that we had better exchange it at once. So we sold it at a good rate and received for it \$2,448.98 yen.

"On June 10 we laid the cornerstone of our first building, Pfeiffer Hall, which contains administration offices, literary and home economics departments. The Koreans are taking great interest in this whole new project and we hope that they will be able to furnish some money for endowment. Our work is going well. We have never been more welcomed by the people or more needed.

### THE WEAVER

At the dawning of day an angel, tender-eyed and beautiful, stood before the woman. And the angel placed beside the woman a loom, saying unto her, "Weave." She said, "What shall I weave?" The angel answered, "Weave a web of life, and it shall be a garment for thy soul hereafter. It must be strong and it must be beautiful." The woman said, "How can I weave aught save a sorry web? I have no wealth with which to buy threads of gold, no courage with which to find the silver threads of valor, and no wit with which to win the scarlet threads of fame."

Then said the angel: "Weave into it whatsoever things in thy life are true and righteous and lovely. At eventide I shall return."

And lo, he was gone. All day the woman wove her threads—through the glad golden morning, through the heat and burden of noontide, through the weariness

and languor of the afternoon. When the shadows lengthened and the day was far spent the weaving was done. At eventide again came the angel and asked, "Is it finished?" "Yes," answered the woman, "it is finished, but it is dull and drab, although I toiled through all the day." And she wept because her soul must wear so sorry a garment.

The angel took the web from off the loom, and lo, it changed, in his hands into colors beautiful beyond all dreaming.—Selected.

### MRS. CONSTANCE BUTTRICK BALLANCE

By Rev. M. F. Moores.

Ancestral forces united with the divine to produce one of the finest types of true womanhood. The safeguarding of religious instincts in early life by a godly father and mother, and the nurturing of religious capacity in the delightful religious home life, fortified her against the evil day and gave the background work for religious leadership. Planted in a beautiful earth garden, she received the culture which blossomed into the loveliness of a charming personality. She loved God, people, home and life, and hers was a sacrificial love—a love that spent itself in service for others. In that heart there was no thought of evil or unkindness toward anyone.

Her spirit was shown in the fact that she applied herself to "carrying on" in teaching, with depleted strength and discomfort, until two days before she was taken to the hospital, where her case was pronounced incurable. Though the "fires became seven times hotter than they were wont to be," she challenged the flames and smiled and talked with loved ones, as though making ready for a pleasant journey. She told me she was not worrying and that her faith held in the hour of affliction and anticipated departure. In a letter to two of her sisters she said, "Life is just a school; we all pass along, come to our finals, and go on. My faith is strong and my confidence firm that our heavenly Father knows best and I am glad that he is able to lead us all safely to the end." As an expression of interest in the religious welfare of fellow patients she wrote Mrs. C. C. Weaver concerning the feasibility of having Bibles placed in Duke Hospital, as she had noticed this lack. Mrs. Weaver has already taken steps looking to the fulfillment of the sainted woman's hope. In the full triumphs of a living faith she passed to her reward May 20, 1933. After funeral services conducted by Drs. W. A. Lambeth and D. M. Litaker, her body was laid to rest close by the side of her sainted father, James T. Buttrick, in the Riverside cemetery at Asheville.

(For years Mrs. Ballance was an active worker in the Woman's Missionary Society of our conference and was a charter member of the first Y. P. society at Balm Grove church, West Asheville. We extend our sympathy to her loved ones, who feel so keenly the sorrow of her passing.—Editor.)

# THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

## HIS NAME IS JOHN

"Come in, son, what do you want?" In came a black-eyed, clean-cut youngster of 11 years of age replying, "I want to come and live at the Children's Home. My brother and my sister live here and they have a good time. They have a chance to make good and be somebody. I want you to take me in before I get too old and you won't have me. My mother is dead and my father does not do anything for me. I live with my aunt and she is away from home all day working in the mill. She says she cannot keep me any longer. Won't you please take me into the Children's Home?" So spoke John, who has been over to the Children's Home a half dozen times urging us to let him live here. We have had to tell John that there were lots more boys and girls whose cases seemed to be more urgent and that so long as he had a good home to live in we could not take him. But as the lad stood in front of the desk and looked me straight in the eye, while perspiration rolled down his face as he pleaded with earnestness for a chance to join the Children's Home family there arose a wish that it were possible for us to find even one more bed for John to sleep in, one more chair at the table for John to eat from and one more place in the Children's Home where John might grow like Jesus grew, "In wisdom and in stature, and in favor with God and man."

## ONE AFTER ANOTHER

This is late Monday afternoon and the writer has been trying all day to find time to dictate his usual weekly letter to the readers of the Advocate. Instead the time has been spent in reviewing applications for admittance into the Children's Home. Not risking letters, telephone calls, or other forms of communication friends have made personal calls, urging that boys and girls they are interested in be admitted into the Children's Home. We are simply overwhelmed with requests, some of them very deserving and urgent, for taking care of fatherless boys and girls. To all of these we are now having to say that there is positively no more room at the Children's Home. Possibly a few more of our children can be placed into rehabilitated homes or with relatives, and only in that event can any additional children, beyond those on the accepted list, be admitted into the Children's Home. In all probability applications will continue to pour in. It is no pleasant thought.

## TEN PER CENT RECEIPTS

To date there has been forwarded to the Children's Home \$15,523.83 on the ten per cent apportionment for this conference year. This is only about half of what was received during last conference year on the ten per cent apportionment. In other words, during the past ten months only half as much has been collected and forwarded to the Children's Home on the ten per cent apportionment as was collected and forwarded during twelve months of last conference year. It is earnestly hoped that during the two months there will be a great awakening to the needs of our orphan children and that last year's good record may be equaled this year. To do less will leave us in a deplorable situa-



Annie is sweet and gentle  
James—well, he's a boy!

tion. Prices have advanced, in some instances more than 100 per cent. In every instance they have advanced very perceptibly.

The district ten per cent payment record to date follows:

Asheville .....	\$ 778.17
Charlotte .....	1932.01
Gastonia .....	1719.23
Greensboro .....	2045.54
Marion .....	1369.80
Mount Airy .....	1311.66
Salisbury .....	1821.71
Statesville .....	1363.15
Waynesville .....	533.84
Winston-Salem .....	2618.72
Total .....	\$15,523.83

## PUSH, BOYS, PUSH

The July fifth Sunday offerings have not yet reached the \$2,000 mark. We always feel easier when these offerings have reached this limit, regarding it as the lowest point to which these offerings ought to fall. Sunday school treasurers who have not forwarded the offerings collected a month ago will help us great-

ly in these times of much expense and little income by forwarding right away the money turned over to them.

## ALLEGHANY HILBILLIES

We are this week presenting the picture of Annie Lee and James Sprinkle, brother and sister, age eight and six years respectively. Annie Lee will enter the third grade when school opens and James, better known to us as Junior, will enter his scholastic career as a first grader. These little hilbillies are favorites among us. James is claimed and clothed by the young men's class of Forest Hill, Concord, and Annie Lee is sponsored by the Winners class of First church, Morganton. No youngsters have finer sponsors and no sponsors have more winsome children.

## SCHOOL PLANS

Arrangements have again been made for our high school boys and girls to attend the Richard J. Reynolds high school, located on an adjoining hill. Our high school will this year extend through only eight months, but it is a most excellent school and we are glad for our children to have its benefits and advantages.

Our elementary school, run on the Children's Home grounds, will open Monday, September 4. Seven teachers will constitute its faculty, five of whom will be paid by the state for eight months and the other two will be financed by the Children's Home. This school will extend through at least nine months, the Children's Home providing for the teachers' salaries during the extended term. W. D. Murray, better known as Bill Murray of Duke football fame, will begin his third year of satisfactory and commendable work as principal of our school and director of our athletics. He will also be the instructor in one of our ungraded sections. The teachers and their work are listed as follows, each teacher directing a morning section of one group of children and an afternoon section of another group, permitting half of our children to be in school and the other half to be busy at operating projects:

Miss Donnie Matheson, first and second grades.

Mrs. H. G. Folger, third grade and an ungraded section.

Mrs. Lucille Aaron, fourth grade, two sections.

Miss Leta Marr, fifth grade and one section of the sixth grade.

Mrs. Erma Mewshaw, seventh grade and one section of the sixth grade.

W. D. Murray, principal and upper ungraded section.

Miss Mary Bell, music and dramatics.

## FOLLOW IN THEIR TRAIN

During the present week the following letters have been received and we are so much pleased with them as to offer them to our friends to read:

"The Intermediate Department of Myers Park Methodist church, Charlotte, (Continued on page 23)



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

The afternoon of the third Sunday in August I paid my first visit to Tabor church on the Halifax charge. Brother W. C. Wilson is the pastor of this strong country church. I spoke for half an hour, relating to the congregation some interesting facts about our Methodist Orphanage. I was glad to meet many in the congregation and to realize that they are deeply interested in the work I am trying to do. Brother Wilson gave me a very warm welcome and assured me that he is going to do all he can for the good of our home.

\* \* \* \*

On the Orphanage page this week there is an account of our five boys and five girls camping experience in the Catskill Mountains in New York. It was written by Vashti Wright, one of the girls who enjoyed this wonderful trip. Mr. Edwin Gould gave this camping experience to our orphanage boys and girls without any expense to the Methodist Orphanage. Soon after our group of ten reached the camp Mr. Gould passed away, and they never had the privilege of seeing their good friend. Our youngsters have come back greatly refreshed and invigorated after their camping experience of more than two months.

\* \* \* \*

On the third Sunday in August I had the privilege of preaching for Rev. S. J. Starnes at Roanoke Rapids. I have filled this pulpit on several occasions and always enjoy preaching to the people of Roanoke Rapids. Brother Starnes was away assisting in a revival, so I did not have the pleasure of seeing him. I was the guest in the home of Brother and Sister R. L. Towe, where I enjoyed delightful fellowship. Brother Towe has a very responsible position as executive accountant with a big manufacturing concern in Roanoke Rapids. He is the son of Brother William Towe, an honored member of the North Carolina conference, and he takes a very active interest in our church.

Brother Starnes is in the midst of a very successful pastorate and is in much demand in revival work. Roanoke Rapids is a very important manufacturing center and has a population of about 8,000. I had the privilege of making a short call on my good friend, Brother D. M. Sharp, pastor of Rosemary church. At the evening hour the Rev. L. A. Watts, pastor of Seaboard charge,

preached a most excellent sermon at the Roanoke Rapids Methodist church. He is one of our young preachers who is having a most successful ministry.

\* \* \* \*

A strong appeal has gone out to all our pastors urging them to raise as much as possible and forward the same to me. There was a special meeting of the executive committee of the Methodist Orphanage Friday of last week to consider our financial situation. Plans were made for borrowing ten thousand dollars to pay our running expenses. We shall have to pay interest on the money borrowed. It is a very uncomfortable situation in which we find ourselves with 300 growing boys and girls to feed, and clothe and no money in the treasury. The Methodist Orphanage has never failed to pay its bills monthly, and we can not afford to injure our credit. We have just unloaded 15 50-ton carloads of coal with one more to follow. It takes a big check to pay for 800 tons of coal, and that's what we have got to do. The fall is rapidly approaching and we shall have to get in a large supply of other things for the winter. School opens the 11th of September, and a large supply of school books, tablets, pencils, and other things will have to be bought. In view of our shortage of funds and big obligations that are hanging over us, it is absolutely necessary that the churches send us as much of their orphanage assessment as they can possibly raise during this month. I believe that if our pastors will present the needs of our fatherless children in an earnest way, the Methodist people will respond gladly to meet our urgent needs. Our Sunday schools and organized classes have a splendid opportunity to help us in this hour of need.

\* \* \* \*

Mr. Edwin Gould invited ten of the girls and boys from the Methodist Orphanage to spend ten weeks at his camp up in the Catskill Mountains this summer. It happened that I was one of the lucky ones to go, so I will tell you about our trip. Mr. Barnes, our superintendent, told us last summer that ten of the boys and girls in the home would have this wonderful trip. The ten boys and girls who went were: Nona Frances Mayo, Dorita Rivenbark, Dorothy Eason, Christine Southerland, Vashti Wright, Samuel Williams, William Overton, Howard Peacock, Deward Pepper, and Willie Carson Garner. We left Raleigh for New York City the 17th of June. We went through several clinics while we were at the Gould Foundation in New York City. We had a real nice time there. After several days in the city we went to a camp in Windham, which is in the Catskill Mountains. We met many other children there and made many friends. We had many games; tennis, horseshoe, golf, baseball, volley ball, and several others. We went on hikes up the mountains and camped overnight. We had a nice place to swim and we went in every day. On

Thursdays we went to Silver Lake to see the swimming races, diving contests and other things. We had one great sorrow while there. Our great friend, Mr. Gould, passed away. We were all very sorry to lose him. After having a wonderful time this summer we returned to New York City Monday, August 21. We came back on the Storm King highway. That is a wonderful trip to make. We enjoyed it very much. Tuesday we went sight-seeing. Some of the things we saw were: The Statue of Liberty, Ellis Island, Empire State Building, Woolworth Building, Chrysler Building, Broadway Radio City, and many other things. We ate dinner in an Automat. We went to Staten Island on the ferryboat. We had a full day of sight-seeing and enjoyed it very much. Wednesday we came home. We have had a wonderful trip this summer, and we want to thank Mr. Gould, Miss Goering, and everyone else connected with our wonderful trip. We are glad to be home again.

Your friend, Vashti Wright.

\* \* \* \*

I have thought so much of that delightful day spent in the Home, your graciousness and kindness to us in personally conducting us through that magnificent institution, giving us so much of your valuable time pointing out and explaining in detail all the fine and interesting features, and I feel impelled to write you to again thank you and try to express to you something of my appreciation of your hospitality and kindness and my pride and gratification in the fact that our church is doing so wonderful a work through this fine institution of which you have the honor of being the head. Everything there indicates your heart and life are in the work; happiness and success permeate the place. We were so happy to meet and have personal contact with many of your workers and children. We enjoyed the good dinner and the nice program rendered for our benefit and feel you were wonderfully kind to us.

Mrs. J. K. Dunn,  
Member Board of Trustees,  
Methodist Orphanage,  
Jackson, Miss.

### SHOW THIS TO YOUR TOWN'S MERCHANTS

Prohibition with all its arguments pro and con, undoubtedly is diverting not less than five billion dollars a year, which would normally be expended on alcoholic drinks, were it not for prohibition, to other classes of commodities and to saving. Place whatever estimate you like on the amount of bootleg liquor sold in the country and I am sure you will admit, as I have been forced to admit, that a return to the liquor consumption of the pre-Volstead days would mean several billions of dollars less business in home furnishings, automobiles, musical instruments, radio, travel, amusements, jewelry, insurance, education, books and magazines.—Paul H. Nystrom.

## Sunday School Lesson

SEPTEMBER 3

By William G. Chanter.

### The Elements of Kingly Character

Scripture Lesson: 1 Sam. 16:1-13; Psalm 78:70-72.

Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

No other character holds the place in Hebrew history that is occupied by David. He is the hero, the poet, the statesman, the darling of his people, the favored of the Lord. When the Hebrew looked to the past he saw in the reign of David the golden age; when he looked to the future he saw the final triumph of his race in the work of a Son of David. David's kingdom vanished—indeed, it did not outlive his immediate successor. But the tradition that he created, the consciousness of a great destiny that he put into the hearts of his people, still lives. That tradition has been a source of the great vision of a heavenly kingdom.

In asking ourselves for the explanation of David's greatness we are faced with the problem of a complex character. David was saint and sinner, hero and politician, poet and sensualist. Not easily can the mystery of such a character be penetrated. Here there is space only to suggest that in David may be seen the supreme power in leadership of the imagination. Let us consider David as the poet who could see in life what others could not see, and see it so clearly that he could make others see, and so lead them on to the fulfillment of his dreams.

Think of the power of imagination in perceiving great opportunities and seizing upon them. Here is David confronted with the problem of uniting Judah of the South with the tribes of the North. His capital as king of Judah has been at Hebron, but he cannot stay there without arousing the jealousy of the North. On the other hand, if he takes up his residence in some northern city he runs the risk of alienating his Judeans. But his eye rests on Jerusalem. To every other ruler of Israel this city had been simply an unyielding barrier to national unity. It remained because of its great strength an unconquered stronghold of the Canaanites. David saw in it the key to the solution of his problem. It belonged neither to the South nor to the North, and therefore its choice as his capital could arouse the jealousy of neither section. It was foreign territory and therefore its addition to the national territory made it a lasting memorial of the power and daring of the king who chose to rule there—it was the city of David as no other city could ever have been. Its strength as a fortress

had made it immune from Hebrew conquest, but in its strength David could see the safeguard of his throne instead of an obstacle to his ambition. This is the imagination of the great leader who sees opportunity where others see only barriers.

Again, David's imagination enabled him to see the value of those whom he led. Think of the story of the water from the well of Bethlehem, brought him by men who had got it at the risk of their lives because they had heard him wish for a draught of water from the old well of his own village. David would not drink it, but poured it out as a libation to the Lord. Water purchased by such devotion as that was too precious

ger, it was that some quick imagination which responded to the stern reply of the prophet. "Thou are the man!" said Nathan, and David saw in one terrible flash of insight that he was indeed the man. His keen imagination made him see himself in all the horror of his sin.

But David's imagination made him able also to see God. He could see in him the Merciful One who would pardon even such a sin as that against Uriah, hideous though his aroused conscience now made him see that sin to be. But all through his life, David has this keen sense of the presence of God in the world, and it is the prime element of his greatness. When it is dulled, he sinks into abject folly and the most profound iniquity. When it is keen, he rises to supreme heights of heroic achievement.

Take the story of his victory over Goliath. The champions of Israel have seen in the Philistine imposing size, overpowering strength, impenetrable armor, irresistible weapons. But David sees in him only a pigmy who dares to defy the power of the Lord of hosts, and the mighty Philistine become the victim of a shepherd lad. This is the power of the inspired imagination which scorns the brute facts of visible matter and sees in the unseen the really valuable powers of life. It was this power to see the value of religion which led David to seek out the neglected ark and bring it to Jerusalem. That act gave to his new capital all the power of a thousand years of tradition. Why had not Saul seen this? He did not have the imagination that enabled David to see the value of religion and its symbols. It was the ecstatic dancer before the ark of God, caught up by the overpowering emotion of his vision, who could make Zion the center of a religion that was to grow until indeed the city of David was to become the symbol of the kingdom of God. For David, God was a splendid reality, religion was the supreme human experience, and with all his faults he could still be called the man after Jehovah's heart.

This power of imagination can be appreciated if we compare David with his predecessor and with the son who followed him. Saul seems dull and stolid by comparison. The young man who could meet his servant's suggestion to consult Samuel about the strayed asses only with doubts and objections lives in the king who could prepare to kill his son to make good a vow to God of which the son had never heard. On the other hand, Solomon piles up ostentatious luxury at the expense of goading his people to revolt, imports apes and peacocks to amuse the women of his swarming harem, and bequeaths to his son an evil tradition of an arbitrary rule that betrays the father's inability to understand the spirit of his people. It is in David that we see the supreme instance in Hebrew history of imagination in leadership.—Zion's Herald.

Father: "The man who marries my daughter will get a prize."

Ardent Sutor: "May I see it please?"

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PROTECTION  
AGAINST OLD AGE

for any other use. Do you wonder that his men were capable of such devotion to a leader capable of such appreciation? But this power of imagination was not dulled by enmity. When he stood by the sleeping Saul, his treacherous and relentless foe, and his companion, seeing only the obvious, prompted him to make an end of the enemy who was thus within his grasp, David could see in the inert bulk of the half-mad king the imposing figure of the Lord's anointed, and could feel the divinity that doth hedge a king as a power that he could not affront. To see the worth hidden in men, in friends and in enemies, is one of the great endowments of leadership.

David's imagination enabled him to see himself as he really was. When Nathan told him the story of the poor man robbed of his pet lamb and the quick imagination of the king flamed up in an-



## ON THE CHOO CHOO AGAIN

It has been ten years or more since I rode the steam cars on the Murphy Branch. I can make better time in the Dodge, but the train is cheaper and more restful. And I will put the railroad men, from fireman to conductor, on this division ahead of the world when it comes to Christian courtesy. Not long ago the railroads had the country "by the tail with a down pull." They watered their stock and ran over the livestock as they pleased. Then Mr. Vanderbilt could say "the public be damned!" But what a change! Ford's gasoline buggy has them on their toes bidding for patronage. Just now the official in uniform has turned the seat in front and told me to put my feet up on it if I wanted to. I have known the day when they told me to take them down. Also they have lowered the fare until the train is now the poor man's express and there is a fine sociability in the coach. The Colonel's Lady and Judy O'Grady, presiding elder and Indian squaw, we are all one on this train. As a certain boy says, we are just "human beans."

It is good to gaze with half closed eyes on meadow and mountain, field and forest, ravine and river as the rumble of the wheels inclines one to meditation. It also improves one's philosophy and offers time for reading. Recently between Murphy and Balsam I galloped through a delightful book, "The Canon in Residence." The prudish preacher was forced to travel without his clergy clothes and thereby learned many things to his chagrin and profit.

The railroad parallels the rivers. The Tuckaseegee, Tennessee, Nantahala, and the Hiwassee are all crossed and recrossed by the Murphy Branch, though the latter is only glimpsed for a brief space between the trees. Running water is one of God's best gifts to his earth children and this territory is rich in living water. The continual day and night flowing of a river is a sustained miracle—nothing short of it. Years ago an old fisherman from the coast came to our house on the Catawba. After looking at the river for days he announced his discovery in the following words: "Why, the tide runs the same way on her all the time, don't it?" He had never been out of sound of the surf and the ebb and flow of the ocean was what he expected to find on all waters.

Praise Allah, most of the beautiful streams in this mountain land are unpolluted. The flash of the rainbow trout can still be seen in most of the smaller rivers and the surly black bass is at home under the rocks. And I have evil intentions concerning a few Muskies that roll around in the Hiwassee just below Murphy. They have been repeatedly seen, and, believe it or not, they are as long as Abe Lincoln's leg. The fates willing and if they will bite I expect to wrestle with one before the season ends. These fish are also in the headwaters of the French Broad, Tennessee and Tuckaseegee. I know of no greater cave man thrill than having one of these leaping,

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plunging torpedoes on light tackle. (Ask J. H. West of Brevard if you want evidence.) Which reminds me of the tale they tell around Murphy of the man who started to shoot one with a high powered rifle. He climbed out over the river in a tree and balanced himself on a limb. Knowing that the rebound from the gun might kick him backwards into water he aimed, leaned forward and pulled the trigger. The gun snapped but did not fire. He plunged head first into the deep hole! I hope the same thing happens to every poor sport who fishes with a gun.

L. B. Hayes.

#### GOING HOME

From the Largo of the Symphony "From The New World." Op. 95. Anton Dvorak. Words and adaptation by William Arms Fisher.

Go home, going home,  
I am going home;  
Quiet-like, some still day,  
I'm just going home.

It's not far, just close by,  
Through an open door;  
Work all done, care laid by,  
Going to fear no more.

Mother's there expecting me,  
Father's waiting, too;  
Lots of folks gathered there,  
All the friends I knew.

Nothing lost, all is gain,  
No more fret or pain,  
No more stumbling in the way,  
No more longing for the day.

Going to roam no more!  
Morning star lights the way,  
Restless dream all done;  
Shadows gone, break of day,  
Real life just begun.

There's no break; there's no end,  
Just a-living on;  
Wide-awake, with a smile  
Going on and on.

Favorite of H. G. Hardin. Sung last Sunday at West Market Street church by Foster Barnes.

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## When Colds Strike

Tucked away in a corner of Harlem, that city within a city where resides New York's vast colored population, is a tiny drug store. It probably carries on the strangest trade of any similar store in the country, for although its shelves are bravely lined with modern medicines and proprietaries, almost all of its calls are for mysterious herbs whose names hark back to the jungles of Africa or to the "Green Hills" of Central and South America.

In this quaint store there is an herb for every ache in Harlem. There's leaf of life, hug-me-close, sweet cup and busy powder. For aching bones there's bone-set, which also travel's under the name of Indian sage or thoroughwort or sweating plant. Cascara is more popularly known as sacred bush, although many call for it as bear berry bark, pigeon berry bark and chitten wood. They take bear's foot for dropsy, but the same herb also is known as robbin's rye, hair cap moss or golden maiden's hair. Poor robbin's plantain is different from robbin's rye. It is used for warts, and sometimes is called for as rattlesnake weed.

But, according to the proprietor, the greatest demand in the store is for Jesuit powder, a name which goes all the way back to the medieval Latin, pulvis jesuiticus. At the first sign of a cold, with the snuffle or trace of fever, they rush for this remedy, proving, in agreement with the greatest medical authorities, that these simple people have a better knowledge of medicine than have many of their more educated brothers and sisters. For in plain English, Jesuit powder is none other than quinine, for years proclaimed by physicians to be nature's greatest gift to mankind for the prevention and cure of colds and the serious complications arising from them.

The name Jesuit powder was first applied to quinine early in the seventeenth century when Jesuit missionaries in Peru discovered the almost miraculously healing properties of the bark of the chinchona tree wheu used for the treatment of colds and kindred ailments. A powder made from the bark was first sent to Spain and then to the Jesuit cardinal, Joannes de Lugo, at Rome. The cardinal explained the uses of the powder to a congress of Jesuits assembled there, and saw to it that the missionaries in Peru continued to send on adequate supplies.

The age-old effectiveness of quinine in the prevention and curing of colds is due principally, aside, of course, from its specific medicinal properties, to the fact that it constitutes an internal treatment. A cold, it is pointed out, results entirely from an internal infection and therefore local or outside applications cannot be relied upon for a cure.

When taken for colds, quinine first stimulates and then kills the cold germs in the blood. It stops the movement of

white blood corpuscles, prevents them from passing through cell walls, and causes them to break up. Ordinarily doses of quinine lessen the number of white corpuscles in the blood.

Then, too, the oxidizing action of the blood is reduced by quinine. This lessens the rate at which energy is burned up, and conserves the strength of the patient. It stimulates perspiration, thus relieving the feverish condition accompanying all colds. For this so necessary reduction of fever, physicians have found quinine much more satisfactory than the coal and tar products often used for the purpose. Such medicine merely drop the temperature temporarily and have no effect upon the infection which is the primary cause of the fever. For this reason, quinine is always prescribed by eminent physicians in the treatment, besides that of colds, of typhoid fever, pneumonia, malarial, puerperal and other fevers.

Quinine also acts on the nerve centers, controlling breathing, circulation and blood pressure. It is a sedative which will reduce nervousness and restlessness and induce normal sleep. It also acts on the stomach as do other bitters, increasing the flow of digestive juices, improving the appetite and aiding digestion.

In short, quinine is a true panacea for colds. It cleanses the blood; reduces the inflammation of the nasal passages, throat and bronchial tubes; induces perspiration which "breaks" the fever; quiets the patient, thus conserving the strength to fight the cold.

But with the use of quinine or any other medical remedy immediate action is imperative, if early recovery and an avoidance of dangerous complications are looked for. Take quinine, physicians say, at the first sign of a cold; when there is a tendency to sneeze, a sense of chilliness, followed by feverishness; when you are headachy and feeling "all in" all over. Accompany the treatment with a mild laxative to cleanse the bowels of waste matter. Make the treatment a vigorous one during the first 24 hours, physicians say, you not only will "head-off" or cure the cold, but you will avoid that even greater danger, the complications.

### THE BEAUTIFUL WORLD

There's never a rose in all the world  
But makes some green spray sweeter;  
But makes some bird wing fleetier;  
There's never a star but brings to heaven  
Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawn-like gladness voicing;  
God gives us all some small, sweet way  
To set the world rejoicing.

—Anonymous.

## Rundown in Health

### Means Rundown in Blood!

Blood is life. Blood is everything. When blood gets thin or poor you feel it in a dozen different ways. Appetite fails, strength ebbs and you become weak and depressed.

To build up your blood, take Grove's Tasteless Chill Tonic. It contains iron which makes for rich, red blood. It also contains tasteless quinine which tends to purify the blood. Thus you get two effects of great value in any rundown condition. Taken regularly for a few days, Grove's Tasteless Chill Tonic will soon have you back on your feet. It will improve your appetite, increase your strength and vitality and put color in your cheeks. For half a century, Grove's Tasteless Chill Tonic has been a source of strength and energy for young and old. It is pleasant to take and contains nothing harmful. Get a bottle today and enjoy real health. Sold by all stores.

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### EASED QUICKER BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches, due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

### Use Liquid

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# Children's



# Storyland

## NED'S RED LETTER DAY

By Alice Wetherell.

Ned pawed impatiently at the new soft green grass underneath the oak tree, all the while keeping his eager eyes on the front door of his master's house. He was pawing like this, not so much because he could hardly wait to see the smiling, polly Mac emerge, but because the soft soil eased his chafed hoofs. If only his master would care for him as he once had!

Ned threw back his head and filled the air with his long-drawn-out, throbbing neigh. Surely that would bring Mac to have a look at his sore feet. Six months ago it would have brought him flying. Ned couldn't forget that first morning he had been brought from the farm five miles out of the village. He had been lonely for the other horses, and had called like this. Mac had come running.

"My beauty," he had said. "Dad's just been warning me not to neglect you. As if I could!" And because it was dusk and no boys were about, Mac had buried his warm, soft head deep in Ned's mane. Ned's loneliness had vanished instantly.

Well, much good Mac's father's warning had done! As soon as the novelty of having a pony had worn off, even that long, lonesome neigh could not summon Ned's master. That was about the third time Mac's chum came over one night with a new stamp album. Of course, thought Ned, his master should have as good a stamp collection as his master's chum. Better, in fact. But he did wish, just the same, that Mac had had time to squeeze in a canter now and then over the hills and down the valley. Or if he hadn't the time for this, he wished he would watch to see that he was shod well. Driving a lad two miles to school each day through autumn and winter was not so easy as it sounded.

"Just to see that your feet are comfortable," Mac used to say every so often when he first came. Ned now neighed in sheer loneliness for the kindly phrase that he heard no more.

Stamps first, then hockey. Well, a boy must have some interests. But why, on their last drive to town, had Mac left Ned to the too untender mercies of his small cousins, who didn't seem to know that sharp heels shouldn't be dug into soft sides? And Mac had left him just to examine a special pair of skates his uncle used for figure skating. And this away on in the spring!

As these thoughts came to Ned, he gave a longer, still more throbbing neigh. He hadn't meant to make it quite so pitiful. But it didn't much matter. Mac wouldn't likely hear. But perhaps

he had. The door was opening. Perhaps he'd come now and find his sore feet and have him shod before they got sorer.

But no! Mac was running out through the gate without even a glance in the direction of the old oak tree. Well, perhaps you couldn't quite blame him this time, with that new baseball bat tucked under his arm, that new mitt on his hand. A boy who had only to stick two fingers in his mouth and blow a long whistle to bring two other boys from the house across the way—how could Ned expect to gain the ear of such a popular young man. Oh, Ned always found excuses for his master. He seemed to understand that the team captain had a very full mind before the first practice of the season. His affectionate pony nature never failed in loyalty.

Indeed, no pony ever was more loyal than Ned, whom Mac's father had brought home to Mac for his twelfth birthday. Ned liked to remember his first sight of his new master.

"Mac, come here," Mac's father had called, leading Ned out from his temporary garage-stable, where he had spent the night.

"What would you like better than a dog?" Mac's father had called, when Mac took too long in coming.

"Two dogs," shouted the jubilant Mac, now running eagerly. And as Ned looked deep into those two large, round, blue eyes, every minute growing still more round, he knew that even two dogs could not possibly have captured Mac's interest as he was doing at that instant.

"Red letter day, eh?" Dad laughed. "Well, son, there is the one tag to Ned. He's your responsibility, grooming, keeping well shod, everything. Remember."

Three long months of happy chumminess, and then—the stamp book! After that, Ned's wails of loneliness wavered tremblingly on the air just twice as often. But, unfortunately, nobody but Mac knew what that long neigh meant. That is, nobody but one man far down in the village. Well, he'd give Mac one more chance.

"Neigh-eigh-eigh-eigh-eigh!"

"How about taking Ned along?" asked the youngest member of the baseball trio. "Let me ride him."

Well, at least, Ned had attracted someone's attention.

"Naw! He'd be in the road," objected Mac.

Well, Mac had noticed him, too. This was Ned's chance. Another long-drawn neigh! Perhaps that would make him think of horse-shoes.

Here he comes to the fence to meet him.

"Just a minute, fellahs. He heard his name. I've got to quiet him."

"I'll take you next time, p'raps, Beauty," Mac's old soft voice promised. But never a word about new shoes. Ned pawed and pawed and raised one foot and the other to the fence in vain.

"See how excited you've got him," Mac protested, his thoughts too much on baseball to try to understand his old friend, Ned.

Long, lonely neighs followed the three players to the baseball field. But no use! Mac would not try to understand.

With purpose in every step, Ned now limped to the gate, left open by his hurried master. Down the road he went, not toward the ball grounds, but in the opposite direction. Far on down past the church he ran, where he took Mac with his parents every Sunday, stepping high to try to escape the jagged stones. In front of the community hall he turned sharply to the right. He remembered an old tin can that had cut his foot the night he had brought Mac to the maple sugar social.

"Ned's running away," came a small voice from behind. That was Bill, the best runner in the village. It wouldn't do for Bill to catch him, to take him back home now. Ned doubled his pace. His right foot sank into a rut. Bill almost caught him, as, with all his might he pulled loose from the sticky clay.

It was a begrimed and weary pony that, finally, came to Mr. Lee's blacksmith shop.

"Well, of all things. Where's your master?" Mr. Lee demanded.

This was the man who always understood. Ned gave his long, lonely neigh. He raised his right forefoot.

"A double ailment, eh? Both heart and body," said the knowing blacksmith. "Well, I can ease those sore feet. Mac will have to attend to the other."

When Mac arrived home after his game Ned stood waiting at the fence. His feet felt so much better that he gave a short, bright, happy neigh.

"Well, we won," Mac punctuated his gleeful announcement with three resounding smacks on Ned's moist flanks. "As soon as tea is over we'll celebrate by riding!"

That evening, after Mac and Ned had ridden over the soft, greening valleys, they came back and stood a long, long time under the oak tree. From the house came laughter—not Mac's father—but laughter, none-the-less familiar.

That familiar laugh stirred something  
(Continued on page 23)

# Presiding Elders Appointments

## North Carolina Conference

### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FOURTH ROUND

	September
Duke's Chapel, 11	3
Webb Avenue, 11	10
Orange-Carboro, 7:30	10
Cedar Grove, 11	10
Hillsboro, 7:30	17
	October
Durham Ct., 11	1
Leasburg, 3:30	1
Trinity, 7:30	3
South Alliance, 11	8
Mohane, 4	8
Front Street, 7:30	8
Chapel Hill, 7:30	12
Person Ct., 11	15
East Roxboro, 3:30	15
Long Memorial, 7:30	15
Milton, 11	20
Yanceyville, 11	21
Mt. Tirzah, 11	22
Baldwin, 7:30	22
Carr, 7:30	25
Burlington Ct., 11	29
Siler City, 7:30	29

### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. FOURTH ROUND

	September
Perquimans, New Hope, 11 and 2	2
Perquimans, New Hope, 11	3
	September
Curtis-Kitly Hawk, 2:30	15
South Mills, Trinity, 11 and 1	9
South Mills, Trinity, 11	10
Kennebunk, Epworth, 7:30	10
Kennebunk, Salem, 2	16
Kennebunk, Rodanthe, 11	17
Hatteras, 3:30 and 7:30	17
Dare, East Lake, 7:30 and 1	24
Stumpy Point, 7:30	24
Fairfield, 7:30	29
Mattamuskeet, Watson, 11 and 1	30
	October
Mattamuskeet, Watson, 11	1
Swan Quarter, 3:30 and 7:30	1
Morock-Memorial, 11 and 1	4
South Camden, Wesley's, 11 and 1	5
Washington, 7:30	5
Bath, Asbury, 11 and 1	7
Bath, Asbury, 11	8
Pantego-Belhaven, 7:30	8

### FAYETTEVILLE DISTRICT J. C. Weston, P.E., Fayetteville, N. C. FOURTH ROUND

	September
Hamlet, a.m.	3
West End, a.m.	17
Aberdeen, p.m.	17
Goldsboro, a.m.	24
Roberdel, Green Lake, 4 p.m.	24
	October
Caledonia, Caledonia, a.m.	1
Laurel Hill, Rehobeth, 3 p.m.	1
Laurinburg, p.m.	1
Ellerbe, a.m.	8
Rockingham, a.m.	8
Biscoe, Star, a.m.	15
Troy, p.m.	15
Mt. Gilead, a.m.	22
Wadesville, 4 p.m.	22
Carthage, a.m.	24
Sanford, p.m.	24
Jonesboro, a.m.	25
Moston, a.m.	26
East Springs, p.m.	26
Parkton, a.m.	29
Raeford, p.m.	29
Piedmont, Pee Dee, p.m.	29

### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. FOURTH ROUND

	September
Stratts-Harlowe, Harlowe, 11	10
Ocracoke, 7:30	14
Atlantic, Summerfield, 11	17
Henderson-Bridgeton, Bridgeton, 7:30	17
Greenville, 11	24
Newport, Riverside, 7:30	24
	October
Jones, Shady Grove, 11	7
Goldsboro Ct., Salem, 11	7
Yanceyboro, Epworth, 11	15
Dover, Asbury, 3:30	15
Ayles, 7:30	18
Grimesland, Salem, 11	18
Aurora, Campbell's Creek, 3:30	22
Kinston, Queen Street, 7:30	25
Bayboro, 11	29
Oriental, 7:30	29
	October
Sumfield, 11	10
Bethel, 7:30	10
Dunn, 11	17
Certial, 7:30	17
Henderson, 11	24

### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FOURTH ROUND

	September
Sumfield, 11	10
Bethel, 7:30	10
Dunn, 11	17
Certial, 7:30	17
Henderson, 11	24

	October
Tar River, Plank Chapel, 11	1
Louisburg, 7:30	1
Extension Street, 11	8
Jenkins Memorial, 7:30	8
Maners, Spring Hill, 11	14
Lillington, Lillington, 11	15
Epworth, 7:30	15
Henson, 7:30	18
Oxford Circuit, 11	18
Credmoor, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	26
Middleburg, Tabernacle, 11	26
Youngville, Youngville, 3	29
Franklinville, 7:30	29

### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FOURTH ROUND

	September
Carver's Creek, Bladen Springs, 11	3
Bladen, Beulah, 3	3
Chadbourne, Cerro Gordo, 11	10
Whiteville, 7:30	10
Warsaw-Magnolia, Carlton, 3	17
Burgaw, Burgaw, 7:30	17
Grace, 11	24
Trinity and Fifth Avenue, 8	24
	October
Wallace-Rose Hill, Providence, 11	1
Faison-Keransville, Wesley, 3	1
Elizabeth, Trinity, 11	8
Lumberton, Chestnut Street, 7:30	8
St. Paul, St. Paul, 11	15
Fairmont, Trinity, 3	15
Lumberton Ct., E. Lumberton, 7:30	15
Shallotte, Village, 11	22
Southeast, Trinity, 7:30	22
Town Creek, Delco, 11	29
Carver's Creek, Bolton, 3	29

## Western North Carolina Conference

### ASHEVILLE DISTRICT D. M. Litaker, P.E., Asheville, N. C. FOURTH ROUND

	September
Weaverville, 11	17
Skyland, 3	17
Biltmore, night	17
Hurby, 11	24
Hill-Spaulding, night	24
Marshall, night	24
Sandv, 11, Sat.	30
	October
Fletcher, 11 and 2	1
Fairview, 3	1
Candler, Snow Hill, Sat., 11	7
West Asheville, 11	7
Lolesider, 3	8
Acton, night	8
Hendersonsville, 11	15
Rosnan, 3	15
Beward, night	21
Weaver Ct., Sat., 11	21
Central, 11	22
Swannanoa, 3	22
Black Mountain, night	22
Hillside Street, Wednesday night	25
Emma, Thursday night	26
Sandy, Sat., 11	28
Sahula, 11	28
Flat Rock, 3	29
Haywood Street, night	29
Oakley, night	30

Pastors please have three copies of all nominations of officials.

### CHARLOTTE DISTRICT John W. Moore, P.E., 915 Central Ave., Charlotte, N. C. FOURTH ROUND

	September
Ansonville, Salem, 11	3
New Hope-Bethel, Union, 2:30	3
Matthews-Indian Trail, 7:30	10
District Pastors' Conference, Central, Monroe, 10	4
Wadesboro, 11	10
Unionville, Zion, 3	10
Lawsonboro, 7:30	10
Morven, Morven, 11	17
Fresquet, Midway, 3	17
Big Springs, 7:30	17
Marshallville, Synnora, 10 and 2 (Sat.)	23
Hickory Grove, 11	23
Thrill-Moors, Thrill, 3	24
Belmont Park, 7:30	24

	October
Ponchland, Hopewell, 10 (Sat.)	1
Poketon, Poketon, 11	8
Stanfield, Old Burnsville, 11	8
Trinity-Derita, Derita, 7:30	8
Literick, Literick, 11	15
Waxhaw, Mineral Springs, 3 (5th Q.C.)	15
Chadwick, 7:30	15
Weddington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	21
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	25
Brewer, 7:30	29
Special district pastors' conference, Central, Monroe, 10	a. m. September 4
Fifth quarterly meetings as follows:	

	October
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Unionville, Zion, 3	14
Matthews-Indian Trail, Matthews, 7:30	21
Marshallville, Marshallville, 10	28
Prospect, Prospect, 3	28

### GASTONIA DISTRICT R. M. Courtney, P.E., 608 S. York St., Gastonia, N. C. FOURTH ROUND

	September
Cherryville Ct., Beulah, 11	2-3
Bessener City, Concord, 3	3
McAdenville, 7:30	3
Polkville, Casar, 11	5-10
South Fork, Russell's Chapel, 3	10
Bradley Memorial, 7:30	10
Lowellville, Salem, 11	16-17
Lowell, Lowell, 7:30	17
Shelby Ct., Sulphur Springs, 11	23-24
Belwood, Kadiak, 3	24
Sueley, Central, 7:30	24
	October
Lincolnton, First, 11	1
Goodsonville, 3	1
Stanley, Iron, 7:30	1
Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29

### GREENSBORO DISTRICT W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

	September
West Greensboro, Muir's Chapel, 11	3
Carraway Memorial, Carraway Memorial, night	3
Guliford, Pisgah, 11	17
Battle Ground, Joyner Memorial, 3	17
Mt. Pleasant, Mt. Pleasant, night	17
Stokesdale, Eden, 11	24
Summerfield, Summerfield, 3	24
Glenwood, Glenwood, night	24
Asheboro, First Church, night	27
Jamestown-Oakdale, Oakdale, night	28
	October
Cokeridge, Rehobeth, 11	1
Ramsey-Franklinville, Ramsey, 3	1
Cedar Falls, Worthville, night	1
Bessener, Bessener, night	2
Mt. Pleasant, Mt. Pleasant, night	2
Farmer, Oak Grove, 11	8
New Hope, New Hope, 3	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	8
Ward Street-Archdale, Archdale, night	10
Calvary, Calvary, night	11
Highland, Highland, night	12
Randam, Ramon, 3	13
Liberty, Staley, 3	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Centenary, Centenary, night	18

### MARION DISTRICT E. W. Fox, P.E., 29 N. Fort St., Marion, N. C. FOURTH ROUND

	September
Cross Mill, 11	3
Eik Park, Cranberry, 3	3
Marion, First Church, 11	10
Micaville, Windsor, 3	10
McDowell, Trinity, 11	17
Old Fort, night	17
Morganton, First Church, 11	24
Burke, Friendship, 3	24
Glen Alpine, night	24
	October
Rutherfordton, Gilboa, 11	1
Mill Spring, Maues, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avonvale, Avonvale, 11	8
Hostie, Cedar Grove, 3	8
Henrietta, 7:30	8
Spruce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avery, Pisgah, 11	18
Marion Ct., Providence, 3	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Broad River, Oak, 3	26
Cross Mill Ct. C., night	26
Table Rock, 11	29
Morganton Ct., 3	29
North Fork, Oak, 3	29
Marion, First Church, Ct. C., night	30

### MONMOUTH A.P.R. DISTRICT J. T. Mangum, P.E., Mount Airy, N. C. FOURTH ROUND

	September
Group No. 1.—To be held by J. H. Armbrust:	
Helton at Greenwood, 3	17
Jefferson, 3	17
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 3	24
Warrenville, Mill Creek, night	24
	October
Laurel Springs, Laurel Springs, 11	1
Group No. 2.—To be held by Seymour Taylor:	
Todd, Fair View, 3	1
Boone, Boone, night	10
Moravian Falls, Moriah's Chapel, 3	24
Watanga, Valle Crains, night	24
N. Wilkerson, night	25
Sparta, Piney Creek, 11	28
Group No. 3.—To be held by R. G. Tuttle:	
Sandy Ridge, Sandy Ridge, 11	10
Yadkinville, Center, 11	10
	October
Danbury, Pine Hall, 11	1
Spray, 7:30	7
Stoneville, 3	15
Group No. 4.—To be held by W. H. Willis:	
	September
Walnut Cove, St. Marks, 3	17



Draper, night	24
Rural Hall, Bethel, 3	1
Leaksville, night	8
Madison, Madison, night	15
Group No. 5.—To be held by J. T. Mangum:	
Mt. Airy, Central, 11	28
Mt. Airy Ct., Imogene, 11	2
Pilot Mountain, Pilot Mountain, night	3
Ararat, Chestnut Grove, 11	9
Jonesville, Jonesville, 3	10
Elkin, night	10
Dobson, Stoney Knoll, 11	23
Rockford Street, night	1

#### SALISBURY DISTRICT C. S. Kirkpatrick, P.E., Salisbury, N. C. FOURTH ROUND

Norwood Ct., Zion, 11 and 3	2-3
Albemarle, Central, 11	3
Norwood Station, night	3
Westford, 11	10
Lanidis, Unity, 3	10
Kannapolis, night	10
Spencer, Central, 11	17
Gold Hill, Rockwell, night	17
East Spencer, Long Street, 11	24
Granite Quarry, 3	24
Albemarle, First Street, night	24
Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29

#### STATEVILLE DISTRICT J. S. Hiett, P.E., 240 Walnut St., Stateville, N. C. FOURTH ROUND

Bethel-Fairgrove, Bethel, 11	3
Westview, night	3
Granite Falls, 11	10
Dudley Shoals, Ebenezer, 2:30	10
Hudson, Hudson, night	10
Mt. Zion, 11	17
Shenandoah, Wesley Chapel, 2:30	17
Davidson, night	17
Lenoir, First, 11	24
Lenoir Ct., Olivet, 2:30	24
Whitnell, Whitnell, night	24
Catawba, Hopewell, 11	1
Dall's Creek, Pisgah, 2:30	1
Maiden, night	8
Taylorsville, 11	8
Hildenton, Liberty, 2:30	8
Stony Point, night	8
Stateville Ct., Bethel, 11	13
Olin, Olin Ch., 11	13
Broad Street, Stateville, 11	15
Cool Springs, Rose Chapel, 2:30	15
Elmore, Cleveland, night	15
Mooreville, Central, 11	22
Mooreville Ct., Triplett, 2:30	22
Mooreville, Central, night	22
Highland-Rhodes, Highland, night	24
Hickory, First, 11	29
Newton, night	29

#### WAYNESVILLE DISTRICT L. B. Hayes, P. E., Waynesville, N. C. THIRD ROUND

Macon, Mt. Zion, 11	3
Franklin, 3	3
Sylva, Dilboro, 8	3
Greenville, Wolf Mountain, 8 and 11	9-10
Robbinsville, 11	17
Bryson City, 8	17
Junaluska, 8	24
Dilwood, 11	24
Whittier, 11	1
Webster, 8	1

#### WINSTON-SALEM DISTRICT Loy D. Thompson, P.E., Winston-Salem, N. C. FOURTH ROUND

Davis, 11	2
Welcome, Midway, 11	3
Green, 8	3
Davidson, Good Hope, 11	10
Eringer, Yaddin Colony, 8	10
Trinity-Bethel, Bethel, 8	10
Lewisville, Sharon, 11	17
Thomsville Ct., Trinity, 8	17
Farmington, Bethlehem, 11	24
Forsyth, Mt. Tabor, 8	24
Lenoir, 11	1
Denton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Armstrong, 8	8
Walkertown, 8	8
Thomassville, 8	15
Mocksville, 11	22
Hart Memorial, 11	22
Lewisville, Sharon, 8	29
Sedge Garden, 11	6

## GREENSBORO COLLEGE

A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest chartered college for women in the State. Chartered 1838.

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SAMUEL B. TURRENTINE, President,

GREENSBORO, N. C.

### NED'S RED LETTER DAY

(Continued from page 21)

in Mac's memory. Pony's feet, it seemed to say. Perhaps he'd better wait till his father's caller had departed before he ventured in.

"We'll have to take you very soon to be shod, Ned," the memory stirred by that laugh made Mac exclaim.

At the word, "shoe," Ned lifted his right forefoot and put it into Mac's hand.

"Well, I'll be jiggered," said Mac, looking. "If Dad hasn't gone and had it done already."

Less than ever now did Mac feel like going in. He waited till the sound of laughter died, till serious voices rose and fell a dozen times in interested conversation. Then his curiosity won out. He must see what all the laughter meant and all the serious talk.

But Mac was still meekier two minutes later when he came out of the house and ran eagerly to Ned. Meek and full of contrition. His bowed head sought Ned's deep mane, and remained there buried a long time.

"And he said your feet were painfully sore, too," Mac's voice was almost as pitiful to hear as Ned's neighs had been before.

"Your turn at a Red Letter Day, eh, Ned? It's about time." That's what Mac's father might have been tempted to remark had he happened to be there.

But Ned's only way of "rubbing it in" was with a soft, warm, quivering nose—up and down, up and down, against his master's face.—The Congregationalist.

### THE CHILDREN'S HOME

(Continued from page 16)

has taken an interest in the Children's Home. We gave an ice cream supper and more than doubled our money in the treasury. It rained on the evening of our supper, but we sold all the ice cream and cake. We hope our check will help you a little."—Jean Marie Dulin.

"I am writing in the interest of the Wesley Student Association of the North Carolina Woman's College at Greensboro. We would like to take a little girl about seven or eight years old to furnish her with clothing and anything else that we can for the winter. Some time during the school year we are planning to have her visit us at College Place Methodist church if it can be arranged. I always read your page in the Advocate, and I am hoping we can help you to make some little orphan happier. I know you are doing a great work."—Florence Stalcup, Route 1, Franklin.

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## BIBLE CONDEMNS JESTING

Eph. 5:4: "Neither filthiness, nor foolish talking, nor jesting (joking) which are not convenient, but rather giving thanks." I am using seven verses from the fifth chapter of Ephesians. Notice the verse I quote is at the center of the seven. My, what bad company "jesting" or joking is found. First and second verses, the tender and beautiful exhortation that Paul gives us. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

Let it be not once named. What? Answer: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of God."

One who jokes was counted a court fool during the middle ages. Notice Paul's warning in last two of seven verses: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

In this connection read the severe words of our Lord Jesus in Matt. 12:34, 35: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the evil treasure bringeth forth evil things."

## Samson, the Bible Joker.

Samson was the jesting—joking character of the Bible. Read the story of his life in the 13th to 16th chapters of the Book of Judges. He judged Israel for 20 years, and in all these years the enemies of Israel never understood his jokings which wrought havoc of death among the Philistines, and finally resulted in his own death. When he broke his Nazarite vow he lost his power from God. The razor that in Delilah's hand cut the hair from his head, at the same time cut off his communication with the God of Israel. Some who read these lines have lost their power with God in the same way. Whatsoever a man soweth that shall he reap.

Bishop Ashbury, one of God's saintliest souls, tells in the "journals" of his life work how, on three occasions, he lost peace with God because of jesting. He says that on Thursday, August 12, 1772, "I had some fears of coming short of eternal life. A cloud rested on my mind, which was caused by talking and jesting." On Friday, November, 1774, "Un-guarded and trifling talk brought on a degree of spiritual deadness. By the grace of God I will rouse myself and try to be more careful in all my ways." Again he writes, February, 1779: "My conscience smote me severely for speaking idle words in company." He then

adds quotations from St. James, third chapter. You read them. We all need to read and heed. Alfred Cookman (1828-1871) was a spiritual gospel preacher, belonging to the earth's highest royalty in experiences of divine grace. He writes row, that after a carefully complete surrender he entered into a decidedly higher life through the power of the Holy Ghost. Peace broad, deep, full and satisfying were the luscious fruits thereof. After enjoying this for some time he lost it by grieving the spirit of God by foolish joking, hilarious story telling and using tobacco. On July 16, 1856, he regained the happy higher ground after giving up the use of tobacco and other doubtful indulgences. Please don't forget the bad company in which you find Paul's warning against foolish talking and joking. Read once again Eph. 5:1-7. D. H. Tuttle.

## RESOLUTIONS OF APPRECIATION

Whereas, the sweet spirit of Mrs. J. T. (Vera Spence) Whitfield, one of the charter members of the Mamie Webb auxiliary, took its flight to the world of the redeemed at noonday, June 12, 1933; resolved that we record the following appreciation of her life among us:

She was ever a faithful worker in the affairs of her church, her family and community; she was resourceful and thereby a great help in our auxiliary and in the other organizations of the church and community of which she was a member. Her ministries in her home were near ideal, and to her children and her husband she evidenced her first and greatest love. She bore the burdens laid upon her without complaint or excuse, and she appeared to delight in all such ministries. Appreciated for her labors among us, she was loved for her own personal excellencies; and her going leaves vacancies in the order of her daily life and the hearts of her family, friends and acquaintances difficult to supply.

Resolved, that this resolution be recorded in the minutes, a copy be sent to her family and a copy to the Kinston Free Press.

Mamie Webb Auxiliary,  
Queen Street M. E. Church, Kinston.  
Mrs. Hunter Fleming,  
Mrs. Vaughn Taylor,  
Mrs. Ray West,  
Mrs. R. E. Brown.

## WOMEN TO THE RESCUE!

It is on women that we have to depend for the promotion of all good causes. As a matter of fact, however, our leading women have much to do in these modern days on behalf of their own sex. A few days ago we went down in the elevator of our office building. It was crowded, and the only smoker puffing cigarette smoke into our faces was a woman! We went with a friend to a hotel for luncheon ten minutes later. We had nineteen or twenty tables in our purview. The only table at which beer was being served was occupied by two women!—Watchman-Examiner.

## John Barleycorn

His Life and Letters  
by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hookup; he speaks to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

A REVIEW BY  
Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and baleful individual with a stovepipe hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating merriment of the rhetorical John Barleycorn and his diverse company of friends.

## LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

## BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America, he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Honest wets will appreciate its rich humor. Sincere dries will find here that their cause is aided by the sharp weapon of satire. It is perhaps to judge too quickly to say "John Barleycorn" is the Life and Letters of the "Don Quixote" of the wet and dry controversies, but that at least is its spirit. Once again a wise man has let loose laughter against common folly. Such laughter has long been needed in America.

N. C. CHRISTIAN ADVOCATE  
Greensboro, N. C.

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JOHN BARLEYCORN \$1.50

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 7, 1934

Number 36

## Hon. Clyde R. Hoey Issues A Ringing Message to North Carolina

I AM opposed to the repeal of the Eighteenth Amendment. I am not concerned over the popularity of the issue. I am familiar with all the arguments against prohibition. It does not matter that 24 states have already voted in favor of repeal. I am strongly in favor of North Carolina voicing her own sentiments uninforced by outside forces and without regard to the action of other states.

### Not a Party Question

"The question of repeal is not properly a party question. In 1928, I took the position that it was no part of the business of the church to undertake to direct its members how to vote for President. I now take the position that it is no part of the function of the party to tell its members how to vote on the question of repealing the Eighteenth amendment, when an election has been called for the purpose of determining that matter. Each individual citizen should be left free to express his own convictions at the ballot box.

"I readily concede the good faith and patriotism of those who are advocating repeal in North Carolina, but I cannot follow their logic. They take the position that repeal of the prohibition laws will advance the cause of temperance. In other words, if we have more and better liquor we will have less drinking, and the way to promote sobriety is to provide plenty of liquor and make it easily accessible at all times. All human history contradicts this theory. The liquor problem is not new. It is almost as old as the race. We have tried practically every plan and all have failed. What do the repealists propose? Let each state regulate the traffic to suit itself, which means that either the state will engage in the liquor business or that it will license its citizens to manufacture and sell liquor. This offers no improvement.

### Stock Arguments for Repeal

"The repeal advocates make two stock arguments: (1) That prohibition is a failure and that it has produced bootlegging, racketeering and a general crime wave; (2) That immense revenue can be raised from the manufacture and sale of liquor and thus lower taxes. Neither of these arguments will stand up un-

der analysis. The prohibition law is the same sort of failure that the law against stealing and murder is a failure. The narcotic law is violated constantly and there is widespread bootlegging of dope by well organized gangs in all the cities, but nobody suggests repealing the law on this account. We have had more murders during the past five years than during any former period, but it would be folly to argue that the law against murder should be repealed because it is being violated, and that in order to stop killing every person should be supplied with a pistol. It is pure folly to charge prohibition with the crime wave. The manufacture and sale of liquor would raise some revenue, but liquor has never yet lowered taxes.

"But we are told that if the amendment is repealed that North Carolina can continue under its dry laws. This is a complete answer to all the arguments in favor of repeal if they are sincere in wanting North Carolina to continue dry. Why? Because if prohibition has been the curse they say it has, we would still have all the evils of it here in North Carolina and the state would receive no benefit from tax money on liquor to help defray the expenses of the state government. There is no point to the argument that prohibition is bad and ought to be repealed, and yet that it is really not so bad, and that it would be all right for North Carolina to continue as a dry state, provided it will vote for repeal, so that all the other states can have liquor.

### Less Harmful in Woods

"I am unwilling to share responsibility for the return of liquor under the protection and sponsorship of law. If we are to have liquor I believe it is less harmful when it hides in the woods, dodges through back alleys and is kept in secret places, than when it stalks shamelessly up and down main street and openly bids for patrons. North Carolina was one of the pioneer states in advocating and practicing temperance. It has had convictions upon the liquor question and in many hotly fought contests has dared to urge sobriety. Without regard to what others may do, it will be to the everlasting credit of this state if the people shall refuse to be swept along with the tide and shall hold true to their established convictions."

# Campaign to Continue During September

**Urgent Demand That We Continue the Special  
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Do not wait. Act now. You need the help we have to offer right now. We are anxious to help rally the Methodist hosts from the sand dunes to the high ridges. We are your eager helpers, if you will put the homes within our reach. Uncle Sam's mail is faithful and regular. Get the names on our list and we will do the rest.

## Let Long Lists of New Subscribers Roll in

### OUR FIRST EXHIBIT BY DISTRICTS

Let every reader of the Advocate note carefully this list. All preachers are interested; many laymen will determine to aid their pastors if they will read this list.

This is a remarkable showing in this early stage of the campaign. Not a man has announced that he is done—"more to follow" is the refrain.

Rev. C. T. Thrift of Branson, Durham, 121; Rev. J. O. Ervin of Thrift-Moores, 72, and West Market, Greensboro, 69, are the three leaders. Miss Flossie Byrd is agent at West Market in the absence of the pastor. But let it not be forgotten that many small churches have done as well as these big churches.

#### Rev. C. T. Thrift in the Band Wagon

Branson church, Durham, with C. T. Thrift as leader steps to the front in the Advocate campaign. All the city churches of the state and those of Durham in particular should give heed to this record—121 in one batch. Who will take his crown?

This is really marvelous! Brother Thrift is in a campaign to finish paying the debt so that Branson church can be dedicated in October. It was ever thus. When a church begins an advance the whole line moves forward. We wish that many would push debt paying and early dedication if it is to have this result. Watch the record. Thrift has not yet called a halt.

#### Powell and First Church Sustain Their Record

In that wonderfully fine list of 34 from Marion were regular annual subscribers with a number of renewals.

A check for \$64.20 is a novelty in the Advocate office these days. Brother H. P. Powell and his committee headed by Mrs. S. L. Copeland have done a fine work. This is co-operation that counts.

#### The Spirit of a New Offensive

We have been so long on the defensive, "living at a poor dying rate," that this new offensive that is ahead presages victory. The number of new subscribers going into the homes of the people thrills us. We are glad to get there with a message of hope and encouragement.

Let this campaign be pushed that we may get into other thousands of homes in this present offensive these closing months of the year. Let every pastor and leader in the church get busy that we may aid in this hour. Victory belongs to an advance. This calls for the heroics.

#### Old Subscribers, Please Take Notice

If you are behind with your subscription to the Advocate, will you kindly give it your attention. We need the money, we need it very much, and we need it now. Please look at the label on your paper and if due anything send us a check or pin the long green to a piece of paper, giving us your name and address. For this you will have our thanks.

Let all the new subscribers tell their friends about the Advocate and get them to join with them in the good work. Help circulate the church paper. Many hands make work light.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
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Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 7, 1933

Number 36

"Buy Bottled Beer and Balance the Budget" was the battle cry of the last legislature of North Carolina. The national cry just now is "Balance the Budget with Booze and Bar-rooms."

Paul Hutchinson in the Christian Century says of Hitler: "So much of nazi oratory is bunk, even to the minds of thoughtful Germans (and there are still plenty such); so much of the party's campaign program has been discarded at the behest of big business; so many of the leaders have nothing to offer save their ability to out bellow the herd, that I cannot help feeling that a reaction is bound to come. When it does what form will it take?"

"Our Bob" left Thursday for "Denmark, Russia and other parts" to study liquor control in Denmark. Why go to Denmark? That question promises to be a live issue in North Carolina this fall. Why not study the question right at home? If he desires to debate the subject the woods are full of men who will go to the mat with him. The control of liquor, not in Denmark but in North Carolina, should interest "Our Bob." The people of Denmark did not elect him to any office. Nobody in Denmark is looking to him for a federal office. But there are hungry people in North Carolina who are looking to him for help.

Our editorial on page four in which we long for a few men such as Aycock and Glenn and Jarvis and Pritchard to lead North Carolina at this hour was in type before the clarion calls of Judge Yates Webb and Honorable Clyde Hoey last Sunday. How refreshing to have men who can strike a positive note on the issues of the day! The opportunists are always hesitating and compromising when they should be striking the blow. As a state we are richer because of Yates Webb and Clyde Hoey. This offensive against liquor should stir us in every good cause. We have been too long on the defensive. Up and on!

The codes needed above all others are the Ten Commandments and the Sermon on the Mount. A general drive for these, with the assurance that we will all settle down to the long and faithful pull, would lift us out of the slump. The business of this country cannot be run by big headlines on the front page—no matter how many codes we may approve.

"When prohibition goes," says Arthur Brisbane, "various taxes will be repealed, the nation relying on whiskey drinkers to take care of expenses. Some foreign nations rely on lotteries to pay government costs, and we shudder, because a lottery means gambling. But a lottery doesn't eat out the insides of citizens' kidneys, or make them commit murder while drunk, or, as Thomas Jefferson said of whiskey, 'Destroying the fortunes, the bodies, the minds and morals of our citizens.'"

We are opposed to Sunday baseball just as we are opposed to Sunday movies and other such ventures for profit. Since our college days we have been enthusiasts for athletics of all kind—for football in particular. This enthusiasm does not abate with age. But we must part company with those who desecrate the Sabbath, disregard our cherished traditions and make gain the final test. The one reason urged for Sunday baseball is the cash drawer. Once it was to give the working man a chance. But now, with five working days, the laborer has more leisure than he knows what to do with. Morning and afternoon of Saturday can now be given to baseball so far as the laboring man is concerned. Are we going to leave nothing sacred and make the final test of all things the profits to accrue? The men who foster athletics for youth and the physical welfare of the people are real benefactors while they keep to the ideals that lift the whole man—body and soul—to higher levels. Sunday baseball does not do this. It moves on the low level discounted by God and man.

### North Carolina Poor and Ignorant

IN speaking before the North Carolina Society in Baltimore, 1908, Governor Charles B. Aycock said: "The obstruction of negro suffrage out of the way, the people of North Carolina found themselves confronted with two other stumbling blocks to progress. They were both twin sisters of evil—liquor and ignorance. In the number of liquor saloons and in the percentage of illiteracy North Carolina stood humiliatedly near the head of the column in the reports of the census bureau, a bad pre-eminence. We were spending more money for liquor than for education, for intoxication than for children. The state taxed us for schools and we taxed ourselves for saloons and distilleries, and the tax we imposed upon ourselves for the latter was heavier than the tax we imposed upon ourselves for the former. The fight (for the Watts law and the Ward law) which followed for emancipation from the deadly shackles of this debasing servitude was a contest for the survival of the 'fittest' between the saloon and the school house, between the still house and the meeting house."

We would that every citizen of the state at this hour would read over and over again these striking words of the great Aycock and ponder them carefully in the light of this present effort. Few of our citizens realize just how far we have come in the struggle against ignorance and poverty these twenty-five years since we put out the bar room and the still house—the prolific source of our poverty and ignorance. Now we have set ourselves to open liquor shops just as we are dismissing teachers, reducing teachers' salaries, shortening school terms and closing school houses. From what a height have we fallen! How we do need Aycock and Jarvis and Glenn and Pritchard and a few more like them to lead us at this tragic hour! The men who ought to be at the head and front of a crusade to save us from the conditions of which Aycock spoke in 1908 are dumb as oysters as schools languish and the liquor tide rolls on.

Wrapped up with this present effort at reconstruction is the enthronement of liquor—the agency that for social destruction has no equal. Even here in our own state are men who would open bar rooms and still houses, making possible conditions from which Aycock led us in the glorious days of his matchless leadership. How passing strange! How impotent and helpless we are! We do not un-

derstand the position taken by our professed patriotic leaders. What can they hope for to be like dumb, driven cattle?



### Back on the Job

THE August vacations have ended. September is here. The fall and winter work begins now in earnest. With farmers it is the great harvest time of the year. Likewise, it is with Methodist preachers and people the great harvest time. In other words, it is the period when we must close the work of the conference year.

The next two months are going to be a very important period for all Methodists in closing the work of the year. Are you going to set yourself to the task with the determination to win? Or will you follow the line of least resistance and come limping in at the close broken and defeated?

Crops are better, wages are better, more people are employed and if the churches do not do better financially they will be without excuse. There is no satisfactory alibi. Brethren, let's get on the job and learn what real happiness is by having finished a task like it ought to be and like it can be if we do our best.



### Which Is the Sound Position?

GOOD men who are opposed to liquor in every form hold the view that the election, November 7, has nothing to do with the liquor situation in North Carolina. They hold that the one issue is a declaration of the position of this state on national prohibition as provided by the amendment. Many, they contend, will vote for repeal who would oppose to the limit repeal of our state laws such as the Turlington Act.

Others hold that the results of the coming election will be interpreted as a mandate from the people as to the fate of all our prohibition laws, both state and national. Some of the wets and also some of the dries hold to this position. No one can estimate the relative number of these two schools of thought.

This present demand for naked repeal gives no intimation as to what will follow the going of the amendment to the national constitution. In the absence of a definite provision nothing remains but a return to the old order—liquor shops and stills and all that goes with these. Once the return of the bar room was not to be thought of; dry territory was to be protected;



and each state was to be left free to decide the issue for itself; but all these assurances have passed into thin air. The political interference and the broken pledges cry aloud to high heaven.

The liquor crowd keeps no pledges and knows no mercy. These men are living up to their record through all the years, and we know what to expect of them here in North Carolina. Many older people have forgotten and the young do not know, but the record of the years has been made. Many of us have not forgotten. They can not befool us with the loose talk and false promises that repeal will be the cure for all our ills and there is no danger ahead. Some of them are already planning for an early special session of the legislature.



### Forty Hours a Week

WE like the forty hour a week plan and hope it will become a permanent industrial order. With it comes an exceedingly important question. What are you going to do with your unemployed time? Is it to be squandered or will you employ it to some good purpose? After ample time has been given to recreation there will remain many hours that ought to be devoted to personal and social betterment. Why not plan to give more time to the work of your church? See your pastor and other church leaders and offer your services. Let the church leaders, too, have an eye to finding some work to employ the time of these unemployed hours. The church should seek to take advantage of the new conditions which have arisen under the forty hour a week plan upon which we have entered.



### Silly Questions Call for Silly Answers

PARENTS and teachers too should have a care not to ask children silly and foolish questions, for they generally are wiser than we give them credit for. And if they are not mentally alert enough to detect the folly of such questions it is a crime against the child.

Here is a case to the point:

In an intelligence test a five-year-old child was asked, "Are you a boy or a girl?" She looked the teacher squarely in the eye and solemnly replied, "Boy."

Later she told her mother, "When a person asks you a silly question, it's all right to give a silly answer."

### What a Glorious Ideal

THE late Washington Gladden expressed his great aim in the following remarkable statement:

"One thing I am resolved upon: I will not be a sponge or a parasite: I will give an honest equivalent for what I get. I want no man's money for which I haven't rendered a full return. I want no wages that I haven't earned. If I work for any man or any company or any institution, I will render a full, ample, generous service. If I work for the city or the state or the nation, it will have my best thought, my best effort, my most conscientious and efficient endeavor. No man, no body of men shall ever be made poorer by their dealings with me. If I can give a little more than I get every time, in that shall be my happiness. The great commonwealth of human society shall not be loser through me. I will take good care to put into the common fund more than I take out."

Who is able for these things when the supreme desire of multitudes is not to give but to get; when men who work for city, state or nation keep an eye first, last and all the time, not on service, but salary; when the short cut to easy money is the consuming desire of so many. Why be a sponge or parasite, when every man and woman should "give an honest equivalent" for what they get?



### The Knapsack Trail

WERE you ever a boy with the first pulsations of a wanderlust that took you with a strange joy along lonely trails while you looked with a persistent longing to the time when you might cross the farthest hill top toward the setting sun? If so you will appreciate the following poem by Edwin Osgood Grover:

I like the wide and common road  
Where all may walk at will,  
The worn and rutted country road  
That runs from hill to hill;  
I like the road through pastures green  
Worn by home-coming feet  
Of lowing kine and barefoot boy  
Where twilight shadows meet.

But I like best the Knapsack Trail  
Wherein my heart and I  
May walk and talk in quietness  
With angels passing by.  
The lonely trail through forest dim  
That leads to God-knows-where.  
That winds from tree to spotted tree  
Till sudden—we are there!



# People and Things



**Make September the greatest month the Advocate has known. So far the response has been glorious.**

Rev. and Mrs. G. E. White of Draper announce the birth of a daughter, Mary Lee, on August 21, 1933.

Reverend and Mrs. Robert W. Bradshaw, Raleigh, N. C., announce the birth of Robert Wallace, Jr., on August 23, 1933.

Next Sunday, September 10, is home coming and rally day at Branson church, Durham. A cordial welcome awaits all.

Rev. O. P. Ader, who has been in Elkin Hospital, has returned much improved by his two months' stay. He is at home on Lyndhurst avenue, Winston-Salem.

"Announcing the arrival of Martha Anne on September 2, 1933; weight, six pounds eight ounces; Asheville Mission Hospital. Mr. and Mrs. Ernest C. Widenhouse."

Rev. M. C. Ellerbe of Pittsboro underwent an operation for appendicitis at Duke Hospital Tuesday afternoon, August 29. He is doing nicely and is planning to be back on his charge in a short time.

"Home coming day will be observed at Smith Grove, one of the pioneer Methodist churches in Davie county, September 10. Special features of the day will be an address on Bishop Ashbury by Dr. P. N. Garber at 11 and a history of Smith Grove camp meeting and church in the afternoon. All former pastors and friends are invited to be with us on this occasion."—M. G. Ervin, P. C.

While Rev. M. C. Ellerbe was in the hospital, Revs. Paul Root and A. M. Williams, junior preacher, held a fine revival at Brown's Chapel, Pittsboro circuit, beginning the third Sunday in August. The people were much pleased with these fine young men who carried on so well in the absence of the pastor. Brother Henry F. Durham furnished the Advocate with these facts.

"Mrs. Varner and I wish to take this means to thank our board of stewards and our entire congregation of McAdenville for giving us a three weeks' vacation. We had already been away from our people two weeks during the summer. We spent one week at Junaluska. Thus, the voted vacation came as a surprise. We, however, appreciated the consideration shown us. Now the people and the pastor have had a good rest, so we are ready to begin our drive to end the year's work in good shape. We are expecting to do this, both spiritually and financially. We are planning for a revival some time in October."—Robt. M. Varner.

Last Sunday was home coming day at Vanderburg, one of the churches on the Shepherd charge. Rev. G. L. Wilkinson is the alert, hard working pastor who is bringing things to pass. Rev. J. H. Bradley, who is now retired and living at Stoney Point in Alexander, is a native of the Shepherd community north of Mooresville. This wonderfully effective pastor for forty years decided last conference to retire and let younger men have his place, but he does almost as much preaching as ever. He preached last Sunday afternoon at the "home coming" in his old community. We greatly enjoyed the day with our good friend, Brother Wilkinson, and with old Iredell friends of other years.

**Let all pastors on circuits soon as each church has secured new subscribers report "100 per cent."**

"Our church is doing better financially and spiritually than it has during the two years that I have been pastor here. About 100 members have been received into the church during the two years and at present the financial standing is equal to all of last year. The chairman of the board of stewards at Jalong sent out his committees on finance Sunday and said he intended to give the committee a radio that brought the most money into the church by conference. Needless to say they are much enthused and expect to pay out in full this year."—D. W. Whitsett.

"With Mr. Tom Carriger as our assistant we have been trying to do some real work during the past ten weeks on the Elizabeth circuit. Two vacation church schools have been conducted with 205 pupils enrolled with an average attendance of 155. Six Cokesbury classes, one at each of the churches on the circuit, have been conducted with 115 enrolled and 79 receiving credit. One week was spent in conducting 33 prayer services in the homes of the people of one church in preparation for a revival. Thus far this week large crowds have been in attendance at the revival. Mr. Carriger has rendered us valuable service in this work. We hope for him great success in his future ministry."—Pastor.

"These have been busy days with us on Laurel Hill circuit. Within the past six weeks we have conducted a ten days' vacation Bible school at Laurel Hill, held a week's meeting at Tabernacle and Snead's Grove churches, and conducted a Cokesbury school at Snead's Grove. We had good meetings and 24 credits were issued in the Cokesbury school. Brother J. G. Johnson of Laurinburg took turns with me in preaching during our meeting at Tabernacle, and this meeting resulted in 11 additions to the church and the baptism of eight infants. Thus far this year we have added 30 members to the church—16 on profession of faith—and we have two more meetings to be held. I should like to add this word of appreciation to Brother J. G. Johnson and Dr. C. M. Hawkins of Laurinburg. They have both been a great help to me by falling in and pinch hitting for me, and they hit like real veterans."—Pastor.

The presiding elder and the pastors of the Charlotte district met last Monday in Monroe. It was this writer's privilege to spend an hour with that select group. The gathering was not a class in arithmetic figuring how the kingdom of God is getting on. It seems like church leaders are beginning to learn that the world is not going to be saved by the multiplication table. These leaders are beginning to see that emphasis must be put upon the spiritual, upon the things that are eternal. The spirit of the meeting was fine and promised good success in the Charlotte district. Little was said about the collections, but it did appear that this particular work is not being ignored. Four charges reported their annual benevolences paid in full. They were Wesley Heights church, Charlotte, C. C. Herbert, Jr., pastor; Spencer Memorial, Charlotte, Rev. F. C. Smathers, pastor; Pineville Methodist church, Rev. E. O. Cole, pastor; and Stanfield church, Rev. L. F. Strader, pastor. These pastors and the presiding elder are hard working servants of God, but they are gladly doing the bidding of their Master, and all is well with them.



Dewey L. Maness, a well known evangelistic singer, whose home is in Concord, N. C., has some open dates for evangelistic singing. Those desiring his services can reach him at Concord, N. C.

On August 25 at the home of her grandmother, Mrs. C. W. Umberger of Mt. Ulla, N. C., Miss Marie Terrell became the bride of Mr. Reginald Turner in a ceremony of much beauty and loveliness. Mrs. Turner is the charming daughter of Rev. and Mrs. J. M. Terrell, Juiz de Fora, Brazil. The happy couple will make their home at Shallotte, N. C., where Mr. Turner has been principal of the schools for several years.

### A NOBLE TRIBUTE TO GRADY HARDIN

Julian S. Miller, editor of the Charlotte Observer, touches one of his loftiest points in his tribute to this "messenger to the human spirit from On High." Ponder well:

"Grady Hardin, clean in youth, brilliant in college, masterful in the ministry, friend of man, messenger to the human spirit from On High, dead at 43, leaves a world that needs him sorely.

"Rare were his gifts. Eloquent his speech. Musical his voice. Radiant his friendships. Full of kindness and sympathy his heart.

"He walked with kingly nobility amid the rottenness of earth and sought to turn clear streams of purity and goodness into its muck.

"He preached powerfully; he lived uprightly; he lent his presence where beauty and virtue and uplift were needed. Never poured he poison into any man's cup nor left a scar from combat.

"A finer spirit has never walked my way."

### TOM P. JIMISON AT AN ANTI-LIQUOR RALLY

The big Charlotte Dry meeting, which was dry only in name as there were present 3,000 rip-roaring enemies of liquor, elicited several observations by Tom P. Jimison for his column in the Charlotte News. We quote the following:

"The most impressive part of the meeting was the speech of Judge Yates Webb. He took the offensive from the start, and he made a strong case for the eighteenth amendment, and for the total abolition of strong drink. He discussed the question from almost every angle, science, economics, morals, politics, and crime. He called upon Solomon, Gladstone, Jefferson, Lincoln, the United States supreme court, and many other witnesses, all of whom helped him to enforce his argument and nail his thesis.

\* \* \* \*

Brother Jake Newell made a happy little speech. Said Jake: "The wets tell us that we must legalize liquor in the interest of temperance, that if we will repeal the 18th amendment our people will sober up. Yes, I reckon if we would train our chickens to roost low the foxes wouldn't pester 'em."

\* \* \* \*

Brother Zeke Henderson, being a Methodist, thought that a collection ought to be lifted, and it was done. The thing that tickled me was that Guy Carswell, Edgar Pharr and Paul Erwin perspired more a-counting that money than Judge Webb did a-making his speech. Those boys are not used to counting money.

\* \* \* \*

A whole passel of the doctor-men around here are mighty "agin" likker. Oodles of our local physicians were out to hear Judge Webb's speech. They cheered mildly, but when the collection was lifted they put green money in the hats.

### PASTORS OF NORTH CAROLINA WILL PLEASE TAKE NOTICE

Miss Idalene Gullledge, director of student work at the Woman's College, has returned to Greensboro following her vacation and is now doubly busy in preparation for the opening of the Woman's College of the University of North Carolina, when it is expected as usual that a large number of girls will affiliate themselves with College Place church, making it their church home while away from home.

All Methodist pastors throughout the state from whose charges girls will come to this institution would do well to

speak personally with them before they leave home regarding the advantages of attending Sunday school and church on the first Sunday following their arrival. This is all the more important since college days break young people's ties from their home church temporarily. College Place church is ready to take up the work where the home churches have been compelled to lay it down for a while and hold the allegiance of your girls to the things of the spirit while they are passing through a most critical period in their lives.

Miss Gullledge is a capable leader, both by experience and special training, and she devotes her entire time to the students and young people at College Place church, located diagonally across the street from the college auditorium.

### GREENSBORO COLLEGE OPENS WITH MOST DORMITORY SPACE OCCUPIED

On Tuesday morning at nine o'clock, September 5, Greensboro College opened its 87th scholastic year with a joint meeting of the faculty and officers in the drawing room of Main building. Promptly following this meeting the work of registration and classification of students proceeded throughout the day and continued until six p. m. Wednesday, September 6. Recitations began at 8 a. m. on Thursday, September 7.

On Thursday at 12 o'clock a program of public exercises was rendered including music and a message from President S. B. Turrentine. Dr. Turrentine's message was the first of a series of messages included within orientation week, the first week of school.

On Thursday evening at 8:30 o'clock the members of the faculty gave a reception for the students.

Quite a number of the former students arrived Monday night and there was a steady incoming of both new and former students throughout Thursday and Wednesday. Dr. Turrentine states that there is a very large increase in attendance over last year.

### NOTABLE PROGRESS AT GRACE

The members of Grace church, Greensboro, measure their progress by quarterly conferences. At the second quarterly conference they decided to build a modern church school plant. They reported to the third quarterly conference that a 14-room structure had been completed. During the fourth quarterly conference they paid for it in full. This is a two-story building connected with the auditorium. It is 56 by 36 feet and equipped with modern plumbing. All the classes have furnished and decorated their rooms. With the church grounds landscaped it makes a real addition to the attractiveness of the community. The new equipment made possible the efficient organization of the Sunday school.

Forty-eight new members have been received into Grace church this year. Most of them were won through the personal evangelism of the members.

### NORTH CAROLINA CONFERENCE BROTHERHOOD NOTICE

On account of the death of Brother R. F. Bumpas, a member of the N. C. Conference Brotherhood, and on account of the fact that the assessment due his estate is tied up in a closed bank at Morehead City, the treasurer is making a double call in most instances and an adjustment will be made if and when we get a payment from said bank. The treasurer sent out a statement about the funds being tied up and asked for a special assessment to have ready when a brother died, and about 32 sent in that extra assessment; others wrote me they would send it in just as soon as a brother died.

Preachers, \$3 for each call; laymen \$1.

B. B. Slaughter, Treas., Lumberton, N. C.

### WINSTON-SALEM DISTRICT

There will be an important meeting of the pastors of the Winston-Salem district at Centenary Methodist church Saturday afternoon at 3 o'clock. At this time the work of the year will be reviewed and plans for completing our task will be formulated.

Loy D. Thompson, P. E.

### WEAVER COLLEGE OPENING

Weaver College opens Thursday, September 14, with a faculty of 12 teachers—well trained and experienced. Present prospects indicate a larger and capable student body.

### ROCKY MOUNT DISTRICT

Pastors and charge lay leaders are called to meet at Rocky Mount, First church, Thursday morning, September 21, at 10 a. m.

L. B. Jones.

### SALISBURY DISTRICT

The pastors of the Salisbury district are asked to meet in Central church, Albemarle, Monday, September 11, at 2 p. m.

C. S. Kirkpatrick, P. E.

## UNCONSCIOUS BEAUTY

By Geo. A. Parkenson.

I once knew a dear old lady who was very poor in money but very rich in joy. She had only one hand and used to hide her maimed wrist under her cloak because she did not wish people to waste pity on her. With only one hand she managed to keep herself spotlessly clean, and how do you think she managed to wash that hand? She had a big nail-brush fixed to a wooden bracket over her washstand, and when the rest of her toilet was finished she would wet and soap this brush and wash her hand on it—which serves to show that “where there’s a will there’s a way” (boys with necks please note!). Once at class meeting when one of the members had been bewailing her hard lot, I asked this old lady to pray. Among other things this is what she told the Lord:

“O Lord, help us to remember that we cannot see ourselves as we are, but thou seest us. It’s a lovely world we are living in, though there’s trouble in it for us all. Today I sat in the church-yard and the wild pigeons came walking about in front of me. They looked dull enough at first, and then the sun shone on their necks and breasts and heads—O lovely! Those pigeons know nothing about their own beauty, but I do; and the world is full of things like that. Help us to see all the beauty thou hast put here for us to enjoy, and help us to live our lives so that thou shalt enjoy looking at us.”

Have you ever thought what a lot of beauty there is in the world which is unconscious of itself? A friend once told me of a delightful experience she had as a girl with grand old Charles Kingsley. One day in spring Kingsley took her with him for a drive in a horse trap. On their way they passed through a wood and stopped to feast their eyes on a glorious bed of bluebells. For a few minutes they sat in silence, and then Kingsley did a characteristic thing. He quietly raised his hat and sat bare-headed for a minute. Then he said, “God be thanked for all that beauty,” replaced his hat, and drove on.

Now there has never been a bluebell that was able to know anything about its own beauty. Not a flower in that little dell had any idea of the thrills of joy it was giving to a brave fighter of big battles.

As I write the birds are singing gloriously round the house. Not one of them knows anything of the beauty of bird-song. Not one of them knows how I am enjoying the music. A few minutes ago I saw a lovely gold-fish swimming round in a pool. There has never been a gold-fish in the world which looked at its own reflection and said, “How beautiful I am!” Today I have been to a garden party in a wonderful garden. Hundreds of rose bushes with exquisite blooms of every shade and shape were there, glorious delphiniums, handsome red-hot pokers, superb water lilies, and a multitude of other flowers in glorious profusion, but not one bloom in all the lot is able to know anything about its own beauty.

Think of the magnificent butterflies and moths there are in the world. Look at the humming birds in any collection of natural history specimens. Think of the graceful animals there are in the world. None of them knows a thing about its own beauty. How strange it all is! They don’t understand their own lives, but we do when we see them. We human beings belong to a higher order. We are nearer to God in intelligence, and this beauty brings joy to us. But what about the butterflies, moths, birds, fishes, animals, and other creatures that no human being

ever sees? Does God make them for nothing? I do not think so. I believe that there are other beings in the universe who are in a higher order than we. We are as unaware of them as the flowers and butterflies are of us, and all this glory and beauty is for their joy as well as ours. And there’s an unconscious beauty in lots of human lives which the people themselves know nothing about, but it is not lost. Those higher beings see it and admire it, and are thrilled and blessed by it. That is what Christ meant when he told us that “there is joy in the presence of the angels of God over one sinner that repenteth,” and when he told us that little children had angels of their own. Said he, “Their angels do always behold the face of my Father in heaven.” What a lot of things would be explained in our life here on earth if we really grasped the fact that we are “compassed about by so great a cloud of witnesses!” What a lot of painful experiences would become glorious if we only felt that understanding eyes could see us and understanding hearts could understand us better than any that we know of.—Methodist Recorder.

## HUMAN NATURE AND THE CHURCH

By Dean Percy Elliott Lindley, High Point College. The Macmillan Company.

Dean Lindley has written a volume on church management that is keen in analysis and practical in application. He proposes to point the way to the successful church which satisfies the desires of man. “The church will prosper as it understands and satisfies the deep spiritual longings of the human heart.” “It is in the world to serve man. It must appeal to human nature.” Some of the things for which man hungers are beauty, comfort, society, self-expression, hero worship, success, certainty.

The first step of the church is to make religion natural that it may be expressed in daily living. The Christian life is a growing experience. Joining the church should be a joyful promotion to a position of honor. Nothing should be allowed to offend human nature.”

The chapters on beauty and comfort give excellent general suggestions for church architecture, equipment, and landscaping. One of the greatest sins of the church is neglecting to give its members opportunity for self-expression. The preacher and his choir have enjoyed the services immensely while scores of others sat silently by and waited for the exhibition to close. The chapter on the lure of success contains a plea for church unity. The greatest enemy of the church is the churches. “Ism” after “ism” have sprung up to weaken the hopes of victory and to confuse the minds of outsiders.

The book closes with the immortal hope by which the church satisfies man’s deepest hunger.

Excellent though this volume is in its suggestions for the success of the church as an institution, it is not satisfying. Dean Lindley paints only the sunny side of human nature. He leaves out the greed, hatred, and cupidity. If the church nourishes the beneficial human hungers, what is it going to do for the harmful ones? There is much about the church getting down to men. Unto what is it going to lift men? As one reads of the successful church that rests on human nature, he remembers her. Lord who taught and lived by ideals so high above human nature. He died upon a cross and called his disciples to take up their crosses. To what is the beautiful, comfortable, booming church going to call her members? Is not the transformation of human nature more important than the satisfaction of human desires? Reid Wall.



## CENTENNIAL CELEBRATION AT BULLOCK'S

Bullock's church in Granville county, 12 miles south of Oxford, Sunday, September 3, celebrated 100 years of victorious life. It was a memorable day for the people of all that section. They came from Durham, Franklin, Oxford and other points. Few people can go beyond this community in taking care of a crowd at the table. We never saw a big spread that had such uniformly well prepared food. The women of that section could put to shame most cooking schools.

Rev. W. L. Loy and his helpers had the program of the day so well arranged that all went merry as a marriage bell. Dr. G. T. Rowe in a most effective and stimulating way at the morning hour presented "The Catholicity of Methodism." M. T. Plyler in the afternoon discussed "Methodism's Position on Social Problems." The full house all day was most stimulating and the fellowship on the grounds around that spread most refreshing.

Rev. B. H. Black, a former pastor, and Prof. J. M. Ormond took part in the services. Mrs. Morris, a daughter of Rev. J. B. Martin, Mrs. Ferreboe, a daughter of Rev. V. A. Sharpe, and a granddaughter of Rev. J. D. Pegram, another former pastor, were recognized and they spoke words of greetings. We can not do better than close this brief report of the day with a letter from Dean Wilbur F. Tillett of Vanderbilt:

My Dear Brother Loy:

I was much pleased to learn from your letter received by this morning's mail that you are now pastor of a church of which my father became pastor in the fall of 1843, and continued to be pastor until the fall of 1945. My father was pastor of the Granville circuit not only during these two years, but again for three years just after the close of the Civil War (1866-7, 1867-8, 1868-9), being transferred in the fall of 1869 to the Durham circuit, where he became pastor of the now famous Duke family. I think the Bullock's church, of which you are now pastor, was still on the Granville circuit during my father's second pastorate there, the preacher's home being then located in Oxford. It was in 1869, during my father's last year on that circuit, that I myself joined the church in Oxford, about the time I became 15 years of age. I am much interested to learn that on September 3 next you are to celebrate the centenary of this old Bullock's church. I wish very much that I could be with you on that occasion and have the privilege of preaching for you. I do not think I am drawing on my imagination when I say I remember going with my father to that church once or twice. And if you ask me to tell anything that I myself remember of my visits to old Bullock's 64 or 65 years ago with the pastor, it would be that the preacher talked mightily plainly to the people from the pulpit and after giving due praise to the saints in the church, he pitched into some inconsistent members of the church and went for the other sinners also in down right earnest—and some of them got powerful mad at the preacher because he made it so plain whom he was after that (although he called no names) everybody knew exactly whom he meant. If such people repented and started then to living right, they came to think a lot of that plain-spoken preacher. But if they didn't repent they stayed mad with him. Now if you find anybody left in that church or neighborhood who remembers to have heard people talk about the way John Tillett preached at Bullock's and the other churches on the circuit 65 years ago, the remembrance will probably be of his very plain speaking to people about their sins and moral shortcomings. Sinners went to church in those days (as they seldom do now) and some of them who were not themselves being pitched into enjoyed greatly hearing the preacher pitch into the other sinners—they said the preacher was exactly right. But when a month or more later their turn came to be pitched into, as the preacher "shelled the toads," why they too got mad. My recollection is that John Tillett kept things lively on the Granville circuit in 1866-69, and his sermons were much discussed by the people, both saints and sinners. I suppose the present pastor of old Bullock's has to soft-soap the saints a lot to get them to come to church and to please them when they are in the pew. But then many pills (to change the figure) are just as effective when they are sugar-coated as they are when administered uncoated and bitter.

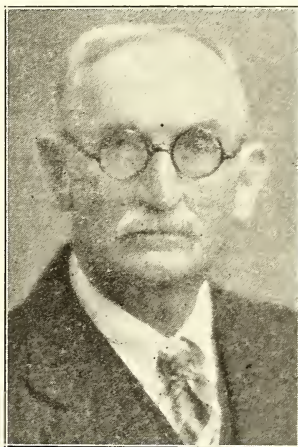
It is now 90 years since my father became pastor of this church whose centenary you are celebrating, and I am truly glad that one of my own students, whom I hold in highest esteem, is now its pastor; and knowing the present pastor and his very helpful preacher's wife, I feel sure that the church is having as good and pure a gospel represented in their pulpit

and the parsonage as it ever had. I trust that the church may enter upon its second hundred years with the divine blessing always on its pastors and its membership. I am,

Cordially yours, Wilbur F. Tillett.

## REPORT ON COKESBURY SCHOOLS

We have had two Cokesbury schools on the Haw River charge this summer. One was at Ebenezer and the other at Mt. Pleasant. The course on the "Educational Work of the Small Church" was taught at Ebenezer, where eight were enrolled, seven receiving credit. Brother Ruffin Farrar, who is 78 years old, took the course and received credit. His picture appears on this page. It was an inspiration to have this faith-



Mr. Ruffin Farrar, 78, who received credit in Cokesbury school

ful brother in the class. He has seen every one who is now a member of Ebenezer (with the possible exception of two or three) take the vows of membership. He has been a subscriber to the Advocate for some sixty or sixty-five years.

The second school was at Mt. Pleasant, where the course on "Teaching" was taught. Thirty-two were enrolled and 20 received credit. This was a good school, three churches being represented.

Mr. H. M. Russell taught both of these courses and did exceedingly well. He is a B.D. graduate of Duke University, a most promising young man and a lovable companion to work with. The writer feels a bit of sadness in that he is going back to his conference (Holston) this fall to assume the duties of a pastor in charge. We bid him God-speed and feel sure that he will make a great success in the ministry. L. A. Tilley.

## NEWS OF FORSYTH CHARGE

We are coming to the close of our fourth year on Forsyth charge. The finances are hopeful. Pine Grove reported the salaries in full on the fourth Sunday night in August. The conference collections are pledged in full. We hope to have a clean record at conference.

Our first meeting was at Marvin. Rev. R. L. Houts of Wakekettown did the preaching and did it well. Several joined the church. Our second meeting was at Pine Grove. The preaching was done by Rev. D. P. Grant of the Good-Will Industry from Winston-Salem. The preaching was good and we received 12 members from this meeting. At Mt. Tabor we held our third and last meeting. Rev. A. Burgess, a former pastor, did the preaching and he did it well. All of these brethren did good and faithful service for us and we are thankful for their help and service. I can heartily recommend them all to anyone who wants help in revival work. We have had 44 accessions to our churches this year. This year has been the most pleasant of our work here. T. B. Johnson, P. C.

## OPENING OF LOUISBURG COLLEGE

Louisburg College will open on Wednesday, September 13, with the largest enrollment of students that it has had for several years. The first faculty meeting will be held at 7:30 p. m. Tuesday, September 12. The first convocation of faculty and student body will be held at the Methodist church at 10 a. m. Thursday, September 14. Classes will begin Friday, September 15. During the week following there will be several receptions for students and faculty and meetings for the instruction of new students in the life and work of the school.

Armour David Wilcox, President.

# Face to Face With Eternal Values

Sermon by Rev. H. Grady Hardin in West Market Street Church, Greensboro, N. C., Sunday Morning, August 20, 1933. He Died August 24.

I think I have found a prayer that ought to become universal today. The conditions in which we are living are such that it seems to me that all of us, without exception, need to be constantly praying just in these words of the Psalmist found in the 51st Psalm and the 10th verse: "Create in me a clean heart, O God, and renew a right spirit within me."

Several things are found in that text, intimated perhaps, and yet intimated without doubt. In the first place, you will see a confession there. When the Psalmist says, "Create in me a clean heart, O God," he is making a direct confession to the fact that he needs a new heart. When he says, "renew a right spirit within me," that is an unmistakable confession in reference to the spirit that he finds within himself; he has been looking within. Not only in these words but in the context you can certainly see that he is deeply penitent.

I said this is a prayer that ought to be universal. I am going further than that to make the statement that it seems to me that the universal attitude just now ought to be old-fashioned repentance. We have come to the time when I think it is a mighty important thing that all the people should be called to look at their own sins. It seems to me that all of us need to spend a while in looking at our hearts. There is too much complacency about us, there is too much self-satisfaction about us, we don't really pray this prayer, "Create in me a clean heart, O God," because we think our hearts are all right, the spirit we show is all right, doesn't need any change, and it is not necessary to ask God for another spirit. I think we need to be shocked out of that condition. And I am saying that, not only to you, not only to myself, but I think it's a condition in the life of the world, in our nation as I think of it more particularly. We need to become aroused and do away with our self-satisfaction—and look upon the sins of our neighbors—no, not our neighbors—in our own hearts and lives. Then we can begin to pray this universal prayer.

## Must Be Worthy of Confidence

You know, we talk frequently about a loss of confidence, and that is a characteristic of the present day. We have lost confidence in our fellowmen, and that's one of the things responsible more or less for some of our conditions in the financial world. And we talk about how to regain confidence. My dear brethren, we will never get it back in the world though all the preachers of the United States of America go up and down the land calling upon people to have confidence in their fellowmen. Men aren't going to have any more confidence until some of us begin to repent and turn from our wicked ways and show that we are worthy of confidence. Confidence is to be restored in this nation of ours by the repentance route if it ever comes at all. How can we have confidence when we see around about us so many things that make confidence impossible? How dare you tell me to believe in a man when I know him and when I know he is not trustworthy? What right have I to ask anyone to believe in me when I know deep down in my heart that I am not worthy of his confidence? No; it seems to me that as a people

and as a nation we have got to restore confidence, and as individuals we have got to restore confidence by repenting of our sins and forsaking our sins and making ourselves worthy of the confidence of our brothers.

And by making a confession, we have got to make a confession. David said he was wicked; we might as well admit that we are wicked. Yes, we are guilty of evil, we are desperately wicked. Some of us have personal habits that won't bear the sunlight and we wouldn't want the light turned on. Some of us have habits that we want to keep in the darkness and in secrecy. We know how wicked they are, but we are holding them, cultivating them, carrying them further and further and further and allowing them to get a grip upon us that will after a while make us remember that passage of Scripture, "Be sure your sin will find you out." We don't believe it yet. We think we can play with it, we think we can yield to its temptation as much as we please and not be found out. We haven't come to believe that Scripture yet. Some of us think we can put on a bold front and put on a righteous front and go out and live and fool the people that we want to fool all the time and get by with the things that we want to get by with, and it doesn't do a great deal of good for us to declare the truth, "Be sure your sin will find you out."

Yes, my dear brethren, as a people we need to come and look at these wicked ways of ours, these personal habits of ours, and then go and ask God for a clean heart.

## Crooked in Business

Some of us are crooked in our business dealings. Men whose integrity had never been questioned have been found to be defrauders and cheaters, have actually defrauded widows and taken the bread from the mouths of children, they have actually taken the savings of the poor and turned them into their own use—men who occupied high places in the affairs of the people and in the respect of the people and in the church of God. That has been known in this nation of ours in these past few years. Men have actually taken undue advantage of those who were giving themselves to their service. They have had an opportunity to take advantage of some man that was under them and they have done it and they have done it many times.

I need not go into the details of the wickedness of this present day. You will find it in our social relationships as well as in personal and business relationship. Men are sinning against their very dearest. Homes are being shattered and torn, being destroyed, happiness has gone from some of them. Men who pose as saints on the outside can be devils within the home. Women who pose as righteous can be anything else within. The sacred ties that bind man and wife are being forgotten, thrown to the wind. And you can go here and there and yonder and see the evidences of the vileness of sin where you least expect it.

How are we going to get back? We have got to look at these things, we have got to see them, and see them in their heinousness and weigh their meaning. We will have to become convicted of the sins that we are committing





H. GRADY HARDIN, 1890-1933

and let it be a burden upon us until we can turn to Almighty God and in confession say, "O God, create in me a clean heart."

We are not only wicked as we understand the meaning of that term, we are desperately worldly. We love this world and the things of the world. We love what we can see, we love what this world has to offer. And when we begin to talk about worldliness we usually think of cards and dancing, and this and that and the other. O my dear brethren, that isn't the worst form of worldliness by any manner of means. A man can be worldly who never plays a card and doesn't know one from the other and doesn't know how to dance, or anything like that—I am not talking now about these things. The worldliest man in Greensboro today is the man who thinks more of the almighty dollar than he does of the almighty soul, the man who thinks more of his business than he does of his character. It is the man that gives ideals the go-by and ties himself to the mere thin things of life. We have got a lot of worldliness in Greensboro, brethren. We will see ideals and character building processes dragged in the dust in order that we might save just a part of our individual possessions or our business or the things of a material nature that we hold dear, dearer than anything else. That is worldliness. We are desperately worldly, we put the material above the spiritual. When a man comes and talks about the spiritual we think he is a dreamer, and he is not practical, and it won't do to follow him; we think we can't live on the spiritual side of life. It is the man who is practical and who can look at the spiritual who can really live. We have become so worldly that our ideals and our sense of values have all become distorted and we see the thing wrong.

Now, my dear brethren, it seems to me that we need to sit in the quiet of some evening hour, or any hour, and study these things. Put this material beside the spiritual, the ideal beside the practical, and see just how they need

to be weighed together, and which needs to be given prominent place. We need to look into these hearts of ours and see where our first love is—to the world or to God. Then surely we will become convicted of our sins and with confession we will come—"O God, renew a right spirit within me."

### We Are Pleasure Mad

I must say a word about that other side of worldliness about which you thought when we first mentioned the term. We are pleasure-mad. We will always find a worldly set anywhere, a perfectly wild set, that will be accustomed to their wild parties, you always have had it and you always will. There are bad men and bad women everywhere and always have been, and I don't know that we will ever get them all good. But there are a good many of our so-called good people, a good many of our church people, there are too many of our best people falling for that kind of thing. Wild parties in Greensboro are not confined to the people who stand out as the bad men and the bad women of your town. Some of the most respectable people in our community can have some of the wildest, and I know it and you know it. And all of the wildness is not on the part of the young people, not by any manner of means. In fact, I don't know that most of it is. You can get into your young married group, and not confine it to the youngest married group either, and find it. We have a good many people who are much more zealous about a bridge club than about a missionary society—church people I am talking about. We have mothers who will make a greater effort to get their daughters to the cigarette ball next Thursday night in Winston-Salem than they ever make to get their daughter to church. Ah, you say you don't know what you are talking about. I don't, eh? I haven't been dead and I haven't been asleep. It's a much greater honor to go to some dance than to be honored in the kingdom of God. Some people would rather read the list in the paper and see their daughter's name or their son's name than anything else; God pity them. I wish I could tell you some of the things I know. I have known of men and women pushing their young people out into this whirlpool, and they came later to regard it as a cesspool, just what it is. Some of the public dances held in the state of North Carolina are a disgrace to civilization, and yet, knowing that, we go right on. "Oh," you say, "I confine it to a particular group." Particular group—how's the group? And then many of you confine it not at all. I would rather take my daughter and put her hand to a red hot stove than to see the hand of many a man that makes it a practice to go to these places touch her hand. And yet we church people carry on this very thing. Yes, we are worldly, desperately worldly. I wish it meant more to us. I wish it would break our hearts. I wish the time would come when we would see how worldly we are and let it drive us to such a spirit of repentance that we would come back to God and say, "O God, my heart's all wrong, create in me a clean heart; my spirit is all wrong, renew within me a right spirit." This is the route, it seems to me, we are going to have to travel if we ever get back to God.

### We Are Weaklings

Another thing I wish to say. I said we are wicked, I said we are worldly. Now I say we are weak, in fact we are weaklings. What do I mean? I mean to say this: We are afraid to take a stand on a moral issue, take a stand for convictions. The truth of the business is that we are

losing our convictions. We don't seem to have many any more. We are not willing to stand and pay the price; we are afraid to stand up before a crowd and say that we stand for this and God helping us we will stand for it to the end, because in that crowd there are a good many people that we know very well stand on the other side and we want to get something from them. We are entirely too politic, we are too politic. Politics, you know, is not confined to the so-called politicians. We always ask ourselves the question, "Just what will it mean to us as individuals to take such and such a stand?" Some of us will dare say, "I believe in such and such a thing, but I would rather not let it be known; I can't have anything to say, I have to be quiet, but I believe it all right." Well, I don't know how strong you believe it. We are weak, we don't have the spirit of daring sufficient to go out and take a stand for a moral conviction even though it mean a cross. And that is what it meant to Jesus, and that is what we are afraid of, we don't want it to mean that to us. No, we are morally afraid of a cross.

Brethren, the time has come now when we people of the Christian religion are going to have to bear some crosses; the time has come now when we are going to have to gather some strength and go forth and take a stand even though it might mean a form of crucifixion. We cannot be in with the crowd. This is the time when we will have to rise up and stand alone but stand with God. Someone has written this, which ought to be a challenge to every Christian—

Rise up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.

Rise up, O men of God!  
His kingdom tarries long;  
Bring in the day of brotherhood  
And end the night of wrong.

Lift high the cross of Christ!  
Tread where his feet have trod;  
As brothers of the Son of Man,  
Rise up, O men of God!

And I say when that cry goes out among us there stirs within us something that wants to respond, and yet at the same time there stirs within us something that says, "Now, wait a minute, don't be a fool, don't lose your head, you'd better sit still!"—and we are afraid. That is anything in the world but the spirit of Christ, it has nothing to do with his, it isn't any kin to it. Jesus Christ, who started us in this great campaign, and who has given to us eternal life and given to us a vision, went forth with his pure heart spurning sin everywhere and conquering it at every turn, never yielding. An unpotted heart he went forth, not a worldly man, no, not at all; practical, but never worldly. He never gave this world his time and chief attention. He was seeking for life, eternal life, he was building character, and that was first always. And Jesus went forth, never weak but strong, always strong, never afraid, always courageous, standing in the presence of any, it mattered not who, and taking the stand for truth and for honesty and for righteousness. And we need to come and say, "O God, that is what I want but that is not what I have. I am wicked and I am worldly and I am weak, create in me a new heart, O God."

My time is up, but I must say this: There is another thing seen in this text; not only confession but confidence. David knew to whom he was calling, he realized that his own strength was not sufficient, but he knew where his

strength was. And you and I can see this morning that our strength is not sufficient. Here we are, desperately wicked and worldly and weak, or in us there is nothing. In Him there is something that will enable us to reach the heights, but we do not know it. But, thank God, we can come to him and we can cry unto him, "O God, create in me a clean heart, thou canst do it." He made us once, he can make us again; he created us once, he can recreate us. It is impossible for us of ourselves; we can never attain unto it, we will always be weak and worldly and wicked, if we are left to our own strength; but God can make us do the impossible.

### Challenged to the Impossible

You know, God is always challenging us to the impossible. You remember when Jesus stood before that poor fellow whose hand was dead, withered, Jesus asked him to do the one thing in the world that was impossible. The hand was in a sling, he couldn't use it; Jesus said, "Stretch it forth." That was the only thing he could not do, and Jesus said, "Stretch it forth." But, thank God, when Jesus said it he gave him a power and he stretched it forth. You remember when he stood by that man who had been a paralytic for 38 years—the one thing in the world he couldn't do was to walk, and yet Jesus said to him, "Rise up and walk." Why didn't he tell him something else? That was the one thing he couldn't do, it was impossible for him, and yet that was the one thing Jesus told him to do.

There is one thing impossible for you and me—we can't get away from this old wicked world, this worldly spirit, this old weakness that is ours by nature, we can't do it ourselves. And yet there is a challenge to us—Jesus Christ has lived that life and opened up the way and has bidden us to come and follow him. It is not an impossible thing. Thank God, we can come to him and say to him, "Create that new heart and spirit."

There is one thing we find in the text and that is, surrender, or consecration—confession, confidence, consecration. When he said, "Create in me a clean heart," he was meaning to say, "Lord, here am I, here is my heart, it is black, it is weak, it is worldly, it is wicked—but here it is—give me a new one." We need to come to him this morning and say, "O Lord, here we are, we are people of America, we people of Greensboro, we people of West Market, here we are, and here are our hearts—desperately wicked and worldly and weak—here we are—give us new ones. Create within me, O God, a clean heart, and renew a right spirit within me." And I think if we will listen closely we can hear him talking to us, I think he is saying, "Give me thine heart and I will make it clean."

(Followed by solo, "Give Me Thine Heart").

Prayer. O God, our Father, we put ourselves before thee. We make our confession. We have confidence that thou canst do for us what is needed, thou canst give us life—a new heart, a clean heart, and a right spirit. And, our blessed Father, now we make our consecration, we surrender unto thee, do with us as thou wilt. We thank God as we do it. And we feel like we can hear that message from thee promising to do for us that which can save us in penitence. O God, we pray, bring us unto repentance and then into life. Amen.

(Stenographically reported by Flossie A. Byrd)

Let thy face, like Moses', shine to others, but make no looking-glasses for thyself.—Jeremy Taylor.



# First Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

### Durham District

Front Street, W. A. Cade .....	7
Burlington Ct., H. E. Lance .....	2
Brooksdale, S. F. Nicks .....	3
Calvary, O. I. Hinson .....	1
Carr, J. A. Russell .....	6
Duke Memorial, W. A. Stanbury .....	13
Lakewood, M. W. Warren .....	4
Duke's Chapel, E. D. Weathers .....	7
Haw River, L. A. Tilley .....	15
Leasburg, T. R. Jenkins .....	13
Pittsboro, M. C. Ellerbe .....	20
Yanceyville, I. T. Poole .....	9
Branson, C. T. Thrift .....	5
E. Roxboro-Longhurst, D. W. Whitsett .....	121
Trinity, G. R. Combs .....	26
Bahama, C. W. Barbee .....	2

### Elizabeth City District

Chowan, W. B. Humble .....	3
Dare, G. C. Wood .....	21
Pantego-Belhaven, E. W. Downum .....	10
Hertford, B. P. Robinson .....	2

### Fayetteville District

Hemp, L. M. Chaffin .....	7
Mt. Gilead, E. B. Fisher .....	4
Red Springs, E. D. Critcher .....	11
Rowland, J. C. Whedbee .....	1
West End, W. F. Elliott .....	10
Laurel Hill, W. D. Yarbrough .....	7
Caledonia, W. L. Dawson .....	4
Hemp, L. M. Chaffin .....	2

### New Bern District

Goldsboro Ct., N. C. Yearby .....	10
Jarvis Memorial, E. L. Hillman .....	7
Hookerton, J. G. Phillips .....	5
LaGrange, L. B. Pattishall .....	3
Riverside-Bridgeton, J. B. Thompson .....	11
Vanceboro, T. E. Davis .....	6
Grimesland, I. J. Strawbridge .....	1
Ocracoke-Portsmouth, R. N. Flitts .....	1
Fremont, K. F. Duvall .....	4

### Raleigh District

Bailey, J. J. Boone .....	11
Benson, W. C. Merritt .....	7
Cary-Apex, J. L. Midgett .....	4
Four Oaks, W. H. Brown .....	5
Fuquay, J. C. Williams .....	14
Franklin, C. L. Reid .....	7
Mamers, C. W. Robbins .....	5
Smithfield, B. T. Hurley .....	1
Far River, R. E. Pittman .....	12
Creedmore, W. L. Loy .....	1
Erwin, Frank Culbreth .....	1

### Rocky Mount District

Kenly, L. C. Brothers .....	9
Roanoke Rapids, S. J. Starnes .....	7
Rich Square, W. T. Phipps .....	9
Rocky Mount Ct., W. N. Vaughan .....	2
Rosemary, D. M. Sharpe .....	10
Spring Hope, M. F. Hodges .....	10
Tarboro, J. V. Knight .....	4
Elm City, W. C. Benson .....	15
Littleton, Rufus Bradley .....	7
Enfield-Whitakers, C. P. Womack .....	7
Warrenton, E. C. Durham .....	9

### Wilmington District

Faison-Kenansville, F. B. Joyner .....	31
Hallsboro, C. N. Phillips .....	12
Lumberton Ct., C. H. Caviness .....	8
Roseboro, A. L. Thompson .....	4
Southport, R. H. Broom .....	24
Trinity, L. C. Larkin .....	4
Tabor, C. A. Jones .....	5
Rose Hill, P. O. Lee .....	15
Fifth Avenue, L. M. Hall .....	2

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin .....	25
Brevard, J. H. West .....	14
Candler, R. M. Hauss .....	7

### Charlotte District

Belmont Park, E. M. Jones .....	30
Hawthorne Lane, J. W. Shackford .....	19
Wesley Heights, C. C. Herbert, Jr. ....	5
Monroe Ct., W. C. Dutton .....	7
Pineville, E. O. Cole .....	6
Thrift-Moores, J. O. Ervin .....	72
Chadwick, E. H. Nease .....	24
Polkton, W. R. Harris .....	13
Waxhaw, A. L. Latham .....	1
Trinity-Derita, R. F. Honeycutt .....	5

### Gastonia District

Park Street, J. R. Warren .....	26
Cherryville, E. L. Kirk .....	12
Cherryville Ct., C. R. Allison .....	29
Crampton, G. G. Adams .....	3
Dallas, J. W. Vestal .....	9

### Mount Airy District

Helton, C. E. Murray .....	7
Mt. Airy Ct., R. E. Ward .....	1
Sandy Ridge, G. F. Hood .....	12
Sparta, C. W. Russell .....	2
Spray, W. H. Willis .....	7
Stoneville-Mayodan, J. W. Campbell .....	10
Walnut Cove, J. B. Fitzgerald .....	5
Yadkinville, I. L. Sharpe .....	10
Danbury, J. B. Needham .....	22

### Salisbury District

Badin-Tabernacle, F. J. Stough .....	11
China Grove, J. W. Groce .....	17
Forest Hill, Paul Hardin, Jr. ....	59
Harmony, J. B. Tabor .....	5
Westford, H. E. Stinson .....	8
Gold Hill, J. P. Morris .....	2
Granite Quarry, J. O. Cox .....	8
Trinity, J. P. Hips .....	38
Park Avenue, S. M. Needham .....	6
Woodleaf, W. S. Smith .....	9
Concord, Epworth, E. Myers .....	2

### Statesville District

Catawba, G. W. Clay .....	32
Bethel-Fairgrove, L. L. Smith .....	3
Broad Street, T. W. Hager .....	10
Shepherd, G. L. Wilkinson .....	3
Stony Point, T. J. Houck .....	19
Elmwood, R. L. Bass .....	5
Race Street, E. J. Harbison .....	9

### Waynesville District

Andrews, W. G. McFarland .....	11
Bryson City, O. J. Jones .....	3
Clyde, H. C. Freeman .....	4
Highlands, G. A. Hovis .....	2
Wolf Mountain, R. M. Hardee .....	3
Highlands, G. A. Hovis .....	1

### Winston-Salem District

Davie, J. O. Banks .....	3
Denton, B. A. Sisk .....	11
Forsyth, T. B. Johnson .....	26
Erlanger, D. R. Proffitt .....	25
First Church, J. E. Abernethy .....	11
Thomasville Ct., John Cline .....	20
Welcome, P. R. Rayle .....	23
Burkhead, G. A. Stamper .....	23
Hiatt Memorial, D. M. Nifong .....	13
Coolemees, J. A. J. Farrington .....	6

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## WHAT TO DO, WHEN SCIENCE SERVES THE EVIL

Our modern methods of communication and transportation spread nuisances as efficiently as they release winged blessings. Confusion, approaching chaos, is added to confusion in a complex civilization, which is more and more difficult to understand and control. Surely then, in a world where both blessings and curses have taken "the wings of the morning," we need a more efficient system of education, a growing sense of spiritual reality, and the assurance that in the whole gamut of life's experience "we are more than conquerors, through Him that loved us."—William Orville Ecklor.

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AGAINST OLD AGE

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Mount Holly, A. P. Ratledge .....	31
South Fork, R. A. Taylor .....	1
Stanley, M. T. Hips .....	1
McAdenville, R. M. Varner .....	1
Goodsonville, C. E. Williams .....	12

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Battleground, W. H. Groce .....	2
Farmer, W. L. Lanier .....	13
Bethel-Grace, Reid Wall .....	6
Centenary, J. C. Cornett .....	3
New Hope, C. M. Smith .....	7
Pleasant Garden, R. C. Kirk .....	3
Randleman, J. C. Groce .....	19
Summerfield, W. F. Cooley .....	17
W. Market (Miss Flossie Byrd, agent) ..	69
Bessemer, Chas. Bowles .....	10
Liberty, L. P. Barnett .....	7
Mt. Pleasant, L. R. Akers, Jr. ....	5
Asheboro, R. S. Truesdale .....	5

### Marion District

Avery, J. M. Green .....	2
Bostic, E. B. Edwards .....	24

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

O thou, who hast set eternity in our hearts so that we are homesick and restless in this world, we beseech thee, move us to unceasing prayer. Forgive us that we are so slow, so inept in our praying, and thyself teach us to pray; and send us thy Holy Spirit to strengthen us to infirmities and to make intercession for us, so that our prayers may prevail with thee. Amen.

The most important thing any man can do in the course of a day is to offer a prayer. No matter what else he may do—he may edit a newspaper, he may launch a ship, he may take counsel with a king—yet none of these things is as momentous as an act of prayer. Men judge the importance of an act by its consequences; and it is the importance of prayer that it brings almightiness down to earth. It draws eternity into time.

It is, besides, the most daring thing that a man can do. That we turn to it sometimes—and far too often—rather casually means that we have forgotten what it is that we are about to do. Columbus did a daring thing when he sailed west to find India—and found America. Scott did a daring thing when he set out to find the South Pole. But a man who prays sends his soul out into the invisible. Alone he takes the wings of the morning, and they carry him "beyond the track of the outermost star." Some one, contemplating the triumphs of science, said that the day would come when a man would stand upon the earth as upon a footstool and laugh and reach out his hands among the stars. But already, in prayer, man stands upon the earth as on a footstool and reaches out beyond the stars to catch the hem of God's garment. Talk of interidity.—Dr. Roberts, in *The New Outlook*.

### REV. AND MRS. S. A. STEWART WRITE OF WORK AMONG THE JAPANESE IN KOREA

Dear Friends:

Japan has really swallowed Korea! The assimilation is complete, for here is the rainy season coming at the same time this year as in Japan proper, when it should come a month later. And it can rain here in Wonsan when it gets started right! But today it seems to be clearing, so I trust we have a few days of fine weather.

I have been wanting to write you something more definite of our own work. Mrs. Stewart and I have two English classes each, and of course we have a Bible class with each of them. For many years I have felt that one of the chief works of a missionary is to help discover and train up leaders, and according to my way of thinking the English Bible class furnishes one of the best means of

getting in touch with young men. Everywhere I have been I have tried to have such classes, but of course in the Hiroshima Girls' School I could not have much work for men. Here in Genzan I have a business men's class of some 18. The average attendance is about half that number. In this class there are two bank clerks, three high school teachers, four postoffice clerks, two in a steamship office, two men connected with a mining company, two with a coal company, one dentist, etc. Some are young men, some middle aged. It is a very interesting class. Only three or four of them are Christians. I am hoping that some of the others may become so. In the class for school boys, there are about the same number. They are a fine lot of young men, and the teachers tell me that I have several of the leaders of next year's graduating class in the group. But there are also boys of the third, fourth and fifth year classes. None of them are Christians as yet, but I am hoping for a preacher or two out of the class. At a social gathering recently when there were 17 present, I told the story of the Kumamoto Band. In the fall I went to form a class for first and second year boys. There are several boys in these classes from Christian homes.

The program with these classes varies from time to time, but it is about as follows: Half an hour of conversation on some current topic; then 15 minutes for telling a story; then Bible study for half an hour, followed by 15 minutes of singing English hymns. Then we have tea and games.

Mrs. Stewart has English conversation, Bible lesson, singing and games with her girls. The Bible lesson is in Japanese, but the girls read it in English also. The young ladies' class has cooking instead of conversation, for they know very little English. There were 15 high school girls at their closing meeting last week.

We have all these classes from Tuesday to Thursday, afternoons and evenings, thus leaving the week-ends open so we can go to other places for preaching and visiting, or giving us time for visiting locally. Mrs. Stewart helps with the woman's society of the church here, and once a month has a cooking class for them. She also has several private music pupils. So in various ways we are trying to make contacts and cultivate friendships, and thus be able to "share" as "Re-thinking Missions" suggests.

Recently we went up to Kanho (Hamheung) and Konan to attend the mothers' meeting of two kindergartens. At the former place there were 27 women present, and at the latter 23. Mrs. Stewart has a cooking class at each place

(fried chicken and ribbon sandwiches!) and the women were highly pleased.

After that we spent nearly a week at Kanko in the home of our good Canadian Presbyterian friend, Dr. McRae, and visited the homes of Japanese Christians and kindergarten mothers. Incidentally we called at the homes of some of the higher-ups, the governor, the vice governor, prefectural prosecuting attorney, the head of the police department, the mayor, etc.,—duty calls which had been too long delayed. Mrs. Fujimoto, wife of a judge in the criminal court, piloted us to these places. She and her husband are both members of our church, as are another judge, Mr. Miyake, and his wife.

Thus we are spending our days, doing what we can with our health limitations. We enjoy the work, though as yet we can see very little in the way of results that can be counted in statistics. They are in our heavenly Father's hand. From past experience we know the words are true: "Be not weary in well doing, for in due season ye shall reap if ye faint not."

S. A. Stewart.

### ASSEMBLY OF WOMEN PREACHERS

The fifteenth annual assembly of women preachers met in Milwaukee July 5-7. Much attention was given to the fields in which there was need for the service of women. Says M. Madeline Southard, there are fields that offer opportunity for fearless spiritual adventure and we know that the glorious spiritual vision has been lost by many men ministers in the dull mechanical grind. Women to whom recognition as ministers is coming slowly, must find a way to keep from the deadly routine that kills the spirit, without shirking the drudgery that goes with any worth while work. She urged women to find fields that offer the fearless spiritual adventuring manifest in the lives of Peter and Paul, Phoebe and Priscilla.

There are such fields calling for real heroism in wide rural districts, congested city stress, newly discovered oil fields where no gospel services are heard. Great numbers of industrial workers have no adequate ministry provided for them. One who goes to them must know the social and economic teachings of Jesus and likewise his power of personal redemption. In all these fields preaching women could find opportunity for heroic service if they were ready and sent. Our deaconesses would find their work in these fields a great, enlarged opportunity for service if the artificial barriers to ministerial orders were removed.

Many ministers and other thoughtful men find substantial difficulty in reconciling the vocations of minister and mother. Perhaps no difficulty borrows its dimensions more largely from the imagination.—Francis E. Willard, W. C. T. U.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—Beecher.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### MORNING PRAYER

Phil. 2:4-6.

"O God, we come to thee because thou art in thyself all that we desire to become in ourselves. We are weak, but thou art strong; we come seeking thy strength. We are sinful, but thou art holy, and we come seeking thy holiness. We are ignorant but thou art wise, and we come seeking thy wisdom.

Bless us, that we may be in our characters what thou art in thine, pure and holy. Aid us, that we may be in our hearts what thou art in thine, good and righteous. Help us, that we may be in our lives what thou art in thine, kind and generous. All that thou art, we pray that thus we may become, so that we can think thy thoughts after thee, walk in the steps of the One who went about doing good, and so live that our wills may be brought into harmony with thy divine purpose, our lives conformed to thy eternal righteousness."—W. W. Bustard, D.D., in "God's Minute."

### THE SEARCH

No one could tell me where my soul might be;

I searched for God, and he eluded me;  
I sought my brother out, and found all there.

—Ernest Crosby, in Church School Magazine.

### ANOTHER MISSIONARY AUXILIARY

The women of Good Hope church, on the Davidson charge, Winston-Salem district, of which Rev. John R. Church is pastor, met on Friday night, August 25, and organized a Woman's Missionary Society, which promises to be a most successful organization. Following are the officers: President, Mrs. Joe Scott; vice president, Mrs. Joe Hege; corresponding secretary, Mrs. Clyde Pickel; recording secretary, Mrs. Marie Hege; treasurer, Mrs. Zeb Hege; Supt. of mission and Bible study, Mrs. W. A. Perryman; Supt. Christian social relations, Mrs. Silas Perryman; Supt. local work, Mrs. Marvin Hanes; Supt. World Outlook, Mrs. Joe Hege.

### BLANCHE HAUSER SOCIETY DOING FINE WORK

By Miss Margaret Perryman.

The Blanche Hauser Missionary Society of Mount Olivet church, on the Davidson charge, of which Rev. John R. Church is pastor, has been too busy to get a message to the Woman's Page of the North Carolina Christian Advocate, which we enjoy reading so much. We do not want to be like the Dead Sea, ever getting and never giving, but like another body of water, the beautiful Sea of Galilee, share all we get with those about us. There are some things that

our societies in the towns find possible to which we cannot achieve, but we do want you to know some of the things that we have found within our reach.

We live in the country and more than a dozen children have had a week's outing in some of our homes. A number of these children have come out from the city, others found in unfortunate homes have been given many weeks of happiness and training that come from living among those whose Christian influences sweeten life.

We have also been canning fruit for our Children's Home in Winston-Salem, and we count it a blessing to be able to help Mr. Woosley in the great work that he is doing. Ours was the privilege recently of visiting the colored Woman's Missionary Society and we realized a blessing from it. We, in turn, invited these colored women to meet with us at our August meeting, and their entire membership came in a body. They joined us in our meeting, rendering many beautiful selections in song, and the closing prayer was offered by one of their members. At the close of the program "Blest be the tie that binds" was sung, with joined hands in a circle.

For our mission study class in home missions we held a 45 minutes' session, preceding the sermon during revival week, and our pastor taught the class. We recommend this plan to other rural churches. Our number increased each day in that many church members, both men and women, who were not members of the class, came. It seemed a most wholesome way of getting into the spirit of worship for the sermon that followed. Our text book was "Facing the Future in Indian Missions," and Mr. Church, our teacher, had had three years experience in working with the Cherokee Indians in western North Carolina and brought to us many intimate glimpses into their lives and customs.

A recent enjoyable occasion of our society was an old fashioned quilting party, when we quilted memory quilts which had been made by the women of the congregation for two pastors' wives—Mrs. S. M. Needham and Mrs. J. R. Church. We met at the home of the president, quilted two quilts, had a picnic lunch, after which we assembled in regular monthly meeting of our society. The fellowship of this occasion has proven most helpful to each of us.

### MISSIONARY BRIEFS

According to "Rethinking Missions, A Layman's Inquiry After One Hundred Years," the aim of missions is "to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to his spirit in the life of the world."

"The Bible or some part of it has appeared in 936 languages and dialects, according to a statement recently issued by the American Bible Society."

One of Dr. Toyohiko Kagawa's novels *A Grain of Wheat* has been filmed and is being shown throughout Japan. Mr. and Mrs. J. D. Stott, Southern Methodist missionaries, in a recent letter have the following to say in regard to the moving picture situation in Japan: "We need more pictures like this to counteract the vast number of detrimental films brought in from the United States—that is, those which either find no market or are not permitted to be shown in the United States. Hence they are cheap and because people flock to see them they are widely used in Japan."—Church School Magazine.

"A medical missionary from the Congo is credited with the statement that there are on the mission a few natives of such beautiful Christ-like character that the life of any one of them might justify our entire mission work, and some of them serve as inspiration to the missionaries to live more literally the teachings of Christ."

Dr. W. N. Blair, Presbyterian missionary, tells in *The Missionary Review of the World* the following: "The largest Bible study class ever held has just been held in Pyongyang, where 950 women studied for one week. So many women attended that it was necessary to divide the class and hold one especially for country women. They enrolled 1200 last year and the attendance is over 1700 this year. Each of the six main divisions in this class has to be subdivided several times and the groups meet in three school buildings during the day. Three large chapel rooms are crowded at five-thirty each morning for the early prayer service, and at night 2000 women assemble in the West Gate church. Men are not invited because there is no room for them."

### LET US FIND THEE, O GOD

Wherever men toil for their daily bread,  
In sweatshop or factory, in mine or on farm,

Let us find thee, O God.  
Wherever there is want, hunger, suffering, and need—

In mind or in body or in soul,  
Let us find thee, O God.  
Wherever man is thwarted, or shamed or misunderstood

Because of his color, his race, or his conditions,

Let us find thee, O God.  
Wherever there is joy in achievement, in growth of friendliness and brotherhood,

Let us find thee, O God.  
In all our endeavor, our desires, and our satisfactions,

Let us find thee, O God.

—Church School Magazine.

Nothing is so pleasing to you when you have obtained it, as it was when you merely desired it.—Pliny.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### OVER THE FENCE IS OUT

The writer of the stuff on this page is sometimes inclined to write about things with which he has no particular business. He confesses to an urge at times to express opinions about things which have little to do with the raising of orphanage money and the raising of orphan children. Sometimes he is tempted to write listing some reasons why the number of P. E. districts in the conference should be reduced. At other times there is an inclination to write urging more democracy in the direction of our church affairs. Then at other times there is an inclination not even to write at all, when some writing has got to be done. After thinking the matter over he has decided to stay within his own field and write about the doings of orphan boys and girls and the fine opportunity that men and women have of sustaining them in these doings.

### GETTING BETTER

The health of our family is improving. Jimmy Walton is now able to hobble about after Dr. Lawrence Grimes removed his appendix.

Bertie Tickle is able to be up and about after an appendix operation by Dr. Johnson in the Hugh Chatham Hospital. Bertie was visiting in Elkin when stricken with appendicitis.

Kenneth Carner is able to sit up in bed after two operations by Dr. Moore on an infected leg.

Ruby Lee Jones is free from a plaster cast in which she has lived throughout the entire summer, this being placed around her for correcting a curvature of the spine.

Vernon Myers is back in school after having spent the summer in the hospital for rest and curvature treatment.

J. B. Penry is running around after recovering from a rifle shot from his brother's "unloaded" gun while away on vacation this summer.

George Wadford is able to walk again after having struck his knee in front of a buzz saw.

These children with their ailments, together with the usual run of children's physical frailties, have given us plenty to think about during the past several weeks. We are glad they are better.

### SCHOOL STARTS

Our elementary school opened today. Our children in the first seven grades have been busy conferring with their teachers relative to the arrangements for going to school, the securing of books and the listing of assignments. Actual

school work will begin tomorrow. Half of our children will go in the morning and the other half in the afternoon. Those not in school will be busy at given operative tasks. Each night will bring the usual supervised study periods in each cottage. Our children have begun their school work with much interest and enthusiasm.

Our high school boys and girls will not begin their work until the 18th of September, when they assemble with over 2000 other high school boys and girls in the Richard J. Reynolds high school. We will have 86 youngsters in high school.



Dressed up and somewhere to go

### BAPTISM BY IMMERSION

Rev. T. B. Johnson, pastor of the Forsyth circuit and a member of the Children's Home board of trustees, brought Odell McCullom, a fine 12-year-old lad, to the Children's Home swimming pool a few Sundays ago to baptize him by immersion, he and his parents preferring this form of baptism. Our children looked upon this sacred and unusual service with much interest and attention, they never having seen anyone baptized in this way. It was explained to them that the Methodist Church did not insist on any set form of baptism and that each candidate for baptism might select his own form and the amount to be given him. Young McCullom joined the church at Marvin on the Forsyth circuit and we were glad to give him the right hand of fellowship.

### HELPING THE HOME

Some of our primary boys and girls in their free talk period last Sunday in their Sunday school service said they had heard that the Children's Home was poor. One little fellow said he had heard that it was very poor. In discussing ways and means of remedying this situation several of the little fellows

thought it would be wise not to take in any more children. Then Mrs. Woosley, the leader of the discussion, told them about a trip she recently made with the superintendent to a family of four little children living on the side of a mountain with only a 14-year-old boy and a ten-year-old girl to provide for them, and of their earnest desire to enter the Children's Home. Immediately the little youngsters decided they could do without some of their clothing and some of their food in order to let these little children come and live with them. Our little children are now very much interested in helping the Home take care of more little children. In their unselfishness of course they shall have plenty to eat and plenty to wear—so long as our friends will provide for their actual needs.

### "THE DEPRESSION IS OVER"

Recently when the big excursion train ran from the industrial area in and about Gaston county and unloaded over 3000 people on the Children's Home grounds inquiry was made of one good sister as to how it was so many people could leave home with so much money. "Why," said she, "Don't you know the depression is over? We have come up here to celebrate with you over the passing of hard times." Certainly our friends in the textile centers are reaping the benefit of the "new deal." We are glad to state that they are sharing with the Children's Home.

### THREE IN ONE

The Children's Home continues to live on a balanced budget. This is being done through the diligent efforts of those who have charge of its management. For instance, the superintendent is not only superintendent, but he is the head matron, and the case worker; trying in his way to do the work of three persons. Other workers here have assumed additional duties with willing effectiveness. We are trying to make a dollar go the furthest possible. We call upon our friends to share in this challenging endeavor.

### ADVANCING PRICES

We are paying twice as much for flour as we did a few weeks ago. Loaf bread has advanced thirty-three and one-third per cent. Clothing and shoes have in some instances doubled in price. They will average an increase of 40 per cent. Some feed products have advanced two fold. In order to meet these prices we must have an increased income.

### HAZEL BILLINGS

The picture this week is that of Hazel Billings, a little girl of seven years. Hazel came to the Children's Home five years ago from Surry county with three sisters. She is now in the second grade. Hazel is claimed and clothed by the Loyal Workers Wesley class of Grace, Greensboro, Mrs. W. F. Allred having sponsored this good work. Hazel loves her lovers.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owmed and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, ..... (here designate the bequest) .....

Wanted—One hundred thousand Octagon soap wrappers by Thanksgiving.

\* \* \* \*

Wanted—\$11,500 with which to pay off a loan which we recently secured.

\* \* \* \*

Wanted—The woman's missionary societies and Sunday schools to collect all possible Octagon soap coupons and mail them to the Methodist Orphanage, Raleigh, N. C.

\* \* \* \*

Wanted—The wives of our preachers to help organize and put to active work all available agencies in their congregations in one big endeavor to secure a sufficient number of Octagon soap coupons to pay for repair work now going on at the Methodist Orphanage.

\* \* \* \*

If the wives of all of our preachers will continue their efforts to secure one hundred thousand Octagon soap coupons, it will aid us considerably in raising sufficient funds for repairing of our cottages and furnishing same. I trust that each pastor's wife use her influence in a bigger way to aid us in this worthy campaign. Having put our hands to the plow, we must not look back. We are in the midst of the repair work and can't afford to stop before we carry it to a successful conclusion. The united efforts of our Sunday schools and missionary societies is earnestly desired. We are endeavoring to secure at least one hundred thousand coupons by Thanksgiving. An active fall campaign on the part of all our agencies will send us over the top with our colors flying.

\* \* \* \*

On the fourth Sunday in August I had the privilege of preaching for Rev. J. H. Shore in Hamlet. Since coming to the orphanage I have made quite a number of visits to Hamlet, and I always receive a very cordial welcome by the congregation. Brother Shore was called upon to preached a home coming sermon at the reunion of his kin people. This makes the fifth sermon he has preached at the family reunion. This is evidence that his preaching is very acceptable to them. He has a reputation of being one of our strongest and most fearless preachers. He never goes to the pulpit unprepared, and therefore his sermons are always helpful and inspiring. He has a strong grip upon his present congregation in Hamlet. Brother Hal Gibbons,

## 711,267 Women Now Report Benefit

by actual record

*"Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"*

A QUESTIONNAIRE enclosed with every bottle of medicine has brought, to date, 724,692 replies. The overwhelming majority—in fact, ninety-eight out of a hundred—says, "Yes." If this dependable medicine has helped so many women, isn't it reasonable to suppose that it will help you too? Get a bottle from your druggist today.

It tones up the system . . . quiets quivering nerves . . . gives you more strength and energy.



*Lydia E. Pinkham*

## Lydia E. Pinkham's Vegetable Compound

one of the leading members of the church, and son of a deceased Methodist preacher, invited me to his home, where I enjoyed delightful fellowship. The Sunday school, woman's missionary society, and the church give the Methodist Orphanage their loyal and generous support. I believe they are going to continue to do big things for the Methodist Orphanage. Several told me that they had the interest of our children very much at heart.

\* \* \* \*

A loan of \$11,500 has just been negotiated. The Methodist Orphanage is without funds to meet its increasing obligations. It is just too bad to have to pay interest on this large amount when a much larger amount is due us by the churches. It would be a fine thing if the churches would send me all of their orphanage apportionment within the next 30 or 60 days so that we could pay back this loan and save the interest. We are not spending a dollar unnecessarily. The fact is that we have cut to the very bone in our operating expenses. All can rest assured that the money sent us will be spent judiciously and economically. Here is hoping that all the charges will join their pastors in a big effort to secure their assessment as early as possible. An empty treasury with three hundred or more children to feed and clothe makes me feel very uncomfortable. It is unthinkable for 120,000 Methodists to deny its orphan children the necessities of life. The great heart of the church still beats warm and strong for the fatherless children it has solemnly pledged

to support. If all our leaders will make known the needs of the Methodist Orphanage and urge the churches to come to our rescue, there will be a generous response to our pressing needs. Let all pull together, and promptly.

My high school career has come to a close and yet I shall never forget the years I have spent in this beautiful home. Memories shall live in my mind and heart forever.

Mr. Barnes, as our father, has made it a home for every child. The members of the faculty have contributed their part. To each member of the faculty and especially to Mr. Barnes goes out my love and appreciation.

I feel and know that the whole conference has done much for me, but I should like to mention those who have been especially kind to me. To Mrs. H. R. Williamson and her class at Epworth church, Raleigh, I wish to express my most sincere appreciation for the beautiful clothes which they have so willingly given me. To the doctors of Raleigh, especially Drs. E. C. Judd, J. W. McGee and M. R. Gibson, I express my sincere appreciation for all that they have done for me. We can not forget the ladies of Edenton Street Methodist church and Ambassador Josephus Daniels for being Santa Claus to us each Christmas. To these friends I wish to express my thanks.

As I go out to attain a place in this world I shall try in every way possible to make a success and in some way show how much I really appreciate and love this—my home.

Sincerely,  
 Drusilla Koonce.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### PROMOTION, SEPTEMBER 24

Promotion Day, the last Sunday in September, has become such an established custom in all well ordered church schools that it seems hardly necessary to call attention to it. So important is it, however, that we raise it up for consideration for the benefit of the few who might otherwise overlook it.

September 24 is the day this year. Now is the time to make careful, detailed preparation. Certificates need to be secured and properly made out and plans agreed upon for each item in the program. Promotion Day gives opportunity not only to remake the groupings but to take on new life for the new church school year.

Let every school perfect plans as soon as possible for the observance of Promotion Day, September 24.

### A CROWNING EXPERIENCE

R. E. Walston, one of our Cokesbury instructors, who has been doing very effective work in the Durham district this summer, gives us an insight into the type of work being attempted through our Cokesbury training program. Here is what he says concerning his work at Allensville, Brooksdale charge:

"The crowning experience of these two years as a Cokesbury teacher was the week at Allensville with Rev. S. F. Nicks. Apparently the people are as much interested in building a great program for their church as they have been in the construction of the beautiful church building which they have almost completed. In spite of the age-limit which prevents those under 16 getting credit on the course, 20 per cent of those who attended were young people under 16. One of these young people prepared some of the best papers submitted on the written assignments. Mr. Nicks called a meeting of the ex-officio members of the local church board of Christian education which I was invited to attend. At this meeting a program for the next meeting was mapped out. This program includes plans for a re-classification of the pupils of the church school, organization of new classes, promotion day, election of teachers, an installation service at which teachers and officers will be installed. Preliminary to this next meeting there will be an informal but careful survey of the present educational set-up as compared to the needs of the church and the community. This survey was initiated in our class discussions. It is hoped that these plans as outlined here will be completed by October 1. A meeting was called Sunday for the purpose of organizing the young people's division and of extending the work of the division to include evening meetings.

"My week out there was a great opportunity for service, but a week was too short a time for us to do all the things that we wanted to do. Although I did the best that I could, I have the feeling that it was not good enough for such an interested and enthusiastic group with such great possibilities before them. The privilege of working a week with Mr. Nicks is only one of the many things for which I have been truly grateful, this summer."

### WHERE LEADERS LEAD!

Belief in the church's program of Christian education, verified by energetic action in support of it, has brought to Rev. N. P. Edens, pastor of the Elizabeth circuit, the joy of seeing the work prosper in his hands. Read what he has to say and catch the spirit of triumph in a pioneering task:

"Well, it was hard work, but it is finished, and we are rather proud of the way it has gone across. I am thinking of our educational program for the summer which we have just completed. Tom Carriger, our assistant, has already sent in the reports of two Cokesbury classes which he conducted on the circuit, and under separate cover I am sending report for four Cokesbury classes and two vacation church schools which we have conducted.

"A Cokesbury class was held in each of the six churches on the circuit with a total enrollment (there were over 200 in average attendance) of 115 and 79 credits. I am sure we would have had more credits if it had not been such a new thing. Four churches never had had a class before. In one class we had a grandmother 71, her daughter, and her grandson to receive credit—three generations. Some of these classes came when our folks were working night and day in their tobacco, yet some of them dropped their work and came to the class.

"The two vacation church schools went far beyond our hopes. The one in Elizabethtown enrolled 145 with 105 in average attendance and with 65 perfect attendance."

All the churches of the circuit will come together for a circuit Sunday school conference on September 17. A big day is anticipated.

### GOOD WORK AT RICHLANDS

From Richlands, through Harold H. Hutson, who is assisting Rev. Robert M. Price, pastor, this summer, comes the following good news:

"We have just closed two weeks of particularly gratifying work here, both in the vacation school and the Cokesbury class. Those who took credit did

very fine work, and all seemed very willing to seek a solution of problems through class discussion. I hope that better worship programs will grow from our very pointed discussion of that failing.

"Our young people here seem so scarce, that for the time we have not sought to organize them, but there is a very efficient intermediate department. Later in the fall some provision for the older ones will be made."

### OUR RADIO PROGRAM

Local churches interested in arranging radio parties and individuals will be interested in the following schedule of radio broadcasts over Station WPTF, Raleigh:

October 16, Monday, 2 to 2:15 p. m.

October 18, Wednesday, 2 to 2:15 p. m.

October 20, Friday, 2 to 2:15 p. m.

The speakers and their subjects will be announced later.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### ELECTION TIME

September is the month for the election of officers in all young people's divisions, including every department of the division. Careful and definite plans should be made for the election to be held some time during this month so that the officers may begin their duties with the beginning of the new church school year, October 1.

Who should be elected? First, the president, vice president, secretary, treasurer and publicity superintendent are elected by the department or division. Then, after these officers have met with the adult counselor and other adult members of the council, decided on how many committees will be needed, and made nominations for the chairmen of these committees, a chairman for each committee is elected by the department division.

The president's election must be confirmed by the local church board of Christian education, the president becoming a member of that board.

The secretary of each department or division is asked to report the names and addresses of the newly elected officers to the district director or to Mrs. Brian, so that the correct name and address may be added to our mailing lists, in the case of each division.

It is also suggested that it would be most helpful for each group of young people to have an installation service for its officers some time near the beginning of the new church school year. Copies of a very brief and appropriate installation service may be had upon request to Mrs. Brian.

Caller—What are you going to give your little sister for her birthday, Bobby?

Bobby—I don't know yet. Last year I gave her the measles.—Boston Transcript.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### THANK YOU NOTE

We do not have an itemized report on the response of the church schools of our conference to the appeal of Dr. W. W. Peele, our board chairman, in a letter recently sent out to various congregations in the conference. We do have reports from our conference treasurer, Mr. H. A. Dunham, indicating that the response has been generous and prompt. Already he has told us that funds are in sight sufficient to notify the staff to go ahead with the full program for September. It is hoped that further receipts will tide us over until annual conference.

For all of which the staff members are very grateful, both from a personal aspect but especially from the standpoint of the spirit of generous, cheerful and prompt support of the program that is being carried out in our conference. We appreciate the spirit of loyalty fully as much as the money.

### YOUNG PEOPLE'S DIVISION

We have received this week from Rev. G. G. Adams, dean of the conference Young People's Assembly, and since the write-up of the winner of the Armstrong medal was not read before the assembly it is deemed desirable to have it appear on this page of the Advocate.

As is generally known throughout the conference, this medal has been given heretofore by Rev. J. Frank Armstrong, whose tragic death made necessary a new arrangement. Mrs. Onilee R. Brown of Waxhaw has asked the privilege of continuing this medal under slightly changed conditions. It will be known in the future as the L. E. Brown Service Medal, which she will now offer each year.

#### Armstrong Medal Report

The Forsyth County Young People's Union has made excellent progress during the past year and has made a wonderful contribution to the Christian development of the young people in the Winston-Salem district. To accomplish this result and to do the work this union has done an outstanding leader was necessary, and this leader was found in the person of James Underwood, president of the union. For the past two years he has faithfully served the Forsyth county young people as president, being unanimously re-elected for the 1932-33 term.

Under his leadership the union has grown by leaps and bounds. At the beginning of his term of office the union was just barely holding together, with an attendance of less than 50 and with only three departments represented. Now the attendance has reached the 300 mark, with all the organized divisions in the county represented, numbering 12.

Not only are they represented in numbers, but each division has turned in an efficiency report at each monthly meeting. To bring about such a growth in attendance and enthusiasm was the result of earnest effort and hard work on the part of the president.

Besides growing in numbers the union has also grown in spiritual values, and fills a felt need in the spiritual development of our young people. Mr. Underwood felt that our union should put on a program at each monthly meeting that would be worth while, something that would inspire as well as interest our young people. A program committee was appointed, and working with him a series of programs were planned and presented. These programs were real examples of what a union can do in putting on worth while programs. A few outstanding programs were: "Race Relationship," with the Smith Choral Club, a colored organization, singing several selections, and a talk by the secretary of the colored Y. M. C. A.; "Temperance," beginning with what the Bible has to say about temperance, and on up to present day problems: "Missions," with a talk by a returned missionary and others.

Mr. Underwood visits the young people's departments in the county, also endeavoring to interest unaffiliated groups into organizing and joining the union.

Last September the Winston-Salem district met with the Greensboro district in a joint meeting. Mr. Underwood had complete charge of planning this meeting with the Greensboro district, and arranged all details. This meeting was a wonderful success, with 500 young people present. He was responsible for the securing of Mrs. Moore, a returned missionary from Africa, who gave an inspiring, illustrated lecture.

Another outstanding success was the annual young people's union banquet, held December 27 at Centenary church. Mr. Underwood worked untiringly on this, working with every committee, and helping wherever needed.

The Forsyth union now boasts a union paper, "The Young People's Herald." Mr. Underwood first conceived the idea of a union newspaper and in a council meeting suggested the possibility of having one. His suggestion was enthusiastically received and as a result we have a paper of which any union would be proud. It is needless to say that Mr. Underwood deserves much of the credit.

At the July, 1933, meeting of the Forsyth union he presented a resolution asking the young people to pledge their support to the Eighteenth amendment. This was unanimously adopted. By this action each member is pledged to do all in his power to support the present pro-

hibition laws, and in the event the state of North Carolina votes to repeal the Eighteenth amendment, to abstain from the use of alcohol in any form. Mr. Underwood is vitally interested in and is a staunch supporter of the Eighteenth amendment.

Mr. Underwood was unanimously elected a delegate to the Young People's Assembly at Lake Junaluska, July 24-28, to represent the Forsyth union. He has not only supervised the work of the union, but has presided over every union and council meeting. He has co-operated with the district director of young people's work in every way. He has stressed at his meetings the importance of sending in quarterly reports on time, with the result that practically every young people's department in the union has sent reports promptly.

Mr. Underwood has not only given unselfishly of his time and efforts to the Forsyth union, but he is serving in a fine way his local church and Sunday school. He is president of the young people's division of Burkhead church. The progress of the unified plan in his church shows that he has been diligent and trustworthy in this responsible position. He is teacher of a class of teen age boys. He is assistant Scout master of the Scout troop of Burkhead church, and attended the Scout training course held in this city. He is secretary of the board of stewards, and an usher. At the recent Winston-Salem district conference of pastors and laymen he was a delegate from his church and presented the work of the Forsyth Union at this meeting.

He worked with the young people of Burkhead church in holding a young people's revival. He put his heart and soul into this meeting, doing personal work and praying for those who were unsaved. As a result of the meeting several young people gave their lives to Christ and others rededicated their lives to be of greater service. He also did work during the adult revival in his church. At the beginning of the meeting he led a sunrise prayer service as a preparation for the revival.

Mr. Underwood also teaches a Bible class for underprivileged boys at the Y. M. C. A. At a recent meeting of the Y. M. C. A. Comrades Club he made a forceful talk. He has also made several talks before the prayer meeting groups of some of our colored churches. These meetings were sponsored by the Comrades Club of which he is a member.

He helped direct a Christmas pageant, given by the young people of his church, besides having full charge of the scenery and the management of the lights.

Mr. Underwood is a consecrated Christian, putting forth every effort for the causes of Christ, thinking not of himself but of others. He truly lives the spirit of the motto, "All for Christ." His life is an inspiration to others to give of their time and talents in the great work of the Young People's Organization. Such a character we offer for your consideration.

Blanche Gluck,  
District Director of Y. P. Work.

## Sunday School Lesson

SEPTEMBER 10

By F. B. Stockdale.

### Jonathan

1 Samuel 18:1-4; 20:35-32.

Golden Text—A friend loveth at all times.—Proverbs 17:17.

Let it be understood that we need a peculiar ability to understand the story of our study. A mountain we can see, whether we love it or not. To some of us a mountain is nothing but a difficulty; we have no especial fondness for that shape of the surface of the earth. If we look at it we are bound to see.

#### Looking at Friendship

Looking at friendship is another matter; you must have a love for friendship before you can be aware you are in its presence. We may see one man take off his cloak and give it to another and wonder if he is selling something. The cloak is not the friendship any more than the mountain is the force that built it. The mountain is the result, and so is the changing of ownership of the cloak. You need a mind to see what caused the mountain; eyes can see it is there, but only loving intelligence can discover why a cloak changes owners. Only a friendly spirit understands such friendliness.

Two classes of people read this story; one sees things and the other understands actions. The former will see only the garments passing from one to another; the other will perceive the spirit of a man manifesting its metal by the use of its garments. One will see the cause, the other the result only.

#### How to Be a Friend

Give the other man your garments? If that were all, being a friend would be a very simple matter. That act may be the most unfriendly thing you could do. Unless you have behind it the spirit of Jonathan, it will not represent him. It might even be a kind act, but friendly is more than kindly. We must look beyond the garments and find the reason for such particular use of them as the story shows.

David was neither naked nor a pauper. He was not a prince. Jonathan was prince of the house of Saul; he was garbed as befitted his station. To Jonathan, David was a princely fellow and he would robe him accordingly; dress him to match his thoughts. He began with a cloak and gave it to David. That was only sharing with David, and friendship does more than give of what it has—it gives all, its place included. Jonathan gave David more than garments; he gave him what the garments signified—the place of prince.

#### The Meaning of the Gift

Personally, I am of the opinion that this was Jonathan's recognition of the

kinship of David. It is quite likely that Jonathan knew of the anointing of David by Samuel. The idea of keeping such a matter a secret when David had so many brothers, and the anointing had been preformed in such a semi-public manner, seems unreasonable.

Jonathan gives David his garments because in his heart he has consented that David shall have his place—the throne. This is Jonathan's way of saying that his love for David is greater than his love for the throne. Jonathan's friendship for David was not inspired by possessions or place. It was in spite of both. Jonathan would rather have David as a friend and go without the throne than have a throne and go without David. It was a choice between what men live for and a human relationship, and it puts the relationship over every earthly consideration. We see the same renunciation today when a prince renounces a throne in order that he may marry the girl of his choice. Jonathan renounced the throne for the friendly relationship with David. No wonder in later years David said of this action, "Thy love to me was wonderful, surpassing that of woman."

#### Was It Worth It?

We cannot refrain from asking ourselves the question, Was Jonathan's judgment correct? Is the friendship of any man worth a throne? Many people, on the impulse of the moment, would say not. That is because they do not understand the value of a friend. Thrones are hard to get, and giving them up is not a common practice. This story is to teach us that friendly relationships are worth any price we may have to pay. If taking the throne is to make you David's enemy, then the throne is not worth a second thought. No possessions can compensate for enmity among men. Jonathan is David's friend and therefore decides in this rational manner. He not only acknowledges that the throne shall be David's but begins to assist him on his way thereto.

To be friendly is a costly business; it means that the friend comes before all beside. It puts man where man should be—above place and power. Such valuation of friendship is not foolish but is of the highest wisdom. The vital things in life are the relationships men hold to each other.

#### The Hidden Meaning of Words

One of the rare incidents in the life of these friends is the scene in the open field. Here we have an arrangement by which words mean one thing to those who are near by and another thing to a friend. A friend understands more than is uttered. To the young man who had come to retrieve the arrows that Jonathan shot, what Jonathan said meant one thing; to David and Jonathan they meant quite another thing. Friendship had given to common speech a meaning all unknown to any but a friend.

#### When Others Were Foes

Jonathan had hunted for the danger that threatened David and had discov-

ered Saul's purpose to kill him. Jonathan was David's friend at all times. The enmity others had for David was no reason for Jonathan changing his friendship. He was a friend when others were foes. He did not wait for danger to break before his friendship began its operation. His friendship looked for the dangers that threatened his friend. He went so far as to become a target for the javelin Saul had reserved for David. Jonathan braved the danger that was intended for David and then in sorrow went footless because of a wounded love for his friend.

The day following this scene in court Jonathan took bow and arrow and kept his appointment with David. The play of shooting arrows and sending for them is a speech that reveals to David that his life is in danger and that Jonathan is his friend.

Jonathan is friendly to David in the trying times. See 1 Samuel 23:17.

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# Children's



# Storyland

## "SICH A WIGGLE" AND OTHER BIRD FRIENDS

By Walter K. Putney.

Down by the brookside of swampy thicket you hear him early in May, calling, "Sich a wiggle, sich a wiggle, sich a wiggle," nervously darting about and perhaps chattering, like Jenny wren, for a moment. He flits about, apparently keeping very busy, but he is studying you, even if you think you are well concealed as you watch.

This is the Maryland yellow throat, known also, because of that mask he has on the front of his face, as the little highwayman. His little eyes are too sharp for you to deceive him, and on the other hand, he is not easily frightened by your presence.

Mr. Yellow Throat is a good friend. The one I heard this season has been with me for three years. We know each other fairly well and he knows that I mean no harm when I venture near his nest. But he is nervous just the same, for when I turn around to go back to my cottage, his call comes with less accent and with a questioning, "Witchery? Witchery? Witchery?" as if saying, "Why hurry? Why hurry? Why hurry?"

Another nervous, twitching, little friend is the redstart. His wings are always held in readiness for flight, for he trusts no visitor. In this nervous watchfulness, he is sometimes amusing, for in his hasty darting to and fro he gives a little sharp note or two as in warning to his mate to keep her eyes open. He cannot see everything! The redstart is almost constantly in action, fluttering from twig to twig as he pursues the elusive insects, so that the presence of visitors is not the only time when he is not calm. In fact, he is never calm, it seems, and he looks like a dancing torch as he twits madly about.

I have one little friend who is always in a hurry. I think he is a bit thoughtless of his friends, for he is with us for such a very short time. This is the golden crowned kinglet. I happen to live where he passes by on his way north in the spring and on his way south in the fall. So I have no opportunity of seeing him in either summer or winter home. That is really too bad, for I should like to get better acquainted with him. But his very impatience attracts me.

While he is with us, Mr. Golden Crowned Knight spends most of his time among the coniferous trees where he cleans the pine needles of the eggs of certain insects. He hovers for a moment over one tuft, then darts to the next and in a great hurry passes from

## TOMORROW

By Nellie Goode.

Tomorrow I with tranquil mind can view  
The trials, fears and frets that now I know.  
Then I may see in each some purpose true,  
And wonder how they could have grieved me so.  
Then I will smile with heart serene and gay,  
But it were better to have smiled today.

Tomorrow I may see with clearer sight  
The path which now my feet refuse to tread;  
The shapes which now I shrink from in affright  
Will friendly seem, and safe the way ahead,  
At duty's call I'll fearless go my way,  
But how much better to have gone today!

—The Challenge.

one to another as if he must do his work in record time. He is probably the best feathered friend possessed by the owner of a cone-bearing grove. Plant lice, bark lice, and eggs of aphids are his food and he does not do his tasks by halves.

Few people realize that the golden crowned thrush and the ovenbird are the same. Sometimes you hear the name "teacher-bird" given, this being because of his peculiar "teacher, Teacher, TEACHER!" given time after time, each "teacher" emphasized more strongly than the preceding one. He does not have the attractiveness of color that the yellow throat, kinglet, or redstart have, but he is almost as nervous in his actions. Sitting near his Dutch oven nest (hence the name, ovenbird), he will suddenly dart upward like the skylark and pour out his song. Then he will shoot a swiftly downward and, with many a twitch, go to feeding again. His best song is heard as the sunset glow is showing in the western sky.

Among the larger birds are some more nervous beauties that I claim as friends. There is a chewink that lives just back of the cottage. His song is beautiful, and I love to sit and listen as he pours forth his melody, but I like best to watch him when he gets a little excited, for he simply cannot keep still! You see a streak of black, white, and chestnut flashing into a bush. His call is short

and saucy. He snaps his tail as if it might break off were he not careful. His crest is erected and he sends out his short call of "toewee!" in a moderate tone that is not at all in keeping with his nervousness. Rather it suggests colleness and a brave pertness that is funny.

And as I speak of sauciness, were you to ask me what I consider the worst offender, I should unhesitatingly say, "the catbird." This bird, while very bold at times, is, at others, as nervous as the redstart. His various vocal attainments are decidedly nervous in character, as if he were not at all satisfied with any song he has thus far given but must try his whole repertoire. He can sing most beautifully when so inclined and he can jest when the mood takes him.

But his sauciest call comes when you least expect it. It is a creepy sound when heard in the dead of night, as is often the case when this bird is aroused from his sleep. It is that nasal, "tssy!" coming with emphasis. I have been startled many times when crossing a pasture at early evening and I must confess that every time I jump as if I had never previously heard this alarm call. One simply cannot help doing so.—Epworth Herald.

"I suppose you will miss your boy while he is at college?"

"Yep," replied Farmer Courtassel, "I dunno what I'll do without him. I got the livestock so they won't move unless he gives 'em the college yell, an' I can't remember it."—The Quill.

During an English lesson in a city school the teacher asked if any pupil could make up a sentence containing the words defense, defeat, and detail. A little colored boy held up his hand and answered, "When a cat jumps over defence, defeat goes over in front of detail."—Exchange.

Mistress: "You will cut and roll the lawn, weed the gravel path, pot some chrysanthemums, plant all those rose bushes, clean out the greenhouse, and see to the heating apparatus, and—"

New Gardener: "Excuse me, madam, but is this a day's work or a five-year plan?"—London Answers.

"Did you peel that apple before eating it, as I told you?"

"Yes, father."

"What did you do with the peeling?"

"I ate it after I finished the apple."

There was an old man of Dundee,  
Who always put sand in his tea;

He awoke with a shock  
When he found that a rock  
Had formed on the inside of he.

## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FOURTH ROUND

Webb Avenue, 11	September	10
Orange-Carboro, 7:30	10	
Cedar Grove, 11	17	
Hillsboro, 7:30	17	
Durham Ct., 11	October	1
Leasburg, 3:30	1	
Trinity, 7:30	1	
South Alamance, 11	8	
Mebane, 4	8	
Front Street, 7:30	8	
Chapel Hill, 7:30	15	
Person Ct., 11	15	
Hast Roxboro, 3:30	15	
Long Memorial, 7:30	15	
Milton, 11	22	
Yanceyville, 11	22	
Mt. Tirzah, 11	22	
Rahama, 7:30	22	
Care, 7:30	22	
Burlington Ct., 11	29	
Siler City, 7:30	29	

#### ELIZABETH CITY DISTRICT

#### J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. FOURTH ROUND

South Mills, Trinity, 11 and 1	September	9
South Mills, Trinity, 11	10	
Paquotank, Epworth, 7:30	10	
Kennebec, Salvo, 2	10	
Kennebec, Rockledge, 11	17	
Hatteras, 3:30 and 7:30	17	
Dare, East Lake, 11 and 1	24	
Stumpy Point, 7:30	24	
Fairfield, 7:30	24	
Mattamuskeet, Watson, 11 and 1	30	
Mattamuskeet, Watson, 11	October	1
Sean Quarter, 3:30 and 7:30	1	
Myrick-Memorial, 11 and 1	4	
South Camden, Wesley's, 11 and 1	5	
Washington, 7:30	6	
Edna, Asbury, 11	6	
Bath, Asbury, 11	7	
Pantego-Bellhaven, 7:30	8	

#### FAYETTEVILLE DISTRICT

#### J. C. Wooten, P.E., Fayetteville, N. C. FOURTH ROUND

West End, a.m.	September	17
Aberdeen, p.m.	17	
Goldston, a.m.	24	
Roberts, Green Lake, 4 p.m.	24	
Calestonia, Calestonia, a.m.	October	1
Laurel Hill, Rachels, 3 p.m.	1	
Laurinburg, p.m.	1	
Elkton, a.m.	8	
Rockingham, p.m.	8	
Riscoe, Star, a.m.	15	
Troy, p.m.	15	
Mt. Olinad, a.m.	22	
Wadesville, 4 p.m.	22	
Carthage, a.m.	24	
Sanford, p.m.	24	
Juniper, a.m.	25	
Mixon, a.m.	25	
Red Springs, p.m.	26	
Parkton, a.m.	29	
Reiford, p.m.	29	
Piedmont, Fee Doe, p.m.	30	

#### NEW BERN DISTRICT

#### T. M. Grant, P.E., New Bern, N. C. FOURTH ROUND

Straits-Harlowe, Harlowe, 11	September	10
Ocracoke, 7:30	14	
Atlantic, Sumner, 11	17	
Riverside-Bridgeton, Bridgeton, 7:30	17	
Greenville, 11	24	
Newport, Riverside, 7:30	24	
Jones, Shady Grove, 11	October	1
Goldboro Ct., Salem, 11	7	
Yanceboro, Epworth, 11	15	
Dover, Asbury, 3:30	15	
Ayden, 7:30	18	
Grimesland, Salem, 11	22	
Aurora, Campbell's Creek, 3:30	22	
Swain, Queen Street, 7:30	24	
Pamlico, Bayboro, 11	29	
Oriental, Oriental, 7:30	29	

#### RALEIGH DISTRICT

#### F. S. Love, P.E., Raleigh, N. C. FOURTH ROUND

Smithfield, 11	September	10
Smith, 7:30	10	
Dunn, 11	17	
Cental, 7:30	17	
Henderson, 11	24	
City Road, White Memorial, 7:30	24	
Tar River, Plank Chapel, 11	October	1
Louisburg, 7:30	1	
Edenton Street, 11	8	
Jenkins Memorial, 7:30	8	

Mummers, Spring Hill, 11	14
Lillington, Lillington, 11	15
Epworth, 7:30	15
Reynon, 7:30	18
Oxford Circuit, 11	21
Cresheim, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	28
Middleburg, Tabernacle, 11	29
Youngville, Youngville, 3	29
Franklinville, 7:30	29

#### WILMINGTON DISTRICT

#### W. C. Martle, P.E., Wilmington, N. C. FOURTH ROUND

Chadbourn, Cerro Gordo, 11	September	10
Whiteville, 7:30	10	
Warsaw-Maguieta, Curleton, 3	15	
Burgaw, Burgaw, 7:30	17	
Grace, 11	24	
Trinity and Fifth Avenue, 8	24	
Wallace-Rose Hill, Providence, 11	October	1
Faison-Kearnsville, Wesley, 3	1	
Elizabeth, Trinity, 11	8	
Lumberton, Chestnut Street, 7:30	8	
St. Paul, St. Paul, 11	15	
Fairmont, Trinity, 3	15	
Lumberton Ct., E. Lumberton, 7:30	15	
Shallotte, Village, 11	22	
Southern, Trinity, 7:30	22	
Town Creek, Dele, 11	29	
Carver's Creek, Bolton, 3	29	

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

#### O. M. Linker, P.E., Asheville, N. C. FOURTH ROUND

Waynesville, 11	September	17
Skyline, 3	17	
Biltmore, night	17	
Asbury, 11	24	
Hot Springs, 3	24	
Marshall, night	24	
Sandy, 11, Sat.	30	
Fletcher, 11 and 2	October	1
Fairview, 3	1	
Candler, Snow Hill, Sat, 11	7	
West Asheville, 11	7	
Locust, 3	8	
Acton, night	8	
Hendersville, 11	15	
Rosman, 3	15	
Brevard, night	15	
Weaver Ct., Sat, 11	21	
Central, 11	22	
Swannanoa, 3	22	
Black Mountain, night	22	
Hillside Street, Wednesday night	25	
Emma, Thursday night	25	
Sandy, Sat, 11	28	
Saluda, 11	29	
Marion, 11	29	
Haywood Street, Night	29	
Oakley, night	30	
Pastors please have three copies of all nominations of officials.		

#### CHARLOTTE DISTRICT

#### John W. Moore, P.E., 915 Central Ave., Charlotte, N. C. FOURTH ROUND

Wadesboro, 11	September	10
Unionville, Zion, 3	10	
Hawthorne Lane, 7:30	10	
Marion, Marion, 11	17	
Frost, Midway, 3	17	
Big Springs, 7:30	17	
Marshallville, Swarna, 10 and 2 (Sat.)	23	
Hickory Grove, 11	24	
Thrift-Moors, Thrift, 3	24	
Belmont Park, 7:30	24	
Peachland, Hopewell, 10 (Sat.)	October	7
Polkton, Polkton, 11	7	
Stanfield, Old Burnsville, 3	8	
Trinity-Derita, Derita, 7:30	8	
Lilesville, Lilesville, 11	15	
Watauga, Mineral Springs, 3 (Sat. & C.G.)	15	
Chadwick, 7:30	15	
Wedington, Union, 10 (Sat.)	21	
Homeside-Duncan, Duncan, 11	22	
Myers Park, 7:30	29	
First Church, 7:30 (Wed.)	25	
Spencer Memorial, 11	29	
Bread Street, 7:30	29	
Fifth quarterly meetings as follows:		
Ansonville, 3	October	7
New Hope-Bethel, Bethel, 10	14	
Moreau, 11	14	
Unionville, Unionville, 3	21	
Matthews-Indian Trail, Matthews, 7:30	21	
Marshallville, Marshallville, 10	28	
Prospect, Prospect, 3	28	

#### GASTONIA DISTRICT

#### R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C. FOURTH ROUND

Polkville, Casar, 11	September	9-10
South Fork, Russell's Chapel, 3	10	
Bradley Memorial, 7:30	10	
Lovesville, Salem, 11	16	
Lowell, Lowell, 7:30	17	
Shelby Ct., Sulphur Springs, 11	23-24	
Belwood, Kadish, 3	24	
Shelby, Central, 7:30	24	
Lincolnton, First, 11	October	1

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Goodsonville, 3	1
Stanley, Iran, 7:30	8
Mount Holly, 11	8
West End, 7:30	3
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29

## GREENSBORO DISTRICT

W. A. Nowell, P.E., 508 Summit Ave., Greensboro, N. C.

## FOURTH ROUND

Quilford, Pisgah, 11	17
Battle Ground, Joyner Memorial, 3	17
Mt. Pleasant, Mt. Pleasant, night	17
Stokesdale, Eden, 11	11
Summerfield, Summerfield, 11	24
Glenwood, Glenwood, night	24
Asheboro, First Church, night	27
Jamestown-Oakdale, Oakdale, night	29

## October

Coleridge, Rehoboth, 11	1
Hanauer-Franklinville, Hanauer, 3	1
Cedar Falls, Worthville, 11	1
Bessemer, Bessemer, night	2
Mt. Pleasant, Mt. Pleasant, night	4
Farmer, Oak Grove, 11	8
New Hope, New Hope, 11	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	9
Ward Street-Archdale, Archdale, night	10
Calvary, Calvary, night	11
Highland, Highland, night	12
Handelman, Naoml, 11	15
Liberty, Stanley, 3	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Centenary, Centenary, night	18

## MARION DISTRICT

E. W. Fox, P.E., 23 N. Fort St., Marion, N. C.

## FOURTH ROUND

Marion, First Church, 11	10
Micaville, Windom, 3	10
McDowell, Trinity, 11	17
Old Fort, night	17
Morganston, First Church, 11	17
Burke, Friendship, 3	24
Glen Alpine, night	24

## October

Rutherfordton, Gilboa, 11	1
Mill Spring, Maness, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Rosie, Cedar Grove, 3	11
Henrietta, Caroleen, night	8
Spruce Pine-Bakersville, Bakersville, 11	15
Hurnsville, night	15
Avery, Pisgah, 11	18
Marion Ct., Providence, 11	22
Gilkey, Thermal City, 11	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Broad River, 11	26
Cross Mill Q. C., night	26

## MOUNT AIRY DISTRICT

J. T. Mangum, P.E., Mount Airy, N. C.

## FOURTH ROUND

Group No. 1.—To be held by J. H. Arnaburst:	17
Helton at Greenwood, 3	17
Jefferson, West Jefferson, night	17
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 11	24
Warrenton, Mill Creek, night	24

## October

Laurel Springs, Laurel Springs, 3	1
Group No. 2.—To be held by Seymour Taylor:	1
Todd, Fair View, 3	10
Boone, Boone, night	10
Moran Falls, Moriah's Chapel, 3	24
Watauga, Valle Crucis, night	24
N. Wilkesboro, night	27
Sparks, Pike Creek, 11	28

## November

Group No. 3.—To be held by R. G. Tuttle:	10
Sandy Ridge, Sandy Ridge, 11	10
Yadkinville, Center, 11	17
Danbury, Pine Hall, 11	1
Spray, 7:30	8
Stoneville, Price, 11	15

## August

Group No. 4.—To be held by W. H. Willis:	17
Walnut Cove, St. Marks, 3	17
Draper, night	24
Rural Hall, Bethel, 3	1
Leaksville, night	8
Madison, Madison, night	15

## September

Mt. Airy, Central, 11	28
Mt. Airy Ct., Imogene, 11	2
Pilot Mountain, Pilot Mountain, night	3
Ararat, Chestnut Grove, 11	9
Jonessville, Jonessville, 3	9
Elkins, night	23
Dobson, Stony Knoll, 11	23

## October

Rockford Street, night	1
------------------------	---

## ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

## FOURTH ROUND

Garysburg, Shiloh, 11	10
Tabor, 11	17
McKenzie, Pinegrove, 11	17
Conway, Zion, 11	20

## September

Davidson, Good Hope, 11	17
Erlanger, Yadkin College, 3	10

# Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System Is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cents. Family package, 35 cents. All dealers.

Littleton, 11	24
Rotersville, Stokes, 11	1
Sevidal Neck, 7:30	1
Nagsville, 11	8
Kenly, 7:30	8
Warrenton, Macon, 7:30	1
Northampton, New Hope, 11	12
Seaboard, Concord, 11	13
Norlina, 11	15
Warren, Serepta, 11	22
Spring Hope, 7:30	22
Roukree Rapids, 7:30	25
Halfax, 11	22
Rocky Mount Circuit, Yorks, 3	29
South Rocky Mount, 7:30	29
Factors will furnish typed copies of all nominations of officials.	
Pastors and Charge Lay Leaders are called to meet at Rocky Mount, First Church, Thursday, September 21st, at 10:00 a. m.	
Trinity-Bethel, Bethel, 8	10
Lewisville, Sharon, 11	17
Thomasville Ct., Unity, 8	17
Fannington, Bethlehem, 11	24
Forsyth, Mt. Tabor, 11	24

## October

Lairwood, 11	1
Deaton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Ardmore, 8	8
Walkertown, 11	15
Thomasville, 8	15
Mocksville, 11	22
Hiatt Memorial, 8	29
Leviaville, Sharon, 8	29
Sedge Garden, 11	6

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

## FOURTH ROUND

Westford, 11	10
Landis, Unity, 3	10
Kannapolis, night	10
Spencer, Central, 11	17
Gold Hill, Rockwell, night	17
East Spencer, Long Street, 11	15
Granite Quarry, 3	24
Albemarle, First Street, night	24

## October

Forest Hill, 11	1
Epworth, night	1
Chica Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Mt. Street, Main Street	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salon Ct., Salena, 3	29

STATESVILLE DISTRICT	
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.	
FOURTH ROUND	

Granite Falls, 11	10
Dudley Shoals, Ebenezer, 2:30	10
Hudson, Hudson, night	10
Mt. Zion, 11	17
Shepherds, Wesley Chapel, 2:30	17
Davidson, night	17
Lenoir, First, 11	24
Lenoir Ct., Olivet, 2:30	24
Whitwell, Whitwell, night	24

## October

Catawba, Hopewell, 11	1
Bali's Creek, Pisgah, 2:30	1
Malden, night	1
Taylorsville, 11	8
Hixsonville, Liberty, 2:30	8
Stoney Point, night	8
Statesville Ct., Bethel, 11	12
Olin, Olin Ch., 11	13
Broad Street, Statesville, 11	15
Cool Springs, Rose Chapel, 2:30	15
Elmwood, Cleveland, night	15
Mooreville, Central, 11	22
Mooreville Ct., Triplet, 2:30	22
Mooreville, Broad, night	22
Highland-Rhodhiss, Highland, night	25
Hickory, First, 11	29
Newton, night	29

WAYNESVILLE DISTRICT	
L. B. Hayes, P. E., Waynesville, N. C.	
FOURTH ROUND	

Glenville, Wolf Mountain, 8 and 11	10
Robbinsville, 11	17
Brson City, 8	17
Junahaska, 3	24
Dellwood, 11	24
Whittier, 11	1
Webster, 8	1

## September

WINSTON-SALEM DISTRICT	
Loy D. Thompson, P.E., Winston-Salem, N. C.	
FOURTH ROUND	
Davidson, Good Hope, 11	17
Erlanger, Yadkin College, 3	10

## September

Davidson, Good Hope, 11	17
Erlanger, Yadkin College, 3	10

## Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the Guaranteed Doctor's Prescription Cystex (Sis-tex) —Just fix you up or money back. Only 75¢ at druggists.

**Cystex**

## CLEAN SYSTEM FOR HEALTH

From the pleasant relief that Thedford's Black-Draught brings in cases of constipation, you can work better, play harder and enjoy life more fully. Black-Draught tends to establish regularity of bowel movements. Sold in 25c packages.

## Bald? Don't Lose Hope

Mr. R. E. Proctor, Cinco, W. Va., writes: "I was partly bald for years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size, 81c. All druggists. FRU booklet, "Truth About the Hair"—write National Remedy Co., Dept. J, 56 W. 45th St., N. Y.

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One and one half cents Per Mile

Baggage transported Stop overs allowed

Half fare for children under 12 years of age.

NORFOLK SOUTHERN RAILROAD

## IN MEMORIAM

**WARD**—While sitting quietly on her porch viewing the beauties of nature, the death angel without any special warning slipped in and caught the spirit of Sister Ella C. Ward and took it to the celestial city. While without warning, it found her ready and waiting for the summons.

She was born March 23, 1861, in Moore county, and passed to her reward August 16, 1933. She had been a member of the Methodist church from early childhood. She loved her Lord and his Word was her constant companion all her life.

On February 28, 1884, she was married to John W. Ward. To this union were born ten children, five daughters and five sons: E. B. Ward, John W., Jr., and J. B., all of Robeson county; Mrs. B. A. Edens, Mrs. C. C. Edens, Mrs. W. T. Bullock of Rowland, Mrs. J. R. McKinzie, Lake View, S. C., and Miss Daisy Ward, Florence, S. C. One brother, J. R. Burns, and her beloved husband with a number of grandchildren survive her.

I have never seen a more devoted couple than she and her husband. The 50 years that they sojourned together had perfected them in love and esteem for each other.

Perhaps no person has lived in this community who was held in higher esteem than this good woman. Regardless of what the circumstances might be she was always calm and serene, looking to her Lord at all times for strength and support. All of this was attested to by the large concourse of friends that attended the funeral, and the great floral offering which literally covered her grave.

Funeral was conducted by the writer, assisted by Rev. J. W. Bradley of Fairmont, N. C., and Rev. L. A. McLaurin of the Presbyterian church.

May those of her loved ones strive to imitate her beautiful Christian life, and meet her in the city beyond.

J. C. Whedbee.

**HICKS**—One of the oldest inhabitants, also one of the best beloved citizens of old Louisville, went out from that midst when Lucas P. Hicks died at the family residence there on August 1 of this year. For a half century his name had been a familiar one in that town identified with everything that ministered to the good of the community and its citizens. Born and reared in the country nearby, he came to the town more than 50 years back and began his business career as a clerk in a store, where after a few years he was a partner and finally the sole owner. But whether clerk or partner or sole owner the name L. P. Hicks stood always for what was honorable and right and true and clean. In business he won success—always by honest and square dealing, never a single instance by short cuts, devious methods or legal technicalities. For years he had been a member of the Methodist church—for most of the time an official member. He loved the church and its every institution and gave freely of his means for the support of all of its activities. He never had a pastor or a presiding elder whom he did not love, and there was never one who did not find a haven of rest under his hospitable roof. He loved the Advocate and had been taking it, reading it and paying for it for 50 years without a break. After his death his wife found in one of his pockets some bills which she thought he had intended using to renew his subscription. They have since been used for that purpose. The home life of this good man was in thorough keeping with his public record and his church life.

Even more, it was ideal. In 1885 he was married to Miss Mag Ferguson, a fine representative of a well known Louisville family. For well nigh half a century she stood by his side a true helpmeet to a fine man. Together they made a home that hundreds beside their own children and family connections will ever hold in grateful remembrance.

Brother Hicks was born December 27, 1856, son of John and Roan Paschal Hicks. There survive him his good wife and three children: Mrs. J. A. Hodges, Mrs. C. M. Howard and Mr. Fred Hicks, all of Louisville; also one brother, Mr. John W. Hicks of Greenville, S. C.

E. H. Davis.

### RESOLUTIONS OF RESPECT

Since God in his great wisdom has removed from her earthly home our beloved friend and class member, Mrs. T. L. Ellis, be it resolved:

First, That we, the members of the ladies' Bible class of the Draper M. E. Sunday school, feel very forcibly our great loss. Although she was ill for some time and could not attend the class regularly, she loved the class.

Second, we rejoice to know that our loss of a faithful and beloved friend was her gain. Her love for God and the church was ever steadfast.

Third, we want to extend to the bereaved family our sincere sympathy and commend them to God, who is fully able to bind up the wounded heart and save them to a life of service to himself.

Fourth, That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of our class, and that a copy be sent to the North Carolina Christian Advocate for publication.

Ladies' Bible Class,  
Draper M. E. Church, South.

### KEEP A-TRYING

You may never reach the summit of the mountain of your dreams, where so long ago you built your castles airy; you may never stand upon the height that beckons with its gleams; you may end your days a-fighting fates contrary. You may find the load too heavy, you may fail at every plan, you may meet with disappointment and with sighing; but it's just as well to plod along and meet with them like a man; and it isn't any harm to keep a-trying.

You may see the swifter pilgrim forge along and take the lead, and the careless world may laugh at you for failing; but the thing for you to do is just to make your best old speed; it is better far than quitting or bemoaning.

Keep a-going, keep a-trying; you may fail and be forgotten in the climbing; you may never get your name inscribed upon the glory roll, you may never hear the victor bells a-chiming. But if you can play a losing game and keep your manly grit, and if you can keep your flag unfurled and flying, you will know your brow is worthy for the laurel crown to fit; you're a winner if you only keep a-trying.—William T. Card.

When a bit of sunshine hits ye, -

After passing of a cloud,

When a fit of laughter gits ye,

And your spine is feeling proud;

Don't forget to up and sling it

At the soul that's feelin' blue,

For the minute that you sling it,

It's a boomerang to you.

—Selected.



It's the chewing that makes Feen-a-mint so much better than ordinary laxatives. The chewing spreads the laxative gradually through the intestines producing a safe, natural action. No sudden jolts or harsh, irritating action. And it tastes just like a piece of minty chewing gum.

## Feen-a-mint FOR CONSTIPATION

## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen

Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

METAL SPONGE  
SALES CORP.

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Philadelphia, Pa.



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Yellow that  
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BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL SANITARY  
METAL SPONGE

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TAKE LIQUID MEDICINE  
READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved.

Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

**CAPUDINE**

...It's already dissolved!

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CUTS  
BURNS**

Are Healed Quickly By

**GRAY'S OINTMENT**

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**PARKER'S HAIR BALSAM**  
Removes Dandruff Stops Hair Falling  
Imports Color and Beauty to Gray  
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SECTION 1

# NORTH CAROLINA CHRISTIAN ADVOCATE

✓

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 14, 1933

Number 37

## The Days For High Adventure

THESE are the days for high adventure in the realm of the spirit. It is a season that calls for holy daring. We should seek to call back the spirit of '76, with Patrick Henry as its fiery spokesman, and King's Mountain and Guilford Courthouse the climax of its daring. There seems also to be a call for the spirit of Martin Luther and John Knox and other mighty leaders in the struggle for civil and religious liberty.

It is a time as Edwin Markham says when men should dare "to walk alone and vote with God." Read if you will what Markham says about the demands of the hour:

"Fling forth the triple-colored flag to dare  
The bright, untraveled highways of the air.  
Blow the undaunted bugles, blow, and yet  
Let not the boast betray us to forget.  
Lo, there are high adventures for this hour,  
Toursneys to test the sinews of our power.  
For we must parry, as the years increase,  
The hazards of success, the risks of peace!

"What do we need to keep the nation whole,  
To guard the pillars of the state? We need  
The fine audacities of honest deed;  
The homely integrities of soul;  
The swift temerities that take the part  
Of the outcast right—the wisdom of the heart.

"We need the Cromwell fire to make us feel  
The common burden and the public trust  
To be a thing as sacred and august  
As the white vigil where the angels kneel.  
We need the faith to go a path untrod,  
The power to be alone and vote with God."

# Campaign to Continue Every Pastor to be Enlisted

**NORTH CAROLINA CHRISTIAN ADVOCATE**

*Sent to Any Address at This Special Price*

**TEN WEEKS FOR THIRTY CENTS**

Do not wait. Act now. You need the help we have to offer right now. We are anxious to help rally the Methodist hosts from the sand dunes to the high ridges. We are your eager helpers, if you will put the homes within our reach. Uncle Sam's mail is faithful and regular. Get the names on our list and we will do the rest.

## Let Long Lists Continue to Roll in

### A PIGSTY AT MAIN AND MARKET

"Neighbors" was the keynote of President Roosevelt's informal address to a throng of his Dutchess county friends on the campus of Vassar College a few days ago. He finely said:

"We have been extending to our national life the old principle of the local community, the principle that no individual, man, woman, or child, has a right to do things that hurt their neighbors."

Most of our readers would applaud that principle, as applied, for example, to child labor, or, to quote the President again, "It is unfair to maintain a pigsty at Main and Market street." But some of us would like to ask the President whether a pigsty at the heart of the town would be as much of a nuisance to his Poughkeepsie neighbors as the saloons that are sure to be opened there and at many other crossroads if and when he puts repeal through. As one listens to the President, ringing the changes on that goodly word "neighbor," one wonders whether he has ever read the fifteenth verse of the second chapter of Habakkuk in that great Dutch Bible which is an heirloom of the Roosevelt tribe, and which his lips pressed when he took the oath. In the King James' Version it reads: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."—N. Y. Advocate.

### THE PREACHERS GREATLY INTERESTED

We have had no campaign for the Advocate in which the interest is so widespread as this one. Sunday school folks are getting new subscribers and sending them in. The pastors are very generally interested and giving themselves to this work in a way to win. Many of them have been delayed in getting a start, but soon all will be in the game.

The preachers of these two conferences—man for man—are a rare and dependable lot. We know them well as individuals and in the group. We can speak with assurance of them and their work. Our gracious thanks to every one of them.

### MAKE IT 1,000 NEXT WEEK

This week end it is perfectly possible for us to secure 1000 new subscribers to report next week. We have been running about 500 a week. Let every pastor who has not reported determine to send in a list next Monday as a starter on his charge and the work will be done.

Then, too, some of those who have reported will certainly make another report early next week. So we fully expect this result, for all the preachers are back on the job now. Others will report. Be sure to send your report so as to reach us not later than Tuesday night so that you may get into the report.

### DISTRICTS SHOWING UP WELL

More than half of the charges have made a report in this campaign for the Durham, Greensboro and Marion districts. At the rate we are going other districts will be in this list next week. This is fine with the campaign yet in its early stages.

It will be noted that a number of circuits have made it 100 per cent—that is, new subscribers have gone into every church on the charge. Ultimately every district will be 100 per cent. Which will be first?

### LOOK AT YOUR LABEL

Look at the pink label on your paper and see if you are behind with your subscription to the Advocate. If so please send us a check or put the currency in an envelope and mail to us. We are greatly in need of some money to meet our bills and we are dependant upon our subscribers to help us. Will you kindly attend to this at the earliest moment possible. We thank you.

We are greatly interested in securing subscriptions that are due. If you, dear friend, are in arrears, please send us a check or the "long green." We are in great need and you can help us so much by a prompt remittance. We thank you for giving this your attention.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 14, 1933

Number 37

Will we never be done with Mary's little lamb that followed her to school one day? That lamb has been given to a more modern girl and here is how the story ends:

"Mary had a little lamb, given by a friend to keep.

It followed her around until it died from loss of sleep."

---

The wets say that the 18th amendment is practically already repealed. The North Carolina wets assert that they have no disposition to disturb the dry laws of North Carolina. If sincere in this contention why not join with the dry forces of North Carolina and make the election unanimous for a dry North Carolina? Why are the wets organizing against the dries unless they desire the repeal of our liquor laws in this state?

---

Dr. W. A. Lambeth of Central church, Asheville, has this note in last Sunday's bulletin: "Your pastor, remembering your noble response last December, feels like the driver of a certain team of fine and powerful oxen. This driver once proudly said of them: 'They do not believe they can be hitched to any load they cannot move!'" Six hundred such teams in our two conferences would pay every charge out when we meet at Charlotte and Durham.

---

Can you see beyond the end of your nose? Have you any measuring rod except the yardstick of the counting room? Do you appreciate any values save those that are material? Do you worship yardstick and dollar or can you dare to venture into the realm of dreams? If so, read the following by Lucy Trent in the Christian Century:

Let us keep faith with all that cries  
Within our hearts against despair,  
With every dream that glorifies  
The radiance bugled everywhere  
By those who reach beyond the Now  
Into the hidden Yet-To-Be,  
Who put a hand to every plow  
And challenge life for you and me.

Hon. Clyde Hoey says: "I take the position that it is no part of the function of the party to tell its members how to vote on the question of repealing the 18th amendment, when an election has been called for the purpose of determining that matter. Each individual citizen should be left free to express his own convictions at the ballot box." If the states are to control liquor, why should not the administration at Washington stay out of this present campaign in the states? Is there no such thing as straight and honest dealings in politics?

---

The best school men of North Carolina are daily leaving the school room and entering other occupations to make a living for their families. As a result the whole school system is being shot to pieces. Aycock, the great educational governor, was accustomed in his day to thank God for South Carolina because it kept North Carolina from being at the bottom of the educational ladder. If Aycock were alive today we wonder what he would say as he faced the doings of the last legislature and the present situation in North Carolina. It looks as if we are headed toward a desperate state of affairs after all our boasting about a great educational state that had become an object of admiration in all parts of the nation.

---

At no period in their history have the American people been so engrossed with interests purely material as they have been during the last decade. To get gain and to revel in the things of sense have been their chief interest and occupation. And the irony of it all is that never in the memory of man have riches so speedily taken wings. The pleasures have been "like poppies spread." These things in which men and women trusted most departed as quickly as frost in the morning sunshine. Instead of riches and the worldly living of the rich man, broken fortunes and suicides have been the order of the day. Truly the things in which men put their trust have failed utterly. May we learn that the unseen things abide.

### North Carolina for North Carolinians

THE above caption is not to be construed in any narrow provincial sense. We have no disposition to build around our good state a wall of exclusion, or to pose as those who in themselves are sufficient for all things without fellowship with the world outside. But we do assert that we are capable of self-government and able to take care of our own affairs.

We are now entering upon an important campaign that pertains alone to North Carolina's stand on the liquor question. It is a question that under the constitution we among ourselves are left to pass upon without outside influences and one that the citizenship of the state is abundantly able to handle without foreign intermeddling.

Why then should influential citizens from the state of New York, distillers of England and Scotland, wine makers of France and brewers of Milwaukee be meddling with our affairs? We resent it and hope the entire citizenship of North Carolina will resent it. North Carolina should look out for her own interests, for the moral welfare of her citizens, and for the safety and happiness of her children rather than be planning to pour millions into the coffers of liquor dealers in all parts of the earth at the expense of her material welfare.

What we have said about the affairs of state we utter in regard to affairs of church. North Carolina Methodism needs no "ministerial giraffes" roaming in this direction with a desire to trample upon our high clover and to rub their long noses upon our tall church steeples. The men who built these churches and who have made our North Carolina Methodism great are capable of taking care of the most important and difficult tasks of our churches. Africa is the habitat of giraffes and they should all be herded in that big and far off land.



### Not Enough Salary to Pay Gas Bill

WE heard a presiding elder say recently that some of the pastors had not up to this time received enough to pay their gas bills in traveling over their circuits. And this was one of the largest districts in the Western North Carolina conference.

We presume that in every pastoral charge are a few people who have not been able to pay their own gas bills, but these unfortunate people are only a very small minority. The majority of our Methodist people not only have mon-

ey to buy needed gas, but to buy that which they waste joy riding. And these people should have a care for their pastor and his family while he faithfully does the work of a gospel minister.

If any man or woman who has failed to provide the material necessities for his pastor should read this, will you not become aroused to a sense of your duty and see that he gets the salary that the church promised him? There are occasionally Methodist preachers who do not earn their salaries, but they are few and far between. The big majority ought to have every dollar promised them and some should have more.

Dear brethren, if we have been remiss in our duties at this point let us as the annual conferences approach repent and "bring forth fruit meet for repentance."



### War Vessels to Cuba

LAST week when the United States was encircling Cuba with American war craft, Will Rogers wrote as follows:

Even experts don't know what the weather will do. Even millionaires don't know what Wall Street will do. There is millions of things that nobody knows anything about in advance.

But the dumbest guy in the world knows that the minute a Latin-American country has a revolution, that it is just the opening game of a series of 'em.

You know, we got the wrong impression of a revolution. They was raised on 'em down there. They love 'em. It's their only relaxation.

Sure, people get killed sometimes. If it's a first class Grade A revolution, they may lose about as many as we lose over our week-ends by trying to pass somebody on a turn.

There is one thing about a Latin-American country no matter who is running it, they are always run the same. Yours, Will.

Here is a man speaking who knows. He has touched elbows with the Latin-Americans. He has traveled through jungles, he has observed their mis-government at short range, he has ridden their little donkeys and eaten their coconuts. And as eagles with piercing eyes fly above the mountain crags, so has Will Rogers flown time and again over these West India islands and those mountains of Central America. He knows their history, the temper of their people, their ideals or lack of ideals, and can tell you just what to expect of them.

Just a few days ago we sent two war vessels to Havana and gave them a president. But those Cubans have already decided they would not have an American-made president. At this



writing we have a warship cordon around Cuba, presumably for the purpose of offering them another president. We venture the guess that American made presidents will not be popular in Cuba, nor will that climate contribute to the long life of these adventurers.

When the natives grow tired of bull fights, and the amusement offered by the cock-pit, why not seek entertainment by killing people in revolutions? We judge that even the beggars who infest Havana even as flies do a pigsty are now supremely happy. This is a great season with those lean, hungry Cubans who to a visitor have the appearance of assassins.



### A New Offensive Needed

**A**GGRESSIVE action is one essential of victory. In almost every issue the defensive has a place, but the aggressive attitude is the first essential of victory. The most hopeful feature in this present fight against liquor and repeal is the new offensive of the drys. For years right here in our state they have been passive or at the most on the defensive, but such is no longer true. Good and heroic men have assumed the offensive. New voices are in the land. This is the thrilling note of the hour. An offensive always wins new followers and fresh impulse as the advance proceeds.

This defensive attitude, this trying to hold our own, has been the weakness of our church work these trying months through which we have come. It is high time for us to take the offensive attitude. A determined and heroic advance on the part of our leaders in the pulpit and in the pew would bring victory. There would be rejoicing at conference and the shouts of victory would be heard all along the line. The last man of us should let the people know that we are not going to be content with the record of last year—or the record of any year. We are to display a spirit of heroism that will not be content with any of our past achievements. God's people are expected to do exploits. That is the record of the Bible's bead-roll of worthies.

This will not be easy; this will not be done by one who goes it alone. Remember, we are workers together with God. Let the King Eternal lead on. We are not here to dream or to drift, but to do hard work as we follow in his train. This means sleepless nights, weary days, wavering saints and open opposition on the part of some, but victory awaits all who keep up the offensive. It is wonderful how

enemies flee with the approach of God and his heroic bands. Let all the fearful and faint-hearted hide away in this hour. They count for nothing in this day of advance against the world and the flesh and the devil. A new offensive is our hope. This enables football boys to cross the goal line; this gives victory on the field of conquest. Will we learn the lesson?



### "To Spread Scriptural Holiness"

**W**E have made much of the itinerants' early objective of "Scriptural holiness" and their determination "to spread Scriptural holiness over these lands." These few, obscure, young men on horseback, with the uncharted, trackless wilderness before them, stir our blood. The desire for Scriptural holiness does not arrest us more than their determination to compass the land. What daring! What vision! What a fire was burning in their bones! Well did Francis Asbury ride at the head of those heroic men—and will continue to ride!

That spirit of advance is most needed in these last days. Our enemies are not those of the wilderness in pioneer days and our opposition is not wild and wicked men of the new lands. We have to contend with principalities and powers and spiritual wickedness in high places. Only men who have held fellowship with the divine in the high heavens and know the messenger from God in the darkness of the storm are able to cope with the enemies of these uncertain times. For a decade, we gloried in making the world safe for democracy and we rejoiced in our material security. With this increase of goods we were well fixed to eat, drink and be merry. Lo, and behold! our treasures are gone and our democracy is in jeopardy. Security is not to be found.

Can we lead a spiritual advance and put the church in the forefront for moral and spiritual recovery? Otherwise this material recovery with all its codes will turn to dust and ashes. Man does not live by bread alone. This is true of the individual and of the nation. Our emphasis on nationalism is the new peril that confronts us.

The church failed the world in the Great War. Is the church going to fail us in this present war on our fearful collapse? Are we ready to lead an advance? The God that meted out justice to Nebuchadnezzar and Balshazzar is still on his throne. His judgments often come on slow feet, but they are very sure. High heaven and not Washington is supreme.



# People and Things



Rev. Ralph B. Shumaker reports that Marshall charge is moving along well and will pay out in full at the end of the year.

"Bishop Mouzon authorizes the appointment of Robt. M. Hardee to the Wolf Mountain church for the remainder of the year."—L. B. Hayes.

"There will be home coming at Rocky Mount on the Shepherd charge the first Sunday in October. All former members and pastors are invited, also stray members and friends."—G. L. Wilkinson, Pastor.

Rev. H. C. Smith is to be in a meeting with Rev. J. H. Lanning at City Road, Elizabeth City, beginning September 18 and continuing through the fourth Sunday. This is expected to be an occasion of great profit to all.

Dr. Gilbert T. Rowe of Duke University will preach next Sunday, September 17, both morning and evening, at West Market Street church, Greensboro. Dr. S. B. Turrentine will preach the Sunday following.

A good revival has been held at the Rainbow church, Hookerton charge. Twenty-one were received into the church, 19 by profession. The young people's division was organized and it is starting to work with enthusiasm.

"Sunday, September 17, will be home coming day at Woodington church, Lenoir county, Pink Hill charge. All former pastors and friends are invited. Dinner will be served on the grounds and a guest speaker will bring a message at the 11 o'clock service."—LeRoy Harris, P.C.

Married, Saturday night, September 9, at Shepherd Methodist parsonage, Mr. Oscar Clarke Lytton to Miss Bertha Webb Travis, both of Statesville, N. C., Route 3. Mr. Lytton is principal of Shepherd school and will be at home after a brief trip. G. L. Wilkinson officiated.

"We are having a very good year on the Rural Hall charge. To date we have received 69 new members into the church, 53 on profession and 16 by letter. We have one more meeting to hold before conference."—C. M. McKinney.

"The pastors and officials of the churches east of Sylvia will please meet at the Junaluska church at 7:30 on Sunday night, September 24. The remainder of the district, pastors and officers, will please assemble at Bryson City, October 1, at 3 p. m."—L. B. Hayes.

Rev. R. H. Daugherty, who was for years a prominent member of the Western North Carolina conference, has been transferred from First church, Lexington, Ky., where he has enjoyed a successful pastorate, to First church, Cape Girardeau, Mo. Dr. Daugherty has numerous friends in North Carolina who will congratulate Missouri Methodism upon the valuable addition to her ministerial rank. Dr. Daugherty takes the North Carolina Christian Advocate and keeps up with North Carolina.

Rev. G. W. Vick has been assisting Rev. C. P. Morris, pastor of North Kannapolis Methodist Protestant church, in a great meeting where 120 were converted and 40 have joined the church. The pastor says: "We want to take this opportunity to thank Rev. Mr. Vick for his valuable service here. The people can never forget him and this great revival. We believe in giving credit unto whom credit is due, so we feel that the success of the meeting is largely due to him. Praise the Lord for sending Brother Vick our way."

"The pastor of Jarvis Memorial Methodist church, Greenville, N. C., requests the parents of Methodist students who expect to attend East Carolina Teachers' College this coming season to notify him of their attendance, so that he and the church may be of any service possible during their year in college."—E. L. H., Pastor.

Rev. G. Ray Jordan, pastor of Wesley Memorial church, High Point, returned last week from an eight weeks' tour of Europe and Mediterranean countries with Palestine his prime objective. He reports a delightful and profitable trip, but at times rather strenuous. He was doing full duty in his church last Sunday and is now hard at work to finish a successful year at Wesley Memorial.

Rev. E. P. Billups through an organization of his young people asked his church in Kernersville to tithe during the month of August. About one-third of the membership joined in this venture and it resulted in the collection of about \$500. If all had taken part the total would probably have been \$1500, and that was the dull month of August. If the churches of North Carolina would tithe during the month of October every church would pay out in full at conference.

"A series of special evangelistic services at Spencer Memorial of Charlotte was conducted by Rev. John W. Moore September 3-9. Increasing crowds and deep interest have characterized the services throughout. We believe that we have never heard several consecutive sermons of such eloquence and power as were those that came to us from our elder. People came from towns and cities many miles away to listen to the simple gospel. As the services were concluded we were the more hungry for two weeks more."—F. E. Smathers, Pastor.

Rev. L. D. Thompson and his pastors of the Winston-Salem district held an interesting and helpful check-up meeting at Centenary church last Saturday afternoon. Dr. E. J. Lilly, pastor of Reynolda Presbyterian church, delivered an informing address upon the industrial condition of the world today. The twenty-four pastoral charges represented reported among other things that up to the present 872 members have been received this year into the church. The prospects are for a very fine closing of the year's work on this big district.

Last Sunday we made a trip with Rev. H. C. Smith to Burlington in the interest of the Advocate. The elder preached and held the fourth quarterly conference at Webb Avenue to the delight of all; we worshipped at Front Street church. Rev. W. A. Cade preached and took an offering for Chapel Hill and College Place churches. His words for this cause and his sermon were most excellent. That sermon was just such as every congregation needs these days. God was put high above all else. The Advocate is in good favor at both churches and the campaign is going good. We fully expect that big men's class to put the paper into all their homes. The fellowship about that board at noon in the home of the Jeromes was a delight. Rev. C. P. Jerome, retired, lives with his son Robert, who is a young minister of fine character and exceptional training at home and in the schools. The Burlington churches are in most capable hands.

Let all pastors on circuits soon as each church has secured new subscribers report "100 per cent."



The board of stewards of the Waynesville church is making aggressive preparations for and looking forward with enthusiasm to a great revival beginning September 17. Dr. Luther B. Bridges has been engaged as the evangelist for this meeting.

Branson church, Durham, will be dedicated on Sunday night, October 22. Rev. C. T. Thrift, pastor, is busy in getting all in readiness for this notable occasion. All old pastors are invited to be present. Fuller notice will be given later; this is to notify former pastors so they can make arrangements to return.

**Make September the greatest month the Advocate has known. So far the response has been glorious.**

"Friday night, September 8, we closed a very fine series of revival services at Warren Plains church, three miles above Warrenton. Rev. S. J. Starnes, pastor of our Methodist church at Roanoke Rapids, did the preaching during the series. Every sermon was good, and his messages were delivered with a great deal of earnestness. They were very helpful to the church. The doors of the church will be opened tomorrow afternoon, and we are expecting a few young people to become members."—E. C. Durham, Pastor.

Miss Helen Clark of High Point, N. C., member of the faculty of Soochow University, is rendering a splendid and varied service for the Chinese students. She was recently asked by one of the young men in her Bible study group to give away the bride on the occasion of his Christian wedding ceremony at Moore Memorial church in Shanghai. The young girl had come all the way from Borneo alone to marry this student and the Rev. S. R. Anderson, American pastor of Moore Memorial, had insisted that she should be formally given away. Hence Miss Clark was asked to act in place of the parent or guardian. She says: "I did it and thoroughly enjoyed the experience."

The Protestant Hospital Association at its annual meeting in Milwaukee September 9-11, will have three speakers from the Methodist Episcopal Church, South. Dr. W. W. Alexander, Atlanta, Georgia, will speak on "The Medical and Hospital Care of Negroes." Dr. Alexander is well fitted to discuss this theme. Miss Lake Johnson, superintendent of Good Samaritan Hospital, Lexington, Kentucky, will speak on "Economies in Hospital Management." Miss Johnson is also third vice president of the American Hospital Association. Dr. Chas. C. Jarrell, general secretary, General Hospital Board, will speak on "Rethinking Hospital Practice." This address will appear shortly in the Modern Hospital (Chicago). Dr. Jarrell has appeared frequently on this program.

"The writer has just been to an old fashioned camp meeting; his heart strangely warmed and a new song of praise to God and Jesus Christ came upon his lips. A fresh resolve to serve the Master unreservedly, and in humility, was made. In fact we had a 'hallelujah' time of it. Where did all this happen, and when? In my living room today (Sunday) reading 'Face to Face With Eternal Values,' by the late Rev. H. G. Hardin, in the September 7 issue of the N. C. Christian Advocate. May the preachers, Sunday school teachers and leaders of our conference take this sermon to heart (God helping me I mean to do it) and blaze anew a triumphant spiritual path for all who would follow Jesus! Thank you for publishing that soul stirring message!"—Philip Schwartz.

**Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.**

"Our revival at Iotla closed September 5 with seven conversions along with the quickening of many. Brother F. W. Kiker, than whom there is no better, did the preaching. He is great on the old time religion, the Bible, the scriptural doctrines of the church, and a genuine apostolic preacher. The rainy, bad weather was a curious hindrance to the progress of the meeting along with other hindrances. The results of the meeting are definite and far-reaching."—G. N. Dulin.

A preacher said the other day that when a man takes him by the hand and says, "You don't remember me, do you?" that he wants to say, "No, and I don't care if I never see you again." Some people do seem to take a fiendish delight in embarrassing you by holding you by the hand and watching you sweat as you vainly try to remember when and where you have seen them before. Of course a man of good manners will never embarrass another in that way. We rather sympathize with our friend the preacher who wanted to say, "No, and I don't care if I never see you again."—Charity and Children.

Rev. and Mrs. J. D. Stott, North Carolina missionaries of about 40,000, the center of the Uwajima circuit, which covers four counties. In speaking of a recent visit to their home the district superintendent says: "Though the Stotts are there primarily for language study, we found they had English Bible classes with an attendance of between 30 and 50 which they teach each Sunday. Also Brother Stott has a miniature farm, where he is showing the neighboring farmers how to raise lettuce and in this way making some fine contacts for Christian work."

The Gaston county young people's union met at Cramerton Methodist church Friday evening, September 1. President, Aleida Cline, Cramerton; vice president, Wilburn Howe, Trinity church, Gastonia; secretary, Thelma Hubbard, Park Street church, Belmont; treasurer, Nell Thomas, Bradley Memorial, Gastonia; publicity superintendent, Joffre Hart, Mount Holly. Following the installation service an impressive and inspirational candle-light consecration service was participated in by the young people. Each newly installed officer was given a tall white candle. Then each of the 200 members present passed in front of the chancel with a tiny white candle and received light from the burning candles of the officers. Then as the church lights were dimmed the group sang "Oh, Master, let me walk with thee." The service closed with a prayer for strength and courage led by Ellyet Dixon.

### THE ELIZABETH CITY DISTRICT

There will be five important group meetings of the pastors and at least four leading laymen and lay women from each charge of the Elizabeth City district at the following places and dates:

Manteo, September 23, 2 p. m.  
Belhaven, September 29, 2 p. m.  
Plymouth, October 10, 2 p. m.  
Winton, October 11, 2 p. m.  
Elizabeth City, City Road, October 12, 2 p. m.

In these meetings we will review what has been done and then lay definite plans for completing the work for the year. We will lay special emphasis on the raising of the benevolences and salaries in full. Please do not fail to be there.

The grouping of the district constitutes the same charges as our grouping last winter. J. H. McCracken, P. E.

### WILMINGTON DISTRICT MEETING

The pastors, charge lay leaders, and other representative laymen are called to meet in Grace church, Wilmington, Monday morning, September 25, from 10 to 12 o'clock. Bishop Mouzon will be present. W. C. Martin, P. E.

## THE GLORY IN THE FACE OF JESUS

When Christ said of wayside flowers that Solomon in all his glory was not arrayed like one of these, he did not mean that their colors were more gorgeous than an Eastern court, but that they had a glory all their own by being where God wanted them to be, and in their own order fulfilling the purpose of their Creator, which was more than Solomon did throughout his life. The true glory of anything, from a bird on the wing to a wild flower waving in the wind, from a man on a throne to a man hanging on a cross, is to be where God wants us to be, doing the work of God wants us to do, so fulfilling the end of our creation. That is the meaning of the word "The glory of God in the face of Jesus"—"Father glorify thy son, and the Son may glorify thee. . . . I glorified thee on the earth, having accomplished the work." It is the same glory in the face of Jesus as in the flower of the field; both the flower and the Saviour are where God the Father willed them to be, the one dancing in the summer breezes rooted in mother-earth and lifting its hand to the kiss of the sun, the other nailed to a cross in a socket of earth, and lifting his dear face to the spittle of scorn—yes, where the Father, for the sin of the world, willed him to be.

And if it is my own sin that has placed me in my present limits, the gospel of the grace of God is that, abiding there with God, the very cross of my sin shall be transfigured, and I may there glorify God with the glory I had with him from the beginning, when he dreamed his dreams and purposed this earth with its travail and pain, and its final redemption.—Methodist Recorder.

## A QUIET TALK WITH YOUNG MINISTERS— PASTORAL WORK

You are called to be a pastor as well as a preacher. You are given oversight, not only of the pews, but of the homes of the people. The care of souls requires personal contact. Paul said that he preached the gospel in public and from house to house, beseeching men with tears that they be reconciled to God. In the church you see the faces of your people, in their homes you will see their hearts. In the pulpit you may win their admiration, but in the home you will gain their love. In the pulpit you gain their respect, in the home their confidence. When you are in the pulpit the children will regard you with awe, but in the homes they will throw themselves into your arms with unfaltering trust. Blessed, thrice blessed, is the pastor to whom the children come with their childish joys and troubles.

The pastors who do no pastoral work, however eloquent they be, soon lose the love of their people. But the faithful pastor, though he be not a great preacher, retains their love and it grows stronger with the passing years.—The United Presbyterian.

## REPEAL THE LAW AGAINST KIDNAPPING

The finest illustration of present day logic as applied to our laws is the following by Dr. B. W. Spillman, that great Baptist leader so well and favorably known in every nook and corner of North Carolina. Read his urgent plea for the repeal of the law against kidnapping:

"This kidnapping business is getting serious. Something must be done about it. I have a suggestion to make, namely, repeal the law and license the kidnappers. There are certain good reasons for it.

1. It is clear that the law cannot be enforced. This became apparent when the Lindbergh case appeared on the scene. The violations have been more frequent with every month. The law

prohibiting kidnapping 'does not prohibit'; excuse my use of language. Of course I should have said it does not prevent.

2. To license kidnapping would take the whole business out of the hands of the underworld and place it in the hands of a crowd of law abiding citizens. They would be the same men; but now they would be partners of the state.

3. To grant license would of course result in all of the riff-raff from the slums getting out of the business and respectable men would take it up.

4. Of course certain restrictions must be thrown around the business; no minors must engage in kidnapping; no kidnapping shall be carried on on Sunday; and no kidnaper must carry on his business near a college.

5. Lastly and most important of all is, it would be a source of revenue to the state. Just think of how much ransom money now goes into the hands of the underworld. The state could become a partner and share in the profits.

I commend to the men who advocate the return of the legalized sale of intoxicating liquors the addition of this plank to their platform."

## THE EAGLE'LL GIT YOU

Once't they was a little man wouldn't mind his code. An' when he opened up his shop an' wouldn't change his mode, His banker heard him holler, an' his lawyer heard him bawl, But when they seeked his business it wasn't there at all. They seeked it in the ledgers, an' they seeked it in the books, An' they seeked it in the blankets, an' fished fer it with hooks. But all they ever found was jist a code, gone roundabout. The eagles blue'll git you

Ef you  
Don't  
Watch  
Out.

An' little coded Nira says, "When the eagle's blue, An' the codes all sputter, and the factory whistles whooo-o! An' you see the wages risin', an' you see the hours shrink, An' the help all start a cheerin', an' the bosses stop to think, You better mind yer 'strictions, an' yer code so hard an' fast, An' listen to the General first, an' listen to him last, An' when you see a blanket don't try a roundabout, Er the eagles blue'll git you

Ef you  
Don't  
Watch  
Out!"

—Christian Science Monitor.

## AN APPEAL FOR HELP—READ EVERY WORD, THEN HELP WITH ALL YOUR MIGHT

On November 7, North Carolina must roll up an overwhelming majority against the legalized liquor traffic. Sentiment for keeping North Carolina dry is rising like a resistless tide. However, Cale K. Burgess, campaign director of the United Dry Forces, states that his chief handicap is lack of money to conduct an effective campaign, money to pay office expenses, printing, stamps, literature, and to have workers to perfect organizations in every county and every precinct in North Carolina. Burgess is working day and night without pay; he is confident that this fight for temperance in North Carolina can be won decisively if we will help raise sufficient cash to finance the campaign.

We must raise and forward the necessary money to campaign headquarters immediately. The cause is worthy of our support, even our sacrifice. Those of us who cannot give large amounts should contribute immediately what we can. The churches and other temperance people in North Carolina must not permit this cause to be defeated by their failure to help finance an effective campaign.

Deliver or send your money to this newspaper or direct to W. F. Marshall, Treasurer, United Dry Forces, Box 1270, Raleigh, N. C.

If you can make a cash contribution now and monthly payments later, forward the cash and state what can be paid during September, October, and November.

## "CHRISTIAN PRINCIPLES IN MAKING AND USING MONEY"

This is the title of an adult elective course to be published in the Adult Student during the months of October, November, and December. The course has been written by Richard L. Ownby, pastor of Trinity Methodist Episcopal Church, South, Memphis, Tenn. By using this course with adult classes in Sunday school pastors and local church leaders will be able to render a great service to the adults of the church. Now is the time to give attention to the important subject of the finances of the church. Dr. Ownby has provided valuable material to be used in connection with the study of this problem.

C. A. Bowen.



## HOME COMING DAY AT OLD ROCKY RIVER METHODIST CHURCH IN CHATHAM

Rock River Methodist church is located about three miles southeast of Liberty in Chatham county, and is therefore within the boundary of the North Carolina conference.

This church was founded and a log meeting house was erected before 1800. Bishop Asbury preached in this community and from his journal we learn that he came through Chatham county and was entertained by a local Methodist preacher, Billy McMasters, who lived near Rocky River church and is buried in the old cemetery.

Sunday, September 10, 1933, was the annual home coming day at old Rocky River, and Rev. F. B. Peele, pastor of the Siler City charge, arranged the program and secured Dr. J. M. Ormond of Duke University to preach both morning and afternoon. A goodly crowd of friends in the community and several people from a distance heard two inspiring, helpful sermons.

There is no church organization at old Rocky River, and the small chapel built on the original church grounds was erected during the ministry of Rev. W. L. Maness while pastor of Siler City circuit. The labor and material of the building was donated by friends and neighbors in this community and turned over to our church free of debt. Dean Soper of Duke University school of religion preached the dedication sermon.

This old meeting house site is a shrine for people of all denominations, and many of the early pioneers of western Chatham worshipped here and are buried in the old cemetery.

Services in the chapel have been arranged and the pastor of Liberty circuit will preach once a month on Sunday afternoon. It was also decided to name the first Sunday in July, 1934, annual home coming day at old Rocky River.

## SONS OF THE PROPHETS AT GREENSBORO

Greensboro appears to be headquarters for sons of the prophets. Last Monday the licensing committee of the Greensboro district granted license to preach to Grady Hardin, son of the late Rev. Henry Grady Harden, pastor of West Market church, and to P. L. Shore, Jr., son of Rev. P. L. Shore, pastor of Proximity Methodist church, Greensboro. Present at the same district meeting last Monday were the following young pastors, sons of ministers, who have work in the district: Max Stokes, son of Rev. J. L. Stokes of Korea; L. R. Akers, Jr., son of Dr. L. R. Akers, president of Asbury College, Wilmore, Ky.; Chas. P. Bowles, son of the late Rev. J. A. Bowles; Harold Groce, son of Rev. T. A. Groce of the W. N. C. conference; W. J. Huneycutt, son of Rev. R. F. Huneycutt of the W. N. C. conference; Frank Jordan, son of the late Rev. H. H. Jordan; and Reid Wall, son of a Georgia pastor.

In addition to these T. C. Hoyle, the lay leader of the district, who is the son of a Methodist minister, was present at the meeting last Monday.

Bishop Mouzon in the early part of the day delivered an address. The reports of the pastors showed that 849 had been received on profession of faith this year and that the year would be closed most satisfactorily.

Vigorous resolutions against liquor were adopted and the conference on other things said:

"We pledge ourselves to a two-fold task.

1. We will co-operate with the United Dry Forces, Anti-Saloon League, W. C. T. U. and all agencies working for true temperance, to secure an expression of the dry sentiment of the state on November 7. We believe this is the best way to guarantee the integrity of our state prohibition laws.

2. We will set ourselves to an unrelenting offensive campaign of education and inspiration for temperance. We will not stop short again."

## "RUSH WEEK" AT GREENSBORO COLLEGE

With about twice as many new girls as were enrolled at Greensboro College last year, this semester's work began last Thursday, September 6.

During the past week an orientation program was carried on for the purpose of assisting new students in making the most of their college careers. President S. B. Turrentine, Professor Elliot O. Watson, Dean Mettie E. Ricketts, Dr. J. R. Miller, Mrs. Alley, Miss Mary Ginn, Dr. Paul Ginnings, Rev. W. M. Curtis and Rev. Paul K. Hardin of Concord, N. C., have been speakers at these meetings. They have discussed the adjustment of a girl to college life, the honor system, budgeting of time, student life seventy-five years ago, and have explained the use of the library and system of note taking.

On Sunday, Bishop and Mrs. Edwin D. Mouzon were guests of the college for dinner, remaining afterwards to meet the students personally.

This week, known as "rush week" and traditionally conducted by the Irving and Emerson literary societies, has been filled with informal lawn parties and buffet suppers. For these occasions members of the Y. W. C. A., as "big sisters," make "dates" with their "little sisters," the new students. Saturday, September 16, will be decision day, when all new students join one of the societies.

## BISHOP EDWIN D. MOUZON IN GREENSBORO AND HIGH POINT

At 11 o'clock last Sunday morning in West Market Street church, Greensboro, Bishop Mouzon delivered a great sermon to a congregation that packed the church upstairs and down, overflowed into the Sunday school department and filled the lower floor and galleries thereof. Seldom does a congregation so immense gather even in this church where large congregations are frequent.

The bishop poured iron into the blood of that congregation last Sunday as his prophetic message based on Isaiah xxxii:2 went home to that listening multitude. It was a timely message for a day when deadly drifts, like sands from the desert, are about to submerge our civilization. Whether that iron will serve as an abiding tonic remains to be seen as the days go by. For this is a generation of pale-faced people with the red corpses of heroes lacking.

At the evening hour Bishop Mouzon faced another large congregation that filled Wesley Memorial church, High Point, even though the evening was uncomfortably hot. It was a profitable service with a timely gospel message.

The Wesley Memorial people were glad to have their pastor back after two months' vacation, when he visited the Holy Land in order that he might give his people more acceptable service after a sojourn in the land where his Lord and Master dwelt in the flesh. Rev. G. Ray Jordan is now hard at work to close up the year's work.

## IT WAS THE LURE OF HOLLYWOOD THREE YEARS AGO THAT IS TO BLAME

About three years ago Mr. Oscar Abernethy of Charlotte, N. C., went to Hollywood, Calif., and while there he met a beautiful girl, Miss Harriet Smith, who made Hollywood her home. Well, after "much flutterin' ob de hearts"—as the negro would say, it was all arranged. On the fourth of this month all early plans were definitely settled when Dr. E. B. Troy, formerly of the North Carolina conference, now pastor of The Little Church Around the Corner, married them and in performing this ceremony united two aristocratic Southern families of North Carolina to carry on the Southern traditions.

Miss Harriet Smith, the beautiful bride, is a descendant of the Curtis family of Virginia, and the great-granddaughter of Thomas Walters, who left North Carolina in 1825 for the wilds of Texas; later he was killed during the Indian war in that state. His son, Martin Thomas Walters, pioneered into the state of Oregon and finally to California, where he settled.

The groom, Mr. Oscar Abernethy, of Charlotte, N. C., is the son of the Reverend J. E. Abernethy, pastor of the First Methodist church of Lexington. In his college days Oscar was an athletic enthusiast of considerable fame, having won the Patterson medal while a student of the U. N. C. in 1922, for the all around athlete and was selected as Carolina's greatest full-back.

Los Angeles, Calif., September 7, 1933.

## PENTECOSTAL TIMES AT BETHEL CHURCH, ON MONROE CIRCUIT

Seventy-two souls forsook the sinking Titanic ship last week at Bethel church and made definite decision for Jesus Christ to pilot them to a safe harbor on the good old ship of Zion. Twenty-two people were saved in one service and many family altars have been established in homes where children had never heard their fathers pray. Twenty-three have already united with the church and five more will be added by certificate soon.

Some of those reclaimed were people who had not attended any church for several years. They had mortgaged their souls to the devil but, thank God, they came to themselves. They realized they had been persecuting the Saviour who had purchased their immortal souls when he tasted death for every man on Calvary. The Holy Spirit was felt in great power by sinners and Christians during the services, because the good people of Bethel community prayed with faith for an old time revival. Other communities have already been benefited by the meeting. Five people were saved in the regular preaching service at North Monroe Sunday morning. W. C. Dutton.

## DUDLEY SHOALS CIRCUIT

Our new church, Ebenezer, has been completed at Dudley Shoals and we are happy that we have a place to worship again. On last Sunday, September 10, our presiding elder, Rev. Joe S. Hiatt, preached us a great sermon and held our fourth quarterly conference, dedicated our new church, and had the formal service of laying the cornerstone of said church. Rev. M. Q. Tuttle, pastor of Granite Falls Methodist church, and Rev. J. G. W. Holloway of Granite Falls were given a part in this service. This was a very impressive and happy service. We hope to have a cut of this new church in our paper in the near future.

J. C. Brown, P. C.

# The Frontier Preachers As Temperance Crusaders

By REID WALL

People who are appalled by the flood of intoxicating liquor that is being turned loose on the land will be encouraged to a new crusade for temperance by the heroic services of the frontier preachers. A Presbyterian preacher wrote a letter in which he longed for the day when men would not drink like beasts and wallow in the mire like hogs. Drinking was almost universal. But the preachers were busy. James B. Finley, a Methodist preacher, states: "I suffered no opportunity to pass that I did not improve on portraying the physical, social, and moral evils resulting from intemperance—frequently I would pledge whole congregations, standing upon their feet, to the temperance cause."

Among the frontier preachers none were more famous for the opposition to intemperance than James Axley, a close friend of Peter Cartwright. At one time he was located in eastern Tennessee, country known for its production and consumption of peach brandy. In opposition to this practice he preached what became known as Axley's temperance sermon, which was famous in all that region for a third of a century. A passage from this sermon will serve to illustrate a type of frontier preaching, as well as the strong opposition of the Methodist Church toward intemperance:

## James Axley's Temperance Sermon

Text: "Alexander the coppersmith did me much evil; the Lord rewarded him according to his works." (2 Tim. iv. 14).

Paul was a traveling preacher, and a bishop, or a presiding elder at least; for he traveled extensively and he had much to do, not only in regulating the societies, but also in sending the preachers here, and there, and yonder. He was zealous, laborious, would not build on another man's foundation, but formed new circuits, "where Christ was not named," so that from Jerusalem, and round unto Illyricum, he had fully preached the gospel of Christ. One new place that he visited was very wicked—Sabbath breaking, dancing, drinking, quarreling, fighting, swearing, etc., abounded; but the word of the Lord took effect; there was a powerful stir among the people, and many precious souls were converted. Among the subjects of that work there was a certain noted character, Alexander by name and a still-maker by trade; also Hymeneaus, who was his partner in the business. Paul formed a new society, and appointed Brother Alexander class leader. There was a great change in the place; the people left off their drinking, swearing, fighting, horse-racing, dancing, and all their wicked practices. The stills were worked up into bells and stew kettles, and thus applied to useful purposes. The settlement was orderly, the meetings were prosperous, and things went well among them for some time. But one year they had a pleasant spring; there was no late frost and the peach crop hit exactly. I do suppose, my brethren, that such a crop of peaches was never known before. The old folks ate all they could eat; the children ate all they could eat; the pigs ate all they could eat; the sisters preserved all they could preserve; and still the limbs were bending and breaking. One Sunday when the brethren met for worship they gathered around outside the meeting house, and got to talking about their worldly business—as you know

people sometimes do, and it is a mighty bad practice—and one said to another, "Brother, how is the peach crop with you this year?" "Oh," said he, "you never saw the like; they are rotting on the ground under the trees; I don't know what to do with them." "How would it do," said one, "to still them? The peaches will go to waste, but the brandy will keep; and it is very good in certain cases, if not used to excess." "I would like to know," said a cute brother, "how you could make brandy without stills?" "That's nothing," replied another, "for our class leader, Brother Alexander, is as good a still maker as need be, and Brother Hymeneaus is another, and rather than see the fruit wasted, no doubt they will make us a few." The next thing heard on the subject was a hammering in the class leader's shop; and soon the stills in every brother's orchard were smoking and the liquid poison streaming. When one called on another, the bottle was brought out, with the remark, "I want you to taste my new brandy; I think it is pretty good." The guest after tasting once was urged to repeat, when, smacking his lips, he would reply: "Well, its tolerable; but I wish you would come over and taste mine; I think mine is a little better." So they tasted and tasted until many of them got about half drunk, and I don't know but three-quarters. Then the very devil was raised among them; the society was all in an uproar, and Paul was sent for to come and settle the difficulty. At first it was difficult to find sober, disinterested ones enough to try the guilty; but finally he got his committee formed; and the first one he brought to account was Alexander, who pleaded guilty. He declared he had not tasted, bought, sold, or distilled a drop of brandy. "But," said Paul, "you made the stills, otherwise there would have been no liquor made; and if no liquor, no one would have been intoxicated." So they expelled him first, then Hymeneaus, and went on for compliment, till the society was relieved of all still-makers, distillers, dram-sellers, and dram-drinkers, and peace was once more restored. Paul says: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneaus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

## SUPREME RESPONSIBILITY

The vast army of educators throughout the nation who, in this crisis, are flying in the face of trumped-up hysterias by doing everything within their power to save the schools from financial strangulation and increasing political manipulation are doing so because their sense of relative values tells them that education is one of the supreme responsibilities and functions of government, that, after the provision of relief for those in distress and out of work and the protection of life and property, education is the most important single obligation resting upon government in this crisis, for it is to education alone that we can look to produce a leadership for the future that might conceivably use this magnificent machine economy of ours to free the race from drudgery, poverty, and insecurity instead of letting us starve like Midas in the midst of plenty.—Glenn Frank.



# BRUCE CRAVEN WRITES OPEN LETTER TO CHAS. W. TILLET

To the Editor of The Observer:

This is an open letter to Hon. Chas. W. Tillet, Charlotte.

Dear Brother Tillet: I greatly appreciate your kind letter of September 1, in which you commend my reasoning attitude about the repeal of the Eighteenth Amendment, but you say that you have finally decided to vote for repeal.

I am sorry, brother, that I can not go with you. I realize that the rains are descending, and the storms are beating about us, but there is something in me, probably handed down from several generations of prohibition crusaders, which impels me to stay with the ship. It may go down, but I shall certainly not vote for it to go down.

Your article about "God Players" is all to the good, and is along the line as you know with my own in 1928 which was entitled "Give God a Rest." I have too much reverence for the Supreme Architect to drag him into every squabble in which I find myself, and I agree with you in resenting the people who take unto themselves the prerogatives of Moses descending from Mt. Sinai.

But, brother, it looks to me like these very people you condemn are controlling your vote in 1933! I was living in Charlotte thirty years ago when that great prohibition campaign shook the city, and the name of Tillet was like unto Ben Adhem's among the crusaders. Were you wrong? Is all that we have believed and fought for in a generation but "a dream within a dream?" I don't think so, and I am going to refuse to let any resentment against mistaken leaders put me out of my own camp, and I shall remain a friend and companion of C. W. Tillet—of 1903.

You give as your reasons that if we do not peaceably submit, we will lose anyhow, and there will be no support to our work, and the result will be worse than if we strike our flags and go over to the enemy.

In answer to that I commend to you the story of George Washington at Valley Forge. The identical arguments were used to him by politicians in Congress, and if I had been with him I would have had a great desire to strike for my home; but the courage of George Washington in that bitter winter made a nation, and when he went over the Delaware to the enemy, he went to conquer.

It will be lonesome in this crusade without you, and somehow the name of Tillet does not seem to fit in with the other side, but go in peace, brother, and if you ever regret forsaking the ancient landmarks and return to the house of your fathers, you will be a welcome guest. As for me and my house, we shall not try to turn back the hands of time.

Your friend always,

Bruce Craven.

## THE BEATIFICATION OF BOOZE

That a drowning man will clutch at a straw is proverbial, but it has not hitherto been known that he would clutch just as desperately at a stein. If beer and hard liquor were drunk through straws, the figure would be perfect. Even as it is, the fact if not the figure is clear enough. The public is not now engaging in its tremendous revival of beer-drinking because it is thirsty, nor is it about to legalize the sale of more potent beverages because it desires alcoholic stimulation of a higher voltage. The real cause in both cases is quite other. Never have

high pressure salesmanship and patriotic propaganda been joined in such unholy wedlock. Back of it all is the economic motive: Restore prosperity; support the government; reduce taxes. And over it is spread the mantle of social respectability and the warm glow of loyalty to the administration. At a time when the whole country fears even to whisper a criticism of any policy of the federal executive lest the success of the national recovery policies should be endangered, the administration makes the restoration of liquor a part of its program and appeals to party loyalty as well as to patriotism to win support for that program. Congress and the administration together offer a bribe to the electorate by imposing special taxes with the proviso that they shall be canceled on the first day of the calendar year following repeal of the eighteenth amendment.—Christian Century.

## REV. ROBAH F. BUMPAS

On the first day of the week (August 27) very early in the morning, Robah F. Bumpas slipped quietly and happily from his home in California to his home in heaven.

When he moved to California seven years ago he said, "I have been moving all my life. I shall not move again until I move to heaven."

With his usual thoughtfulness, he made detailed plans for a resting place for his body. "So that I will not be any more trouble to my friends than is really necessary."

Everything was done in accordance with Brother Bumpas' wishes. He was buried "in the ground like his fathers." His pastor, Brother Horace Hay, was in charge of the funeral service, which was taken entirely "from the Methodist ritual and hymn book." Associated with Brother Hay in the funeral were Brother Bumpas' sister's son, Brother Eugene B. Troy, a Los Angeles pastor, also Dr. C. M. Aker, our pastor at Santa Ana, who was Brother Bumpas' presiding elder for four years, and who, with Mrs. Aker, was so attentive in his sickness. His body lies on a sunny slope of beautiful Inglewood cemetery, Los Angeles, Calif.

This writer was privileged to assist in the funeral as a member of the Western North Carolina conference. Brother and Sister Aker very kindly brought their choir over from Santa Ana for the old fashioned Methodist hymns that Brother Bumpas loved.

Mrs. Moore and I drove down from Carpinteria for Brother Bumpas' funeral. The weather was perfect, the sun was shining, the birds were singing, and there was "no moaning at the bar when he put out to sea."

C. P. Moore.

## TO ALL ALUMNI OF WOFFORD COLLEGE

Every alumnus of Wofford College, Spartanburg, S. C., is requested to note carefully the following and to reply at the earliest possible date. If the desired response is made, many former college classmates will be again brought in contact with each other. The "Old Gold and Black," the college weekly, is desirous of having an interesting and informative "Alumni Section" during the current year of publication.

Each alumnus is requested to furnish the following information: Date of graduation. Organization or fraternity affiliation in college. Any other interesting items concerning college life. Present residence. Occupation at present time. Family. Any interesting event or events in life since leaving college.

Please make the information full and clear. Mail your reply to Herbert Hucks, Jr., Mullins, S. C. After September 10 address him at Carlisle Hall, Wofford College, Spartanburg, S. C. Herbert Hucks, Jr., Editor-in-Chief, Session 1933-34.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### FUQUAY AND CLINTON

Eagerness to learn the best way to do the work of Christian education and a determination to move forward in that way seem to characterize the workers of Fuquay Springs and of Clinton and surrounding country, with whom members of the conference board staff met on Sunday, September 3.

We were at Fuquay Springs Sunday morning, Mrs. Brian meeting with the young people and their leaders while Mr. Gobbel met with the officers of the school, member of the local board of Christian education, and others. Time was all too short to do justice to the situation. For an hour and a half there was given careful consideration to many matters of real importance. R. E. Prince is the superintendent.

Upon arrival in Clinton Sunday evening we found representatives—about 60 odd in number—from various churches of Sampson county on hand ready to enter upon the work of the first session of the first standard training school ever conducted in this section of the Wilmington district. Rain has fallen almost every day and night of the week, but interest in and attendance upon the school have held up well. Mrs. Daniel Lane is teaching a course for workers with children, Mrs. Brian for workers with young people, and Mr. Gobbel for officers and workers with adults. Among those enrolled are workers from the Methodist, Presbyterian, Baptist, and Holiness churches of Clinton, and the Methodist churches of Keener, Roseboro, Garland, and Warsaw. Rev. Daniel Lane is chairman of the board of managers.

### SUPERINTENDENTS ATTEND

All superintendents of the Rougemont charge showed fine interest in the training class recently conducted at Rougemont. According to the instructor—

"The class at Rougemont with Lineberger was an unusual one in my experience. For the first time in my experience I had all the general superintendents on the charge attending the class regularly, although only one of them received credit. The others attended and made valuable contributions to the class discussions. One of them was Mr. J. W. Parker of the Rougemont church school, who was 86 years old. It was likewise my first experience with such weather as we had there. It rained every night and one night there was a bad electric storm. The class met each night, there being no absences except the night of the storm. The pastor and I visited the absentees the following day and gave them such instruction and assignments as the others had received the previous night. Another unusual feature of this class was the interest and active partici-

pation in class discussions of those who attended but did not take the course for credit. The attitude of the people toward their educational tasks in the church showed that the pastor had done some most effective work along that line."

### SCHOOLS AND REVIVALS

We are indebted to Rev. Ivey T. Poole, pastor of the Yanceyville circuit, for the following most interesting account of some very effective work:

"I tried a new plan this year which works wonders. I have held daily vacation schools in connection with my revivals at all four of my country churches. This resulted in about 25 additions to the church during our revivals in the country; that is, out of 33 accessions about 25 of them attended the vacation school. The children enjoyed it. In one place the parents became so interested that they attended, and we organized discussion groups among them. We met for one hour before the day service. The children studied, learned songs, and played during the hour and then assembled in the church for the 11 o'clock preaching service.

"We had a big union school at Yanceyville early in the summer, put on by the three denominations here, which was also attended by 85 children from Prospect church. We secured use of a school bus to transport children from Prospect. So you see Prospect children have had advantage of two schools. The one during the revival was not as well attended on account of farmers being busy curing tobacco."

### PROSPECT IS REORGANIZED

Rev. E. N. Harrison, pastor of the Warren circuit, reports the reorganization of Prospect Sunday school, with approximately 30 pupils. This school had been closed for approximately four years. We rejoice that it has been restored to usefulness. We are co-operating with the pastor in securing a supply of literature.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### AUGUST REPORT

The report of our new treasurer, Miss Reba Cousins, for the month of August shows a total of \$75.12 received for the Young People's Mission Special and \$1.50 for Young People's Day offering. The report is as follows:

Durham district—	
Graham (Y. P.) .....	\$ 3.00
Duke Memorial (Int.) .....	3.98

Duke Memorial (Y. P.) .....	1.20
Fayetteville district—	
Laurinburg .....	4.05
Gibson .....	5.00
New Bern district—	
St. Paul, Goldsboro .....	20.00
Oriental .....	8.00
Queen Street (Y. P. Day \$150).	
Raleigh district—	
Smithfield (Int.) .....	1.93
Wilmington district—	
Whiteville .....	1.16
Centenary (Garland) .....	5.00
Grace, Wilmington .....	12.00
Rose Hill .....	7.50
Ingold .....	2.30

It should be noted that several items in this report represent payments on last year's pledges to our mission special. It is hoped that every division in the conference will begin now making regular payments on this year's pledge.

### NEW PLEDGES

Among the new pledges to our mission special that have been recently received are the following:

Mt. Bethel, Bahama, Durham Dis. \$ 5.00	
Johns, Fayetteville district .....	5.00
Snow Hill, New Bern district....	15.00
Ebenezer, Tar River Ct., Raleigh	5.00
Macon, Rocky Mount district .....	25.00
Warrenton, Rocky Mount district	5.00

All divisions or departments that have not yet reported their pledge for the new year are asked to do so by October 1. Please report the amount of the pledge to the district director or the treasurer, Miss Reba T. Cousins, Durham, N. C.

### EXPRESSES APPRECIATION

"This article is written to show to Miss Virginia Bradshaw, Durham district director, the appreciation which the young people of the Durham Young People's Union have for her work. Through Miss Bradshaw's efforts our union has been reorganized and is now forging ahead to the best year's work we have ever had. As president of the Durham union it is necessary that I go to Miss Bradshaw for help sometimes. She is ready at all times to do anything in her power to help carry on her part of this great program of our church. She has that "pep" which is essential to all leaders of young people and shows a real ability to work with young people. The very fact that she was re-elected to her post for another year should be proof enough of the high esteem that the young people of the district hold for her. Miss Bradshaw is one of the finest district directors the Durham district has ever had. May the young people continue to give to her the finest support possible in carrying on her work!"

Thurman Taylor, Jr.,  
Pres. Durham Y. P. Union.

A man can no more be a Christian without facing evil and conquering it than he can be a soldier without going to battle and encountering the enemy in the field.—E. H. Chapin.



# BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

## LOST OR MISLAID

In reply to our misgraphed Honor Roll of August 2, we have had letters from several pastors and superintendents indicating that Sunday School Day had been observed and offerings taken, but that inadvertently these amounts had not yet been sent in. Through means of the Honor Roll and Doctor Peele's letter, a goodly amount has already been sent in and we surmise that there may yet be numbers of congregations whose treasurers have simply failed to send in Sunday School Day offerings. Let pastors, superintendents and treasurers of local church schools look into this matter at once. The board needs the money from this source that is available. Mail any amounts due to H. A. Dunham, Treasurer, Asheville, N. C. Thank you.

## A PROGRAM FOR ADULTS

At the adult assembly held at Lake Junaluska, July 24-28, 1933, there was worked out by the assembly, under the leadership of Dr. John W. Shackford, the immediate objectives for an organized adult program in the local church, as directed through and by the district officers, under the guidance of the conference staff. The assembly ordered a summary of the results of the round table discussion, as adopted by the formal vote of the conference, published in the Advocate. This is a very significant paper and it is hoped that due consideration will be given to it by all workers throughout our conference. The director of adult work of the general board has requested a copy of this action for consideration in working out the policies of the general board.

## IMMEDIATE GOALS FOR DISTRICT PROGRAM OF ADULT WORK IN W. N. C. CONFERENCE

I. District meetings—planning for the conference.

1. The calling of a conference of a district group by the conference office for consultation and planning the immediate objectives for the district, representatives of the conference office to be present at this meeting.

(a) To be carried out in every district where the conference office thinks it feasible.

2. Who are to be invited to this conference.

(a) The presiding elder.

(b) Pastors who are intelligently interested in and operating an adult program in their churches.

(c) Superintendents of all adult divisions now organized.

(d) Any other interested persons who can make a contribution from their experiences and who are willing and able to help.

3. How to call the conference.

(a) The initiative to be left to the conference office, with the suggestion that the presiding elder be authorized to call the conference in each case where he is willing to co-operate.

4. Place of meeting.

(a) To be left to the conference office and the presiding elder.

5. Time.

(a) This series of conferences to be held by the middle of October, 1933, or as soon as the conference office can arrange it.

6. Things to be planned.

(a) Selecting district director. (1) Associate and assistant directors if necessary.

(b) To outline district objectives for immediate future.

(c) Setting up regular district meeting.

II. Suggested objectives for the district for the immediate future.

1. To secure through the district director the following list:

(a) Name and address of superintendents of adult division of all local churches of the district, where organized.

(b) Class presidents and teachers of registered classes.

(c) Officers and teachers of unregistered classes.

(d) Those pastors who are to be advisory members of the district adult council.

(e) Any other necessary information.

2. To schedule visitation to local churches to meet with interested leaders who would naturally form the adult council of the local church.

(a) Who are to make these visits:

(1) District directors, associates and assistant.

(2) Pastors and other capable persons with sufficient experience in adult work who are approved by the conference office.

3. To plan a district meeting or sub-district meeting.

(a) Who shall attend this meeting:

Presiding elder.

All pastors.

All superintendents of organized adult divisions.

Prospective superintendents of adult divisions.

General superintendents.

Members of adult council, where organized, and those who would naturally constitute the council, if organized.

Interested persons selected by the pastor and general superintendant.

Chairmen of local church boards of Christian education.

One or more representatives to be delegated by classes to attend meeting.

(b) Things to be accomplished at meeting:

Explain organization and program of adult division in the local church.

To report what has been accomplished in local churches.

To compare experiences and discuss problems.

To distribute literature.

To promote adult assembly program.

(c) When should conference be held.

To be held, if possible, not later than April 1.

4. To provide a permanent organization of the district adult council, and to provide for regular meetings of the same.

(a) Council to consist of the stated group, as provided for in Pamphlet 94-B, page, 31, paragraph D, and advisory committee of pastors, chosen by district director, in consultation with the presiding elder.

(b) Meetings of the council to be called by the district director of adult work, in consultation with the presiding elder.

(c) Organization of the council, as provided in Pamphlet 94-B, page 31, paragraph D. Council determines its policy and time of meeting.

5. Registration of divisions and classes.

6. Promotion of conference adult assembly.

7. Regular reports of district director to conference office.

8. Co-operation with the conference board in carrying out the conference program.

## CHILDHOOD AND YOUTH WEEK

Miss Little has been very busy in the promotion of Childhood and Youth Week for the past few weeks. Details of the radio program and other promotional plans will appear in this column at an early issue.

It is rather important for church schools to inform themselves and make local announcements as to these radio programs. Last year we presented an array of speakers chosen from leaders in education throughout the state. The list of speakers includes college professors, pastors, high school principals, and others. A partial list of the speakers appearing last year follow: Dr. W. W. Peele, Dr. E. H. Garringer, and Dr. J. W. Shackford of Charlotte; Dr. Elizabeth B. Young, Miss Corinne Little, Dr. Faith Gordon, Dr. Charles Darsie, Prof. E. T. McSwain of Greensboro; Dr. Elbert Russell and Dr. H. E. Spence of Duke University; Prof. Price H. Gwynn of Davidson College; Rev. E. C. Few and Dr. N. C. Newbold of Raleigh; Rev. J. B. Craven of Gastonia; Rev. J. G. Huggins, Jr., of Asheville.

An equally able and interesting list of speakers is being prepared for this year. Watch for program.

As the sun is seen best at his rising and at his setting, so men's dispositions are clearest perceived whilst they are children and when they are dying.—Boyle.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### CARR AUXILIARY, DURHAM, PRESENTS LIFE MEMBERSHIP TO MRS. J. A. RUSSELL

A consecration brings an energizing interest so naturally, Carr auxiliary would make a profitable and interesting occasion in observing their fellowship meeting on Tuesday evening, September 5.

On entering the church lovely music caught the ear. This was furnished by Misses Jessie Fuller and Mildred Brown Russell with their violins, being accompanied by Miss Josephine Fuller.

At the door several of the officers of the auxiliary gave greetings and two of the juniors selected a rosebud for each guest. To show you how quick-witted these girls were a red Radiance rosebud was pinned on the conference president and a sunburst on the superintendent of publicity. How is that for matching coloring?

Miss Virginia Ratcliff, the daughter of the auxiliary president, presided and introduced Mrs. C. T. Thrift of Branson church, who conducted the devotions.

A quartette, "Now Day Is Over," was sung beautifully by four of the many attractive young girls that Carr church claims.

Mrs. Paul Neff Garber gave the principal address, using as her subject, "Why Women Work Together in a Missionary Society." Her address embraced a study of the background of missions in its broadest sense, a discussion of how the individual finds God through faith and the impelling power that sends an individual out to make known the sovereignty of Almighty God. Such a talk, made in a simple and interesting way, strengthens faith and stimulates an audience to holy endeavor.

A duet, "In Christ There Is No East and West," was given by two other young girls of the church.

Mrs. A. M. Gates expressed her joy in being with her own auxiliary on this occasion. In well chosen words she told of the splendid leadership and the untiring efforts of Mrs. J. A. Russell in serving Carr church, in appreciation of whose services the women of the church desired to express their devotion and admiration by presenting her with a life membership certificate and pin. More than 60 women claimed a share in this gift, and it was accepted by Mrs. Russell with a depth of feeling.

The meeting adjourned with prayer by Miss Ratcliff, after which everybody was invited to the Sunday school rooms, where fruit punch and cakes were served. More than a hundred remained for the social hour and again we enjoyed the music of the young women of the church.

### JACKSONVILLE AUXILIARY HOLDS BIBLE STUDY COURSE

A Bible study course was held recently by the members of the Woman's Missionary Society of the Jacksonville Methodist church. The classes began Monday afternoon, July 24, at four o'clock and continued each afternoon through Friday. The book of Acts was studied and the lessons were helpful and inspiring. The class was fortunate in having as its leader Mrs. Charles Warn, a very capable and interesting teacher. The meetings were well attended and much interest was shown in each lesson by those present.

Following the study period Friday afternoon a social hour was enjoyed and ice cream and cake were served.

### DURHAM DISTRICT COACHING DAY

The annual "coaching day" for Durham district study leaders will be held Friday, September 22, at the Hillsboro church, beginning at 10 o'clock in the morning. Every president, study leader and zone leader is expected to attend, and any others interested are invited. Everyone is asked to bring a light lunch.

Mrs. B. H. Black, who has served so faithfully as district study leader for the past two years, is resigning because of her health. This will mean a very distinct loss to the district.

She has prepared the program for the day and hopes to attend. There are many good things for those who go. Mrs. H. K. Sanders and Mrs. J. A. Warren will present one of the fall books, "Eastern Women of Today and Tomorrow"; Mrs. C. M. Huffman will present "The Never Failing Light"; and Mrs. M. W. Sidle will discuss "The Missionary Message of the Bible." These are the outstanding study books for the year.

The theme of the day, "Mission and Bible Study a Means of Developing Spiritual Life," will be further stressed in short talks by Mrs. M. T. Plyler, Mrs. C. T. Thrift, Mrs. N. H. D. Wilson, and Mrs. L. A. Tilley, while Mrs. W. A. Stanbury will have posters, pictures and curios representing Eastern women. The zone leaders will report on the study outlook in their zones.

Rev. F. A. Lupton will give the morning devotions, and Mrs. W. A. Cade and the Milton auxiliary will give musical numbers. The Hillsboro women will present "The Land of Mission Study," in addition to welcoming the visitors. A great day is anticipated.

### A FELLOWSHIP TEA

The annual "fellowship tea" sponsored by the Woman's Missionary Society of Webb Avenue church was given Tuesday evening in the church recreation

room, with about 60 men, women and children present. The affair was a success in every sense of the word.

Rev. R. L. Jerome, pastor, made the opening prayer, after which Mrs. Birdie Thompson, president, made a hearty speech of welcome. Mr. Jerome talked 15 minutes on "Fellowship," explaining its meaning, after which Miss Virginia Bradshaw gave a reading.

Miss Florine Robertson, district secretary, talked on "Why Be a Member of the Missionary Society." Pleasing musical numbers were a great joy to all present. Misses Helen Boone and Marie Mangum played piano solos, and Miss Boone and Mrs. R. A. Lutterloh played two duets. Fletcher Moore delighted everyone with his "Arkansas Traveler," and Miss Ella Anthony played the accompaniments.

Several selections were given by the Rhythm Orchestra, a dozen boys and girls who played various instruments under the direction of Mrs. Lutterloh, and all were enjoyed.

During the social hour fruit punch and wafers were served by the ladies of the society, and one new name was given membership.

Dr. W. S. Hughlett, in charge of medical work at Minga station in the Congo Mission, laughingly says that he felt quite complimented recently when after he got through an operation sooner than usual he heard one of the natives say to another: "Our doctor is getting to be a real doctor." Dr. Hughlett has been working hard to make up for lost time on the operation schedule and had performed several operations a week. This may seem very slow to people in the States, but considering the equipment and conditions in the Congo it indicates good work. Some of his patients have told Dr. Hughlett recently that when they came to the hospital the other people in their villages felt sure they would die, and if they go home safe and well the people from these villages will crowd over each other coming to the hospital for operations. Dr. Hughlett has been much interested in using spinal anaesthesia for his operations lately, which the natives seem to prefer to ether and which seems to be just as safe as ether or more so and which is much less expensive.

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The Kwansai Gakuin Academy in Japan now has an enrollment of nearly 800 students. Last March the academy graduated 126 students of whom 65 entered the different departments of the Kwansai Gakuin University.

\* \* \*

Recently evangelistic services were conducted for the students of Palmore Institute, Kobe, Japan, which resulted in seven candidates for baptism and a number of inquirers. The preacher was the Rev. T. Sakita, who became a Christian while attending Palmore Institute 30 years before.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

Look to this day! For it is Life,  
The very Life of Life.  
In its brief course lie all the Varieties  
And Realities of your existence:  
The Bliss of Growth;  
The Glory of Action;  
The Splendor of Beauty;  
For Yesterday is already a Dream,  
And Tomorrow is only a Vision;  
But Today well lived  
Makes every Yesterday a Dream of Happiness,  
And every Tomorrow a Vision of Hope.  
—Salutation of the Dawn, from the  
Sanskrit.

### DR. AND MRS. COSTEN J. HARRELL IN ASHEVILLE

Dr. and Mrs. Costen J. Harrell of Richmond, Va., who have been summering in the mountains of western North Carolina, are in Asheville for a visit to Dr. Harrell's brother, Mr. T. C. Harrell, in Kenilworth Park.

Dr. Harrell, who is pastor of Monumental Methodist church in Richmond, is also a writer of note, having contributed a number of most interesting books to the "Living Book Series of Bible Texts," issued by the board of education and recommended for use in the Bible study classes of our woman's missionary societies. His latest books are "The Bible, Its Origin and Growth," and "The Prophets of Israel."

### MESSAGE OF CONFERENCE CHAIRMAN OF SPIRITUAL LIFE GROUPS

By Mrs. C. E. Exum.

"Surely God is in this place" was the expression of many hearts as the third Spiritual Life Retreat conducted at Brevard Institute, by the spiritual life committee of the Woman's Missionary Council, drew to a close July 16. Those who were privileged to attend the meeting will always remember the retreat as one of life's richest experiences.

Among the 80 or more retreatants there were about 25 from our conference, Asheville, Charlotte, Gastonia, Greensboro, Salisbury and Winston-Salem districts being represented. This number included three of our conference officers, two district secretaries, two members of spiritual life committee of the conference, one district key woman and one chairman of a nauxiliary spiritual life group. Gastonia sent her key woman, Mrs. B. T. Morris of Gastonia.

We now have a key woman for our work in each district except one, and we hope in the very near future to give a complete list on the woman's page. Mrs. Harris has already given you the topics of discussion and meditation and the names of the speakers on the retreat program. I wish I were able to give you a full account of each day's meeting,

but since I cannot do that I am asking our woman's page editor to give us space in her column to give you from time to time brief reflections from the retreat.

Let us pray that the influence of the group which met in Brevard may be felt throughout our church as a creative force—each one of us making a contribution to our conference.

The conference spiritual life message committee is hoping and praying that the objectives of our spiritual life groups may be realized in an increasing measure.

To promote these objectives we earnestly desire that the recommendations adopted by our recent conference (page 79, Annual Reports) may claim our earnest and hearty co-operation."

### MESSAGE FROM SUPERINTENDENT MISSION AND BIBLE STUDY

Dear Superintendents of Study and Presidents:

September marks the close of the vacation period and ushers in our busy fall. I trust that we shall be ready for earnest study classes in all our missionary societies. With your help we can make our conference report 100 per cent!

I am sending you the list of books for 1933-34. What challenging theme for the year: "Christ and the Modern World!" I hope wherever possible we will take as our first study "Christianity and Industry in America." Conditions in our economic life are moving so rapidly that it is most opportune that we should fix our attention on the desirable features in the "New Deal" which our government is giving us.

You will find our foreign book, "Eastern Women Today and Tomorrow," deals with the tremendous changes that are taking place in the lives of the women of the East. This book will make a strong appeal to all our women both young and old. The author is a woman who knows conditions of women in Eastern lands through her service as foreign secretary of the Young Woman's Christian Association.

Wherever it is possible I hope that you may offer special training to your study class leaders through "training days" or "coaching days." These may be conducted in connection with your zone meetings. You may be tremendously helpful to some new society near you by helping to train leaders for their classes.

Our work during the fall and winter as missionary women will depend, in a large measure, on the spiritual and connective values of your work as superintendents of study. May we concentrate as never before during September. I shall expect your reports for the third

quarter to show a great increase in mission and Bible study classes. Remember, "Only thirty days hath September." So let's go. Be sure to mail your reports to me by October 1. With hearty good wishes to each of you, I am,

Sincerely yours,

Mrs. J. Frank Spruill.

### ZONE MEETINGS

Zone number four of Asheville district records another profitable meeting which was held at Fletcher last Thursday with a most encouraging attendance. Mrs. O. H. Orr, zone chairman, was the presiding officer. After an appropriate opening devotional, words of welcome were given the visiting delegates by Mrs. J. C. Sides, president of Fletcher auxiliary, and response was made by Hendersonville representative. Mrs. Orr outlined the plans of the zone and gave encouraging report of its activities and accomplishments in the past.

In an interesting manner Mrs. Haynes of Brevard discussed mission and Bible study and urged the formation of classes during September. A prohibition quiz was conducted by Mrs. Minnie Pickens of Hillside Street church, Asheville, who also gave a most impressive talk on "Woman's Duty as to Prohibition." The report of supply department as adopted at annual meeting was read and those present were asked to send in their contributions through this department.

Christian social relations were discussed in a general way, many of the representatives telling what their societies were doing along that line. Rev. D. V. Howell, pastor of Fletcher-Mills River, gave a most helpful talk showing the women their responsibilities as missionary workers in the vital questions of the day.

After an enjoyable lunch the afternoon session was held and included on its program a round table discussion of vital questions, conducted by Miss Amy Hackney, district secretary of Asheville district.

The spiritual life groups were interingly brought to the attention of the workers through an inspiring, uplifting and helpful message from Miss Florence Kern of Brevard, the district key woman.

Mrs. J. C. Sales, who had visited the Century of Progress Exposition at Chicago, was asked to tell her impressions of the Hall of Religion, which she did in a most interesting manner.

A series of sentence prayers led by Miss Bessie Allen of Hendersonville closed the day's meetings.

The fiftieth anniversary of the founding of Soochow Hospital, China, will be celebrated some time in October, 1933. Medical work in Soochow was inaugurated in 1862 with the establishment of a hospital clinic by Dr. (later bishop) W. R. Lambuth, assisted by Dr. W. H. Park. The hospital was built in 1883 and formerly opened in November of that year.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### STORY NO. 1

Once upon a time there was a boy named Peter. His father was a Methodist preacher. Peter attended church every Sunday morning and was accustomed to hearing his father preach. On a given Sunday the father preached particularly well, according to Peter's evaluation. Some of the things the father said appeared to the boy almost too good to be true. At the dinner table following the preaching hour, after the plates had been served and the meal almost devoured, Peter looked over at his father and said, "Daddy, were all those things you said this morning true or were you just a-preaching?"

### STORY NO. 2

Various friends throughout our conference during the present year have been talking most favorably about the work the Children's Home is doing. They have even gone so far as to compliment the management of the Home in rather extravagant expressions. They have even gone farther in their promise of financial support. Some have said, "We haven't done anything yet for the Home, but we haven't forgotten you. We are going to make an earnest effort to pay in full our quota to the Children's Home." We are beginning to wonder whether all these statements are true or whether our friends are just a-talkin'.

### THE MOST EVER

There are now 337 children enrolled in the Children's Home care. This number totals four more than ever previously enrolled. Four additional children have been approved for admittance, making a total of 341. This enrollment makes us somewhat crowded, but we did not have the heart to deny entrance to the children who have come in during the present summer. They seemed to have a clear right to be admitted into the Home and to look to the Methodist people in the Western North Carolina conference for a chance to make good. If our friends could see our family, contented, happy and hopeful, and in the main, making the most of their opportunities, I am sure it would not be hard for them to not only raise their ten per cent apportionment, but to do even more.

### SCHICK TEST

The writer has just come into the office from a visit to our infirmary where Miss Smith, our trained nurse, had 46 children lined up for Dr. Carlton, our

city physician, to give to them the Schick test. Those showing susceptibility to diphtheria will be given antitoxin. These 46 children have been admitted into the Children's Home during the past 12 months, since the last test was given. This, of course, goes to show that we are continually taking in new children in the place of those for whom homes can be found.

### A FIRE

A fire of undetermined origin gutted the top floor of our Duke building last Friday afternoon. Robert Griffin, one of the 30 early teen-age boys who occupy this building, discovered the fire about three o'clock in the afternoon and gave the alarm. In 15 minutes after the firemen arrived the fire was extinguish-

were soon exhausted and requests came for that many more than we were able to supply. In most instances the filling of these jars has been done as a labor of love. In some instances, however, there have been requests for credit on the ten per cent apportionment, even after the Children's Home furnished the jars. To our liberal and loyal friends who have stood over the hot fire in canning fruit and vegetables for our children we extend our heartfelt thanks. As the fire burned I am sure they mused over the good deeds of helpfulness they were doing.

### FOOTBALL

Our boys are now playing football. It is very interesting to see them practice each afternoon. W. D. Murray, our



They worked the Lord's acre and did some of the Lord's work

ed, largely through chemicals. The Winston-Salem firemen used good judgment and the water damage was reduced to a minimum. Only the furniture, clothing, floors and partitions were damaged, the roof being left intact and the lower floors undamaged. Nobody was hurt and nobody lost his head. The superintendent was away from home.

### THE LORD'S BOYS

We are this week presenting the picture of a group of fine young fellows who did a mighty fine thing this summer for the Children's Home. In regard to this fine instance of helpfulness Rev. Herman F. Duncan, their pastor, writes as follows: "Enclosed is a picture that explains itself. Our young men's class of Black Mountain Sunday school planted and harvested potatoes on this Lord's acre and decided to send the proceeds to the children under your care. It was a glorious experience of spiritual growth and good fellowship."

### OVER TWO THOUSAND

Early in the summer we announced that we had over two thousand glass jars we would like to distribute among our friends for filling with canned fruit and vegetables. These two thousand jars

school man and athletic director, better known as Bill Murray, has about 50 lads in uniform and the way they are entering into their training is pleasing to behold. Four full teams are out with a few extra boys. Thirteen letter men are back in training for the "varsity" and the second team is scrimmaging with them as if they intended to oust some of them from the first team. The contest for the 100-pound team is very spirited. David Hodgson, our varsity quarter-back last year and who graduated from high school last June, is assisting Mr. Murray, giving particular attention to the 100-pound teams. As usual, our football boys will give a good account of themselves this year.

### THE EXHIBIT

We have had only two reports of mistakes in the ten per cent exhibit listed in the Home Chronicle by districts and by charges. We had failed to list a credit to the Liberty circuit and another one to the Goodsonville charge. If there are other errors we would like to have them called to our attention. Following the meeting of our annual conference we will issue another exhibit listing ten per cent payments and fifth Sunday offering receipts.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Wanted—One hundred thousand Octagon soap wrappers by Thanksgiving.

Wanted—\$11,500 with which to pay off a loan which we recently secured.

Wanted—All the orphanage apportionment as early as possible, since our operating fund is exhausted.

Wanted—The Sunday schools and organized classes of the North Carolina conference to give us a monthly offering as specials.

Wanted—The woman's missionary societies and Sunday schools to collect all possible Octagon soap wrappers and mail them to the Methodist, Raleigh, North Carolina.

Wanted—The wives of our preachers to help organize and put to active work all available agencies in their congregations in one big endeavor to secure a sufficient number of Octagon soap coupons to pay for repair work now going on at the Methodist Orphanage.

School days are here again. Tuesday morning, September 12, marked the beginning of our fall term. We have two more teachers in our faculty this year than we had last year. We have been running our school with the minimum number on our teaching staff. Because of these additional teachers and longer hours in school, there should be a marked improvement upon the part of our boys and girls. We are very fortunate in having Prof. J. O. Sanderson as principal of our school. Mr. Sanderson was trained in the Methodist Orphanage, and upon his graduation he went to Duke University, from which he received his A.B. degree several years ago. He has been teaching in the public schools of the state for the last eight years, and therefore is an experienced and successful teacher and principal. While at Duke University he was baseball pitcher on the varsity team for three years, and during his senior year was captain of his team. After graduating from Duke University he studied for a year in George Washington University. Because of his splendid training he is peculiarly qualified to fill the responsible position to which he has been elected. He will have

charge of our athletics in connection with the school work. It is very gratifying to have one of our old boys to come back to us as a leader in our home life. I bespeak a most successful year's work in every particular.

\* \* \*

Dear Friends:

As I go out from this home—a home that is always bright and cheerful where nothing but happiness exists—there is a deep sorrow in my heart; not because I have finished my high school education, but because I will soon be leaving the dear, beloved superintendent, the faculty, and all the girls and boys of the Methodist Orphanage.

No matter where I go there will always be a large space in my heart for the Methodist Orphanage, and also the North Carolina Methodist conference that has made it possible for this happy home to be as it is.

The ones to whom I extend my deepest appreciation and whom I will always love are the members of the Laura Duncan Missionary Society in Beaufort, North Carolina. They have clothed and made me a happy child twice each year for ten years, and I have never been disappointed.

To the doctors of Raleigh, I extend my most sincere appreciation for the means and ways by which they have kept me in good health.

It is going to be hard to leave our superintendent, Mr. Barnes, because we all realize now what he has really done for us. How we would have gotten along without him I just can not imagine.

I extend my love and sincere thanks to each and every matron and teacher for their patience in guiding and teaching us how to do what was right.

Sincerely, Joyce Wade.

### FRIENDSHIP

The world today has little time for friendship. It has not time at all for old friends. Life is too fugitive, it is too much *en passant*. In our hurried modern career from one form of entertainment to another, there is no time to know each other. Today we demand only to meet the newest people, to see the newest plays, to read the newest books. We are all wrong. We lose our sense of perspective, and it is not good for us.

We are losing something we cannot afford to lose. In our eagerness we are selling our old lamps for new, and look what happened to Aladdin when he did that! The Princess Baldroupledor, believing that she was making a most beneficial exchange, in her ignorance parted with the source of all their wealth.

From old ties the greatest benefits may be gained; from old friends the true happiness. It is a mistake to treat them casually! It is a mistake not to keep up with the friends of your youth; for by saving yourself the work of writing a letter or two you are robbing yourself of the wealth of the old lamp.—Ursula Bloom.

## Build Up that Skinny Child!

### Enrich His Impoverished Blood

Sickly, weak, underweight children are usually lacking in rich, red blood. When blood becomes poor, a child becomes run-down. Already weak, he loses appetite, which makes him still weaker. Take no chances on a child gaining strength by himself. Start giving him Grove's Tasteless Chill Tonic right away. This famous tonic contains both iron and tasteless quinine. Iron makes for rich, red blood while quinine tends to purify the blood. In other words, you get two effects in Grove's Tasteless Chill Tonic.

Put your child on this time-proven tonic for a few days and see the difference it makes in him. Good appetite, lots of pep and energy and red roses in his cheeks. Children like Grove's Tasteless Chill Tonic and take it eagerly. It is absolutely harmless and has been a reliable family medicine for half a century. Get a bottle today at any store.

## HER DOUBLE CHIN IS VANISHING

### Shape Growing Normal

"Why am I taking Kruschen Salts? Because I was getting so broad across the hips I was ashamed of myself. I've been taking Kruschen about 2 months and they certainly are bringing my shape down to a normal condition and what is nice about them (to my way of thinking) is they haven't taken flesh from my cheeks but to my surprise my double chin is vanishing for which anyone should be glad." Mrs. P. E. Gardner, Worcester, Mass. (Jan. 3, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

A jar that lasts 4 weeks costs but a trifle at any drug store in the world, but be sure and get Kruschen Salts, the SAFE way to reduce wide hips, prominent front and a double chin and again feel the joy of living—money back if dissatisfied after the first jar.

## EAST COAST STAGES

### The Short Line System

From New York to Florida  
and all points west

De Luxe Hot Water Heated Coaches  
Frequent and Convenient Schedules  
Fewer Changes  
Full Stopover Privileges  
Free Pillows and Porter Service  
Courteous Drivers on all Short Line Busses

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### EAST COAST STAGES

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Raleigh, N. C.

Phone 4444

## Sunday School Lesson

SEPTEMBER 17

By William G. Chanter.

### The Value of a House of Worship

Scripture Lesson: 1 Kings 5 to 8.

Golden Text:

Enter into his gates with thanksgiving,  
And into his courts with praise.

—Psalm 100:4a, b.

"Solomon in all his glory" has been for ages an expression that sums up the essence of regal magnificence. The brilliance of his court, the splendor of the great temple that he built, the variety and wealth of his wisdom—all these things combine to make him the most dazzling figure in Old Testament literatures. No wonder that he became the center of a mass of legend in both Jewish and Mohammedan literature, but prophets and not court chaplains wrote the history of Israel, and the prophetic judgment remained steady, unbiased by the glitter of Solomon's reign. The Book of Kings writes him down as a splendid failure.

In order to appreciate the full meaning of this we must note that the prophetic historians did not attempt in the least to minimize the ability of the great king. It is from them that we learn of his wisdom, and we must not make the mistake of thinking that his wisdom went deeper than that. We see how he grasped the need of changing the Davidic policy of conquest for one of consolidation and development of the empire that war had brought under the sway of the Hebrew monarchy. We see with what masterly wisdom he carried out his policy. He fortified his frontiers, he allied himself by marriage with the neighboring states, he adorned his capital with beautiful buildings, he crowned it with the Temple, he developed the commercial advantages of the position of his domains, and he did all this with comparatively limited resources. Nor is the display that is associated with his name to be thought of as due merely to a love of show. It played its part in giving the king and his kingdom standing and dignity in the eyes of the splendor-loving East.

Again, the prophets are quite aware of the immense force and energy that Solomon possessed. Think of the burdens that he assumed as the power behind the great program of development that he initiated. His father had conquered Edom and thus had gained for his kingdom a port on the Red Sea. But the Hebrews were not seafarers, and it shows an unusual degree of energy and enterprise in Solomon that he turned to advantage the possession of access to the sea. With keen practical ability he enlisted the experience of the Phoenicians, and we may suppose that the gold

of Ophir which came to Solomon was purchased by the wares of the Tyrian traders and was Solomon's as the share of the monarch who provided the port from which the voyages were made and protected the caravans that came down to it overland. It was no weakling who could with the scanty wealth of Palestine so organize a kingdom as to make "silver to be in Jerusalem as stones."

No, the prophetic authors of the Book of Kings were not blind to the greatness of Solomon. But they were not blind also to the fact that he so overburdened his people that his death was the signal for revolt, that he deserved the condemnation of God as a corrupter of religion, that as he grew older he lost the power to see clearly the distinction between means and ends. In the long run, their verdict has to be accepted. Solomon was a failure.

When we raise the question of the causes of this, we find that the prophets have a ready answer. Solomon's failure is due to a failure in religion. He forgot God and so turned his feet into the way of destruction. Suppose we examine this verdict.

First of all, is it not true that we can trace in the records a process of growing reliance on the worldly and material? This splendor, for example, may have been in the first place a wise means of giving to the king and the kingdom an impressive standing. But is it not true that, if Solomon had been able to view it from the detached position of a worshipper of a spiritual God, he would have seen that gold and ivory were less valuable than such things as justice and mercy? Had he been able to keep his sense of the presence and power of God, the God of righteousness, would he not have been able to see that the burden of forced labor by which palace and fortress and Temple were built was not made so heavy as to goad his people to revolt? Is it not true that Solomon seems to have allowed himself to think that spiritual values would take care of themselves if only silver were as stones in Jerusalem and the royal body-guard carried shields of fine gold? Think of the way in which he allowed the advantages of foreign marriage-alliances to outweigh the danger of the corruption of religion which went with them.

Yes, it seems true that Solomon did forget God, and it seems also true that his forgetfulness had its heavy costs. But, in the second place, let us ask ourselves whether this forgetfulness is not always likely to follow after a policy of material development. The danger is that material prosperity may come to be an end in itself and the spiritual development for which it is only the foundation may be forgotten. Then comes the final act of the tragedy, when men awake to the realization that material prosperity without spiritual power means only ruin.

Then, in the third place, as we teach this lesson let us ask ourselves whether in our struggle with the forces of economic depression we are not in grave

danger of repeating the mistake of Solomon. Whether or not prohibition has failed, it remains an ominous fact that one of the most effective arguments for repeal seems to be the claim that it will bring back prosperity. Of course the claim is as near absolute nonsense as anything can come to the absolute, but its acceptance means that many people will welcome wealth even if it is purchased at the cost of debauching masses of human beings. It is indicative of a lowered rating of human and spiritual values. The same thing can be said of the fact that several states have recently legalized race-track betting. The seriousness of gambling as destroying the very fiber of morality in its victims can hardly be overrated. But in the opinion of many it is not too high a price to pay for prosperity. Nor is the general policy of the National Industrial Recovery Administration without its dangers. If we are to have a renewal of the hysterical mass pressure of the war years, we may find that prosperity comes high.

The prophets were not dazzled by the magnificence of Solomon, for the prophets saw that the foundation of all true greatness was spiritual. We need today the prophetic vision—and the prophetic courage.—Zion's Herald.

### MISSIONARY NOTES

Some eleven or twelve earnest-minded students at Soochow University, China, joined the church during the past year and proved their sincerity by real Christian service. "On the other hand," says Miss Helen Clark, who is a member of the Soochow University faculty, "there were others over whom we yearned and prayed who remained indifferent, if not actually hostile." Miss Clark believes that the problem of a Christian worker on a college campus in China does not differ radically from those of such a worker in the United States—that it is not a question of converting students from one religion to another, but of changing them from an attitude of irreligion to one of spiritual sensitiveness. "We are not combatting Buddhism, Taoism or Confucianism," she declares, "but atheistic humanism. And I do believe that in spite of all evidence to the contrary, we are making progress. There are many students who are eagerly examining Christianity to see if Jesus can answer their problem, and they are finding a challenge there."

\* \* \*

Interesting work is going forward in the church at Campinas, Brazil, under the direction of the Rev. W. G. Borchers, pastor. The congregations are steadily growing and at the regular Sunday evening services every chair in the church is taken. Only twice during the three years that he has been at Campinas has Mr. Borchers given the altar call without having from three to eighteen people come forward for prayer, and this call is given every Sunday night except when some other special service interferes.



# Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

### Durham District

Front Street, W. A. Cade .....	7
Burlington Ct., H. E. Lance .....	2
Brooksdale, S. F. Nicks .....	3
Calvary, O. I. Hinson .....	1
Carr, J. A. Russell .....	8
Duke Memorial, W. A. Stanbury .....	13
Lakewood, M. W. Warren .....	10
Duke's Chapel, E. D. Weathers .....	7
Haw River, L. A. Tilley .....	15
Leasburg, T. R. Jenkins .....	15
Madame, J. D. Bundy .....	20
Pittsboro, M. C. Ellerbe .....	9
Yanceyville, L. T. Poole .....	5
Branson, C. T. Thrift .....	128
E. Roxboro-Longhurst, D. W. Whitsett .....	26
Trinity, G. R. Combs .....	2
Bahama, C. W. Barbee .....	2
Orange-Carboro, L. L. Parrish .....	1
Burlington, Front St., W. A. Cade .....	5
" Webb Ave., R. L. Jerome, 100% .....	9

### Elizabeth City District

Chowan, W. B. Humble .....	7
Dare, G. C. Wood .....	21
Pantego-Belhaven, E. W. Downum .....	13
Hertford, B. P. Robinson .....	4
Windsor, T. W. Lee .....	4
City Road, J. H. Lanning .....	6

### Fayetteville District

Hemp, L. M. Chaffin .....	11
Mt. Gilead, E. B. Fisher .....	4
Red Springs, B. D. Critcher .....	11
Rowland, J. C. Wheedee .....	1
West End, W. F. Elliott .....	10
Laurel Hill, W. D. Yarborough .....	7
Caledonia, W. L. Dawson .....	4
Robards, E. C. Crawford .....	1
Piedmont, B. F. Boone .....	10
Rae ford, B. H. Houston .....	14

### New Bern District

Goldsboro Ct., N. C. Yearby, 100% .....	23
Jarvis Memorial, E. L. Hillman .....	7
Hookerton, J. G. Phillips .....	5
LaGrange, L. B. Pattishall .....	3
Riverside-Bridgeton, J. B. Thompson .....	15
Vanceboro, T. E. Davis .....	6
Grimesland, I. J. Strawbridge .....	1
Ocracoke-Portsmouth, R. N. Pitts .....	1
Fremont, K. F. Duvall .....	4
Oriental, J. C. Humble .....	14
Newport, E. H. Measamer .....	2
New Bern, A. J. Hobbs .....	3

### Raleigh District

Bailey, J. J. Boone .....	11
Benson, W. C. Merritt .....	7
Cary-Apex, J. L. Midgett .....	4
Four Oaks, W. H. Brown .....	5
Fuquay, J. C. Williams .....	14
Franklin, C. L. Read .....	5
Maners, C. W. Robbins .....	5
Smithfield, B. T. Hurley .....	1
Tar River, R. E. Pittman .....	13
Creedmoor, W. L. Loy .....	1
Erwin, Frank Culbreth .....	1
Smithfield, D. H. Tuttle .....	6
Youngsville, A. J. Parker .....	1
Bailey, J. J. Boone .....	1

### Rocky Mount District

Kenly, L. C. Brothers .....	9
Roanoke Rapids, S. J. Starnes .....	7
Rich Square, W. T. Phipps, 100% .....	21
Rocky Mount Ct., W. N. Vaughan .....	2
Rosemary, D. M. Sharpe .....	10
Spring Hope, M. F. Hodges .....	11
Tarboro, J. V. Knight .....	4
Elm City, W. C. Benson .....	15
Littleton, Rufus Bradley .....	7
Enfield-Whitakers, C. P. Womack .....	2
Warrenton, E. C. Durham .....	9

### Wilmington District

Faison-Kenansville, F. B. Joyner .....	31
Halsboro, C. N. Phillips .....	12
Lumberton Ct., C. H. Caviness .....	18
Stonewille-Mayodan, J. W. Campbell .....	7
Walnut Cove, J. B. Fitzgerald .....	5
Yadkinville, I. L. Sharpe, 100% .....	13
Danbury, J. B. Needham, 100% .....	24

Tabor, C. A. Jones .....	5
Rose Hill, P. O. Lee, 100% .....	23
Fifth Avenue, L. M. Hall .....	2
Chadbourn, M. W. Lawrence .....	8

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin .....	25
Brevard, J. H. West .....	14
Candler, R. M. Hauss .....	7
Fletcher-Mills River, D. V. Howell .....	10
Oakley, G. D. Herman .....	24
Marshall, R. B. Shumaker .....	6

### Charlotte District

Belmont Park, E. M. Jones .....	30
Hawthorne Lane, J. W. Shackford .....	19
Wesley Heights, C. C. Herbert, Jr. .....	5
Monroe Ct., W. C. Dutton .....	12
Pineville, E. O. Cole .....	6
Thrift-Moore, J. O. Ervin .....	72
Chadwick, E. H. Nease .....	24
Polkton, W. R. Harris .....	13
Waxhaw, A. L. Latham .....	1
Trinity-Derita, R. F. Honeycutt .....	5
Peachland, B. W. Leifer .....	3

### Gastonia District

Park Street, J. R. Warren .....	26
Cherryville, E. L. Kirk .....	12
Cherryville Ct., C. R. Allison .....	29
Cramerton, G. G. Adams .....	3
Dallas, J. W. Vestal .....	9
Trinity, R. L. Forbis .....	41
West End, R. E. Hinshaw .....	11
Park-Grace, J. C. Reichard .....	6
Lowell, F. H. Price .....	6
Mount Holly, A. P. Ratledge .....	31
South Fork, R. A. Taylor .....	1
Stanley, M. T. Hipps .....	1
McAdenville, R. M. Varner .....	1
Goodsonville, C. E. Williams .....	12
Shelby Ct., J. N. Randall .....	4

### Greensboro District

Battleground, W. H. Groce .....	2
Farmer, W. L. Lanier .....	14
Bethel-Grace, Reid Wall .....	6
Centenary, J. C. Cornett .....	3
New Hope, C. M. Smith .....	8
Pleasant Garden, R. C. Kirk .....	3
Randleman, J. C. Groce .....	19
Summerfield, W. F. Cooley, 100% .....	97
W. Market (Miss Flossie Byrd, agent) .....	10
Bessemer, Chas. Bowles .....	10
Liberty, L. P. Barnett .....	7
Mt. Pleasant, L. R. Akers, Jr. .....	5
Asheboro, R. S. Truesdale .....	8
Coleridge, R. J. Barnwell .....	2
Carraway Memorial, J. S. Gibbs .....	13
Randolph, A. C. Waggoner .....	1
Ward St-Archdale, W. T. Albright .....	6
West Greensboro, W. J. Miller .....	10
Coleridge, W. J. Honeycutt .....	12
Reidsville Ct., T. V. Crouse .....	14

### Marion District

Avery, J. M. Green .....	2
Bostic, E. B. Edwards .....	24
Broad River, J. W. Kennedy .....	28
Cliffside-Avondale, H. H. Robbins .....	9
Elk Park, E. C. Price .....	12
McDowell, T. B. Honeycutt .....	21
Mill Spring, J. N. Snow .....	5
Old Fort, B. Wilson .....	4
Rutherfordton, Fletcher Nelson .....	22
Spruce Pine-Bakersville, J. L. Rayle .....	9
Marion Ct., W. J. Hackney .....	2
Marion Mills, J. W. Parker .....	1
First Church, H. P. Powell .....	39
Henrietta, A. W. Lynch .....	11

### Mount Airy District

Helton, C. E. Murray .....	7
Mt. Airy Ct., R. E. Ward .....	1
Sandy Ridge, G. F. Hood .....	12
Sparta, C. W. Russell .....	2
Spray, W. H. Williams .....	7
Stonewille-Mayodan, J. W. Campbell .....	10
Walnut Cove, J. B. Fitzgerald .....	5
Yadkinville, I. L. Sharpe, 100% .....	13
Danbury, J. B. Needham, 100% .....	24

Rural Hall, C. M. McKinney .....	5
Watauga, G. C. Graham .....	10
Draper, G. E. White .....	7

### Salisbury District

Badin-Tabernacle, F. J. Stough .....	11
China Grove, J. W. Groce .....	17
Forest Hill, Paul Hardin, Jr. .....	59
Harmony, J. B. Tabor .....	5
Westford, H. E. Stimson .....	8
Gold Hill, J. P. Morris .....	2
Granite Quarry, J. O. Cox .....	8
Trinity, J. P. Hipps .....	38
Park Avenue, S. M. Needham .....	7
Woodleaf, W. S. Smith .....	9
Concord, Epworth, E. Myers .....	3
Albemarle, First St., E. M. Avelt .....	15
Salisbury, Coburn Mem., J. F. Moser .....	8

### Statesville District

Catawba, G. W. Clay, 100% .....	32
Bethel-Fairgrove, L. L. Smith .....	3
Broad Street, T. W. Hager .....	10
Shepherd, G. L. Wilkinson .....	3
Stony Point, T. J. Houck .....	19
Elmwood, R. L. Bass .....	5
Race Street, E. J. Harbison .....	9
Davidson, Elzie Myers .....	21

### Waynesville District

Andrews, W. G. McFarland .....	11
Bryson City, O. J. Jones .....	3
Clyde, H. C. Freeman .....	4
Highlands, G. A. Hovis .....	2
Wolf Mountain, R. M. Hardee .....	3
Highlands, G. A. Hovis .....	1
Hayesville, H. R. Cornelius .....	3
Macon, J. B. Tabor, Jr. .....	6

### Winston-Salem District

Davie, J. O. Banks .....	3
Denton, B. A. Sisk .....	11
Forsyth, T. B. Johnson .....	26
Erlander, D. R. Proffitt .....	26
First Church, J. E. Abernethy .....	41
Thomasville Ct., John Cline .....	25
Welcome, P. R. Rayle .....	29
Burkhead, G. A. Stamper .....	23
Hiatt Memorial, D. M. Nifong .....	13
Cooleemee, J. A. J. Farrington .....	11
Thomasville, Trinity, J. P. Hornbuckle .....	8
Kernersville, E. P. Billups .....	5

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%).

An Irishman was newly employed at a lumber office. The proprietors of the company were young men, and decided to have some fun with the new hand. Patrick was duly left in charge of the office, with instructions to take all orders which might come in during their absence.

Going to a nearby drug store, they proceeded to call up the lumber company's office and the following conversation ensued:

"Hello! Is this the East Side Lumber Company?"

"Yes, sir. And what would you be havin'?"

"Take an order, will you?"

"Sure, that's what I'm here for."

"Please send me a thousand knot holes."

"What's that?"

"One thousand knot holes."

"Well, now ain't that a bloomin' shame? I'm sorry, but we are just out."

"How's that?"

"Just sold them all to the new barrel factory."

"To the barrel factory? What do they want with them?"

"They use them for bungees in barrels."—Selected.

## REV. J. B. FITZGERALD'S PLEA FOR THINGS SPIRITUAL

I notice in the latest denominational statistical report that the Baptists received over three to one to the Methodist last year into the church. It occurs to me that something ought to be done to awaken the spiritual life of the church. It seems like that there is more being done concerning educational life than there is being done on the spiritual life.

At our training school at Duke University when a good many of us preachers get together, it is a splendid time to have a real spiritual revival among us preachers. Most of the time is given to lectures. Very little preaching. I believe all of the preachers got a blessing out of Bishop Hugh's sermons. Why could we not have more of the preaching like we had years ago when Dr. Glovis Chappell, Dr. Morrison, Dr. Howard, Dr. Goodell, Dr. Stewart, and Dr. Parker preached. I believe if time could be given to our bishops and real good preachers whose souls are aflame with the spirit of God to preach and not lecture on international affairs or other things of little value much good could be accomplished.

At our district conferences we have all our causes represented—the orphanage, the missions, education, and others. Why not have the spiritual life cause of Jesus represented? At our last district conference we had no sermon at all. It has gotten to be a purely business affair. The reason we cannot stay two or three days at conference now is the same reason that some of our people go home after Sunday school and do not stay for preaching—they get very little spiritual food out of the sermon. We do not get the spiritual food out of the conference that we used to get.

The annual conference, outside of the bishop's sermons, we get more theology than we get spirituality. I believe when Rev. Raymond Browning preached at the conference at Charlotte, and Dr. Morrison at Salisbury, the people were greatly blessed. Why not some more real good old revival preaching among us preachers? At some of our revivals the preachers invite all who are interested to remain so they can talk to them. My opinion is that the whole church should gather around the altar and pray with the struggling sinner. When the artist paints primitive man at worship, he shows him kneeling before an altar on which a smoking sacrifice is laid. It is the altar that has given Christianity its place among the world's religion. All our people ought to go to the altar with us preachers to pray for the lost.

## WALKERTOWN NEWS NOTES

Thursday evening, July 27, the official board, with their wives were, entertained at the new parsonage. A good report was made in the business session. The pastor was paid up and ordered to take the month of August off for a vacation. He was not disobedient. The parsonage

family started in the next few days for Chicago, and spent a week there without getting robbed. Then we came back to the great Winona Lake Bible Conference at Winona Lake, Indiana, for ten days. The program was indeed fine. Our own Bishop Moore and Bob Schuler capped the climax on the closing Saturday and Sunday. They captured the conference.

From the Lake we went to Rising Fawn, Ga., and spent a week with Father Houts, helping him celebrate his 66th birthday. He is still going in high gear—preaching three times every Sunday, holding four prayer meetings during the week, and doing his preaching in revivals. Thank God for such a daddy as that!

When we returned home the last day of August we found the good people had graded the yard, sodded the terrace, and had things in fine shape. In less than ten minutes after we arrived good things to eat began to come in all directions. This was a fine completion to the nice pounding given us just before we left. Praise God for such a people! It is indeed a great pleasure to serve people like we have in Walkertown.

Roy T. Houts.

## THE CALL OF CALAMITY

Moses, my servant, is dead." Who of Israel's millions but felt Moses' death to be a calamity? Moses meant everything to them. No wonder they became panicky over his passing. He died with his task unfinished; his life work undone; his cherished hopes unrealized; his great earthly goal unachieved. Moses dead! and Canaan unpossessed. Overwhelmed with a sense of their calamity their spirits sank within them and their dreams lay a mass of ruins at their feet. Is not this too often the attitude we assume in the presence of the dead Moses of our lives? But every calamity is a challenge—a challenge to the heroic that is in us; to the best we are capable of doing. It is a call—God's clarion call. "Moses, my servant, is dead; now therefore arise, go." "Since he is gone you will be all the more needed. Since he no longer works, your work is the more necessary. Let the vacancy that he left be an invitation to you to fill it." It is God's plan that we "arise and go." Service is a sure solace for sorrow.—C. M. Clayton, in Methodist Protestant.

If he earns your praise, bestow it: if you like him, let him know it; Let the words of true encouragement be said; Do not wait till life is over, and he's underneath the clover, For he cannot read his tombstone when he's dead.—Baptist Times.

Mother—"No, Jimmie, for the third time I tell you that you cannot have any more dessert."

Jimmie—"All right; but I don't see where dad gets the idea that you're always changing your mind."—Selected.

## WAKE UP YOUR LIVER BILE— WITHOUT CALOMEL

And You'll Jump Out of Bed in the Morning Rin' to Go

IF YOU feel sour and sunk and the world looks punk, don't swallow a lot of salts, mineral water, oil, laxative candy or chewing gum and expect them to make you suddenly sweet and buoyant and full of sunshine.

For they can't do it. They only move the bowels and a mere movement doesn't get at the cause. The reason for your down-and-out feeling is your liver. It should pour out two pounds of liquid bile into your bowels daily.

If this bile is not flowing freely, your food doesn't digest. It just decays in the bowels. Gas bloats up your stomach. You have a thick, bad taste and your breath is foul, skin often breaks out in blemishes. Your head aches and you feel down and out. Your whole system is poisoned.

It takes those good, old CARTER'S LITTLE LIVER PILLS to get these two pounds of bile flowing freely and make you feel "up and up." They contain wonderful, harmless, gentle vegetable extracts, amazing when it comes to making the bile flow freely.

But don't ask for liver pills. Ask for Carter's Little Liver Pills. Look for the name Carter's Little Liver Pills on the red label. Resent a substitute. 25c.

If you are not satisfied with the way you feel, send this coupon for your free copy of this extraordinary book entitled "The Interesting Story of What Makes You Feel Good—The Most Glorious Thing in the World is to Feel Good." With it we will also send you a free sample of Carter's Little Liver Pills. If you would do the best thing you ever did for yourself and your family, send for this free book before you forget it.



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City \_\_\_\_\_

## WOMEN'S PAINS

EASED QUICKER BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

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# Children's



# Storyland

## THE CRUISE OF THE "SILVER CLIPPER"

By Alice Annette Larkin.

Bertha carefully raised the cover of the pretty new picnic basket, and out came delicious odors of chicken and raspberry jam. "Oh, I can hardly wait to taste all these goodies!" she exclaimed excitedly.

"Are you sure we've made enough sandwiches?" asked Bertha's cousin, Ellen. "We'll need a lot."

"There ought to be more than enough, now Arthur Hill isn't going with us," answered Bertha. "But we must hurry or Donald will beat us to the raft."

Ellen picked up a small thermos jug containing lemonade and followed Bertha to the door. Soon they were hurrying down the hill to Stillwater Pond. Dan, the yellow-and-white collie, ran joyfully ahead of them.

The raft had been Uncle Paul's gift. It had a little railing and a blue box-seat, on one side of which its name, "Silver Clipper," was painted in silver-colored letters. There was plenty of room on it for Bertha and her brother, Donald, and Ellen. Until yesterday there had been room for Arthur Hill, Donald's friend from the next farm. Always there was room for Dan, who would see that no harm came to the other passengers.

"Donald has been here," announced Bertha, when the raft was reached. "See, the pole we use to make the 'Silver Clipper' go is wet. Where do you suppose he's gone?"

"Off with Arthur, probably," replied Ellen. "You know he said if Arthur couldn't play with us today he might not be here, either. Friends always stood by each other. Oh, I wish that puzzle had never been lost!"

Bertha didn't answer. She had opened the box-seat and was taking out gay little red pillows and a gay red umbrella to use in case the sun should be too bright. When this was done, she and Ellen sat down to wait.

Several minutes passed, still Donald didn't come.

"Donald isn't coming at all," Bertha exclaimed at last. "And it's just because I said Arthur couldn't step on my part of the 'Silver Clipper' again this year, after he lost the most important pieces of my jig-saw puzzle. I'm sure he dropped them in the pond. But we're not going to let him or Donald spoil all our fun. Let's go on a cruise ourselves. We can run the raft almost as well as Donald can. Just let me unfasten the chain."

This was soon done, and a few minutes later the "Silver Clipper" was moving across the pond.

## IT MATTERS MUCH

It matters little where I was born,  
Or if my parents were rich or poor;  
Whether they shrank at the cold world's scorn,

Or walked in the pride of wealth secure;  
But whether I live an honest man,  
And hold my integrity firm in my clutch,  
I tell you, brother, plain as I am,  
It matters much.

It matters little how long I stay,  
In a world fraught with joy and care;  
Whether in youth I am called away,  
Or live till my bones and pate are bare;

But whether I do the best I can  
To soften the weight of adversity's touch  
On the faded cheek of my fellow-man,  
It matters much.

—Selected.

Bertha and Ellen had been on the pond more than an hour when they thought it must be time for a lunch, so they decided to eat right away. The chicken sandwiches and raspberry jam smelled just as delicious as ever, but something was lacking to make the little picnic a happy one.

Suddenly Bertha jumped up to throw some crumbs into the pond. In doing this she hit the pole, one end of which she had left lying too far outside the raft. Before she could catch the pole it was gone. Dan started to spring after it, but she pulled him back. "We can't have a wet dog on the 'Silver Clipper,' and the pole is more than you can bring."

At the moment Bertha and Ellen noticed that a shower was coming. What were they going to do now. Almost at once the first raindrops fell. Bertha opened the gay red umbrella, feeling thankful that it was big enough to protect them. She knew they were safe on the "Silver Clipper," but she wondered how long they would have to stay there. Aunt Ada was the only one at home, and she was too lame to walk down to the pond. But she might telephone some one else to come if they could attract her attention. So Bertha took off her blue sweater and waved and waved it, but no one appeared.

It was Ellen who suddenly remembered that hidden away in one corner of the box-seat was a big cow-hell that

Donald was planning to fasten to the raft. He said the "Silver Clipper" ought to have either a whistle or a bell. Perhaps if they rang the bell now he would hear it and come to rescue them. So Ellen got the bell out and rang it several times.

Bertha had something else to think of then. For there on the floor in front of her were the missing pieces of the puzzle and a handkerchief that had fallen from the pocket of her sweater when she waved it! And immediately she remembered that the last time the puzzle had been completely put together a hurried call to the house had taken every one away from the raft. She had slipped the pieces she was picking up into her pocket with her handkerchief, and she hadn't had the sweater on again until today. Yesterday she had accused Arthur of dropping the pieces in the pond. Never again would she accuse anybody of anything unless she was sure.

Bertha's thoughts were suddenly interrupted by a joyous cry from Ellen, and, looking up, she saw that Arthur himself was running out from behind a clump of bushes on the south side of the pond. He came close to the water and stared at the "Silver Clipper." The girls watched anxiously. Would he help them at all? No, he was going back. But a moment later Ellen cried, "Oh, Bertha, look quick, he's coming out again, and he has another raft! There's the name, 'Storm King,' on it. And there's Donald, too."

"'Storm King' is the right name for it," answered Bertha, "for it's coming to rescue us from the storm. That's what we've heard some one pounding on, and Arthur was keeping it a secret to surprise us."

From under the gay red umbrella Bertha and Ellen watched the "Storm King" as it moved slowly up to the "Silver Clipper." When it finally came alongside, Donald boarded the "Silver Clipper" with an extra pole, and soon both rafts were nearing the shore.

"There's plenty of lunch left, and we'll eat it on the porch," Bertha announced. "When the sun shines again, we'll have loads of fun with the 'Storm King' and the 'Silver Clipper.' And always we'll stand by each other."—Zion's Herald.

The mother of a violin pupil, according to Jacobs Orchestra Monthly, sent the following note to the teacher: "Please excuse James from his lesson all his hair came out his father tried to fit it but it wouldn't stick at the other end where it comes lose when he tined it so he couldn't make no noise to practice his lesson with."

# Presiding Elders Appointments

## North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FOURTH ROUND

	September
Cedar Grove, 11	17
Hillsboro, 7:30	17
Durham Cl., 11	1
Leashurst, 3:30	1
Trinity, 7:30	3
South Alamance, 11	8
Mebane, 4	8
Front Street, 7:30	8
Chapel Hill, 7:30	12
Person Cl., 11	15
East Roxboro, 3:30	15
Long Memorial, 7:30	15
Milton, 11	20
Yanceyville, 11	21
Mt. Titham, 11	22
Bahama, 7:30	22
Carr, 7:30	25
Burlington Cl., 11	29
Siler City, 7:30	29

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FOURTH ROUND

	September
Kennebec, Salvo, 2	16
Kennebec, Rodanthu, 11	17
Hatteras, 3:30 and 7:30	17
Dare, East Lake, 11 and 1	24
Stumpy Point, 7:30	24
Fairfield, 7:30	29
Mattamuskeet, Watson, 11 and 1	29
Mattamuskeet, Watson, 11	1
Swan Quarter, 3:30 and 7:30	1
Moreck-Memorial, 11 and 1	5
South Camden, Wesley's, 11 and 1	5
Washington, 7:30	6
Bath, Asbury, 11 and 1	7
East Asbury, 11 and 1	7
Pantego-Belhaven, 7:30	9

FAYETTEVILLE DISTRICT  
J. C. Wood, P.E., Fayetteville, N. C.  
FOURTH ROUND

	September
West End, a.m.	17
Abbeys, p.m.	17
Goldston, a.m.	24
Robelied, Green Lake, 4 p.m.	24
Caldonia, Caldonia, a.m.	1
Laurel Hill, Rachels, 3 p.m.	1
Laurnburg, p.m.	1
Ellerbe, a.m.	8
Rockingham, p.m.	8
Biscoe, Star, a.m.	15
Troy, p.m.	15
Mt. Gilead, a.m.	22
Wadeville, 4 p.m.	22
Carthage, a.m.	24
Sanford, p.m.	24
Jonesboro, a.m.	25
Maxton, a.m.	26
Rath Springs, p.m.	29
Parkton, a.m.	29
Raeford, p.m.	29
Piedmont, Fee Dee, p.m.	30

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

	September
Ocracoke, 7:30	14
Atlantic, Summerfield, 11	14
Riverside-Bridgeton, Bridgeton, 7:30	17
Greenville, 11	17
Newport, Riverside, 7:30	24
Jones, Shady Grove, 11	1
Goldboro Cl., Salem, 11	1
Yanceyboro, Epworth, 11	15
Dover, Asbury, 3:30	15
Avden, 7:30	18
Crineland, Salem, 11	22
Aurora, Campbell's Creek, 3:30	22
Kinston, Queen Street, 7:30	25
Pamlico, Bayboro, 11	29
Oristral, Oriental, 7:30	29

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND

	September
Dunn, 11	17
Central, 7:30	17
Henderson, 11	24
City Road, White Memorial, 7:30	24
Tar River, Plank Chapel, 11	1
Louisburg, 7:30	1
Edenton Street, 11	8
Jenkins Memorial, 7:30	8
Maners, Spring Hill, 11	14
Lillington, Lillington, 11	14
Epworth, 7:30	15
Benson, 7:30	18
Oxford Circuit, 11	21
Crineland, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	25

Middleburg, Tabernacle, 11	29
Yonville, Yonville, 3	29
Franklinville, 7:30	29
November	
Bailey, Middlesex, 11	5
Zachon, Wendell, 7:30	5
Norton Grove, 11	11
Erwin, Erwin, 11	12
Fuquay, Fuquay, 3	12
Cary, Cary, 7:30	12
Gartun, 11	18
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

	September
Warsaw-Magnolia, Carlton, 3	17
Burgaw, Burgaw, 7:30	17
Grace, 11	24
Trinity and Fifth Avenue, 8	24
October	
Wallace-Rose Hill, Providence, 11	1
Faison-Kennanville, Wesley, 3	1
Elizabeth, Trinity, 11	1
Lumberton, Chestnut Street, 7:30	8
St. Paul, St. Paul, 11	15
Fairmont, Trinity, 3	15
Lumberton Cl., E. Lumberton, 7:30	15
Shallotte, Village, 11	22
Southport, Trinity, 7:30	22
Town Creek, Delec, 11	29
Carr's Creek, Bolton, 3	29

## Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Litaker, P.E., Asheville, N. C.  
FOURTH ROUND

	September
Weaverville, 11	17
Skyland, 3	17
Biltmore, night	17
Asbury, 11	24
Hot Springs, 3	24
Marshall, night	24
Sandy, 11, Sat.	30
October	
Fletcher, 11 and 2	1
Fairview, 3	1
Candler, Snow Hill, Sat., 11	7
West Asheville, 11	8
Leicester, 3	8
Acton, night	8
Hendersonville, 11	15
Roman, 11	15
Brevard, night	15
Weaver Cl., Sat., 11	21
Central, 11	22
Swannanoa, 11	22
Black Mountain, night	22
Hillside Street, Wednesday night	25
Emma, Thursday night	26
Sandy, Sat., 11	26
Saluda, 11	26
Fiat Rock, 3	29
Haywood Street, night	29
Oakley, night, 7:30	29
Pastors please have three copies 30 all nominators of officials.	30

CHARLOTTE DISTRICT  
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

	September
Morven, Morven, 11	17
Prospect, Midway, 3	17
Big Springs, 7:30	17
Marshville, Smyrna, 10 and 2 (Sat.)	23
Hickory Grove, 11	24
Thrift-Moore, Thrift, 3	24
Belmont Park, 7:30	24
October	
Peachland, Hopewell, 10 (Sat.)	7
Polkton, Polkton, 11	7
Stanfield, Old Burnsville, 3	8
Trinity-Derita, Derita, 7:30	8
Lilleville, Lilleville, 11	15
Washaw, Mineral Springs, 3 (5th Q.C.)	15
Chadwick, 7:30	15
Weddington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	22
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	25
Broward Street, 7:30	29
Fifth quarterly meetings as follows:	

	October
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 11	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshville, Marshville, 10	28
Prospect, Prospect, 3	28

	November
Wesley Heights, 7:30 (Wed.)	1
Monroe, Central, 11	5
Monroe Circuit, Grace, 2:30	5
Pineville, Pineville, 7:30	5

GASTONIA DISTRICT  
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND

	September
Lowesville, Salem, 11	16-17
Lowell, Lowell, 7:30	16
Shelby Cl., Sulphur Springs, 11	23-24
Belwood, Kadish, 11	24
Shelby, Central, 7:30	24
October	
Lincolnton, 11	1
Godsonville, 3	1



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Stanley, Iran, 7:30	1
Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Elmore, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29

**GREENSBORO DISTRICT**  
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

Gulford, Pisgah, 11	17
Battle Ground, Joyner Memorial, 3	17
Mt. Pleasant, Mt. Pleasant, night	17
Stokesdale, Eden, 11	24
Summerfield, Summerfield, 3	24
Glenwood, Glenwood, night	24
Asheboro, First Church, night	27
Jamestown-Oakdale, Oakdale, night	28

October	
Coileridge, Rehoboth, 11	1
Ramseur-Franklinville, Ramseur, 3	1
Cedar Falls, Worthville, night	1
Bessmer, Bessmer, night	2
Mt. Pleasant, Mt. Pleasant, night	4
Farmer, Oak Grove, 11	8
New Hope, New Hope, 3	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	9
Ward Street-Archdale, Archdale, night	10
Calvary, Calvary, night	11
Highland, Highland, night	12
Randleman, Naam, 11	13
Liberty, Slaley, 3	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Centenary, Centenary, night	18

**MARION DISTRICT**  
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
FOURTH ROUND

September	
McDowell, Trinity, 11	17
Old Fort, night	17
Morganton, First Church, 11	24
Burke, Friendship, 3	24
Glen Alpine, night	24

October	
Rutherfordton, Gibbs, 11	1
Mt. Spring, Maness, 3	1
Spindale, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Bostic, Cedar Grove, 3	8
Henrietta, Carolan, night	8
Spruce Pine-Bakersville, Bakersville, 11	11
Burnsville, night	15
Avery, Pisgah, 11	18
Marion Ct., Providence, 11	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Cross River, 11	26
Broad Mill G. C., night	26

**MOUNT AIRY DISTRICT**  
J. T. Mangum, P.E., Mount Airy, N. C.  
FOURTH ROUND

September	
Group No. 1.—To be held by J. H. Armbrust:	
Hetion at Greenwood, 3	17
Jefferson, West Jefferson, night	17
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 3	24
Warrenville, Mill Creek, night	24

October	
Laurel Springs, Laurel Springs, 3	1
Group No. 2.—To be held by Seymour Taylor:	
Moravian Falls, Moriah's Chapel, 3	24
Watauga, Valle Crusis, night	24
N. Wilkesboro, night	27
Sparta, Pines Creek, night	28

October	
Group No. 3.—To be held by R. G. Tuttle:	
Yadkinville, Center, 11	17
Danbury, Pine Hall, 11	1
Spray, 7:30	8
Stonewille, Price, 11	15

September	
Group No. 4.—To be held by W. H. Willis:	
Walnut Cove, St. Marks, 3	17
Draper, night	24

October	
Rural Hall, Bethel, 3	1
Leaksville, night	1
Madison, Madison, night	15
Group No. 5.—To be held by J. T. Mangum:	
Dobson, Stony Knoll, 11	23

October	
Rockford Street, night	1

**ROCKY MOUNT DISTRICT**  
L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

September	
Tabors, 11	17
McKendree, Pinetops, 7:30	17
Conover, Zion, 11	20
Littletown, 11	24

October	
Robertsville, Stokes, 11	1
Scotland Neck, 7:30	1
Nashville, 11	8
Kensly, 7:30	8
Clark Street, 7:30	8
Northampton, New Hope, 11	12
Norham, Concord, 11	13
Newton, 11	15
Warrenton, Macon, 7:30	15
Warren, Sechrist, 11	22
Spring Hope, 7:30	22
Roanoke Rapids, 7:30	22
Hallfax, 11	29

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## CITY BOYS VS. COUNTRY BOYS

Heart-to-Heart Talks from Roger W. Babson's Timely Book, "Finding a Job." Copyrighted 1933, Fleming H. Revell Company. (To be published September 11, 1933).

"Why is it generally true that the city boy so often cannot compete, when grown up, with the country boy? There is no condition inherent in city children that handicaps them in the race of life. They simply have not been properly brought up in most cases. The boy who does chores on a farm is confronted with a variety of situations so that he is trained at an early age to meet and solve difficulties. He learns to work against odds. He uses his head in a practical way. That is why in business, in later life he has the advantage over the pampered youth. Early in life he has built up self-reliance. A city boy can be well prepared, too, if he is set to do a variety of tasks in the home. Let him remove the ashes, clean windows, take care of animals. Let him deal with the grocer, butcher and baker. Give him a chance to buy his own clothes. Discuss home financial matters with him. At an early age give him his own budget and hold him to it. He then learns the real value of money. Do not be afraid to give him responsibility—something to aim at. Always encourage him to keep his confidence so that he will discuss matters with you. That is the only way he can become a well-grounded, successful man and adapt himself to his life work."

## THE EAGLE AT NIAGARA

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound, and with a piercing shriek of agonizing terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul.—Selected.

## DR. PARKER ON PREACHING

Dr. Joseph Parker once in laying the cornerstone of a church said: "I do not want every man to preach the same way, but I want every man to preach the same gospel. Believe me, nothing but the gospel will stand the wear and tear of experience and evolution and rivalry. The gospel is best

when most is expected of it. Omniscience cannot be overstrained, the ocean cannot be exhausted. Nor can the cross of Christ give way under assault or under any pressure. Ministers of London! be faithful to your Saviour, and he will be faithful to you! Invent some superficial gospel of your own, and your efforts will end in disappointments and mockery. Preach the gospel of the Son of God, and you will find that it is the power of God unto salvation."

## BITS OF HUMOR

A grouchy member of the faculty met an undergraduate plodding homeward in the teeth of a cold, bitter wind. "Where have you been?" he asked.

"Watching the hockey game, but I've had enough."

"So you came away? You're brighter than you look."

"Yes, I left at the beginning of the third quarter."

"How many quarters are there in a hockey game?"

"What! Say, professor, you look brighter than you are."—Selected.

\* \* \* \*

Willie went with his father to see a young colt. He patted its head and seemed delighted with the animal in general until its owner cautioned him to be careful that the colt did not turn and kick him.

Later, while telling mother about the colt, Willie said, "I liked him pretty well. He's very tame in front—but he's awful wild behind!"—Selected.

\* \* \* \*

"Let me kiss those tears away, sweet-heart," he begged tenderly.

She fell into his arms, and he was very busy for a few moments. But the tears flowed on.

"Will nothing stop them?" he asked breathlessly.

"No," she murmured. "It's hay fever, but go on with the treatment."—Wataugan.

\* \* \* \*

"I'll never forget the night you proposed," said the wife.

"You acted just like a fish out of water."

"Yes, I was a sucker."

Then the gong sounded for the first round.

\* \* \* \*

Fair American: "Oh, Algy, you English are too slow."

Algy: "Er—I'm afraid I don't grasp you."

Fair One: "Yes, that's just it."

\* \* \* \*

"How is it you're not driving downtown today, Jim?"

"I lost control of my car last week."

"Have a bad accident?"

"No, I couldn't keep up the payments."

\* \* \* \*

Harry: "But, dear, don't you want to marry an economical man?"

Doris: "I suppose so, but it's perfectly terrible being engaged to one."—Ex.

# John Barleycorn



## His Life and Letters by DANIEL A. POLING

He speaks to millions every Sunday on nationwide radio hooker; he resists to thousands more through the Christian Herald, of which he is editor. From the pulpit and the platform he has spoken to the people of practically every city, large and small, in America. Leader of the Allied Prohibition Forces, he is a prohibitionist who has never sensed defeat, and as President of the International Society of Christian Endeavor, he is, as few other men in America are, one of the great captains of American youth.

## A REVIEW BY Jonathan Daniels

A decade ago Rollin Kirby, cartoonist of the now defunct New York World, drew a scowling and hateful individual with a stovepipe hat on his gloomy head and an umbrella in his claw-like hand. He labeled him "Prohibition," and the wets of the country laughed in the sharp spirit of Kirby's ridicule. Ever since they have attempted to destroy prohibition by laughing at it. Now at last the issue of laughter has been joined by Dr. Daniel A. Poling in his new book, "John Barleycorn: His Life and Letters." And in so doing he has made a devastating meritment of the rhetorical John Barleycorn and his diverse company of friends.

## LOQUACIOUS CHARACTER

From his earliest origins Dr. Poling traces John's ancestry to the present day and prohibition movement which John declares expansively is merely "an irrelevant episode" in a long and glorious career. In defense of himself he addresses the Congress of the United States, where his promise to balance the budget is greeted with tumultuous Congressional cheers. He promises, if he is allowed to return to America, to support the schools, to save the erring, to protect American womanhood, and to keep the wolf from the door. In fact, the only limit to his promises is the time in which to make them.

## BRILLIANT SATIRE

Not only is the book amusing, it is an important departure in the dry argument for the control of the liquor traffic. There are few men in America who have fought so long and so vigorously for liquor control and prohibition as Dr. Poling. From the pulpit and the platform, as the editor of one of the leading religious magazines of the nation, as radio speaker who every Sunday addresses millions of listeners, and as chief of the Allied Forces supporting prohibition in America he has been one of the leaders in every important wet and dry fight in America for nearly two decades. These services indicate his conviction.

Dr. Poling has written an amusing book and a strong book. Honest wets will appreciate its rich humor. Sincere drys will find here that their cause is aided by the sharp weapon of satire. It is perhaps to judge too quickly to say that "John Barleycorn: His Life and Letters" is the "Don Quixote" of the wet and dry controversy, but that at least is its spirit. Once again a wise man has let loose laughter against complacent folly. Such laughter has long been needed in America.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 21, 1933

Number 38

## Henry W. Grady Protests the Return of Liquor

**M**Y FRIENDS, hesitate before you vote liquor back, now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this Republic in the halls of Congress.

Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage anywhere humble enough to escape it—no palace strong enough to shut it out.

It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the moral enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues of Egypt, and all the wars since Joshua stood before Jericho.

O my countrymen! Loving God and humanity, do not bring this grand old state again under the dominion of that power. It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

It comes to bring gray-haired mothers down in sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children and to stifle all the music of the home and fill it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it measures the duration of its prosperity by the swiftness and certainty with which it does its work.

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## Let Long Lists Continue to Roll in

### WHAT'S THE USE?

By Bruce Craven.

A Methodist preacher told me recently that since it is apparent that the 18th Amendment will be repealed, that he does not see any use in taking any stand on it that might antagonize some of his friends. I wouldn't mention this except that it seems to be the attitude of a considerable number of Methodist preachers and also of other denominations.

I don't understand it, and I am asking for light. I am a teacher of one of the biggest Methodist Sunday school classes in this state, and they know where I stand on the question, and it does not antagonize anyone either, not even the few who think differently; and if it did, it wouldn't cause me to lose any sleep, as I would prefer to antagonize a few such people than to antagonize my own self-respect.

What a heritage to hand down to their children! "They didn't put up much of a fight, they kept the faith (quietly), and they failed to finish the course." And just how can a preacher like that preach about Jesus Christ and his disciples, who if they had been likewise guided would have just said, "What's the use?" and quit the apparently hopeless fight?

If there is any Methodist preacher in North Carolina who doesn't like this, I will just add for his benefit that I don't either; and after the kind of preachers I grew up with, I never expected to see the time come when I would hear them talk about "What's the use?" I ask what is the use of such preachers?

### DISTRICTS MORE THAN 50 PER CENT OUT

More than half of the charges in the Durham, Raleigh, Gastonia, Marion, Salisbury and Winston-Salem districts have reported thus far. Next week ought to put the rest of them across the half way line. Durham holds the lead in the number reported with Greensboro a close second. Some of the other districts have made greater gains for the week. Note the number of circuits that are

getting the 100% mark. These count, for our goal is new Advocates in every church in the state. It can be done. Let every church hear of this campaign; yea, more, have a part in it. The record grows more and more interesting.

In spite of the closed markets and the severe storm in eastern Carolina last week a good showing has been made this week in the campaign. Some allow nothing to stop them. Next week will see a big advance over any week yet unless all signs fail. Let the new subscribers and renewals be reported as received.

### EVEN THE HOURS COUNT

How urgent are the days of the next two months! Some men are going to fail because they do not make the most of the hours. They will not get going good before the door is shut. We are anxious to help and we are rendering aid. Dozens of new Advocates are going into some churches with words of cheer. Other men have not even made a start. They will act later. This is one thing that should be done now.

The same holds true of all efforts for closing the year. Every man among us for the next two months should do two days' work in one. Eight hours do not count to a Methodist preacher these days. Let the hours go. We need to take care of the moments. Only in this way can we win. Let the whole line advance at once!

### NANCY READ COMES AGAIN

A few weeks ago Nancy Read, 10, little daughter of Rev. C. L. Read, Franklinton, sent us seven new subscribers. She has been busy since and forwards eight more with one \$2 renewal.

Fine for Nancy. Had the Advocate a thousand little friends such as she a great day would dawn for us. The future years would be secure. Thank you, Nancy.

Notices have gone to all subscribers indicating date of expirations. Please remit. Our needs are urgent.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 21, 1933

Number 38

One of the most hopeful features of our present church work is the aggressive attitude of most of the preachers. Many who have been on the defensive are leading an advance. This is always the beginning of victory. One daring leader will put heart and hope into hundreds of subordinates. The man willing to dare and to do is our chief asset in this hour. Some churches have already caught this spirit. May their number be multiplied.

The editor of the Gastonia Gazette gives a lurid picture of Judge E. Yates Webb's speech last Sunday afternoon in Gastonia, where he paid his respects to liquor for the space of two hours. Here is one short paragraph of this editor's description: "For upwards of two hours the Shelby man scored the repealists fore and aft. He raked them with musketry and grape shot, he shelled them with shrapnel and high explosive and he dropped one bomb after another into their machine nests; he sprayed them with mustard gas and he pumped chlorine and phosphine gas into the cracks and crannies of their ramparts."

The friends of beer said that with the return of this harmless, non-intoxicating drink there would be less bootlegging of strong liquors and less drunkenness. We got beer. Have these expectations of less bootlegging and less drunkenness been realized right here in North Carolina. Not if the daily police court records serve as an index. The police docket in practically every town is larger than ever before and most of these charges are for intoxication, driving cars when intoxicated and for bootlegging. We do not say that beer is to blame, but we do say that the proposed remedy has failed to work. Now the plea of the wets is to repeal the 18th Amendment and to modify or repeal our liquor laws in order to better conditions in North Carolina. Who is so simple as to accept such a remedy for the ills of liquor? On the contrary we all know that conditions will grow worse and worse.

Judge Webb declares: "If North Carolina votes to repeal prohibition, I predict that the next session of the state legislature will destroy the last vestige of prohibition in this state, and open bar rooms will be seen in some if not all the counties of the state." And Judge Webb does not talk through his hat. He is a man of judicial training who makes sure of his facts before he speaks. Citizens of North Carolina, give heed to the words of this wise and eminent federal judge, this patriotic North Carolinian who loves his state and his fellow man.

"Behold I make all things new," is one of the ringing declarations of divine revelation. Ours is a new dispensation and a New Testament. The call of the Master was not for old wine skins but for new wine skins that would be able to contain new wine. As Christians ours is a new name, a new heart, a new nature. Old things have passed away and all things have become new. To the Apocalyptic seer there was a new heaven and a new earth, a new Jerusalem with its new song. Why then should any Christian fear the things that are new? To us the new year should make a very particular appeal because with Robert Browning we can believe, "The best is yet to be."

The golden age of North Carolina can be gathered into the last quarter of a century. Temperance, education, progress have been the big words of this period. We got rid of legalized liquor and our people have been a sober people. The whole nation applauded our progress in education. It has been truly wonderful. Commercial progress has made us the largest federal taxpayer, except New York. We are at the head in textiles. In a word, no state of the nation has made such progress as we have. Are we now going to turn back to liquor and drunkenness, to ignorance and to the non-progressive ways of other years before our golden era? Let's continue to go forward, and not turn to the flesh pots.

### Girding for the Finish

EVERY prospect in the clerical circles of North Carolina Methodism pleases. Special care is being given to the close of the year's work. The men of vision and wisdom know that no ordinary efforts of ease is going to win, but they do know that special efforts will count for much these next two months.

Bishop Edwin D. Mouzon has been going over the local situation with the official boards of a number of the larger churches and he has also been in the district meetings. The presiding elders with their preachers assembled are making a careful check-up of the situation in their several districts. Best of all, the pastors for the most part display a purpose to win. Some who have had a dire sense of helplessness are becoming convinced that something can be done. Fine meetings have been held with large additions in many pastoral charges. Yes, every prospect pleases and a new spirit is abroad.

We have been too long on the defensive, making a desperate effort to hold our own. The time has come for a definite advance. Let it be known all along the line that a new offensive is on. The faint-hearted will brace up and the wavering will fresh courage take. A few heroic leaders in each community will give assurance of victory. The present mood is favorable for such to win.

Pastors can be paid the money they so much need, missionaries can be kept on the field, and the poor and orphaned children can be cared for if proper efforts are put forth. Then, too, this present work well done will leave a healthy glow in the church so that future victories will be easier. For a deed well done always makes easier the next undertaking—work well done prepares for more excellent achievements. Forward! March!



### The Scout Movement

THE Congregationalist, in reporting the recent death of the founder of the Girl Scout movement, says:

"She was Miss Mary Caroline Beard, sister of Dan Beard, the most famous of all Scouts in this generation, and the originator of the Boy Scout movement in this country. Miss Beard was in her eighty-first year, and the Scout group that she organized had its beginning away back in the early eighties. This group, first known as the Girl Scout Society,

later became the Girl Pioneers, and out of it, in turn, came the Campfire Girls."

The Manchester Guardian has the following to say regarding the Boy Scout movement and its founder:

"It required the eye of genius to see them and use them, but Lord Baden-Powell has built his work on aptitudes and enthusiasms which are latent in all mankind, in every boy, and, for that matter, in their grown-up fathers, too. The earth is the universal mother, and whether they are country-bred and know her already, or whether they live in towns and are only occasional visitors, more than two million boys up and down the world are now being taught to understand her better, her ways and her creatures. There is also the other function—the invitation to voluntary co-operation with his fellows for ends which a boy will think worth while, the participation in a code of honor and discipline which is poles apart from the vainglorious militarism of too many 'youth movements,' a discipline which aims at the maintenance of the values of fine living, and not at their destruction."



### For Girls and Boys Away From Home

THE parents at home rather than the children at college are before us now. Only those who watched through the years and dreamed of college days for their boys and girls know just what it is to let them pass from the old home to college dormitory. All godly parents will send prayers heavenward daily that these boys and girls, the objects of their deepest solicitude, may be guided, sustained and kept by a power divine. Letters and messages by the thousands will be filled with news of home and advice, wise and otherwise. But back of all this are the most potential elements in the making of men and women.

Sacrifices similar to those made in so many Scotch homes will be the lot of those who work hard, stinting and saving to the limit, that their boys and girls may enjoy these advantages they never knew. This has been one of the fine haloes that has gathered about so many simple homes of the plain and poor of our land. Sometimes they suffer much and endure discouragements many as they see the rich and well-to-do able to send their boys and girls away in ease and self-indulgence. But this is only one side of the picture. In the long years the advantage is with those who toiled upward in the night.



In the messages from home the children should know what is the cost of keeping them there; they should also be reminded of what the colleges are doing to help. Funds for aid are taxed to the limit. Colleges are largely bearing the expenses of many who are in their class rooms. Surely no one will dare waste a moment at such an hour. These times are favorable for securing a fine student body with so many being aided by the colleges. For all who will not make the most of their college days should be sent home and others be allowed to take their places. It is no time for loafers and shirks. We hope that the men and women at home will stand back of the students and of the colleges in the work they are called to do. Why not include the teachers along with the dear boys and girls in your prayers? They are much in need of such.



### Orientation

THAT is a big word which hangs about the freshman for a week or more at the beginning of the new scholastic year. It did not belong to the Victorian era, but figures big since the days of the World War.

The faculty does the work now, or calls in helpers to do what they have not the heart to do. In former generations of students the sophomores did the work to freshmen and called it "hazing." Some uncircumcised Philistine has suggested that what the faculty does for the freshman in daylight on the platforms of lecture halls is worse than what the sophomores did at night in the secret places of halls and campus.

If we only knew the name of this uncircumcised sinner who would dare to say such a thing we would send Hitler's brown shirts after him, or have him made a freshman to undergo the punishment of orientation.



### Why Are the Beer Signs Coming Down?

MANY of the houses in Greensboro that had their fronts plastered with beer signs have pulled down these signs. Why is this? Have these men decided that it would be better to sell things that would benefit people rather than to take their money for the brewers and other liquor interests? It looks mighty bad for men to be advertising the sale of beer when we cannot properly operate our schools for want of money. To drink beer and let our children grow up in ignorance is what we never expected to see in North Carolina.

### The Still House and the School House

THE Winston-Salem Journal reports that R. H. Latham, who recently resigned as superintendent of the schools of Winston-Salem, assured members of his class at Centenary Methodist church Sunday school, which he has taught for a number of years, Sunday, that he will continue to be a factor in progressive movements in North Carolina. The two interests that he singled out especially were education and temperance. He told his class that these are critical days for both education and temperance in North Carolina.

Chas. W. Phillips, the principal of the Greensboro high school, is another great educational leader of North Carolina who has been forced to give up the work that he loved and in which he was so eminently successful because the state did not provide food and clothing for his family. And these are only two instances of the many men and women who are being forced out of the schools of North Carolina.

Why this state of affairs? The answer is simple. The last legislature of North Carolina was more interested in still houses than in school houses. This does not apply to every member of that law making body, for there were some good men, true men in it. But they appeared to be in the minority, for the enactments of that long drawn out legislature was for liquor and against education. It was hostile to education and temperance and friendly to booze and ignorance. It sought to destroy a system of education and standards of temperance which had required twenty-five years and more to establish in the good and progressive state of North Carolina.

Whether these things were done in ignorance or knowingly and intentionally, it is not for us to say, but that legislature must shoulder the responsibility for the laws that it enacted. In fact they will be required to assume that responsibility. We hope there will never be another such legislature in North Carolina.

As Dr. Latham says, this is a dark hour for temperance and education, but it is gratifying to know that he will continue in the fight. And there are others like him who will not surrender.

This is no time for men who love their children and think more of school houses than they do of still houses and beer joints to gird themselves for the battle with booze and ignorance and other enemies of the state.



# People and Things



Notices have gone to all subscribers indicating date of expirations. Please remit. Our needs are urgent.

The Lowdermilk reunion will be held Sunday, September 24, at Flag Spring church off highway No. 10, near Seagrove.

Rev. and Mrs. Howard P. Powell of Marion announce the birth of a son, Howard Peterson, Jr., on September 18, at the Marion General Hospital.

Bishop Mouzon will preach at Grace church Sunday morning, and at the evening hour he preaches at Fifth Avenue at a union service of all the Methodist churches in Wilmington.

**Soon as you get a list of new subscribers send it in. It will aid in making up the mailing list.**

"We will have home coming day at Grace church, Winston-Salem, next Sunday, September 24. All former members and pastors are most cordially invited to be with us."—J. A. Baldwin, Pastor.

"Bishop Mouzon has relieved Rev. W. G. Pilcher of Kenneket charge because of ill health, and has appointed Rev. A. W. Price to fill the vacancy."—J. H. McCracken, P. E.

"Rev. and Mrs. James Franklin Moser announce the marriage of their daughter, Annie Pearle, to Mr. Robert Graves Wilson, Jr., on Sunday, the seventeenth of September, nineteen hundred and thirty-three, Salisbury, North Carolina. At home, 824 Madison Avenue, Winston-Salem, North Carolina."

Rev. J. W. Groce, pastor at China Grove, was with Rev. H. H. Robbins last week in revival services at Avondale. The services continued through Sunday. Brother Groce has been busy this year assisting the brethren in revival meetings where he rendered fine and efficient service.

Mrs. Albert Sherrill announces the marriage of her daughter, Esther Hyatt, to Rollin P. Gibbs of Emory University. Miss Sherrill is the youngest daughter of the late Albert Sherrill of the W. N. C. conference. The marriage ceremony was by Rev. G. T. Bond at the home of the bride, Thursday morning, September 14, 1933. Mrs. Gibbs taught for three years in the schools of Guilford county after graduating at Greensboro College. Mr. Gibbs got his A.B. this year and will get his B.D. from Emory next June. Mr. and Mrs. Gibbs will be at home at Emory University for the year.

Since the Sunday school lesson for October 15 deals with the difficult question of race relations, Sunday school teachers are invited to write to the Inter-racial Commission, 703 Standard Building, Atlanta, for a generous package of helpful printed matter for use in presenting the subject. The package contains twelve pamphlets, ranging from four to twenty-four pages each, and includes the following and other interesting titles: "Recent Trends in Race Relations," "America's Tenth Man," "The Bible and Race Relations," "Burnt Cork and Crime," "America's Obligation," "Southern Opinion," "The Church Woman Answers," "Southern Women and Mob Violence," "Judge Lynch," and Selected Negro Poems—a total of approximately 100 pages of late, interesting and dependable information on the subject.

"We are to have home coming day at Tabernacle church, Swannanoa charge, Sunday, September 24. Dr. A. W. Plyler will preach at 11 o'clock and there will be dinner on the church grounds. All former pastors are invited to be on hand."—J. H. Green, Pastor.

Rev. M. A. Lewis has completed a new \$2,000 church at Stony Knoll, Dobson circuit, and the congregation moved in last April. About the same time a \$5,000 church was dedicated at Siloam. It was built last year. A new roof has been put upon the Rockford church.

"Rev. David Dinwiddie Traynham of the second year class in the North Carolina conference is doing good, safe work in his first year in the old historic Town Creek circuit, Wilmington district. This consecrated, well trained young minister recently, by special invitation, preached to our evening congregation in Southport a sermon which the pastor, Rev. R. H. Broom, says was creditable, rich in gospel truths, and full of inspiration. With experience and perseverance, Brother Traynham will develop into one of our most efficient men. He now follows where such Christian soldiers as 'dear Uncle Betts' used valiantly to fight."

C. W. Hunt, district lay leader of Charlotte, in speaking of the item in last week's Advocate about the Kernersville people tithing for one month says: "As suggested in the most important item in last week's paper, if real, worth while effort is made to get people to give just one-tenth of income for the one month of October what a difference there would be in the reports at conference! Pastor and people, if your church means anything to you begin next Sunday as you never did before! Will you? Under the guidance of a worth while, working President, all the business world is trying to get a new start, and this can be carried to the church. If your church only meant something to you!"

The bulletin of First church, Salisbury, of which Dr. A. L. Stanford is pastor, says: "We are now rapidly approaching the end of another conference year. We have wondered how our obligations can be met. Our definite aim and purpose should be to meet our budget in full. Every person who is interested in and loves this church would rejoice in seeing this done. Can it be done in this brief time? Indeed it can. What is our plan? It is simple, reasonable and scriptural. We are asking each member of this church to tithe his or her income during September and October, whether that income be large or small. Those who are already tithing are urged to put the balance of their tithe into our church during these two months. Those who have not done so before are urged to tithe their income during September and October and apply it on our budget. If each member will do this we can meet our sacred obligations and the blessings of our God will be upon us. The second Sunday in October is the day set apart for us to bring in the tithes for the month of September. Let our parents talk this plan with their children in their homes. Let us make one strong pull together. What a great spiritual blessing would come to our church if we will join in the 'two months tithing campaign.'"

**Let all pastors on circuits soon as each church has secured new subscribers report "100 per cent."**



## TWO FINE DISTRICT MEETINGS

Last week the New Bern district and the Durham district leaders gathered to plan for the final round up of the year.

At Kinston, Rev. T. McM. Grant and his preachers went about the work in a great way. Tuesday was one of the hottest days of the year in the flat lands of the east, but this did not deter. Every man of them took off his coat and plunged in. It was hats off to the past and coats off and sleeves rolled up as they faced the future. It did us good to join with that royal group of Methodist preachers. A new spirit is manifest in the old New Bern.

The presiding elder and the pastors are set on going beyond the record of the years in the recent past. The fine revivals held give inspiration to all.

On Thursday Rev. H. C. Smith and his preachers assembled in West Durham church. The meeting was similar to that in Kinston with the exception of the heat and the number of coats off. The preachers were there, the plans were laid for the close and the luncheon was served by the ladies and the good cheer and fine fellowship evident on every hand.

We have made one distinct advance this year. It is this. Every alert man who expects to succeed knows that hard and persistent work is essential. Things do not come just as a matter of course. From what we gather of the other district meetings the spirit is much that of the Kinston and the Durham. If the last man of us will do our best for the next two months we will new victories win.

## IN BLADEN ON THE CAPE FEAR

Last Sunday, Mr. L. L. Gobel and I made a drive of 270 miles, each of us speaking for the cause. It was the circuit-wide Sunday school conference, meeting this year at Wesley's. These annual gatherings have been held for more than 40 years. The crowd was there and the welfare of youth was the theme.

The way that crowd in the church and at the windows listened to a discussion of temperance and prohibition in this effort in North Carolina to meet the deluge that threatens us indicates that Bladen is not all wet. Judging from what we heard on the grounds at noon there are many who have not bowed the knee to Baal.

Allow me to say here that nothing brings such a response to my preaching as this crusade against liquor. It is so new to the folks. The people have heard little of it for twenty-five years here in our state. Then, too, the Bible is against it; history is against it; and science is against it. What a theme!

Rev. N. P. Edens was in charge. This was full guarantee of success. How this brother does succeed! The people in and around Elizabethtown say they have never known such a hard worker. He is eternally at it. The man who works and prays will win.

Gobel is as good at the wheel as he is in directing our Christian education enterprises, so by the set of sun we were in Durham, happy for a day spent with the good people gathered from the six churches in Bladen down on the Cape Fear. A noble people they! M. T. P.

## FAYETTEVILLE DISTRICT

I shall be pleased to meet the pastors of the district at our Laurinburg church Monday, October 2, at 10 a. m. It seems best for us to get together for reports of the condition of our charges and to make plans for closing the conference year. J. C. Wooten.

## PREACHES TO VAST CONGREGATION

Closing paragraph of Bishop Mouzon's sermon at West Market, Sunday, September 10:

"I beg you, my brethren, to be sure of yourselves. I beg you not to set before you any lower ideals than the ideals of your text. I beg you not to turn aside to false teachers, but to remember the teachings of the Holy Bible. I beg you to remember what your own church has stood for from the days of John Wesley until now, and I beg you to remember that the church is what it is because of what our fathers were, and if you lower those ideals the church has no future. Remember these ideals that I have been speaking to you about. Determine that you will not get your ideals out of popular magazines, determine that you will not get your ideals out of subsidized newspapers, determine that you will not get your ideals from politicians who sell their votes for money; but that you will get your ideals from the Holy Bible and from the church that has made you what you are today. Then shall you be able to be a fulfillment of the great prophecies that I have read you as a text: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isaiah 32:2).

## NEW FACULTY MEMBER AT GREENSBORO COLLEGE

President S. B. Turrentine has announced a new member on the Greensboro College faculty, Miss Agnes Jeter of Union, S. C., who will be director of the Physical Education department.

Miss Jeter graduated from Winthrop College, Rock Hill, S. C., with the class of 1929, receiving the Bachelor of Arts degree. For several years she taught in the public schools of Wilmington, where she directed physical education activities. She has served for six summers as counselor at Camp Yonah-lassee, at Blowing Rock, being head counselor for the past five summers.

Miss Alice Barrow of Elizabeth City is manager of the Glee Club this year. Private auditions were given to all the girls wishing to try for membership. As a result, many new girls have been admitted. The Glee Club, under the direction of Edward Molitorre, will make several concert tours in surrounding towns during the winter.

"Rush week" came to a close on decision day, last Saturday, with the Irving Literary Society winning over the Emerson Society. Mildred Osborne of Southmont was elected Irving "bride," and Sue Swafford of Gastonia elected "Miss Emerson." It is the custom of the two societies to honor two freshmen with these elections each year.

## VIVID ACCOUNT OF THE STORM AT ORIENTAL

In a private letter Rev. J. C. Humble tells of the situation at Oriental last week:

"Our beautiful little church here was damaged considerably by the slate being ripped off and the leakage damage inside. Our church at Pamlico was completely wrecked, or as nearly so as you generally see. Our parsonage was damaged some and our garage wrecked and water tank destroyed. Oriental and this whole section has suffered untold damage.

"If I had time I would give you a detailed description of the experiences here during that hectic night, when waters were over the entire town from a few inches to four feet deep, with a wind blowing at 75 to 90 miles an hour. The tremendous breakers from the river lashed into foam by the winds were breaking in the parsonage yard; however, it did not rise into the house, though it covered the porches. The raging wind, the lashing of the waters under houses and the Egyptian darkness made it a night that will live in the memory of these people as long as they live."

## A VOICE FROM THE ELECTRIC CHAIR

On September 8 at state's prison in Raleigh I witnessed, at his request, the execution of Bryant Stone for murder. He signed a statement to the governor and verbally made to me the following statement: "It was urged on by the very thing that the world is clamoring for now—whiskey."

To my mind there was never a more potent argument against liquor in any form than that. Here was a man with his judgment clarified by his approaching death uttering those words. Let those who have been bewildered by propaganda ponder deeply what that man said before casting a vote to open the floodgates for liquor. Jos. H. Armbrust.

### REV. W. E. POOVEY: CONFERENCE MEMOIR

William Edgar Poovey, son of Julius A. and Martha (Houck) Poovey, was born in Catawba county, North Carolina, November 17, 1878.

After attending the local primary schools he received high school training at Lenoir-Rhyne College, then two years at Rutherford and two years at Emory and Henry College, where he received the A.B. degree in June, 1906, and won the orator's medal.

He was a good student and made a creditable record in all his college work. He was popular with his teachers and the student body, entered heartily into all the college activities; was president of the Young Men's Christian Association and of his literary society at both Rutherford and Emory and Henry. He not only led in his class work but excelled in all the college games as well.

When a youth he was converted and joined the Methodist church. He grew in the Christian graces and as a Christian worker. Being prepared in mind and heart for his life work, he responded to the call to preach; was licensed and after several years' experience as a local preacher was admitted on trial into the Western North Carolina conference at Mount Airy in November, 1906, and served the following charges: 1907, Lenoir circuit; 1908-09, professor in Rutherford College; 1910-11, Weaverville station; 1912-14, North Asheville; 1916, Ozark-Dallas; 1916-19, Brevard; 1920, North Wilkesboro district; 1921-22, Central, Shelby; 1923-26, First church, Marion; 1927-29, First church, Lenoir; 1930-33, Mount Airy district.

He was ordained deacon by Bishop Morrison at Salisbury in 1907, and elder by Bishop Hendrix at Winston-Salem in 1910.

Last July he was stricken with a fearful malady and after a surgical operation which confirmed the fears of his physicians that his condition was hopeless, he lingered for a few brief weeks and died in peace at the Mount Airy hospital just at sunset on Sunday, July 2. This brief statement covers the splendid record of a noble life.

Nature did much for him, but grace did more. He was a magnificent physical specimen which promised many years of useful service and his mental equipment was proportioned to the physical. He possessed extraordinary mentality, his mind was well trained and after receiving his college degree he continued to be studious and developed into a broadly cultured man, a writer of vigorous English, a poet of no mean pretensions, an interesting platform speaker and a preacher of rare gifts, whose messages were full of instruction for believers as well as for sinners, and appeals to the unconverted were so charged with spiritual fervor that he became an effective evangelistic speaker. He was a strong doctrinal preacher, a born leader of men, who organized his forces for conflict and throughout his ministerial life his work was constructive and his fitness for leadership was most plainly manifest during the last four years which he spent on the Mount Airy district.

In every charge he was recognized for his strong common sense, his discriminating judgment, his goodness of heart, his childlike faith and for wise administration.

He was a true friend to his preachers, all of whom loved him and confided in him. His judgment was respected by the laity who confidently followed him. Those who knew him best regarded him most highly and wherever he went all the children loved him.

As a teacher he knew how to impart knowledge and inspire pupils in the college classes and later the young preachers in the summer schools in which he was instructor for many years.

He was appreciated not only by his own people, but his influence overflowed into other communions, where he had hosts of friends and admirers. He was a bright Mason, Master of the Mount Airy lodge and Grand Chaplain of the Grand Lodge of North Carolina.

He never shirked a duty but gave himself unsparingly to his holy task and was snatched away in the very power of his usefulness.

In the last days he realized his serious condition and planned the work of the district for any emergency, leaving the record so complete that whoever should follow him could take up the task where he laid it down.

Thus unafraid and full of faith he committed himself and his family to the Lord whom he had so long trusted and followed, and when the end came there was great peace.

The funeral service was conducted by Bishop Mouzon, assisted by other ministers, in Central church, Mount Airy, on July 25, in the presence of a large congregation, among whom were many of his brethren of the ministry. At the conclusion of this service the body was taken to Hickory, where it was buried in the city cemetery with Masonic honors.

He was happily married August 8, 1906, to Miss Mabel Hill Stroup, who was through all his ministry a faithful helpmeet. She, with the two children, still abide.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

L. B. Abernethy.

### THE CHINESE WAY IS NOT SO DIFFERENT FROM MANY HUMBLE AMERICANS

A student in Fukien Christian University gave his own autobiography in this way: "My mother was born in a village. Her father was a farmer. She had four brothers and two sisters. Conditions were very poor, and there was no chance for anyone to go to school. They were all working hard to support the family. At the age of 21 she married my father. They loved each other dearly. My father was a merchant and had a little shop in the market place. She tried her best to help my father, taking care of both the shop and the family. Later she heard the gospel of Jesus. She was converted and became a good member of the church. Through her influence my father also became a faithful Christian. My mother never ceased trying to overcome the difficulties in the way of sending us to school. We must not forget that where there is a will there is a way. My father died a year and a half ago. Nothing could comfort my mother until her own health declined and she came down with the cholera. She knew she would die, but nevertheless she was happy all the time, until she breathed her last and passed away peacefully. From my mother's death I have learned that death is only a kind of change into another world. It has also taught me the meaning of life. Physical things are mortal, but spiritual things are immortal."

Only those who get the Advocate will know of our special proposition for new subscribers. Solicit others to subscribe.



## SUPERANNUATE ENDOWMENT FUND, NORTH CAROLINA CONFERENCE

This year we are inaugurating a new plan in the North Carolina conference for raising our quotas for the superannuate cause. Each presiding elder is asked to make a contribution of five dollars, each station preacher two dollars, and each circuit preacher one dollar. And in order to make it easier for the various charges to secure their payments we have delivered to each pastor thirty coin folders, each having spaces for ten dimes. It is suggested that the pastor call together 30 of his young people and give them the opportunity to share in this labor of love by going among their friends and securing dimes to fill the folders. Early reports from pastors who have begun the work are to the effect that the young people are enthusiastic over the plan and are co-operating to the fullest extent.

Rev. F. B. Peele, Siler City, takes the lead for the North Carolina conference. His folders were filled within a few hours after they fell into the hands of his helpers. And Peele knows the value of those significant words, "Send it in!" His personal contribution was included, too, giving Siler City a clean sheet for the year.

We are requesting the Advocate to publish our superannuate honor roll from time to time. Working together, we can easily complete this task before conference. Pastors will please return the "dimed" folders as early as possible in order that we may keep the record and the honor roll up to date.

Thomas McM. Grant,  
Conf. Director Superannuate Endowment Fund.

## OGBURN MEMORIAL CHARGE

From Ogburn Memorial charge, Winston-Salem, comes the report that the work there goes nicely in most respects. Each church now has an auxiliary of the W. M. S. with Ogburn Memorial church boasting both a senior and young people's auxiliary. All the organizations are functioning well. Nearly 40 new members have been received and one of the revivals is now in progress. The pastor has successfully conducted all his meetings for the past three years.

Through the kindness of the stewards the pastor was granted leave of absence to make a trip to the Pacific coast during July and part of August. He attended the closing day at the Pacific conference in Los Angeles and reports a powerful sermon by Bishop Arthur Moore, who is said to be well beloved by the westerners. He visited an older brother living at Taft, California, he had not seen in nearly 22 years. The trip out was through Hot Springs and Central Texas to El Paso, thence across New Mexico and Arizona, via Phoenix, to San Diego. Excursions were made into old Mexico at El Paso and San Diego. The return was through Oregon, Washington, Idaho, Montana, the Yellowstone National Park and Chicago. Mrs. Brown, their two oldest daughters, and Mrs. Brown's sister were in the party. About 8,500 miles were covered without even a minor wreck, with but one flat tire and without encountering more than a drizzle of rain, an occasion for thanksgiving to the great Guide and Protector. The trip was made in their own car.

## REV. J. S. HIATT COMMENDED

We, the board of trustees of Balls Creek Camp Ground, wish to extend our thanks and appreciation to Rev. J. S. Hiatt for the wonderful way he has managed the spiritual side of our camp meeting in the last four years.

Brother Hiatt, we know thou art a man; a man sent from God; a man from the top of your head to the bottom of your feet; a man who plays the game square. We love you. You will always have a warm spot in our hearts. It is with deep regret that we have to see you leave us this fall as a leader of our camp. Yet we realize that our heavy loss will be a gain to some other field. May God's richest blessing follow you.

Oh, this world is a strange compound,  
With its honey and its gall,  
With its cares and bitter crosses—  
But a good world after all.

Signed by trustees of Ball Creek Camp Ground.

Walter Alley, Chm.

## MRS. SHERRILL CELEBRATES 90TH BIRTHDAY

At the home of her only daughter, Mrs. R. E. Gabriel, Mrs. M. W. Sherrill enjoyed a birthday dinner Sunday, September 10. She is the daughter of the late Austin Cornelius of Catawba county, and is cousin of Rev. M. V. Sherrill, Hon. M. O. Sherrill, J. U. Long, Judge McCorkle, and J. B. Cornelius. Catawba county was only one year old when she was born at the old Cornelius homestead near the ferry.

All her children were present: A. C. Sherrill, Greensboro, Route 1; Mrs. Gabriel, Terrell; L. L. Sherrill, Sheppards; T. C. Sherrill, Terrell. Fifteen of her 21 grandchildren were present, and six of her great-grandchildren. Other friends present: Mr. and Mrs. P. A. Thompson, Miss Ann Whitener, Denver; Prof. J. B. Whitener, Maiden; Mr. and Mrs. J. B. Cornelius and Mrs. Mary Cornelius, Sherrill's Ford; J. P. Corne-

lius, Charlotte; H. E. Whitener and family, Huntersville; H. F. Gordon, H. C. Gabriel, Mrs. Tom Gabriel, Newton. A big table in the yard was filled with good things including the large cake with 90 candles. More than 50 people partook of the feast. Her nephew, Mr. J. P. Sherrill, and family of Charlotte were present a while in the afternoon. Mrs. Sherrill received several nice gifts.

Mrs. Sherrill is in fairly good health and has a good memory. She has been a life long member of Rehobeth church.

## SIXTY YEARS SUBSCRIBERS TO ADVOCATE

Mr. and Mrs. N. M. Dellinger, the oldest members of Hawthorne Lane church, have been subscribers to the North Carolina Christian Advocate continuously for 60 years. They have been married for 62 years and began to read the Advocate the second year of their married life.

When I was in their home several days ago they were telling me of this. Sister Dellinger said: "We have read the Advocate all the years. We raised our family on it. We could not have gotten along without it." Brother Dellinger added: "We read everything it it, and some things, especially what has to do with temperance, we read over again."

These dear old people, who love God and his church, are waiting patiently in the twilight glow of their lives for the call to cross over to the eternal home. And they are never happier than when she is sitting by his side and he is reading to her the paper they have read together for 60 years.

I wonder if there are any other two readers who have shared the Advocate together for so many years.

John W. Shackford.

## HOME COMING AT BREVARD STREET METH. ODIST CHURCH, CHARLOTTE, OCTOBER 1

Plans are being perfected for a home coming service at Brevard Street church, Charlotte, at the 11 o'clock service Sunday morning, October 1, commemorating the fortieth anniversary of the founding of the church; for in the year 1893 a charter was granted and the church threw off its swaddling clothes as a mission under which it had-operated for many years prior to that time, being a mission of old Tryon Street church. The present church structure was built by the late Rev. L. A. Falls in the year 1904, and being at present the oldest original church structure of any Methodist church in Charlotte. Hundreds of church and Sunday school workers have gone out from this church to other parts of Charlotte as well as other sections of the state. The present membership is well over 600 and the church is fortunate in having a hustling young preacher in the person of Rev. E. E. Snow. It is hoped that all former members and friends of the church will meet with the congregation on this home coming day and join in a great service that is planned for the occasion.

E. A. Lawing, Chm. of Committee.

## DR. H. C. MORRISON COMING TO GREENSBORO

Rev. Jim Green announces that Dr. H. C. Morrison will preach at the People's Bible School in Greensboro from November 22 to December 3, 1933. Those who come from a distance and desire lodging will write Jim Green at 720 Silver Avenue, Greensboro, and best possible rates of entertainment will be secured.

Rev. J. H. Green, president of the People's Bible School, secures the big guns when he seeks speakers and preachers. Last June he had Dr. W. P. Few, president of Duke University, for his commencement speaker and now he has secured Dr. Morrison for annual revival services.

Dr. Morrison is truly a remarkable man. He is now 77 years old, but is constantly in revival meetings in different parts of the country. The Kentucky conference has just elected him one of its delegates to the General Conference next May in Jackson, Miss.

Dr. Morrison is well known in North Carolina, having been repeatedly at the Duke pastors' school and having been conference preacher at both the North Carolina and the Western North Carolina conferences when Bishop Darlington presided.

## ASHEVILLE SUB-DISTRICT MEETINGS

Following last year's plan, the Asheville district will again this year hold sub-district meetings on three Sunday afternoons beginning next Sunday at 2:30 in Central church.

The first meeting is for the city of Asheville and those other pastorates which can most easily come to the Asheville meeting. The second is for Henderson, Transylvania and Polk counties, meeting at Hendersonville on Sunday, October 1, at 2:30 p. m. The third is for the countryside west of Asheville meeting at Candler on October 8 at 2:30 p. m.

In these meetings the pastors make short but full reports. The district lay leaders make known their plans and seek co-operation. The presiding elder seeks to co-ordinate all the efforts for the largest possible success in bringing up the year's finances.

To these meetings come not only the pastors and officials, but large numbers of the church membership.

D. M. Litaker, P. E.

# Prayer as Set Forth by the Master

By AGNES RUTH ATCHISON

I once saw a little child frantically knock at the door, saying: "Open! Open!"

I saw the knob turn and a voice came from the inside: "What do you say?"

"Open! Open!" came more frantically than before.

"But before mother can open, what do you say?"

There was no answer this time but the child's crying. The mother had not seen from behind the closed door that a dog was pursuing the little one. Before she opened it, the dog had knocked the child down and bitten her.

When I saw this happen, immediately the Lord's Prayer came to my mind and with it the feeling that one of the important things it impresses is that God does not require us to approach him in some stereotyped way before he will answer. Had the baby said: "Please open the door," the mother would have responded and the child would have been saved from the dog. In the stress of the mother's fear, its baby mind forgot the conventional expression. God is not like that, Jesus tells me in the Lord's Prayer. You don't have to learn some password in order to attract God's attention. You can pray in the way that appeals to you at the time. You don't have to be technical in your approach to God. You can be thoroughly sincere with God and use whatever method of prayer will mean most to you.

Jesus says: "After this manner, pray ye," that is, use any one of the methods I suggest, or use all of them, when you pray. He does not say: "When you pray, you must repeat these exact words." If the Lord's Prayer was Jesus' answer to his disciples' request: "Lord, teach us to pray," it is as if he had said: "I have not one method of prayer. I pray in many different ways. Sometimes just the feeling that God is my Father, that he is interested in my welfare, is enough and I say: 'Our Father which art in heaven.'"

"Then again, I think of the infinity of God and the wonder of his work and my heart is filled with praise of him. Thus 'Hallowed be thy name' is an illustration of how I pray when I am in this state of mind.

"At other times I talk with God about my desires. For example: The thing in which I am most interested is to establish God's kingdom on earth. I talk with God about this interest and I say: 'Lord, let thy kingdom be established on earth as it is in heaven.' I learn as I talk with God that he wants me to help him to do it. How? By causing men to see that to the extent that his will becomes their will, the establishment of his kingdom on earth is certain. This is one of the ways in which I sometimes pray."

All through the Lord's Prayer Jesus illustrates different methods of praying, and he tells me that the important thing in prayer isn't the method I use when I pray, but the attitude I take. I never repeat the Lord's Prayer that I don't feel that God is so very friendly, so easy to approach, that I want to talk with him often, because he will let me express myself in the way that appeals to me at the time. Robert Browning and Alfred Tennyson once spent an afternoon together, and neither of them spoke a word. When Browning left, Tennyson said to him: "Robert, we've had a wonderful visit." God

will even let me come to him in silence, if that best fits my mood, and I understand.

What further has Jesus said to me about prayer? Once I happened to be with a group of people who were sincerely religious and who liked to talk publicly about their experiences with God. After a while I realized that I was the only person in the room who had said nothing. There were many things that I could have said, but my experiences were so sacred that I didn't care to talk about them. However, I was tempted to say something just for effect. I was about to speak when almost in an audible voice I heard the words: "When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret." It stopped me and I said nothing. I was saved from being a hypocrite.

This experience showed me that in public prayer there is the danger of being insincere. Jesus does not here say that public prayer is wrong, but rather something like this: "When you and God are alone, you will not talk just for effect, therefore be sure you bring to public prayer the same sincerity and honesty which characterize your private experience."

A little girl said to me the other day: "My mamma says that if you pray to God he will give you what you ask for, but I found out it isn't so. Last night I prayed that I might dream I was a fairy queen like the beautiful queen in the story book, and I didn't dream that at all. I dreamed that an old witch was going to eat me because I ate all of the candy yesterday and didn't give brother any. I really did eat all of the candy, but I didn't tell God that."

This comes to me as a homely illustration of what Jesus meant when he said: "Ask and it shall be given you." The dream about the witch caused the little girl to think of her selfishness in not dividing the candy with her brother. She had asked for something she didn't need, but what she dreamed did have to do with a need.

Jesus said that the Father knows what things we have need of before we ask him. God does not promise that we shall have our wants satisfied, but he does promise that when we pray we shall not ask in vain, for we shall always receive. If I pray for some fantastic wish and there comes to me the impulse to regenerate my everyday life, has not my prayer been answered even though I do not receive the specific thing for which I ask?

Jesus tells me that I can talk things over with God when he says: "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Discussing my problems with my earthly father has meant much to me all of my life. He was always willing to listen to what I had to say, and I never left my father's study without a feeling of satisfaction. He didn't always see fit to grant the request with which I came to him, but a talk with dad never failed to help me and I have often remarked: "If God is no better than my earthly father, I know he is always glad to talk with me and to help me." Jesus invites me to talk with God as I have always talked with dad, assuring me he will listen sympathetically and advise lovingly, for cannot the divine Father do much more for his child than any



human being, fine and splendid though that human may be?

Jesus teaches me that prayer helps me to learn God's will and this will is not concerned with my welfare alone but with the well-being of all mankind. I cannot, therefore, hate my brother and get the benefits of prayer. So Jesus says: "First be reconciled to thy brother and then come and offer thy gift."

There is comfort in Jesus' words: "Men ought always to pray and not to faint." He says to me: "If you take time to pray, no matter how much you have to do, you will not faint. Even if you are busy you always have time to eat your meals; is it not just as important to take time for spiritual nourishment?"

Stalker says: "Jesus appears to have devoted himself to prayer at times when his life was unusually full of work and excitement. His was a very busy life. There were always many coming and going about him. Sometimes there was such a congestion of thronging objects that he scarcely had time to eat, but even then he found time to pray. Indeed these busiest of his hours appear to have been with him seasons of more prolonged prayer than usual."

"Many in our day know what the congestion of occupation is. They are swept off their feet by their engagements, and make this a reason for not praying. Jesus made it a reason for praying. When Luther had an especially busy or exciting day he allowed himself more time than usual for prayer. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer and then you can cleanse it with comfort and expedition."

The most impressive thing in Jesus' personal prayers is expressed in the words: "Not my will but thine be done." Whenever Jesus prayed he was willing to be shown the Father's will, if need be, to have his own will changed by God. At Gethsemane in spite of the fact that he wished he might not have to experience the crucifixion, he asked that he might be spared only if this could be done without interference with God's plan for his kingdom. It was service to God, the willingness to have his will moulded by the Father that emphasized Jesus' prayers.

Jesus never prayed without saying in some way: "Not my will but thine be done." Is not this what we should do when we pray, for is not God's will his plan for our well-being? Jesus truly was the Master of prayer.—The Living Church.

## THE SALOON WELL NAMED THE BAR

A bar to heaven, a door to hell,  
Whoever named it, named it well.  
A bar to manhood, a bar to wealth,  
A door to want and broken health.  
A bar to honor, pride, and fame,  
A door to sin and grief and shame.  
A bar to hope, a bar to prayer,  
A door to darkness and despair.  
A bar to honored, useful life,  
A door to brawling, senseless strife.  
A bar to all that's true and brave,  
A door to every drunkard's grave.  
A bar to joys that home imparts,  
A door to tears and broken hearts.  
A bar to heaven, a door to hell,  
Whoever named it, named it well.

## \*ELEMENTS IN THE METHODIST CONQUEST

Methodism was organized in America in the year 1784. By 1787 the Methodists were across the Allegheny mountains. Jeremiah Lambert has the honor of being the first itinerant to be appointed to a circuit on the west side of the mountains. He was appointed to the Holston circuit, which had within its bounds a portion of North Carolina and the country along the Holston river in Tennessee.

By the year 1837 Methodism had entered 15 different states and territories in the Mississippi Valley region, namely, Tennessee in 1793, Kentucky in 1786, Ohio in 1798, Illinois in 1798, Missouri in 1798, Louisiana in 1812, Indiana in 1901, Alabama in 1803, Arkansas in 1815, Iowa in 1833, Kansas in 1831, Texas in 1815, Mississippi in 1799, Wisconsin in 1835, and Minnesota in 1937. In 1844 the membership in the western country aggregated 484,840 members.

The writer believes that the only way to account for the phenomenal growth of the Methodist Episcopal Church in this early period of the West is to study the personal characteristics of those men who did such successful work. As the result of his study the author conceives the following to be the outstanding characteristics which loomed in the lives of those early western preachers:

First, their loyalty to the itinerant plan of which they were a vital part. The willingness to allow others to select their fields of labor for them. They marched as an army under a leadership of generals. The preachers literally gave up everything to carry out the plan of itinerancy. There were no hardships too great for them to bear.

Second, circuit riders' manner of preaching appealed to the western pioneer. The western settlers wanted a preacher who could speak extemporaneously on a wagon, a stump or log, and without notes or manuscript, preach and propound the Bible. They therefore preached from their experience. They also wanted preachers who used language which they could understand. The western itinerants met those conditions.

Third, the preachers saw so vividly the needs in those western wilds that they did not tarry long enough to secure college or seminary training. They did not wait until they received a call from a settled church. Methodism therefore was able to accumulate a tremendous membership while the other denominations were training their preachers.

Fourth, the itinerants' spirit of other-worldliness created within them a spiritual zeal hardly excelled by any other group of men. They thought themselves not of this world; therefore no hardships were too great, no suffering too severe, and not even death itself was dreaded. They were to be rewarded for their efforts in the next world.

Fifth, the preachers were young and energetic, which gave momentum to their earnest efforts. Very few of them were even middle aged men when they began their ministry. Most of the preachers wore themselves out before they attained to the middle years of life. Only a small number of the circuit riders ever married; therefore they could travel without family responsibilities.

\*This is the Conclusion of a thesis, "Outstanding Characteristics of the Pioneer Methodist Circuit Riders in the Mississippi Valley Prior to 1844." Submitted in work for B.D. in the School of Religion at Duke University by T. R. Jenkins.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### DO THE NEW PLANS WORK?

Do the new plans work? Do they tend to simplify or make more complicated the work of Christian education in the local church?

These questions were put to several of the pastors attending the district meeting in West Durham church Thursday. The presiding elder, Rev. H. C. Smith, who, as director of Christian education for the district, is doing a good job of directing, wanted to know, from those who had tried them, what difference they had made in the work of the churches.

Rev. T. R. Jenkins, pastor of the Leasburg circuit, who reported a board of Christian education in each of his five churches, included in his testimony such statements as the following:

"I regard the local church board of Christian education as one of the best things that has been started in the Methodist church in a long time. It is an authoritative and dignified body. Some of the results in my churches: Through the local boards we have organized two new young people's divisions, and we have made the office of Sunday school teacher a dignified and worthy office. We have established the policy of electing teachers for a year at a time. We have made plans for an extension program in one school, establishing in a dilapidated school house in a neglected section a Sunday school for about 30 persons not previously attending any Sunday school. In the meetings of the local boards we have tried to inspire the teachers with the idea that the Christian education program is not separate and apart from the church but integral to and a part of the church. We have also conducted a survey, which has revealed to us many things which we did not know before and which give us a basis for constructive, definite action in the immediate future."

Rev. F. B. Peele, pastor of the Siler City charge, in whose churches the unified program of Christian education is being tried for the first time this year, reported more interest and more activity among his workers and progress toward the ideals of the church for its educational program.

Rev. J. F. Herbert, pastor of Long Memorial, Roxboro, was enthusiastic about the results in his church. The unified plans had brought benefits not otherwise possible, especially in the young people's division, where the chief emphasis has been laid in his church, and movements are under way for advancement in the other two divisions.

Rev. E. G. Overton of the South Alamance charge, declared emphatically that the unified plans had not complicated but simplified his work. Two

boards of Christian education are organized and at work on his charge, and they have helped matters a great deal, especially at Swepsonville. We conducted a survey, which revealed the fact that only about 65 or 70 per cent of the 750 people in the community were enrolled in any Sunday school. "Had we had no local church board of Christian education, we could not have handled the survey as we did." He added: "The board has created more interest on the part of the teachers, and we are seeing decided improvement in the Sunday school and in the general work of Christian education."

### RALEIGH PREACHERS MEET

A spirit of optimism and determination and special emphasis upon the spiritual characterized the meeting of the Raleigh district preachers held in Central church, Raleigh, Monday of last week, with Rev. F. S. Love, the presiding elder, directing. In the afternoon the presiding elder and his pastors gave particular attention to the program of Christian education in the district. Rev. P. H. Fields, pastor of the Oxford circuit, and director of young people's work for the district, gave a clear and inspiring account of his fine success in bringing his churches, especially to his young people, through the plans of the board of Christian education, new and rich experiences in Christian living. With seven churches scattered over parts of two counties, this pastor has given of his time and talent unstintingly; and a noteworthy part of his testimony was not about the difficulties and hardships encountered, but of a new spiritual glow and a series of priceless experiences as a result of his efforts to lead his people in their appreciation and use of the wonderful plans the Methodist church has wrought out for the educational work of the churches. The presiding elder followed Mr. Fields with an appeal to the pastors to organize a local church board of Christian education in each church. Mr. Gobbel was present to answer questions concerning the plans. Several questions were asked which indicated the intention of the preachers to follow the leadership and suggestions of the presiding elders and the plans of the Methodist church.

### RALEIGH, OCTOBER 15-20

Preachers and laymen of the Raleigh churches, meeting at Edenton Street church Thursday evening, perfected plans for a standard training school to be conducted for the churches of Raleigh and vicinity October 15-20. Four courses are to be offered, as follows:

"Christian Stewardship." Instructor to be announced.

"How to Run the Church School." L. L. Gobbel.

"Building the Program for Young People." Mrs. Brian.

"Teaching Children." Miss Corinne Little, Greensboro.

The school will begin Sunday evening, October 15, at 6:15 o'clock. Rev. E. C. Few is chairman of the board of managers. In addition to the Raleigh churches, it is expected that Millbrook, Cary, Fuquay, Garner, Apex, and other churches will be well represented.

### FIFTY MEMBERS ENROLLED

Fifty members have been enrolled in the Sunday school at Prospect, Warren circuit, which was reorganized on August 27, after having been closed three years. Miss Nannie E. Harris is the general superintendent, and Rev. E. N. Harrison, pastor.

### COKESBURY RECORD SYSTEM

It is not too early to secure from the Publishing House at Richmond a complete New Cokesbury Unified Record System, including report blanks, for your school. Regardless of what system of records is being used now, every school should have a book of report blanks for the reports to the local board of Christian education and the quarterly reports to the quarterly conferences. This book of blanks (No. 595-H) can be had for 22 cents.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### NEW DIVISIONS

Among the new divisions recently organized in our conference we are glad to report the following:

Durham district—New Hope, Milton; president, Annie Laurie Gilbert.

Durham district—Oak Grove, Person; president, Maxie Clayton.

Raleigh district—Selma; president, Katherine Aycock.

Raleigh district—Fuquay Springs; president, Mary Sue Abernethy.

Raleigh district—Mt. Pleasant (Bale); president, Mary Harris.

### FUQUAY SPRINGS REPORTS

"Under the capable leadership of Mrs. R. E. Prince, the young people's division of Fuquay Springs church was reorganized Sunday evening, August 27, and we have begun work in earnest. A large number of young people, as well as quite a few older people, were present and entered into the work with an enthusiasm that surpassed the hopes of even the most optimistic.

"Mrs. Earl W. Brian came out and spoke to us Sunday, September 3, just after Sunday school, which did much toward adding to our interest.

"The following officers were elected: President, Mary Sue Abernethy; vice president, Aileen Hornaday; secretary, J. W. Dale; treasurer, Sue Senter; publicity superintendent, Dorothy Stevens." Dorothy Stevens, Pub. Supt.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### Childhood and Youth Week, October 15-22; Emphasis, Making Our Homes Christian

With increasing interest and participation throughout the churches the annual observance of Childhood and Youth Week in October marks one of the high points in the year's program of Christian education. Again the time is at hand for each church to plan for this special occasion.

#### The Purpose

Childhood and Youth Week is a time set apart for us to consider anew what we are doing and what we are failing to do as adults responsible for the Christian nurture of young life in the home, in the church, and in the community. Very direct emphasis should be given to the importance of understanding children; of knowing what is happening in these emerging personalities because of what adults are and what adults do; of making more adequate provision for them in the home and church; and of providing opportunities for adults to continue study which will lead to more worthy living with and for our children. An adequate observance in any church, large or small, will lead to increased interest in parent education, to individual and group reading and study and, indirectly, to more abundant life for adults and children. (See report of 1932 observance, Indian Trail church, on this page).

#### Some Features of the Week

The observance in the local church will consist of such activities as are listed below. Every church is urged to carry out the first five listed if possible, and as many of the others as will be of interest and value.

1. Appropriate sermon by pastor October 15. Suggested topics: "Making the Home Christian," "Creative Living in the Home," "What the Home Teaches," "What Makes a Christian Home."

2. Worship service in adult classes or division every Sunday during October. (See October Church School Magazine).

3. Special meeting of adults during the week. Wednesday night or Sunday night suggested.

- a. Use suggested program in Childhood and Youth Week leaflet or an appropriate one arranged by local committee.

- b. Use play, "A Family Agreement," by Caudill, in September Church School Magazine, or pageant, "The Church and Her Children," by Damarest; 15 cents per copy, or nine copies for \$1.25. Order from Whitmore and Smith, Richmond, Va.

4. Home visitation in all departments to extend acquaintance of parents, to announce materials or plans of interest to parents, to extend invitation to meet-

ings or special occasions in connection with this observance.

5. Make on-going plans. Let some form of parent education be the forward step taken by the adults at their mass meeting. (See free leaflet, "Parent Education in the Local Church," for practical suggestions concerning this).

6. Radio party. Watch the Advocate for announcements of broadcasts from each station in our state. These will occur daily October 15-22.

7. Display at the church books, magazines, pamphlets of interest to parents.

8. Reading groups. (See article in September Adult Student).

9. Educational posters. (See article in September Elementary Teacher).

#### Sources of Materials

1. Church School Magazine.

September: An article on "Christian Education in the Home." Also a play, "A Family Agreement," which may be used at the adult meeting.

October: Worship service for adults each Sunday during October. Article, "Continuous Development of Parents."

2. The Elementary Teacher.

September: Posters for Childhood and Youth Week, "Making our Homes More Christian," Skinner.

October: "What Makes a Christian Home," "What a Christian Home Makes."

3. The Home Quarterly.

October - December: "Making Our Homes Truly Christian."

4. The Adult Student.

September: "Come and Read With Me," "A Father as a Teacher."

October: "The Family Council."

#### Every Church Participating

Marked increase was shown last year in the number of churches observing the week. Even wider participation in the 1933 program is expected. Let every church have some part even if it can be no more than one of the features listed above.

#### Report of 1932 Observance, Indian Trail Church

The Childhood and Youth Week program in the Indian Trail church, Charlotte district, was a decided success in every way. The chairman of the committee on arrangements received the enthusiastic co-operation of the various other committees, and these committees in turn received the hearty support of the adults of the church. Needless to say, both the pastor, the Rev. J. B. Tabor, Jr., and the general superintendent, Mr. V. A. Moore, were whole-hearted in their interest and support.

The program material was discussed at the workers' council, which met the first week in October. The pastor was present at this meeting. At this time the fourth week in October was selected as the date for this observance, the committees were appointed, and plans were made to carry out the program, which had already been forwarded by Miss Corinne Little.

The second Sunday in October these plans were presented to the entire church, and the adults were urged to be much in thought and prayer during the weeks preceding the observance. Also, the adults were urged to read all materials on this subject made available through our church periodicals and the local papers.

During the third week in October radio parties were held on two evenings to hear the Childhood and Youth Week speakers.

At the beginning of Childhood and Youth Week the Sunday school worship centered around this subject. There was a thorough explanation of the purpose of Childhood and Youth Week. The pastor preached a splendid sermon. Much interest was manifested.

A book display was held on this date. There were more than a hundred books, pamphlets and magazines taken into the various homes to be read during the week. Fifty copies of "The Children's Charter" and forty copies of the pamphlet, "The Little Child and God," were distributed, to be retained in the homes.

Quite a number of visits were made by the teachers of the Sunday school, thus developing a stronger spirit of friendship and understanding between teachers, pupils, and parents.

The observance of the week closed with a general meeting of adults, at which the play, "The Second Mile," was given and the following Forward Steps adopted:

1. One book on Child Study, and one Child Study magazine, to be given to the church library.

2. One book on Child Study, and one Child Study magazine to be bought in clubs.

3. A Child Study class organized to meet regularly once a month at the regular Sunday school hour.

4. Adult co-operation and encouragement urged for the Young People's Division.

A reading circle was begun, in which not only the members of our church, but the adults of the entire community will have an opportunity to read articles and pamphlets made available by this committee.

Already there has been a noticeable interest in the Child Study class, and an added interest in the work of the young people. This interest must certainly bring about a better understanding between young people and adults, thus insuring the growth of the church as a whole.

Kate Crowell, Chm.

SEND IN THAT NEW LIST OF TEN WEEKS' SUBSCRIBERS AT ONCE

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### IMPORTANT ANNOUNCEMENT!

On Friday, September 29, at First church, Elizabeth City, there will be held a coaching day for study leaders. The meeting will begin at 10 o'clock and after lunch served by our hostesses there will be an afternoon session. Mrs. J. H. McCracken will give an interesting book review of "Eastern Women Today and Tomorrow," and six other ladies will tell "how I would teach" each of the six chapters in "The Never Failing Light." Last year we had such a good day with 40 in attendance from ten different auxiliaries. Let us make it an even better day this year.

Lota L. Brown.

### PERQUIMANS-CHOWAN ZONE

The Perquimans-Chowan zone will hold its semi-annual meeting at New Hope church, Perquimans circuit, Wednesday, October 11, beginning at ten o'clock a. m.

Mrs. Margaret E. White.

### ALL DAY CELEBRATION AT GREEN HILL HOUSE

The Oxford and the Henderson auxiliaries held their September meeting at the Green Hill House, a few miles from Louisburg. The members of the Warrenton, the Plank Chapel, and the Louisburg auxiliaries were invited as special guests and there were more than a hundred gathered at the historic spot to enjoy the interesting program and the social contact afforded by the picnic lunch in the beautiful grove. Mrs. John Tucker, president of the Henderson auxiliary, presided.

Among other interesting features of the program was included an original poem, "Green Hill," written by Miss Closs Peace of Henderson, a great-granddaughter of Dr. William Closs of hallowed memory.

The Green Hill House is now the residence of Rev. E. H. Davis, a lineal descendant of the man who offered his home for the seat of the first Methodist conference in the United States held in 1785.

### ZONE MEETING AT STEDMAN

The union zone, composed of Stedman, Clinton, Garland, Ingold, Centenary and Roseboro auxiliaries, held the regular fall meeting in Stedman September 6. In spite of the downpour of rain the meeting was well attended and proved to be very inspirational and helpful. Mrs. C. C. Culbreth, zone leader, presided.

A most hearty welcome was given by Mrs. H. R. Ashmore, followed by a well spoken response by Mrs. T. M. Sewell of Clinton. Mrs. R. G. Dawson conducted the morning devotion, using as her

Mrs. B. F. Boone, Rockingham, has assumed the duties of Conference Superintendent of Study. The auxiliary reports for third quarter, September 30, must be sent to her.

subject, "Much From Little." After listening to Mrs. Dawson every one felt, with what they had, combined with God's help they could go home and do more than ever before.

Mrs. Floyd Johnson of Whiteville, who was made secretary of the Wilmington district at the annual conference, was present and appealed to the women to push forward the work with all their might.

Mrs. J. C. Wooten, conference superintendent of children's work, presented her cause, urging every auxiliary to stress the work of the children. One very interesting feature of Mrs. Wooten's presentation was a display of a number of Japanese gifts, showing the home life of the Japanese.

The members of this zone feel that a meeting is not complete without Miss Elizabeth Lamb. She was present and presented the noon devotional in her usual forceful and impressive manner.

Mrs. T. G. Jerome sang "Give me a heart of calm repose," accompanied by Mrs. T. M. Maxwell.

The following officers were elected: Mrs. Floyd Rawls, president; Mrs. R. G. Dawson, vice president; Mrs. G. R. Ross, secretary-treasurer; Mrs. T. G. Jerome, leader of children's work; Mrs. C. C. Culbreth, mission study leader; Mrs. W. H. Herring, superintendent of publicity.

The climax of the meeting came when the young women's circle gave a pageant, "When Sleepers Become Pillars." The next meeting will be held in Roseboro.

### MRS. J. LEGRAND EVERETT RESIGNS

Owing to the fact that Mrs. J. LeGrand Everett is changing her residence beyond the borders of the North Carolina conference, she has tendered her resignation as study superintendent to the conference president.

Mrs. Everett has been officially connected with the North Carolina conference since 1920. She first served as superintendent of mission study and publicity. However, before that time, she was making valued contributions. "The Circle Plan for Auxiliaries" formulated by Mrs. Everett and used first in her own auxiliary since 1914 was adopted by the conference as its official plan for circles, and was authorized to be printed so that it might be available for other

auxiliaries. In 1920 she was appointed editor of the woman's page of the North Carolina Christian Advocate and continued her work in this capacity along with the accumulating demands of the study department until 1924. She also edited "Our Missionary News," a monthly conference paper that began in 1921 and ran until 1929 when it was discontinued, not through a lack of appreciation of its value but owing to a shortage of funds.

The name of Mrs. J. LeGrand Everett will never be severed from the North Carolina conference study work. During the past thirteen years she has dedicated her talents, her time and her strength to the upbuilding of this department. She has withheld nothing that would tend to encourage and stimulate an effective use of mission and Bible study in the auxiliaries. In commemoration of our Year of Jubilee in 1928, she presented to the conference "The Jubilee Study Jewel," which each year, at the annual conference, is awarded to the district secretary having the largest percentage of auxiliaries reporting three study classes.

However, Mrs. Everett has made the greatest contribution to the woman's missionary society as well as North Carolina Methodism in her history of the woman's work, entitled "Seven Times Seven." This volume is a history of the seven Sabbaths of years from December 1, 1878-December 31, 1928, and should be in the library of every Methodist in the North Carolina conference. It is vitally interesting from the dedication to the last page on which is printed a hymn "Te Deum Laudamus," written by Miss Elizabeth Lamb for "Seven Times Seven," and sung to the tune Materna.

Though Mrs. Everett is now living just across the border within the bounds of the Western North Carolina conference, still she is claimed as a cherished leader of our own group.

We congratulate our sister conference that fortune's wheel has turned in her favor and brought a consecrated personality of abundant labors. E. S. P.

### FELLOWSHIP TEA AT FUQUAY

A delightful "fellowship tea" with an attendance of over 60 and that on a stormy night, was the achievement of the woman's missionary society of Fuquay Springs, assisted by the recently organized young ladies' circle. Our adult church membership of women is about 65, so we feel like in numbers present, at least, our "tea" was successful.

An effort was made to get Mrs. G. P. Hood, our district secretary, and Mrs. Milton Howell, leader of young people at Edenton Street, both of Raleigh, to assist in the program. Failing in this, members of the two groups were chosen and supplementing was an interesting and inspiring short talk by our pastor, Rev. J. C. Williams.

Deep interest was manifested in the program and every one enjoyed a social hour while partaking of an ice course in the primary Sunday school room.

Publicity Supt.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### SPIRITUAL LIFE RETREAT PARAGRAPHS

By Mrs. C. E. Exum.

The subject of the first message at the spiritual retreat was "My High Calling" by Dr. Lavens M. Thomas, II, and was based on Scripture taken from Isaiah 6:1-8, 1 Cor. 1:2, Phil. 3:14, and John 15:16:

"Let us bear in mind our high calling."

"We should center our thoughts upon God our Father and the fact that he has called us."

"When we see God we are conscious of our uncleanness."

"Isaiah sensed God's call, sensed his own unworthiness, sensed God's power to prepare."

"God calls us to be cleansed, then to be used."

"Until we find God and are found of God our lives are useless."

### MISS HOWELL IN ASHEVILLE

Miss Mabel Howell of the Scarritt College faculty spent the past week in Asheville as the guest of her brother and sister, Mr. and Mrs. Chester R. Howell. Miss Howell was en route to Nashville after a visit to her aunt in New York and her sister, Mrs. Frank Tripp in New Bedford, Mass. While here she attended the September missionary meeting of Central church auxiliary and gave a short talk on the financial outlook for this year.

Miss Howell has many friends in N. C. who are always glad to have her come to her native state for a visit.

### MRS. R. J. PARKER MAKES VISIT TO ASHEVILLE

Mrs. R. J. Parker of El Paso, Texas, corresponding secretary of the Woman's Missionary Society of the Western Mexican conference, has been spending some time in the western Carolina mountains and recently made a visit to friends in Asheville, where she formerly resided. Mrs. Parker and her husband, Dr. R. J. Parker, were missionaries to Cuba, where for a number of years they did a most efficient and wonderful work. Mrs. Parker has many friends in Asheville who are always glad to have her return for a visit.

### NEW YOUNG WOMAN'S CIRCLE AT SALEM

Mrs. J. L. Woltz, district secretary of the Mt. Airy district, reports the organization of a new young woman's circle at Salem church on the Mt. Airy circuit. This new organization of ten members will be a circle of Salem auxiliary which was organized on Thanksgiving Day of 1932. The officers are: President, Miss Mary Sparger; vice president, Miss Flora Brown; secretary,

Miss Ruth Tate; treasurer, Miss Frances Mathews; mission study superintendent, Mrs. Willie Parker. (Address of all officers excepting Mrs. Parker is Mt. Airy, N. C., Route 5; that of Mrs. Parker, Mt. Airy, N. C.)

### THE WEEK OF PRAYER, NOVEMBER 5-11, 1933

Specials: Foreign, furnishing for Stephenson Memorial Hospital, Changhow, China. Home: Paine College Jubilee, to be used for library endowment and equipment for Bennett Hall.

### ATTRACTIVE LITERATURE FOR CHILDREN, THIRD QUARTER

We are greatly indebted to Mrs. Geo. A. Hoyle, superintendent of children's work in our conference, for copies of the study books for the primaries and juniors for the third quarter, which are most attractive, interesting and informative. The primaries' book of stories bears the title, "Soichi and Ume (Children of Japan)" and is gotten out by Maude Taylor Sarvis, with programs and supplementary material by Miss Constance Rumbough, Council secretary of children's work.

This book for junior boys and girls which is made up largely of hero stories and legends of Japan is "Saving A Promise" and has for its author Marguerite Harmon Bro, and is to be used in connection with World Friends during October, November and December.

The purpose of this study course is to develop in the children an appreciation of Japan, its people and its culture, and to give them an opportunity to express their love and friendship for the Japanese children through concrete projects.

We feel sure that the children of our conference, under the direction of their interested and efficient leaders are anticipating a good time during the coming months as they get acquainted with the Japanese children through their games, their legends and the stories of interest with which the books are filled, and we hope that other children not yet identified with our missionary work may join in these studies and become members of the primary and junior societies.

### DAVIDSON COUNTY ZONE MEETING

The Davidson county zone meeting of the woman's missionary societies of that county met at the First Methodist church at Denton, Thursday morning of the past week at ten o'clock, with the churches of the Denton circuit comprising Denton, Jackson Hill and Siloam as hostesses. The zone chairman, Mrs. W. L. Hutchins of Thomasville, presided and Mrs. W. B. Perry of Thomasville acted as secretary.

The morning session opened with devotional service led by Rev. B. S. Siske,

pastor of Denton circuit, who used "Prayer" as his subject.

Words of welcome were spoken by Mrs. Harrison, president of Denton woman's auxiliary, to which response was made by Mrs. Hutchins.

Mrs. J. G. Sterling, secretary of the Winston-Salem district, brought a message relative to the work of the district, and was followed by a song, "Ashamed of Thee," by a group of girls from Jackson Hill.

Mrs. J. Frank Spruill, conference superintendent of mission and Bible study, made a most interesting talk on the work of her department, using as her subject, "The Challenge to the New Task."

Miss Mary McCarn of Lexington sang sweetly "The Heart That Was Broken for Me," after which the morning session adjourned.

A lovely picnic lunch was served on the grounds, after which the afternoon session was opened with a solo, "God's Tomorrow," by Mrs. Leonard of Lexington. The theme for the afternoon session was based on spiritual life with Mrs. Redmon, promotion secretary of the Winston-Salem district, as the first speaker. Mrs. Robert Williams, district superintendent of Christian social relations, spoke on the spiritual side of the work which she represented. A duet, "Garden of Prayer," followed and was sung by Mrs. Badgett of Jackson Hill and Mrs. Leonard of Lexington.

Most interesting talks on spiritual life were made by Mrs. John Church, Miss Margaret Perryman, Mrs. Hornbuckle, Mrs. Brannock and Mrs. E. J. Poe. An old time Methodist love feast in charge of Rev. E. J. Poe, assisted by Revs. W. L. Hutchins, B. S. Siske and John Church, brought the meeting to a close. The fine spirit of hospitality and the spiritual aspect of the program made this zone meeting one long to be remembered. The next one will be held in Thomasville.

Motherhood did not prevent Elizabeth Fry from taking the savages in the Newgate prison, nor Josephine Butler from traversing England, France and Italy as an evangel. nor Mary A. Livermore from dwelling in camps and hospitals during our Civil War, nor Hannah Whitall Smith from declaring to assembled thousands the unsearchable riches of Christ.

The more it is studied the more it will be proved that our holy faith can have no ally so invincible as she who with strong crying tears has learned the sublime secrets of pain and pathos that only mother hearts can know.

When will blind eyes be opened to the immeasurable losses that the church sustains by not claiming for her altars these loyal, earnest-hearted daughters, who rather than stand in an equivocal relation to her polity are going into other lines of work or taking their commissions from the Woman's Christian Temperance Union or the Young Woman's Christian Association.—Francis E. Willard, W. C. T. U.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### MORE TRUTH THAN POETRY

At the conclusion of our program rendered at Central Methodist church, Monroe, last night and while the several fine women who had taken members of our church group with them for rest and the evening meal previous to the rendering of the program were gathered about our bus seeing our youngsters off, one good woman with a fine sense of humor gave me the following bit of conversation carried on at her dining table. The hostess was inquiring of the two little girls who were being entertained by her as to why the Children's Home sent them out on trips, some of them hard and long, to render programs. One of the little girls, with tutored precision, replied, "To present the Children's Home to the people." Whereupon the other youngster, a curly headed little miss, added, "Hum, it is not that. We go out to raise money for the Children's Home."

### WATCHFUL WAITING

This is the season of the year that means most to the Children's Home financially. With the coming of fall and the harvesting of the crops the Children's Home begins to open its eyes to see what its friends will have for sharing with its family. At the present time we have 337 resident children and 122 mothers' aid children. Four additional children will join us this week, making a total of 463 children to provide for. This is no small family. It is the largest in the history of the Home's operation. Scores of needy and deserving children are still on the outside asking for admittance. If our friends were as insistent upon raising funds to provide for our large family already gathered in as they are to increase the number of children to be provided for we would not have any financial anxiety. We watchfully wait for expected fall's income. We count heavily on the loving kindness and tender mercies of those who love orphan children.

### OUR TRUSTEES

When your humble servant had completed the reading of his report to a well attended meeting of our board of trustees last week there was some little hand clapping and some congratulatory remarks, causing my good friend, Dr. T. F. Marr, veteran chairman of the board, to turn and remark, "Now, Brother Woosley, don't get the big head." Of course Brother Marr was not serious in his remarks, for there is no opportunity for anyone to get pompous at the Chil-

dren's Home. There are too many things to be done.

But we did have a wonderfully fine meeting with our boss men. Among the items presented was a careful evaluation of all our endowment funds by Richard G. Stockton, a member of the finance committee, the authorizing of the purchase of 25 acres of bottom land, located five miles away, for raising corn, the decision to continue the observance of benefactors' day and the re-election of all officers of the board.

### NEW TRUSTEES

The Children's Home has a most unusually strong governing body. This fine group has had three valuable additions in the persons of James G. Hanes, Winston-Salem, who will serve in place of



A little lad with big-hearted friends

his talented brother, Dr. Fred M. Hanes, recently moved to Durham; J. Raymond Smith, Mount Airy, who will serve instead of J. G. Stikeleather, who has found it inconvenient to attend the meetings of the board; and E. R. Bucher, Charlotte, who was added to the membership of the board because of his vital interest in the welfare of our children. The Children's Home is exceedingly fortunate in securing these fine gentlemen to act on its governing board.

### A FULL DAY

The old singing bus, after having been oiled up, tuned in and washed about some, was ready to resume its Sabbath journeys early yesterday morning. Promptly at 6:30 it rolled off the Children's Home grounds with 19 children and two adults. Its first stop was to be made at Polkton at 9:45, 100 miles away. And then it just kept on going till 12 o'clock at night, when it pulled the grade back into the Children's Home campus.

We had a good day at Polkton, rendering our program before the opening session of the Sunday school. Supt. J. W. Cameron, Anson county farm demonstrator, and Rev. W. R. Harris, pastor of the Polkton circuit, together with other friends, made our stay pleasant. Following our program an offering was taken, but we were in such a hurry to get to the next appointment as to not be able to stay until it was counted. Can you believe that?

### HOPEWELL

Before 11 o'clock we were at Hopewell on the Peachland circuit, where Rev. B. W. Lefler and Supt. J. T. Britt held forth. One seldom sees a better church and better kept grounds and graveyards. Our children rendered their program before a congregation that filled the main auditorium of the church and the two commodious annexes. A liberal offering was made and the old singing bus loaded down with canned goods. Our Hopewell friends do well, thanks to Brother Lefler's energetic efforts.

### MARSHVILLE

Leaving Hopewell after the noonday lunch we followed Brother Lefler to Fountain Hill, another one of his churches, and after refreshing our thirsty selves at a wonderfully fine spring owned by the church we hastened to Marshville, where Rev. G. W. Williams and Supt. L. E. Huggins presented us to a large congregation assembled in spite of the hot September afternoon. Following our program Brother Williams saw to it that the usual Methodist collection was taken and sent us on our way with the assurance that the Marshville circuit will this year pay its ten per cent apportionment. Brother George never fails.

### MONROE

Promptly at five o'clock we rolled in front of the beautiful church of Central, Monroe, where kind friends were in waiting to take our children to their homes for rest and refreshments. At night the children presented their program to a congregation that completely filled the large and beautiful auditorium. From appearances a most liberal offering was contributed at the conclusion of the service. Rev. H. C. Sprinkle and Supt. W. Z. Falkner make a wonderfully fine team and things are steadily moving forward at Monroe. It was a great delight to again be with the Sprinkles and to enjoy their hospitality.

### WE LOVE HIM

We are presenting this week the picture of Perry LeFever, a little six-year-old boy who came from Lincoln county to the Children's Home two years ago. Perry is claimed and clothed by Mr. and Mrs. C. D. Moore of Mount Ulla, than whom there are no better people living.



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

## FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Wanted—One hundred thousand Octagon soap wrappers by Thanksgiving.

Wanted—\$11,500 with which to pay off a loan which we recently secured.

Wanted—All the orphanage apportionment as early as possible, since our operating fund is exhausted.

Wanted—The Sunday schools and organized classes of the North Carolina conference to give us a monthly offering as specials.

Wanted—The woman's missionary Societies and Sunday schools to collect all possible Octagon soap wrappers and mail them to the Methodist Orphanage, Raleigh, N. C.

Wanted—The wives of our preachers to help organize and put to active work all available agencies in their congregations in one big endeavor to secure a sufficient number of Octagon soap coupons to pay for repair work now going on at the Methodist Orphanage.

On the second Sunday of September I preached at Horn Memorial church in Clayton for the Rev. J. A. Guice. A small congregation gave me a warm welcome. It is very unusual to see large congregations these hot summer days. I always enjoy preaching to my Clayton friends. They have a beautiful church, and their church membership is composed of splendid people. Brother Guice is a very acceptable pastor, and his members are giving him their enthusiastic support. Since I have visited Horn Memorial church so often, I will not go into details about my recent visit to Clayton. It is very encouraging to me to know that Clayton Methodists are giving the Methodist Orphanage their generous support.

Frequently I have made requests to our friends in need of stenographers and bookkeepers that they employ girls that were trained in the Methodist Orphanage. The girls for whom I would like to secure positions are high school graduates and have had from one to three years' training along commercial lines. I have two or three fine young ladies on hand who are thoroughly trained and prepared to accept responsible positions. In the past I have secured

several positions for trustworthy young ladies here in Raleigh. Since the Methodist Orphanage is a conference-wide institution, I feel that the whole conference should unite with me in securing positions for our splendid young ladies who are prepared to render efficient service. I trust that this little hint will result in several requests for trained stenographers and bookkeepers, so that I may secure work for several of our worthy girls.

After an early dinner Sunday, the class left for Rev. M. J. Hodges' charge. Our first service was at White Oak church in the country for the afternoon. We found a large congregation to greet us. After our service Mr. and Mrs. Boon kindly invited us to go under their grapevine and enjoy the grapes, and also gave us other fruits. Thanks to them. For the evening service we were in Spring Hope. These people were so gracious in their reception they made us quite happy. Mr. Hodges must have great congregations or extensively advertised our coming, for we had a large crowd—moving in many extra chairs to seat the people. There was such an understanding spirit among this people that our class seemed at its best. It was good to see one of our friends, Mr. Mallison, so interested in helping to clothe one of our children. We trust this class of men will get a great pleasure from this.

I was very graciously entertained in the home of our friends, Mr. and Mrs. C. W. Lassiter. This was indeed a pleasant afternoon and evening.

Nellie B. Rives.

My Dear Friends:

I have been a member of the Methodist Orphanage family for 12 years and I have enjoyed every moment of my connection with the home.

I wish to express my sincere appreciation to the faculty for the great service which they have rendered. Our officers are of the highest quality and it has been a great pleasure to me to have known them.

I want to give Mr. Barnes special mention. He is not only a superintendent, but is a father and a "pal." I have never seen a man better fitted for his work than Mr. Barnes. He has a smile for everyone.

Next I would like to mention Mrs. Nellie B. Rives, who is director of our singing class. I have been traveling with Mrs. Rives for three years and it has certainly been a pleasant three years. I have enjoyed her friendship and teaching.

It gives a fellow a funny feeling when he starts thinking of leaving the "ole place," but it will always be a pleasant memory to me. What I am thinking of now is the missionary society of City Road church in Elizabeth City. They have sent me clothes for the last 11 years, and I want to say for their benefit that they surely are loyal to their church and orphanage.

Ed. Hill.

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# Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

Durham District	
Burlington Ct., H. E. Lance	2
Brookdale, S. F. Nickles	3
Calvary, O. I. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	13
Lakewood, M. W. Warren	10
Duke's Chapel, E. D. Weathers	7
Haw River, L. A. Tilley	15
Leasburg, T. R. Jenkins	15
Mebane, J. D. Bundy	20
Pittsboro, M. C. Ellerbe	12
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	128
E. Roxboro-Longhurst, D. W. Whitsett	26
Trinity, G. R. Combs	2
Bahama, C. W. Barbee	2
Orange-Carrboro, L. L. Parrish	4
Burlington, Front St., W. A. Cade	18
" Webb Ave., R. L. Jerome, 100%	11
Chapel Hill, Albea Godbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele	14

### Elizabeth City District

Chowan, W. B. Humble	7
Dare, G. C. Wood	21
Panteogo-Belhaven, E. W. Downum	13
Hertford, B. P. Robinson	2
Windsor, T. W. Lee	4
City Road, J. H. Lanning	6
South Mills, J. M. Jolliff	1

### Fayetteville District

Hemp, L. M. Chaffin	15
Mt. Gilead, E. B. Fisher	7
Red Springs, B. D. Critcher	14
Rowland, J. C. Whedbee	1
West End, W. F. Elliott	10
Laurel Hill, W. D. Yarbrough	7
Caledonia, W. L. Dawson	4
Roberdel, E. C. Crawford	9
Piedmont, B. F. Boone	15
Raeoford, B. H. Houston	14
Jonesboro, J. E. Blalock	2

### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	23
Jarvis Memorial, E. L. Hillman	7
Hookerton, J. G. Phillips	5
LaGrange, L. B. Pattishall	3
Riverside-Bridgeton, J. B. Thompson	19
Vanceboro, T. E. Davis	6
Grimesland, I. J. Strawbridge	1
Ocracoke-Portsmouth, R. N. Fitts	1
Fremont, K. F. Duvall	4
Oriental, J. C. Humble	14
Newport, E. H. Measamer	2
New Bern, A. J. Hobbs	9
Queen Street, R. E. Brown	8
Mt. Olive Ct., E. R. Clegg	22
Pikeville-Elm St., Leon Russell	5

### Raleigh District

Bailey, J. J. Boone	13
Benson, W. C. Merritt	7
Cary-Apex, J. L. Midgett	4
Four Oaks, W. H. Brown	5
Fuquay, J. C. Williams	14
Franklington, C. L. Read	15
Mamers, C. W. Robbins	5
Smithfield, B. T. Hurley	1
Tar River, R. E. Pittman	13
Creedmoor, W. L. Loy	1
Erwin, Frank Culbreth	1
Smithfield, D. H. Tuttle	6
Youngsville, A. J. Parker	3
Lillington, E. M. Hall	2
First Church, D. E. Earnhardt	3
Oxford Ct., P. H. Fields	6

### Rocky Mount District

Kenly, L. C. Brothers	9
Roanoke Rapids, S. J. Starnes	7
Rich Square, W. T. Phipps, 100%	21
Rocky Mount Ct., W. N. Vaughan	32
Rosemary, D. M. Sharpe	10
Spring Hope, M. F. Hodges	11
Tarboro, J. V. Knight	4
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	7
Enfield-Whitakers, C. P. Womack	2

## Warrenton, E. C. Durham

Wilmington District	
Faison-Kenansville, F. B. Joyner	35
Hallsboro, C. N. Phillips, 100%	35
Lumberton Ct., C. H. Caviness	18
Roseboro, A. L. Thompson	11
Southport, R. H. Broom	3
Srinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	23
Fifth Avenue, L. M. Hall	2
Chadabourn, M. W. Lawrence	8
Epworth-Wesley, H. L. Davis	2
Burgaw, G. W. Blount	10
Stedman, H. R. Ashmore	1

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	14
Candler, R. M. Hauss	8
Fletcher-Mills River, D. V. Howell	17
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Acton, T. A. Groce	5
Black Mountain, H. F. Duncan	3
Saluda-Tryon, O. L. Robinson	3

### Charlotte District

Belmont Park, E. M. Jones	33
Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	5
Monroe Ct., W. C. Dutton, 100%	40
Pineville, E. O. Cole	6
Thrift-Moores, J. O. Ervin	72
Chadwick, E. H. Nease	24
Poltton, W. R. Harris	13
Waxhaw, A. L. Latham	1
Trinity-DeRita, R. F. Honeycutt	12
Peachland, B. W. Leder	5
Morven, J. E. Womack	3

### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12

Cherryville Ct., C. R. Allison	29
Cramerton, G. G. Adams	3
Dallas, J. W. Vestal	9
Trinity, R. L. Forhus	41
West End, J. E. Hinshaw	11
Park-Grace, J. C. Reichard	6
Lowell, F. H. Price	6
Mount Holly, A. P. Hatledge	36
South Fork, R. A. Taylor	1
Stanley, M. T. Hips	1
McAdenville, R. M. Varner	4
Goodsonville, C. E. Williams	12
Shelby Ct., J. N. Randall	4
Rock Springs, Van B. Harrison	4
East End, T. J. Huggins	5

### Greensboro District

Battleground, W. H. Groce	2
Farmer, W. L. Lanier	14
Bethel-Grace, Reid Wall	7
Centenary, J. C. Cornett	5
New Hope, C. M. Smith	8
Pleasant Garden, R. C. Kirk	3
Randleman, J. C. Groce	19
Summerfield, W. F. Cooley, 100%	17
W. Market (Miss Flossie Byrd, Agt.)	102
Bessemer, Chas. Bowles	10
Liberty, L. P. Barnett	7
Mt. Pleasant, L. R. Akers, Jr.	5
Asheboro, R. S. Truesdale	8
Carraway Memorial, J. S. Gibbs	14
Randolph, A. C. Waggoner	6
Ward St.-Archdale, W. T. Albright	1
West Greensboro, W. J. Miller	3
Colemans, W. J. Honeycutt	19
Baldsboro Ct., T. V. Crouse	19
Proximity, P. L. Shore	15
Jamestown, C. O. Kennerly	2

### Marion District

Avery, J. M. Green	2
Bostic, E. B. Edwards	24
Broad River, J. W. Kennedy, 100%	43
Cliffside-Avondale, H. H. Robbins	9
Elk Park, E. C. Price	12
McDowell, T. B. Honeycutt	21
Mill Spring, J. N. Snow	5
Old Fort, B. Wilson	4
Rutherfordton, Fletcher Nelson	22
Spruce Pine-Bakersville, J. L. Rayle	9
Marion Ct., W. J. Hackney	2
Marion Mills, J. W. Parker	1
First Church, H. P. Powell	39
Henrietta, A. W. Lynch	11
Micaville, J. C. Gentry	8
Gilkey, P. T. Dixon	14

### Mount Airy District

Helton, C. E. Murray	9
Mt. Airy Ct., R. E. Ward	3
Sandy Ridge, G. F. Hood	2
Sparta, C. W. Russell	2
Spray, W. H. Willis	7
Stoneville-Mayodan, J. W. Campbell	10
Walnut Cove, J. B. Fitzgerald	5
Yadkinville, L. Sharpe, 100%	13
Danbury, J. B. Needham, 100%	24
Rural Hall, C. M. McKinney	5
Watauga, G. C. Graham	10
Oraper, G. E. White	7
Moravian Falls, R. H. Kennington	15
Boone, J. H. Brendall, Jr.	5

### Salisbury District

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17
Forest Hill, Paul Hardin, Jr.	61
Harmony, J. B. Tabor	5
Westford, H. E. Stimson	8
Gold Hill, J. P. Morris	2
Granite Quarry, J. O. Cox	8
Trinity, J. P. Hips	38
Park Avenue, S. M. Needham	7
Woodleaf, W. S. Smith	18
Concord, Epworth, E. Myers	8
Albemarle, First St., E. M. Avett	15
Salisbury, Coburn Mem., J. F. Moser	8
Salem, T. C. Jordan	21

### Statesville District

Catawba, G. W. Clay, 100%	32
Bethel-Fairgrove, L. L. Smith	3
Broad Street, T. W. Hager	10
Shepherd, G. L. Wilkinson	3
Stony Point, T. J. Houck	19
Elmwood, R. L. Bass	5
Race Street, E. J. Harbison	11
Davidson, Elzie Myers, 100%	33

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NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE



Lenoir Ct., D. A. Oakley .....	5
Balls Creek, J. M. Brandon .....	6
Westview, C. W. Kirby .....	33
Cool Springs, J. L. Ingram .....	13
Olin, T. A. Plyler .....	1

#### Waynesville District

Andrews, W. G. McFarland .....	11
Bryson City, O. J. Jones .....	3
Clyde, H. C. Freeman .....	4
Highlands, G. A. Hovis .....	2
Wolf Mountain, R. M. Hardee .....	3
Highlands, G. A. Hovis .....	1
Hayesville, H. R. Cornelius .....	3
Macon, J. B. Tabor, Jr. ....	6
Sylvia, T. R. Wolfe .....	24
Andrews, W. G. McFarland .....	7
Jonathan, J. E. Hipp .....	10

#### Winston-Salem District

Davie, J. O. Banks .....	3
Denton, E. A. Sisk .....	11
Porsyth, T. B. Johnson .....	26
Erlanger, D. R. Proffitt, 100% ..	30
First Church, J. E. Abernethy ..	41
Thomasville Ct., John Cline, 100% ..	26
Welcome, P. R. Rayle .....	32
Burkhead, G. A. Stamper .....	23
Hiatt Memorial, D. M. Nifong .....	18
Coolemees, J. A. J. Farrington ..	11
Thomasville, Trinity, J. P. Hornbuckle ..	21
Kernersville, E. P. Billups .....	5
Mocksville, R. C. Goforth .....	5
Ogburn Memorial, O. L. Brown ..	14
Advance, W. N. Rathburn .....	2
Ardmore, M. F. Moores .....	8

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%). The slogan in this campaign is, "New subscribers to the Advocate in every Methodist church."

#### LET BROTHERLY LOVE CONTINUE

While sitting here in my room recovering from an operation my mind leads me to recent expressions of brotherly love. Deeds that express something of Christian love.

The thirteenth chapter of Hebrews begins: "Let brotherly love continue." A recent illustration emphasizes this truth. I went to Carboro, N. C., on August 27 to assist Brother L. L. Parish in a revival. Many of the citizens of Carboro are from Chatham county, and there is a very friendly spirit existing between the people of these two sections. I had preached for Brother Parish only three times and had to leave for Duke Hospital. Some of the members of his church in Carboro visited me while in the hospital. Having no knowledge of his action, Brother Parish took an offering for me and he and his good wife carried it to me while in the hospital. I told him that I had not done the work and I was unwilling to take the offering. However, he insisted that it was the wish of the church for me to have it.

Brotherly love is expressed by such an action—in a time of need and in a time when friendship counts. My mind will contain a great thought for the good people of Carboro church.

It seems to me that the church at large has a great opportunity to express such love throughout its entire program. Preachers among preachers, preachers among members and members among all. Brotherly love is that thing that counts and carries through when everything else fails. The NRA may fail or it may

not, but brotherly love will not fail. Another fact in this connection: Brotherly love should cause gratitude. Preachers receive so many kind expressions from members and all, it seems to me they should be truly thankful for all brotherly expressions at all times.

Pittsboro charge has been good to us. Two experiences in the Duke Hospital this year and our good people continue to express their love.

We hope to close the year's work as best we can. Let brotherly love continue. M. C. Ellerbe.

#### THE WATER MILL

Listening to the busy mill as the hurrying waters flow

From the crazy, creaking mill to the edging tide below,

While the foam and bubbles pass down the willow-sheltered stream,

Watching, here I sit and think, in a languid summer dream,

To my mind the proverb comes with its trite and homely cast,

That the mill will never grind with the water that has passed.

Sadly on my mind the thought lingers while the waters flow;

Wasted years come not again, and the flitting moments go

With their freight of good or ill to the final harvest home,

And no more the squandered gold on the prodigal may come.

But the rushing stream goes on to the mother ocean vast,

And the busy mill is hushed, for its water has passed.

Softly, now the noontide sun sheds his pure potential rays,

And the silent vapors rise from the ocean's briny ways;

Landward, then, the "water passed," all transformed, is borne again,

And the friendly Nimbus breaks o'er the land in gracious rain.

Rushing to the water mill goes the turbid, leaping brook,

While the old-time waters, fresh, gush from each accustomed nook.

See! the ponderous wheel is turned, and the busy sounds begin—

Take this thought, repentant one, and forget the "might have been,"

For the hopeful future's "may" with sweet promises is full;

"Though thy sins as scarlet be, they shall yet be white as wool."

Yea, the time may be redeemed—miracle of grace!—at last,

And the mill may sometimes grind with the water that has passed.

—Henry W. Betts, M.D. (1856-84).

Chaplain Yates of the Auburn state prison told of a trusty in his office who said to him:

"Do you know Maguire of the brush shop?"

"Yes, I know Maguire."

"Well, sor, Maguire has a request to make: he says, if you are here whin he dhraps, dies, ye know, he wants you to use yer influence to have him berried in the Jew berrin' ground."

"In the Jews' burying ground!"

"Yis, sor, in the Haybwer berrin' ground."

"What's his notion, I'd like to know?"

"Well, sor he says, 'That's the lasht ulace the divyle 'ud over go to look for an Irishman.'"—D. R., in The Christian Advocate.

#### CONSTIPATION RELIEVED BY PLANT LEAVES AND ROOTS

Thedford's Black-Draught is one of the most popular laxatives sold today because it is made of the leaves and roots of medicinal plants, and because it brings refreshing relief from constipation troubles. Try it for slow-acting, sluggish or constipated bowels.

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For THE RELIEF OF PILES—use the Pile Suppositories. Avoid future trouble.

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Sunday School Lesson

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SEPTEMBER 24

By Henry W. Tiffany.

Review: Early Leaders of Israel  
(Heb. 11:32-12:2)

Moses led Israel within sight of the promised land, but Joshua was the leader in the crossing and the conquest. Joshua was a God-prepared, God-placed, God-promoted and God-provisioned man. Whereas Moses was guided by the spoken word of God, Joshua was guided by the written.

Caleb is one of the most attractive men in the Bible. He never feared to do his duty, and he never turned his back to the enemy. He was a man devoted to the service and dependent on the support of God. When eighty-five years old he was ready to storm the stronghold of Hebron, confident God would give the victory.

After the death of Joshua the Israelites had no truly national leader, and no central government for centuries. Local rulers, military leaders called judges, arose in times of emergency, conquered the invaders, and brought peace and prosperity to the land. Strength of character, keenness of intellect, sensitiveness of spirit, firmness of faith and confidence in victory caused Deborah to summon Barak to her aid and to oppose the forces of Sisera. With military genius she planned the campaign that brought the victory celebrated in her martial song.

Isaiah pictures the land and the liquor evils of his day. The complexion of the liquor crowd has not changed; liquor has not changed, inability of government to control a legalized liquor traffic has not changed; therefore the repeal of the Eighteenth Amendment would mean the return of pre-prohibition conditions magnified manifold.

Two hundred years later Joshua we find the Midianites overrunning Palestine like grasshoppers. God called Gideon to drive out the Midianites. The 32,000 men were reduced to 300, who were armed with trumpets, torches and pitchers. The 300 were organized into three companies and placed on three sides of the camp. The signal was given, the pitchers broken, the trumpets sounded, and the enemy was exterminated.

No literature contains a lovelier picture of womanhood than the book of Ruth. Our lesson shows her choosing a life-work, a life-friendship and making a life-decision for God, which God rewarded by making her an ancestress of David and of Jesus. The world needs more women with Ruth's decisiveness of character and power of will to make a right choice and go forward, regardless of the factors to be faced.

When God answered the prayer of Hannah and sent a son she consecrated

him to the service of God. He served in the tabernacle at Shiloh under Eli. Eli was weak, and his sons were wicked. His house was past pardoning. God chose Samuel to announce the divine judgment on Eli and his house. This lesson teaches that training a child for the Lord is the greatest task in life.

Saul's story is one of the saddest in the Bible. God enthroned him; then dethroned him when he became disobedient to his commissions. When Saul would justify his disobedience by the desire to sacrifice to God, Samuel announced "to obey is better than sacrifice and to hearken than the fat of rams."

David was Israel's greatest king. We have more information about him than about any other Old Testament character. He led Israel to her most honorable position and her greatest power. He transformed Israel from a people overrun by Philistines and other enemies into a nation that ruled from the Euphrates river to the Mediterranean and from Lebanon to the wilderness. Let us learn from David to be patient, to be faithful to lowly tasks, and to trust God.

Jonathan was one of the bravest warriors and most beloved princes of Israel. The greatest thing in his life was his friendship for David. His friendship for David is one of the most beautiful in literature.

Solomon was one of the wisest men of Israel, and in some ways one of the weakest. This weakness is shown in his many marriages, making inevitable his apostasy from God. The building of the temple and its dedication are the subjects of the lesson today.—The Watchman-Examiner.

THE RAW MATERIAL OF A PIONEER MISSIONARY

Robert Morrison was the first Protestant missionary to China. It is said that his conversion was the result of persevering effort on the part of a timid Sunday school teacher.

"A young woman in an English school undertook to gather a class from the ragged boys of the town. Morrison was one of them. He was given a suit of clothes by the superintendent. After this he absented himself from class till his clothes were worn out. The teacher sought him and promised him another suit if he would come to her class. The second trial resulted like the first. The third time she went for him and promised him a third suit of clothes. After this she went for him for three Sabbaths. The fourth and ever after he came of his own accord. He became pious and useful. His great work was the translation of the Bible into Chinese."—The Challenge.

Lecturer: "Statistics show that the modern, common sense style for women's dress length has reduced accidents by 50 per cent."

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# Children's



# Storyland

## WITH PETER PAN IN KENSINGTON GARDENS

My happy day began with going to see the guards leave Buckingham Palace. It was a graceful, inspiring sight. I'm glad I went that day, for a few days afterwards they left London for their annual training and maneuver operations, and the first battalion Sherwood Foresters moved up to London from Dover and took over guard duties at the royal palaces and the Bank of England.

After the guards left and I had surveyed the Victoria Memorial in front of the palace, I sat in the Green Park opposite for a long time, watching for the King and Queen of England—who were inside that very palace at that very time—to come out. As they did not appear, I had to content myself with Milne's poems, "Buckingham Palace" and "The King's Breakfast." You recall that two lines of the first say:

We looked for the king, but he never came.  
"Well, God take care of him, all the same,"

says Alice. In "The King's Breakfast" the King said:

Bother!  
I only want  
A little bit  
Of butter for  
My bread!

Then it must have been a fairy that prompted me, after lunch, with "butter," at Gorrings's Shop, to take a bus for Kensington Gardens. I remembered that a professor from Williams College whom I met soon after I reached London told me to be sure to see the Peter Pan statue. Had he not advised me to get off at the Lancaster Gate, I would have had a sorry time locating Peter. As it was, I soon came to the Round Pond all unconscious of either the Broad Walk or the Serpentine, which later I explored. That day the fairy just conducted me opposite the Round Pond, and the voices of little children directed me to the statue. Yes, there, at the top of an old gnarled tree trunk, blowing his pipes of Pan, stood Peter himself! I was so glad that it wasn't lock-out time and I could stay with the children, for I had never been in a place more like fairyland.

Around Peter on the tree trunk were fairies and Wendy's mother, and all about the roots of the trees were gentle beasts, doves, rabbits, mice, squirrels, birds, and a snail—all carved solidly into the statue.

The sweetest sight I ever saw was the way the little children—quite a number

of them, too, who were there when I was—lovingly handled the birds and animals and gazed at Peter Pan. The shrieks of delight that escaped the lips of the children, the kind looks in their eyes, and no one to keep them from fondling, and no harm done to the stout workmanship by their caresses, made me feel that this was a veritable Children's Paradise.

After a while I turned my eyes across the road to the Round Pond, where there were other children feeding ducks and sailing boats, and some children in boats. I wondered if the pirates, flying boys and girls, and the crocodile that went tick-tock because it had swallowed a watch, would come to light as they did in the days when Barrie played there with the little Londoners.

Upon that I began to dream, and had to pinch myself to get away from the Never-Never Land of the past. But the fairy quickly led me past the Road of Loving Hearts before any hobnailed elves came to whisk me away to a cul-de-sac where the iron bars would be up for life.

It was not too quick, however, for me to see a beautiful old house half hidden among the trees, and a whisper came that it was Kensington Palace, where Queen Victoria lived when she was a little girl, and that Kensington Gardens were once the gardens of a palace.

Hard though it was to leave, I was comforted by the thought that the best fairies are always with us, and I was so grateful that Sir James M. Barrie had erected that statue of Peter Pan—The Boy Who Wouldn't Grow Up—in Kensington Gardens. It was his surprise gift to the children of London. Don't you wish you could have been there the night it was set up secretly and revealed to their admiring eyes in the morning?—Mabel Freese Dennett, in The Congregationalist and Herald of Gospel Liberty.

## THE GREATNESS OF LITTLE THINGS

Do not forget the greatness of little things. Have you ever thought of the importance of little things? We are so likely to think lightly and thoughtlessly about them, and even forget about them until something happens that they are withdrawn. Then we miss them. It is then that we are taught to learn their value. In fact, the importance of hundreds of little things cannot be overrated.

A little thing can do a lot of harm and cause a lot of pain. A little worm eats into a tree and gradually forces its way

to the center, feeding on the sap all unseen. The wood is used, perhaps for building. Presently the rafter is found to be quite rotten and eaten away, and may cause an accident by giving way. Taking a little cold, wearing boots that have a little crack, letting in the damp, may lay the foundation of a serious illness, if neglected.

A little thing may do a lot of good.

Little seeds of mercy,  
Sown by youthful hands,  
Grow to bless the nations,  
Far in heathen lands.

Little deeds of kindness,  
Little words of love,  
Make our earth an Eden,  
Like the heaven above.

"A kiss from my mother made me a painter," said West on one occasion. One of the greatest spiritual forces of the last century had the bent of his life consciously determined by overhearing a street preacher say, "God loves you." How many similar incidents could be told.

One day President Lincoln and a friend were walking together in a field, when they found a tiny bird fluttering in the grass. It had fallen out of its nest in the bushes and could not get back again.

The great gentle-hearted man stopped in his walk, picked up the little thing and put it back in its place. The slave's emancipator was the bird's tender helper.

Life is made up mostly, not of great deeds and heroic fights, but of little acts of daily duty and sacrifice.

Gather up the bits! Yes! let us start at once. Every fragment, each trifle, all the so-called little things of life should be gathered up and wisely used that we may bring forth a work worthy of us and acceptable to the great Master of our lives.—The Watchman-Examiner.

## BITS OF HUMOR

Little Rachel, with her mother, was visiting relatives in Missouri. Although only four years old, she had already imbibed the superiority complex of her Pennsylvania elders. Standing by the window one evening, she discovered the new moon.

"Oh, Auntie Belle," she exclaimed, "is that the kind of moon you have in the West? In Pennsylvania we have a big, round white moon!"—Saturday Evening Post.

\* \* \* \*

"Why are you so late?"

"I fell down stairs."

"Well, that shouldn't have taken you long."—Watchman-Examiner.

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FOURTH ROUND

	October
Durham Ct., 11	1
Leashow, 3:30	1
Trinity, 7:30	3
South Alamance, 11	3
Mebane, 4	8
Front Street, 7:30	8
Chapel Hill, 7:30	12
Parson Ct., 11	15
East Rockboro, 3:30	15
Long Memorial, 7:30	15
Milton, 11	20
Yanceyville, 11	21
Mt. Airah, 11	22
Bahama, 7:30	22
Carr, 7:30	25
Burlington Ct., 11	29
Siler City, 7:30	29
	November
Calvary, 7:30	1
Branson, 11	5
Andrews-Massey, 8	5
Stem, 7:30	5
Duke Memorial, 7:30	7
Pittsboro, 11	9
Edwardsdale, 11	9
Rougmont, 7:30	12
Lakewood, 7:30	14
West Durham, 7:30	15
Haw River, 11	19
Graham-West Burlington, 7:30	19

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FOURTH ROUND

	September
Dara, East Lake, 11 and 1	24
Stumpy Point, 7:30	24
Fairfield, 7:30	29
Mattamuskeet, Watson, 11 and 1	30
	October
Mattamuskeet, Watson, 11	1
Svan Quarter, 3:30 and 7:30	1
Moyock-Memorial, 11 and 1	4
Scott Camden, Wesley, 11 and 1	4
Washington, 7:30	6
Bath, Asbury, 11 and 1	7
Bath, Asbury, 11	8
Partridge-Belhaven	8
Kennekeet, Rodanthie, 11 and 1	14
Kennekeet, Rodanthie, 11	15
Hitters, 3:30 and 7:30	15
Columbia, 4 and 7:30	22
Plymouth, 11	22
Roper-Creswell, Pleasant Grove, 3 and 7:30	22
Edenton, 7:30	25
Chowan, Center Hill, 11 and 1	27
Chowan, Center Hill, 11	29
Windsor, White Oak, 11 and 1	28
Windsor, White Oak, 11	29
Williamston, 7:30	29
	November
Elizabeth City, City, Road, 7:30	1
Wanchessa, 11	5
Marion, 7:30	5
Perquimans, 11 and 1	8
Heartford, 7:30	8
North Gates, Parkers, 11 and 1	10
North Gates, Parkers, 3	12

### FAVETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FOURTH ROUND

	September
Goldston, a.m.	24
Robedel, Green Lake, 4 p.m.	24
	October
Caledonia, Caledonia, a.m.	1
Laurel Hill, Rachel, 3 p.m.	1

Laurelburg, p.m.	1
Elberle, a.m.	8
Rockingham, p.m.	8
Biscoe, Star, a.m.	15
Troy, p.m.	15
Mt. Gilead, a.m.	22
Wadesboro, 4 p.m.	22
Carthage, a.m.	24
Sanford, p.m.	24
Johnsboro, a.m.	25
Maston, a.m.	26
Red Springs, p.m.	26
Parkton, a.m.	29
Raeford, p.m.	29
Piedmont, Poe Dee, p.m.	30
	November
St. John-Gibson, Gibson, a.m.	5
Hamel, p.m.	5
Rowland, a.m.	5
Hemp, Tabernacle, a.m.	12
Glendon, Fair Promise, afternoon	12
Fayetteville Cl. p.m.	13
Person, Cl. p.m.	19
Hay Street, p.m.	19

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

	September
Greenville, 11	24
Newport, Riverside, 7:30	24
	October
Jones, Shady Grove, 11	1
Goldshor Ct., 3	8
Yanceyboro, Epworth, 11	15
Dover, Asbury, 3:30	15
Ayden, 7:30	18
Grimesland, Salem, 11	22
Aurora, Campbell's Creek, 3:30	22
Clinton, Queen Street, 7:30	22
Pamlico, Bayboro, 11	29
Oriental, Oriental, 7:30	29
	November
Mt. Olive, 7:30	3
Mt. Olive Ct., 11	4
Freemont, Freemont, 11	5
Phelville-Elm Street, Pikeville, 7:30	5
Morched, Elm, 7:30	5
Beaufort, 7:30	8
Pink Hill, Pink Hill, 11	12
Seven Springs, 3:30	12
La Grange, La Grange, 7:30	12
Goldshor, St. Paul, 7:30	15
Gritton, Sharon, 11	19
Snow Hill, Mt. Herman, 3	19
Hookerton, 7:30	19

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND

	September
Henderson, 11	24
City Road, White Memorial, 7:30	24
	October
Tar River, Plank Chapel, 11	1
Louisburg, 7:30	1
Edenton Street, 11	8
Jenkins Memorial, 7:30	8
Manners, Spring Hill, 11	14
Lillington, Lillington, 11	14
Epworth, 7:30	15
Renton, 7:30	19
Oxford Circuit, 11	21
Greensboro, Elm Hill, 11	22
Oxford, 7:30	22
Milbrook, Pleasant Grove, 11	22
Middleburg, Tabernacle, 11	29
Youngville, Youngville, 3	29
Franklinville, 7:30	29
	November
Bailey, Middlesex, 11	5
Zebulon, Wendell, 7:30	5
Newton Grove, 11	11
Erwin, Erwin, 11	12
Fuquay, Fuquay, 3	12
Carz, Carz, 7:30	12
Garner, 11	12
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

	September
Conway, Zion, 11	20
Littleton, 11	24
	October
Robertsaville, Stokes 11	1
Scotland Neck, 7:30	1
Nashville, 11	8
Kniv, 7:30	8
Clark Street, 7:30	11
Northampton, New Hope, 11	12
Seaboard, Concord, 11	15
Norlina, 11	15
Warrenton, Macon, 7:30	15
Warren, Serapts, 11	22
Grading Hope, 7:30	22
Roanoke Rapids, 7:30	25
Halifax, 11	29
Rocky Mount Circuit, Yorks, 3	29
South Rocky Mount, 7:30	29
	November
Rich Square, Pimmers, 11	3
Rosmaryn, 11	5
Enfield-White, Enf, 7:30	5
Bethel, 7:30	8
Farmville, 11	12
Stanleam, 7:30	15
Elm City, 7:30	15
Rocky Mount, First Church, 11	19
Wilson, 7:30	19
Weldon	20

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WILMINGTON DISTRICT	
W. C. Martin, P.E., Wilmington, N. C.	
FOURTH ROUND	
Grace, 11	September 24
Trinity and Fifth Avenue, 8	24
October	
Wallace-Rose Hill, Providence, 11	1
Falson-Katanaville, Wesley, 3	1
Elizabeth, Trinity, 11	8
Lumberton, Chestnut Street, 7:30	8
St. Paul, St. Paul, 11	15
Fairmont, Trinity, 3	15
Lumberton Ct., E. Lumberton, 7:30	15
Shalotte, Village, 11	22
Southgate, Trinity, 7:30	22
Town Creek, Delco, 11	29
Carver's Creek, Bolton, 3	29
November	
Steelman, Cokesbury, 11	5
Roseboro, Bethel, 3	5
Clinton, 7:30	5
Hallsboro, Hallsboro, 3	9
Tabor, St. Paul, 7:30	9

## Western North Carolina Conference

ASHEVILLE DISTRICT	
O. M. Ltkaker, P.E., Asheville, N. C.	
FOURTH ROUND	
Asbury, 11	September 24
Hot Springs, 3	24
Marshall, night	24
Sandy, 11, Sat.	24
October	
Fletcher, 11 and 2	1
Fairview, 3	1
Candler, Snow Hill, Sat., 11	1
West Asheville, 11	8
Leicester, 3	8
Acton, night	8
Hendersville, 11	15
Rosman, 3	15
Brevard, night	15
Weaver Ct., Sat., 11	21
Candler, 11	22
Swannanoa, 3	22
Black Mountain, night	22
Hillside Street, Wednesday night	23
Enola, Thursday night	23
Sandy, Sat., 11	28
Saluda, 11	29
Flat Rock, 3	29
Haywood, 11	29
Oakley, night	30

Pastors please have three copies of all nominations of officials.

CHARLOTTE DISTRICT	
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.	
FOURTH ROUND	
Marshallville, Smyrna, 10 and 2 (Sat.)	September 22
Hickory Grove, 11	24
Thrift-Moore, Thrift, 3	24
Belmont Park, 7:30	24
October	
Peasland, Hopewell, 10 (Sat.)	7
Poikton, Poikton, 11	8
Stanfield, Old Burnsville, 3	8
Trinity-Derita, Derita, 7:30	8
Lilleville, Lilleville, 11	15
Waxhaw, Mineral Springs, 3 (5th Q.C.)	15
Chadwick, 7:30	15
Wedington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	22
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	23
Wedington, Union, 10 (Sat.)	23
Brevard Street, 7:30	29
First quarterly meetings as follows:	
Ansonville, 3	October 7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	24
Marshallville, Marshallville, 10	28
Prospect, Prospect, 3	28

GASTONIA DISTRICT	
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
FOURTH ROUND	
Shelly Ct., Sulphur Springs, 11	September 23-24
Betwood, Kadish, 3	24
Shelly, Central, 7:30	24
October	
Lincolnton, First, 11	1
Goodsonville, 3	1
Stanley, Iran, 7:30	1
Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Stratton, Main Street, 11	22
Belmont Park Street, Ebenezer, 7:30	22
Shelly, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29
November	
Smyre, 11	5

GREENSBORO DISTRICT	
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.	
FOURTH ROUND	
Stokesdale, Eden, 11	September 24
Sumnerfield, Sumnerfield, 3	24
Glenwood, Glenwood, night	24
Asheboro, First Church, night	27
Jamestown-Oakdale, Oakdale, night	28
October	
Coleridge, Rehobeth, 11	1

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AND RADIUM BURNS**

This is the same treatment we have so successfully used for the past thirty-five years. Write or wire for appointment for free examination.

SALISBURY DISTRICT	
C. S. Kirkpatrick, P.E., Salisbury, N. C.	
FOURTH ROUND	
East Spencer, Long Street, 11	September 24
Granite Quarry, 3	24
Albemarle, First Street, night	24
October	
Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29
November	
New London, New London, 11	5
Hadin-Tabernacle, Tabernacle, night	5
STATESVILLE DISTRICT	
J. S. Watt, P.E., 240 Walnut St., Statesville, N. C.	
FOURTH ROUND	
Loud, First, 11	September 24
Lenoir Ct., Oliver, 2:30	24
Whitwell, Whitwell, night	24
October	
Catawba, Hopewell, 11	1
Hall's Creek, Pisgah, 2:30	1
Maiden, night	1
Taylorville, 11	8
Hidolme, Liberty, 2:30	8
Stone Point, night	8
Statesville Ct., Bethel, 11	12
Olin, Olin Ch., 11	13
Broad Street, Statesville, 11	15
Cool Springs, Rose Chapel, 2:30	15
Elmwood, Cleveland, night	15
Moorestown, Central, 11	22
Moorestown Ct., Triplett, 2:30	22
Moorestown, Broad, night	22
Highland-Rhoads, Highland, night	25
Hickory, First, 11	29
Newton, night	29
November	
Troutman-St. John's, 2:30	5
WAYNESVILLE DISTRICT	
L. B. Hayes, P.E., Waynesville, N. C.	
FOURTH ROUND	
Junaluska, 8	September 24
Delwood, 11	24
October	
Whittier, 11	1
Webster, 8	1
WINSTON-SALEM DISTRICT	
Loy O. Thompson, P.E., Winston-Salem, N. C.	
FOURTH ROUND	
Farmington, Bethlehem, 11	September 24
Forsyth, Mt. Tabor, 8	24
October	
Linwood, 11	1
Deaton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Armore, 8	8
Walkerton, 11	15
Thomasville, 8	15
Mocksville, 11	22
Hill Memorial, 8	22
Louisville, Sharon, 8	29

Ramsey-Franklinville, Ramsey, 3	1
Cedar Falls, Worthville, night	1
Bessemer, Bessemer, night	2
Mt. Pleasant, Mt. Pleasant, night	4
Farmer, Oak Grove, 11	8
New Hope, New Hope, 3	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	9
Ward Street-Archdale, Archdale, night	11
Calvary, Calvary, night	11
Highland, Highland, night	12
Randleman, Randleman, 11	15
Henrietta, Caroleen, night	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Centenary, Centenary, night	18

MARION DISTRICT	
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.	
FOURTH ROUND	
Morganton, First Church, 11	September 24
Burke, Friendship, 3	24
Glen Alpine, night	24
October	
Hubertofort, Gilboa, 11	1
Mill Spring, Maness, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avondale, Avondale, 11	8
Bostic, Cedar Grove, 11	8
Henrietta, Caroleen, night	15
Spruce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avery, Pisgah, 11	18
Marion Ct., Providence, 11	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford, College, night	22
Broad River, 11	26
Cross Mill Q. C., night	26
Table Rock, 11	26
Morganton Ct., 3	29
North Forest, Oak Forest, 7:30	29
Marion, First Church, Q. C., night	30

MOUNT AIRY DISTRICT	
J. T. Mangum, P.E., Mount Airy, N. C.	
FOURTH ROUND	
Group No. 1.—To be held by J. H. Armbrust:	September
Wilkesboro, Wilkesboro, night	22
Creston, Mt. View, 3	22
Warrenville, Mill Creek, night	24
October	
Laurel Springs, Laurel Springs, 3	1
Group No. 2.—To be held by Seymour Taylor:	September
Moravian Falls, Morish's Chapel, 3	24
Watnaga, Valle Crucis, night	24
N. Wilkesboro, night	11
Sparta, Piney Creek, 11	28
Group No. 3.—To be held by R. G. Tuttle:	October
Yadkinville, Center, 11	17
Danbury, Pine Hall, 11	1
Spray, 7:30	1
Stoneville, Pades, 11	15
Group No. 4.—To be held by W. H. Willis:	September
Draper, night	24
Rural Hall, Bethel, 3	1
Leaksville, night	8
Madison, Madison, night	15
Group No. 5.—To be held by J. T. Mangum:	September
Dobson, Stony Knoll, 11	23
Rockford Street, night	1

## IN MEMORIAM

**McLAMB**—Mother McLamb passed away on September 10. Mrs. Mary McLamb passed to the great beyond. She was 80 years old and leaves five sons and seven daughters to mourn her death. One daughter, Minnie, preceded her to the grave. She lived a consistent and faithful Christian life since she joined the Methodist church at Andrews Chapel in Brunswick county when she was very young. She leaves behind a very fine family of boys and girls to bless the world. Among them are the Rev. M. D. McLamb of the N. C. conference. She was laid to rest in the Bennett cemetery near the church of which she was a member. The pastor was in charge of the funeral. O. C. Melton.

**BEAL**—William Pinkney Beal, 32, ended his earthly existence August 23, 1933. He was a member of Concord church, Catawba charge, and was for a long time a steward of the church. He was a great lover of his preachers and was happy when they were in his home. He was twice married, first to Miss Adelphe Hult. His second marriage was to Miss Emma Leonard, who survives. He had no children, but partly reared three who were very much devoted to him and was very attentive to him until the last. One sister, Mrs. Sarah McKenzie, of Mebane, N. C., also survives. He was a good man and had prepared for the home going. Funeral services were conducted by the pastor, assisted by Rev. B. Wilson, a former pastor, and Rev. S. A. Stroupe of the Baptist church and near neighbor.

Geo. W. Clay, Pastor.

**BLACKWELDER**—Mrs. Mary Nannie Blackwelder passed away August 31, 1933, at her home near Mooresville, N. C., at the age of 72. She had been in declining health for the past two years, but was not bedfast except the few closing days. As a mother and wife, strong, attentive and devoted. She joined Wesley's Chapel Methodist church as a young woman and remained a member to death.

She leaves a husband, J. C. Blackwelder, ten children, eight grandchildren and a host of sorrowing friends. Her funeral was conducted at Wesley's Chapel by her pastor, Rev. G. L. Wilkinson, assisted by Dr. R. S. White and Rev. T. W. Hager of Mooresville. Burial was in the church cemetery.

Though we mourn her departure, may we submit to the loss we sustain as being her eternal gain. May blessings of God rest upon the sorrowing ones.

G. L. Wilkinson, Pastor.

**RUDD**—Lilla Williams Rudd was born and reared in Chatham county, North Carolina. Her girlhood was an extremely happy one, being spent in a large family circle which was ever widened to receive new friends who came to visit for varying lengths of time in this home. When she was quite a young woman the mother was taken from the family and the double responsibility of daughter and mother became hers, which she filled most credibly and to the best of her ability. A great thirst for knowledge, a splendid mind and an intense love of reading, plus her love of human beings and of travel caused her to be always a person of widening horizon. In February, 1898, she was married to John A. Rudd. This was the culmination of a fond and lengthening romance. For years they walked happily side by side as they crossed the meridian of life, their lives, despite adversity, growing sweeter and

more united day by day. She had three outstanding characteristics. First may be mentioned her love of individuals in the outside world. Wherever she went, whomever she met there was always her cheery, sincere greeting and sweet smile. Second, though always aligning herself with social and community interest, she was a most devoted and patient wife. Truly unselfishness was her watchword. Always her husband's and her family's welfare came ahead of her own. Sacrifice for her loved ones came easily to her. The third dominant trait of her well-rounded character, and the keynote of her entire being was the influence of her Christian convictions and experiences. She enjoyed the work in the church societies; she was strong in her purpose and gentle in her methods. Though inexpressed, this bit of verse seemed to be her motto and daily prayer:

"May every soul that touches mine,  
Be it the slightest contact, get some good.  
Some little grace, one kindly thought,  
One inspiration not yet felt;  
One bit of courage  
For the darkening sky, one gleam of faith

To brave the thickening ills of life;  
One glimpse of brighter skies beyond the mist  
To make this life the more worth while."

She lived as lives the peaceful one; she died as blossoms die. Her memory a blessing to all who knew her best.

**PITTS**—Mrs. Laura Ingold Pitts, 78, widow of J. Henry Pitts of Catawba, N. C., passed to her reward September 6, 1933. Mrs. Pitts was the daughter of Rev. Jeremiah Ingold and Margaret (Ramseur) Ingold and was reared in Hickory, N. C., where her father was pastor for a long while of Corinth Reformed church. After her marriage to Mr. Pitts she united with the Methodist church and was a very faithful member until the very last. She was a real friend of all the perachers. Her church and community will miss her greatly. She was a good woman and ready to go. Her children are Mrs. T. F. Hudson, Mrs. E. H. Miller, Mrs. T. G. Furr, all of Salisbury, N. C., and Mrs. C. A. Little of Catawba, N. C.; one daughter-in-law, Mrs. W. I. Pitts of Lenoir, N. C. She has 21 grandchildren and one great-grandchild. The funeral was conducted by her pastor, assisted by Rev. E. Myers, Rev. H. G. Kopenhaver, and Rev. H. C. Althouse at Catawba Methodist church. "Well done, take thy long deserved rest."

Geo. W. Clay, Pastor.

### RESOLUTIONS OF RESPECT

Since God in his great wisdom has removed from his earthly home our beloved presiding elder, Rev. W. E. Poovey, be it resolved:

First, That we, the members of the Woman's Missionary Society of the Sparta M. E. church, feel very forcibly our great loss.

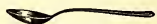
Second, we rejoice to know that our loss of a faithful and beloved elder was his gain.

Third, we want to extend to the bereaved family our sincere sympathy and commend them to God, who is fully able to bind up the wounded hearts and save them to a life of service to himself.

Fourth, that a copy of these resolutions be sent to the family, a copy be recorded in the minutes of the missionary society, and that a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. C. W. Russell, Chm.  
Mrs. H. Z. White,  
Mrs. Cloy Winkler,  
Committee.

## Why Liquid Laxatives are Back in Favor



The public is fast returning to the use of liquid laxatives. People have learned that the properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is the best laxative for everybody. Senna is a natural laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It has the average person's bowels as regular as clockwork in a few weeks' time.

You can always get Dr. Caldwell's Syrup Pepsin at any drugstore, ready for use. Member N. R. A.

## HEADACHE TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

## CAPUDINE ...It's already dissolved!

## Do you lack PEP?

Are you all in, tired and run down?

## WINTERSMITH'S TONIC Will rid you of MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and  
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After a hard day's work,  
refresh your eyes with  
**DICKEY'S OLD RELIABLE  
EYE WASH**  
At All Druggists  
Dickey Drug Co., Bristol, Va.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chemical Works, Patchogue, N. Y.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 28, 1933

Number 39

## "Thou Shalt Not Follow a Multitude to Do Evil"

By BISHOP EDWIN D. MOUZON

IT IS now perfectly plain that if North Carolina votes for repeal, the legislature will be hurried into a vote to repeal the Turlington Act. To vote "No Repeal" is to vote to retain the Turlington Act. To vote "Repeal" is to vote for the return of the saloon. For a saloon is a saloon no matter by what name it may be called, and the saloon with low license is what the liquor men want.

I will not join in the madness of the unthinking crowd that calls for liquor in the interest of economic recovery. The notion that waste of money in drink and the befuddling of the brain in liquor will bring prosperity to the nation is moral confusion and economic idiocy.

I wonder who it is that we shall encourage to drink all this liquor that they say will be sold. Shall we encourage our bankers to drink liquor? Do we want our railroad engineers to be under the influence of whiskey? Are we going to tell our chauffeurs that gin will enable them the more safely to drive our cars? Are we to persuade our housemaids to take up the drinking of beer? Do we want carpenters who have the habit of drink? Shall I urge upon my doctor just about to operate on my child that he clear his brain and steady his hand by guzzling booze? Would we be happy to learn that the President of the United States was an habitual tippler? Will we be glad when we see our pastor, charged with the spiritual oversight of our families, passing his glass the second time for wine? Would we be pleased if we learn that the daughter of the family is out for a midnight ride drinking intoxicating liquors with her young man friend? O the times! O the customs! The insane folly of it all!

Let no man be deceived. There are two classes of people that are clamorous for the repeal of the eighteenth amendment, namely, those who want easy liquor and the conscienceless liquor manufacturer and liquor dealer who wish to make money no matter what the moral and economic cost to men and society may be. And there is another class, the unpatriotic millionaires of the Association Against the Eighteenth Amendment who desire to push the burden of taxation off their own shoulders to the backs of laboring men. Yes, and there is a fourth class who want repeal, the long-hungry politicians, eager for a government job, but already put on notice that they must vote wet or there will be no job forthcoming. The disgrace of it! For myself, I steer my vessel by the fixed stars and refuse to be driven by the winds of senseless clamor.

But there will be another day and another election. Already there is much low murmuring among an outraged people, murmuring that will be heard like thunder. And the tocsin cry will be, "Remember the vote of 1933."

And the Christian church will not be driven into the catacombs nor shut up behind the closed doors of the cloister. Her field is the world. The Christian church will continue to stand as the eternal foe of every moral wrong. With the repeal of the eighteenth amendment, the fight will not be over; it will just get a new start, sure of final victory.

What the nation needs just now above all else is an MRA—A Moral Recovery Act.

# Campaign to Continue Every Pastor to be Enlisted

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**TEN WEEKS FOR THIRTY CENTS**

Send list of new subscribers and renewals at once. It will help us and please the people. Make the most of the next few weeks.

## Let Long Lists Continue to Roll in

### BISHOP MOUZON IN WILMINGTON MEETING

Rev. W. C. Martin with about 100 of his preachers and laymen spent from 10 to 12 last Monday morning in getting reports and laying plans for the close. He concentrated exclusively on the work of finishing the year's work.

Bishop Mouzon, with the aid of the group, gave himself to building up an MRA—the Methodist Recovery Act. This will be good for the entire state, so we give it in full.

#### MRA Code

1. We agree to pray every day for each other—the preacher for his people and the people for their preacher and both for the church.

2. We agree unless providentially hindered to attend at least one service in our own church each Sunday.

3. We agree as Methodists to be loyal to the Methodist Episcopal Church, South, in its program of work.

4. We promise to be subject to the discipline of the church, to attend upon its ordinances and to support its institutions.

The bishop then called the charges, asking the pastor and all his laymen grouped about him to stand. With the finish of the roll call all were standing, voting for the observance of the MRA.

The interest of these preachers in our special Advocate campaign was most pleasing. Some have worked against fearful odds, but all will be heard from finally. They count the Advocate one of their best helpers.

Bishop Mouzon preached at Grace Sunday morning and to a union service in Fifth Avenue at night. He also attended the prohibition meeting in the First Baptist church at 3 p. m. It was a good day for the Methodists of Wilmington. Details of the day must be passed over.

### DISTRICTS MORE THAN 50 PER CENT OUT

New Bern, Wilmington, Waynesville and Mt. Airy this week join with Durham, Raleigh, Gastonia, Marion, Salisbury and Winston-Salem of last week. These ten

will doubtless be joined by all the rest next week. All that is needed is for a few in each to make a report.

Durham is within nine of 100 per cent. Greensboro has only 11 to report yet. The same is true of Winston-Salem. It must be apparent that all our districts will soon be on the home stretch in this campaign. The elders and the pastors are the men who can do the job. A new spirit stirs them.

### OUR SPECIAL CAMPAIGN CONTINUES

The storms and the closed markets during September have stopped business over large sections of the state. So our special Advocate campaign will continue into October. This will allow every preacher and charge to have an equal show.

The rate at which new subscribers are coming in, we could not stop if we were so disposed, but we have no such inclination. We are eager to aid in this campaign against liquor, in closing the conference year and in securing many new names on our roll. Give us a chance to help. Act at once. Let not one charge be left behind. We are marching to victory; keep step.

### PASTORS BEYOND HALF A HUNDRED

According to our check up the following have secured 50 or more new subscribers. They are as follows: C. T. Thrift 128, F. B. Joyner 51, W. C. Dutton 76, W. N. Vaughan 64, Paul Hardin, Jr., 61, R. L. Forbis 50, J. O. Ervin 102, West Market church 102.

Others on smaller works have done equally as well. All of which is most significant. We count it a high opportunity to get into so many new homes.

Some statistics gathered from the reports of preachers of the New Bern district at the recent meeting in Kinston: Number of additions on profession of faith 322; local boards of Christian education organized 68; young people's divisions organized 24; credits obtained in training courses 225.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, SEPTEMBER 28, 1933

Number 39

Strong, sun-crowned men are the need of this hour when, like sheep led to the slaughter, people in droves are running with those who seek to do evil.

"The man who is strong to fight his fight  
And whose will no forces can daunt,  
While truth is truth and right is right  
Is the man the ages will want."

They tell us that room in Raleigh with its electric chair is hideous. Who for a single moment thought it otherwise? It is no ladies' parlor with upholstered lounge. On the contrary it is sin's accounting room where final payments are made. For the "Good Book" declares, "The wages of sin is death." Sin is hideous, why should not its accounting room be?

The cat is out of the bag. The Charlotte Observer, as wet as the Atlantic and Pacific oceans, says editorially in its issue of September 27: "The prohibition leaders of the state are at least within proper range in predicting that if the people of North Carolina vote the amendment away, out goes, also, the Turlington act. Of course it will!"

When the three-year-old boy at family prayers climbed on the back of the kneeling preacher thinking that it was time to play horse, that devout pastor became impressed with the fact that fun and frolic had a more prominent place than prayer in that home. The grown folks can feign piety when the preacher comes, but if they are not very careful the little folks will "let the cat out of the bag."

"Please let me congratulate you on the splendid work which you are doing for North Carolina civilization. The Advocate is a constructive force in our contemporary North Carolina life." These words in a private note from a man who stands in the forefront as a leader in all that is best in the life of our state are much appreciated. That man is N. C. Newbold of the Department of Education.

Harry E. Woolever, editor of the National Methodist Press, says: "Many of those who believe the liquor traffic to be a destructive national force are declining to trade with the merchant who displays a beer sign and an NRA sign. They are justified in this, for a merchant who sells beer is not a promoter of the public good. In the window of a beer dispensing store the 'Blue Eagle' becomes a black culture."

To do little things uncommonly well is the shortest and most direct route to the accomplishment of big things, and if one ever fills a big place he must first fill to overflowing a smaller place. Magic and miracles have no place in the orderly processes of human attainment. There is no mystery about the life of a Lincoln or a Lee. It is nothing more than the story of the consecration of great talents to higher service.

Two of the themes on which the old Methodist preachers rang the changes were these: "Now is the day of salvation"; "And the door was shut." Act now; escape the inevitable doom. These words like a fire bell in the night should startle the Methodist preacher today—this very hour right here in North Carolina. This is no time to loiter—to await the more favorable hour. We are to do the impossible! These are the men who cross the Alps. Dare and then do.

To get elected himself and to distribute a few offices to his constituents, is that the chief end of a senator or a member of the House in these United States of America? If so I would rather be "a dog and bay the moon" than to sell my manhood and neglect a high trust for such a paltry sum. When the fathers founded this government they intended that a United States senator should be the noblest Roman of them all, and that the members of the House should be great leaders in this young democracy.

### October a Big Month of the Year

THE farmer who loafs in June when his wheat should be harvested is a simpleton. The preacher who loafs in October is a failure. October is one of the great months of the year. Clear, crisp atmosphere that is favorable to intense and sustained toil characterizes the month of the first frost and the time of sowing and reaping—sowing the winter grain and gathering the summer crops.

A pastor who cannot get his church to do more in October than in any other two months, yea, three months of the year, is no pastor at all. It is, also, the time when a preacher can preach better and the people can hear better than any other time of the year. October puts pep into the average man and the world wants pep and lots of it.

Napoleon said when in doubt he ordered an advance. That is a good plan of procedure for church leaders. When in doubt as to what is best to do, order an advance. Lead all the forces forward. Order a charge.

Let's make the month of clear skies, bright sunshine, moderate temperature, of scuppernongs in the east and sorghum in the west a time of joy, because it is a period for hard work and of many conquests.

The football boys will be hitting the lines hard, the farmers will be gathering into barns and storehouses the fruits of the year and the faithful preacher will be finishing his task of the conference year with joy.

### A Fine Abandon for the Cause

OLIVER WENDELL HOLMES says that "a man abandons himself to fine frenzy, and the power which flows through him . . . makes him the medium of a great poem or a great picture." A man who speaks with ease of manner and freedom of conventionality has the abandon of the orator. Most pleasing are those who with utmost abandon can give themselves to a cause. At present abandon is much needed in this hour.

Most men are going to do something well worth while in the future.

We knew a young man in college who was ever assuring his friends and himself that "next week" he was going to go about his tasks after a fashion never known before. The utmost honesty was his. But next week never came in college or after college days. His endowments were ample but the present abandon was wanting. We meet men every day who

are walking on the edge of conquest but the present moment is let slip.

These words are meant for men and women in the pulpit and in the pew who face the issues of these momentous days. The cause is urgent, the abandon is possible, but the present moment fails them. The promise of next week never becomes a reality. Presently the door is shut; the harvest is past; the summer is ended. For the present demands a fine abandon is most urgent. Only the man who never hesitates in the urgent hour will strike the blow. Act in the living present.



### The House of Commons the Only Dictator

ARTHUR HENDERSON, a great and noble Englishman, was returned to Parliament at the Clay Cross elections a few weeks ago. He had been defeated at a prior election, but he is now back in the House of Commons with a greater majority than his predecessor. Mr. Henderson in his stand at Clay Cross, made clear his own position as antagonistic to any attack on the democratic institutions of the country by asserting, "The House of Commons must be the only dictator." A dictatorship akin to that of Stalin, Mussolini and Hitler has no show in this. The House of Commons is the stronghold of English democracy. The security of the English people and the glory of the empire gathers about the House of Commons. Kings and prime ministers must give heed to the wishes of those who fill the benches of the House of Commons.

We have a House of Commons at Washington, but very few Arthur Hendersons in it. In his campaign, Henderson set himself against the nationalism that fosters the spirit of war and against all dictation that threatens democracy, "The House of Commons must be the only dictator."

Our House of Commons has surrendered its high functions. The members are now hid away at home with little to say. Issues momentous are crowding upon us and the people are in distress as to what the future has in store, but most of them are as silent as the grave. Did some of our own have the spirit of E. Yates Webb there might arise in our midst an Arthur Henderson who could speak the master word for peace, for temperance, for democracy. By the way, what has become of our doctrine of states rights and personal liberty?

The peril of our civilization is the inability of our public men to take their stand on the



issues of the hour. They hesitate and compromise at the crucial moment; the soul declines and leadership dies. Only the carcass of mediocrity remains, but not the mediocrity of success. So we are not sure that our House of Commons is to be our only dictator and that our democratic institutions can endure. God give us a few Arthur Hendersons that our sense of security may thrive and prosper.



### October Loyalty Month

**REV. L. B. JONES** is planning to observe loyalty month in October on the Rocky Mount district. Circuits are to have all day meetings with lunch on the grounds in which the laymen are to be given a prominent place. Think of the possibilities of such gatherings in closing of the year and in planning for the new year!

It would be fine if in some way or other one could observe in a special way this month in all our churches. It is the harvest season and the time when the church and all it stands for should be magnified in the thought of the people. True, it will require much thought and time, with an unusual amount of effort, to make it a success, but we expect nothing else these days. Every man desiring to win knows that these coming weeks will call for the last ounce of his strength. This is the time when Caesar must do everything at once.

Victory is within reach of every one who is willing to pay the price. It is not yet in our grasp. This is well for all aspiring souls who would achieve. "A man's reach should exceed his grasp, or what's a heaven for!"



### Not a Rustic Survival Or a Mere Tribal Rite

**PHILIP CURTIS** in a recent article in the Atlantic Monthly urges that the Sabbath be observed as a day of rest. His plea does not rest wholly or primarily on religious grounds. Listen to Curtis:

"Sooner or later, however, the world may be brought to realize that the old-fashioned Sunday was not a mere rustic survival from early Calvinism or a tribal rite of the ancient Hebrews, but was a social check-valve developed by centuries of human experience, and that a nervous, high-strung society, which has suddenly abolished it, will rue its loss. The old-fashioned Sunday, in short, was one of nature's regulators, checking the tempo of life and readjusting it every seven days."

### Memorizing Select Portions of the Bible

**THE** practice of having children, especially young children, memorize Bible verses and even chapters has everything to be said in its favor. Children if directed and encouraged will enjoy memorizing Bible verses. But it may be well to offer some little rewards for the work well done whether they enjoy memorizing or not without a present reward. The great gain comes in the future. A child will carry these memorized verses through life. The mind in addition to spiritual truth will be stored with the choicest gems of literature.

What is superior to the twenty-third Psalm? A child's mind grips easily the nineteenth Psalm, even parts of the first chapters of John's gospel because of its short words are easily memorized and he will learn the meaning later.

The Biblical Recorder last week gave those portions of the Bible to be memorized which a writer in the Christian Century has selected. They are as follows:

"As to portions of the Bible to be memorized, among the wealth of materials I would suggest: Ex. 30:1-7; Deut. 6:1-9; Psalms, 1, 8, 19, 23, 84, 103, 120; Matt. 5:1-16, 6:9-13, and as much more of the Sermon on the Mount as possible; Matt. 13:1-9; Luke 10:25-37, 15:1-32; John 1:1-14, 14:1-21; Cor. 13:1-13."

Parents encourage your children to memorize the Word of God.



### Don't Be a Grouch

**ALL** the angels in heaven cannot satisfy a grouch. His presence will turn sweet milk sour and convert a paradise of God into a howling wilderness. There is no room on earth or in heaven for a grouch.

The following story will serve to emphasize what we are driving at.

An old grouch had a son in Cornell. At the end of the first year the son came home in high feather. He stood second in his class. "Second," said the old man. "Second! Why didn't you stand first? What do you think I'm sending you to Cornell for?"

The young man returned for his second year, determined to win first place. At the end of the year he went home and announced his standing to his father. The father looked at him a few minutes in silence, then shrugged his shoulders, and said:

"At the head of the class, eh? Well, Cornell can't be much of a university, after all?"



# People and Things



"Our meeting is in progress at Bethel with about six professions to date."—G. N. Dulin.

"October 8 will be home coming day at Maiden Methodist church. All pastors, presiding elders, members and friends are invited to come and enjoy the day. A program has been arranged."—C. F. Tate.

"We are observing loyalty month on the Norlina charge. W. L. Knight will be at our opening service at Norlina. Will have all day services at each church on the charge. Come and be with us the fourth Sunday in October at Zion."—B. C. Thompson.

"Our work at Homestead is moving along fine in every respect. Finance for the year is well in hand and in sight. These people are determined to meet every obligation during this their first year. Next Sunday we are beginning a series of evangelistic services with Brother Wade Kiker assisting in the preaching."—Carl H. King.

Miss Bertha Harris, daughter of Mr. and Mrs. W. A. Harris of Roanoke Rapids, and Mr. William C. Thompson, son of Mr. and Mrs. W. O. Thompson of Roanoke Rapids, were united in matrimony at the Methodist church on September 14 by the bride's pastor, Rev. S. J. Starnes. Miss Harris is a graduate nurse, and Mr. Thompson is a public accountant. They will make their home in Philadelphia.

Rev. W. O. Goode in a recent sermon at King's Mountain closed with this paragraph: "My friends, America needs a vision of God! Does America seem safe? So did Egypt, Rome and Greece, until like houses built by children on the shore, rising tides erased them. Only capacity to see the invisible and live the immortal life will save the individual and the nation." One of the largest congregations of the year heard the sermon.

"A successful revival meeting has just closed at Pleasant Plains church on the Littleton circuit. Rev. J. J. Gray of Angier assisted the pastor, Rev. E. M. Hall. Brother Gray is a superannuate minister from the Western North Carolina conference. He is a consecrated man and a good preacher, and God honored his services by bringing souls into the kingdom."—E. M. Hall.

"Today marks the closing preaching engagement at our church of Rev. J. S. Hiatt, who is closing his fourth year as efficient and popular presiding elder of the Statesville district. We have come to love Brother Hiatt very much, and we appreciate deeply the splendid service he has so unselfishly rendered our church and district. We wish him god-speed as he goes forward in the work of the kingdom."—W. A. Barber in last Sunday's bulletin.

Forty-two years ago Rev. C. P. Jerome, now an active superannuate residing in Burlington, N. C., with his son, Rev. R. L. Jerome, who worthily serves Webb Avenue and Holt's, was the beloved pastor in Southport, Wilmington district, North Carolina conference. Last Sunday evening the father Jerome appeared in Southport in time to preach a searching sermon to a good congregation made up in small part by former parishioners. The present pastor, Rev. R. H. Broom, was truly glad and grateful to have in his pulpit a college mate and the friend of many memorable years.

Married, in Gastonia at the Methodist parsonage, September 16, Braxton Craven, lawyer, son of Major and Mrs. Bruce Craven of Trinity, and great-grandson of Dr. Braxton Craven, and Miss Dorothy Virginia Tracy, daughter of Mr. and Mrs. Robin S. Tracy of Jacksonville, Fla. Mr. Craven is an attorney in the credit department of Armour Fertilizer works and spends part of his time in Shelby and part in Greensboro.

"We conducted our revival meeting at Rehobeth church July 30 to August 6, and the meeting at New Hope church was held August 13-20, while the Lasker meeting included September 3-10. The Lord blessed us in these meetings. With the co-operation of the churches and the help of our Lord the pastor did the preaching in all three of the meetings, and as a result of the meetings we have received 24 persons into the membership of these churches. Twenty-eight have been received on the charge this year."—E. C. Maness.

Last week Mrs. L. M. Thompson of Cornelius, oldest member of historic Mount Zion church, celebrated her 93rd birthday. Mrs. Thompson who, before her marriage 70 years ago, was an Asbury and her grandfather was first cousin of Bishop Francis Asbury. She received many lovely gifts, among which was a beautifully decorated birthday cake. Out of the goodness of her heart she sent a generous portion of her birthday cake to the parsonage, and Rev. and Mrs. W. Arthur Barber took the cake that was baked and decorated for the celebration of this fine 93-year-old woman and with it celebrated the fifth birthday of their son, Arthur, Jr., whose birthday came one day later than grandma's.

"We are finishing our fifth year and the first at Lake Junaluska as a station. We are in our new parsonage with no debt. Kingdom extension ahead of all previous years; congregations good, spiritual condition healthful. Budget running behind with all claims sharing alike. Preacher and folks happy and probably fixed for another year. Corn in field, canned goods in pantry and pork in sty. No money either in bank or pocket, but a song in our hearts. Knocked out during August, but back on the job now. The elder is going some. All of which is evidence that elders, pastors and congregations can be happy without money in this land of beauty, eats and opportunity."—F. O. Dryman.

"A very enthusiastic and helpful meeting of Sunday workers of the Thomasville circuit was held at Fair Grove church on Thursday night, September 21. The meeting was presided over by our hustling pastor, Rev. John Cline. Plans were laid for organizing boards of Christian education in all of the six churches which are composed of Fair Grove, Fair View, Pine Woods, Prospect, Pleasant Hill and Unity. All the six churches were well represented, about 100 being present. Brother Cline finds time between preaching three to five times on Sunday, attending two to four prayer meetings each week, visiting the sick of his congregation and others also, to conduct six revival meetings at home and two or three away from home each year. He preaches the gospel and lets us laymen worry about finances."—A Layman.

Notices have gone to all subscribers indicating date of expirations. Please remit. Our needs are urgent.



Rev. G. Clifton Ervin left last Tuesday for Chilli-cothe, Mo., where he assumes his work as pastor, having been transferred by Bishop Mouzon from the Western North Carolina conference to Missouri. Rev. A. P. Brantley who two years ago transferred to the Southern Missouri conference will return to the Western North Carolina conference this fall. We regret to see Clifton Ervin leave us. To A. P. Brantley we extend the right hand of fellowship as he returns home.

"When we returned to Cornelius recently after six weeks at the Duke University school of religion at Lake Junaluska, we found the parsonage and parsonage grounds filled with loyal people with words of welcome and a wonderful pounding both in size and in quality. We also found numerous improvements to the parsonage. We were happy to be back with our people, and we are working daily to the end that Mount Zion church may send a worthy report to the annual conference."—W. Arthur Barber.

"We have just closed three very successful meetings on the New Port charge. Brother William Alton Tew of Goldsboro did the preaching. There were ten additions by profession of faith and five by letter. This makes a total of 22 additions for this conference year. We still have one more meeting to hold. Brother Tew, who received his B.D. degree from Duke University this spring and expects to enter the conference this fall, has been doing some very good preaching. He is an especially good worker with the children and young people in general. Brother Tew is well liked by all, and we have especially enjoyed having him in the parsonage."—E. H. Measamer, P. C.

At the morning service last Sunday the Methodist church at Roanoke Rapids responded to an appeal by R. L. Towe, representing the board of stewards, and raised \$200 with which to pay several small outstanding obligations and purchase ten tons of coal to heat the church during the coming winter. The coal is now in the basement, and the treasurer, Mr. W. A. China, is wearing a broad smile as he writes checks to meet these obligations of the church. In other words, this church, which already has a warm heart, is preparing to turn on more steam. At the same service several subscriptions were secured for the Advocate and \$60 paid on the regular church budget.

"The series of revival services which began at First church, Morganton, September 17, has indeed been a feast of good things. Rev. B. C. Reavis, the beloved pastor, has preached to capacity audiences. He has been at his best and each sermon has been an outstanding message. Interest increases with each service and the attendance of members of other congregations has been a great inspiration to the home congregation. At almost every service there have been a number of visiting ministers from other churches and denominations, as many as nine having been at one service. The ministry of music brought by Mr. and Mrs. R. J. White of Noblesville, Ind., and for many years directors of music at Montreat, has added greatly to the inspiration of the meeting. Mr. White's leadership of the children and young people in group meetings, has been an outstanding feature of the services. No definite date has been set for the close of the meeting."—Miriam F. Goodwin.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

## DOWN IN DUPLIN WITH JOYNER

Few men are doing a more effective piece of work than Rev. F. B. Joyner on the Faison-Kenansville charge. Up to the present time he has received by vows 63, by letter 21; total 84. He has secured 51 new subscribers for the Advocate. This is only an index to what this fine young minister is doing on all lines. Watch for his report at conference.

Saturday night when I arrived at the parsonage Brother Joyner was preaching to a full house at one of his country churches, 30 miles away. We filled full the Sunday morning at another church in the country. In the afternoon he dropped me out at Kenansville for the prohibition rally (a brief account of which is in another column) while he went to his revival. At night we were together again at Faison in a house "hot as August." One who is afraid of heat and work would do well not to tie up with Brother Joyner in the good old summer time in eastern Carolina.

Never do you find a couple superior for real worth to Rev. F. B. and Mrs. Joyner. As their presiding elder, it was my good fortune to be their first guest in their new home. So this visit in the Faison parsonage home pleased me much. The oldest of the two dear little girls is now in her first grade. How she is charmed with school. Heaven's blessings on this home and these consecrated workers! Our conferences are rich in such fine young men. M. T. P.

## COLLEGE DAY AT WEST MARKET

"Greensboro College Day," an annual occasion, was observed at West Market Street Methodist church last Sunday. Rev. S. B. Turrentine, D.D., president of Greensboro College, and Rev. E. E. Ayres, D.D., head of the religious education department, spoke at the morning and night services respectively.

Members of the college music faculty were guests of the choir at the morning service. Miss Audrey Bruton, accompanist for all the numbers, gave an organ solo, "Hymn of Glory," by Pietro Yon. Mr. Charles Pier, cello professor, played two selections, "Air of Matheson," and Berceuse's "Jocelyn." Mr. Edward Moltire, head of the voice department, sang a duet with Mrs. Moltire, Coen's "Come Unto Me."

Dr. Turrentine's thought provocative message was based on the text from Matthew 5:6: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The Fellowship group, which is a union of life service band and student volunteer group, began its year's work at the college in a meeting last week, with thirty new students enrolling. Dorothy Clay of Winston-Salem and resident of the club, greeted the students and spoke briefly on faith and religion in college, explaining how the Fellowship group strives to keep the faith among girls through its discussion groups, programs, social work, presentation of plays, and visits to the Masonic Home.

On Tuesday afternoon of this week the Alumnae Association held its first monthly meeting in the drawing room of Main building with Mrs. E. D. Yost, new president, in charge. Dr. S. B. Turrentine made a welcome address, and Miss Nellie McKell, graduate of the 1930 class, talked for a few minutes. Lorraine Sills, senior, of Nashville sang a selection, accompanied at the piano by Mary King Fountain of Fountain, N. C.

## SPRING HOPE CHARGE

Wife and I are profoundly grateful to the good people of Spring Hope, Methodist and Baptist, for every kindness shown us since we arrived last December. During more than four months' sickness in parsonage, not a day has passed that we have not been the recipients of some token of love and esteem. Besides all the other tokens of appreciation we have been the recipients of three poundings from the good people of Spring Hope. The last one was last Monday night when the senior Epworth League gave us a very liberal pounding. We appreciate all these useful things, but most of all the expression from our fine young people. Our people here have tried to look after the preacher's material needs and have otherwise been good to us. For every expression of love and esteem we are profoundly grateful and pray heaven's richest blessings upon one and all. We are hoping and praying for a great year on this charge. M. F. Hodges, P. C.

## WHAT IS BACK OF THE REPEAL MOVEMENT?

Two main things back of the repeal movement are the lowest, most debasing appetencies of the depraved human nature, the appetite for alcohol and avarice, covetousness. The appetite for alcohol is not natural, but is developed by self-indulgence in what is commonly called "drum drinking," and what a great many people are pleading for now.

But so far as the liquor traffic is concerned the love of money, avarice, greed is more powerful, more productive of the liquor traffic than the appetite for liquor, for no one, or at least very few men make liquor to drink; it is for money that men make and sell liquor.

But the makers and sellers of liquor are not the ones who are most responsible for the repeal movement; the ones most responsible for and most powerful in the repeal movement are the wet multimillionaires who are organized into what is known as the Association Against the Prohibition Amendment, and this organization is back of the government, and working through the states and the national government to bring about repeal of the liquor laws. The following facts about this organization were brought out at a hearing before the United States Senate lobby committee in 1930. Prof. H. L. Wilgus of the law school of the University of Michigan gathered and assembled these facts, and every citizen in the nation should know them. Some of these facts which I deem most important for us to think about follow. W. H. Stayton in order to line up the wet rich men in an organization, wrote a series of five letters to two thousand hand-picked men paying income taxes on \$100,000 or more each, inviting them to become member of his organization, and covering about eight points, a few of which I am giving:

"First, Irent Dupont's statement that one of his companies would save ten million dollars corporation tax if we should have the British tax on beer.

Second, if we should make only as much beer as in 1914 and tax it at the British rate the amount received would be more than the net amount received from all corporations and income taxes.

Third, Congress can legalize light beer and working men would willingly pay a tax of three cents a glass, and that would enable the government to get rid of income and corporation taxes. Skipping points four, five, and six which deals in a misrepresentation of prohibition we come to

Seven, we propose to secure repeal of prohibition through state referendums.

Eighth, the Association Against the Prohibition Amendment has undertaken to do this in the several states and through Congress."

And in their report the executive committee in 1929 says: "There is no obligation, legal or moral, upon any state to undertake enforcement of national prohibition." And in January, 1930, the president of the organization stated: "Our plan is . . . the holding of state-wide referendums such as we last year carried on successfully in Wisconsin (1929), and before then in Montana (1926), Nevada (1923), and New York (1923), to repeal their state enforcement or prohibition laws, in order to impress Congress that the country is mostly wet." Mark the expression "we carried on," and no doubt they are still carrying on.

The organization of the A. A. P. A. in 1930 was as follows: W. H. Stayton, chairman of board, salary \$10,000, with secretary's salary \$7,500; H. Curran, president in charge of political department, salary \$25,000, and secretary \$7,920; and Jowett Shouse was added to the department in charge of information, salary \$15,000, with a secretary for authors and artists committee, salary \$6,600; John C. Gebhart, vice president, in charge of research, salary \$12,000, with three investigators, two retired naval officers and one newspaper man, with salaries of \$6,600, \$6,000, and \$6,600 respectively; W. P. Smith, vice president, in charge of finances, salary \$12,000, with an additional solicitor with a salary of \$10,000; R. J. Dillon, in charge of accounting with a salary of \$12,000; Charles S. Wood, vice president, in charge of enrolling, salary \$10,000, with two assistants, salaries \$5,400 and \$4,800 respectively; and state secretaries, at New York part time, \$5,000; Providence, R. I., salary \$6,000; Cleveland, O., salary \$6,000; Philadelphia, salary \$6,000; Boston, legal counsel salary \$12,000, and secretary salary \$3,900; Wilmington, Del., salary \$3,600. Total salaries \$207,320.

We can hardly realize the enormous power that is in this organization. Think of the cost of operation, and the vast resources back of it!

In 1928 Stayton told the Republican platform committee at St. Louis that the directors of the A. A. P. A. are officers in concerns which employ two million men and women, and administer forty billion dollars of property. In the 1929 report of the executive committee it is stated that the members of the A. A. P. A. board of directors come from thirty-four states and aid in administering organizations employing three millions of men and women and possessing more than fifty billion dollars of assets. This is more than one-seventh of all the wealth in the United States.

Now what is the object and purpose of this gigantic organization? It is to control policies in anything that may suit them. At present it is to repeal the prohibition laws, put on sales taxes both in the state and federal governments, and anything

they may see fit to do to save themselves from corporation and income taxes; and this is set forth in the purpose of their organization. It is estimated that 95 per cent of the wealth is in the hands of five per cent of the people, leaving only five per cent of the wealth for 95 per cent of the people. No wonder money is so scarce among the common people. There is more money today than ever before in our country, but it has found a safe resting place with these rich men. They have drained the country of its money, reducing the country to poverty, and now don't want to pay the taxes on it. They want through the legalized liquor traffic to make the poor laboring man through his drink bill support the government. This is the most diabolical movement in the history of our country.

Now let us add to this another movement which is equally as diabolical, but which is a foreign one—the organization in London, England, known as "The International Association Against American Prohibition," composed of a large number of foreign countries who want to sell our country liquor. This organization meeting in London, England, raised a sum of five million dollars to break down American prohibition, and said: "We have millions of money we will spend in a merciless fight to destroy prohibition in the United States; we will see that the Volstead Act is modified and the 18th amendment repealed. So we see the immense amount of money that is being piled up to spend to corrupt our state and national governments, to defeat a fair ballot, and to debauch our country with the liquor trade. Where is this money going? Are they paying the voters, or are they just buying up the leaders who will betray the country into the hands of these enemies of all righteousness? Here are two classes of public enemies, one a foreign enemy with representation without taxation, and the other a home enemy dodging taxation; our government rated Al Capone public enemy number one. Why are not the members of this A. A. P. A. as bad as Al Capone? He dodged taxes one way and they are trying to dodge them another way; in fact their is worse, for they want to sell the country into the hands of the saloons.

Hear the boasts of these two public enemies—and will we liberty loving Americans, we North Carolinians, lie down and let them roll right over us? Where are the principles of the Revolutionary fathers? Where is the spirit of the Mecklenburg Declaration of Independence?

It is evident from all the manifestations of moral and spiritual ideals that the greatest need of the present time is a great revival of religion and moral standards. The worst thing that could come to us now would be a great wave of financial profligacy, bring in the saloon and go on down the hill of moral rottenness. It would wreck us beyond recovery. Concord, N. C., Sept. 13, 1933. Ebenezer Myers.

## ATTORNEY GENERAL CUMMINGS ALARMED AT THE RECENT GROWTH OF CRIME

Attorney General Cummings, despite the fact that Farley has declared repeal would reduce crime, has sounded a note of alarm because of the recent rapid growth of crime, murder, and racketeering. Washington police officials report that the arrests for drunkenness in August exceed all past records in the District of Columbia. A reliable garage owner reports that 90 per cent of the serious accidents result from the use of intoxicants. Drug stores, second hand clothing shops, and even hardware stores in the national capital are becoming saloons. And the full power of even the beer regime is not yet released. As the beer sale increases the use of dairy products falls off, officials reporting a loss of 15 per cent in the sale of fluid milk and ice cream; and already the reactions of the liquor traffic are registering in the homes of the poor. How long will these multiplying evils of a returning liquor rampage be tolerated?

When one looks at the sad facts as the ravages of the liquor traffic are being given free course in our nation and great political parties default with banners stained and lowered while their leaders "conceive mischief and bring forth iniquity," one turns in hope to the words of Isaiah:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. . . . When the enemy shall come like a flood the Spirit of the Lord shall lift up a standard against him."—National Methodist Press.

Home is the seminary of all institutions.—Chapin.



## "INTO THE LAND OF THE SKY" THIS EDITOR WENT

We spent last Saturday night in Black Mountain, where Rev. H. F. Duncan is the Methodist shepherd of the sheep. This is not a play on biblical terms. For he is a shepherd and leader all the week and an effectual preacher on Sunday. This young pastor has received 71 new members, making a net gain of 69 for the year, and every interest of the church prospers. We learned this from Mr. and Mrs. Phillips, proprietors of the Monte Vista Hotel and leading Methodists of Black Mountain.

Our objective Sunday morning was Tabernacle church, a few miles from Black Mountain, where the annual "home coming" was the order of the day. It is said that Bishop Asbury preached in this church. Tabernacle is perhaps the oldest Methodist church in the Swannanoa valley. We had not been to this church since we left the Asheville district 25 years ago. It was then a small one-room structure with the Sunday school spending about half the year in winter quarters, and a flimsy affair during the summer months. But now they have a new church with adequate Sunday school rooms and an admirably organized Sunday school doing good work.

We greatly enjoyed the day with our good friend, Rev. John H. Green, who has done a very fine work on the Swannanoa circuit during his two years in the charge. We attend many home coming dinners, but for a variety of appetizing food and for abundance thereof we have not seen Tabernacle excelled. That is distinctly a country church, yet it was admirably decorated with beautiful flowers.

Rev. and Mrs. M. W. Dargan, who live in Black Mountain, honored the occasion with their presence. This superannuate of the W. N. C. conference makes the growing of dahlias his hobby. He confidently asserts that he grows just as fine dahlias as J. B. Ivey. "The dahlia king" of Charlotte, N. C., should take note of his competitor.

### Pastors in Conference at Asheville

Brother D. M. Litaker and his pastors of Asheville and suburbs and the Swannanoa valley with leading laymen from these charges assembled in Central church at 2:30 Sunday afternoon to check up on the work of the district. Other sections of the district will gather in later meetings at other points in the district.

The reports of accessions to the church were gratifyingly large and the presiding elder at the close said the amount paid at this time on the benevolences is larger than any of his four years on the district. This was encouraging, but the most gratifying feature of the meeting was the spirit manifested by both pastors and people. The leaders of the Asheville district like all the others we have attended are full of courage and confidence and expect to do their very best and such people win. It is clear to us after a partial survey of the conference that this is going to be a much better year with the W. N. C. conference than last in every particular.

### AUSPICIOUS OPENING AT WEAVER COLLEGE

Weaver College opened very auspiciously on Thursday, September 14. Classes were organized the next day, and on Saturday lectures and recitations began. The regular program was in force Monday.

The annual reception given by the Epworth League in honor of the new students occurred Saturday night, September 16. Day students and friends attended and the game room in Skinner Hall was very attractive with its decorations and its happy young people. The Glee-Entertainers entertained on Thursday, September 21, and the reception of the Delphian-Memosyneans is scheduled for September 28.

The football team is away at this writing on its longest trip. It plays Hiwassee College in Tennessee September 23. It naturally lacks polish at this time in the season, but shows ability and promise of real team work later.

The enrollment after one week of the session was 134, which is exactly the number reported at conference last year, and 15 per cent higher than at the same time last year. At the end of the first full week it has grown to 139. This is almost equal to the increase of 1932-1933 over the preceding year. Both main dormitories are over-full. Only three more places are available in the White House.

The training course will begin on Sunday, October 1. Mr. and Mrs. Kirk and Mr. Kale will teach classes. Care has been taken to select courses which do not duplicate the college courses which give teacher training credit.

C. H. Trowbridge.

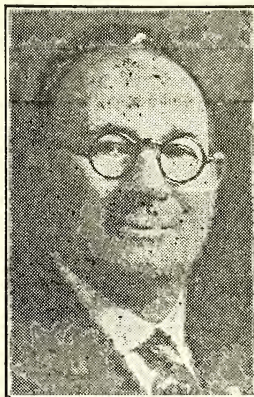
### BIG DAY AT BURKHEAD, WINSTON-SALEM

Burkhead Methodist church in Winston-Salem will hold a genuine "country" home coming Sunday, October 1, and at the same time will celebrate the 25th anniversary of the Sunday school superintendency of C. W. Snyder. The Sunday school and church are co-operating in making this one of the greatest days ever held at Burkhead.

Classes will gather at the Sunday school hour as usual, with each class and department holding their own program.

They will be dismissed in time for all to gather in the main auditorium of the church for the 11 o'clock service, at which time a program giving the history of the church in a most interesting manner will be presented under the direction of Miss Lena Davis. The older members of the church will have an active part in this program, assisted by the young people.

Following the 11 o'clock service the congregation will enjoy a picnic dinner "spread on the grounds." The spacious lawn of the church will be covered with long tables and loaded with good things to eat provided by the members of the church.



C. W. Snyder, Supt. of Burkhead S. S., Winston-Salem, 25 years

Past members of the Sunday school, together with friends are expected to completely fill the auditorium and a wonderful time is in prospect.

C. W. Snyder was elected superintendent of the Burkhead Sunday School 25 years ago. He has served faithfully and diligently since that time and this home coming is held appropriately on the day that he is celebrating his "silver" anniversary. "Charlie" Snyder is known throughout North Carolina and is one of the most popular Sunday school superintendents in North Carolina.

### "REPEAL IS ROAD TO HELL," DECLARES SENATOR SMITH

Senator Smith (D, S. C.,) indirectly described prohibition repeal as "the road to hell" in announcing he intends to vote against repeal in his state's referendum November 7.

"I have two young sons," Senator Smith said, "and I am voting for prohibition because I don't want them to get started on the road to hell."

Senator Smith, personally and politically dry throughout his long public career, voted to submit the question of repeal to the states in the last Congress.

"I threw aside everything and followed the dictates of the Democratic party in voting to submit the repeal question to a vote of the people," he said.

"Now, as a private citizen of my state and not as a member of the Congress I expect to express my own personal views. The people of South Carolina have known this all the time. They know I have always voted dry and know I personally intend to vote against repeal in November."

### W. C. DUTTON ALERT AND SUCCESSFUL IN UNION COUNTY

I only had 11 new subscribers to send in this a. m., but I have worked hard all day and have secured 24 more. I believe that makes my total to date 75 and I expect to secure several more before conference.

Mrs. Dutton is sending 300 more coupons to the Children's Home. That makes a total of 5,000 for Monroe circuit.

The wonderful revival at Bethel church on my charge is continuing to bring people to Christ. Five have been saved since I sent in a report to the Advocate (last week).

A large band of the young converts have organized a Willing Workers' Praying Band. They are doing great things in their efforts to win souls for Christ. Many of them borrowed 30 cents to subscribe to the Advocate and I advanced the money for others.

W. Clara Dutton.

### STATESVILLE DISTRICT

Pastors of the Statesville district are called to meet at Broad Street church, Statesville, Wednesday morning at 10 o'clock, October 4.

J. S. Hiatt.

### "I WONDER"

By G. A. Stamper.

I read with interest, and I might say, a great deal of feeling the article by the Hon. Bruce Craven in the Advocate this week on "What's the Use?"

I want to say amen to what he has to say. I wonder who the Methodist preacher is who has such staunch friends in the whiskey crowd that he is afraid to antagonize them? I wonder what kind of a preacher it is anyway who considers that crowd his friends? No man is my friend who will work to destroy the forces that make for righteousness. No man is my friend who will work to destroy the happiness of my home, and the home of my neighbor. Preachers of every denomination are the watchmen of God on the walls of Zion, and the man who fails to sound the trumpet when he sees the enemy coming should give up the trumpet.

I have lived long enough to see the evils of the liquor business, and I know whereof I speak when I say it is a destroyer of happiness, it blights hopes, it blasts lives, it breaks hearts, it crushes spirits, and worst of all it blights and damns humanity, and those who are trying to bring it back are no friends of mine. And as long as God gives me breath to speak or strength to write my voice and pen shall be set against this or any other evil that threatens to destroy all that is high and holy in human life. And when I come to the place when I think more of my popularity and my salary and the friendship of the enemies of righteousness and morality than I do of the eternal welfare of the people whom I serve as a preacher, then I will quit trying to preach the gospel and seek the favor of my friends whom I do not want to antagonize. After the way that bunch has called the preachers and church folks cranks, fanatics, fool religionists and what not, then talk about not taking a stand on a great moral issue like this? It seems incredible. When the seventh day of November comes I may go down in defeat, but I'll go down with my head up, and I'll go down knowing that those whom I may have antagonized by taking a stand are not my friends. And the coming generation can never say that I was afraid to take a stand when the flood tides of evil sweep over them as it surely will if the people of North Carolina do not take a stand. G. A. Stamper.

### EXTRACTS FROM SPEECH OF JOHN D. LANGSTON, WASHINGTON, N. C., SEPT. 17, 1933

North Carolina has always demanded frankness and courage of its public servants. It will have no leadership that is without conviction. It will have no leadership that has conviction and fears to express it. A great public question is to be voted upon in November. The leadership of the state should speak or abdicate its leadership. The press of the state should speak, or forever admit that freedom of the press has no meaning. If there is any public official who declines to take a definite stand, when according to both wets and the dries the interests of the state will be vitally affected by the vote in November, such public official is unworthy to hold office in this state. He is a straddler, and should be immediately so classified for future reference. I am a dry, but I refuse to politically black list the man who conscientiously differs with me. On the other hand, I will not hesitate to politically black list the man who fears to speak his mind. The dry forces do not fear to have this campaign come out into the open. We are convinced that when the

leadership of the state that has not yet spoken takes its stand it will be a stand that will not reflect upon the records of Aycock, Glenn, Craig, Kitchin, Bickett, Allen, and other great leaders in the cause of prohibition in the state. The wets would have the state to say that these great leaders were a bunch of blunderers.

\* \* \* \*

We are now in the midst of a great campaign for NRA. Great team work is being demonstrated. I am a member and you are a member. We will boycott the business that refuses to co-operate in rejuvenating the business life of the nation. We endorse Mr. Alber, chief of the NRA speakers bureau, and Mr. Farley when they strenuously insist that "the rugged individualism of America" must yield to the present national emergency, and that the "sacred individual and states' rights" must give way to the governmental control of our grocery stores, our factories, our laborers, our prices, and all that is ours except our wives and children. But we insist that Mr. Farley and Mr. Alber do not for liquor's sake become so concerned over the preservation of those "sacred individual and states' rights" where the sale of liquor only is concerned. A right that is sacred for liquor only is a peculiar sort of right. I am afraid Mr. Farley is a master of paradoxes. Let him be careful that he does not become a servant of the DuPonts and other holders of liquor stocks. We differ from Mr. Farley in that he sees a national emergency only when business is dull. We believe that an emergency exists when a proposal is seriously made that state and government go into the liquor business.

\* \* \* \*

When Uncle Sam sent Al Capone to Atlanta for a long sojourn, he left open for nomination the list of public enemies. I nominate the Association Against the 18th Amendment to head the list. It is damned both by its purpose and its personnel. It is a rank conspiracy of 52 multi-millionaires to wipe out the income tax, the inheritance tax, and the corporation taxes, and shift the tax burden to the laboring man, who is expected to drink enough liquor and beer to foot the bill.

### IT'S THE SAME OLD STUFF

Dr. Dan Brummitt says:

"I've seen my first drunken man in many months.

What made him drunk I don't know; all I know is that he behaved just like the drunks of my boyhood days.

Not a new idea in drunkenness has been discovered in a whole Century of Progress. In fact, Solomon described a modern drunk as accurately as Westbrook Pegler could do it.

I read stories of night clubs and gambling houses, and the same thing impresses me; they're all the same; not a variation on vice in a carload of debauchery.

My own pleasures are simple, and some are pretty old fashioned. But I don't have to do the same old thing in the same old way, using the same old stuff and running around with the same old gang.

I can change my recreational food and drink, and have abundant fun with every revision of the bill of fare. I can go from one good crowd to another, and feel at home in all.

And I'm not unusual. Every decent man and woman can have so many kinds of good times that, by contrast, the 'high old times' of drink, sexual looseness, and games of more or less chance are as monotonous as a



monkey's activities with a feather and a molasses-dipped paw.

Nobody has ever yet exhausted the interests which life offers to decency; but many a boy is old in vice at 20, and at 25 can say, with deadly bitterness, 'I've tried it all!'

## PEOPLE and THINGS

The News and Observer sport writer is perplexed by the names and some of the unusual family traits of the football team at State. Listen. "Among the yearling candidates slated to report are Frank Cumiskey, brother of Captain Mope Cumiskey, varsity fullback, and Maurice Roy, brother of Roscoe Roy, varsity halfback. The younger Cumiskey is also a fullback. However, there his resemblance to big brother ends. Mope's black-haired; Frank's locks are very red. The 'kid brother' weighs 215 pounds, 28 more than Mope. Roscoe Roy's younger brother is also a backfield man, but his forte is quarter-backing. Here, too, the younger outweighs the older brother. Roscoe is a mere 145-pounder, while Maurice weighs 175. The Cumiskys hail from Youngstown, Ohio, and the Roys come from Louisville, Ky." As Andy would say, "We are all brothers in that great fraternity."

"So many of our friends in North Carolina aided us in getting out to Japan that we feel we should give an account of ourselves again and will use the North Carolina Christian Advocate as a means. It has not been possible as yet to write all the individuals and groups which aided us financially, but we do want them to know that we are continuing safely on our way expecting to land Saturday morning at Yokohama. This is our tenth day at sea. The trip has been without any unusual events. One stop was made at Honolulu. This gave us time for rest and some sight seeing, both of which were enjoyed. By the time this word reaches you we will have gotten under way with our language study. The first few months will be very difficult for us and we hope that we shall be remembered by you in your prayers."—Weyman C. Hunkabe.

"We have just closed a wonderful revival at West View which resulted in many reclamation and conversions. We have received into the church already this year 30 and feel that at least ten more will come in. Our church is much in debt, but through the help of the Lord we have been able to meet every payment on time. Our congregations are large for our church membership. We feel, too, that we can say a good word for the Sunday school. It is growing in numbers and in interest. As to the finances, we started in the beginning of the year to pay out in full and, we think, we are going to do just that thing. One other thing of importance: West View has just completed a seven-room brick veneered parsonage. This is the first parsonage the West View people have ever owned. During the past the church has rented a house for the preacher to live in. We appreciate the parsonage, and we can say truthfully that no nicer one can be found within the bounds of this conference. (Notice please, I said nicer, and not larger or better). We built at the right time; how happy we are that we did. By the way, my people are fine. They have remembered us this year with two poundings and, best of all, they visit us. We are working here in Hickory, and we find that through this channel we get close to the Lord."—C. W. Kirby.

## "SIN'S LAST MILE," SUBJECT OF SERMON BY REV. J. H. ARMBRUST

Rev. J. H. Armbrust, pastor of North Wilkesboro Methodist church, who called upon Bryant Stone at state's prison last Thursday at the request of the slayer's family and who remained Friday to walk the "last mile" with him at Stone's request, told the story of the electrocution of the Wilkes man to a large congregation at the Methodist church Sunday night.

"I tell some of the intimate details of my contact with the doomed man with his authority," Mr. Armbrust stated. The minister, however, omitted the gruesome picture of the electrocution.

"Do you still believe in capital punishment?" Mr. Armbrust said he had been asked since his return from Raleigh. "I do," he said in his reply.

Choosing for his subject, "Sin's Last Mile," the minister said he had thought of the result of sin when Stone was being marched to the death chair. The consequences of violating the laws of God and man were foremost in his mind, he said, when the electricity was turned on to snap out the life of the Wilkes man.

Mr. Armbrust quoted Stone as saying that "liquor, the very thing that people are clamoring for now, brought me to this." "If I had never believed in the 18th amendment before I went to Raleigh and talked with Stone and witnessed his electrocution, I would do so now," the minister declared. "How anyone can go to the polls November 7 and vote to bring back the thing which took Stone to the chair is beyond my comprehension," he stated further.

Mr. Armbrust explained that it was not through idle curiosity that he saw Stone die. Only at the request of the doomed man and with the hope of carrying a message home to the people of Stone's county did he go through the ordeal.

Mr. Armbrust, who is chairman of the Wilkes Citizens Association, is expected to deliver the sermon he delivered Sunday night to many congregations throughout the county during the anti-crime wave campaign now in progress.—Wilkes Journal-Patriot.

## AT ROCKY MOUNT LAST THURSDAY

Preachers and laymen of the Rocky Mount district made the hours count last Thursday. Presiding Elder L. B. Jones had given much thought to the work of the day, into which all entered most heartily. Carefully gathered facts indicated the present situation. This was faced most frankly and hopefully.

Rev. W. V. McRae urged the necessity of meeting the financial obligation of the local church, Mr. W. L. Knight plead for a spiritual awakening in the district, Rev. T. M. Grant presented the superannuate endowment, and M. T. Plyler told how the Christian Advocate may be used to promote the interests of the church. Perhaps the most vital of all was the plan presented to make October loyalty month in which good use is to be made of the laymen in the churches.

Much remains to be done, but the resources of this district are vast and there is a leadership that should be sufficient for every cause. All they need is to act, act now, and to know no let up until the final roll call at Durham.

## DR. JOHN THOMPSON, PASTOR OF THE CHICAGO METHODIST TEMPLE, TESTIFIED

"I never was a prohibitionist until I saw the advantages of it. In city missionary work, of which I have been superintendent for 19 years in Chicago, I have seen foreign language localities which were little bells completely transformed, and I have seen homes by the hundred where there were no carpets, no pictures, no tablecloths, completely renovated with standards of comfort, such as human beings ought to enjoy, established also as a fruit of prohibition. I have heard young women, not to speak of young men, give testimony that they never saw either father or mother sober on Christmas day, that no Christmas present was ever in their home until after prohibition. You evidently want the return of a drunken Christmas, blackened by the return of liquor.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### LEADING IN AUGUST

The North Carolina conference, according to the monthly report of the leadership training department of the general board of Christian education for August, ranked at the head of the list of conferences in Southern Methodism in the amount of training work reported that month. This report showed a total of 1,199 training awards issued in one conference, out of 8,539 for the whole church for that month. These 1,199 included 311 standard certificates, 734 Cokesbury certificates, and 154 Christian adventure certificates, earned for the most part in July and August.

### NEW TRAINING TEXTS

Two new training texts have just come from the Cokesbury press. One is a unit in the Cokesbury training course and the other in the standard. The Cokesbury book is one which we have been needing a long time. "The Small Church at Work for Children," by Freddie Elizabeth Henry, and has been written for the purpose of providing help for workers in the small church who are responsible for guiding the religious growth and development of children. It sells for 35 cents. The other is "Prophets of Israel," a standard text, and is written by Dr. Costen J. Harrell, formerly a pastor in the North Carolina conference, now of the Virginia conference. It is 65 cents. Both may be secured from the Publishing House.

### REGISTER ADULT CLASSES

September 30, or as near thereto as practicable, has been designated as the time for reporting and registering all adult classes of Southern Methodism. And to encourage this Rev. M. Leo Rippey, head of the division of adult work of the general board of Christian education, is crediting every class as having paid up to September 30, 1933. Concerning this policy, he says:

"I have three reasons for doing this: First, unusual financial demands made upon adult classes during the period of depression. Second, our church school year closes September 30. This is the time when the church school makes its annual report. In order to save confusion in regard to reports and to make your registration and report dues come at the same time your annual report is due. Third, in the past adult classes have registered and reported at any time during the year. I am sure that you agree with me that it would be better for all adult classes to give their annual reports at the same time, and as stated above, the time for this is at the close of church school year Sept. 30."

Notices are going out to adult classes and blanks are being sent on which to

make the annual report. We bespeak the hearty co-operation and prompt attention of adult class officers as well as superintendents who may be called upon to assist in this matter.

### BIG DAY AT WESLEY'S

The forty-fifth annual session of the Elizabeth circuit Sunday school conference was held at Wesley's Chapel church, Bladen county, Sunday, September 17, under the direction of Rev. N. P. Edens, the pastor, and the officers of the conference. A carefully prepared program, including a powerful prohibition address in the morning by Dr. M. T. Plyler, an address on Christian education in the afternoon by Mr. Gobbel, and special music by the six Sunday schools of the charge, made this one of the big days in the history of the circuit. The pastor is leading his people in a great way, not only holding successful meetings and bringing people into the membership of the church, but conducting vacation schools for the children and training schools for the officers and teachers, and organizing his church schools for more effective service.

### BOONE BUSY AT BAILEY

Rev. J. J. Boone, pastor of the Bailey circuit, is letting no green grow under his feet, as the following statement, taken from a recent church bulletin, impressively and convincingly shows:

"For 270 days your pastor has preached 286 times, given 35 lectures, conducted 10 chapel services, attended board meetings 22 times, workers' council meetings 15 times, organized four boards of Christian education, four Sunday school workers' councils, three divisions in the Sunday school for children, one young people's division, with two others partly organized, have worked up pledges for at least \$300 on conference collections, aside from my routine reading have read 20 volumes averaging 200 pages, have read 90 sermons written by the leading preachers of our day and, including the survey, have visited over 800 homes."

This is not all that this faithful pastor has done, but perhaps sufficient has been quoted to prove that he is not neglecting the educational work of his congregations, nor any other part of the church's program.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### MT. PLEASANT REORGANIZES

The president, Miss Mary Harris, sends us the following account of the reorganization of the young people's di-

vision of Mt. Pleasant church on the Bailey charge:

"The Mt. Pleasant young people met on Sunday evening, September 3, and reorganized their young people's division under the direction of Rev. J. C. Sensintaffer. The following officers were elected:

President—Miss Mary Harris.

Vice President—Willard Finch.

Secretary-Treasurer—Raydolph Liles.

We are expecting to work and cooperate and make it a successful year for the young people of our church.

Our church is under the leadership of Rev. J. J. Boone and he is working hard to make progress on the Bailey charge. We, the young people of Mt. Pleasant church, are ready to fall in line with him and try to accomplish the things that are yet to be done on the Bailey charge."

### QUEEN STREET AT WORK

The newly elected officers of both the intermediate and young people's departments of the Queen Street young people's division are beginning the new year's work with enthusiasm and real interest. Under the capable leadership of the superintendent, Major W. A. Graham, and the pastor, Rev. R. E. Brown, these officers, together with their counselors, met last week for a period of training in the duties of their respective offices. Following a discussion of their duties and responsibilities for the new year, led by Mrs. Brian, each of the two councils met and made definite plans for their work during the month of October. The meeting was closed with a devotional period, after which refreshments were served.

Miss Stella Heath is the newly elected president of the young people's department, and Miss Melville Corbett of the intermediate department. Mrs. Templeton, Miss Spencer, and Misses Turnage will serve as adult counselors for these two groups. With the fine support of these counselors, the general superintendent, the pastor, and the presiding elder, Rev. T. M. Grant, who proved his interest in the young people's work of his district by being present at this meeting, Queen Street young people will accomplish great things for God this year.

### NEW BERN DISTRICT GOAL

"Every organized young people's division a chartered division" is the goal set for the New Bern district, according to the statement made by the presiding elder, Rev. T. M. Grant, at his district meeting last week. Most gratifying were the splendid reports made by the preachers concerning the organization of local church boards of Christian education—52 boards were reported as already organized—and the progress of young people's work. Twenty-four divisions were reported as already chartered and equally as many more either organized or in the process of being organized.



# BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

## MAKING OUR HOMES CHRISTIAN

The theme for our 1933 Childhood and Youth Week program is "Making Our Homes Christian." The leaflet, Childhood and Youth Week, giving plans and material, has been sent to each pastor and superintendent in the conference with the request that he give its name and address of the chairman of committee on arrangements so that we may send further communications and guidance to that one.

Have you sent us the name of your chairman and seen that plans are under way in your church? The time is short now!

Hundreds of churches are planning for a great week of emphasis upon making our homes Christian through the pulpit, the worship service of the Sunday school, the special program on Wednesday night or Sunday, the radio, the local press, and other means. Radio broadcasts from Asheville, Charlotte, Winston-Salem, Greensboro, Atlanta, and other stations will be announced on this page after October 1. Display a copy, or copies, where all your congregation may take notice of the radio program which will be on the air October 15-22.

## Where Childhood and Youth Week Was Observed in 1932

Last year in the W. N. C. conference there was a phenomenal increase in the number of churches, large and small, which participated in the church-wide program for Childhood and Youth Week. Of those churches which initiated plans many failed to give a report as to what was done. We have listed here only the churches which officially reported their activities in this program. For lack of space we can only give the name of the church and the chairman of committee on arrangements.

### Asheville District

Asbury Memorial, L. T. Pierce.  
Tweed's Chapel, Miss Irene Stroupe.  
Dix Creek, S. O. Wilde.  
Brevard, L. B. Haynes.  
Haywood Street, Miss Elizabeth Tiddy.  
Tryon, Mrs. L. M. Norman.  
Hendersonville, Mrs. S. M. Garren.  
Fletcher, Mrs. J. C. Sales.

### Charlotte District

First Church, Miss Helen Hoyle.  
Wesley Heights, Mrs. J. B. Parker.  
Central, Mornoe, Mrs. J. H. Price.  
Ansonville, Mrs. Christine Hendley.  
Bethel-New Hope, Miss Nannie Huntley.  
Calvary, Miss Blanche Bixby.  
Dilworth, Mrs. E. G. Harris.  
Wadesboro, Mrs. P. P. Marsh.  
Morven, Mrs. R. B. Hardison.  
Marshville, Mrs. A. L. Marsh.  
Hawthorne Lane, Mrs. R. E. Evans.

Savannah, Mrs. E. C. Downer.  
Harrison, Mrs. E. W. Russell.  
Pineville, Miss Maggie Howard.  
Myers Park, Mrs. H. R. Birdwell.  
Matthews, Mrs. Rea Lemmond.  
Spencer Memorial, Mrs. F. C. Smathers.

Bethlehem, Mrs. A. B. Starnes.

### Gastonia District

Main Street, Mrs. W. C. Davis.  
Smyre, Mrs. T. H. Swafford.  
Park St., Belmont, Mrs. W. T. Horton.  
Cramerton, Mrs. O. C. Hinson.  
Bethlehem, Cherryville, Mrs. Dorus Eaker.  
Beulah, Cherryville, Mrs. G. E. Gorthof.  
Dallas, Mrs. J. W. Vestal.  
Denver, Mrs. Frances McRay.  
Ebenezer, Mrs. Frances McRay.  
Ebenezer, Belmont, Miss Ira McAndrew.

West, Mrs. A. O. Ammons.  
Lowell, Mrs. G. F. Hovis.  
Mt. Holly, Mrs. Reid Abernethy.  
Marvin, Miss Madge Cline.  
McKendree, Mrs. Frank Shrum.  
Central, Shelby, Mrs. J. R. McClurd.  
Goodsonville, Miss Fannie Gardiner.

### Greensboro District

Wesley Memorial, Liston Pope.  
Calvary, Mrs. J. F. Hoffman.  
Centenary, Miss Mary Roach.  
Glenwood, Mrs. V. W. Coltrane.  
Gibsonville, Mrs. L. A. Wharton.  
Oakdale, Miss Mary McGehee.  
Bessemer, Mrs. R. C. Kirk.  
Muir's Chapel, Mrs. R. L. Edwards.  
College Place, Mrs. W. T. Wright.  
St. Paul, Mrs. J. C. Wall.  
Friendship, Mrs. J. W. Cummings.  
Rameur, Miss Madge Craven.  
West Market, Fletcher Nelson.  
Park Place, Mrs. O. D. Nelson.  
Carraway Memorial, Mrs. G. B. Ward.  
Asheboro, Mrs. B. F. Brittain.

### Marion District

Marion, Mrs. J. F. Jonas.  
Rutherfordton, Miss Viola Cowan.  
Glen Alpine, Miss Carrie Noblitt.  
Friendship, Miss Hazel Childers.  
Spindale, Mrs. W. R. Kelly.  
Morganton, Mrs. H. R. Long.

### Mt. Airy District

Boone, Mrs. R. L. Clay.  
Siloam, Miss Stella Matthews.  
Grassy Creek, Miss Myrtle Pugh.  
Stokesburg, Mrs. Eva Petree.  
Valle Crucis, Mrs. W. W. Mast.  
North Wilkesboro, Mrs. C. B. Lomax.  
Elkin, Mrs. J. O. Bivias.  
Draper, Mrs. H. C. Burnette.  
Delta, Mrs. H. E. Carter.  
Sandy Ridge, Mrs. R. L. Ziglar.  
Jefferson, Mrs. J. E. B. Houser.  
Leaksville, R. G. Tuttle.

### Salisbury District

Park Avenue, Mrs. C. A. Misenheimer.  
Bethel, New London, Miss Grace Crowell.  
Central, Concord, Miss Miriam Coltrane.  
Central, Spencer, Miss Blanche Harrison.

Gold Hill, Mrs. G. G. Adams.  
First Church, Mrs. D. A. Daniel.  
China Grove, Mrs. Lamonte Stirewalt.  
Central, Albemarle, Mrs. J. B. Harris.

### Statesville District

Davidson, Mrs. Rufus Reid.  
Fairview, Mrs. Ned Donaldson.  
Whitnel, Miss Maggie Prestwood.  
Providence, Mrs. Earl Elam.  
Vanderburg, Miss Ethel Sherrill.  
Highland, Mrs. A. M. Cagle.  
Pisgah, Mrs. Clarence Lackey.  
Rose Chapel, Mrs. J. L. Holmes.  
First, Lenoir, Mrs. C. E. Rozzelle.  
Granite Falls, Mrs. R. O. Russell.  
Newton, Mrs. M. B. Woosley.  
Stony Point, Mrs. N. F. Steele.

### Waynesville District

Clark's Chapel, Miss Lura Wright.  
Harmony Grove, Miss Emma Hall.  
Shady Grove, Miss Mary L. Leatherwood.  
Highlands, Miss Rachel Davis.  
Elizabeth, Mrs. David Turner.  
Waynesville, Mrs. L. B. Hayes.  
Canton, Mrs. Robt. Atkinson.

### Winston-Salem District

Centenary, Miss Pauline Turner.  
Burkhead, Miss Lena Davis.  
Ardmore, Miss Blanche Gluck.  
Cooleemee, Mrs. C. L. Isley.  
Mocksville, Miss Ruth Booe.  
Mt. Tabor, Mrs. Martha Needham.  
Marvin, Mrs. Stella Shamel.  
Grace, L. J. McDowell.  
Prospect, Mrs. S. P. Spoon.  
Green St., Miss Elizabeth Thompson.  
Oak Summit, Mrs. J. H. Johnson.  
Walkertown, Mrs. Laura Moir.  
Farmington, Miss Elizabeth James.  
Crews, Mrs. E. A. Beeson.

## THAT WE MAY SERVE

The opening of the public school season marks the close of great work done this last summer through our vacation schools of the church. This phase of our church's program for children and youth in this conference shows marvelous development and such rapid growth that it threatens to outgrow former plans and practices. In order to plan wisely and guide intelligently the future progress in this area your board of Christian education needs some facts concerning the vacation schools held this year. Please send Miss Corinne Little, Greensboro, N. C., your report at once if you have not already done so.

Some of the country editors are as amusing as the "funny men" in big town shows. "There are fewer railroad accidents than motor-car accidents," says one of them, "and it may be because the engineer seldom hugs the fireman."—Ed. W. Howe's Monthly.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. W. C. Warren writes: "The Oak Grove W. M. S. observed fellowship day at the church on September 13 with an appropriate program. Mrs. E. B. Craven led the devotional, which was very inspiring to each one present. Mrs. N. E. Warren sang "Watch and Pray." Mrs. H. K. Sanders of Roxboro was our guest speaker. Her talk on "Fellowship" was interestingly given. She was followed by Miss Helen Thompson, who rendered a lovely piano solo. After the program a short business meeting was held.

A number of our members went to the group meeting at Green Hill House on September 11. The Henderson auxiliary extended invitations to the societies at Oxford, Warrenton, Plank Chapel, Louisburg, Trinity, and Franklinton. A fine group gathered on this historic lawn to enjoy the good fellowship of the occasion.

As a feature of the program Miss Closs Pearce of Henderson read an original poem setting forth the life and work of Rev. Green Hill.

### ITEMS FROM THE PLANK CHAPEL AUXILIARY

During the current quarter our members have been busy at several tasks, all of them interesting and stimulating.

In July our pastor, Rev. R. E. Pittman, who with his good wife, is behind us in our every endeavor, gave over his regular church services to the program put on by the Christian social service committee on "Prohibition and Law Enforcement." Rev. D. E. Earnhardt of the Henderson Methodist church was the principal speaker. He made a ringing talk on liquor, the deadly evil.

In August the 20 or more young women who joined the auxiliary as a circle as a result of our guest meeting a year ago, decided to become an independent auxiliary. They are now an adult group, bearing the name, the Sallie Lou McKinnon Missionary Society. This is a result of which we are justly proud. Mrs. Frank Mitchell is president of this auxiliary.

Late in August we had our annual all day Bible study. The class of 15 met at the house of Mrs. T. C. Gill, president. Dr. J. M. Culbreth of Durham conducted the review of the text book, "The Missionary Message of the Bible." It was a rare treat to have him as guide in the study, so thoroughly imbued is he with the spirit of Christ, which is the spirit of missions, and so gifted is he as a teacher in the real sense of the word. The class was conducted out on the lawn of this gracious home.

On the 25th of August the auxiliary, as on same date in 1932, was host to the Kiwanis Club of Henderson at the home of Mr. and Mrs. John E. Gill. We hope to make this an annual event, the proceeds being applied to our pledge. This year the supper, made up of our own "fruits of field and garden" and served on the beautiful lawn, netted us twenty dollars.

During September we are having our foreign mission study class, Mrs. H. F. Mitchell, superintendent of Bible study and missions, conducting the study of Eastern Women Today and Tomorrow. The dozen or more members of the class are finding the text unusually interesting and challenging.

### COACHING DAY AT HILLSBORO

It is fitting that the woman's program emphasizes study work with the first approach of autumn, for the exhilaration of the crisp air and the expectancy of the harvests accompanied by nature's pageantry certainly set the mind to thinking and stimulate new efforts.

There were about a hundred who gathered at Hillsboro on Friday, September 22, to consider the topics provided for the next study course. Seventy-five were registered from Alamance, Chatham, Person, Orange, Durham and Caswell, yet Caswell had the largest delegation, numbering 16. The district secretary was present to see that none of the rest left anything undone, and she didn't omit an item of instructions to last for the next three months, including instructions to go to the polls on November 7 and "vote North Carolina dry if 47 states go wet." That is our business and all missionary women should take upon themselves the responsibility to vote dry, and to see that others do the same.

Mrs. B. H. Black, district study leader, presented and introduced Rev. F. A. Lupton, who led the devotions.

Mrs. Turner, president of the local auxiliary, extended greetings and welcome in a few well chosen words.

Mrs. C. M. Huffman of Burlington gave an excellent outline of "The Never Failing Light." She suggested that it is an "easy book" and yet it is both interesting and profitable.

Following this presentation Mrs. W. A. Cade led the audience in worship through her lovely song, "Spirit of God Descend Upon Our Hearts."

"Eastern Women Today and Tomorrow" was discussed by Mrs. J. M. Ormond, who gave "The Present Position of Eastern Women," and Mrs. H. K. Sanders, who spoke on "The Relation of Christian Missions to the Development of Women in the New Day."

Both of these women were clear and comprehensive and their talks were made more vivid by a presentation of posters, pictures and curios of Eastern women given by Mrs. W. A. Stanbury.

Forty-five minutes were allotted for lunch, which was spread on a table un-

der the trees of the church lawn. Our hostesses had not neglected to make the table attractive and there was an abundance of delicious food.

The afternoon session opened by singing "Stand Up for Jesus."

Mrs. M. W. Siddle of Locust Hill auxiliary showed many reasons why "The Missionary Message of the Bible" should be studied, and she convinced the superintendent of publicity that every auxiliary should choose this book as a basis for Bible study.

Mrs. M. T. Plyler spoke on "The Relationship of Stewardship to Missions and Bible Study."

One of the most delightful features of the afternoon session was the beautiful solo of Mrs. Forte from the Milton auxiliary. Her voice, so clear and full, overflowed with richest melody when she reached the refrain:

"I felt I could love him forever,  
So gracious and tender was he,  
Accept him today as your Saviour,  
This Stranger of Galilee."

The audience was especially privileged in hearing Mrs. N. H. D. Wilson tell how children are benefited by mission and Bible study, and the rewards that come in character-building when adults sow the seeds of righteousness in the hearts of little children.

Mrs. L. A. Tilley told of her attendance at the recent pastors' school and the helps it affords to study leaders.

Mrs. A. M. Gates led a discussion on conference plans and called upon Mrs. J. C. Dailey, Mrs. E. B. Craven and Mrs. Brown of Carr church, who told in an interesting way something of their experience in leading groups.

A group from Hillsboro presented a playlet entitled, "The Land of Mission Study," which completed a full day's program in the interest of missions and Bible study."

E. S. P.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Wanchese Methodist church, wish to pay tribute to the memory of our dear sister, Mrs. Ralph Tillett, who died at Sarah Leigh Hospital, Norfolk, Va., August 3, 1933. We have lost an esteemed member and the community a worthy woman. Her life has been an inspiration to us. Therefore be it resolved:

Firs, That although we deeply mourn the loss of a faithful member, we bow in humble submission to the will of the Father who doeth all things well.

Second, That we extend our sympathy to the bereaved husband, children, aged mother and father, also the remaining family. And may God comfort them in this hour of grief.

Third, That a copy of these resolutions be sent to her immediate relatives, to the N. C. Christian Advocate, and a copy to be recorded in the minutes of our auxiliary.

Mrs. Crawford Daniel,  
Mrs. Joe Hooker,  
Mrs. Dallas Tillett.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### MRS. EVERETT COMES TO W. N. C. CONFERENCE

In last week's issue of the Advocate on the woman's page of the North Carolina conference, so ably edited by Mrs. M. T. Plyler, we find the cheering news that Mrs. J. LeGrand Everett "is changing her residence beyond the borders of the North Carolina conference and is now living within the bounds of the Western North Carolina conference." Mrs. Everett's address was not given, but we are so pleased to know that she "has crossed the border" and that we can look forward to having her as a great addition to our woman's work in our conference. So interested as she is in the missionary work we are sure she will lose no time in becoming affiliated with the auxiliary where she is residing, and while we sympathize with her former conference in losing her, we feel that our conference is to be congratulated on winning her. Your editor's acquaintance and friendship with Mrs. Everett began in the days of yore when as Lillie Moore and Laura Brower we attended Greensboro College (then G. F. C.) together. With delightful memories of those days we are looking forward with pleasant anticipation to the renewal of old friendships. On behalf of our conference missionary society we extend to Mrs. Everett a most cordial welcome to our Western North Carolina conference.

### ZONE NO. 3, GREENSBORO DISTRICT, HOLDS SESSION

By Mrs. Belle H. Sides, Secretary.

About 100 women representing 15 Methodist missionary societies from as many churches gathered at St. Paul's church in Randleman, Tuesday, September 5, for the semi-annual meeting of the zone three, which was the first fall session of the Greensboro district zones.

Mrs. B. F. Brittain of Asheville, zone chairman, presided. High lights of the day's program included a talk on tithing by Mrs. M. R. Banner, district secretary; an enlightening talk on prohibition by Mrs. Lynn R. Hunt of Pleasant Garden, who quoted statistics from the government records to prove the fallacy of the repealist argument; a round table discussion on spiritual life led by Mrs. H. W. McCain of High Point, zone spiritual life chairman; and a report by Mrs. E. A. Long of Greensboro, zone chairman of Christian social relations.

In her talk on tithing Mrs. Banner gave an example in tithing by asking each member to bring 10 cents, representing the tenth. Fifty-one members were present. When the collection was taken the amount was \$5.14. All were astonished that so small a crowd, by tithing, could give so much in dimes; and an object lesson was clinched in

this way. The money thus collected will be used in purchasing mission study books for the zone. Mrs. B. F. Brittain was retained as chairman for another year and elected to serve with her were Mrs. N. R. Ham of Greensboro, program chairman, and Mrs. E. L. Sides of Greensboro, secretary. Liberty was selected as the place for the spring meeting, the first Tuesday in March. Comment was made on the strong attendance from the smaller societies, which also through their reports put to shame some of the larger auxiliaries. Special mention was made of the four new societies—Bethany, Jew Hope, Randolph, and Tabernacle—each of which was well represented, some by their entire membership. Six ministers from the zone attended. A bountiful lunch was served at the noon hour on the lawn of a St. Paul's member near the church.

### MESSAGE FROM CONFERENCE SUPERINTENDENT OF SUPPLIES

Dear Supt. of Supplies:

I am writing to ask you to please put forth extra effort during the next and last quarter of our conference year, to swell our donations in the supply department, which are very much less than at this time last year. I cannot believe that the shortage is due to lack of interest, for I am sure that many of you have this work on your hearts. Let's hope and pray that all obstacles may be overcome and that at the close of the year we will find that the amount in this department far exceeds that of any previous year.

You, very likely, have some poorly paid superannuate minister in your community who would appreciate a donation of money, food or clothing. Look around and see if you cannot find some of these.

Vashti School at Thomasville, Ga., needs at this time crinkled spreads for single beds. Perhaps your auxiliary can send a few. They will appreciate anything that you have been accustomed to sending Brevard Institute, such as bed linen, table linen, any kind of fruits and vegetables, jellies and preserves.

I am sure that in planning your work you have in mind our own Bethlehem House in Winston-Salem. You might send them some cereals to be cooked, soaps, wash cloths, canned milk, canned fruits and vegetables, also toys and picture books.

If you have in your church a girl who is studying to be a missionary give her a shower of things that she needs. You will not miss the little it would cost and it will bring happiness and encouragement to her heart. It will be glad to give you the addresses of some of these girls. When you have made a donation please do not fail to report value to me.

Remember we do not give credit for gifts to Children's Home. Let's all be up and doing in these few remaining weeks.

Thanking you for your splendid interest in the past and praying God's blessing on your future efforts, I am,

Sincerely yours,

Mrs. George M. Foard,  
Conf. Supt. Supplies.

### WEDDING DRESS REVUE

The women of Central church, Asheville, have been very busy during the last few weeks trying to devise ways and means to raise money to be applied on a church debt as a part of their local work, and mother-daughter banquets, old fashioned country dinners, afternoon teas, luncheons, etc., have been the order of the day. A recent entertainment proved highly successful, not only financially, but as an enjoyable social occasion and feeling that perhaps some other auxiliary might like the suggestion and increase their local fund in a like manner, we pass on to our readers the account taken from one of the Asheville newspapers:

"Prevailing fashions of various periods for almost a century were seen Tuesday evening in the elaborate 'Wedding Dress Revue' sponsored by the women of Central church in a series of benefit affairs for the church fund. More than four hundred spectators assembled in the church dining hall for the unique event which was so highly successful. The dining hall was beautifully decorated as if a real wedding had been scheduled. Romantic memories of the long ago were recalled when to the measures of wedding marches and other appropriate music models displayed wedding gowns of many periods, the beautiful and historic display including gowns worn by brides from 1844 until the present date.

Participants in the revue were presented in groups according to the dates of the marriages, and some of the gowns were worn by the owners and others were modeled by relatives or friends. Announcement was made by Mrs. D. T. Simmons of the dates of the weddings, owners, models and interesting details about the gowns, as each group appeared.

Outstanding groups were the first, which showed the bridal apparel of four generations of Mrs. Frank S. Smith's family, and the tenth, which was a partial reproduction of the full military wedding of Mr. and Mrs. Edwin Cooper, celebrated in June, 1918.

A program of wedding music was rendered including the bridal chorus from Lohengrin, which announced the beginning of the wedding fashion parade—soles, quartettes, and Mendelssohn's Wedding March which was used as a recessional as the brides left the hall in twos.

Two attractive little flower girls preceded the brides to the altar. Thirty-five brides were represented and the whole affair was one of the most picturesque and colorful ever given in Asheville."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### HOW MUCH TODAY?

The day had been hot and the program heavy. The children and youths in the church group, 18 of them, had worked earnestly throughout the day without complaint. Following the last program and as the group was collecting their packages and climbing in the old singing bus, made fuller because of the presence of four additional children who had been taken along to visit in Greensboro, a little youngster climbed upon the tool box beside the driver and with a bit of animation inquired, "Mr. Woosley, how much money have we made today?" The writer was glad to inform the anxious little inquirer that our friends had been liberal with us during the day and that the money given us would buy quite a number of dresses, pairs of shoes and loaves of bread to eat. The little youngster was satisfied.

### MIXED FEELINGS

Patsy Allen has just come to the door stating that a Rev. Mr. Reichard is in waiting, that he has a little boy with him. Brother Reichard, pastor of the Park-Grace charge, had brought Clyde Bullard, a little six-year-old King's Mountain boy, to live at the Children's Home. For several months Brother Reichard had been interested in the welfare of this little youngster and had taken time to provide for every requirement requested of those who are admitted into the Children's Home, including blood test, general physical examination and mental requirement. When the young pastor was ready to leave the little lad looked up to his friend with tears in his eyes and bade him goodbye. I am sure the little fellow was wondering whether or not his new friends would be as good to him as the kind hearted young pastor who brought him over. As the little fellow was taken by the hand and led to our infirmary, where Miss Smith, our nurse, would see if there were any "boogers" in his head, or any skin diseases on his body or any other handicap which could readily be remedied before his placement in one of our cottages, the little fellow confided in his new friend that, while he hated to leave King's Mountain, he believed he would like to live at the Children's Home just fine. It will be our privilege to make Clyde happy in his new home.

### CENTENARY, GREENSBORO

Promptly at 9:45 Sunday morning, September 24, our church group began its program at Centenary, Greensboro. Quite a large audience had already as-

sembled and others were pouring in at a rapid rate. Rev. J. C. Cornett and Supt. J. C. Davis had seen to it that every provision had been made for the convenience of our children and they rendered their program before a large group of friends. Centenary is a strong supporter of the Children's Home and we were glad to be with our friends there again. Everything seemed to be in good shape and everybody seemed to be happy.

### GLENWOOD

From Centenary we hurried over to Glenwood, where Rev. Frank B. Jordan, the popular young pastor, directs a co-operative congregation in spiritual enterprises. By the time Supt. W. C. Lambert had arranged the stage for the convenience of our children the auditorium was filled with people and our children rendered their program to a house full of friends. At the conclusion of the program and following a most liberal offering our group was distributed in hospitable homes for dinner, which, of course, was enjoyed to the fullest extent. Our friends at Glenwood pay their ten per cent apportionment, give their fifth Sunday offerings, clothe some of our children and then send special contributions over from time to time. Glenwood loves the Children's Home and the Children's Home loves Glenwood.

### LEE'S CHAPEL

Before three o'clock the old singing bus rolled in front of the nice country church at Lee's Chapel and after some delay our program was rendered to a house comfortably filled with hearers. At the direction of Rev. D. F. Tarver, pastor, Supt. W. G. Booker directed the program of the afternoon. Brother Booker, who recently brought a load of canned fruit to the Children's Home, had many complimentary things to say relative to our children and their Home. At the conclusion of the program an offering was taken to be applied on the ten per cent apportionment and our children sent away with the good wishes of our friends.

### PROXIMITY

Promptly at five o'clock we were in front of the beautiful church in Proximity, where our friends took us in charge for rest and evening refreshments. Rev. P. L. Shore, pastor, being

away in a revival meeting, had asked our friend, A. S. Arnold, who for quite a number of years has been the popular and effective director of the "Y" activities for the Cone Manufacturing Company, directed the evening's program. Our children appeared before a house full of good people. At the conclusion of the program Brother Arnold placed two plates on the chancel in front of the pulpit and divided the congregation so that half of the group would come forward and place their offerings in one plate and the other half in the other, the pastor having left word that his contribution of \$10 would go to the plate containing the most money. At the appointed time it seemed as if the entire audience was on the move towards the front of the church. The offering was a liberal one and has been applied to the church's ten per cent apportionment.

### THE PASTOR'S HELPERS

The picture this week is that of a group of young women who have been during the year assisting their pastor, Rev. I. L. Roberts, at Highland, Hickory, in raising the church's ten per cent apportionment for the Children's Home. These young women were in competition with a similar group of young men as to which would raise the most money. The young women having won, were brought by Brother Roberts to the Children's Home recently on a picnic and here a snapshot picture was made of them. We are very grateful to our young friends for their interest and help.

### ELKIN FRIENDS

Some days ago Rev. L. B. Abernethy, serving as conductor for his primary department, teachers and children, came to visit the Children's Home. These fine friends brought with them good gifts and good cheer. Their coming reminded us of the fact that a few weeks before one of our girls while visiting in Jonesville, across the river from Elkin, was stricken with appendicitis and was taken to the Hugh Chatham Memorial Hospital, where Dr. Johnson performed the operation and supervised the convalescence of the young girl. In asking Brother Abernethy what the charges would be he replied, "Nothing, why should we charge the Children's Home for our services?" Thus another instance of the fine work being done by the Methodist hospital at Elkin, for which cordial and sincere thanks have been extended.

### ORPHANAGE WORKERS

Eleven of our workers attended the annual meeting of the North Carolina Orphanage Association held at the Methodist Orphanage in Raleigh last Thursday. The program for this meeting and the direction of the sessions were in the hands of the writer. The attendance was large and the interest sustained. For the sixteenth time Supt. A. S. Barnes and his corps of workers royally entertained the conference. The day was a decided success.



Children's Home Helpers



# THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
 REV. A. S. BARNES ..... Superintendent  
 MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

## FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Wanted—One hundred thousand Octagon soap wrappers by Thanksgiving.

\* \* \* \*

Wanted—Orphanage specials and apportionments to meet our September bills which are now due.

\* \* \* \*

Wanted—The Sunday schools and organized classes of the North Carolina conference to give us a monthly offering as specials.

\* \* \* \*

Wanted—Positions as stenographers for several of our orphanage girls who are prepared and waiting for jobs.

\* \* \* \*

Wanted—Twenty woman's missionary societies to clothe 20 of our children who are now on the waiting list.

\* \* \* \*

\*Wanted—The woman's missionary societies and Sunday schools to collect all possible Octagon soap wrappers and mail them to the Methodist Orphanage, Raleigh, N. C.

\* \* \* \*

Wanted—The wives of our preachers to help organize and put to active work all available agencies in their congregations in our big endeavor to secure a sufficient number of Octagon soap coupons to pay for repair work now going on at the Methodist Orphanage.

\* \* \* \*

The North Carolina annual conference is rapidly approaching and will be in session almost before we know it. Wise pastors and churches do not wait until the close of the conference year to raise their benevolences. Unless there is wise planning and resolute execution on the part of churches and pastors, many worthy causes will be called upon to suffer. Among these causes is our own beloved Methodist Orphanage. More than 300 fatherless children are looking to the Methodist people of the North Carolina conference for the necessities of life. Unless there is a general and generous response by the churches of the conference, we shall not be able to meet our financial obligations.

I fully realize that the financial situation with a big majority of our people is very acute. If our Orphanage apportionment is paid in full, it will necessitate self-denial and sacrificial giving upon the part of our entire church membership. With an unshaken faith in the loyalty and devotion of our pastors and

churches, I believe that every possible effort will be put forth to supply the needs of all our orphan children.

\* \* \* \*

The Methodist Orphanage had the honor and privilege of entertaining the North Carolina Orphan Association in its annual session which met with us on September 21. Practically all the orphanages of the state were represented on this important occasion. Several topics of deep concern to orphanage workers were ably discussed by different speakers. The body is a representative group which is seriously at work in the various child caring institutions in the state. Like most institutions, the orphanages of the state have felt very keenly the economic depression in our state and nation. It is sincerely hoped that a brighter day will soon come to these homes, because they are at present in distress and harrassed by debts. Unless the people rally to their support, many of the orphanages will have to retreat, and some will go to pieces on the rocks.

Brother O. V. Woosley, superintendent of the Children's Home, our sister institution in North Carolina Methodism, made an ideal president of the association. He is superintendent of one of the greatest orphanages in Methodism. He has made good as superintendent of the Children's Home, and his many admiring friends confidently believe that he is destined to be not only one of the leading superintendents of Southern Methodism, but of the entire country.

\* \* \* \*

A class of 15 young people that we call our junior choir went over in the city to St. Luke's Home Sunday evening to give a program to the 25 or more ladies living there. Miss Neppie Davis, their efficient hostess, welcomed us. Our children were happy in serving in this way. These ladies appreciate the kindness and love of the people; they often speak of deeds of love shown them. We agreed with Ripley Saunders when he said:

"Just being happy helps other souls along;

Their burdens may be heavy and they not strong;

And your own sky will lighten,

If others' skies you brighten

By just being happy with a heart full of song."

Nellie B. Rives.

\* \* \* \*

I have now finished my high school career and am going out into the world to try to make a success. For the past 11 years this has been my home. Mr. Barnes and the officers have done their share to make my stay a pleasant one, and they have been successful in doing it. To these dear friends goes out my love and appreciation.

I know as I go out from this home that I shall never forget the high ideals that have been set before me, nor shall I forget the dear friends of the North Carolina conference. Ernest Crim.

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# Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

### Durham District

Burlington Ct., H. E. Lance	2
Brooksdale, S. F. Nicks	3
Calvary, O. I. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	13
Lakewood, M. W. Warren	12
Duke's Chapel, E. D. Weathers	7
Haw River, L. A. Tilley	15
Leasburg, T. R. Jenkins	15
Mebane, J. D. Bundy	20
Pittsboro, M. C. Ellerbe	12
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	129
E. Roxboro-Longhurst, D. W. Whitsett	27
Trinity, G. R. Combs	8
Bahama, C. W. Barbee	2
Orange-Carboro, L. L. Parrish	11
Burlington, Front St., W. A. Cade	35
" Webb Ave., R. L. Jerome, 100%	1
Chapel Hill, Albea Godbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele	14
W. Durham, J. M. Culbreth	4
Mt. Tirzah, B. E. Stanfield	18
Hillsboro, F. A. Lupton	7

### Elizabeth City District

Chowan, W. B. Humble	7
Dare, G. C. Wood	21
Panteo-Belhaven, E. W. Downum	13
Hertford, B. P. Robinson	2
Windsor, T. W. Lee	4
City Road, J. H. Lanning	6
South Mills, J. M. Joliff	1
Manteo, W. F. Walters	2
Williamston, C. T. Rogers	6

### Fayetteville District

Hemp, L. M. Chaffin	15
Mt. Gilead, E. B. Fisher	7
Red Springs, B. D. Critcher	14
Rowland, J. C. Whedbee	9
West End, W. F. Elliott	11
Laurel Hill, W. D. Yarbrough	7
Caledonia, W. L. Dawson	4
Roberdel, E. C. Crawford	12
Piedmont, B. F. Boone	21
Raeford, B. H. Houston	14
Jonesboro, J. E. Blalock	2

### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	25
Jarvis Memorial, E. L. Hillman	7
Hookerton, J. G. Phillips	6
LaGrange, L. B. Pattishall	5
Riverside-Bridgeton, J. B. Thompson	19
Vanceboro, T. E. Davis	6
Grimesland, I. J. Strawbridge	1
Ocracoke-Portsmouth, R. N. Pitts	1
Fremont, K. F. Duvall	1
Oriental, J. C. Humble	14
Newport, E. H. Measamer	2
New Bern, A. J. Hobbs	9
Queen Street, R. E. Brown	11
Mt. Olive Ct., E. R. Clegg	38
Pikeville-Elm St., Leon Russell	3
Beaufort, R. F. Munns	3
Seven Springs, W. J. Freeman	9

### Raleigh District

Bailey, J. J. Boone	13
Benson, W. C. Merritt	7
Cary-Apex, J. L. Midgett	4
Four Oaks, W. H. Brown	4
Fuquay, J. C. Williams	14
Franklinton, C. L. Read	15
Mamers, C. W. Robbins	5
Smithfield, B. T. Hurley	7
Tar River, R. E. Pittman	13
Creedmoor, W. L. Loy	1
Erwin, Frank Culbreth	1
Youngsville, A. J. Parker	10
Lillington, E. M. Hall	9
First Church, D. E. Earnhardt	6
Oxford Ct., P. H. Fields	6
Dunn, C. B. Culbreth	2

### Rocky Mount District

Kenly, L. C. Brothers	10
Roanoke Rapids, S. J. Starnes	15
Rich Square, W. T. Phipps, 100%	22

Rocky Mt. Ct., W. N. Vaughan, 100%	64
Rosemary, D. M. Sharpe	13
Spring Hope, M. F. Hodges	12
Tarboro, J. V. Knight	4
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	7
Enfield-Whitakers, C. P. Womack, 100%	10
Norlina, B. C. Thompson, 100%	28
Warrenton, E. C. Durham	9
Norhampton, E. C. Maness	6
Stantonsburg, S. E. Mercer	1
Conway, G. B. Starling	1

### Wilmington District

Faison-Kenansville, F. B. Joyner	51
Hallsboro, C. N. Phillips, 100%	35
Lumberton Ct., C. H. Caviness	18
Roseboro, A. L. Thompson, 100%	18
Southport, R. H. Broom	36
Trinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	23
Fifth Avenue, L. M. Hall	2
Chadbourne, M. W. Lawrence	12
Burgaw, G. W. Blount	10
Epworth-Wesley, H. L. Davis	4
Stedman, H. R. Ashmore	5
Elizabeth Ct., N. P. Edens	1
Garland, R. G. Dawson	2
Shallotte, O. C. Melton	11

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	14
Candler, R. M. Hauss	7
Fletcher-Mills River, D. V. Howell	18
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Aspen, T. A. Groce	5
Black Mountain, H. P. Duncan	4
Saluda-Tryon, O. L. Robinson, 100%	2
Hendersonville, C. H. Moser	9
Emma-Elk Mountain, W. E. Ruffy	2
Swannanoa, J. H. Green	7
Central, W. A. Lambeth	8

### Charlotte District

Belmont Park, E. M. Jones	33
Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	5
Monroe Ct., W. C. Dutton, 100%	7
Pineville, E. O. Cole	6
Thrift-Moores, J. O. Ervin	102
Chadwick, E. H. Nease	24
Polkton, W. R. Harris	14
Waxhaw, A. L. Latham	4
Trinity-Derita, R. F. Honeycutt	12
Peachland, B. W. Lefler	3
Morven, J. E. Womack	5
Homestead-Duncan, Carl H. King	1
Marshall, G. W. Williams	16

### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12
Cherryville Ct., C. R. Allison	29
Cramerton, G. G. Adams	3
Dallas, J. W. Vestal	9
Trinity, R. L. Forbis	50
West End, R. E. Hinshaw	11
Park-Grace, J. C. Reichard	6
Lowell, F. H. Price	6
Mount Holly, A. P. Ratledge	36
South Fork, R. A. Taylor	1
Stanley, M. T. Hipps	1
McAdenville, R. M. Varner	4
Goodsonville, C. E. Williams	12
Shelby Ct., J. N. Randall	4
Rock Springs, Van B. Harrison	10
East End, T. J. Huggins	5
Crouse, J. W. Bennett	8

### Greensboro District

Battleground, W. H. Groce	2
Farmer, W. L. Lanier	14
Bethel-Grace, Reid Wall	13
Centenary, J. C. Cornett	7
New Hope, C. M. Smith	8
Pleasant Garden, R. C. Kirk	3
Randleman, J. C. Groce	19

Summerfield, W. F. Cooley, 100%	17
W. Market (Miss Flossie Byrd, Agt.)	102
Bessemer, Chas. Bowles	10
Liberty, L. P. Barnett	7
Mt. Pleasant, L. R. Akers, Jr.	5
Asheboro, R. S. Truesdale	8
Carraway Memorial, J. S. Gibbs	14
Randolph, A. C. Waggoner	1
Ward St.-Archdale, W. T. Albright	6
West Greensboro, W. J. Miller	10
Colderidge, W. J. Honeycutt	19
Reidsville Ct., T. V. Crouse, 100%	20
Proximity, P. L. Shore	15
Jamestown, C. O. Kennerly	7
Greenwood, F. B. Jordan	1
Main Street, A. L. Aycock	7
Gibsonville, C. H. Peace	3
Calvary, D. H. Rhinehardt	4

### Marion District

Avery, J. M. Green	2
Bostic, E. B. Edwards	39
Broad River, J. W. Kennedy, 100%	43
Cliffside-Avondale, H. H. Robbins	9
Elk Park, E. C. Price	12
McDowell, T. B. Honeycutt	21
Mt. Spring, J. N. Snow	5
Old Fort, B. Wilson	4
Rutherfordton, Fletcher Nelson	22
S. Pine-Bakersville, J. L. Rayle, 100%	13
Marion Ct., W. J. Hackney	2
Marion Mills, J. W. Parker	1
First Church, H. P. Powell	39
Henrietta, A. W. Lynch	11
Milcay, J. C. Gentry	8
Gilkey, P. T. Dixon	14
Rutherford College, J. B. McLarty	12

### Mount Airy District

Helton, C. E. Murray	9
Mt. Airy Ct., R. E. Ward	3
Sandy Ridge, G. F. Hood	13
Sparta, C. W. Russell	11
Spray, W. H. Willis	7
Stonewille-Mayodan, J. W. Campbell	10
Walnut Cove, J. B. Fitzgerald	5
Yadkinville, I. L. Sharpe, 100%	13
Danbury, J. B. Needham, 100%	24
Rural Hall, C. M. McKinney	5
Watauga, G. C. Graham	10
Draper, G. E. White	8
Moravian Falls, R. H. Kennington	15
Boone, J. H. Brendall, Jr.	5
Jefferson, J. E. Hauser	10
Leaksville, R. G. Tuttle	4
Elkin, L. B. Abernethy	4

### Salisbury District

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17
Forest Hill, Paul Hardin, Jr.	61
Harmony, J. B. Tabor	5
Westford, H. E. Stimson	8
Gold Hill, J. P. Morris	2
Granite Quarry, J. O. Cox	8
Trinity, J. P. Hipps	38
Park Avenue, S. M. Needham	7
Woodleaf, W. S. Smith	18
Concord, Epworth, E. Myers	8
Albemarle, First St., E. M. Avett	15
Salisbury, Coburn Mem., J. F. Moser	8
Salem, T. C. Jordan	25
Concord Ct., M. B. Clegg, 100%	8
Norwood Ct., J. A. Frye	2

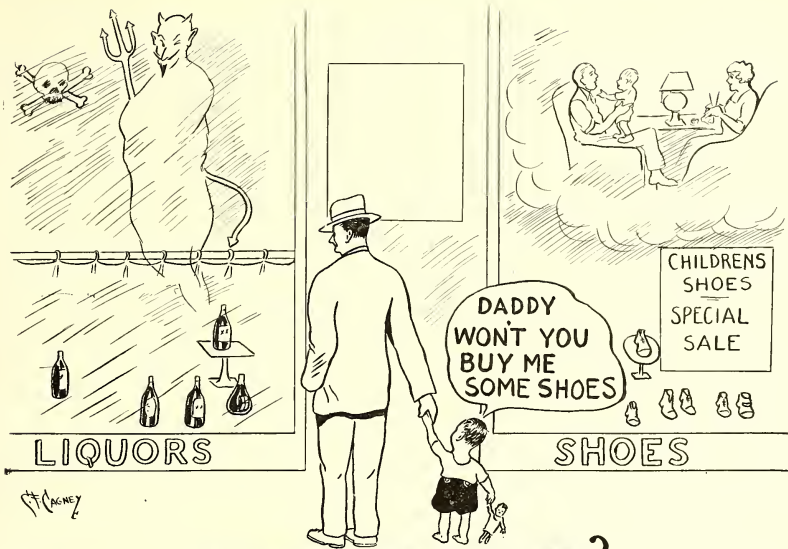
### Statesville District

Catawba, G. W. Clay, 100%	32
Bethel-Falgrove, L. L. Smith	3
Broad Street, T. W. Hager	10
Shepherd, C. L. Wilkinson	3
Stony Point, T. J. Houck	19
Elmwood, R. L. Bass	5
Race Street, E. J. Harbison	11
Davidson, Elzie Myers, 100%	33
Lenoir Ct., D. A. Oakley	20
Balls Creek, J. M. Brandon	9
Westview, C. W. Kirby	33
Cool Springs, J. L. Ingram	14
Olin, T. A. Plyler	1
Mt. Zion, W. A. Barber	8
Central, N. C. Williams	3

### Waynesville District

Andrews, W. G. McFarland	11
Bryson City, O. J. Jones	3
Clyde, H. C. Freeman	5
Highlands, G. A. Hovis	6
Wolf Mountain, R. M. Hardee	6





# SHOES OR BOOZE?

Hayesville, H. R. Cornelius .....	3
Macon, J. B. Tabor, Jr. ....	10
Sylvia, T. R. Wolfe .....	25
Andrews, W. G. McFarland .....	7
Jonathan, J. E. Hipp .....	10
Franklin Ct., G. N. Dullin .....	4
Junaluska, F. O. Dryman .....	4
Bethel, G. F. Houck .....	1

## Winston-Salem District

Davie, J. O. Banks .....	3
Denton, B. A. Sisk .....	11
Forsyth, T. B. Johnson .....	26
Erlanger, D. R. Proffitt, 100% .....	30
First Church, J. E. Abernethy .....	41
Thomasville Ct., John Cline, 100% .....	31
Welcome, P. R. Rayle, 100% .....	33
Burkhead, G. A. Stamper .....	23
Hiatt Memorial, D. M. Nifong .....	20
Coolemees, J. A. J. Farrington .....	11
Thomasville, Trinity, J. P. Hornbuckle .....	21
Kernersville, E. P. Billups .....	5
Mocksville, R. C. Goforth .....	5
Ogburn Memorial, O. L. Brown .....	14
Advance, W. N. Rathburn .....	2
Ardmore, M. F. Moores .....	8
Lewisville, G. W. Fink .....	1
Walkertown, R. H. Houts .....	6

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%). The slogan in this campaign is, "New subscribers to the Advocate in every Methodist church."

## JOHN H. WEAVER By Guy Weaver.

In the year 1855, Franklin Pierce was President of the United States, and Jefferson Davis, afterward President of the Confederacy, was his Secretary of War. John C. Calhoun had but lately been laid to rest, and the halls of the United States Senate still echoed with the sound of the sonorous voice of Daniel Webster.

The growing pains of the young republic were more and more evident in the public discussion of Squatter Sovereignty

ty and the right of the new states or territories to determine the character of their own government, and particularly the question of slavery or no slavery. Such was the country into which John H. Weaver was born on the 13th day of June of that year. Bishop Asbury and Daniel Boone had been buried less than forty years, and he was a lad of six when the guns of Fort Sumter sounded the signal for the civil strife that was to leave this section in financial ruin. Born into this environment, so slightly removed from the pioneer, and reared in the Reconstruction era, he early formed habits of industry, energy and honesty that followed him throughout his earthly pilgrimage, which ended December 2, 1932.

John H. Weaver was one of twins, having a twin brother, James Weaver. He and his brother attended Weaver-ville College and constituted its graduating class of 1876.

As a young man he went with Colonel Coleman to South Carolina and worked with Rice & Coleman in building a railroad to Greenville, S. C. He was always fond of telling many anecdotes and experiences connected with this venture of his young manhood.

On the 22nd day of November, 1888, he was happily married to Carrie Lee Mays of Sweetwater, Tennessee, who now survives him.

He was for a time connected with the well known firm of Bearden & Rankin in the clothing business in Asheville. Later with Chambers & Weaver Livery Stables, and then he bought out a shoe business from Capt. W. T. Weaver, and conducted for a time the Weaver & Myers Shoe Store on North Park Square, in Asheville, N. C. During the

years 1894 to 1896, he was tax collector of Buncombe county. He then went into the real estate business with Lucius Alexander, under the name of Weaver & Alexander, and was for the rest of his life connected with that business, either for himself or with others, spending some years with the Commerce Union Trust Company of Asheville.

While he was active in business that was not where he lived. He lived in his family and his church. He was instrumental in founding a church mission in the northern section of the city of Asheville, which later became North Asheville Methodist Episcopal Church, South, then Chestnut Street, then Hillside Street church.

He was superintendent of Sunday school for more than a quarter of a century, and always a member of the official board of his church. For loyalty to his pastor and his church he had few equals, and no superiors. He was a strong advocate of St. Paul's admonition to "lay in store each week as the Lord hath prospered" for the support of his church. He subscribed both in principle and in practice to the Biblical doctrine of tithing, and while there were times when he had his financial problems and difficulties, he always had something available for his church and benevolent enterprises.

He was not merely religious in his principles and conduct, but he was genuinely Christian in his character.

While the church life of John H. Weaver was exemplary, his family life was beautiful. Only those who have seen him in the sacred precincts of his home can really appreciate this fact. Most men can be civil when abroad. He radiated civility and goodness in his home.

## Sunday School Lesson

OCTOBER 1

By F. B. Stockdale.

Saul in Tarsus

Acts 21:29; 22:3; 27:28; 26:47;

Philippians 3:3-6.

Golden Text.—Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.—2 Tim. 2:15.

The purpose of the lessons of the quarter is: "By a study of the life of Paul to discover how Christ may dwell in our hearts by faith, to learn of the spread of the gospel by missionary work in the first century, and to gain a world view of the task of the Christian church in the twentieth century." Light on any one of these questions should be welcomed by any follower of Christ.

The six references we have seems a fragmentary way of coming to the study of any man's life. By this method we get differing pictures of the man. If we were studying the face of Saul, it would help very much if we could have a full view of his face, a left and a right view, and a profile. From these snatches we get somewhat of an idea of the man with whom we are dealing. In each case the words we have for study point to a spirit, in a man, that was the author of the words.

### Identifying Himself

In the first of these selections we find Paul identifying himself. He was mistaken for an Egyptian, and retorts: "I am a Jew of Tarsus . . . a citizen of no mean city: and, I beseech thee, suffer me to speak to the people." He seems to base his request as much on his citizenship as on his nationality. He was proud to be a citizen of Tarsus.

The first impression we get of any kind of boasting about the place of one's birth is that the man has not much to say for himself, and falls back on that for which he is not responsible. That is a superficial view. It rather shows that the man has some appreciation of that with which he has been surrounded, and holds him the privileges that have come to him through the accidental of life. Paul valued what was not of his making; he highly appraised what others had achieved, and recognized that he was greatly indebted to the place where he was born. This reference shows us a man who held very highly the blessings the group had conferred on the individual.

### Proud of His Race

The second reference seems like a clever way of approaching the crowd; it is much more than that. It is rather a declaration of some of the things of which he is proud. The first of which is: "I am a Jew!" There is more in this

statement than at first it seems to carry, "I am one of you." I have interest in all that has interest for you. It is the equivalent of saying, "You have nothing on me; I belong to the same race as yourselves."

Then he mentions, with pride, the city of his birth.

Now he passes to his school and his school days. Born elsewhere, I came to your city for my education. I had the finest teacher of his day as guide in my studies—"I was brought up at the feet of Gamaliel." Paul greatly appreciated the opportunities of his education; proud that he had the best as his portion. He was not boasting so much as he was revealing; revealing his own attitude toward the privileges that had come his way, as well as announcing that he was conversant with the questions of the city and its life.

When he turns to the question of religion, he claims to be as good as the best of them. He was zealous toward God as they are now. This claim must not be overlooked. The word means to be hot, warmly related in the land of affection to the question at issue. They were hot to the boiling point, but they were no warmer than he had always been; nor were they any warmer now than himself. The inference might seem to justify their actions; that was not the intention. This is Paul's acknowledgment that the question of religion is something to be hot about. He is not even blaming their zeal; he is rather declaring his personal attitude to the questions that are up for discussion.

### Proud to Be a Roman

Now listen as he tells how he feels about his citizenship. A Jew by birth and a citizen of Rome. How he had come by that citizenship we are not informed. We perceive, however, that he not only sheltered in it, but was proud that it was his. Any naturalized American may come near to knowing how Paul felt on this subject. When the chief captain said, "I paid a large price for this freedom," proudly Paul answered, "I was free born." It is certain that he held very highly this privilege of Roman citizenship.

These passing views, like a rapidly moving picture, give us a slant on Paul that otherwise we could not get. He was many sided, and his appreciation of what life had put within his reach was always unbounded.

Two things we learn from these references: this is all in the training of a man for leadership in the Christian church. Those who are going to do work for God he always sends to the school of experience. Theoretical preparation is never enough for the rough and tumble of life; we can never prepare for life apart from living.

Then we get a view of the man who is being prepared. Any who was equal to any one of these scenes would be a remarkable man. In Saul, or Paul, we have one of the wonderful men of history, and it is no easy thing to come to understanding him.

### Keen Perception

Our last reference (Phil. 3:3-6) gives us a view of the spiritualizing powers of mind we have to follow. We shall not find it easy to keep step with the stately steppings of this man's mentality. He had no difficulty in coming to the core of things. His perceptive powers are not surpassed in the New Testament save by Jesus only. Jesus saw through all at which he looked, Paul saw deeper into that at which he gazed than is common even to men who have had the advantage of both his mind and the Master's. Take as illustration the general statement: Who are the descendants of Abraham? What body of people constitute the circumcision? To these questions Paul answers: "We who worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh!" He clearly saw that all vital relations to God were matters of the spirit of a man. That which marked the flesh only had no spiritual meaning for life. He had as much to boast about as any could have. Beside Christ it was all loss. —Christian Advocate (N. Y.)

## Work-Worn Women

Find New Youth and Bloom In This Amazing Tonic

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Start taking this famous, time-proven tonic today and see how quickly you pick up strength and vitality. Mark the improvement in your appetite, in your pep and energy. Note the new youthfulness you feel and show. Three days will tell you wonders! Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. 40 years of use attests to its merit and safety. Get a bottle today at any store.



**WHEN EYES ARE RED**  
and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash  
*At All Druggists*

Price 25c      Dickey Drug Co., Bristol, Va.

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One and one half cents  
Per Mile

Baggage transported  
Stop overs allowed

Half fare for children  
under 12 years of age.

NORFOLK SOUTHERN  
RAILROAD



# Children's



# Storyland

## STRANGE FOODS OF MAN

By Prof. John Harvey Furbay.

Probably the first phrase learned by man was, "When do we eat?" It is still a popular phrase. However, "What do we eat?" is more interesting. Perhaps the choice of foods is entirely a matter of taste—yet we all have our preferences. We may look with disgust upon snails as food, but we relish their cousins, the oysters.

Practically every living thing is used as food by somebody. The known exceptions are a few poisonous species of plants and animals. What is disregarded in one part of the world may be a great delicacy in another part. Grasshoppers are poisoned and murdered by the millions in our country, and no one thinks of eating them, while in Calcutta they are served in every restaurant. The Arabs grind them and use the flour for baking pancakes. Other tropical peoples roast them and eat them with butter and salt much as we do parched corn. The Arabs also like crickets served in the same way.

We do not consider insects valuable articles of food, yet they are used the world over. Others besides the grasshoppers are relished. Locusts are a favorite food for Hottentots who eat them raw—several hundred at a meal. The Arabs use them freely. The American Indians ate them boiled, and John the Baptist ate them with honey. Locust eggs are used for food by many people. Early American settlers used locusts for soap-making.

Cockroaches abound in many American kitchens—but we would probably never believe that they can be eaten with pleasure. Yet they are eaten by many peoples. Beetles do not sound appetizing, either, but they are eaten in Africa and South America. Grub worms are a delicacy in the West Indies, where the natives hold them by the heads and eat them as we would a radish. The ancient Romans ate many of them. Eskimos have a strange habit of eating lice picked from their own heads.

Moths and butterflies are beautiful, but do we ever think of eating them? In Australia they are eagerly devoured, as they are also in China, Africa, and the West Indies. Caterpillars are preferred by some people. The Chinese cook silkworms after they have spun their cocoons. Those who have tried this diet say that there is nothing more tempting than a nice roasted caterpillar.

Ants are a favorite tropical dish. Millions of them are eaten daily. The common termite (white ant) is preferred in the Belgian Congo of Africa. Some claim it tastes like almond icing. You might

## VACATION TIME

By Paul Boyd Rains.

Summer months have passed away,  
Vacation time is o'er;  
Boys and girls must cease their play,  
To go to school once more.

Busy towns of sand pile land,  
Will miss their builders small,  
Houses and the caves of sand  
Deserted will all fall.

Grocer, cook and bakerman  
Will make their last mud pie;  
"Barefoot boy with cheeks of tan,"  
His kite no more will fly.

Shady nooks away from home,  
On shores of lakes and streams,  
Bid farewell to folks who roam  
Back to schoolhouse scenes.

Children though will have their fun,  
Each season of the year;  
Some find sport when school is done  
And play 'til night appear.

Halloween—October brings  
And sports upon the lawn,  
Bonfires, games, all kinds of things  
Are played 'til leaves are gone.

Then Thanksgiving comes around,  
With lots of company,  
Smiles on every hand abound,  
While all eat gleefully.

Best of all St. Nicholas comes,  
When snow is on the ground;  
Sleigh bells jingle as he runs,  
To fill the stockings 'round.

Every month of every year,  
Young folks mix work with fun,  
All year through they have much cheer,  
But more when school is done.

—The Christian-Evangelist.

try it on your next cake! In some parts of Africa ants are trapped and eaten alive, and in Mexico they have long been used for food. An intoxicating liquor is made from the honey-pot ant.

Spiders are not insects, but they are used for food as a regular dish in Madagascar and the South Sea Islands. They are usually roasted. Imagine a red-hot daddy-long-legs!

The American Indians were fond of eating the maggots of certain flies. They were dried and eaten as we eat rice. These Indians also ate the adult flies. It is said that a band of Indians would sometimes gather a hundred bushels of flies, eggs, and maggots in a single day. What a feast must have followed!

Let us leave the insects and turn to other animal foods used by man. We eat cattle and hogs, but we would not buy

horse meat, although this is eaten in nearly all parts of the world where horses are found. We relish squirrel and rabbit, but frown upon cats and dogs. In early days porcupines and skunks were eaten in this country, but we have given them up. Bats are eaten in the Orient, and are esteemed highly as a food.

We eat frog legs, but we would probably not care to sit down to dinner with some of our American Indians who serve roast lizard. Alligators are eaten by the Southern negroes, and crocodiles are devoured by African natives. Turtles and tortoises are eaten by some Americans, but are used more widely in Europe. We sometimes submit to turtle soup or cooked turtle eggs, but refuse the meat. Snakes would be repulsive to us, yet they are eaten in some parts of our country. In fact, canned snake meat is available in some of our markets.

In Europe, snails are a favorite food. When removed from their shells, they are as good as the best of American oysters. Jellyfish flavored with condiments are eaten in Japan; and in Italy, octopus meat is a royal dish. Nearly all kinds of birds are eaten. The common English sparrow is sold in many markets. Perhaps we could reduce his numbers if we should popularize his flesh.

In Java the earthworm is considered musical because of its tinkling sounds at night, so the young girls swallow them alive, believing that this musical quality will in some mystical way be imparted to their voices. Perhaps our opera companies should investigate this source of talent!

The eyes of many animals are eaten. Sheep's eyes are served for appetizers in Asia Minor; while in the West Indies fish eyes are especially tempting.

Many more foods could be named, but it is apparent that nearly everything on earth is eaten by some groups of people. What is considered good by one group is banned by another. Who can say what is the best food? We are prejudiced against foods which we do not eat, but that does not prove that the other foods are not as good as our own.

Man himself is sometimes eaten by other men. The stories of cannibals have been highly exaggerated, but nevertheless races of these people still live in various parts of the world. However, their consciences are sometimes troubled as recorded in the following lines:

"I shouldn't have eaten that missionary steak,"

Said the cannibal king with a frown,  
"For oft have I heard the old proverb—  
'You can't keep a good man down.'"

—The Congregationalist.

# North Carolina Christian Advocate

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. SMITH, P.E., Durham, N. C.  
FOURTH ROUND

	October
Durham Ct., 11	1
Leasburg, 3:30	1
Trinity, 7:30	3
South Alamance, 11	8
Mebane, 4	8
Front Street, 7:30	8
Chapel Hill, 7:30	12
Person Ct., 11	15
East Roxboro, 3:30	15
Long Memorial, 7:30	15
Milton, 11	20
Yanceyville, 11	21
Mt. Tabor, 11	22
Bahama, 7:30	22
Carr, 7:30	25
Burlington Ct., 11	29
Siler City, 7:30	29
	November
Calvary, 7:30	1
Branson, 11	5
Andrews-Massey, 3	5
Stem, 7:30	5
Duke Memorial, 7:30	7
Pittsboro, 11	9
Brookdale, 11	9
Rougemont, 7:30	12
Lakewood, 7:30	14
West Durham, 7:30	15
Haw River, 11	15
Graham-West, Burlington, 7:30	19

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 715 W. Church Street.  
Elizabeth City, N. C.  
FOURTH ROUND

	September
Fairfax, 7:30	29
Mattamuskeet, Watson, 11 and 1	29
	October
Mattamuskeet, Watson, 11	1
Swan Quarter, 3:30 and 7:30	1
Myrick-Memorial, 11 and 1	1
South Camden, Wesley's, 11 and 1	5
Washington, 7:30	6
Bath, Asbury, 11 and 1	7
Kennel-Center, 7:30	8
Paneto-Belhaven, 7:30	8
Kennel-Center, Rodanthe, 11 and 1	14
Kennel-Center, Rodanthe, 11	15
Hatteras, 3:30 and 7:30	19
Columbia, 4 and 7:30	20
Plymouth, 11	22
Roper-Creswell, Pleasant Grove, 3 and 7:30	22
Edenton, 7:30	29
Chowan, Center Hill, 11 and 1	27
Chowan, Center Hill, 11	29
Winkler, White Oak, 11 and 1	28
Winkler, White Oak, 11	29
Williamston, 7:30	29
	November
Elizabeth City, City, Road, 7:30	1
Wanceo, 11	5
Manteo, 7:30	5
Pequimans, 11 and 1	5
Hertford, 7:30	8
North Gates, Parkers, 11 and 1	12
North Gates, Parkers, 3	12
Gates, Zion, 11 and 1	11
Gates, Zion, 11	12
Elizabeth City, First Church, 7:30	12
Ashokle, Powelville, 11 and 1	18
Ashokle, Powelville, 3	19

FAYETTEVILLE DISTRICT  
J. C. Weeden, P.E., Fayetteville, N. C.  
FOURTH ROUND

	October
Caledonia, Caledonia, a.m.	1
Laurel Hill, Rachel, 3 p.m.	1

Laurinburg, p.m.	1
Elberbe, a.m.	8
Rockingham, p.m.	8
Biscoe, Star, a.m.	15
Troy, p.m.	15
Mt. Gilead, a.m.	22
Wadesboro, 4 p.m.	22
Carthage, a.m.	24
Sanford, p.m.	24
Jonesboro, a.m.	25
Mattson, a.m.	26
Red Springs, p.m.	26
Parkton, a.m.	29
Raeford, p.m.	29
Piedmont, Pee Dee, p.m.	30

	November
St. John-Gibson, Gibson, a.m.	5
Hanlet, 5	5
Tobacco, a.m.	8
Hemp, Take made, a.m.	12
Glendon, Fair Promise, afternoon	12
Fayetteville Ct., p.m.	13
Person Ct., p.m.	15
Hoy Street, p.m.	19

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

	October
Jones, Shady Grove, 11	1
Goldboro Ct., 3	8
Yanceyboro, Epworth, 11	15
Dover, Asbury, 3:30	15
Ayden, 7:30	18
Grimsland, Salem, 11	22
Aurora, Campbell's Creek, 3:30	22
Kinston, Queen Street, 7:30	25
Pamlico, Bayboro, 11	29
Oriental, Oriental, 7:30	29
	November

	November
Mt. Olive, 7:30	3
Mt. Olive Ct., 11	4
Fremont, Fremont, 11	5
Pikeville-Emm Street, Pikeville, 7:30	5
Mooreshead City, 7:30	7
Beaufort, 7:30	8
Pink Hill, Pink Hill, 11	12
Seneca Springs, 3:30	12
La Grange, La Grange, 7:30	12
Goldboro, St. Paul, 7:30	15
Grifton, Sharon, 11	19
Shoemaker, Mt. Pleasant, 3	19
Hickerson, 7:30	19

RALEIGH DISTRICT  
F. S. Low, P.E., Raleigh, N. C.  
FOURTH ROUND

	October
Tar River, Pink Chapel, 11	1
Louisburg, 7:30	1
Edenton Street, 11	22
Jenkins Memorial, 7:30	8
Mamers, Spring Hill, 11	14
Lillington, Lillington, 11	15
Epworth, 7:30	15
Benson, 7:30	18
Oxford Circuit, 11	21
Crescentwood, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	28
Middleburg, Tabernacle, 11	29
Youngsville, Youngsville, 3	29
Franklinville, 7:30	29

	November
Baileu, Middlesex, 11	5
Zebulon, Wendell, 7:30	5
Newton, Center, 11	11
Erwin, Erwin, 11	12
Fuquay, Fuquay, 3	12
Cary, Cary, 7:30	12
Garner, 11	12
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

	October
Roberts-Center, Stokes, 11	1
Seotland Neck, 7:30	1
Nashville, 11	1
Kelly, 7:30	8
Clark Street, 7:30	12
Northampton, New Hope, 11	12
Seaboard, Concord, 11	15
Norlina, 11	15
Warrenton, Macon, 7:30	15
Warren, Seaboard, 11	22
Spring Hope, 7:30	22
Roanoke Rapids, 7:30	25
Halifax, 11	29
Rocky Mount, Church, York, 3	29
South Rocky Mount, 7:30	29
	November
Rich Square, Pinners, 11	5
Rosemary, 11	5
Enfield-Whit., Enf., 7:30	5
Bethel, 7:30	8
Farmville, 11	12
Stanford, 7:30	12
Ehm City, 7:30	15
Rocky Mount, First Church, 11	19
Weldon, 7:30	19
Weldon, 7:30	19

Pastors will furnish typed copies of all nominations of officials.

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

	October
Wallace-Rose Hill, Providence, 11	1
Faison-Kearnsville, Wesley, 3	1
Elizabeth, Trinity, 11	1
Lamberton, Chestnut Street, 7:30	8
St. Paul, St. Paul, 11	15

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HICKORY, N. C.



Fairmont, Trinity, 3	15
Lumberton Ct., E. Lumberton, 7:30	15
Shallotte, Village, 11	22
Southport, Trinity, 7:30	22
Town Creek, Delco, 11	29
Carver's Creek, Bolton, 3	29
November	
Stelman, Cokesbury, 11	5
Roseboro, Bethel, 3	5
Clinton, 7:30	5
Haliboro, Hallboro, 3	9
Taber, St. Paul, 7:30	9
Scott's Hill, Hamstead, 3	10
Biaden, Bethlehem, 11	12
Garland, Engold, 7:30	12
Grace Q. C., 8	13
Trinity Q. C., 8	14
Fifth Avenue Q. C., 8	15
Epworth Wesley, Wesley Memorial, 7:30	15
Mayville, Tabernacle, 11	19
Swansboro, Oak Grove, 3	19
Jacksonville-Richlands, Jacksonville, 7:30	19

## Western North Carolina Conference

ASHEVILLE DISTRICT	
O. M. Litaker, P.E., Asheville, N. C.	
FOURTH ROUND	
September	
Sandy, 11, Sat.	30
October	
Fletcher, 11 and 2	1
Fairfax, 3	1
Candler, Snow Hill, Sat. 11	7
West Asheville, 11	8
Leicester, 3	8
Ashe, night	8
Hendersville, 11	15
Roman, 3	15
Beaver Creek, Sat. 11	15
Hubbards, Old Burnsville, 11	21
Central, 11	21
Swannanoa, 3	22
Black Mountain, night	22
Hillside Street, West Asheville, 11	26
Emma, Thursday night	26
Sandy, Sat. 11	28
Saluda, 11	29
Flat Rock, 3	29
Haywood Street, night	29
Oakley, night	30
Pastors please have three copies of all nominations of officials.	

CHARLOTTE DISTRICT	
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.	
FOURTH ROUND	
October	
Peasland, Hopewell, 10 (Sat.)	7
Polkton, Polkton, 11	8
Chadwick, 7:30	8
Trinity-Derita, Derita, 7:30	8
Lileville, Lileville, 11	15
Waxhaw, Mineral Springs, 3 (5th Q.C.)	15
Weddington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	22
Meyers Park, 7:30	22
First Church, 7:30 (Wed.)	22
Spencer Memorial, 11	29
Brevard Street, 7:30	29
Fifth quarterly meeting as follows:	
October	
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Underhill, Underhill, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshville, Marshville, 10	28
Prospect, Prospect, 3	28
November	
Wesley Heights, 7:30 (Wed.)	1
Monroe, Central, 11	5
Monroe Circuit, Grace, 2:30	5
Pineville, Pineville, 7:30	5

GASTONIA DISTRICT	
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.	
FOURTH ROUND	
October	
Lincolnton, First, 11	1
Goodsonville, 3	1
Stanley, Fran, 7:30	1
Mount Holly, 11	8
West End, 7:30	8
Corryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29
November	
Smrye, 11	5

GREENSBORO DISTRICT	
W. A. Newell, P.E., 608 Summit Ave., Greensboro, N. C.	
FOURTH ROUND	
October	
Coleridge, Rehoboth, 11	1
Ramseur-Franklinville, Ramseur, 3	1
Cedar Falls, Worthville, night	1
Wesley, Ramseur, night	1
Pleasant Garden, Pleasant Garden	2
Mt. Pleasant, Mt. Pleasant, night	4
Randolph Ct., Hopewell, 3	7
Farmer, Oak Grove, 11	7
New Hope, New Hope, 3	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	9
Highland, Highland, Archdale, night	11
Calvary, Calvary, night	11
Highland, Highland, night	12
Randelman, Nacmi, 11	15
Liberty, Staley, 3	15
College Place, College Place, night	15

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Wesley Memorial, Wesley Memorial, night 16  
Centenary, Centenary, night 18

MARION DISTRICT  
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
FOURTH ROUND

October	
Rutherfordton, Gilboa, 11	1
Mill Spring, Mauness, 3	1
Spindale-Pleasant Grove, Spindale, night	1
Cliffside-Avonale, Avonale, 11	8
Bostic, Cedar Grove, 3	8
Henrietta, Carleton, night	8
Spruce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avory, Pisgah, 11	18
Marion Ct., Providence, 11	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Broad River, 11	26
Cross Mill Q. C., night	26
Table Rock, 11	29
Morganston Ct., night	29
North Forest, Oak Forest, night	29
Marion, First Church, Q. C., night	30
November	
Glen Alpine Q. C., night	2
Morganston, First Church, Q. C., night	3
Forest City, 11	5

MOUNT AIRY DISTRICT  
J. T. Mangum, P.E., Mount Airy, N. C.  
FOURTH ROUND

October	
Laurel Springs, Laurel Springs, 3	1
Group No. 3.—To be held by R. G. Tuttle:	
Stonewall, Prig, 11	15
Danbury, Pine Hall, 11	1
Spray, 7:30	8
Stonewall, Prig, 11	15
Group No. 4.—To be held by W. H. Willis:	
Rural Hall, Bethel, 3	1
Leaksville, night	1
Madison, Madison, night	15
Group No. 5.—To be held by J. T. Mangum:	
Rockford Street, night	1

SALISBURY DISTRICT  
C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

October	
Forest Hill, 11	1
Epworth, night	1
China Grove, 11	8
Woodleaf, Woodleaf, 3	8
Salisbury-Main Street, Main Street, night	8
Kerr Street, 11	15
Harmony, night	15
Mount Pleasant, St. Paul, 11	22
Concord Ct., Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29
November	
New London, New London, 11	5
Essex-Tabernacle, Tabernacle, night	5

STATESVILLE DISTRICT  
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
FOURTH ROUND

October	
Catawba, Hopewell, 11	1
Hall's Creek, Pisgah, 2:30	1
Maidsen, night	1
Taylorsville, 11	8
Hidenville, Liberty, 2:30	8
Stony Point, night	8
Statesville Ct., Bethel, 11	15
Olin, Olin Ch., 11	13
Broad Street, Statesville, 11	15
Cool Springs, Rose Chapel, 2:30	15
Elmwood, Cleveland, night	15
Moguesville, Central, 11	22
Moguesville Ct., Triplet, 2:30	22
Moguesville, Broad, night	22
Highland-Bethel, Highland, night	22
Hickory, First, 11	29
Newton, night	29
November	
Troutman-St. John's, 2:30	5

WAYNESVILLE DISTRICT  
L. B. Wayne, P.E., Waynesville, N. C.  
FOURTH ROUND

October	
Whittier, 11	1
Webster, 8	1
Glenview, 7:30	7
Highlands, 11	8
Franklin Ct., 3	8
Franklin, 7:30	8
Waynesville, 7:30	10

Hayesville, 7:30	14
Murphy Ct., 11	15
Murphy, 7:30	15
Andrews, 7:30	15
Robbinsville, 7:30	17
Crabtree, Finches, 11	22
Bethel, 3	22
Finches Creek, 7:30	22
Clyde, Liberty, 11	29
Dellwood, 3	29
Clinton, 7:30	29
November	
Jonathan, 11	5

WINSTON-SALEM DISTRICT  
Loy D. Thompson, P.E., Winston-Salem, N. C.  
FOURTH ROUND

October	
Linwood, 11	1
Denton, Jacksonville, 3	1
Lexington, 8	1
Oak Ridge, 11	8
Archmore, 8	8
Waukerton, 11	15
Thomasville, 8	15
Mooresville, 11	22
Hiatt Memorial, 8	22
Lexington, Sharon, 8	29
November	
Sedge, Garden, 11	6

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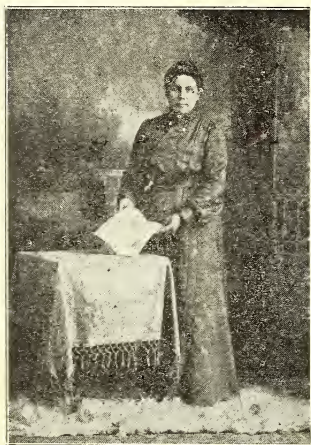
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## IN MEMORIAM

**WEBER**—Mrs. Margaret Weber, 61, died January 22, 1933. Mrs. Weber was the widow of John G. Weber and had conducted his sausage manufacturing business since his death. She is survived by a sister, Mrs. E. L. Forster of Atlanta, eight nephews and 15 nieces.



She was a member of Dilworth Methodist church. Rev. C. H. Little, pastor of Sharon Presbyterian church, conducted the funeral and burial was in the cemetery of Sharon church.

The gracious Lord looked down and smiled,  
And seemed to say: "My fretful child,  
The winter's snow, the spring-time's shower  
Are needed if the rose shall flower,  
And when the bloom appears who says  
To count the yesterdays?"

"The pain, the anguish and despair,  
The sort of garments you may wear,  
The failure now, the woes you count  
Will at the last to naught amount  
If only you shall reach your goal  
A truly brave, triumphant soul.

"'Tis not in station, pomp or place  
The spirit finds the touch of grace.  
All that has marked the lane of years—  
Loss, failure, hurt and bitter tears  
Are but a portion of the toil  
Which brings to bloom the perfect soul."

**PHILLIPS**—Benson Phyleas Phillips was born May 8, 1863. He was the son of a pioneer Methodist preacher. For more than 50 years Uncle Benson, as many affectionately knew him, was a faithful member of the M. E. Church, South. He served his church as steward, Sunday school superintendent, and trustee. Mr. Phillips at the time of his departure, September 16, 1933, was trustee of the church property at Harmony Grove and New Found churches.

On February 7, 1884, he was married to Miss Julia Reno, who is also a daughter of a Methodist minister. To this union were born three daughters, one having fallen on sleep at the age of six. Besides the widow he is survived by two daughters, Mrs. Robert Russell and Mrs. Navel J. Crawford, both of Asheville, N. C., and five grandchildren.

Mr. Phillips suffered physical affliction for several years, but he endured his afflictions in patience and with joy.

We learned by our contact that the source of his joy was in Jesus Christ. Brother Phillips was a devoted husband, a kind father, and a Christian gentleman. On September 17, 1933, in the presence of relatives and a large congregation of friends we, assisted by Rev. F. O. Dryman, a former pastor of the deceased, and Rev. Mr. Hawk, pastor of West Asheville M. E. Church, South, laid the body of clay of our friend and brother in the grave at Liberty church cemetery, Haywood county, to await the resurrection morn. "Blessed are the dead which die in the Lord."

H. C. Freeman, Pastor.

**OAKLEY**—Mrs. Mary Jane Oakley was born July 22, 1854; died August 5, 1932, making her stay on earth 78 years, one month and 13 days. She was preceded to the grave by her husband, J. B. Oakley, and two children. Seven children survive: Mrs. Rosa Wells, Mayodan; Mr. John Oakley, Sandy Ridge; Mr. Ben Oakley, Sandy Ridge; Mrs. George Priddy, Sandy Ridge; Rev. D. A. Oakley, Lenoir; Mr. Alex Oakley, Mayodan; Miss Sarah Oakley, Sandy Ridge.

She joined the Delta Methodist church, Sandy Ridge charge, and was always a faithful member. She was a regular attendant at church as long as her health permitted. In her home a warm welcome awaited all ministers of the gospel. She loved to hear them read the Bible, to pray and talk with her about God. She was a loyal wife, a devoted mother, and was loved by all who knew her. We feel sure that our loss is heaven's gain. It was my pleasure to stay with mother and take care of her until death came and took her away. I am glad that I was able to care for her in her last days. It has been the best part of my life.

Her body was laid to rest in the Delta cemetery. The funeral was conducted by her faithful pastor, Rev. G. F. Hood.

A precious one from us has gone,  
A voice we loved is still.  
A place is vacant in our home,  
Which ne'er can be filled.

We shall meet you, mother darling,  
When the trials of life are over,  
For we know you will be waiting  
On that bright and happy shore.

Miss Sarah Oakley (daughter).

### RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in his infinite wisdom to take unto himself the spirit of our brother, Chas. C. Webster; whereas, it is the desire of the Baraca class of St. Paul's Sunday school to record our appreciation of his life among us; and whereas, we further desire to extend to his good wife and son our love and sympathy; therefore be it resolved:

That, bowing in submission to the divine will of our heavenly Father we mourn the untimely passing of Charlie Webster.

That we devoutly commend his faithful loyalty to his church, his devotion to his family, his genial, friendly disposition, his Christian fortitude during his last illness to all whose desire it is to enter more fully into the joys of the Christian life.

That we extend our heartfelt sympathy to the dear wife and son and point them to our loving Father, who doeth all things well and who has promised to be a husband to the widow and a father to the orphan.

That a copy of these resolutions be spread upon our class records, a copy sent to the local press, to the N. C. Christian Advocate and to the bereaved family.

F. B. McKinne,  
H. Andrews,  
D. C. Cogdell,  
B. S. Edgerton.

## Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

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A week with a properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin will tell you a lot. A few weeks' time, and your bowels can be "as regular as clockwork." Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child. Member N. R. A.

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, OCTOBER 5, 1933

Number 40

## What We Have Forgotten

By DR. P. P. CLAXTON\*

**T**HE memories of people are short. Most of us seem to have forgotten conditions before the days of prohibition. We have forgotten how the streets of cities and the country highways were not safe for women on Saturday afternoons. We have forgotten the drunken men reeling in and out saloon doors and down the streets, running their horses on the country roads or lying drunk on the sidewalks or by the roadside. We have forgotten the long lists of drunks in police and magistrates' courts on Monday morning and other days.

We have forgotten the drunken brawls at all kinds of public gatherings, including political meetings, election days, picnics, and dances and the frequent interruptions of church services by drunken men. We have forgotten the drunken men on trains and at railway stations and their frequent nauseating vomiting. We have forgotten inebriate public banquets where prominent men were left under the table or hauled home. We have forgotten the red-light districts and brothels where women sold whiskey as well as their bodies and souls. We have forgotten the dance halls with bar rooms attached.

We have forgotten the bar rooms near to legislative halls and the very elegant one at the door of the House of Representatives in the Capitol at Washington. We have forgotten the quite common approach of salesmen to their customers by setting up to the drinks. We have forgotten the drunken men in the lobbies of hotels. We have forgotten the large number of young men in all ranks of society and especially in the higher ranks who became drunken sots and went to the dogs.

Older people forget. Younger people do not—cannot—remember conditions and things that happened before they were born.

We have lost out of our common speech such phrases as "red-nosed drunkard," "blear-eyed drunken sots," "drunkard's wife and children," "filled a drunkard's grave," "rot-gut whiskey," "fire water," "poison juice," composed largely of bad tobacco, pepper, and strychnine.

We have forgotten the domination of the saloon in local and to a large extent in city and state politics. We have forgotten how the saloons constantly avoided and defeated all laws made for their control. We have forgotten the large number of bootleggers and illicit distillers, little if at all less common before prohibition than they are now. We have forgotten the agents of saloons who took whiskey to minors, and helped to train them to habits of drink.

Because of this forgetfulness we are accepting as truth the flood of false propaganda about the increase of drinking especially among young men and young women in our schools and colleges. The truth is that, in all this part of the world at least, the number of young men and young women who drink to drunkenness is far less than it was before the days of prohibition. The amount of drinking in schools and colleges is only a small per cent of what it was. I have seen more drunken men in Shelbyville on a first Monday and at Poplin's Crossroads on a Saturday afternoon than I have seen in all of Tennessee in three years. I have seen more drunken men among the 250 students of the University of Tennessee in 1881-2 than among the 2,500 of 1929-30.

\*A widely known Tennessean, formerly United States Commissioner of Education, Dr. Claxton is now president of the Austin Peay Normal School, Clarksville, Tenn. He was at one time a prominent member of the faculty of the North Carolina College, Greensboro.

# Campaign to Continue Every Pastor to be Enlisted

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## Let Long Lists Continue to Roll in

### OPENING OF LOUISBURG COLLEGE

Louisburg College opened September 13 with the largest enrollment that it has had since 1929. The girls' dormitory, the Franklin County building, was overcrowded and some of the teachers had to move to another building to make room for the girls. The Wright building, used as a boys' dormitory, is nearly filled. The enrollment is almost equally divided between the boys and girls.

Because of the resignation of Miss John Miller Terry, head of the science department, we have secured Dr. Athey G. Gillaspie as head of that department. Dr. Gillaspie holds the following degrees: A.B., Lynchburg College; M.A. and Ph.D., Duke University. It is said of him that he is one of the most brilliant students in the department of chemistry who has completed his post-graduate course at Duke in recent years. He was assistant in the biological department at Cornell and a Fellow in the chemistry department at Duke.

The faculty now consists of 19 members, ten women and nine men. With five members of the office and household forces, including the president, this constitutes the teaching and administration staffs of Louisburg College.

A. D. Wilcox, President.

### DOES THE CHARLOTTE OBSERVER WISH TO SHUNT "OUR BOB" TO THE SOVIETS?

Listen to this wet paper talk about its wet friend:

"They are saying all manner of things about the visit of Senator Reynolds to Moscow, whence he suddenly fled a few weeks ago, leaving the hungry pie-eaters who supported him with their tongues out and their political gastronomy unsated.

"One report has him brushing up on this visit to become the ambassador of the United States to Russia when the present Soviet government is recognized.

"Another places him as the royal good-willer of the Amtorg corporation, the great industrial agency of the Soviets, at a salary of \$100,000.

"Neither rumor may have a shred of basis, but if either turns out to be validated later, the senatorship, which he now holds can go hang. Those are jobs that our swaggering Bob will gulp down with extraordinary relish."

### ALL BUT TWO DISTRICTS MORE THAN 50 PER CENT

We prophesied last week that all the districts would this week report more than half of the charges in this Advocate campaign. Only two failed; the Elizabeth City, which was in the storm area, and the Fayetteville in the cotton section, which is only one short. Next week will put some districts well towards the finish.

Five more will put Durham across the goal line; six will do as much for Greensboro. These two have kept an

even pace all the way. Charlotte added five new names this week. Watch Charlotte district! Rocky Mount put four new names on the list, so did Statesville and Greensboro.

### THIRTY-ONE CHARGES 100 PER CENT

Think of this! Thirty-one circuits so far have put new subscribers into every church. This means a fine distribution of the paper. Every church is going to profit. Too often only the leading church gets attention in such campaigns.

Our goal is new Advocates in every church. In some not a copy is taken. Now is the time to make a start in placing the church paper.

Here are the words of Rev. R. H. Broom, who keeps new subscribers coming in almost every week: "One of my chief delights is to increase the circulation of our Christian Advocate, insisting that this is one of the essentials of substantial growth. At the end of four years on the Warrenton circuit, one of our best pastorates in the N. C. conference, I turned over to the editor 110 paid-up-in-advance subscriptions to our conference organ. In a few years this charge had doubled its reports."

### DO NOT FORGET RENEWALS

Statements have gone out to all whose subscriptions have expired. Many of these have responded. Pastors can render a fine service by urging that all who are due the Advocate something to remit at the earliest possible moment. A reminder is often worth something.

All who act as agents would do well to forward money handed them. At times people become fearful lest their money has miscarried when their label is not changed. Enquiries come to know the reason why. We do our best to keep the records correct and to see that papers go to each and every one.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

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Every official in Methodism is a leader in his circle. If not, he should step down and out. Those not worth their salt ought to be helped down by those who would remove obstructions.

We are sure that our North Carolina preachers are in better work than some in other conferences who are talking about tinkering with our Methodist machinery when they ought to be engaged in work that counts. These are days for action that will bring in the kingdom.

The greatest peril with many in closing the church year is their failure to get into action at once. To defer conference may prove a snare instead of a blessing. Some of the brethren speak of getting into the Advocate campaign later. This was to be first so that we might aid in the work; such are apt to let the days of opportunity pass. Our only hope is quick, alert and persistent action.

The way our bishop and the presiding elders are putting themselves into the year's close is truly refreshing. Real leaders count. Let the people follow their leaders in the same spirit of sacrificial service and we have nothing to fear as to the final results of this year's work. We will all reach the end of this conference year with that joy which fills those who have done well the tasks allotted to them.

Judge E. Yates Webb's great speech at King's Mountain contained the following oratorical gem: "There is no period in our own glorious history so prosperous in every way as the years of prohibition. Look at the beautiful school houses that crown our sun-kissed hills and the myriads of flaming chariots that jostle along our beautiful highways and the many airplanes that fly like doves in heaven's azure fields above our heads. Liquor did not give us these things." At the close of his address Judge Webb received a hearty ovation.

G. I. McAllen says that when Babe Ruth was asked to be photographed with a bottle of beer in his hand, he replied: "I have autographed too many baseballs for boys in America to think of helping to advertise the sale of beer. Many of these boys regard me as a hero, and I'll not do anything to lessen their esteem for me."

The first state to repeal its state prohibition laws was California. The Los Angeles Times made a survey covering the record for the first two weeks after repeal and found that traffic deaths increased from 9 to 29, or 222 per cent, and the number of persons injured in traffic accidents jumped 41 per cent. In Minneapolis traffic deaths have increased 21 per cent in 1933 as compared with the same months in 1932.

Greensboro last Saturday night had a football game in the War Memorial stadium. Ten thousand people gathered to see Duke and V. M. I. in their annual encounter. Every rough neck in the country takes a night football game to be a special invitation for them to report and show the public how big fools they can be on a few moments notice. But Greensboro's chief of police decided that the Memorial stadium would be no fool's paradise last Saturday night. The police department did not say so in that number of words, but it did announce in the Daily News that an adequate force would be on hand to take care of traffic and that there would be no disorder in or about the stadium. The underworld as well as the upper world about the Gate City has learned that Greensboro's chief means just what he says. As a result that football crowd was as orderly as a Sunday school picnic. The simpletons who tank up on mean liquor and report at public places to make fools of themselves and thereby annoy other people were conspicuous by their absence. Good for Greensboro officers that handled the traffic as perfectly as they did the would-be disturbers of peace and order.

### "Arise, Let Us Be Going"

**S**TANLEY JONES in his last book, "Christ and Human Suffering," tells how once he went into the Garden of Gethsemane to spend the night in prayer, centering his meditation on what he thought to be the heart and substance of the Gethsemane incident, "Not my will but thine be done." He expected to come away chastened, submissive, surrendered. But in those silent hours he found his thought shifting to the words of Jesus to his sleepy disciples, "Arise, let us be going"—let us be going to meet the betrayal, the rejection, the accusation, the spittle, the cross. The will of God was to be done, not by acquiescence, but by activity—it was to be done by taking hold of the whole miserable business and turning it into a triumph of the love of God.

Well does Stanley Jones say, "'Arise, let us be going' to meet the whole thing is the key to the words, 'Thy will be done.' I came away from Gethsemane, not depressed into submission, as I thought I would be, but with a battle cry sounding in my heart."

This is the lesson for us in these crucial hours. In the midst of our present collapses some have ended it all; others have done their best to submit to the inevitable as they endured the crash. We have been victims rather than victors. In the darkness of our Gethsemanes we have with sighs and tears tried to say, "Thy will be done." Would that we might now hear the constraining words, "Arise, let us be going." Then we would cease to be victims and become victors.

The weakness of this present effort to win is the harum-scarum, surface sort of way we have gone about it. Noise and tumult, glaring headlines and strident voices fill the land as in this surface sort of way we grapple with the issues of life and death. Eat and drink, buy and sell, make profit and get going, are the slogans of the hour. So did the people when Noah entered the ark. Little knew or cared they that the deluge was upon them.

If we are to make heavens out of our hells, if we as victims are to become victors, we must grapple with the issues of life and death more after the Jesus way. He pronounced the doom of every kingdom founded on blood and fear in the words, "They that take the sword shall perish with the sword." Yet we build more and more battleships. We sent two million boys overseas at great cost of life and treasure and ideals to make the world safe for democracy. How futile! Now nothing is in such jeopardy

at home and abroad as is democracy. A nation may engage in feastings and drinking revels, as did ancient Babylon, but the hand-writing on the wall is certain to appear declaring the doom of the Belshazzars of earth.

Jesus promises victory over sin, victory over self, victory over suffering, victory over the world. "I have overcome the world." The call that comes to each of us now, the impulse within each one who can say, "Thy will be done," are the words that came with fresh meaning to Stanley Jones, "Arise, let us be going."



### "Mountains Dancing Like Rams"

**R**ELIGION has always needed poetry and when bringing an effective message to men has used it. Logic, philosophy, science, however effective they may be, cannot do for religion what poetry has done. The Bible, our incomparable book of religion which we delight to call the Word of God, is full of poetry. In fact religion can never be fully expressed till the poet speaks. For the poet is the only "spokesman for that inner sanctuary of the spirit of man in which the Lord in heaven and earth delights to dwell."

The logician trudges along the rugged valleys of thought, searching out facts and laboring to systematize knowledge. He finds it a tedious, laborious task, and the report of his findings, if he be a preacher, puts his congregation to sleep. But the poet makes straight for some high hill top where he can look all around, and from that vantage point tell what he beholds. As a result the valleys become enchanted and the mountains clap their hands with joy. Religion then goes forth with singing and the church that was dead puts off its grave-clothes and robes itself in the garments of resurrection power.

Dr. James Black of Edinburg, in a recent sermon in New York drives home this truth in his own inimitable style. Dr. Black says:

"I am tired of the decency of the Christian church, which hasn't enough joy to imagine mountains dancing like rams and the little hills like lambs, as the Hebrew poet did upon the liberation from Egypt. Modern Christians are too quiet, too sober and respectable to go out and win a world. Worlds are won by enthusiasm, but who of us can be carried away enough to look up Fifth Avenue and see the tall buildings dancing, attuned to our own joy. . . . The unfulfilling secret of a happy world is a glad heart. . . . The poet who can see mountains



dancing and trees clapping their hands is much nearer to the truth than is the 'pure scientist' who sees facts so barely that they are no longer facts."



### The Book Marker

**H**OW many of our readers can remember the old style book-marker of perforated card with some motto or verse wrought thereupon with needle and highly colored silk thread and then the whole thing attached to a silk ribbon that reached from one end of the book to the other and hung as an ornament from both ends of the volume? That old "marker" is a thing of the past, but here is a stanza of doggerel recovered from one of these that is very much up-to-date. A quotation from a quaint book marker, in *Christian Life*:

"Mother, I've found an old dusty thing  
High on the shelf—just a book!"  
"Why, that's a Bible, Tommy dear:  
Be careful—that's God's book!"  
"God's book!" the child exclaimed,  
"Then, mother, before we lose it  
We'd better send it back to God,  
For you know we never use it!"



### The New and the Old

**W**E have heard of the new gospel, of the new pulpit message, of the new age, of the new needs for these new times as if we were dwelling on a new earth and that ours is a new human nature. But while we are emphasizing new truth, new preaching, and new methods of approach to people it would be well to listen to Joseph Fort Newton in "The New Preaching." Says Newton:

The human heart is very old, almost as old as the hills whence cometh its help. Man has sought him out many inventions, but he has not made the smile of a babe more sweet, or salt tears less salty, since the first child crowed in a cradle or the last mother wept by a tomb. Nor has the new knowledge hushed the cry of the soul for something beyond time and sense, something cleaner than our minds, clearer than our vision, newer than the buds of spring, fresher than the song of a bird at dawn; something which baffles all but the pure in heart and the doers of the will of God. These old needs are as urgent today, and will be tomorrow and tomorrow, as they were when Solomon reigned in all his glory or the Son of Man lodged with the fishermen of the sea.



The Western North Carolina conference has been postponed one week and will meet November 15. But let nobody rest a month because conference has been postponed one week.

### To Dream of Heaven

**I**N the midst of the distractions of earth to which we are all subjected, it is well occasionally at least to dream of heaven, the place of peace and rest for the "spirits of just men made perfect."

Bob Taylor's dream of heaven is beautiful in the superlative degree. It is one of the gems of the English tongue. Amid the mad and head-long rush of this busy age we might do well to stop and listen again to the singing sentences of this eloquent East Tennessean. Hear him:

"What heaven is like, I do not know, but I long have dreamed of its purple hills and fields of light, blossoming with immortal beauty; of its brooks of laughter and its rivers of song and its palaces of eternal love. I long have dreamed that every bird with its life here may sing forever there in the tree of life, and every consecrated soul that suffers here may rest among its flowers and live and love forever. I long have dreamed of opal towers and burnished golden domes, but what care I for gates of pearl or streets of gold if I can meet the loved ones who have blessed me here, and see the glorified faces of father and mother and the boy brother who died among the bursting buds of hope, and take again in my arms my baby who fell asleep when her little tongue had learned to lisp, 'Our Father who art in heaven?' What care I for crowns of stars or gold if I can love and laugh and sing with them forever in the smile of my Saviour and my God?"



### The Scotch Too Much for Jacob and Ikey

**J**ACOB and Ikey, father and son, went to Edinburg with a view to locating in business. While walking along one of the principal streets of the city, their attention was drawn to a Scotch farmer who drove up to the curb, got out and took the bridle off his horse preparatory to feeding the animal his noonday meal. After carefully attaching the feed bag to the horse's head, he went to the back of the wagon and took a chicken from a small coop. The chicken had a string tied to its leg. This he fastened to the foreleg of the horse so that the chicken would eat the oats that spilled out of the bag. The Hebrew father turned to his son and gravely remarked: "Ikey, dis is no place for us to do business." Do our readers generally know that Charlotte, N. C., while inhabited most largely by the Scotch, had no Jews in it? "A Scotchman keeps the Sabbath and everything else he gets his hands on."



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte ..... Nov. 15  
 North Carolina, Durham ..... Nov. 22

"We are to begin a series of meetings this week at Sandy Cross on the Nashville charge. Rev. J. J. Boone of Bailey will do the preaching."—W. G. Farrar, P. C.

At the opening of Asbury College, Wilmore, Ky., 33 states and six foreign countries were represented in the student body. The opening is one of the largest in the history of the college.

The Cokesbury Pi says: "Bishop Horace M. DuBose was admitted on trial into the Mississippi conference at Jackson in 1877. He will retire from the Episcopacy at the same place next May."

"At our fourth quarterly meeting yesterday Concord church, Catawba charge, with a budget of \$532, paid out in full. The other three churches on the charge are in fair shape to report out by conference. We have received 29 on profession and 10 by letter."—Geo. W. Clay, P. C.

"October 1 we closed a splendid revival at Calvary Methodist church, Charlotte. Real conviction and real conversion characterized the meeting. Rev. Earl Armstrong, evangelist of M. E. Church, South, Gastonia, did the preaching."—G. W. Vick, Pastor.

Already, it is reported by the Hearst radio editor, \$150,000 has been put aside by six distillers to buy radio celebrations for the restoration of whiskey. One Pittsburgh distiller, we are told, has placed \$70,000 with an advertising firm for a single coast to coast riot of rum on the radio, in case of repeal. It is possible for the liquor business to corrupt the radio; liquor has corrupted everything else it touched.

Rev. W. L. Sherrill, for many years the distinguished secretary of the W. N. C. annual conference, sustained a painful fall at his home in Charlotte on Sunday morning. Although fully incapacitated for several hours, he has now quickly recovered and bears no ill effects of his fall. His many friends will rejoice that this beloved gentleman and Christian friend has been spared for continuing and lovely usefulness.

Rev. Thomas F. Glenn, 95, superannuated Methodist minister, will observe the 76th anniversary of his entrance into the ministry Sunday with a special program at the West Asheville Methodist church, of which he is a member. Dr. Glenn, who will preach at the morning services, entered the Holston conference in Virginia in 1857 when he was 19 years old. He is a graduate of the old Sand Hill Academy at Candler.

"We recently closed two gracious revivals. We were with Brother B. W. Lefler at Hopewell church in the North Carolina conference. A gracious revival was experienced in which 94 were converted. The Spirit fell mightily upon the congregation and the people gave much praise unto the Lord. They shouted and testified in a spontaneous way almost from the very outset. We were also with Brother Foster Johnson at Antioch church in the Kentucky conference. This meeting resulted in the conversion of 92 people and many additions to the church. The work this summer has been among those who responded enthusiastically to the gospel appeal."—Sam Maxwell.

"The preachers of the Salisbury district and their families will picnic together at Peeler's Lake next Monday, October 9. These grounds are located on the Salisbury-Albemarle road, four miles south of Salisbury. All are asked to meet at 11 a. m. Be sure to bring families and baskets. The preachers will hold their meeting in the Granite Quarry church, a few hundred yards away."—C. S. Kirkpatrick, P. E.

"Please allow me to express through your columns my deep appreciation for the kind consideration shown to me on every hand by my fellow ministers during this my first year among them. Such courtesy as I have received has been nothing less than the expression of a truly Christian fellowship. By this Christian spirit I have been made to feel at home and to love my brethren. I send up my prayer for the highest welfare of them, every one."—Geo. W. Blount.

"We have just closed a ten days' revival of great spiritual power at Center church on the Carthage charge. When the pastor had preached five days he gave his first invitation and 40 people were saved at the altar in that one service, an unusual thing in these modern times. There were 70 conversions and reclamations or more during the special services. Thirty-three have already joined our church and more to follow. The Lord be praised for the power yet in the gospel to save."—J. A. Dailley.

"We have recently closed three weeks' revival services on the Polkton charge. The pastor did the preaching at Polkton and Poplar Hill. Rev. Fred Kiker assisted at Mount Vernon. Brother Kiker brought us messages of inspiration and spiritual power. We have had 19 additions at Polkton, 12 on profession of faith and seven by letter. We have had one addition at Poplar Hill and two at Mount Vernon on profession of faith."—W. Reid Harris.

"I have just baptized 12 young people in the Bethel community by immersion. They have united with Bethel church, have joined the Willing Workers' Band, and are serving God. I am sending two more new subscriptions to the Advocate. These parties desire to receive copies of the issue published this week. I believe that gives me a total of 78 and I haven't quit yet. I expect to start on yearly subscriptions as soon as the people sell some cotton."—W. Clarke Dutton.

"The last meeting on the Elizabeth circuit for this year was closed Sunday night. Each of the six meetings have been very successful. Thus far 107 have been received on profession and 23 by letter. The outlook for finances are very bright. Wesley has already paid salaries in full and will meet all other obligations in full before conference. About 75 per cent of salaries have been paid to date: 70 per cent of orphanage assessment and 15 per cent of benevolences. October is church loyalty month with plans for every member to make a sacrifice offering for the benevolences. This is the third year in succession that we have averaged over 100 received on profession of faith into the Methodist church. These have been received on our own work and does not include those received in meetings held with other pastors."—N. P. Edens.



The restaurateur fell to talking to me about economic conditions. He said people in the district had been restless until the R. F. C. relief funds were distributed. Having a vision in my mind called up by the word "restless," I asked him what form the unrest took. "O, they sit round and talk about hard times," was his happy reply! So apparently Mississippi is not yet on the verge of communism.—John Clarence Petrie.

A. D. McLean, assistant solicitor general, says: "All this talk about federalizing state and local police officers, putting them under the Department of Justice, and about suspending the constitution is both foolish and dangerous. Why not convict and punish those who are guilty instead of suspending legal rights guaranteed by the constitution? Suspending the constitution means suspending the fundamental guarantee of life, liberty and property, for which there is neither excuse nor justification, and those who advocate it are assuming a momentous responsibility."

Preaching twice Sunday, in the morning on "Home Religion" and at night on "The Test of Life Is in the Ability to Keep Going," Rev. H. C. Smith of Durham concluded the revival services at City Road Methodist church, Elizabeth City. Like his other messages through the week these two struck through to the very foundations of Christian living. Preaching not spectacularly but earnestly and evidently out of experience, Mr. Smith led those who heard him to a better sense of what it means to follow Christ. "We feel," said Rev. J. H. Lanning, the pastor, "that our people and all who shared with us in these services have been greatly blessed and that the results will continue to come to light as time goes on."

### ROBERT N. PAGE IS DEAD

Our purpose is not to write of the public life of this distinguished citizen of the state. The press has been telling of that for years. Robert N. Page in his family relations, his business associations and his political positions was one of the best known and most highly esteemed citizens, known far and wide.

Not so many knew of the devotion of this good citizen to the Methodist Orphanage at Raleigh. For many years has been chairman of the board of trustees. Whenever he was in a Methodist gathering he was apt to make a plea for this home for needy children. Again and again has he made clear his interest in and devotion to this institution. It was first with him.

Mr. Page, who retired from Congress in 1917, would have been 74 years old the 26th of this month. He was born at Cary, in Wake county, in 1859. He was married in 1888 to Miss Flora Shaw of Manly and the couple had four children. He was an active Methodist churchman and was for years the chairman of the board of trustees of the Methodist Orphanage at Raleigh even from its inception. He also served on the board of trustees of State College for about five years.

The News and Observer has this editorial paragraph in referring to Mr. Page:

"As chairman of the board of trustees of the Methodist Orphanage in Raleigh for many years, Mr. Page rendered a lasting service to that institution and to the Methodist Episcopal church of which he was a loyal member. He guided his life by the tried principles and was loyal to the highest ideals of character. He had an abiding faith that right would triumph. His loyalty to the faith that was in him gave his life poise and stability."

### LICKER DOLLAR

(By F. A. Coffin, Takoma Park, Washington, D. C.)

"Ho, Licker Dollar! Whither bound?"

"O, I'm on my way to pay the People's taxes."

"And where did you come from, Licker Dollar?"

"Well, I came out of the People's pocket, and I'm lonesome."

"What makes you lonesome, Licker Dollar?"

"Because, when I was in the People's pocket, nine of my brothers were with me. And we used to think how fine it would be when we got a chance to buy the People food, clothing, shoes and shelter. But that was before we became Licker Dollars."

"Are your nine brothers all Licker Dollars, too?"

"Yes, indeed."

"And are they all on their way to pay the people's taxes?"

"No, indeed."

"Where are they?"

"O, they're in the liquor-seller's till. You see, it's this way. The People turned over all ten of us to the liquor seller, and he just sent me on to pay the taxes while he kept my nine brothers in his till."

"And can you pay all the taxes alone?"

"No. The People will have to send a lot of Tax Dollars to help me. And if you won't tell anybody, I'll let you in on a little secret. I'm on my way to pay the People's taxes now, but really, I'm not going to pay any of them, because, when the Tax Dollars come along, I'm going to let them do it all."

"So you are a shirker, are you, Licker Dollar?"

"Yes, I am when it comes to paying the taxes, because, you see, I've got to get back right away to take care of the People who bought the liquor. They're most of them sick, or in jail, or dead, or something, and I've got to take care of them. You see I can't do that and pay the taxes, too. More than that, I'll have to have some of the Tax Dollars to help me."

"But I thought you said you were on your way to pay the People's taxes, Licker Dollar."

"The People think that's where I'm going; but they don't know how slick I am."

### CANDLE SERVICE AT GREENSBORO COLLEGE

New girls at Greensboro College were recognized as members of the Young Women's Christian Association by Mary King Fountain of Fountain, N. C., and president of the Y. W. this year, at a candle service held in the college chapel last Sunday night.

Old and new girls took part in the impressive service. They appeared in white, and after an inspirational exercise within the chapel, marched with candles out to the front campus, and forming a circle about the water fountain before the rotunda sang in chorus the Y. W. song, "Follow the Gleam."

On Monday night of this week approximately forty girls attended the second meeting of the fellowship group, which began this school year with an enrollment of six. This group holds weekly meetings with round table discussions, musical programs, prayer services, and recreational activities. Plans were made at this meeting for a visit to the Eastern Star Masonic Home.

This week also Katie Sue Taylor of Winston-Salem, and president of the North Carolina Methodist Students' conference, has been completing plans for the second annual meeting to be held in Greensboro October 21-22. Dr. S. D. Gordon, famous lay leader and author of "Quiet Talks," will be the main speaker at that time. There will be round table discussions, worship services, and an airplane banquet in the social hall of the college.

### MILLARD MIAL OF WAKE PASSES

Millard Mial, 81, died October 3, 1933. He deserves to be remembered as one of Wake county's most distinguished servants and a most faithful and devoted member of the Methodist church. People trusted him and public office sought him.

Senator Bailey says of Millard Mial:

"I know of no other in North Carolina who has served as county commissioner, chairman of the board of county commissioners, register of deeds, clerk of the court, in state legislature, member of the board of education. In every position he was diligent in the public business, studious to do justice, unselfish in his attitude and faithful to the public good. He was not ambitious for office, nor did he seek office for the sake of emoluments. He was a farmer of independent means, a successful manager of his own affairs as well as of public affairs."

Millard Mial was for long years a Methodist; always present at the quarterly, the district and the annual conferences. No Methodist preacher was more faithful and devoted to the church than was he. For more than fifty years he led in every good cause.

Millard Mial was born February 2, 1852, on the old home place, the son of Alonzo Thomas Mial and Victoria LeMay Mial. He was graduated from Trinity College with the class of 1872 and took up farming. This vocation he followed continuously until 1891, when he was appointed by the board of county commissioners to fill an unexpired term as register of deeds of Wake county.

## YOUNG PEOPLE OF CENTENARY HOLD "RETREAT"

The officers of the Sunday school and Epworth League of Centenary church, Winston-Salem, spent the week-end of September 23-24 in a most enjoyable and helpful "retreat." On Saturday afternoon they motored out to "Sunny Acres," the country home of Miss Anna Ogburn, returning Sunday evening. The purpose of the week-end spent together was to gain inspiration and to increase their enthusiasm in the work of their organization.

An effort was made to make the week-end as nearly as possible like the Junaluska Young People's Assembly, and special guests for the occasion were Rev. Paul Hardin, Jr., of Concord, and Mr. Walter Brown of Greensboro, two of the most popular members of the faculty at this year's assembly. Mrs. Brown and Dr. Raymond Smith were also guests. There were 13 officers of the Sunday school and League in attendance.

The program Saturday night consisted of a weiner roast, a short business session, and a most enjoyable period of recreation conducted by Mr. Brown. The program closed with an inspirational prayer service led by Mr. Hardin.

Interesting discussions on worship and on recreation were led by Mr. Hardin and Mr. Brown.

At morning watch Sunday Mr. Hardin spoke on "Ye Are the Light of the World." At the service Sunday afternoon he used as his subject "The Parable of the Talents." During both services the young people were impressed with the sincerity of the speaker and with his ability to lead others to a better understanding of God and of themselves. Joy in worship became a reality to all who were present.

A number of other young people from the church came out to attend the Sunday afternoon service.

The "retreat" was pronounced a success by all who attended. Interest in the work of the church was increased, and a great deal of enthusiasm for the young people's assembly at Junaluska was created.

The young people of Centenary feel deeply grateful to Mr. Hardin and to Mr. Brown for the very fine contribution which they made toward the success of the meeting. Their intense interest in young people and in their work was very evident and was greatly appreciated.

## THE BOY THAT JESUS TOLD US ABOUT IS NOW IN GOLDSBORO, N. C.

Here is the story of Luke 15:11-22 retold in the News and Observer of September 26, 1933. Read it:

Myron Jones, 17-year-old Goldsboro high school boy, is glad to be back home and in school, after having belonged to a circus force for two days.

Myron took a job with the big circus that showed in Goldsboro on Friday and Friday night, and left with them without going home to say goodbye. When he did not come home, his parents, Mr. and Mrs. Percy Jones, learned that he had gone off with the circus. His father got in his automobile and drove to Wilmington, where the circus went after leaving Goldsboro. Upon reaching Wilmington, Mr. Jones learned that the circus had gone on to Charlotte, so he drove on.

Just before reaching Charlotte, he saw a lone figure walking along the road. Driving up, he recognized Myron and stopped.

"Hello, son, where are you going?" he said.

"I'm going home, dad," said Myron.

"Hadden't you better go on with the circus and let them make a man of you? I have brought you some clean clothes," Mr. Jones said.

"No, dad; I want to go home," said Myron, and he got in the car and they went home.

## DRYS GOING GOOD IN DUPLIN

Col. John D. Langston of Goldsboro was principal speaker at Kenansville last Sunday afternoon in the county-wide meeting of Duplin. Every precinct was represented, some of which had already had a big list of voters to sign the pledge card. Every prospect is for Duplin to be in the dry column on the 7th of November.

The cause is most fortunate in having such a leader as Mr. C. E. Quinn of Kenansville, a fine citizen and business man with a capacity for organization. He is strongly reinforced by Miss Macy Cox of Magnolia, who presided Sunday afternoon. Had every county two such leaders the dries would be at the polls in vast numbers in November.

Following the songs and prayer in opening, reports were received from each precinct. Then followed a dozen or more one minute speeches. Preachers and other leading citizens were heard. What a fine body of men and women was that! Well may Duplin be proud of such a group.

Colonel Langston began by expressing his delight in being enlisted in a cause that can be carried into the church, the school and the home. In this crusade we can sing and pray on Sunday and on week days. "We want a ministry that leads rather than one that skulks," declared the speaker as he plead that we get away from our defeatist attitude.

We do not have space to report this speech that should be heard on every stump. On page 10 of this paper is what Colonel Langston said in a speech at Washington. This demand of the leaders of North Carolina was restated at Kenansville.

The speeches were good, but that fine leadership in Duplin will count most in the election returns.

## WHAT A BARREL OF WHISKEY CONTAINS

A barrel of headaches, of heartaches, of woes;  
A barrel of curses, a barrel of blows;  
A barrel of sorrow for a loving wife, weary wife;  
A barrel of care, a barrel of strife;  
A barrel of unavailing regret;  
A barrel of cares, a barrel of debt;  
A barrel of hunger, of poison, of pain;  
A barrel of hopes all blasted and vain;  
A barrel of poverty, ruin, and blight;  
A barrel of tears that run in the night;  
A barrel of crime a barrel of groans;  
A barrel of orphans' most pitiful moans;

Look not upon the wine  
That sparkles in its flow,  
For death is slumbering there  
Beneath its ruddy glow.  
No happiness it bringeth,  
At last it only stingeth,  
It biteth, and it wringeth  
The heart with bitter woe.

"In every community three things always work together—the grog shop, the jail, and the gallows—an infernal trinity."  
—Henry Ward Beecher.

"Give me a sober population, not wasting their earnings in strong drink, and I will know where to get my revenue."  
—William Gladstone.

"The liquor traffic is the most ruinous of all human pursuits."  
—William McKinley.

"O that men should put an enemy in their mouths, to steal away their brains."  
—Shakespeare.

## AMERICA FOR ME

'Tis fine to see the Old World, and travel up and down  
Among the famous palaces and cities of renown  
To admire the crumbly castles and the statues of the kings—  
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!  
My heart is turning home again and there I long to be,  
In the land of youth and freedom beyond the ocean's bars,  
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;  
And Paris is a woman's town, with flowers in her hair;  
And it's sweet to dream in Venice, and it's great to study Rome;  
But when it comes to living there is no place like home.

I like the German fir woods, in green battalions drilled;  
I like the gardens of Versailles with flashing fountains filled;  
But, oh, to take your hand my dear, and ramble for a day  
In the friendly Western woodland where nature has her way

Oh, it's home again, and home again, America for me!  
I want a ship that's Westward bound to plow the rolling sea;  
To the blessed Land of Room Enough beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.

—Henry Van Dyke.

## THE HOBO'S HAPPY LOT

"Consider thou the hobo, for he toleth not neither does he spin, yet the millionaire hath no such privilege. The hobo concerneth himself not with taxes, neither real estate nor income. He worryeth himself not lest his payments pass, nor doth he lose sleep because of bills overdue. The persistent bond salesman pestereth him not, neither does the government intimidate him. He knoweth no code, nor does he comply with any other man's ethics. Verily his roof is the heavens and his floor is the earth. No man telleth him whither he shall go nor whence he shall come. There are none to tell him when to shave, nor where to park his rubbers. None to fix his necktie nor to make him come back in the house and change his trousers. Nobody calleth after him to caution him about his overcoat. Truly the hobo lives his life out with no fear of robbers. Cold draughts from open windows cause him no worry, and of sanitary accessories he has no need. Verily, verily, I say unto you, blessed be him that hath not, for from him naught can be obtained."—Selected.

"What does the college man do with his week end?" asked the mother.

"Well, madam," said the dean, "sometimes I think he merely hangs his hat on it."—St. John Telegraph.



#### FOUR DAYS IN BEAUFORT AND HYDE

Three speeches for prohibition, one near Lake Landing, one at Englehardt and one in the court house at Swan Quarter, were enough to keep me busy, but these were only a part of the demands. It was my good fortune to run in on the presiding elder, Rev. J. H. McCracken, who had three quarterly conferences on his string, to say nothing of a group meeting at Belhaven. Then, too, I had to contend with the mud incident to the road building going on near Lake Landing. We got pulled out of the mud three times, but one soon forgets this in Hyde. The welcome is so hearty that one wants to go again.

The Mattamuskeet quarterly conference Saturday was one that encouraged all. Rev. H. A. Chester had a fine report and he sounded a note of victory. This, too, in the face of the desolation wrought by the storm. No year has seen a finer crop, but now the corn and peas and cotton are laid low. Much of the crop will be lost. But a good report will be made from these churches in lower Hyde. I did not get to attend the Fairfield and Swan Quarter conferences, but many good things were heard of Brothers W. G. Lowe and W. R. Hardesty and their work. I did have fine and gracious fellowship with these brethren at the prohibition meetings. It was a pleasure also to meet Brother Groce of the Christian church and Brother E. R. Stewart of the Baptist church. He is leader of the United Dry Forces in the county—a good one, too. All these preachers are in the fight against liquor and against repeal. If all are alert and active until November 7 the county of Hyde will be found in the dry column.

In spite of wind and water and cyclones that laid low trees and houses and crops, Elder McCracken keeps on the run. He has the days full until the roll call at Durham. His sermon Sunday morning at old Amity church on Job was good for the soul. He with many others are keeping company with Job these days. The reports of Rees, Stack, Downum, Lowe, Chester and Hardesty in the group meeting at Belhaven refreshed the elder's spirit. I was delighted to be with them all once more.

Worn to a frazzle, I returned from this trip of 500 miles—though forced to reach engagements under much stress—with delightful memories of kindnesses done and appreciation shown me during the four days. Not to be with Dr. W. P. Few and his two boys on that fishing trip Monday under the guidance of Captain Ed Rees was a sad deprivation. The university president will have to tell the fish yarns.

M. T. P.

#### LOYALTY WEEK AT WASHINGTON

Rev. Edward J. Rees closed September with the observance of Loyalty Week. Each night a special speaker was heard on some live theme, the exercises closing with two services on Sunday, October 1. But this was more than a formal observance of Loyalty Week. All this was done in recognition of the fine advance in missions and the care of the orphans as well as the work done in working over the church—one of the most beautiful in the land. Beautiful shrubs have been attractively set around the church. New lights have been added to the church auditorium. Art glass doors, as memorials, have been added to the five entrances to the auditorium. The walls of the auditorium have been painted, ceiling cleaned and varnished, pews have been renovated and varnished; hardwood floors have been laid; beautiful new carpet runners have also been laid; the altar pads have been re-

covered; new offering plates of solid oak have been presented, and a new heating system for the church is now being installed. "All of these things had their genesis in missions," says Brother Rees. "During the first few months of the present pastorate this church was led into a most successful and encouraging missionary campaign, when the challenge to assist in the support of the Rev. J. J. Davis, missionary to the Congo, was made."

Few men can equal Rev. E. J. Rees for sustained enthusiasm in forwarding the work of a church. Evangelistic, untiring in his efforts and overflowing with missionary enthusiasm others are ready to follow where he leads. Every interest of the church is his tender concern and results do follow. This pastor always expects the "sun of success to rise over distant horizons."

The celebration began on Sunday, September 24 with the communion address by the pastor on "Living Loyalties." Sunday night Rev. H. L. Hendricks of Farnville stressed our being "co-workers with God." "The Church and Her Youth" was the theme of Rev. A. J. Hobbs, Jr., of New Bern, Monday evening.

Rev. T. McM. Grant of the New Bern district spoke Tuesday evening of "Some Sunday School Problems I Have Faced." Wednesday evening, a former pastor, Rev. H. I. Glass, discussed "The Value and Integrity of the Church." He was followed Thursday evening by presiding elder J. H. McCracken on the "Response of a Methodist Steward to His Trust." The last night of the week closed with a sermon on the "Missionary Passion and Program of the Church" by Rev. F. S. Love of Raleigh.

Sunday morning was the climax of this occasion. President W. P. Few at the morning hour discussed the theme, "Which Way America?" The day closed with a consideration of "Methodism in Her Present Conquest" by Editor M. T. Plyler. These Washington Methodists wrote themselves down as good Methodists by subscribing for more than 30 copies of the North Carolina Christian Advocate.

But Rees does not stop. The goal is now \$350 a week with everything paid by conference. The session of 1934 will be invited to meet in this church. Thus Washington moves on.

A page could be filled with personal touches and plans for the future, but space will not permit. We must now have the doxology.

#### WHICH ROAD?

If you go back to the fork of the road,  
Back the long miles you have carried the load;  
Back to the place where you had to decide  
By this way or that through your life to abide;  
Back of the grieving and back of the care,  
Back to the place where the future was fair—  
If you were this day that decision to make,  
O brother in sorrow! which road would you take?

Then suppose that again to the fork you went back,  
After you'd trodden the other long track;  
After you'd found that its promises fair  
Were all a delusion that led to a snare—  
That the road you first traveled with sighs and unrest,  
Though dreary and dough, was most graciously blest,  
With balm for each bruise and a charm for each ache—  
O brother in sorrow! which road would you take?

—Mixon Watterman, in Methodist Recorder.

# Shall the Gangster Rule?

By MRS. WILLIAM TILTON

Two problems face our nation—business recovery and the rising of underworlds, the latter brought about mainly by the growth of big cities.

It passes belief that at a time when the entire country is alarmed over the gangster problem this nation should propose to take the bootlegging gangster from the back alley, where, being against the law he can be raided, and put him on the front street, where, made legal with a license, he cannot be put out of business. State control actually legalizes the criminal rendezvous.

Again, at a time when the people are to have more leisure than they ever had, owing to shorter hours, we are to offer as main recreation the open saloon or dispensary: establish a system, liquor control, that brought bootlegging to South Carolina, and tremendously rising consumption in Canada.

And all this in the face of the fact that we have been operating under a system, prohibition, that, according to wet survey, reduced drink consumption 40 per cent; according to government figures, 60 per cent.

Could folly further go?

At a time when we are attempting a bloodless revolution that simply must not fail, we propose to give the gangster his one political desire, repeal of prohibition, and the wide-open town, for that is where it will end is past history is a guide.

## Why This Wet Madness?

What is the history of this madness that rushes a nation in such a crisis into the arms of the gangster?—for do not be deceived, it is the underworlds that want repeal—the bootlegger, the racketeer. I attended the party convention in Chicago, 1932. Did these booing galleries into which the underworlds of Chicago were rushed—did they raise their boos for or against prohibition? They raised the roof for repeal every time. Said the king of the Chicago bootleggers, according to the Associated Press dispatch, "Anyone who says I am dry is all wet." "It would be better if prohibition were out of the way, there would be more profits." Better for whom? For the gangsters. Evangeline Booth said, "Repeal is surrender to the underworlds." She said it would give notice to every kidnaper that he could defy the laws of his government. That is apparently what beer repeal has done.

## Upper-Underworld Combination Killed Rome

Mr. Fletcher Dobyns, in his *Underworld of American Politics*, a study of Chicago's underworld, says that the one political idea of these underworlds is a "liberal government" and "a wide-open town." And he adds that the upper worlds surrender to this "liberalism" because they want the votes of these underworlds in order to carry on their game of plundering the public treasury. This underworld combination, he warns, killed Rome, and it will kill America. He says we must regenerate or isolate our big cities if our civilization and institutions are to survive.

And our nation, instead of isolating its big cities and keeping the closed-up town hated by the gangster, proposes to re-establish or risk re-establishing the wide-open town loved by the gangster. We are to put down rising

underworlds by surrendering to their one political requirement, liquor licensed—the prerequisite of the "wide-open town."

Of course it is madness!

The question arises what or who caused this dangerous composite—the man in a delirium, rushing to lift underworlds to the surface by piling up repeal votes, and thinking all the time that his wet vote is going to put down the bootlegger and the racketeer. This is the story as I see it:

Prohibition, up to 1927, was making headway. It had for enemies underworlds, liquor interests, and that portion of the rich that always fights reform. But against these enemies, the little white churches on the village green, and the welfare workers of the city marts, could hold their own. But between 1927-1929, strong elements of the moneyed East came into the fight, and began to sell repeal of the Eighteenth Amendment as they sell any other commodity. They knew how, and they had the money; also the press.

Gradually, pitiless publicity swamped the minds of the people, growing more fluid every day under the Niagara Falls of propaganda that press and radio now flood into their heads; but even so, prohibition held. To dislodge it, if press reports are true, big contributors to party funds had to threaten to withhold contributions; wet planks had to be rushed into both party platforms and later a Democratic administration had to exert pressure on its solid South to ratify, and threaten larger income taxes if ratification were not quickly accomplished.

By pitiless publicity, by rushing party conventions, and administration pressure, the money power, the underworld, the liquor interests and that portion of the rich that works with these interests, are removing prohibition from the constitution. But without the help of high finance this removal would not have taken place, in my opinion.

## High Finance Operating in a Depression

The question then arises, what did prohibition do to the moneyed East that wealth could be so massed against it as to remove it? Isn't the answer contained in a statement of a Boston paper to the effect that prohibition must be repealed because it broke up party solidarity, and sent blatherskites to high office? By blatherskites to high office? By blatherskites, we understand the editor to mean outsiders not quickly responsive to big business interests. I had a telegram from a prominent Republican in 1929 stating that the wet memorial then before the Massachusetts legislature must be sent to Washington because prohibition had become of such "political moment" that it must be removed from politics. The wet memorial was needed to secure appointment of an alcohol investigating commission, and by its report this Republican official hoped prohibition would be removed from politics.

"The East is slipping," was the common complaint made to me. Political control is passing West to insurgents. Prohibition is a divisive issue in the East. It prevents industrial and semi-industrial states from presenting a united front that can beat that rising power of insurgency. Prohibition out of the way, I was told constantly,



the dry upstate voters can unite with the city sidewalk voters in a political formation that can put the radical West on the shelf. In short, this wet movement owed its great impetus to a frenzied finance that saw the capitalistic system rocking and Western radicalism getting ahead. It reasoned if the votes of the East could be massed, the capitalistic system would be steadied. But to mass upstate and city sidewalks, anti-prohibition had to be sold like Pears' Soap, and people who use headlines rather than heads had to be made to dance to the wet tune of high finance. This wet boom, says the country editor, is the greatest example of the power of money to impose its will on the people ever seen.

These wars of political supremacy between East and West are not new. The frontier usually wins. It has won now. Before the wet boom could get the so-called "political pest"—prohibition—out of politics, the insurgent West had won. NIRA is the West winning and a despairing East giving in. This country is going to have business control instead of cut-throat competition. It may not come at once, but it is coming.

But precisely as the Florida and stock market boom let off by frenzied finance left an awful wreckage, so the wet boom that failed has left an awful wreckage, a rising underworld that can engulf high finance, NIRA, insurgency, and all else.

Do you doubt that every crook in this country interprets this repeal vote to mean that the country is with him for the wide-open town? Isn't the leftover of the wet boom the present kidnaping and the quick rising of underworlds?

#### Needed—A Puritan Revival

What shall America do to be saved? It is very plain America has got to revive and put in the political saddle the only buffer against rising underworlds, the state of mind that knows that the only way to keep vice under is to give it no quarter: not temperance, but abstinence; not liquor control or gambling control or vice control, but the whole lot of them prohibited. You have got to revive the respectability groups in the thousands of towns in the nation that stood for no license of vice and lived up to their vote in their own home life. For one hundred years these groups ruled our country, and high finance usually backed them up.

But when high finance, frenzied as it saw the capitalistic system rocking, put its influence behind the city machines and the wet town, I tell you they demoralized the mind of the nation. The result is the quick rising of the underworlds. The big cities create the underworld problem. The wet boom operating in a depression gives it impetus.

This country has got to revive the best qualities of the Puritans or go under. It has got to put on self-discipline and put off self-indulgence; put on hard work and put off speculation; go straight back to the closed-up town of the little churches on the village greens, and bury fathoms deep the wide-open town ballyhoo of the underworld allies of high finance. This may mean isolating certain big cities under martial law, but what of it?

Of course we need to revamp our courts, now antiquated, but this revamping of our jurisprudence won't get us far unless we revamp our mental attitudes. Somebody sooner or later has got to tell the people the truth. Everything surrenders to the gangster but the closed-up town, the closed-up state, the closed-up nation.

But some will say the foreign populations will not

stand for the closed-up town. I know the leaders of these populations and I am glad to say publicly that many of these leaders, whether Jew or Gentile, hate the wide-open towns. They would not have given us this liquor trouble if the propaganda of high finance had not given them the cue. It is high finance that we want to get after.—The Congregationalist.

#### MADAME CHIANG KAI-SHEK INSTIGATES AN EVANGELISTIC CAMPAIGN

By Robt. W. Porteous, China Inland Mission.

About a month ago Madame Chiang attended the monthly missionary prayer meeting for workers of the various missions working in this great city, Nanchang Ki.

Mrs. Porteous and I happened to be sitting not far from Madame Chiang. During the preliminary cup of tea, she beckoned me over and asked me to suggest to the missionaries present that we do something to meet the needs of the wounded and dying soldiers in the various government hospitals here, of which there are five, three large ones and two smaller. It did make one's heart rejoice, when she, the first lady of the Chinese Republic, added, "I want them to have the comfort of salvation!"

As you may suppose, the suggestion was promptly acted upon. The very next afternoon, under the direction of Madame Chiang, three preaching bands, including picked workers from each mission, were organized and have since been working effectively in the three larger military hospitals. We hope to be able to reach the two branch hospitals after the work has been fully established in these other three.

After consultation with the medical officers in charge, a friendly representation of chosen leaders was made to each hospital, explaining the object of the prospective campaign. We ascertained the most convenient hours for weekly services to be held at each hospital, and then began the work among these suffering ones.

My work was in the Fifth Government Military Hospital, the largest and most permanent of the three. We got Mr. Leland Wang, the well-known Chinese preacher, who was here holding a mission in the city, to give the first talk to the men. They responded well. A great number of hands were raised indicating their desire to accept this offer of a crucified, risen, glorified Saviour. We then broke up into groups and visited the wounded in the various wards, telling them, as Madame Chiang herself suggested, of the One who suffered more than they ever have. Week after week these services have been continued, the attitude of the officers and men getting more friendly each time.

During one of these frequent visits it was laid on my heart to get, in addition to the tracts, booklets, Gospel portions, given to the men, a nicely bound pocket New Testament to give to each of the sufferers who would use it.

And now, on behalf of my fellow-workers who visit the Fifth Army Hospital, and myself, I don't know how to begin to thank Dr. Carleton Lacy and the kind donors to the American Bible Society, who, by their generous gifts, made possible the giving of 500 nicely bound (Pocket Edition) New Testaments—one to each of the wounded officers and men who promised to read them.

These New Testaments came last week. We took 300 copies over. But these were insufficient to supply all who asked for a copy. So we will be taking the remainder of the 500 to supply the others on Friday next.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OUR STUDENT CONFERENCE

The second annual state-wide Methodist Student Conference will be held in Greensboro October 21-22, according to plans perfected at a meeting of representatives of the Methodist students' organization, formed at the Durham conference last year, and of the boards of Christian education of the North Carolina and the Western North Carolina conferences. This set-up meeting was held at Greensboro College Saturday afternoon, September 23. The sessions of the conference will be held at Greensboro College. Among those on the program will be Dr. W. M. Alexander, head of the department of schools and colleges of General Board of Christian Education, Nashville, Tenn.

### WPTF RADIO PROGRAMS

Through the courtesy of Station WPTF, Raleigh, we are able to announce three radio broadcasts October 16, 18, and 20, as a part of the observance of Childhood and Youth Week in the North Carolina conference. All of the broadcasts will be from 2:00 to 2:15 p. m. on Monday, Wednesday, and Friday, as follows:

October 16—Rev. F. S. Love, "Can the Church Serve the Entire Family?"

October 18—Rev. R. W. Bradshaw, "Worship in the Family."

October 20—Rev. A. S. Parker, "Safe-guarding the Home."

The general theme of Childhood and Youth Week this year is "Making Our Homes Christian." The expectation is that many churches will arrange a rich and meaningful program of their own, making the radio parties only one feature of their observance. Literature giving pointed suggestions may be had upon request to our office in Durham.

### NASHVILLE MAKES SURVEY

Rev. W. G. Farrar, the pastor, is leading his workers in making a survey of the community. Cards have been sent from our office for this survey.

### TARBORO GETS ORGANIZED

Rev. J. Vincent Knight reports the organization of the local board of Christian education and the three age-group divisions of his church school at Tarboro. Members of the local board are Rev. J. V. Knight, C. W. Wellons, general superintendent, Mrs. J. P. Bunn, M. L. Laughlin, Miss Virginia Sledge, Mrs. J. Watson Smoot, Dr. J. P. Keech, and Miss Sallie Porter.

### JONES CRICUIT ORGANIZES

Rev. J. D. Young, assisted by Rev. F. V. Spence, who served during the summer as assistant pastor, has organized a board of Christian education in each

of his six churches. The names of the chairmen of these boards, by churches, are as follows:

Cyprus Creek—C. R. Stroud, Comfort. Maple Grove—Mrs. C. B. Andrews, Trenton, R. 2.

Oak Grove—C. P. Banks, Trenton, R. 2. Foy's Memorial—Ed Davenport, Trenton, R. 2.

Trenton—J. K. Dixon, Trenton.

Shady Grove—M. E. Gilbert, Trenton, R. 1.

### RADIO PROGRAMS, OCTOBER 8-15

North Carolina audiences will be glad of the opportunity to join with South Carolina audiences in listening to the following Childhood and Youth Week programs over Station WIS, Columbia, S. C.:

General Theme: "Making Our Homes Christian."

Daily topics:

Sunday, Oct. 8, 1:15-1:30 p. m.—"The Home in Modern Life."

Monday, Oct. 9, 10:30-10:45 a. m.—"Parents as Teachers."

Tuesday, Oct. 10, 10:30-10:45 a. m.—"Literature in the Life of the Home."

Wednesday, Oct. 11, 3:15-3:30 p. m.—"The Movies and Family Life."

Thursday, Oct. 12, 10:30-10:45 a. m.—"Democracy and Discipline in the Home."

Friday, Oct. 13, 3:15-3:30 p. m.—"Parent-Teacher Co-operation in Home Building."

Saturday, Oct. 14, 12:15-12:30 p. m.—"Social and Recreational Opportunities of the Home."

Sunday, Oct. 15, 1:15-1:30 p. m.—"Worship in the Modern Home."

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### DO IT NOW!

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;

Don't withhold your approbation till the parson makes oration,

And he lies with snowy lilies o'er his brow.

—Selected.

### NEW UNION OFFICERS

Miss Netta Cook Robertson, the retiring president of the Alamance County Union, as well as our conference publicity superintendent, reports the following newly elected officers for the two unions of Alamance county:

Alamance County P. P. Union

President—Marjorie Flythe, Graham.

Vice President—Hoyle Farrell, Swepsonville.

Secretary-Treasurer — Helen Cable, West Burlington.

Publicity Supt.—Hilda Lee Heatwole, Front Street.

Alamance County Intermediate Union President—Ruth Buckner, Graham.

Vice President—John Nance, Swepsonville.

Secretary—Robah Cole, Front Street.

### FRONT STREET ELECTS

At its recent election of new officers Front Street young people's division chose Miss Hilda Lee Heatwole as president for the ensuing year. Working with Miss Heatwole will be the following officers:

Vice President—George Walton.

Secretary—Julia Frances Horne.

Treasurer—Charlotte Love.

Publicity Supt.—Allen Patterson.

### MILTON CIRCUIT PROGRESSES

Under the direction of the pastor, Rev. R. J. Lough, who has shown a very keen interest in the promotion of young people's work in each church on his charge, young people's divisions have been organized and are at work in four of his churches, Milton, Semora, Purley, and New Hope. Miss Virginia Bradshaw, the district director, Mrs. Brian, and two active workers from Front Street church, Miss Mildred White and Miss Sarah Kunz, visited each of these four divisions last Sunday. The young people, as well as the adults, showed a real interest in the program of the church, there being a splendid attendance at each of the four services held during the day. We are expecting to hear of many fine things being done by the young people of the Milton circuit. Congratulations to them and to their pastor for the effective way in which they are carrying forward their work!

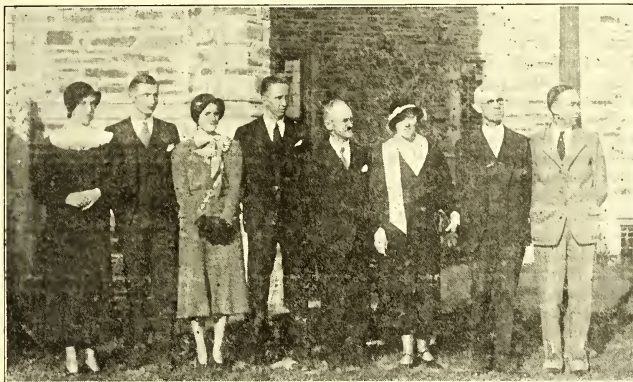
### MISSION STUDY WORK

In accordance with an article appearing in the October Church School Magazine, we are recommending October as a splendid month for the study of missions. "Suggest the matter to your department council and get both the standing committee on missions and world friendship and the standing committee on leadership training interested. The work may be carried on as an elective for a Sunday school class and extend over several weeks, or a Sunday afternoon and the evenings of the following week may be used. Work out the time schedule to suit your own convenience." The following texts are recommended: Missions Matching the Hour, Corey, 50 cents; As It Looks to Young China, Hung, 60 cents; The New Africa, Fraser, 60 cents; Youth and the New America, Oxnain, 60 cents; The Turn Toward Peace, Boeckel, 60 cents; Teachings of Jesus on Human Relations, Hoyland, 50 cents; The Young Revolutionist (for Intermediates), Buck, 75 cents; Korea, Land of the Dawn, Van Buswink, 60 cents. Any or all of these books may be secured from Whitmore and Smith, Richmond, Va.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.



**CONFERENCE OFFICERS, 1933**

Left to right: President, Katie Sue Taylor, Winston-Salem, Greensboro College; vice president, James Rink, Winston-Salem, Duke University; secretary, Sallie Cahill, Winston-Salem, Greensboro College; treasurer, Van Shuping, Morganton, State College; Dr. J. M. Culbreth, General Board representative, Nashville, Tenn.; Miss Idalene Gullledge, director Wesley Foundation W. C. U. N. C., Greensboro; Rev. John F. Kirk, executive secretary, W. N. C. Conference, Greensboro; Mr. L. L. Gobbel, executive secretary, N. C. Conference, Durham.

### METHODIST STUDENTS' CONFERENCE

The second annual North Carolina Methodist Students' Conference will be held at Odell Memorial Auditorium, Greensboro College, October 21-22. Registration will be in the lobby of Odell Memorial from 12 to 2 p. m. Saturday, October 21.

Greensboro College, Woman's College of the University of North Carolina, West Market Street Methodist church and College Place church are the hosts of the conference. It is planned to have 250 delegates from the various colleges of the state where there are members of the M. E. Church, South, in attendance.

The number of delegates from each college is based on the number of Methodist students enrolled this year in each college—one delegate for each 20 Methodist students. There are more than 5,000 boys and girls, members of the

Methodist Episcopal Church, South, enrolled in the various colleges of North Carolina this year.

Last year's conference was held at Duke University with 125 present. On this page we present cuts of the 1932 conference and of the officers for this year's conference.

#### Conference Program

Theme: Loyalties of the Christian Student.

Place: Odell Memorial Building, Greensboro College, Greensboro, N. C.

#### Saturday, October 21

12:00-2:00—Registration.

2:00-2:30—Invocation. Dr. S. B. Turrentine. President's message. Introduction of guests.

2:30-3:00—Worship: "Loyalty, a Mark of a Christian." Salem College.

3:00-3:45 — Address: "Loyalty to Christ." Dr. S. D. Gordon.

3:45-4:00—Announcements.

4:00-5:00—Discussion groups:

1. Shall We Be Loyal to the Present Economic Order? Rev. G. T. Bond.

2. Loyalty to Ourselves and Our Convictions. Rev. Paul Hardin.

3. Race Relationships. Rev. J. F. Kirk.

4. Christian Ideals of World Peace. Dr. J. M. Culbreth.

5. How Can We Be Loyal to Temperance? Mr. L. L. Gobbel.

6. Life Partnership and Homemaking. Mrs. W. A. Newell.

7. Findings and Resolutions. Rev. Chas. P. Bowles.

6:30-8:30—Banquet. "Flying High." Prof. H. E. Spence.

8:30-9:30—Dr. W. M. Alexander.

9:30-10:00—Pageant by W. C. U. N. C.

#### Sunday, October 22

9:00-9:30—Sunday School, Devotion. Boone (A. S. T. C.) "Loyalty to the Highest."

9:30-10:00—Address: "Loyalty of the Christian Student to the Methodist Church." Rev. W. H. Groce.

10:00-10:45—"The Wesley Student Association Hour." Dr. W. M. Alexander.

11:00—Morning worship. Address: "Christian Daring." Dr. S. D. Gordon.

2:00-3:00—Business meeting.

3:00-3:30—Consecration service. Dr. S. D. Gordon.

### FOURTH SUNDAY OFFERINGS HOME AND FOREIGN MISSIONARY ENTERPRISE, AUG. 23-SEPT. 13

#### Asheville District

Haywood Street .....	\$ 60.95
Hillside Street .....	15.00
Biltmore .....	8.55
Black Mountain .....	5.08
Azalea .....	4.14
Saluda .....	2.42
Mills River .....	1.98
Total .....	98.12

#### Charlotte District

First Church .....	100.00
Myers Park .....	7.44
Harrison .....	3.10
Homestead .....	3.00
Total .....	113.54

#### Gastonia District

Polkville .....	11.07
Snyre .....	10.45
Goodsonville .....	1.25
Fallston .....	1.20
New Hope .....	1.20
Total .....	25.17

#### Greensboro District

College Place .....	17.42
Centenary .....	15.50
Bethel .....	10.00

(Continued on page 21)



North Carolina Methodist Students' Conference. First session held at Duke University, October 29-30, 1932

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Let all our women remember to collect all possible Octagon soap coupons and forward them to Rev. A. S. Barnes, Methodist Orphanage, Raleigh, N. C. He needs one hundred thousand of these coupons by Thanksgiving. The needed repair work at the orphanage must be paid by the friends from these coupons. Our orphanage is building Christian character within our conference just as our missionary security is doing in all lands. Let us redeem these coupons and lend a helping hand.

Mrs. Gurney P. Hood gives the following list of zone meetings in the Raleigh district: Wednesday, October 4, at Apex. Thursday, October 5, at Henderson. Friday, October 6, at Dunn. These meetings begin at 10:30 a. m. All study leaders are expected to be present.

The adult auxiliary of Hay Street, Fayetteville, has held regular monthly meetings throughout the summer with good attendance, good programs and a sustained interest.

The Mount Olive fellowship tea was held in the home of Mrs. Estelle English with Mrs. C. E. Blount of Wilson as guest speaker, who chose for her subject, "Christian Service," citing the opportunities for Christian service offered by the Woman's Missionary Society. Mesdames Harry Kraft, D. F. Odum and Norman Hatch gave a survey of the work of four deaconesses. Mrs. J. W. Wilkins gave an account of the use of the society's funds in the foreign field. Special music was furnished by Mrs. L. L. Smith, Mrs. W. A. Carter and Mrs. R. L. Cox.

A coaching day was held in New Bern on September 20 under the leadership of Mrs. R. E. Brown. Mrs. Milton H. White of Greenville made a talk on "Bible Study" and closed with a "Prescription of Great Value," as follows:

When in sorrow one is advised to read John 14.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matthew 6:19-34.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 34.

When you are discouraged, read Isaiah 40.

When you think of investments and returns, read Mark 10:17-31.

When your faith needs stirring, read Hebrews 11.

When you want courage for your task, read Joshua 1.

When you leave home for travel, read Psalm 121.

### THE CENTRAL ZONE FEDERATION MEETS

The central zone federation convened in the La Grange Methodist church September 22, 1933, with Mrs. T. W. Heath of Kinston presiding.

After singing "The Kingdom Coming," Rev. R. E. Brown led an impressive devotional, using John 15:8-11-16, his theme being Glorifying God.

Beautiful words of greeting were expressed by Mrs. Honeycutt of the La Grange auxiliary, and the response was by Mrs. Jake Frizzelle.

Mrs. Gertie Matthews, our new district secretary, spoke on our work and brought many worth while thoughts to our minds.

Reports from all auxiliaries were good. Our district mission study leader, Mrs. R. E. Brown, brought us facts to remember about our mission study work. We were then favored with a solo by Miss Sarah Graham.

Dr. B. W. Spillman made a splendid talk on the missionary outlook.

Invitation for the spring meeting was extended to the zone federation by the Snow Hill auxiliary and gladly accepted.

At the last meeting of this zone federation in Kinston six months ago the Cala Rogers Missionary Society of Mt. Hermon church, Snow Hill circuit, won the "urn" for having largest per cent of members present. This society again won the honor and is entitled to hold the "urn" another six months.

We then had a few inspiring words from Mrs. W. C. Chadwick. She bade us give God co-operation instead of resignation.

The new officers are as follows: Chairman, Mrs. J. B. Kittrell of Greenville; vice chairman, Mrs. O. C. Stroud; secretary-treasurer, Mrs. Willie Grey Britt of La Grange.

The meeting closed by singing Praise God from Whom All Blessings Flow, followed by benediction by Dr. B. W. Spillman.

All adjourned to enjoy a delightful luncheon served by the hostess auxiliary. Mrs. Emmette Sugg.

Most of the auxiliaries will devote a period to mission study in October. However, November 5-11 is set apart for the week of prayer. Envelopes for individual use in saving self-denial offerings may be secured by writing to Literature Headquarters, 706 Church Street, Nashville, Tenn. Let us think over the mercies of God and make preparation for the observance of this occasion and lay aside a suitable offering.

Every man must make up his mind to two things: First, that he can do but little; and, second, to do it.—Trumbull.

## The Best GRAY HAIR REMEDY IS MADE AT HOME

You can now make at home a better gray hair remedy than you can buy, by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, makes it soft and glossy and takes years off your looks. It will not color the scalp, is not sticky or greasy and does not rub off. Do not be handicapped by gray hair now when it is so economical and easy to get rid of it in your own home.



## Miserable with backache?



### Sure Your Kidneys Are Working Right?

A nagging backache with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder function. Don't delay. Try Doan's Pills. Successful 50 years. Used the world over. At all druggists.

## Doan's PILLS

A DIURETIC FOR THE KIDNEYS

## EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scour pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits.

Kitchen Jewel and Hand-A-Mop. They sell on sight and repeat. Write for our liberal money-making plan.



METAL SPONGE SALES CORP.  
John W. Gottschalk, Pres.  
2726 N. Mascher St., Philadelphia, Pa.

The Little Fellow that does the BIG Job

## GOTTSCHALK'S THE ORIGINAL SANITARY METAL SPONGE

## BOILS SORES CUTS BURNS

Are Healed Quickly By

## GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### BE STRONG

I will not yield to present circumstances,  
Or bow my head submissive in defeat;  
The task still calls my soul to bold advance,  
The Lord who leads me never sounds retreat.

Though now his choice may be another heart,  
I need not grope in dire, dark despair;  
For me is ordered an important part,  
His grievous burden I am called to share.

Yokefellow with the gracious Son of God!  
No greater honor given sons of men,  
To lift from the level of the clod  
And turn souls heavenward by love again.

Then why should heart or soul be deep distraught  
Or shadowed by a brooding cloud of fear?  
Lord, through these failures let my life be taught

To do my best NOW and to do it HERE.  
—C. W. Maus, in the Presbyterian Banner. Taken from the Church School Magazine.

### PUTTING PRINCIPLES INTO PRACTICE

A Korean went to a missionary and asked him to listen to his recitation from memory of the Sermon on the Mount. He recited all the chapters without a mistake. The missionary said, "This is splendid, but the words won't mean much unless you put them into practice." "O, but I did," replied the Korean. "That is the way I learned it. You see I am stupid, I never could remember it all. I just took a verse at the time and went out to practice it with my neighbors. When I had learned it I took the next, until I learned the whole Sermon on the Mount." Not many of us practice our principles as thoroughly as did the Korean. Could we not try to learn Paul's interpretation of love by practicing it daily?

### ZONE MEETING IS HELD AT CORNELIUS

The Southeastern zone of the Woman's Missionary Society of the Statesville district held its fall meeting recently at the Mount Zion Methodist church in Cornelius.

The meeting was opened with the singing of a hymn followed by a violin duet by Willis Howard and Joe Beard. Rev. W. A. Barber, pastor of the Mt. Zion church, led the devotional, his subject being "The Religion of the Spirit." Mrs. W. W. Washam sang a pleasing solo,

with Mrs. Cathey as accompanist, and Rev. W. Q. Grigg closed the devotional service with prayer.

Mrs. T. B. Howard of the hostess society welcomed the visitors and Mrs. Shelton Miller of Race Street church, Statesville, responded.

Nineteen societies were represented with 116 members answering to roll call. Mrs. George Foard, conference superintendent of supplies, of Statesville, gave an interesting report, and reports from the children's divisions were heard. Mrs. A. B. Abernethy of Granite Falls, district secretary, called attention to the necessity of keeping in touch with the year's work and asked that each member resolve to give of her best in time, thought and work to the Master and his cause, suggesting as a step in this direction the formation of prayer groups in the different societies.

Rev. J. S. Hiatt, presiding elder of the Statesville district, was present and made a talk on the work of the district and the crisis facing the church today.

During the business session two new officers were elected, taking the place of retiring officers: Mrs. S. T. Crowson of the Taylorsville church as chairman of the zone, succeeding Mrs. E. J. Harbison, and Mrs. Kate Rogers of Mooresville as zone secretary, succeeding Mrs. R. H. Troutman. A few closing words were spoken by Mrs. Abernethy on the influence of the Christian home and the meeting adjourned to meet next spring at Central church in Mooresville.

### ZONE MEETING AT SOUTH LENOIR

By Mrs. Eugene C. Ivey.

The fall meeting of the upper zone of the missionary auxiliaries of the Statesville district was held at South Lenoir on the afternoon of September 14 with Mrs. T. G. Pritchard and her able corps of assistants as hostesses.

The meeting opened with the hymn, "Anywhere With Jesus," after which the devotional was led by Rev. D. A. Oakley, pastor of South Lenoir church. He brought us a fine lesson on the coming of the kingdom of Jesus Christ and how he thought the acid test of a Christian was their manner of living in the home and their influence therein.

The devotional service was concluded with prayer by Rev. M. Q. Tuttle of Granite Falls.

Mrs. A. D. Abernethy, district secretary, introduced the officers for the ensuing year, Mrs. M. M. Lowery, chairman, and Mrs. E. C. Ivey, secretary, both of Hickory. Roll call and detail reports were then given, and notwithstanding the discouraging times most gratifying reports were heard. Mrs. Lowery congratulated the representatives who had brought the encouraging re-

ports and expressed her regret at the absence of representatives from several societies.

Splendid reports on the children's work followed, after which a vocal solo by Mrs. Carl Carpenter of Hickory was enjoyed, with Miss Virginia Hannah of Hickory as accompanist.

Mrs. Abernethy then gave her objectives for the finishing of the year's work, and she asked specially that the leaders not lose interest and do all in their power to bring the year's report up 100 per cent. Donations for our Bethlehem House at Winston-Salem, Scarritt Endowment and maintenance funds, and need of every member being a subscriber to the World Outlook were called to the attention of those present, and how, now in the face of the repeal of the Eighteenth Amendment, we need to start a special campaign for temperance. She closed her talk with an appeal for the organization of spiritual life groups in each auxiliary.

Rev. A. C. Gibbs, pastor of First church, Hickory, spoke briefly on the needs of our work. He spoke of how the expression, "We Do Our Part," brings to his mind the passage in the Bible, "She hath done what she could," and how he would like the words, "I have done all I can," to ring in our ears and hearts as we go about our missionary tasks. He stressed the importance of teaching and talking missions in making our work a success.

An invitation was extended by Hickory First church for the spring meeting and was unanimously accepted. After the reading and acceptance of the minutes of the meeting, the benediction was given by Rev. D. A. Oakley.

### WHAT HAVE CHRISTIAN LEADERS OF THE PAST GIVEN US?

Most people gathered in our churches today were born and reared in communities where God has been known and worshiped throughout the years. They have accepted all the benefits of our civilization, and rarely have they asked how it happened that in this land where they live are doctors in sufficient number to minister to their every ill; hospitals where one may receive the most careful attention under sanitary and hygienic conditions; libraries where hours may be spent in a pleasant and profitable way; schools for all people—where the child of the poorest as well as the child of the wealthiest has an opportunity to glimpse the vast areas of truth, where girls as well as boys are privileged to study, explore, and discover; and homes where fathers and mothers labor together in love for the true development of their children where there is a sharing of responsibility, of work and of play, and where there is companionship, not servitude. These conditions are not true of all countries, and when we ask why, we discover that all which is constructive and positive in our civilization has come from the following of Jesus' way of life.—Church School Magazine.



## 463 CHILDREN

341 Resident  
122 Mothers Aid

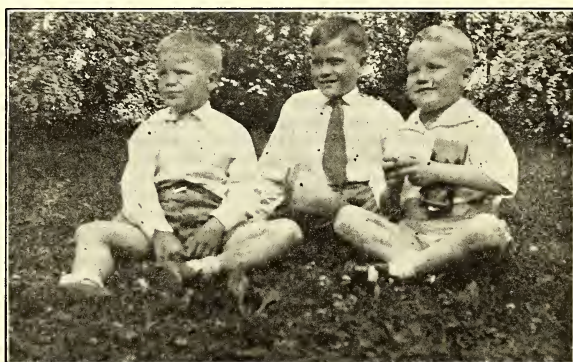
Look to the  
CHILDREN'S  
HOME

for an  
Opportunity  
to



*"Increase in Wisdom and Stature, and in Favour with God and Man"*

Invest  
in  
Boys  
and  
Girls



They  
Pay  
Investors  
Big  
Dividends

The Children's Home Looks to 152,088 Methodists to Provide this  
Opportunity for these Children



What  
Will Your  
Congregation  
Do About It?

The  
Reckoning  
Time is Near!





## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Mrs. Daisy Smith, our head matron, has just completed sending out a list of clothes needed for our boys and girls. Sunday schools, organized classes and missionary societies have our sincere thanks for the beautiful service they are rendering our fatherless children. Twice each year these kind and devoted friends send lovely clothes to our boys and girls. By establishing a living link between our children and the folks "back home," the Orphanage and our friends are bound closer together by the ties of friendship. We have waited as long as we could to mail the lists. Cold weather will soon be here and the clothes are badly needed. Here is hoping that the boxes will be coming in real soon. Thanks.

Dear Mrs. Rives:

Our campus is still ringing with expressions of appreciation and enjoyment of your splendid program given us Sunday. Everybody on this place enjoyed it thoroughly. We were so impressed with the good enunciation, the dignity and reverence throughout the whole program. I think you are to be congratulated on being able to find just the material suitable for the entire program, and that they are to be congratulated on finding such a teacher.

I trust this visit may be the means of drawing us as workers a little closer together. It has seemed to me for years that orphanage workers have more in common and can get closer to each other in sympathy and understanding than in any other phase of work.

Sallie L. McCracken, Treas.,  
Thomasville Baptist Orphanage.

A large endowment is absolutely necessary if we are to meet the needs of dependent children living within the bounds of the North Carolina conference. If more Methodists would remember our fatherless children in their wills we could serve in a larger way our growing constituency. For our orphanage not to respond to the hundreds of calls for help is both pathetic and tragic in the extreme. The only way we can meet the challenge which has come to us in the providence of God is to add several hundred thousand dollars to our small endowment. This is not an impossible task. By centering the attention of our people upon such an objective, wonderful results can be achieved in the course

of a few years. Scattered here and there are those who could write the Methodist Orphanage in their wills—many small and some large amounts. A suggestion to this end from pastors and representative members will have the desired effect.

\* \* \* \*

By special invitation from the pastor, Rev. J. A. McMillan, the class went to the Mills Home, Thomasville, Saturday afternoon to spend the night and be ready to give our sacred concert Sunday morning at 11 o'clock in their church. The church was filled with an attentive crowd. This being our first visit to the Baptist Orphanage, we were peculiarly interested. I was very pleasantly entertained in the home of Mr. and Mrs. Greer, with other invited guests for dinner and the evening. Mr. Greer has been in orphanage work less than a year, but he seems to be carrying on as one of much experience. Sunday afternoon we visited our sister orphanage, The Children's Home, in Winston-Salem. We gave our concert at three o'clock. These people, too, gave us a cordial welcome. After our concert, Miss Fannie Gray and others of the staff served us a lovely luncheon. The friendship and kindness we received made us feel welcome and happy. Mr. Woosley and his class were out in field work. Nellie B. Rives.

\* \* \* \*

To our friends of the North Carolina conference, I want to express my sincere appreciation for the wonderful home made possible for me. The 11 years that I have lived here have meant more to me than I could ever tell in mere words.

The time is drawing very near when I must leave my childhood home and say goodbye to my dear friends here. Mr. Barnes has been a perfect father to me for these past years, and I am sure that no other person could be found anywhere that could take his place.

To Mrs. Daisy Smith and each worker of our home who have done so much for me, I wish to express my appreciation. They will always fill a spot in my heart and I will think of them often and the things they have done to make my life worth while.

To the missionary societies of Hamlet and Richlands, North Carolina, which have taken so much interest in me and which have sent me boxes of beautiful clothes twice each year, I wish to thank each of them for this kindness and thoughtfulness toward me. I also wish to thank the men's Bible class of Sunbury, North Carolina, which has so willingly sacrificed everything to support me for 11 long years. I will never forget them and all they have done for me.

Let me thank the doctors of this city who have cared for us and protected us from sickness. They have shown every possible attention toward the children of the Methodist Orphanage, and I want them to know that every child here appreciates their help to the fullest extent. Mildred Lassiter.

## Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be controlled.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

*The wrong cathartic may keep you constipated as long as you keep on using it.*

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is at all druggists. Member N. R. A.

## HEADACHE

### TAKE LIQUID MEDICINE READY TO RELIEVE

Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

### Use Liquid

## CAPUDINE

...It's already dissolved!

## Do you lack PEP?

Are you all in, tired and run down?

## WINTERSMITH'S TONIC

Will rid you of

## MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

### A General Tonic

50c and \$1.00 At All Druggists

## Now You Can Wear

## FALSE TEETH

With Real Comfort

FASTEETH, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little FASTEETH on your plates. Get it today at any drug store.

## Exhibit of Advocate Campaign By Districts

### NORTH CAROLINA CONFERENCE

#### Durham District

Burlington Ct., H. E. Lance	4
Brooksdale, S. F. Nickles	3
Calvary, O. I. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	13
Lakewood, M. W. Warren	16
Duke's Chapel, E. D. Weathers	7
Haw River, L. A. Tilley	15
Leasburg, T. R. Jenkins	15
Mebane, J. D. Bundy	20
Pittsboro, M. C. Ellerbee	13
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	140
E. Roxboro-Longhurst, D. W. Whitsett	27
Trinity, G. R. Combs	8
Bahama, C. W. Barbee	2
Orange-Carboro, L. L. Parrish	11
Burlington, Front St., W. A. Cade	35
" Webb Ave., R. L. Jerome, 100%	11
Chapel Hill, Albea Godbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele	25
W. Durham, J. M. Culbreth	4
Mt. Tirzah, B. E. Stanfield	20
Hillsboro, F. A. Lupton	15
Long Memorial, J. F. Herbert	1
Massey-Andrews, F. F. Loftin	6
Rougemonth, J. W. Lineberger	1
Graham, C. F. Heath, 100%	9

#### Elizabeth City District

Chowan, W. B. Humble	11
Dare, G. C. Wood, 100%	25
Pantego-Belhaven, E. W. Downum	14
Hertford, B. P. Robinson	2
Windsor, T. W. Lee	4
City Road, J. H. Lanning	6
South Mills, J. M. Joffitt	1
Manteo, W. F. Walters	2
Williamston, C. T. Rogers	6
Mattamuskee, H. A. Chester	18
Fairfield, W. R. Hardesty	1
Washington, E. J. Rees	29

#### Fayetteville District

Hemp, L. M. Chaffin, 100%	18
Mt. Gilead, E. B. Fisher	7
Red Springs, B. D. Critcher	14
Rowland, J. C. Whedbee	1
West End, W. F. Elliott	11
Laurel Hill, W. D. Yarbrough	7
Caledonia, W. L. Dawson	4
Roboed, E. L. Crawford	12
Piedmont, B. F. Boone	24
Raeford, B. H. Houston	1
Jonesboro, J. E. Blalock	2
Ellerbe, D. A. Petty	15
Carthage, J. A. Dailey	12
Person Street, C. A. Johnson	4

#### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	25
Jarvis Memorial, E. L. Hillman	7
Hookerton, J. G. Phillips	5
LaGrange, L. B. Pattisball	5
Riverside-Bridgeton, J. B. Thompson	19
Vanceboro, T. E. Davis	6
Grimesland, I. J. Strawbridge	1
Ocracoke-Portsmouth, R. N. Fitts	2
Fremont, C. F. Duvall	4
Oriental, J. C. Humble	14
Newport, E. H. Measamer	2
New Bern, A. J. Hobbs	12
Queen Street, R. E. Brown	13
Mt. Olive Ct., E. R. Clegg	38
Pikeville-Elm St., Leon Russell	5
Beaufort, R. F. Munns	3
Seven Springs, W. J. Freeman	9
Snow Hill, W. L. Maness	8
Aurora, J. W. Sneed	10

#### Raleigh District

Bailey, J. J. Boone	13
Benson, W. C. Merritt	7
Cary-Apex, J. L. Midgett	4
Four Oaks, W. H. Brown	6
Fuquay, J. C. Williams	21
Franklinton, C. L. Read	15
Mamers, C. W. Robbins	5
Smithfield, B. T. Hurley	7
Tar River, R. E. Pittman	13
Creedmoor, W. L. Loy	1

Erwin, Frank Culbreth	1
Youngsville, A. J. Parker	11
Lillington, E. M. Hall	9
First Church, D. E. Earnhardt	6
Oxford Ct. P. H. Fields	12
Dunn, C. B. Culbreth	2
Millbrook, T. B. Hough	4
Middleburg, J. H. Miller	14

#### Rocky Mount District

Kenly, L. C. Brothers	10
Roanoke Rapids, S. J. Starnes	15
Rich Square, W. T. Phipps, 100%	22
Rocky Mt. Ct., W. N. Vaughan, 100%	66
Rosemary, D. M. Sharpe	13
Spring Hope, M. F. Hodges	25
Tarboro, J. V. Knight	4
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	10
Enfield-Whitakers, C. P. Womack, 100%	10
Norlina, B. C. Thompson, 100%	28
Warrenton, E. C. Durham	9
Northampton, E. C. Maness	6
Stantonsburg, S. E. Mercer	4
Conway, G. B. Starling	3
Warrenton, E. C. Durham	4
Garysburg, J. T. Draper	5
Nashville, W. G. Farrar	7
S. Rocky Mt., W. F. Craven	4

#### Wilmington District

Faison-Kenansville, F. B. Joyner	51
Hallsboro, C. N. Phillips, 100%	39
Lumberton Ct., C. H. Caviness	18
Roseboro, A. L. Thompson, 100%	19
Southport, R. H. Broom	38
Trinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	23
Fifth Avenue, L. M. Hall	2
Chadbourn, M. W. Lawrence	10
Burgaw, G. W. Blount	12
Epworth-Wesley, H. L. Davis	4
Stedman, H. R. Ashmore	5
Elizabeth Ct., N. P. Edens	12
Garland, R. G. Dawson	6
Shallotte, O. C. Melton	11
Lumberton Ct., C. H. Caviness	5
Maysville, N. M. Wright	9
Jacksonville-Richlands, R. M. Price	1

### WESTERN NORTH CAROLINA CONFERENCE

#### Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	17
Candler, R. M. Hauss	14
Fletcher-Mills River, D. V. Howell	18
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Acton, T. A. Groce	5
Black Mountain, H. F. Duncan	3
Saluda-Tryon, O. L. Robinson, 100%	5
Hendersonville, C. H. Moser	9
Emma-Elk Mountain, W. E. Ruffy	2
Swannanoa, J. H. Green	7
Central, W. A. Lambeth	8
Brevard, J. H. West	4

#### Charlotte District

Belmont Park, E. M. Jones	46
Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	5
Monroe Ct., W. C. Dutton, 100%	86
Pineville, E. O. Cole	6
Thrift-Moore, J. O. Ervin	102
Chadwick, B. H. Nease	24
Folkton, W. R. Harris	14
Waxhaw, A. L. Latham	4
Trinity-Derita, R. F. Honeycutt	12
Peachland, B. W. Leifer	3
Morven, J. E. Womack	3
Homestead-Duncan, Carl H. King	1
Marshville, G. W. Williams	16
Dilworth, C. M. Pickens	4
Weddington, E. W. Needham	13
Matthews-Ind. Trail, P. W. Townsend	4
Ansonville, A. A. Kyles, 100%	6
Stanfield, L. F. Strader	2

#### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12

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HICKORY, N. C.



Cherryville Ct., C. R. Allison	29	Trinity, J. P. Hipps	39
Crampton, G. G. Adams	9	Park Avenue, S. M. Needham	7
Dallas, J. W. Vestal	9	Woodleaf, W. S. Smith, 100%	24
Trinity, R. L. Forbis	50	Concord, Epworth, E. Myers	8
West End, R. E. Hinshaw	11	Albemarle, First St., E. M. Avelt.	15
Park-Grace, J. C. Reichard	6	Salisbury, Coburn Mem., J. F. Moser	9
Lowell, F. H. Price	6	Salem, T. C. Jordan	25
Mount Holly, A. P. Ratledge	36	Concord Ct., M. B. Clegg, 100%	8
South Fork, R. A. Taylor	1	Norwood Ct., J. A. Frye	2
Stanley, M. T. Hipps	1	Norwood, R. A. Swarrangen	16
McAdenville, R. M. Varner	4	Landis, Brooks Jerome	2
Goodsonville, C. E. Williams	17		
Shelby Ct., J. N. Randall	4		
Rock Springs, Van B. Harrison	10		
East End, T. J. Huggins	5		
Crouse, J. W. Bennett	10		
Lovesville, M. E. Leftwich	4		
Polkville, J. M. Barbee	5		

## Greensboro District

Battleground, W. H. Groce	2	Catawba, G. W. Clay, 100%	35
Farmer, W. L. Lanier	14	Bethel-Fairgrove, L. L. Smith	3
Bethel-Grace, Reid Wall	13	Broad Street, T. W. Hager	10
Centenary, J. C. Cornett	8	Shepherd, G. L. Wilkinson	3
New Hope, C. M. Smith	9	Stony Point, T. J. Houck	19
Pleasant Garden, R. C. Kirk	3	Elmwood, R. L. Bass	5
Randleman, J. C. Groce	19	Race Street, E. J. Harbison	11
Summerfield, W. F. Cooley, 100%	10	Davidson, Elzie Myers, 100%	33
W. Market (Miss Flossie Byrd, Agt.)	102	Lenoir Ct., D. A. Oakley	20
Bessemer, Chas. Bowles	10	Balls Creek, J. M. Brandon	9
Liberty, L. P. Barnett, 100%	16	Westview, C. W. Kirby	33
Mt. Pleasant, L. R. Akers, Jr.	10	Cool Springs, J. L. Ingram	14
Asheboro, R. S. Truesdale	5	Olin, T. A. Plyler	3
Carraway Memorial, J. S. Gibbs	14	Mt. Zion, W. A. Barber	8
Randolph, A. C. Waggoner	1	Central, N. C. Williams	4
Ward St.-Archdale, W. T. Albright	6	Granite Falls, M. Q. Tuttle	6
West Greensboro, W. J. Miller	19	Taylorsville, R. L. Young	2
Coleridge, W. J. Huneycutt	10	Statesville Ct., W. Q. Gregg	3
Reidsville Ct., T. W. Crouse, 100%	20	Highlands-Rhodhiss, I. L. Roberts	3
Proximity, P. L. Shore	17		
Jamestown, C. O. Kennerly	7		
Glenwood, F. B. Jordan	1		
Main Street, A. L. Aycock	17		
Gibsonville, C. H. Peace	3		
Calvary, D. H. Rhinehardt	9		
Cedar Falls, Harold Robinson	4		
Highlands, C. F. Womble	25		
W. Greensboro, W. J. Miller	2		
Guilford, David Tarver	18		

## Marion District

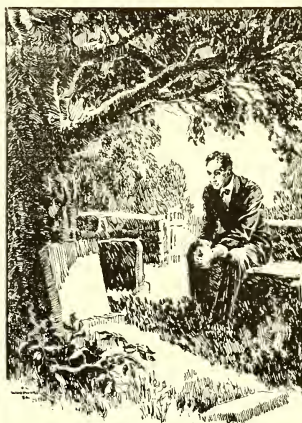
Avery, J. M. Green	2	Davie, J. O. Banks	3
Bostic, E. B. Edwards	39	Denton, B. A. Sisk	11
Broad River, J. W. Kennedy, 100%	43	Forsyth, T. B. Johnson	26
Cliffside-Avondale, H. H. Robbins	13	Erlanger, D. R. Proffitt, 100%	30
Elk Park, E. C. Price	12	First Church, J. E. Abernethy	41
McDowell, T. B. Huneycutt, 100%	24	Thomasville Ct., John Cline, 100%	36
Mill Spring, J. N. Snow	5	Welcome, P. R. Rayle, 100%	36
Old Fort, B. Wilson	4	Burkhead, G. A. Stamper	23
Rutherfordton, Fletcher Nelson	22	Hiatt Memorial, D. M. Nifong	20
S. Pine-Bakersville, J. L. Rayle, 100%	13	Coolemeke, J. A. J. Farrington	11
Marion Ct., W. J. Hackney	2	Thomasville, Trinity, J. P. Hornbuckle	21
Marion Mills, J. W. Parker	1	Kernersville, E. P. Billups	5
First Church, H. P. Powell	39	Mocksville, R. C. Goforth	5
Henrietta, A. W. Lynch	11	Ogden Memorial, O. L. Brown	14
Micaville, J. C. Gentry	8	Advance, W. N. Rathburn	2
Gilkey, P. T. Dixon, 100%	17	Ardmore, M. P. Moores	8
Rutherford College, J. B. McLarty	12	Lewisville, G. W. Fink	1
Morganton Ct., H. M. Wellman	4	Walkertown, R. H. Houts	6
		Main Street, W. L. Hutchins	5

## Mount Airy District

Helton, C. E. Murray	9	Note carefully the exhibit and report	
Mt. Airy Ct., R. E. Ward	3	any errors. All circuits reporting new	
Sandy Ridge, G. F. Hood	13	subscribers in each church will be marked	
Sparta, C. W. Russell	11	(100%). The slogan in this campaign is,	
Spray, W. H. Willis	7	"New subscribers to the Advocate in	
Stoneville-Mayodan, J. W. Campbell	10	every Methodist church."	
Walnut Cove, J. B. Fitzgerald	5		
Yadkinville, I. L. Sharpe	18		
Danbury, J. B. Needham, 100%	24		
Rural Hall, C. M. McKinney	5		
Watauga, C. C. Graham	19		
Draper, G. E. White	8		
Moravian Falls, R. H. Kennington	15		
Boone, J. H. Brendall, Jr.	5		
Jefferson, J. E. Hauser	10		
Leaksville, R. G. Tuttle	4		
Elkin, L. B. Abernethy	4		
Dobson, M. A. Lewis	2		

## Salisbury District

Badin-Tabernacle, F. J. Stough	11	Then she listened to Bridget's clump,	
China Grove, J. W. Groce	17	clump upstairs, and thump, thump at	
Forest Hill, Paul Hardin, Jr.	61	the bishop's door, and then, "My God,	
Harmony, J. B. Tabor	5	come to breakfast, it's waiting."—Bir-	
Westford, H. E. Stimson	8	mingham (England) Weekly Post.	
Gold Hill, J. P. Morris	2		
Granite Quarry, J. O. Cox	8		



"Lest we forget  
Lest we forget"

THERE is no sadder sight than that of a neglected place of sepulcher—depressions where once were mounds—reproachful reminders of oblivion.

There is no sight more beautiful than that which speaks of loving care lavished on the resting place of one who has passed into memory.

There is no greater privilege than that of providing, for the mortal part of the departed, the enduring and protecting sanctuary of the

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## Sunday School Lesson

OCTOBER 8

By William G. Chanter.

### What Is Conversion?

Scripture Lesson: Acts 9:1-31.

Golden Text: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."—2 Cor.5:17.

**But Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . .**

Before we can appreciate what it was that Saul's Damascus-road experience meant to him, we must try to get some idea of the state of mind from which it delivered him. First of all, we need to see him as a high-minded man of strong and stormy passions. He could never be satisfied with anything but the highest, never be content with half-measures, never be tolerant of compromise. The strongest words we can use to express passionate and intense loyalty to the ideal sound tame and nerveless when applied to Saul.

Then let us think of him as captured by the splendid idea of a divinely revealed Law, a heavenly way of life to be lived on earth, a way of life that was God's gift to his chosen race. Let us see him as caught up in a rapture of devotion by the spectacle of Israel's magnificent history with its long roll of saints and martyrs, the roll that is called in the eleventh chapter of Hebrews. Let us imagine him as he is swept away by the opportunity of entering into that goodly fellowship as a leader of Israel, of becoming a part of the divinely ordered development of the chosen race. We must draw for ourselves a vivid picture of a heroic soul inflamed by the challenge of the greatest spiritual adventure in the history of mankind. Because Saul was fully alive to the call of the ideal, and because he was confronted with the best his day had to offer, he dreamed high dreams, and saw great visions long before he ever set out to Damascus.

But that is not the whole picture. There is the other side, the seventh-chapter-of-Romans side. This noble Law, the acceptance of which represented the ultimate achievement of Israel, the gift of which represented the farthest outreach of the goodness of God—this Law at times seemed to mock the ardent Pharisee. The worst of it was that these times were his best times, the moments in which he saw the ideal most clearly, the times when he realized that the outward act was nothing compared with the inner motive, the times when he knew that the heart of the Ten Commandments lay in the command against coveting—these were the very times when he felt that he was falling short of

his ideal, and, with a horrid sense of helplessness, knew that the Law could do nothing to help him. It pointed the way, but it did not give him the power to tread it.

Now, think of him as confronted by Stephen and by many others like him, men and women with the serenity, the very assurance of moral and spiritual achievement, the very peace that was denied to him. Think of him as he saw that this peace came through acceptance as the Messiah of a crucified felon, of a blasphemous pretender as Israel's Leader and Lord, of one hanged on a tree and therefore accursed under the Law as the Son of God. Think of him as see-

**Suddenly there shone round about him a light out of heaven . . .**

And then came the light from heaven, the great moment of illumination when he saw that the faith of Stephen was no delusion but the very truth of God. In Galatians Paul uses a phrase which to my mind is of critical significance for the understanding of his conversion experience. "But when it was the good pleasure of God . . . to reveal his Son in me," he says, in referring to the great moment on the way to Damascus. It was a divine light that dawned upon him, and it was the light about him but the light within that was all-important. God had spoken to him through Jesus, no accursed blasphemer but the Son of the God in Israel. And for Saul of Tarsus the battle was won.

But what did that victory mean for Saul? Well, it meant freedom. Read Galatians as the epistle of Christian freedom. "I conferred not with flesh and blood"—these are the words of a man who has learned how to talk face to face with God without any veil of law and ritual between. "Stand fast in the freedom for which Christ hath freed you." "Let no man trouble me—I bear on my body the owner's marks which make me the slave of Christ," and hence free from all human restraint. For Paul, his conversion experience meant freedom from the inner struggle that had made his life a grim slavery. For he knew that real freedom is the power to act, to use one's powers in the achievement of worthy ends, and he knew that such freedom as this was impossible for the man whose strength was used up in the vain attempt at self-conquest with only the formulae of the Law to help him. Read the third chapter of Philipians and then compare with it the seventh chapter of Romans. One is the shout of triumph of victorious freedom, the other is the despairing wail of the hopeless victim of circumstances. Saul of Tarsus, kicking in impotent threatenings and slaughter against the goals of a growing conviction, became Saul the saint with the peace of God in his heart.

**I am Jesus whom thou persecutest.**

If we ask him for his own explanation of the change, we shall hear him saying that it was because he had found the ideal, not in the lofty phrases of the written word, but in the victorious personality of the risen Christ, whose contagious life now flowed into his newly made apostle and made him in all things more than conqueror. For the effort to obey a code, there was exchanged the companionship of a great Friend. Henceforth this was to Saul the good news—religion was not scrupulous obedience to any code, even the most lofty. It was a joyous surrender to the inspiring leadership of One in whose service a man found himself achieving the impossible and thus finding the life which is life indeed.—Zion's Herald.

Between saying and doing many a pair of shoes is worn out—Italian.

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**PROTECTION  
AGAINST OLD AGE**

ing that, if these people were right, then he was wrong and his whole scheme of life was wrong and the great institutions of his race, far from being final and ultimate, were only the dim foreshadowings of a greater reality. Here is a conflict within a titanic soul. On the one hand, his devotion to the truth forbade him to accept the delusion of the Nazarenes. On the other, his longing for a righteousness worthy to offer God made him deeply envious of their deep and rich experience. But his devotion to the ideal of his race rebuked for even thinking of them as worthy of envy. And yet there was the grim fact that their delusion did for them what the Law could not do for him who loved it and served without reserve or calculation. No wonder that against the disciples of the Nazarene he breathed out threatenings and slaughter. His rage against them was the outer expression of this terrible inner conflict.



## W. N. C. BOARD OF EDUCATION

(Continued from page 13)

St. Paul	8.95	Park Street	1.25	Taylorsville	3.28
Main Street	6.00	Ebenezer	1.25	Broad Street, Mooresville	3.16
Pleasant Garden	4.64	Kadesh	1.80	Highland	2.00
Calvary	2.50	St. Peter's	.25	Friendship	1.75
Mt. Carmel	2.35	Total	36.22	Fairgrove	1.50
Center	2.00	Greensboro District		St. Paul	1.40
Coacord	1.00	West Market Street	12.60	Rocky Mount	1.16
Old Union	1.00	College Place	10.00	Jones Memorial	1.00
Summerfield	.96	Grace	5.00	Carson's	.40
Total	72.32	Archdale	3.00	Total	35.65
Marion District		Ramseur	3.00	Previously reported	129.06
Morganton	21.82	Centenary	2.70	District total	164.71
Connelly Springs	3.63	Besemer	2.02	Waynesville District	
Rutherford College	3.03	Muir's Chapel	2.00	Previously reported	54.55
Zion, Morganton Ct.	2.12	Total	40.32	District total	54.55
Nebo	1.85	Marion District		Winston-Salem District	
Bethlehem	1.82	Morganton	6.78	Erlanger	6.00
Rutherfordon	1.10	Central	9.67	Jackson Hill	2.00
Total	35.37	Mt. Airy District		Total	8.00
Mt. Airy District		Salisbury District		Previously reported	347.75
Mariah's Chapel	3.46	Trinity, Kannapolis	31.16	District total	355.75
Rockford Street	3.12	Forest Hill	14.00	District totals	139.14
Palmyra	1.70	Shiloh, Granite Quarry	7.45	Previously reported	1144.83
Grassy Creek	1.00	Park Avenue	5.00	Grand total for year	1283.97
Total	9.28	Central, Spencer	4.36		
Salisbury District		Central, Concord	4.08		
Norwood	61.67	Total	66.05		
First Church	45.72	Statesville District			
Central, Concord	5.56	Broad Street, Statesville	3.08		
Trinity, Kannapolis	7.91	Hopewell	2.50		
Badin	3.00	Race Street	1.50		
Mt. Olivet	2.50	Rose Chapel	.78		
Bethpage	2.00	Total	7.86		
Bethel	1.56	Waynesville District			
Mt. Tabor	1.45	Canton	10.00		
Total	131.37	Winston-Salem District			
Statesville District		First Church, Lexington	15.00		
Broad Street, Statesville	10.09	Arcadia	5.00		
Stony Point	5.80	Centenary—Hi-S.	4.61		
Hudson	3.14	Y. P.	4.00		
New Salem	2.60	Cotton Grove	2.50		
Cool Springs	2.25	Pleasant Hill	2.00		
Newton	2.00	Total	33.11		
Rose Chapel	1.72	Y. P. Totals	256.00		
Williamson Chapel	1.16	Previous Y. P. totals	443.32		
St. John's	.90	Y. P. Grand total	699.32		
Total	29.66	Grand total for year	4075.58		
Waynesville District					
Elizabeth Chapel	1.00	SUNDAY SCHOOL DAY OFFERINGS			
Webster	.50	AUGUST 23-SEPTEMBER 13			
Total	1.50	Asheville District			
Winston-Salem District		Weaverville	6.86		
Centenary	53.62	Fletcher	5.00		
Midway	29.25	Asbury	4.21		
Prospect	5.00	Saluda	3.29		
Mocksville	3.73	Total	19.46		
Linwood	3.43	Previously reported	94.51		
Brookstown	1.84	District total	113.97		
Farmington	1.71	Charlotte District			
Wesley Chapel	1.50	Hawthorne	50.00		
Smith Grove	.81	Belmont Park	5.00		
Total	100.89	Ansonville	3.50		
District totals	617.22	Total	58.50		
Previously reported	2759.04	Previously reported	186.61		
District grand total	3376.26	District total	247.11		
YOUNG PEOPLE'S OFFERINGS		Gastonia District			
Asheville District		South Point	5.00		
Hillside Street	10.00	Clover Hill	1.87		
Weaverville	5.00	Total	6.87		
Asbury Memorial	4.19	Previously reported	69.67		
Haywood Street	4.00	District total	76.54		
Total	23.19	Greensboro District			
Charlotte District		Oakdale	2.90		
Waxhaw	10.00	Previously reported	117.31		
Belmont Park	5.00	District total	120.21		
Indian Trail	4.00	Marion District			
Hawthorne Lane	3.80	Connelly Springs	6.26		
Total	22.80	Previously reported	61.14		
Gastonia District		District total	67.40		
Cramerton	12.00	Mt. Airy District			
Bradley Memorial	7.00	Previously reported	6.90		
East End	4.00	District total	6.90		
South Point	3.77	Salisbury District			
McAdenville	2.00	South River	1.50		
Mt. Holly	1.50	Previously reported	75.33		
Goodsonville	1.40	District total	76.83		
		Statesville District			
		First Church, Lenoir	15.00		
		Central, Mooresville	5.00		

# Stop Chills and Fever!

## Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store.

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(Carry Endowment to mature when child is 18)

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J. H. Shumaker, General Secretary,

808 Broadway, Nashville, Tennessee.

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
By Methodist Publishing Company, Inc.

A. W. PLYLER, Manager  
M. T. PLYLER, Editor

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To all Preachers of the Gospel, year .....1.00

Unless notified to discontinue the Advocate will not be  
stopped at expiration of time.

## Presiding Elders Appointments

### North Carolina Conference

OURHAM DISTRICT  
H. C. Smith, P.E., Ourham, N. C.  
FOURTH ROUND

October	
South Alamance, 11	8
Mebane, 4	8
Front Street, 7:30	8
Chapel Hill, 7:30	12
Person Ct., 11	15
East Roxboro, 3:30	15
Long Memorial, 7:30	15
Chapel, 11	21
Yanceyville, 11	21
Mt. Tirzah, 11	22
Rahama, 7:30	22
Carr, 7:30	29
Burlington Ct., 7:30	29
Siler City, 7:30	29

November	
Calvary, 7:30	1
Branson, 11	1
Andrews-Masson, 3	5
Stem, 7:30	5
Duke Memorial, 7:30	7
Pittsboro, 11	9
Brookdale, 11	12
Rougemont, 7:30	12
Lakeswood, 7:30	14
West Durham, 7:30	14
Haw River, 11	19
Graham-West Burlington, 7:30	19

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FOURTH ROUND

October	
South Camden, Wesley's, 11 and 1	5
Washington, 7:30	5
Bath, Asbury, 11 and 1	7
Bath, Asbury, 11	7
Pantego-Beibaren, 7:30	11
Kennekeet, Rodanthe, 11 and 1	14
Kennekeet, Rodanthe, 11	15
Hatters, 2:30 and 7:30	15
Columbia, 4 and 7:30	20
Plymouth, 11	22
Roper-Creswell, Pleasant Grove, 3 and 7:30	22
Hatteras, 7:30	22
Chowan, Center Hill, 11 and 1	27
Chowan, Center Hill, 11	27
Windsor, White Oak, 11 and 1	28
Windsor, White Oak, 11	28
Williamston, 7:30	29

November	
Elizabeth City, City, Road, 7:30	1
Winchese, 11	5
Manroe, 7:30	5
Peruimans, 11 and 1	5
Hertford, 7:30	8
North Gates, Parkers, 11 and 1	11
Gates, Zion, 11 and 1	11
North Gates, Parkers, 3	12
Gates, Zion, 11	12

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FOURTH ROUND

October	
Elberhe, a.m.	8
Rockingham, p.m.	8
Hiscoe, Star, a.m.	15
Rockingham, p.m.	15
Mt. Olead, a.m.	22
Wadewille, 4 p.m.	22
Carthage, a.m.	24
Windsor, p.m.	24
Jonesboro, a.m.	25
Maxton, a.m.	26
Red Springs, p.m.	26
Sanford, a.m.	29
Raeford, p.m.	29
Piedmont, Pee Dee, p.m.	30

November	
St. John-Gibson, Gibson, a.m.	5
Hazlet, p.m.	5
Rowland, a.m.	8
Hemp, Tabernacle, a.m.	12
Glendon, Fair Promise, afternoon	12
Fayetteville Ct., p.m.	13
Person Ct., p.m.	15
Hay Street, p.m.	19

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

October	
Goldsbore Ct., 3	8
Vanceboro, Epworth, 11	15
Dover, Asbury, 3:30	15
Grineland, Salem, 11	22
Aurora, Campbell's Creek, 3:30	22
Kinston, Queen Street, 7:30	25
Pamlico, Bayboro, 11	29
Oriental, Oriental, 7:30	29
November	
Mt. Olive, 7:30	3
Mt. Olive Ct., 11	4
Freemont, Flemont, 11	5
Pikeville-Elm Street, Pikeville, 7:30	5
Morehead City, 7:30	7
Beaufort, 7:30	8
Pink Hill, Pink Hill, 11	12
Bevo Spring, 3:30	12
La Grange, La Grange, 7:30	12
Goldsbore, St. Paul, 7:30	15
Ayden, 7:30	18
Grifton, Sharon, 11	19
Snow Hill, Mt. Herman, 3	19
Hookerton, 7:30	19

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND

October	
Edenton Street, 11	8
Jenkins Memorial, 7:30	8
Manners, Spring Hill, 11	14
Lillington, Lillington, 11	15
Epworth, 7:30	15
Benson, 7:30	18
Oxford Circuit, 11	21
Crescent, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	28
Middleburg, Tabernacle, 11	29
Youngville, Youngville, 3	29
Franklinville, 7:30	29
November	
Bailev, Middlesex, 11	5
Zebulon, Wendell, 7:30	5
Newton Grove, 11	11
Erwin, Erwin, 11	12
Fuquay, Fuquay, 3	12
Cary, Cary, 7:30	12
Garner, 11	19
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

October	
Nashville, 11	8
Kenly, 7:30	8
Clark Street, 7:30	11
Norhampton, New Hope, 11	11
Seaboard, Concord, 11	13
Norlina, 11	15
Warrenton, Macdonald, 7:30	15
Warren, Serepta, 11	22
Spring Hope, 7:30	22
Rocky Mount Rapids, 7:30	25
Halifax, 11	29
Rocky Mount Circuit, Yorks, 3	29
Rocky Mount, 7:30	29

November	
Rich Square, Pinnors, 11	3
Rosemary, 11	5
Enfield-Whit, Enf., 7:30	5
Bethel, 7:30	8
Farmville, 11	12
Stantonburg, 7:30	12
Elm City, 7:30	15
Rocky Mount, First Church, 11	19
Weldon, 11	20

Pastors will furnish typed copies of all nominations of officials.

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

October	
Elizabeth, Trinity, 11	8
Lumberton, Chestnut Street, 7:30	8
St. Paul, St. Paul, 11	15
Fairmont, Trinity, 3	15
Lumberton Ct., E. Lumberton, 7:30	15
Shallotte, Village, 11	22
Southport, Trinity, 7:30	22
Town Creek, Delco, 11	29
Carver's Creek, Bolton, 3	29
November	
Stelman, Cokesbury, 11	5
Roseboro, Bethel, 3	5
Clinton, 7:30	5
Haliboro, Haliboro, 3	9
Paul, St. Paul, 7:30	9
Scott's Hill, Hamstead, 3	10
Bladen, Bethlehem, 11	12
Gariand, Ingrid, 7:30	12
Grace O. C., 8	15
Trinity O. C., 8	15
Fifth Avenue O. C., 8	15
Epworth Wesley, Wesley Memorial, 7:30	16
Mayville, Tabernacle, 11	19
Swansboro, Oak Grove, 3	19
Jacksonville-Richlands, Jacksonville, 7:30	19

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## GENUINE BAYER ASPIRIN

BECAUSE of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide *SAFE* relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want *QUICK* and *SAFE* relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words *GENUINE BAYER ASPIRIN* on every bottle or package you buy.

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## Felt Much Better By Taking Cardui

"I took Cardui at two different times for a run-down condition," writes Mrs. P. M. Deason, of Tyler, Texas. "I would get nervous and could not sleep well. This would make me feel badly in daytime. I read about Cardui and thought it would be a good idea to take it. I took eight bottles one time and six another. I felt much better after taking it and was able to sleep."

If you are weak, run-down, nervous, take Cardui, for women.



### TIRED EYES

After a hard day's work, refresh your eyes with  
**DICKEY'S OLD RELIABLE  
EYE WASH**  
At All *Druggists*  
Dickey Drug Co., Bristol, Va.



### PARKER'S HAIR BALSAM

Removes Dandruff & Stops Hair Falling Out  
Imparts Color and Beauty to Gray  
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60c. and \$1.00 at Druggists.  
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## REDUCED TRAIN FARES

One and one half cents  
Per Mile

Baggage transported  
Stop overs allowed

Half fare for children  
under 12 years of age.

NORFOLK SOUTHERN  
RAILROAD



## Western North Carolina Conference

## ASHEVILLE DISTRICT

D. M. Lifter, P.E., Asheville, N. C.  
FOURTH ROUND

October

Candler, Snow Hill, Sat., 11	8
West Asheville, 11	8
Lefcater, 3	8
Acton, night	8
Hendersonville, 11	15
Rosman, 3	15
Brevard, night	15
Weaver Ct., Sat., 11	22
Central, 11	22
Swannanoa, 3	22
Black Mountain, night	22
Hillside Street, Wednesday, night	25
Emma, Thursday night	26
Sandy, Sat., 11	28
Saluda, 11	29
Flat Rock, 3	29
Haywood Street, night	29
Oakley, night	30
Marshallville, Marshallville, 11	30

Pastors please have three copies of all nominations of officials.

## CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

October

Peachland, Hopewell, 10 (Sat.)	7
Folklen, Folklen, 11	8
Standfield, Old Burnsville, 3	8
Trinity-Derita, Derita, 7:30	8
Lilleville, Lilleville, 11	15
Wakaw, Mineral Springs, 3 (5th Q.C.)	15
Chadwick, 7:30	15
Weddington, Union, 10 (Sat.)	21
Homestead-Duncan, Duncan, 11	22
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	22
Spencer Memorial, 11	29
Brevard Street, 7:30	29

Fifth quarterly meetings as follows:

October

Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshallville, Marshallville, 11	28
Prospect, Prospect, 3	28

## GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND

October

Mount Holly, 11	8
West End, 7:30	8
Cherryville, 11	15
Trinity, 7:30	15
Belmont Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29

November

Smyle, 11	5
-----------	---

## GREENSBORO DISTRICT

W. A. Newell, P.E., 598 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

October

Randolph Ct., Hopewell, 3	7
Farmar, Oak Grove, 11	8
New Hope, New Hope, 3	8
Asheboro Ct., West End, night	8
High Point, Main Street, night	9
Ward Street-Archdale, Archdale, night	10
Calvary, Calvary, night	11
Highland, Highland, night	12
Randieman, Nacmi, 11	12
Liberty, Stanley, 3	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Centenary, Centenary, night	18
Gulford, Lee's Chapel, night	19
Redville Ct., Bethlehem, 3	21
West Greensboro, Muir's Chapel, 11	22
Jamestown-Oakdale, Oakdale, night	22
Asheboro, First Church, night	23
Battle Ground, Center, night	24
Proximity, Proximity, night	25
Caraway Memorial, Caraway Memorial, night	26
Glennville, Central, 11	29
Ruffin, Ruffin, 3	29
Bethel-Grace, Bethel, night	29
Gilchristville, Gilchristville, night	30
Pleasant Garden, Pleasant Garden, night	30

November

West Market, West Market, night	6
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## MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
FOURTH ROUND

October

Cliffside-Avondale, Avondale, 11	8
Bodie, Cedar Grove, 3	22
Henrietta, Carolen, night	22
Spruce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avery, Pishah, 11	19
Marion Ct., Providence, 11	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Butterfield College, night	25
Broad River, 11	26
Cross Mill Q. C., night	26
Flat Rock, 11	29
Morganston Ct., 3	29
North Forest, Oak Forest, night	29
Marion, First Church, Q. C., night	30

November

Glen Alpine Q. C., night	2
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# Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System Is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cents. Family package, 35 cents. All dealers.



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10 BIG WEEKS OF

W. D. O. P. SALES

(We Do Our Part Sales)

WATCH FOR — PROFIT BY  
THESE SPECIAL FOOD VALUES

THE GREAT ATLANTIC &amp; PACIFIC TEA CO.

Morganton, First Church, Q. C., night ..... 3  
Forest City, 11 ..... 5Canton, 7:30 ..... 29  
Jonathan, 11 ..... 5

November

## MOUNT AIRY DISTRICT

J. T. Mangum, P.E., Mount Airy, N. C.

FOURTH ROUND

Group No. 3.—To be held by R. G. Tuttle:

October

Spray, 7:30 ..... 8  
Woodleaf, Woodleaf, 3 ..... 8  
Stonewall, Price, 11 ..... 15  
Group No. 4.—To be held by W. H. Willis:

October

Laskerville, night ..... 8  
Madison, Madison, night ..... 15

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

FOURTH ROUND

October

China Grove, 11 ..... 8  
Salisbury-Main Street, Main Street, night ..... 8  
Kerr Street, 11 ..... 15  
Harrison, night ..... 15  
Mount Pleasant, St. Paul, 11 ..... 22  
Concord Ct., Rocky Ridge, 3 ..... 22  
Concord, Central, night ..... 22  
Albanarle Ct., Oakboro, 11 ..... 29  
Salem Ct., Salem, 3 ..... 29  
November  
New London, New London, 11 ..... 5  
Badin-Tabernacle, Tabernacle, night ..... 5

## STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

FOURTH ROUND

October

Taylorsville, 11 ..... 8  
Hiddeite, Liberty, 2:30 ..... 8  
Stony Point, night ..... 8  
Statesville Ct., Bethel, 11 ..... 13  
Olin, Olin Ch., 11 ..... 13  
Broad Street, Statesville, 11 ..... 15  
Cool Springs, Rose Chapel, 2:30 ..... 15  
Elmwood, Elmwood, night ..... 15  
Mooreville, Central, 11 ..... 22  
Mooreville Ct., Triplett, 2:30 ..... 22  
Mooreville, Broad, night ..... 22  
Highland-Rhodes, Highland, night ..... 25  
Hickory, First, 11 ..... 29  
Newton, night ..... 29  
November  
Troutman-St. John's, 2:30 ..... 5

## WAYNESVILLE DISTRICT

L. B. Hayes, P. E., Waynesville, N. C.

FOURTH ROUND

October

Glenville, 7:30 ..... 7  
Highlands, 11 ..... 8  
Franklin Ct., 3 ..... 8  
Franklin, 7:30 ..... 8  
Waynesville, 7:30 ..... 10  
Hayesville, 7:30 ..... 14  
Murphy Ct., 11 ..... 15  
Murphy, 7:30 ..... 15  
Andrews, 7:30 ..... 15  
Robbinsville, 7:30 ..... 17  
Crabtree, Fishers, 11 ..... 22  
Bethel, 3 ..... 22  
Fines Creek, 7:30 ..... 23  
Clyde, Liberty, 11 ..... 29  
Delwood, 3 ..... 29

YES, Feen-a-mint tastes just like any refreshing mint gum. You chew it and because you *chew* it, the medicine is distributed bit by bit through the intestines, insuring a *gradual, natural* action! That makes it safer and more efficient. It's the modern way to take a laxative.

## Feen-a-mint FOR CONSTIPATION

## Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sis-tex)  
● Must fix you up or money back. Only 75¢ at druggists.

**Cystex**



## How Precious are Memory's Pictures !

WHAT a blessing is memory—especially to those who live in the gentler evening of life—alone. To see and live again the vivid moments of romance—when youth and love and two beating hearts made life all sunshine and ecstasy.

For many years it has been our privilege to serve people like the dear old lady in this picture; to help them face forward alone—to re-live the past more happily because the proper things were done when *he* finished this life's work and went Home.

Just the implicit faith that within the sacred precincts of the CLARK Vault all is immaculately serene— isolated from every outside intrusion by its impermeable walls and inviolable air-seal, brings a peace of mind and comfort that are past all expression.

Especially when wild winds rage and the earth is drenched with water, this assurance is a priceless blessing.

The CLARK Vault is today an essential part of the well-planned service—as important in the part it plays as the roof is to the house. And not the least of its value is to those who "carry on" more happily because of their deep faith in its lasting protection. Think of this when a friend or kinsman calls for you in his time of need. Do him a kindness by suggesting the use of a "CLARK."

★ ★ ★

"My Duty"—FREE—This little book is very practical. It tells simply and clearly what to do when you are asked to "take charge." Thousands have read it and appreciated its understanding message. You should have a copy—filed for instant reference. Write. It is free.

## A BEAUTIFUL GRECIAN DESIGN IS NOW OFFERED BY CLARK . . .

*Its flowing lines and curves add immeasurable strength and beauty....It is the first and only one-piece metal vault...*

CLARK pioneered the metal grave vault. Years ago CLARK introduced the water-proof metal grave vault with the famous CLARK Air-Seal. For nearly two generations this principle of water-proof protection has proven its soundness. A whole nation knows and respects CLARK—and the service for which it stands.

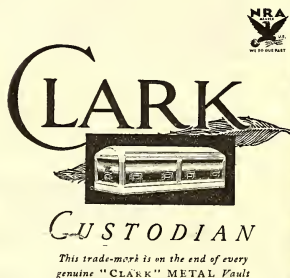
Today CLARK offers a new and improved design—a truly revolutionary achievement. The only one-piece metal vault in the world.

Through the use of curves instead of angles, further strength and rigidity have been secured. The architecture is distinctly the beautiful Grecian Ionic. This new CLARK Vault is called the "Custodian."

CLARK Vaults are of rust-resisting metals—that afford protection against seepage and crumbling. Each CLARK Vault is finally tested for water- and air-tightness under 5000 pounds of water. The tiniest pinhole leak would be discovered by this test. Every

CLARK Vault is warranted for fifty years or longer. Any funeral director can supply a CLARK Vault without delay. You have a choice of the CLARK *Custodian*, the CLARK *Standard*, or one of the CLARK *All-Copper* Vaults. All models come in appropriately colorful finishes. Prices are always reasonable.

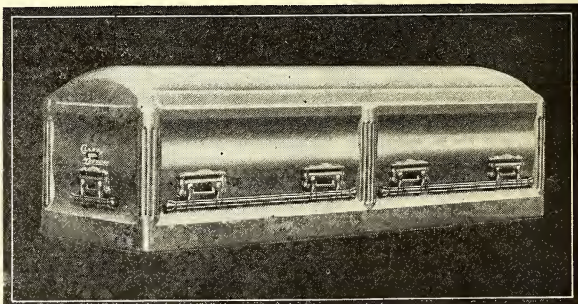
See that the CLARK trade-mark is on the end of the vault. It is there to protect you. Look for the name CLARK. No honorable funeral director ever attempts substitution. The Clark Grave Vault Company, Columbus, Ohio. Western Office and Warehouse: Kansas City, Missouri.



CUSTODIAN

*This trade-mark is on the end of every genuine "CLARK" METAL Vault*

THE ONE-PIECE WATERPROOF METAL GRAVE VAULT





# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, OCTOBER 12, 1933

Number 41



GIRL'S DORMITORY, BREVARD INSTITUTE, BREVARD, NORTH CAROLINA

## To the Ministers and Members of the Methodist Church in the Western North Carolina Conference

Dear Brethren:

The Educational Commission of the Western North Carolina Conference presents today pictures of buildings on the beautiful property hitherto known as Brevard Institute which has been donated to the Western North Carolina Annual Conference by the Woman's Missionary Council in fee simple and free of debt. This gift from the noble women of the church represents property valued at not less than \$250,000. Besides the farms and buildings, there has been presented to the Commission for the Conference equipment consisting of farm implements, shop tools, pianos, beds, desks, etc., valued at approximately \$4,000. Title to this property has already been transferred to the Western North Carolina Conference.

The Commission desires, in the name of the Western North Carolina Conference, heartily to thank the women of the Council for this unusual and magnanimous gift.

(Signed) The Commission.

## BISHOP EDWIN D. MOUZON AND THE PRESIDING ELDERS URGE A UNITED FRONT AGAINST LIQUOR

Bishop Edwin D. Mouzon and the presiding elders of the Western North Carolina conference when in session at Charlotte Wednesday, September 27, adopted the following resolutions:

Whereas, we believe the legalization of the liquor traffic to be economically unsound and morally wrong;

Whereas, the wet forces of the land have nothing in mind short of the repeal of all laws for the protection of our people against the inroads of the liquor business;

Therefore, be it resolved, that we call upon our people to continue to stand together in an effort to defeat the schemes of these enemies of the public good.

And be it further resolved, that we urge our pastors to assume a place of leadership in the movement to preserve our laws governing the liquor traffic and to prevent the repeal of the Eighteenth Amendment to the Federal Constitution.

Be it further resolved, that we urge all members of the Methodist church to support their pastors as they fight for the decencies and sanctities of our civilization.

(Signed) E. D. Mouzon, J. T. Mangum,  
D. M. Litaker, C. S. Kirkpatrick,  
J. W. Moore, J. S. Hiatt,  
R. M. Courtney, L. B. Hayes,  
W. A. Newell, L. D. Thompson.  
E. W. Fox,

Here is a call from our church's leaders in North Carolina to the Methodist people of the "Old North State" to do their full duty in preventing the return of legalized liquor into North Carolina. These leaders are only running true to form when they call for defeat of those enemies of the public good who are striving to bring liquor back into North Carolina. For Methodist preachers and Methodist people from the first have been uncompromising in their hostility to the liquor traffic.

We rejoice that these leaders have spoken as they have, and for our part we expect to do our best to prevent the return of still houses and saloons and a debauched citizenship to North Carolina, and we trust that every pastor will be a worthy leader of his community in this fight against liquor.

## THE CUTS IN THIS WEEK'S PAPER

The pictures of buildings on the property hitherto known as Brevard Institute presented by the Educational Commission of the W. N. C. conference are truly significant. They foreshadow something of that which is to be with the development of the school contemplated at Brevard. We venture to assert that 100 years hence the files of the Advocate will be of unusual interest to the people of that day.

All who have sufficient vision to dip into the future will be interested in the promise for the years of this beautiful property donated by the Woman's Missionary Council to the W. N. C. conference. The conference is moving with an eye on the sweep of the years.

## PROMINENT CONCERN PRAISES ADVOCATE PRINTING

"Have just looked over the program which you prepared for our convention and want to congratulate you on the job you gave us. It is one of the most attractive programs I have ever seen, and despite the fact that it was a rush job it seems to me it is just as good as it could possibly be."

Nothing less than an unusually high class article could have elicited such a complimentary letter from an official of the Pilot Life Insurance Company from which we quote the above paragraph. If our printing can please the Pilot it ought to satisfy anybody. Would that all the institutions of North Carolina Methodism appreciated the advantages offered by their own printing plant as do some of these prominent secular concerns.

## THIRTY-FIVE CHARGES 100 PER CENT

When new subscribers have been placed in every church of a circuit it reports 100 per cent. Think of new subscribers to the church paper in every church of 35 circuits! With a little systematic effort this number could be doubled. Let no little group be neglected. Talk the church paper and make them feel that they should keep in touch with the great Methodist hosts as they are marching on to victory. All possible should be done to give some in these out of the way places vision and enthusiasm. Back there are some future ministers and missionaries.

## THE MARVEL TO US

It is this. Some of the pastors keep sending in new subscribers. They got started a few weeks ago and they do not stop. Watch their reports! Others can not get a start—or else they, too, would have a good list. Few men stop with one remittance.

What we have said about the Advocate campaign applies in all our church efforts. Some men keep every interest moving; others can't ever get a start. Here defeat lies. Up and on these last few weeks. Let the people know that something is going to happen.

## STANDING OF THE DISTRICTS

All the districts have passed the top of the hill but the Elizabeth City. This will be apt to reach the crest next week with a little special effort on the part of those who have not reported. Some of the districts are nearing the 100 per cent—that is all the charges have reported.

A number of the presiding elders are encouraging their men to report. They know the value of the Advocate at this time. Please, brethren, allow us to help you at this hour. Plead with your people not to let this opportunity slip. Thousands yet should be willing to spend a postage stamp a week for the Advocate.

## NOTE 334 LEADERS

On page 18 is the itemized reports made for new subscribers—137 pastors have reported from the N. C. conference and 197 from the W. N. C. This is fine; 334 in all. But these are not all. There need not one be left behind.

# Advocate Campaign Will End October 30!

## Let No One Who Wants to Subscribe Be Left Off



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

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GREENSBORO, N. C., THURSDAY, OCTOBER 12, 1933

Number 41

We trust the noble and hard working Methodist preachers of North Carolina will not grow weary of our continued effort to encourage and even to prod them in the work. Only by continuous and heroic effort can we get on at this hour.

“Let the whole line advance” is the watchword for Methodists at the present hour. A great moral crusade is on and every man and woman should be eager to occupy a place in the front line. This is no time for slackers among either the ministry or the laity.

The fifth Sunday in this month, which is World Temperance Sunday, should be made a great day in the churches of North Carolina. The pastors and Sunday school leaders should begin at once to plan for the work of that day as related to the liquor campaign now on in our good commonwealth.

The wets in North Carolina have been trying to stem the tide by alleged citations from the report of the Wickersham Commission; but there were three findings of that commission which the wets do not cite. Here they are: 1. The commission is opposed to repeal of the Eighteenth Amendment. 2. The commission is opposed to restoration in any manner of the legalized saloon. 3. The commission is opposed to the federal or state governments as such going into the liquor business.

The Winston-Salem Journal last Tuesday morning said editorially: “License money cannot rightly purchase the privilege to conduct an evil business. It is immoral to license evil practices. Besides, revenue from liquor is impractical. The fruit of the liquor traffic is waste of all sorts. Human derelicts made so by liquor have to be cared for by society. Crime caused by liquor is expensive to society. The only positive phase of the transaction by which the right to deal in liquor is given for money is the huge profits made by liquor manufacturers and dealers.”

The dry forces are now well organized and plans are about completed for a general offensive against liquor in North Carolina. Every man and woman who believes in a progressive North Carolina should get busy and help preserve the laws that have been enacted during the golden years of our history. The last twenty-five years of a dry North Carolina have attracted the attention of the whole nation. Let's strive to keep what we have. Do not turn back to still houses.

This significant news item came out of Washington Wednesday of this week: “Senator Carter Glass, Democrat, Virginia, who refused to become President Roosevelt's secretary of the treasury, is preparing to challenge the constitutionality of the national recovery act when Congress meets. The caustic, diminutive banking expert of the Senate voted against the recovery act last spring and its working thus far have only confirmed him in his original position, it was learned. Word of the forthcoming opposition of Senator Glass developed when inquiry was made concerning the absence of the blue eagle from his two newspapers at Lynchburg, Va.”

Dr. Jester, pastor of the First Baptist church, Winston-Salem, N. C., in his sermon last Sunday morning exposed the fallacy that there has been a great change in sentiment on the liquor question. This so-called “changed sentiment” is due to “the inactivity of temperance forces, the Roman hierarchy, unfriendly politicians, relentless propaganda, the misled generation of youth and loss of moral sense. An organization in England raised a fund of \$5,000,000 to be used in fighting American prohibition. American forces co-operated in this nefarious purpose by spending a million dollars a year in addition to the British fund. Back of all this money and agitation against prohibition are the men and interests who would profit from the legalized liquor traffic.”

### Inconsistency of the NRA

IT IS understood that the effort of the NRA is to secure co-operative effort for the good of all. Labor and capital and the general public, under the guidance and restraint of government, are to work together for the mutual good of every class and condition of organized human society. The old order of cut-throat competition is to be supplanted by co-operation for human betterment. Individual units, contending for selfish ends, are to recognize the unity of all.

This is far removed from the old and persistent conception of competition, then thought to be so essential to trade and human development. The effort then was to break into smaller units corporations and vast combinations that the separate units and individual entities might have free play. Now this vast material order under unrestrained capitalism has broken down and the present effort is to stress co-operation rather than competition in a unity that fundamentally can belong only to a spiritual, a religious, order. NRA proceeds with some such assumption as this. But the practical workings of NRA stress the strictly material with an emphasis equal to that of the old competitive effort for profit. Eat and drink, buy and sell, so as to get going is the slogan. That profits may accrue for ourselves is the end sought. The profit motive is to the front in a way not becoming an order of human society in which the spiritual is fundamental. The old, bad tendency, "let dog eat dog," remains. Even the NRA is used to this end. This appears at every turn in formulating the vast number of codes now in the making.

This present stress on nationalism, resulting in fostering the spirit of war, is not part of a spiritual order—is not a recognition of the welfare of mankind. It results in building up navies and armies by the nations for the ultimate conflict of arms. We build ships that profit may accrue and American prestige be advanced. This sets other nations to doing the same; it fosters war and conflicts of all kinds on every hand instead of the boasted co-operation. It is not Christian. How inconsistent!

The head and front of this present national administration is to enthrone the liquor trade for the profits to be made. Profits for certain men and favored classes are to be made at the cost of human welfare. The betterment of the masses in keeping with the demands of a universal spiritual order in which there is co-

operation for the common good has little show. To foster war and to enthrone liquor is bad.

Multitudes who are hoping and praying for the best can not get rid of the doubt and fears that beset them. The whole venture of the NRA is so lost in the material and so wanting in that which is spiritual—in that which is not material—that they see little advance over the old conditions dominated by the spirit, "let dog eat dog" in the days of cut-throat competition.

Demands increase, expenditures multiply as a multitude of men and women called to administer and supervise are on the payrolls, while a people overburdened with taxes strive to meet the demands laid upon them. The confusion is great and the inconsistencies are many.



### Lessons From Football

DURING the next six weeks thousands upon thousands of people will assemble in the football stands of this country. We wonder how many will learn the lessons that these games teach. If St. Paul were alive today we suspect that he would be an ardent fan and he would be learning and teaching lessons of Christian truth. Anyhow that was his practice in the first century. The racer, the boxer and other athletes became valuable to him in enforcing truth. Why not learn from football that a man must give his best, that no form of self-indulgence belongs to the game, that one cannot violate the rules without causing the whole team to suffer and the college to feel the effects thereof. No man liveth to himself, but we are members one of another. We wish every church leader would attend at least one football game and learn "to hit the line hard." This lesson should be learned before the next annual conference so that we would close the year aright.



### A First Class Sermon

THE old colored farmer was not a preacher, but he could get at the gospel truth in a very effective way, as the following incident discloses most clearly:

A white man asked our farmer friend what church he belonged to and the old man replied: "Bress ye, sah, dah's fo' roads leading from hyah ter town—de long road, de hill road, de sho' road, and de swamp road—but when Ah goes ter town wid er load er grain dey don't say ter me, 'Uncle Calhoun, which road did yo' come by?' but, 'Cal, is yo' wheat good?'"



## October 29 Is World Temperance Sunday for Sunday Schools and Churches

THE Sunday schools and churches of this country observe one day in the year as world's temperance Sunday. October 29, which is the fifth Sunday, has been set apart this year for the study of temperance and the evils of alcohol. In North Carolina the day should be made one of great value for the cause of temperance, since we will be nearing the close of the present prohibition campaign.

Every Sunday school superintendent and teacher and pastor should plan to make October 29 a memorable day. The superintendent of the Sunday school can plan for the opening and closing exercises to conform to the day. The teachers can prepare especially for the work of the day, and that will be easy, as the minds of the people are already upon this subject here in North Carolina. The pastors have an opportunity to tell the great congregations of the deadly work of alcohol as taught in the Word of God and how the Christian churches that figure largely in the work of salvation are united in their stand against liquor. Any pastor who fails to take advantage of the day will in our judgment miss a golden opportunity to serve well his congregation.

Bishop Mouzon and the presiding elders have by public appeal urged all Methodists in North Carolina to present a united front against the liquor forces, and this world temperance Sunday offers the very opportunity for such a united effort in behalf of the dry cause in North Carolina. And these 17 presiding elders who usually preach three times each Sunday can render fine service on this particular Sunday by giving their best efforts thereto.

Some circuits have mass meetings on fifth Sundays? In such instances what an opportunity for a great temperance mass meeting!

### An Up-to-Date Preacher

WHAT in the estimation of quite a number of people both in the church and out of the church is the prime qualification for a present day up-to-date preacher? Must he be a prophet, that is a man who can speak for God? Such was the prime qualification of Old Testament preachers and of the Apostolic preachers of New Testament times. But that is not the first qualification at the present hour. Must he be a man of prayer? Very little is ever said about that. Must he be a great scholar

whose wisdom has been born of experience? No one ever insists upon any such qualification. What then is the first and essential thing? He must be a man of "pep." And what is "pep"? "Pep" is to the preacher what jazz is to music. And we all know what that is in this jazz age. The preacher must be able to pep up the Sunday school, pep up the Epworth League, pep up the prayer meeting, pep up the Sunday morning service, and he must fill the Sunday evening service so full of pep that the leading officials of the church will be moved to come out to church twice every Sunday. Pep! Pep! Pep! Any church can afford to pay a good price for pep.



### The Under Man

WE are not here talking about the "under dog" which the big dog stands over and hastens to chew to death. Justly there is sympathy for the "under dog."

We are now thinking of the under man who needs no sympathy, but merits honor and applause. This man of whom we speak gets under things and lifts them up. If a pastor he gets under the church that is down flat and lifts it up, sets its feet upon a rock and puts a new song in its mouth. We have all seen the circuit riders who invariably rode the circuit down, and then we have seen those who whenever they arrived on the new field set things going. The people took heart, the congregations grew, sinners turned to God and prosperity perched upon the old run-down church, because there was an "under man" in charge.

We have church schools languishing and dying. All they need is some man to get under them instead of looking to some church board that has no money and would not be able to help much if it had money.

Church papers are dying and most of them have already gone to the bone yard. What the church press needs just now are men with an unlimited capacity for hard work and some gifts of leadership to get under our prostrate papers and set them going. Our call is for under men in every needy field of service.



J. B. Duke was a poor farmer's boy, Henry Ford was a machinist's helper, Thomas A. Edison was a newsboy, John D. Rockefeller was a clerk. Yet we hear it said that a poor boy has no chance in the world. It is frequently the rich man's son who makes the most stupendous failure in life.



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte ..... Nov. 15  
 North Carolina, Durham ..... Nov. 22

Rev. H. K. Boyer changes from Statesville to Derita, N. C. Dr. Boyer's correspondents will please note the change of address.

The Cannon Mills Company, it is interesting to note, pays for two months school term at Kannapolis and thereby supplements the public fund to that extent. The company has been doing this for a number of years.

Dr. H. A. Myers of Duke was guest preacher last Sunday at West Market church, Greensboro. His presence and preaching were greatly appreciated by the West Market congregation. Professor Myers occupied the pulpit both morning and evening.

Rev. C. H. Caviness of Lumberton called at our office Saturday morning. His daughter, Miss Myrtle Caviness, is seriously ill in Wesley Long Hospital. Miss Caviness was rushed from Pine Hall, where she has been teaching school, to the hospital and operated on immediately. Reports from the hospital Tuesday following is that she is getting on fine.

"Home coming day at Mt. Pleasant Methodist church, Bailey charge, will be on the fifth Sunday of this month, October 29. All former pastors, members and friends are cordially invited to attend. There will be an all day service and an interesting program given by the Methodist Orphanage."—Committee: Mrs. F. C. Harris, Mrs. G. R. Strickland, Miss Mae Horner, Miss Mary Harris.

"We have just closed a splendid meeting at Raeford. The pastor preached each day for 12 days. The attendance and interest was all that could be asked. Mr. H. R. Wilkinson, Richmond, led the singing and did it well. Twenty-two were added to the church, 16 on profession of faith and six by letter. Four joined the Baptist church. This makes 62 we have received so far this year."—B. H. Houston.

"Our meeting at Prospect church on the Youngsville circuit, A. J. Parker, pastor, was held in the latter part of September. Rev. C. E. Vale, whose father many of our people remember so well, did the preaching and did it well. Large congregations attended, the old church was greatly revived and the community blessed. Nineteen were added to the membership of the church on profession of faith. We think that any church will be blessed by the presence and services of this talented and consecrated young men."—E. H. Davis.

Methodist ministers of the Statesville district of the Western North Carolina conference held a meeting here today at Broad Street Methodist church, considering several matters in connection with the completion of the year's work. At the conclusion of the morning session the ministers were guests of Rev. J. S. Hiatt, presiding elder of the Statesville district, and Mrs. Hiatt, who entertained them at dinner at the church. A short business session this afternoon concluded the meeting. There was a hundred per cent attendance of the ministers in the district. All the superannuated ministers in the district except two were also in attendance.—Statesville Landmark.

The official records of Canada show that after repeal arrests for driving while drunk increased throughout the Dominion by 251 per cent. The Washington Star announces that arrests for drunkenness in August, 1933, reached the highest figure in all its history for that month. It is logical to say that the more drunks, the more drunken drivers. And the more drunken drivers the more traffic accidents and fatalities.

Rev. W. C. Dutton is one of the irrepressibles. He gets things done on all lines. In sending ten new subscribers he says this makes a total of 96, "I expect to make it 100 before next Monday." Then he adds: "Another young man was saved in my regular preaching service at Bethel church yesterday afternoon. A young lady was saved in the service at North Monroe last night. Rev. G. H. Hendry is doing the preaching in our fall revival at North Monroe. He stated at the close of the service Saturday evening that the messages last week had been seed sowing, this week will be the harvest. There has been a great spiritual awakening of the membership, and Brother Hendry preaches with faith and courage characteristic of Peter at Pentecost and Paul on Mars Hill."

Dean Justin Miller of Duke University, president of the North Carolina Conference for Social Service, will be the luncheon speaker at the Northwestern District Welfare Conference which is sponsored by the North Carolina Association of County Superintendents of Public Welfare and the State Board of Charities and Public Welfare. Dean Miller's subject will be Juvenile Protection. This meets in Asheboro October 19. Dr. C. G. Smith will preside over the luncheon and a record attendance is expected to hear Dean Miller, who is authority on all phases of juvenile delinquency. His address will be of particular interest to juvenile court judges, county commissioners, social and civic leaders, members of civic organizations, church groups, and all socially minded citizens interested in promoting state and local welfare programs.

"During the latter summer and in September we held five meetings. At Burgaw, Brother Hall from Fifth Avenue, Wilmington, preached for us, and at Rocky Point Brother Larkin, also from Wilmington, was in the pulpit. These brethren rendered earnest and steadfast service and through them both churches were blessed. The pastor preached at the other meetings. The results from the meetings were several professions of faith and additions to the churches, and a large number in each church came forward to reconsecrate themselves to the Christian life. During July two Bible schools were held, one at Burgaw, and one at Rocky Point. Both of these were signal successes. The attendance and co-operation were good. A large number of certificates were awarded. Mr. W. A. Crowe, student from Duke, did excellent and helpful service. I am enclosing snapshots of the faculty in each place, and of a class at Rocky Point and the school at Burgaw. At Burgaw we co-operated with the Presbyterians. At Rocky Point it was strictly a Methodist school."—Geo. W. Blount.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.





Taylor Hall at Brevard Institute, containing offices, bed room, and large Social Hall, now being completely renovated

### BISHOP MOUZON AT ST. PAUL'S—MEETS ELDERS

Last Sunday Bishop Edwin D. Mouzon preached morning and evening at St. Paul's church, Goldsboro, and then he met with the presiding elders of the North Carolina conference Monday. This was a high day for the Methodists of Goldsboro. Two congregations that overflowed into the Sunday school rooms and gallery heard messages that made universal appeal and left a profound impression.

Fine preparation had been made for this high occasion. This was the close of a series of meetings in which the pastor, Rev. O. W. Dowd, had been assisted by Dr. J. W. Moore of the Charlotte district. The meeting was a fine success and the presence and preaching of Brother Moore won all hearts. They count him one of the best. Then, too, Brother Dowd had made this an occasion to get a good start on his benevolences. The collection for this cause and for the general work of the church was most gratifying. The St. Paul congregation is now making very definite advance. The church has been made new in many respects and a new spirit moves in the hearts of all the people. This ex-elder has put his whole soul into the work and fine results follow. Sunday was a day of profit and of prophecy.

It is great to have a bishop who measures up to the demands of all occasions. Bishop Mouzon after eight years in North Carolina will go to another field at the close of this quadrennium, but the people of this state will not forget his leadership during the past few years that have tried men's souls in every line of human endeavor. The preachers and the people have had a hard time in the present collapse, having to endure much in the effort to keep going. In it all, the bishop has not spared himself or counseled self-indulgence on the part of any. He called for heroic action and a free giving of self. As a result North Carolina Methodism has moved in the front ranks. Sunday was one of the bishop's best

days for God and righteousness. They came from all the regions round about. We noted the presence in the night congregation of the Reverends L. E. Sawyer, E. R. Clegg and Leon Russell. Of course the presiding elder, Rev. T. McM. Grant, joined in the services of the day.

At 10 a. m. all the elders fresh from the field were on hand for the final meeting with the bishop before the annual conference. They are busy and determined. A better showing must be made than that last year. All are anxious to do their best. Unless we misread the spirit manifest each elder is anxious to do the best possible for his men—but these men have to fight with beasts at Ephesus, so none can tell what the end will be. But it is good to know that such men are set to do their best.

### GREENSBORO COLLEGE GIRLS ACTIVE WITH SONGS AND YELLS

New girls at Greensboro College went on their first college picnic this week when the athletic and student associations gave their fall entertainment last Tuesday at the Starmount golf course a few miles from the city.

Early in the afternoon five trucks filled with hay carried the girls through the city and about the Guilford battle ground, cheer leaders active with songs and yells. At the club the group hiked over the grounds and picnicked by an open bonfire. Eva Mae Lassiter of Spring Hope, and Kathleen Craven, Mocksville, acted as hostesses for the evening. They are presidents of the Athletic and Student associations respectively.

Last week a group of girls from the fellowship group went in a body to visit the old people at the Eastern Star Masonic Home. They spent an hour in devotional service, singing old songs and talking. A few days earlier girls from the Y. W. C. A. cabinet visited the children at the Children's Home, near the college.

### NOTICE OF CONFERENCE ENTERTAINMENT COMMITTEE

On behalf of the Conference Entertainment Committee of the North Carolina Conference, I am requesting that churches desiring to extend an invitation to the North Carolina Conference for the 1934 session write me at their first convenience. The committee will desire to have a meeting the first or second day of the approaching session and will hope to be able to make a definite report as to the place of holding the next session when the question is called.

W. A. Stanbury, Chm.

## THE SON THAT WENT HIS OWN GAIT

By Edgar L. Vincent.

He was a good boy. He and his father had many good times out in the fields. They had worked in the corn when the days were hot. Together they had fished in the stream and slept heart to heart when he was a little baby. The father had told his son all the little secrets of nature; how the birds made their nests in the grass so that they may be safe from every foe whether of four feet or two. He had taught him to love the One who had made this old earth so beautiful.

And the boy was happy. For a long time the home farm was the only place he ever knew anything about. Why should he care what lay out yonder beyond the border of his father's farm? He had everything a boy could wish. A good home, a good father and a good world to live in.

One day something new stirred in the young man's heart. Why is it, if you can tell me, that God lets the spirit of evil creep up to you and me when we are happiest and most blessed in our heart lives and whisper his lies about the better things he can give us if we will leave all and follow him? But that is what Satan did with that boy. It was what he is doing to the millions of young fellows all the world over.

Hark! The boy straightened up. He listened. He looked away off, away off across the fields and in fancy saw the glitter and the flimflam of the other scenes about which the devil was telling him. And the old home began to look so little and so commonplace! It was dull out there in the country. No bright lights, no fascinating music, no nights out with the fellows.

For days he thought about it, with the devil ever clinging to his arm and urging him to be his own man, get away from his mother's apronstrings and have his fling with the rest. So many young men down yonder just like him. What a good time they would have going their own gait! Once or twice father thought he saw something new in the face of his boy, but he went back to his work, telling himself that he was mistaken; that his boy was still his, his to love and to kiss and to hold tight to his bosom!

What a blow it was when on that last fateful day the boy dropped his hoe and flung out the words, "Give me the portion of goods that falleth to me!" How those words took the strength out of the old man's knees! For a moment he fairly staggered back. A great pain was tugging at his heart, for he knew that this was the end of the old life. He had lost his boy! God help him now! Life never would be to him what it had been before.

But he went up to the house. He opened the drawer where he kept the money he and his boys had earned and saved against the time when they should take up some great enterprise. Some day they would build a better house, or it might be a bigger barn. But that was yesterday—or was it not more than an hour ago? Time seemed so strange to him now.

But he counted out the money and handed it to his boy. His hand trembled and his voice quivered when he said, "Goodbye, my boy! God bless you!" And remember, the latchstring always hangs out at the old home!

How swiftly the story hastens on! But it does not take long to span the distance between heaven and a lost life. Substance flung to the winds. Hot, reckless days and nights spent where the curtains shut out all that is good

and shut in hell itself. Waste of body, mind and soul! Deeper and deeper fall the shadows! Now it is darkest midnight! Famine! Down in the field tending hogs! Hunger! dirty pods to eat! Homesick! Worn out with remorse! Tears! Yes, tears, and it may be prayers!

And now it is the Good Spirit whispering in the repentant ears. The bleared eyes again have a far away look, and this time that look is back toward home!

And an old man stands looking down the road. Every day he has been there. At last the boy, his boy comes around the bend. New strength comes to the halting limbs. He breaks into a run. There all alone with only God watching they meet. So warm the father's embrace! So sweet his kiss! And heaven is regained! For this is God and you and me!—The United Presbyterian.

## DUKE ENROLLMENT RECORDS BROKEN AS 2768 STUDENTS REGISTER FOR FALL SEMESTER; ANALYSIS IS MADE

Enrollment records are being broken by Duke University this fall, it became known today after the tabulation of reports from all departments and schools, a total of 2768 students being registered on October 1. This figure indicates an increase of 55 students over the enrollment on November 1 last year.

Mid-year registrations, it is believed, will easily give the university this year a greater enrollment than last year's record breaking figure of 2841 students.

The school of medicine and nursing, the last to open, having begun their autumn quarter on Monday, established a new high enrollment of 167 and 85 students respectively. Two young women are pursuing the course which will lead them to the M.D. degree. In the school of medicine the first-year class of 58 students was selected from 1000 applicants. Opened in 1930, the two schools are beginning their fourth year.

The undergraduates admitted this year total 885 in all classes. There were 146 acceptances of transfer students, 64 men and 82 women, coming from universities and colleges in many parts of the country.

Enrollment in the woman's college of Duke University was increased to 747 students, requiring the opening of an additional dormitory. Women registered in all departments and schools number 832. A banner year is anticipated by the women in both academic and extra-curricular activities.

Freshmen registered in larger numbers this year, to total 739, of whom 511 are men and 228 are women. Upperclassmen of the two undergraduate colleges tally 1241, comprising 857 men and 384 women. Registered students yet unclassified number 35.

Five women students are included in the law school group of 87 students, while the graduate school of arts and sciences lists for the new semester 177 students, 45 of them women. Ninety-one students are in the school of religion.

Duke's new enrollment represents a continuation of increases year by year. Forty or more states of the Union are represented in the semester's student body, in addition to several other countries.

A. A. Wilkinson.

## PAINE COLLEGE JUBILEE

By General Conference action Paine College Jubilee was to be celebrated in all our churches in 1933. Exercising the authority vested in your Conference Commission it was agreed to suggest to our churches in the North Carolina conference that this celebration be held on the fifth Sunday in October or as near thereto as practical. The local church may date the celebration to local convenience, but it is earnestly urged that in every church in the conference our people shall be reminded of the character and the achievements of Paine College.

Paine College is a unique venture in inter-racial co-operation and negro education. It merits intelligent and enthusiastic support from the whole of our church.

You will receive in the near future information and suggestions from Dr. J. W. Perry of the General Commission and from President E. C. Peters of Paine College. Our General Conference authorized a campaign for a large endowment for the college, but conditions have arisen that make this unwise at this time. You are asked, however, to tell your people of this school, let them know what they have in Paine College, and then take an offering. No more is asked, we can do nothing less. The direction of your offering will be indicated by Dr. Perry.

F. S. Love.

Only those who get the Advocate will know of our special proposition for new subscribers. Solicit others to subscribe.



## WESTERN NORTH CAROLINA CONFERENCE PROGRAM, 1933

The presiding elders will meet with Bishop Mouzon on Monday, November 13, at 7:30 p. m.

### Wednesday, November 15

7:30 p. m. The conference will convene in First Methodist church, Charlotte, N. C. on Wednesday evening, November 15, at 7:30 o'clock. Bishop Mouzon with the assistance of the presiding elders will administer the sacrament, after which the roll will be called and the conference organized.

### Thursday, November 16

9:00 a. m. The conference will convene.  
10:00 a. m. Minute question 6 will be called and the class will be received into full connection. Just before adjournment the first ballot will be taken for delegates to the General Conference.

7:30 p. m. The anniversary of the Board of Education will be held.\*

### Friday, November 17

9:00 a. m. The conference will convene.  
3:00 p. m. The Historical Address by Dr. P. N. Garber. Subject: "The Message of the Christmas Conference." After this address the annual meeting of the Conference Brotherhood will be held.

7:30 p. m. The anniversary of the Board of Missions.\*

### Saturday, November 18

9:00 a. m. The conference will convene.  
7:30 p. m. The anniversary of the Board of Temperance and Social Service.\*

### Sunday, November 19

9:30 to 10:30 a. m. Love feast, conducted by C. M. Pickens, chairman, assisted by S. B. Turrentine, R. G. Tuttle, A. C. Gibbs, B. C. Reavis, J. R. Church, A. L. Stanford, E. M. Jones, H. F. Duncan, A. C. Swafford, and O. J. Jones.

11:00 a. m. Sermon by Bishop Mouzon, followed by ordination of deacons.

3:00 p. m. Memorial service. Address by L. D. Thompson.  
7:30 p. m. Sermon.\* Followed by the ordination of elders.

### Monday, November 20

9:00 a. m. The conference will convene in final business session.

Representatives of other interests of the church will be heard during regular sessions of the conference.

The committee recommends that the morning sessions of the conference adjourn daily at 1 p. m.

\*The speakers for the board anniversaries will be announced later.

William L. Sherrill,

Sec. Conf. Program Committee.

## LOYALTY MONTH AT NORLINA

Under the leadership of our pastor, Brother B. C. Thompson, with a well planned program, Norlina charge will observe the month of October as loyalty month.

At Norlina the first Sunday morning a large and attentive congregation had the pleasure of listening to a stirring address by Mr. W. L. Knight, district lay leader of Weldon. The afternoon session was composed of group meeting discussing the entire program of the church.

The second Sunday morning at Jerusalem, with the church well filled at 11 o'clock, a good old time gospel sermon was delivered by Brother Thompson. After a bountiful dinner Brother J. E. Rooker of Warrenton gave a very interesting talk on loyalty.

We are looking forward to a great day at Zion on the fourth Sunday. Brother J. M. Ormond of Duke University is to be with us.

These meetings will mean much to stimulate interest in the closing of this conference year.

J. L. Overby,

Charge Lay Leader.

## MEETING OF YANCEY COUNTY DRY FORCES

The dry forces of Yancey county selected Charles Young as their candidate for delegate to the state convention at a meeting held here Monday morning.

Approximately 300 persons attended the meeting which was presided over by E. F. Watson, general chairman of the group. Mr. Watson made the opening address. In discussing the repeal question, Mr. Watson said the revenue received from whiskey sales would not help the small taxpayer and that only the federal income taxpayers would be benefited.

Mr. Watson praised Yancey county for the stand it took in 1908 when North Carolina voted dry. Only 11 votes in this county were in favor of whiskey, giving Yancey county the banner for the highest percentage of dry votes cast in any county in the state. "Yancey county has been a banner county and let's keep it a banner county," Mr. Watson said.

Following Mr. Watson's address, former Sheriff M. C. Honeycutt nominated Charles Young of Burnsville as the dry candidate for delegate, and he was unanimously selected.—Burnsville Eagle.

## GREENSBORO COLLEGE HAVING GOOD YEAR

Increased attendance over that of last year and generally improved conditions at Greensboro College were reported to the board of trustees, which held its annual meeting at the institution Tuesday afternoon, October 10.

All parts of the state, from Murphy to Kitty Hawk, are represented in the student body this year, and there are also students from South Carolina, Georgia, Tennessee, Virginia, New Jersey and the District of Columbia. An increasingly large number of Greensboro high school graduates are registered. The representatives of the M. E. Church, South, pre-dominate, with the following other denominations well represented: Presbyterian, Baptist, Episcopal, Christian, Methodist Protestant, Lutheran, and Holiness.

The board gave its attention to the usual business transactions, hearing reports from the president, Dr. S. B. Turrentine; the treasurer, Rev. W. M. Curtis; the executive committee, and from the representatives of the alumnae. These reports all indicated that the institution is well organized for the year's work.

President Turrentine called attention of the board to the significant fact that the next quadrennium will embrace the centennial of the foundation of the institution. He stated that plans should be made for proper celebration.

It was announced also that Mrs. A. L. Petree of Greensboro, formerly Miss Winecoff of Concord, a student from 1885 to 1887, had donated to the college a generous portion of the library of her husband, the late Dr. A. L. Petree. She also has donated a high frequency generator and office furniture.

Members of the board were guests of the college at lunch. Those here for the meeting were: Charles S. Wallace, Morehead City, president; Prof. R. L. Flowers, Durham; Dr. G. T. Rowe, Durham; C. A. Bray, Greensboro; J. E. Lambeth, Thomasville; M. D. Stockton, Winston-Salem; C. C. Hudson, Greensboro; Dr. M. T. Plyler, Greensboro and Durham; F. C. Odell, Greensboro, and Miss Nannie Lee Smith, Greensboro. Dr. W. A. Stanbury, Durham, was a guest of the board.

## THE RUTHERFORDTON CHURCH TITHES

Is tithing practical? Does it work? Can it be practiced in these times?

These are questions put to the church at Rutherfordton by our pastor, Rev. Fletcher Nelson.

The month of August was set apart as a special tithe month in our church. A vigorous campaign for tithers was conducted. It was advertised by posters displayed in the church and Sunday school, and by talks and announcements and special sermons. We were urged to practice tithing for one month. "Prove me now, herewith," saith the Lord.

As a result, approximately one-sixth of the church membership signed cards promising to give one-tenth of their gross incomes to the church during the month of August. The offering of this small group so swelled the collections as to exceed most expectations. The collections in August were nearly four times that of the preceding month. They amounted to more than for any entire quarter of the year. Past due salaries were paid up to date. Old, long standing debts were wiped out. Donations were made to the Children's Home and to conference claims. The church is in better financial condition than it has been for many years. What might we achieve if all our members tithed!

Our church has proved that tithing is practical, that it does work, that it can be practiced in these times. We have proved the Lord. He has opened the windows of heaven, and has poured out a blessing upon us.

Willard Powers.

## ROPER-CRESWELL CHARGE

We have had a very busy and a pleasant year. We have held one Cokesbury training school with seven certificates of credit on the book, "What Is Teaching?" by Frances Cole Mclester.

All of our revivals have been held with much profit and lasting results. I have been very fortunate this year, as I have been for the last ten or more years in securing help in my revivals. Brothers R. L. Hethcox, a pastor in the Methodist Protestant church, B. O. Merritt, and Edward J. Rees of the North Carolina conference, rendered valuable and lasting service.

It is delightful and refreshing to have such fine and cultured pastors as B. O. Merritt and Edward J. Rees to not only preach, but to just live a few days among your people. They are not only forceful and convincing preachers, but clean in their habits, chaste in thoughts, and dedicated and consecrated wholly to the Lord. Were I a layman I should be very happy to have either of them as my pastor.

We are very busy at this writing trying to black both of John Barleycorn's eyes and raise the benevolent collections.

R. Ernest Atkinson.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

# The Responsibility of Retaining the 18th Amendment in Our Constitution Rests With the Church

By M. W. STERNE

If you ask me what state in the nation is most responsible for the Democratic and Republican parties adopting a liquor plank in their platforms I unhesitatingly say North Carolina. One of the driest states in our nation giving such an overwhelming majority for the liquor candidate, Robert Reynolds, so influenced and enthused the two parties in convention they boldly adopted a liquor plank. Could this have been accomplished if our church folk had voted as they pray—"Thy kingdom come, thy will be done on earth as it is in heaven"?

If you ask me again what group of people are the most responsible for the very large majority given the liquor ticket, I just as unhesitatingly say, that group of thoughtless, indifferent and unconcerned church members you find in every church, who are conformed to the things of this world rather than the things of God. This is the indictment I bring against the church, no, not against the church, but against that group who have never identified themselves with the church in consecrated, active service. If I were numbered with those who intend to vote for the repeal, of the 18th amendment I would go to my pastor, without delay, and ask to be dropped from the roll of membership.

Some one has said that the only place for liquor is in hell; possibly the devil can control it there, he does not care to control it here. It is too great an agency for swelling his ranks. I have heard of moderate, temperate drinkers, but I have never seen one. The subtle power and influence of alcohol over the will of man cannot be controlled. You have probably heard of the preacher who was advised by his physician to take a hot toddy for a physical ailment. "Doctor," exclaimed the preacher, "you know I could not do that, what would my church think of me?" The doctor replied, "Your people need not know anything about it. How often do you shave?" "Three times a week," was the reply. "Then when the maid brings in your hot water take your toddy and see if your trouble improves." The preacher did as advised and it was not long before he was shaving every day.

I was reared in a Virginia city of some twenty thousand people in which there was 65 saloons. Some of this number was licensed in brothels. A pastor of one of the leading Methodist churches, a man of unusual personality and preaching ability, under the influence of his wife, gave up this pastorate and severed his connection with the Virginia conference. He occupied a position as secretary of the new Young Men's Christian Association, which had just been completed. Lacking the executive ability, which is so necessary, in two years he involved the association with a debt of several thousand dollars. He resigned his position and engaged in the insurance field in another city, and later fell a victim to the drink habit and died what you might term a drunkard. I could tell you of many cases of broken homes, sorrow, and distress caused by these 65 saloons in the Virginia city.

Henry W. Grady has so eloquently and powerfully portrayed his protest of the 18th amendment on the first page of the North Carolina Christian Advocate of

September 1. If you have not read this protest get a copy of the Advocate, for it is well worth your perusal.

North Carolina has been credited with many "firsts." Not the least of these has been her righteous and moral laws, so that we have occupied a position in the states of our nation second to none in progress and advancement. For this reason, if no other, do not repudiate the 18th amendment by voting to repeal it. I firmly believe we have brought honor to our state and to ourselves by honoring God in these righteous and moral laws. I Sam. 2:30: "Them that honor me I will honor."

Fellow churchmen, I implore you to hesitate before you vote for the repeal of the 18th amendment. Take the position: other states may do as they will, but as for our beloved state of North Carolina we will vote to retain the 18th amendment in our constitution. If the amendment is repealed we may expect the fate of one recorded in Matt. 12:45: "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of the man is worse than the first. Even so shall it be also unto this generation." Again Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is as true of state and nation as it is of individuals; we will reap the whirlwind of untold evil.

There are a number of honest, conscientious folk who advocate and argue that temperance education is the substitute for prohibition. I am inclined to believe that this group has never lived under the regime of legalized liquor traffic.

There is given prominence by the wet press of our nation a statement by Jonett Shouse, leader of the group of repealists, that early return to temperance teaching in the home and elsewhere, was what we needed to make America temperate. If Mr. Shouse lived through the regime of the legalized liquor traffic he has forgotten the long years of temperance education in the home, in the school, by the medical profession, by the many temperance organizations, by the stage with its "Ten Nights in a Bar Room," so vividly and truly depicting thousands of wretched and wrecked homes, the Carrie Nation regime of force by saloon destruction, until an aroused people voted the 18th amendment into our constitution. Thus outlawing and destroying the liquor traffic. Would you take into your homes a copperhead or rattlesnake and warn your children to keep out of their way, their bite was deadly? Would you turn loose into the neighborhood a rabid mad-dog and warn the people to keep clear of it? No, a thousand times not. You would kill and destroy both snakes and dogs. That is what was done by voting in prohibition and the 18th amendment.

I wish I could give you the complete statistics under prohibition; space will not permit. I mention only a few and this accomplished by the oft time carelessly and not enforced prohibition law: Drinking decreased 70 per cent; drunkenness 77 per cent; auto wrecks (deaths) 50 per cent; deaths from alcoholism 42 per cent; alcohol insanity 66 per cent; general crimes from drink 54 per





View of Brevard Institute Grounds, Showing Barn, Administration Building, and Taylor Hall

cent; Keely Institutes, 98 in number throughout the nation before prohibition dropped to 11, a decrease of 90 per cent.

Fellow churchmen, I again say the responsibility is yours of retaining the 18th amendment in our constitution.

#### PRESIDENT WISEMAN OF THE ENGLISH METHODIST CONFERENCE UTTERS THESE TIMELY WORDS

I do not know that the church expects more of us, but I think it has a right to expect that we who have been separated should, of necessity, use our time for the very purpose for which we believe ourselves called therein is the meaning of the *ano*—cutting ourselves off from a good deal. All things are lawful, and I would not allow any man to prescribe my Christian liberty, but I would allow him to argue with me upon matters of Christian expediency. There are things expedient to us. I have a feeling myself that I would rather not be known as a good sportsman—(hear, hear)—or even as a talented musician. I cannot help being put up rhythmically—(laughter)—or having a sensitive ear. I am not going to give up strumming on the piano; but I do not know that I have any desire to have the opportunity of becoming an Abbe Liszt. I don't want to be such a "crack" pianist that people will think of me as a pianist and not as a preacher. (Hear, hear). So with all our sport. We like our tennis, we like our golf, we like our recreation—and why shouldn't we have it? But don't let us get a reputation! Otherwise people are prone to say, "He doesn't seem to have very much to do!" Brethren, we have a tremendous lot to do, and we ought to have an ordered life, a marked-out life. We ought to be as particular about the disposition of our time as our artisan brethren have to be, and our professional and commercial brethren realize they must be. It is up to us to be at least as diligent as they. "They do it for an earthly crown," as St. Paul said; "we for a heavenly." They do it from an earthly impulse; we from a heavenly impulse. I think the unpardonable sin for me would be the sin of idleness. I cannot be clever; I am not responsible for the brains God has given me and for the fact that they do some things fairly, and other things not at all well. But I am responsible for the diligent use of the opportunities and powers God has given me; and the one thing I have had

committed to me by the church is the study of the Word of God. That is what the church expects of me.

There was handed to me when I was ordained to the ministry a copy of the Scriptures, and they said to me, "We give you this. That is your text-book and chart. Now make full proof of your ministry." There is nothing that can excuse a Christian ministry for any lack of diligent study of the Word of God.

#### NORTH CAROLINA FIRST

Let North Carolina be a leader in all good things.

Let North Carolina be first to vote dry in a year of moral collapse.

Let North Carolina be first to set the rights of childhood and the home higher than the rights of distillers and foreign wine growers.

Let North Carolina be first to follow the ideals of Frances E. Willard and praying mothers, rather than the cravings of diamond-encrusted, cocktail-drinking society women.

Let North Carolina be first to offer a rebuke to national leaders who have made efforts on behalf of the poor, yet who have made themselves servants of the millionaire group in the dearest of its pet schemes, the overthrow of prohibition.

Let North Carolina be first to offer a rebuke to gold-hungry men wishing for the protection of law to enrich themselves by defiling the people.

Let North Carolina be first to protect her investment in roads and schools from the plundering of a business whose work is to debauch that which North Carolina would build.

Let North Carolina be first to stem the tide of depression hysteria which has produced, in some, a mania for alcohol in which to drown sorrow and losses.

Let North Carolina, well entrenched as a leader in progressive moves, not surrender that leadership to become a follower in the paths of disillusionment and sin.

J. G. Phillips.

Hesiod exhorted the husbandmen to pray for the harvest, but to do so with the hand upon the plow.

Modesty is only another name for self-knowledge.—Augustus Hare.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### CHANGE OF SPEAKERS

Rev. H. E. Myers and Rev. H. E. Spence, professors in the school of religion of Duke University, will speak over WPTF, Raleigh, October 16 and 18, respectively, in place of Rev. F. S. Love and Rev. Robert W. Bradshaw, the latter two who were announced in these columns last week finding it necessary to ask others to take their places. Although we regret that radio audiences will not have the privilege this time of hearing Messrs. Love and Bradshaw, we are happy that we are able to make such worthy and fortunate substitutions.

Professor Myers will speak Monday, October 16, from 2 to 2:15, on the subject, "Can the Church Serve the Whole Family?" Professor Spence comes Wednesday, October 18, at the same hour, and his subject will be "Worship in the Family."

Rev. A. S. Parker, pastor of Central church, Raleigh, is our third broadcaster, and, as announced last week, will speak Friday, October 20, on the subject, "Safeguarding the Home."

These broadcasts are part of the observances of Childhood and Youth Week, which this year has as its general theme, "Making Our Homes Christian."

Let announcements be made in church bulletins and at church, Sunday school, and young people's services, to the end that thousands all over our state may listen in and get the benefit of these addresses. Attention should be called also to other broadcasts as announced on the opposite page, and to other features of Childhood and Youth Week.

### RALEIGH, OCTOBER 15-20

Occasion: Standard training school.

Place: Edenton Street church.

Beginning: 6:15 p. m. Sunday, Oct. 15.

Courses: Christian Stewardship; Running the Church School; Teaching Children; Building the Program for Young People.

For whom? All the churches of Raleigh and vicinity, including Epworth, Jenkins Memorial, Central, Edenton Street, Millbrook, Garner, Cary, Apex, and Fuquay Springs charges.

### D. L. FOUTS RE-ELECTED

First church, Wilson, which has had the very good fortune of having, for a number of years, as director of religious education, Dwight L. Fouts, is continuing his services. And the reasons are not hard to find: Mr. Fouts has demonstrated in unmistakable fashion the worth of the office of director of religious education. The work of Christian education is prospering and there is a fine morale in the teaching staff. The local board of Christian education is

functioning faithfully, electing members of the church school faculty on September 1 and working out a program for the first quarter of the new school year. Promotion day was observed the last Sunday in September, and the officers and teachers were installed at the morning preaching service. Every vacancy in the faculty was filled well in advance of promotion day. In fact, there were very few vacancies to fill; a few extra teachers added because of increase in enrollment. And there are plenty of workers in reserve. By careful supervision Mr. Fouts and his associates have developed a situation in which it is no longer necessary to beg people to teach, but it is possible to get people who are not only qualified, but eager to serve. In all of this work, of course, the director has worked in close co-operation with and had the support of the pastor. Rev. W. V. McRae is the pastor at the present time.

### MRS. LANE'S GOOD WORK

Mrs. Daniel Lane of Clinton, director of children's work of the Wilmington district, is rendering a fine service to the cause of Christian education. Recently she has not only been busy reading, working on course plan for teaching in standard training schools, and otherwise preparing herself for more effective usefulness, but she has been teaching and making contacts with local workers. She taught the course on "Children Work in the Small Church" in the Clinton standard training school and is now making plans for a series of group meetings of children's workers. A letter recently sent out by Mrs. Lane to the children's workers of the district carried many practical and helpful suggestions, including emphasis upon the observance of Childhood and Youth Week.

### ELLERBE, OCTOBER 29

Rev. D. A. Petty, pastor of the Ellerbe charge, Fayetteville district, is announcing plans for an all day circuit-wide Christian education institute for Sunday, October 29. The gathering will be held at Ellerbe church. Mr. Gobbel has accepted Mr. Petty's invitation to be present for the day to speak and lead discussions. Other speakers are also being secured. The pastor is working hard to the end that this may prove to be a fitting climax to a very fine year of work on the Ellerbe charge.

### CLOSING OUT THE YEAR

Everybody now is interested in the work of closing out the conference year. While we are thinking in these terms, let us include a thought for closing out

the church school year in a creditable fashion. In this we would include election and installation of officers and teachers, the setting up of a worth while program for the new year and a careful check on the financial conditions of the school. Pastors, superintendents, and treasurers should check up on whether or not the Sunday School Day offering and the monthly missionary offerings have been sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### FIRST TRAINING CONFERENCE

Definite plans were recently made for the holding of the first Young People's Training Conference to be held in the North Carolina conference. This conference is to be sponsored by the Durham Young People's Union, of which Mr. Thurman Taylor, Jr., is president, and will be held at West Durham Methodist church, October 29-November 3. Miss Sarah Culbreth has been chosen chairman of the board of managers, and Mrs. Brian, educational director. Three courses will be offered, each giving standard credit:

The Church and Its Work, Dr. W. A. Stanbury.

Religious Work with College Students, Dr. J. M. Culbreth.

The Home in Society, Dr. Mason Crum.

### DISTRICT WORKERS BUSY

A recent letter from Miss Clyde Hux, associate director of young people's work in the Rocky Mount district, indicates that she and the director, Rev. W. C. Wilson, have been doing some fine work in that district. Miss Hux writes: "Mr. Wilson and I have made two visits which we hope will be helpful. We met with the young people at Pleasant Grove, Seaboard charge, and the fine group of young people there and the wonderful spirit with which they carry on their work is surely an inspiration to one who is interested in young people's work. They have about 45 young people between the ages of 16 and 23. We helped them to get their organization properly set up, and I believe we can depend on that group to do a fine piece of work. They elected as their president Junius Barrett, Jackson, N. C.

"Last night we went to Calvary church on the Littleton work and helped that group get organized. They had not had an organization for young people in about two years. They elected their officers and made a pledge of \$10 to the young people's mission special, of which we are very proud. Their president is Elizabeth King, R. 4, Littleton, and their counselor is Mrs. Harold Myrick, Littleton.

"We are planning to get in touch with every group that is organized and keep check on their mission pledge, and those who have not made a pledge we are going to try to get them to do so."



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 775, Greensboro, N. C.

### RADIO PROGRAM, OCTOBER 8-22

Theme: Making Our Homes Christian.

A rare opportunity comes to us through the daily broadcasts of the Childhood and Youth Week program throughout the church. Broadcasts will be heard from every station in our state October 16-20. Schedules of these and a few of the more distant stations are given below. Each of these have a 15-minute program, Eastern Standard Time.

#### Sunday, October 8

WIS, Columbia, 1:15 p. m.—The Home in Modern Life.

WFBC, Greenville, 7:30 p. m.—Making Our Homes Christian.

Charleston, daily October 8:15.

#### Monday, October 9

WIS, Columbia, 10:30 a. m.—Parents as Teachers.

WFBC, Greenville, 2 p. m.—The Modern Home and Its Perplexities.

WSPA, Spartanburg, 7:15 p. m.—Understanding Our Child.

#### Tuesday, October 10

WIS, Columbia, 10:30 a. m.—Literature in the Life of the Home.

WFBC, Greenville, 2 p. m.—The Home and Christian Living.

WSPA, Spartanburg, 7:15 p. m.—The Home and Christian Living.

#### Wednesday, October 11

WIS, Columbia, 3:15—The Movies and Family Life.

WFBC, Greenville, 2 p. m.—Parenthood and Character Training of Children.

WSPA, Spartanburg, 7:15 p. m.—Family Fun Night.

#### Thursday, October 12

WIS, Columbia, 10:30 a. m.—Democracy and Discipline in the Home.

WFBC, Greenville, 2 p. m.—What the Home Teaches.

WSPA, Spartanburg, 7:15 p. m.—Making Our Homes Christian.

#### Friday, October 13

WIS, Columbia, 3:15 p. m.—Parent-Teacher Co-operation in Home Building.

WFBC, Greenville, 2 p. m.—Family Fun Night.

WSPA, Spartanburg, 7:15 p. m.—Parenthood and the Character Training of Children.

#### Saturday, October 14

WSB, Atlanta, 5:15 p. m.

WIS, Columbia, 12:15 p. m.—Social and Recreational Opportunities of the Home.

#### Sunday, October 15

WIS, Columbia, 1:15 p. m.—Worship in the Home.

#### Monday, October 16

WSM, Nashville, 6 a. m.—Rev. Cullen T. Carter, Executive Secretary Tennessee Conference.

WPTF, Raleigh, 2 p. m.—Can the Church Serve the Entire Family? Prof. H. E. Myers.

WSJS, Winston-Salem, 5:30 p. m.—Child Psychology and Parenthood. Prof. Noble W. McKwen.

WWNC, Asheville, 5:30 p. m.

WBIG, Greensboro, 6:15 p. m.—Conservation of Childhood and Youth. Prof. G. B. Phillips, Supt. of School.

WBT, Charlotte, 7:15 p. m.—Making Our Homes More Christian Through the Parents. Dr. E. G. Gammon, pastor Myers Park Presbyterian church.

#### Tuesday, October 17

WSM, Nashville, 6 a. m.—Dr. J. Q. Schisler, Head of Dept. of the Local

Church, General Board of Christian Education.

WSM, Nashville, 3:45 p. m.—Dr. Alva W. Taylor, Vanderbilt University.

WSJS, Winston-Salem, 5:30 p. m.—The Essential Trio—Home, School and Church. Supt. John W. Moore.

#### Wednesday, October 18

WSM, Nashville, 6 a. m.—Rev. Walter Towner, Director of Young People's Division, General Board of Christian Education.

WPTF, Raleigh, 2 p. m.—Worship in the Family. Rev. H. E. Spence.

WSJS, Winston-Salem, 5:30 p. m.—Problem Youth in the Community. Miss Helena Hermance.

WBIG, Greensboro, 6:15 p. m.—What Makes a Home Christian. Dr. Charles Darsie, pastor Elm Street Christian church.

WBT, Charlotte, 7:15 p. m.—Making Our Homes More Christian Through the Little Child. Dr. J. W. Shackford, pastor Hawthorne Lane.

WWNC, Asheville, 8 p. m.

#### Thursday, October 19

WSM, Nashville, 6 a. m.—Miss Mary Skinner, Director Children's Division, General Board of Christian Education.

WSM, Nashville, 3:45 p. m.—Dr. J. L. Cunningham, President Scarritt College.

WSJS, Winston-Salem, 5:30 p. m.—The Kind of Leadership Youth Wants. Mr. Bill Houck.

#### Friday, October 20

WSM, Nashville, 6 a. m.—Miss Freddie Henry of the General Board of Christian Education.

WSM, Nashville, 3:45 p. m.—Dr. Bruce R. Payne, Peabody College.

WSJS, Winston-Salem, 5:30 p. m.—Why I Believe in Young People. Dr. C. C. Weaver, pastor Centenary church.

WBT, Charlotte, 7:15 p. m.—Making Our Homes More Christian Through the Young People. Rev. C. H. King, pastor Homestead-Duncan charge.

WBIG, Greensboro, 6:15 p. m.—The Home in Modern Life and Its Educational Possibilities. Dr. Elizabeth B. Young, head professor of Education, Greensboro College.

WPTF, Raleigh, 2 p. m.—Safeguarding Our Home. Rev. A. S. Parker.

WWNC, Asheville, 8 p. m.

#### Saturday, October 21

WSM, Nashville, 6 a. m. Rev. D. E. Hinkle.

#### Some Distant Stations

KLRA, Little Rock, daily Oct. 16-20, 8 a. m. Dr. C. M. Reves.

KGHI, Little Rock, daily Oct. 16-20, Thomasville, Ga., daily Oct. 15-21, 9:30 a. m.

KGEX, Springfield, Mo., daily Oct. 16-21, 2 p. m. Rev. H. W. Williams, Mrs. Eugene Potter, Mrs. E. D. Lewis.

Houston, Texas. Under auspices of Houston Council of Christian Education. Family worship hour daily Oct. 15-21, 5 p. m. Music furnished by churches. Ten-minute addresses as a part of each program by the following speakers: Rev. F. D. Dawson, Mrs. E. C. Chinn, Dr. J. N. R. Score, Rev. H. T. Cunningham, Rev. W. C. Pope, Dr. Glenn Flinn, Rev. R. G. Percival.

WOBU, Charleston, W. V., daily Oct. 15-22, 2 p. m. Dr. L. L. Riggelman, Dr. W. M. Given, Rev. Sherwood W. Funk, Rev. S. Paris Bell, Jr., Dr. B. P. Taylor, Rev. O. F. Williams, Miss Mattie Price, Rev. W. C. Stearnes.

WSAZ, Huntington, W. Va., daily Oct. 16-21, 2:15 p. m. Judge C. W. Ferguson, Rev. John Hollister, Dean A. J. Walton,

Dr. A. C. Chappell, Mrs. Glenn W. Stewart, Mrs. L. L. Riggelman.

Stations at Fairmont, W. Va., WMAZ, Macon, Ga., and Columbus, Ga., will broadcast, but schedule not in hand for this announcement.

### COKESBURY TRAINING SUMMARY

As before announced, we have had six Cokesbury instructors assigned to us for summer work within the bounds of the Western North Carolina conference. In addition to these regular instructors there have been schools held by three pastors' assistants and one class by Prof. R. C. Cox. Following we give summaries of enrollment and credits by each of these workers:

	Enr.	Credits
William Asher .....	148	120
Ray Cook .....	225	174
P. E. Cook .....	234	203
Russell Harrison .....	196	161
Emmett McLarty .....	235	145
W. O. Weldon .....	234	187
Regular instructors' total ..	1262	990
Additional—		
A. A. Lyerly .....	45	31
H. L. Spell .....	59	33
P. F. Newton .....	24	18
R. C. Cox .....	21	14
Total .....	1411	1086

The figures, however, do not show the finest features of the summer's work. Uniformly, the work has been of very high grade, better than in some instances in previous years. Another feature that is of significance is that a large proportion of these credits represent students who never before had been enrolled in training work. About one-half of the schools held were in new territory where schools had never before been projected. It is estimated that more than two-thirds of those taking credit had never before been enrolled in any formal training work. Our training work has been extended this year to include representatives from at least 75 newly reached communities.

#### Exhibit A

We give below a letter to Mr. Kale from Mr. Roy A. Boose expressing appreciation for the services rendered by one of these Duke instructors at Mt. Tabor church, near Winston-Salem:

"Perhaps you will be interested in hearing of the great success of the Cokesbury training school which closed at Mt. Tabor August 18. That is the reason I am writing this letter. Your guidance in the selection of the course and the text, and the expert leadership of Mr. Weldon, are two factors which made the school a success.

"We were fortunate in having Mr. Weldon as an instructor. He, I think, is the best that has come our way yet. We had 30 members to win credit, and I speak for the whole class and the church when I say that every one has been blessed by Mr. Weldon's having spent the week with us. The work done in our church will not be forgotten soon and our prayer is that he may continue in this work for the glory of God and the good of the church."

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The latest bulletin sent out by the secretary of the Elizabeth City district contains the instructions as follows:

Three calls for supplies: (1) Bible school graduation gifts of brightly colored religious pictures for Miss Alice Green in Changchow, China. (2) Christmas gifts of small articles like handkerchiefs, wash cloths, soap, towels, pins, aprons, etc., for Miss Dameron's girls at Ewha College, Seoul, Korea. (3) Birthday gifts for our district missionary, Euline Smith, in Chulwon, Korea. Last year she bought a portable organ with money given her on her birthday, which is December 15. How would you like to make some such project possible for her through your gifts this year?

Be sure to attend your fall zone meeting.

Have you ordered your week of prayer envelopes?

Have you increased your subscriptions to the World Outlook?

Have you made possible an increased enrollment of baby life members?

Have you done anything to reach unorganized churches with a missionary message?

Have you had your executive meeting and are you mailing your reports on time?

Have you done anything to promote the cause of temperance?

Mrs. Towe writes: "The woman's auxiliary of Marvin church, Rocky Mount circuit, held a fellowship meeting Thursday, September 21. A very good and helpful program was carried out. The meeting opened with hymn No. 98 and was followed with prayer by Mrs. Paul Mallison. Mrs. J. H. Lamb gave a talk on fellowship and made an appeal for new members. We then sang 'Must Jesus Bear the Cross Alone?' after which Mrs. Mallison gave a talk on stewardship. 'Blest Be the Tie' was sung and we were dismissed with prayer by Mrs. J. T. Draper of Garysburg. There were 19 ladies present. Refreshments were served and a social hour was enjoyed by all.

It is with pleasure that we present to our readers a picture of the new superintendent of study, Mrs. B. F. Boone of Rockingham.

Mrs. Boone is one of the younger ministers' wives of the conference, yet she has experience and the customary drill in religious activities that comes from living as mistress of the parsonage.

Her personality is charming and you will easily recognize her by a countenance that radiates mirth and good cheer. Her type is that of a brunette who never lags, and her nature is to press on and to carry a group forward.

Her leadership in the past has been primarily devoted to the League and to young people's groups.

She says she is a "timid soul," but her timidity doesn't arise from a lack of courage; it is rather from a winsome way that is the gift of youth. Her aspirations are great, her capacity to get



Mrs. B. F. Boone

under a great task is admirable and the North Carolina conference is to be congratulated to have another such noble spirit among her leaders. E. S. P.

### THE SUE SAWYER AUXILIARY

The third quarter in the Sue Sawyer Missionary Society has been spent in organizing circles in the four churches. Formerly representatives from the four churches have been assembling each month at the parsonage for their meetings, but we felt that the interest had grown sufficiently to justify our having a circle meeting in each of the four churches each month with a quarterly business meeting at the parsonage. Mt. Zion and Sharon have united for work, but they meet as an adult circle and a young woman's circle. Our circle leaders are Mrs. E. L. Hampton, Mrs. J. J. Evans, Mrs. Clyde Smith and Mrs. Cleveland Newbern.

We were honored to have at our quarterly meeting Miss Sara McCracken and Mrs. M. Leigh Sheep of Elizabeth City. Miss McCracken led a very impressive worship service centered about some beautiful thoughts of Scarritt Chapel. Mrs. Sheep talked to us on "What the Missionary Society Means to Me." As she talked each of us resolved to be more loyal, useful, consecrated mem-

bers of the organization which has brought so much spiritual wealth into our lives. Very interesting reports were made by circle leaders and other officers. Leaflets on stewardship tithing and the week of prayer envelopes were given to each member present. Plans were presented for the fall classes. At the close of the meeting came a message from Red Cross headquarters telling all to prepare for a terrible storm which would probably bring great destruction in its wake. Immediately the president asked that we all kneel in prayer, and many earnest prayers were said asking God to help us to be true and valiant Christians, feeling the presence of a loving heavenly Father in spite of whatever might befall us during the storm.

### FOUR NAMES WE HONOR

Four names we are lifting to top place in these columns this number, names the church will delight to again to honor—Young J. Allen, James William Lambuth, Mrs. S. C. Trueheart, George Williams Walker.

If the luster of these names in Methodist annals might be enhanced, it was done in an interesting action taken by the board of trustees of Scarritt College at its recent annual session. That board, acting in committee of the whole as the Senate of the Bennett Memorial Room of Remembrance, declared that the church by due process desired to honor these names above all others because of some "constructive and distinctive Christian service," and ordered that they be inscribed on the stones in the room on the second floor of the tower of the Bennett Memorial building that had been set apart as a "Room of Remembrance Forever."

In 1931 the church was allowed to send in promiscuous nominations. In 1932 the body of electors, composed of one elector from each annual conference, voted upon ten of these nominations. Under the rule, the four receiving the highest number of votes were declared chosen to this high place in the estimation of the church.

Two noble lists had been exempted because they had already been chosen for inclusion and entered by special process in the names of the founders and ten missionary women that had been accorded for choice to the Woman's Missionary Council.

It is interesting to note that Scarritt College, in connection with the celebration of the tenth anniversary of its removal to Nashville, will next year enact a beautiful ceremony in inscribing these names upon the stones in the Room of Remembrance.—World Outlook.

Mrs. Elizabeth Jones, Mrs. M. T. Plyler and Mrs. P. A. Noell of Trinity, Durham, contributed a fine collection of records and sheet music for Miss Josephine Dameron's work in Ewha College. Mrs. Martin of Whiteville also sent a collection of records. These will be much appreciated by the Korean people.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### MORNING PRAYER

"May every soul that touches mine,  
Be it the slightest contact, get some  
good,

Some little grace, one kindly thought,  
One inspiration not yet felt;  
One bit of courage for the darkening  
sky,

One gleam of faith  
To brave the thickening ills of life;  
One glimpse of brighter skies beyond  
the mist

To make this life the more worth while."

### A CALL TO ACTION

"There is an inescapable challenge to the church in the present situation, both at home and around the world. Never did we face such grim realities. Our people must be impassioned for a mighty missionary and evangelistic effort, if we are to prove ourselves worthy of our great Leader in this needy hour.

We profess to believe that in the gospel of Jesus Christ there is salvation for all men and the solution of the world's problems. Do we believe it strong enough to lift our battle song and inaugurate a courageous and confident campaign to stop the retreat on our missionary frontiers and advance the lines? Nothing less than a mighty baptism of the Holy Spirit will restore the flaming urgency of our better days. We must again become 'gloriously hopeful and daringly adventurous.' Just now the call is for prayer—important, knocking, asking prayer. The task is so mighty, the difficulties so many and the need so great that we must find our resources in God."—Bishop Arthur J. Moore.

### NEW ORGANIZATION ON MT. AIRY DISTRICT

From Mrs. J. L. Woltz, district secretary, and Mrs. J. B. Henderson of Wilkesboro we have report of the newest organization in the Mt. Airy district, and we congratulate Mrs. Woltz and her co-workers on the splendid work along that line that they are doing.

Mrs. Henderson says: "September 28 the zone president, Mrs. R. M. Brame, and I (secretary) went to Maple Springs on the Jonesville charge and with the help of the pastor, Rev. G. R. Stafford, organized an adult society with the following officers: President, Mrs. J. S. Poplin; vice president, Mrs. W. E. Sale; secretary, Mrs. C. R. Watts; treasurer, Miss Fanny Sparks. Addresses of all officers, Ronda, N. C.

With Mrs. J. H. Armbrust as mission study teacher and Mrs. R. M. Brame as Bible teacher we are conducting classes at Moravian Falls and Union churches and plan to begin one next week in Sparta. The fall zone meeting will be

held in Sparta early in October. The work all over the zone is taking on new life and we look forward to a good meeting."

### ZONE MEETING AT CRAMERTON

Mrs. J. W. Watkins, Secretary.

A zone meeting of the Methodist Woman's Missionary Societies of Gaston county was held at Cramerton Tuesday afternoon, September 26, with approximately 100 women present and with Mrs. Callis of Bessemer City, zone president, presiding.

A devotional service was led by Mrs. G. G. Adams of Cramerton. Mrs. Price of Lowell spoke in a most interesting and inspiring manner on mission and Bible study, and Mrs. R. K. Davenport of Mt. Holly told of work among the children throughout the county. Encouraging reports were heard in answer to roll call of churches.

Mrs. G. V. Birmingham of Gastonia announced a meeting of the secretaries in charge of Christian social relations activities in the county for the near future, and Mrs. G. F. Hovis of Lowell, general chairman of this work, conducted a round table discussion, pointing out three main objectives: the conducting of temperance programs in the schools, sponsorship of organization of Boy Scout troops among colored boys, and the distribution of health pamphlets to the homes of the county.

The meeting closed with an excellent talk on spiritual life by Mrs. B. T. Morris of Gastonia, district leader of spiritual life groups. A vote of thanks was tendered the women of the Cramerton church for their cordial and whole-hearted hospitality.

Officers for the coming year are Mrs. Callis, president; Mrs. J. W. Atkins, secretary; Mrs. G. G. Adams, program chairman; and Mrs. R. L. Littlejohn, chairman of children's work.

### LONG'S CHAPEL IN INTERESTING BIBLE STUDY

Mrs. T. J. Fincher.

The Woman's Missionary Society of Long's Chapel, Lake Junaluska, has just completed its Bible study course, using the book, "Great Souls at Prayer" by Miss Mary Debardeleben. Mrs. J. Dale Stentz conducted the study, and to know her is sufficient to know how very interesting and worth while the classes have been.

This course on prayer was given as a preparation for our annual revival which began Sunday, October 1, with Rev. J. H. Carper of Murphy circuit assisting the Long's Chapel pastor, Rev. F. O. Dryman. We are hoping and praying for a great revival.

### ANOTHER INTERESTING MEETING ON MARION DISTRICT

The western zone of the Marion district held its semi-annual meeting at Bald Creek church, Saturday, September 30, with Mrs. Earl Wilson, zone leader, presiding. Mrs. Fred Brummitt of Burnsville had charge of the devotional, using as her subject, "Our Citizenship in Heaven." Prayer was offered by Rev. J. L. Reynolds.

Mrs. C. W. Burton, president of the local auxiliary, in a few gracious words welcomed the visitors, with response by Mrs. Clapp of Spruce Pine.

The program which was given by the Spruce Pine auxiliary was in charge of the president, Mrs. Porter, and was as follows:

Christian Citizenship, discussed by Mrs. Arnold Phillips. A vocal solo, "A Little Bit of Love," was rendered by Miss Pauline Sprinkle of Bald Creek. After a delicious lunch served by the hostess group the afternoon session was opened with a Scripture lesson and prayer by Rev. J. L. Rayle of Spruce Pine. Miss Sprinkle again sang most beautifully, using as her selection "Resignation." A discussion of the mission study was led by Mrs. Fuller. A most interesting talk on prohibition and law enforcement was given by Mrs. Young, followed by an open discussion. Mrs. Porter led a round table discussion on Christian social relations.

Mrs. Wilson then took charge of the meeting and called for the reports from the various auxiliaries represented, and in each instance an encouraging report was given. Upon the resignation of Mrs. Wilson as zone leader Mrs. Fuller of Spruce Pine was elected.

As a closing prayer the beautiful hymn, "Open My Eyes That I May See," was sung softly.

### VASHTI SCHOOL, THOMASVILLE, GEORGIA

From the Missionary Bulletin of October we have the following:

"Some improvements have been completed at Vashti School, Thomasville, Ga. Improvements have been made in the main building, also in Remer-Young Hall. The dormitory space in each building has been divided into private rooms, which have been equipped with furniture moved from Brevard Institute, Brevard, N. C. Deaconess Dairy Ritter, who was principal at Brevard, becomes the superintendent of Vashti School, and Deaconess Mary Floyd, also one of the teachers at Brevard, is now the principal of Vashti. They have arrived in Thomasville and are ready to assume their new duties.

Old age has nothing to support itself with, but the remembrance of a life innocently passed, and the hope of a better one to come; these are the two crutches upon which old age is borne up.—Erasmus.

It is well to think well; it is divine to act well.—Horace Mann.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### BIG BILLS

This is a day of big bills at the Children's Home. Mr. Walker, our book-keeper, has just reminded me that the total amount of our obligations is mounting higher and higher every day. Our fall purchases have been heavy and the prices are quite in advance of those of last year. We have had to buy coats, suits, sweaters, dresses, underwear, shoes, books and athletic material in considerable quantities. It takes a lot of buying to supply 341 children, especially when it is remembered that 321 of them are in school. Our food bill is also heavy. It will be remembered that nearly 1200 meals must be prepared every day for our family. As big bills are presented to us for payment we in turn must present a big bill to our sustaining constituency. A continued decrease of income with continued increase in our family will play havoc with our desire to live on a balanced budget. Let our friends bestir themselves.

### OCTAGON COUPONS

Just a line to state that a few of our friends, matrons of the parsonage, continue to send us Octagon coupons. We hope the receipt of these coupons will continue. At an early date we will again publish the list of those sending in coupons, together with the number sent. At the present writing Mrs. W. C. Dutton, wife of the pastor of the Monroe circuit, leads in the total sent us. Mrs. Dutton has a little child to look after, in addition to doing her other work, and yet finds time to collect coupons for our children. We not only thank her for her good work, but every other matron of the parsonage whose will has found a way for helping feed, clothe and educate orphan children.

### FOOTBALL

Football days are here again. Over 50 of our boys are out each afternoon practicing with all their might. Each week end brings two or three match games and our boys have responded to the coaching of Mr. Murray in a very fine way, as attested by the scores in these games. Our first team has played three games, winning two and tying one. Our 100-pound team has also played three games, winning two and tying one. Our 80-pound team has tied the only game played so far.

The games played and scores registered follow:

#### First Team

Children's Home 6; Kannapolis High School 6.

Children's Home 25; Mountain Park Junior College 0.

Children's Home 40; Madison High School 0.

#### Hundred Pound Team

Children's Home 18; National Orphans' Home 6.

Children's Home 0; Presbyterian Orphans' Home 0.

Children's Home 40; National Orphans' Home 6.

#### Eighty Pound Team

Children's Home 6; Presbyterian Orphans' Home 6.



Would they grow any faster if thinned out?

### STOKESDALE

Promptly at 9:30 last Sunday morning our children were arranged in order to present their program to our friends at Stokesdale, this date having been arranged months ago with our good friend, Rev. J. J. Edwards, pastor of the Stokesdale circuit. Following the rendering of our program Brother Edwards gave his people an opportunity to make a payment on their ten per cent apportionment, which opportunity was seized upon with readiness. A beautiful stone church with modern and convenient Sunday school facilities has been constructed at Stokesdale and lacks only the completion of the interior work to be in readiness for use. This undertaking has been carried on during the present year in the face of the financial difficulties which have been upon us all.

### EDEN

The writer has visited a great majority of the churches in the Western North Carolina conference and has found none prettier and more worshipful than the new stone church at Eden on the Stokesdale circuit. It has been constructed of brown colored stones gathered from the neighborhood and arranged by skilled

masons in such a way as to make a most beautiful edifice. Our children were happy to render their program in this church at 11 o'clock last Sunday morning to a congregation that completely filled it. Following the program and a liberal offering which followed we were most hospitably entertained at a picnic dinner on the grounds. The Garden of Eden could hardly be more beautiful than this church of Eden with its concrete walks, foundation plantings and well constructed equipment.

### MT. ZION

Before 3 o'clock we arrived at Mt. Zion, the third church on Brother Edwards' charge, and before this hour this commodious church with its annexes was completely filled with friends who had come to hear our children, a number having heard their program earlier in the day at other points on the charge. Brother Edwards was unable to be with us at Mt. Zion because of a preaching engagement at another point on his charge and, therefore, turned the service over to his superintendent, Brother Joe Vaughan, who made us feel at home and who directed the taking of a liberal offering at the close of our program to be applied on the church's ten per cent apportionment.

### THE CONRAD GIRLS

The picture this week is that of six Conrad sisters, who were admitted into the Children's Home from Lexington about three years ago. Reading left to right is Dolores, claimed and clothed by the Woman's Class, Mt. Vernon, Randolph circuit; Clara, provided for by Miss Mildred Lindsay, a fine Lexington young lady; Lorraine, the largest girl in the group, unclaimed; Patricia, the least child, sponsored by the Gleaners Class of Mt. Holly; Rose Marie, claimed and clothed by the Young Women's Wesley Class of Lexington; Julia, recently chosen by the Woman's Class of Muir's Chapel, West Greensboro circuit. Maybe some class would like to choose Lorraine for their clothing project and thus provide for the family of six sisters.

### THANKS, FRIENDS, THANKS

The clothing of about one-third of our children is provided for by Sunday school classes and a few missionary circles. Most of these groups have been sending a given amount in cash to us for the purchase of clothing for their child. We have recently suggested to the remaining groups that they send cash instead of clothing, reminding them that we could buy the clothing cheaper than they could and could better facilitate the handling of clothing purchased here than when purchased elsewhere. In practically every instance our friends have been willing to comply with this request, for which we extend cordial thanks. Classes desiring to send children clothing rather than cash have been requested to send it with the permission that we use it on whatever child such clothing is most needed.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
Income. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Wanted—One hundred thousand Octagon soap wrappers by Thanksgiving.

\* \* \* \*

Wanted—Orphanage specials and appointments to meet our September bills which are now due.

\* \* \* \*

Wanted—The Sunday schools and organized classes of the North Carolina conference to give us a monthly offering as specials.

\* \* \* \*

Wanted—Positions as stenographers for several of our orphanage girls who are prepared and waiting for jobs.

\* \* \* \*

Wanted—Twenty woman's missionary societies to clothe 20 of our children who are now on the waiting list.

\* \* \* \*

Wanted—The woman's missionary societies and Sunday schools to collect all possible Octagon soap wrappers and mail them to the Methodist Orphanage, Raleigh, N. C.

\* \* \* \*

Wanted—The wives of our preachers to help organize and put to active work all available agencies in their congregations in our big endeavor to secure a sufficient number of Octagon soap coupons to pay for repair work now going on at the Methodist Orphanage.

\* \* \* \*

In the passing of Hon. R. N. Page the state and the Methodist Orphanage have lost a patriotic citizen and a loyal churchman. Since the Methodist Orphanage was established a third of a century ago, Mr. Page had been the president of the board of trustees, and never failed to attend a meeting except once or twice when his time was demanded in Washington while serving as congressman from this state. Since moving to Raleigh he was a member of the Orphanage executive committee. Mr. Page took a deep, personal interest not only in the financial welfare of the Orphanage but in all its activities. It was a source of great joy to him to see the Methodist Orphanage grow to such large proportions. He touched the life of the state and church in many ways, but the cause that enlisted his greatest interest was the Methodist Orphanage. To the development of the home he gave much time and his best thought. Because of his commanding influence in the coun-

cils of state and church, he made many friends for the institution over which he presided so long. The superintendent of the Orphanage not only found him a wise and progressive leader, but a friend whom he trusted and loved. Our children honored and loved him because of the unselfish service he rendered them through many years.

We shall sadly miss him at the annual meetings of the board, but we are grateful to our heavenly Father for his inspiring leadership and his unselfish devotion to the fatherless children of the North Carolina conference.

\* \* \* \*

It is pleasing to go back to visit our churches after a year or more has passed. We had a very pleasant visit with Rev. L. T. Singleton of Selma and his congregation together with the Baptist minister and many of his flock. We were delighted to have our visiting friends with us. We had by invitation a little social time in the home of Mr. and Mrs. McCall who live near the church. They served such cooling refreshments on this warm evening to the class and their pastor.

Nellie B. Rives.

\* \* \* \*

Each year a number of our family graduate not only from high school but into a new life. This step causes us to think of what might have been if we had not come to this home. As our thoughts travel on, we see dark clouds in the distance which prove to be the day of our parting from the only home most of us have known.

I have kept in close touch with those who graduated this year and those who expect to graduate in the near future and there has been no discord. Without being in close contact with the Orphanage no one can imagine what a home this has been to me. All the boys and girls have been our brothers and sisters and the matrons as parents.

Without the fatherly advice and care of our superintendent, Mr. Barnes, I would be at a loss to try to perceive what my future might have been. Instead he has guided each and every one of us through our hardships and troubles.

In this home provided by the Methodist church we are taught the principles of right living providing for a happy sojourn out in life. I appreciate this. I appreciate your love, your friendship, and your financial support.

I hope some day to be able to repay in some degree your kindness rendered me through your support of the Methodist Orphanage. I can think of no better way of doing so than to help carry on the good cause this home represents.

Sammie Paul.

It is now possible for the people of the United States to talk by telephone to the people of forty foreign nations. This means that telephone subscribers in America are enabled to make contact with almost ninety-two per cent of all the telephones in the world.

## Double-Quick Relief

Demand and Get



## GENUINE BAYER ASPIRIN

BECAUSE of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide *SAFE* relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want *QUICK* and *SAFE* relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words *GENUINE BAYER ASPIRIN* on every bottle or package you buy.

Member N.R.A.

GENUINE BAYER ASPIRIN  
DOES NOT HARM THE HEART



## Don't Neglect Kidney and Bladder Irregularities

**D**OAN promptly bladder irregularities, getting up at night and nagging backache. They may warn of some disordered kidney or bladder function. Don't experiment. Try Doan's Pills. Successful for 50 years. Used the world over. Get Doan's today. At all druggists.

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A DIURETIC FOR THE KIDNEYS

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# Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

### Durham District

Burlington Ct., H. E. Lance	4
Brooksdale, S. F. Nicks	3
Calvary, O. I. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	13
Lakewood, M. W. Warren	16
Duke's Chapel, E. D. Weathers	7
Haw River, L. A. Tilley	15
Leashburg, T. R. Jenkins	15
McBane, J. D. Bundy	20
Pittsboro, M. C. Ellerbe	13
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	141
E. Roxboro-Longhurst, D. W. Whitsett	27
Trinity, G. R. Combs	8
Bahama, C. W. Barbee	2
Orange-Carboro, L. L. Parrish	12
Burlington, Front St., W. A. Cade	35
" Webb Ave., R. L. Jerome, 100%	11
Chapel Hill, Albea Godbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele	30
W. Durham, J. M. Culbreth	4
Mt. Tirzah, B. E. Stanfield	20
Hillsboro, F. A. Lupton	15
Long Memorial, J. F. Herbert	76
Massey-Andrews, F. F. Loftin	1
Rougemonth, J. W. Lineberger	1
Graham, C. F. Heath, 100%	9
Milton, R. J. Lough	3

### Elizabeth City District

Chowan, W. B. Humble, 100%	18
Dare, G. C. Wood, 100%	25
Pantego-Belhaven, E. W. Downum	14
Hertford, B. P. Robinson	2
Windsor, T. W. Lee	2
City Road, J. H. Lanning	6
South Mills, J. M. Jolliff	2
Manteo, W. F. Walters	2
Williamston, C. T. Rogers	7
Mattamuskeet, H. A. Chester	19
Fairfield, W. R. Hardesty	1
Washington, E. J. Rees	37
Wanchese, J. P. Bross	9

### Fayetteville District

Hemp, L. M. Chaffin, 100%	18
Mt. Gilead, E. B. Fisher	7
Red Springs, B. D. Critcher	14
Rowland, J. C. Whedbee	1
West End, W. F. Elliott, 100%	14
Laurel Hill, W. D. Yarbrough	7
Caledonia, W. L. Dawson	4
Roberdell, E. C. Crawford	12
Piedmont, B. F. Boone	26
Raeford, B. H. Houston	14
Jonesboro, J. E. Blacklock	2
Ellerbe, D. A. Petty, 100%	30
Carthage, J. A. Dailey	12
Person Street, C. A. Johnson	4
Wadeville, J. W. Autry	9

### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	31
Jarvis Memorial, E. L. Hillman	7
Hookerton, J. G. Phillips	6
LaGrange, L. B. Pattishall	6
Riverside-Bridgeton, J. B. Thompson	20
Vanceboro, T. E. Davis	6
Grimesland, I. J. Strawbridge	1
Ocracoke-Portsmouth, R. N. Pitts	2
Fremont, K. F. Duvall	4
Oriental, J. C. Humble	14
Newport, E. H. Measamer	3
New Bern, A. J. Hobbs	12
Queen Street, R. E. Brown	13
Mt. Olive Ct., E. R. Clegg, 100 %	42
Pikeville-Elm St., Leon Russell	5
Beaufort, R. F. Munns	3
Seven Springs, W. J. Freeman	14
Snow Hill, W. L. Maness	8
Aurora, J. W. Sneeden	10
Goldsboro, St. Paul, O. W. Dowd	34
Jones, J. D. Young	1

### Raleigh District

Bailey, J. J. Boone	26
Benson, W. C. Merritt	10
Cary-Apex, J. L. Midgett	4
Four Oaks, W. H. Brown	6
Fuquay, J. C. Williams	21
Franklinton, C. L. Read	15

Mamers, C. W. Robbins	5
Smithfield, B. T. Hurley	7
Tar River, R. E. Pittman	17
Creedmoor, W. L. Loy	1
Erwin, Frank Culbreth	1
Yountville, A. J. Parker	1
Lillington, E. M. Hall	11
First Church, D. E. Earnhardt	3
Oxford Ct., P. H. Fields	18
Dunn, C. B. Culbreth	2
Millbrook, T. B. Hough	4
Middleburg, J. H. Miller	16

### Rocky Mount District

Kenly, L. C. Brothers	10
Roanoke Rapids, S. J. Starnes	15
Rich Square, W. T. Phipps, 100%	22
Rocky Mt. Ct., W. N. Vaughan, 100%	66
Rosemary, D. M. Sharpe	39
Spring Hope, M. F. Hodges	25
Tarboro, J. V. Knight	4
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	10
Enfield-Whitakers, C. P. Womack, 100%	10
Norlina, B. C. Thompson, 100%	28
Warrenton, E. C. Durham	9
Northampton, E. C. Maness	6
Stantonsburg, S. E. Mercer	3
Conway, G. B. Starling	3
Warrenton, E. C. Durham	4
Garysburg, J. T. Draper	9
Nashville, W. G. Farrar	7
S. Rocky Mt., W. F. Craven	4
McKendree, J. T. Stanford	4

### Wilmington District

Faison-Kenansville, F. B. Joyner	51
Hallsboro, C. N. Phillips, 100%	39
Lumberton Ct., C. H. Caviness	19
Roseboro, A. L. Thompson, 100%	18
Southport, R. M. Broom	40
Trinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	28
Fifth Avenue, L. M. Hall	2
Chadbourn, M. W. Lawrence	12
Burgaw, G. W. Blount	10
Epworth-Wesley, H. L. Davis	4
Stedman, H. R. Ashmore	5
Elizabeth Ct., N. P. Edens	12
Garland, R. G. Dawson	6
Shallotte, O. C. Melton	11
Lumberton Ct., C. H. Caviness	5
Maysville, N. M. Wright	9
Jacksonville-Richlands, R. M. Price	1
Whiteville, J. A. Martin	4

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	14
Candler, R. M. Hauss	7
Fletcher-Mills River, D. V. Howell	18
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Acton, T. A. Groce	5
Black Mountain, H. F. Duncan	6
Saluda-Tryon, O. L. Robinson, 100%	5
Hendersonville, C. H. Moser	9
Emma-Elk Mountain, W. E. Ruffy	7
Swannanoa, J. H. Green	2
Central, W. A. Lambeth	2
Brevard, J. H. West	4

### Charlotte District

Belmont Park, E. M. Jones	46
Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	5
Mt. City, W. C. Dutton, 100%	96
Pineville, E. O. Cole	6
Thrift-Moore, J. O. Ervin	102
Chadwick, E. H. Nease	24
Polkton, W. R. Harris	24
Waxhaw, A. L. Latham	14
Trinity-Derita, R. F. Honeycutt	12
Peachland, B. W. Leffer	5
Morven, J. E. Womack	1
Homestead-Duncan, Carl H. King	3
Marshallville, G. W. Williams	16
Dilworth, C. M. Pickens	4
Wedington, E. W. Needham, 100%	17
Matthews-Ind. Trail, P. W. Townsend	6
Ansonville, A. A. Kyles, 100%	8

Stanfield, L. F. Strader	2
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### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12
Cherryville Ct., C. R. Allison	29
Crampton, G. G. Adams	3
Dallas, J. W. Vestal	9
Trinity, R. L. Forbis	50
West End, R. E. Hinchshaw	11
Park-Grace, J. C. Reichard	6
Lowell, F. H. Price	6
Mount Holly, A. P. Ratledge	36
South Fork, R. A. Taylor	1
Stanley, M. T. Hips	1
McAdenville, R. M. Varner	4
Goodsonville, C. E. Williams	17
Shelby Ct., J. N. Randall	4
Rock Springs, Van B. Harrison	10
East End, T. J. Huggins	5
Crouse, J. W. Bennett	10
Lovesville, M. E. Lettwich	4
Polkville, J. M. Jarbee	9

### Greensboro District

Battleground, W. H. Groce	2
Farmer, W. L. Lanier	14
Bethel-Grace, Reid Wall	13
Centenary, J. C. Corns	13
New Hope, C. M. Smith	9
Pleasant Garden, R. C. Kirk	9
Randleman, J. C. Groce	19
Summerfield, W. F. Cooley, 100%	17
W.Market (Miss Flossie Byrd, Agt.)	102
Besmer, Chas. Bowles	1
Liberty, L. P. Barnett, 100%	16
Mt. Pleasant, L. R. Akers, Jr.	5
Asheboro, R. S. Truesdale	8
Carraway Memorial, J. S. Gibbs	14
Randolph, A. C. Waggoner	1
Ward St.-Archdale, W. T. Albright	8
West Greensboro, W. J. Miller	10
Coleridge, W. J. Huneycutt	19
Riverside Ct., T. V. Crouse, 100%	20
Proximity, P. L. Shore	18
Jamestown, C. O. Kennerly	7
Glenwood, F. B. Jordan	1
Main Street, A. L. Aycock	17
Gibsonville, C. H. Peace	3
Calvary, D. H. Rhinehardt	5
Cedar Falls, Harold Robinson	9
Highlands, C. F. Womble	25
W. Greensboro, W. J. Miller	2
Guilford, David Tarver	18
Stokesdale, J. J. Edwards	15
Ramseur-Franklinville, A. C. Tippet	5

### Marion District

A'ary, J. M. Green	2
Bostic, E. B. Edwards	39
Broad River, J. W. Kennedy, 100%	43
Cliffside-Avondale, H. H. Robbins	13
Elk Park, E. C. Price	12
McDowell, T. B. Huneycutt, 100%	24
Mill Spring, J. N. Snow	5
Old Fort, B. Wilson	4
Rutherfordton, Fletcher Nelson	22
S. Pine-Bakersville, J. L. Rayle, 100%	13
Marion Ct., W. J. Hackney	12
Marion Mills, J. W. Parker	1
First Church, H. P. Powell	39
Henrietta, A. W. Lynch	11
Micaville, J. C. Gentry	8
Gilkey, P. T. Dixon, 100%	17
Rutherford College, J. B. McLarty	12
Morganton Ct., H. M. Wellman	4

### Mount Airy District

Helton, C. E. Murray	9
Mt. Airy Ct., R. E. Ward	3
Sandy Ridge, G. F. Hood	17
Sparta, C. W. Russell	11
Spray, W. H. Willis	7
Stoneville-Mayodan, J. W. Campbell	10
Walnut Cove, J. B. Fitzgerald	5
Yadkinville, I. L. Sharpe, 100%	18
Danbury, J. B. Needham, 100%	24
Rural Hall, C. M. McKinney	5
Watauga, G. C. Graham	10
Draper, G. E. White	8
Moravian Falls, R. H. Kennington	15
Boone, J. H. Brendall, Jr.	5
Jefferson, J. E. Hauser	10
Leaksville, R. G. Tuttle	4
Elkin, L. B. Abernethy	4
Dobson, M. A. Lewis	2

### Salisbury District

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17



Forest Hill, Paul Hardin, Jr. ....	61
Harmony, J. B. Tabor .....	5
Westford, H. E. Stimson .....	8
Gold Hill, J. P. Morris .....	2
Granite Quarry, J. O. Cox .....	8
Trinity, J. P. Hipps .....	39
Park Avenue, S. M. Needham .....	7
Woodleaf, W. S. Smith, 100% .....	24
Concord, Epworth, E. Myers .....	8
Albemarle, First St., E. M. Avett ..	15
Salisbury, Coburn Mem., J. F. Moser	9
Salem, T. C. Jordan .....	25
Concord Ct., M. B. Clegg, 100% ..	8
Norwood Ct., J. A. Frye .....	4
Norwood, R. A. Swarrenge .....	16
Landis, Brooks Jerome .....	2
Albemarle Ct., J. W. Combs .....	12

Statesville District

Catawba, G. W. Clay, 100% .....	35
Bethel-Fairgrove, L. L. Smith .....	3
Broad Street, T. W. Hager .....	10
Shepherd, G. L. Wilkinson .....	3
Stony Point, T. J. Houck .....	19
Elmwood, R. L. Bass .....	5
Race Street, E. J. Harbison .....	11
Davidson, Elzie Myers, 100% .....	33
Lenoir Ct., D. A. Oakley .....	20
Balls Creek, J. M. Brandon .....	9
Westview, C. W. Kirby .....	33
Cool Springs, J. L. Ingram .....	14
Olin, T. A. Plyler .....	3
Mt. Zion, W. A. Barber .....	8
Central, N. C. Williams .....	4
Granite Falls, M. Q. Tuttle .....	6
Taylorville, R. L. Young .....	2
Statesville Ct., W. Q. Gregg .....	3
Highlands-Rhodhiss, I. L. Roberts ..	3
Maiden, C. F. Tate .....	4
Broad Street, M. T. Smathers .....	4

Waynesville District

Andrews, W. G. McFarland .....	18
Bryson City, O. J. Jones .....	3
Clyde, H. C. Freeman .....	6
Highlands, G. A. Hovis .....	6
Wolf Mountain, R. M. Hardee .....	6
Hayesville, H. R. Cornelius .....	4
Macon, J. B. Tabor, Jr. ....	19
Sylvia, T. R. Wolfe .....	25
Jonathan, J. E. Hipp .....	10
Franklin Ct., G. M. Dulin .....	5
Junaluska, F. O. Dryman .....	1
Bethel, G. F. Houck .....	5
Glenville, A. A. Somers .....	10
Webster, V. R. Masters .....	4
Whittier, R. G. McClamrock .....	1

Winston-Salem District

Davie, J. O. Banks .....	3
Denton, B. A. Sisk .....	11
Forsyth, T. B. Johnson .....	26
Erlanger, D. R. Proffitt, 100% .....	30
First Church, J. E. Abernethy .....	41
Thomasville Ct., John Cline, 100% ..	42
Welcome, P. R. Rayle, 100% .....	33
Burkhead, G. A. Stamper .....	23
Hiatt Memorial, D. M. Nifong .....	20
Coleman, J. A. J. Farrington .....	11
Thomasville, Trinity, J. P. Hornbuckle	5
Kernersville, E. P. Billups .....	5
Mocksville, R. C. Goforth .....	5
Ogburn Memorial, O. L. Brown .....	14
Advance, W. N. Rathburn .....	2
Ardmore, M. F. Moores .....	8
Lewisville, G. W. Fink .....	5
Walkertown, R. H. Houts .....	6
Main Street, W. L. Hutchins .....	5
Green Street, J. W. Hoyle, Jr. ....	14
Grace, J. A. Baldwin .....	7
Sedge Garden, H. C. Byrum .....	3

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%). The slogan in this campaign is, "New subscribers to the Advocate in every Methodist church."

DUDLEY SHOALS CHARGE

Epworth church was burned last February. We preached our first sermon at this place on February 5. Some time in the night the church was burned. We now have a modern little church of which we are proud and really thankful, which was dedicated the second Sun-

day in September by our presiding elder, Rev. J. S. Hiatt. We are now in a revival at this church. Preaching is being done by the pastor. The singing is being conducted by Prof. C. R. McClain of Dudley Shoals. On the third Sunday, October 15, we expect to have home coming. We want our three churches fully represented. All former pastors and members are cordially invited—and all



Epworth Church, Dudley Shoals Charge. Rev. J. C. Brown Pastor

that will come. Also, we would be glad if our Brother E. P. Stabler, who was assigned to this work at our last annual conference but had to give up the work on account of illness, could be with us. May the Lord bless him. Our people loved Brother Stabler. Brethren, pray for us. J. C. Brown, P. C.

EPWORTH LEAGUE MEETS

The Catawba-Caldwell Epworth League Union held their September meeting at Grace Chapel, Thursday evening, September 21. Over a hundred Epworth Leaguers and visitors were present to enjoy the interesting program and social contact afforded by the Grace Chapel League.


Among the interesting features of the well planned program was a lovely duet by Mr. and Mrs. McLain and a very impressive reading by Kathryn Link. Rev. Mark Tuttle of Granite Falls was the speaker of the evening. After listening to Mr. Tuttle's message everyone was left with a stronger determination to do the right thing even if it isn't what the "gang" is doing.

West Hickory Epworth League, showing the best record for the month, won the Bible, but not without close competition from Bethel, the newest organization of the union.

The union welcomed Granite Falls once more into her midst. Granite Falls was formerly one of the most active leagues in the union. Thus everyone was very glad to have her again on roll.

After the Epworth League benediction delicious refreshments were served.

The next meeting will be held Thursday evening, October 12, at First church, Hickory. Ruth Hayes, Sec.



## Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless choice of laxatives is a common cause of chronic constipation.

Any hospital offers evidence of the harm done by harsh laxatives that drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be controlled. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin has the average person's bowels regular as clockwork in a few weeks' time. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. All druggists, ready for use, in big bottles. Member N. R. A.

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

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## CHURCH and SUNDAY SCHOOL FURNITURE

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## Sunday School Lesson

OCTOBER 15

By William G. Chanter.

### Racial Problems and Their Solution

Scripture Lesson: Acts 11:19-30; 12:5.

Golden Text: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

**Barnabas . . . a good man, and full of the Holy Spirit and of faith . . .**

These lessons deal with Saul, and good teaching will keep him in the center of the thought of the class. But a moment at least may well be spent on Barnabas as one of those men who are not in the first rank or perhaps even in the second rank as leaders, but who play a tremendously important part in history because they have the gift of seeing the worth of others and hence are able to discover greatness in obscurity and give it a chance to find its proper place. Look up Barnabas in your concordance and see what he did for Saul. Then notice how he held fast to his belief in Mark when Saul had lost all patience with the young man—and see, too, how his faith was justified.

**And he went forth to Tarsus to seek for Saul . . .**

But even Barnabas, who never quite lost sight of a good man, could not locate Saul without a search when, years after the converted persecutor had left Jerusalem, he found at Antioch the very situation in which he felt the talents of the younger man could be used to best advantage. For those years are almost silent years in Saul's life. Not that they were idle years—an idle Saul is a contradiction in terms. He tells us that the churches of Judea heard that "he that once persecuted us now preacheth the faith of which he once made havoc" (Gal. 1:22). But they were not years when he was the great spear-head of the Christian advance. Years they were when he was learning constantly new things about the faith he was preaching, learning how to preach it more and more effectively; above all, he was ever finding new riches in the companionship of the great Friend who had found him on the Damascus road. Perhaps no period in his life is more important than this long period of silence.

But do you not think that there must have come to Saul at times during this period a feeling that the great vision had been followed by an anti-climax? I can imagine him trudging back to Tarsus after preaching in some village synagogue near by, after a service in which no one was converted, perhaps after a service in which no one showed much interest, wondering if this was the out-

come of that Damascus-road radiance, of those years of growing light in Arabia, of that high command given him in the Temple. Was it all to end in the obscurity of the countryside around Tarsus, where nothing seemed ever to happen? I think we know enough about Saul's temperament to be rather sure that he was not delivered from such temptation.

Yet he did not succumb to it. When the hour struck and Barnabas came to look for him, Saul was ready. He who had been faithful in the few things was given command over many. He who had been loyal in the little was found worthy to handle the great. And this is a lesson that many a noble and lovely person needs to learn. It is so easy to think that only those who are at Antioch are doing anything worth while—so little happens at Tarsus. But if Saul had never seen Antioch, do you think his Master would have thought the less of him?

**And it came to pass, that even for a whole year they were gathered together with the church, and taught much people.**

Saul's great opportunity had come. But notice that it was a long year and more (for there is a journey to Jerusalem) to be fitted into our chronology) before Saul embarked on the journey from which he was to return as Paul. His progress continued to be gradual, and it was all the more healthy for that. There was no sudden rush into the front rank of apostleship. Even when the Antioch church commissioned its missionary party, its roster read Barnabas and Saul, not Saul and Banabas. Great oaks grow slowly—mushrooms spring up in a night.

Notice also that the Saul who was working with a church as keenly alive to its opportunities as that at Antioch was a different man from the Saul who was working as a free lance at Tarsus. In our day we are hearing much criticism of all organized institutions, and the church has not escaped her share. Criticism is always helpful even when it is captious, but the value of institutions is real, and the church will always

have its place as the school of leadership and the recruiting agency and training camp for the people whom the leaders are to use and to direct. Only it must be a church that is really alive to its work and its possibilities. We may be sure that Barnabas would have thought twice before asking Saul to join himself to a lukewarm and apathetic body. But ardent spirit of the Antioch church furnished just the atmosphere for a man like Saul. Here, then, is a mutual relationship—the church helping the man to find himself, the man finding himself as a leader for the church.

**By the hand of Barnabas and Saul. . . And Barnabas and Saul returned from Jerusalem . . .**

There are two other notes in this lesson passage which throw light on the development of Saul. First, there is the fact that he was already enough of a leader to be selected as one of the bearers of help to the distressed Christians in Jerusalem. Second, there is the fact that he never thought of staying in the Holy City. His place was now in Antioch. Already he had taken his stand as an apostle to the great world outside Palestine, and he had chosen the great church at Antioch as his headquarters. The years of waiting were over, and the plan of his life was now fast taking shape.

**The disciples were called Christians first in Antioch.**

But any discussion of this lesson which omitted to notice the significance of the latter part of verse 26 would be simply stupid. Here was a church that was developing an individuality so marked that in this great Gentile city it was seen to be quite distinct from the synagogue, and a new name had to be coined for its members. No wonder Saul made that church his own. Nor can we escape the idea that his own example and precept had something to do with this developing consciousness of the peculiar and distinctive genius of the new faith. Christianity was to be not a sect of Judaism but a world religion, and Antioch and not Jerusalem was to be the mother church.—Zion's Herald.



Front View Boys' Dormitory, Brevard Institute



# Children's



# Storyland

## BETTY JO OF THE MOUNTAINS

The Real Story of a Real Girl)

By Lydia Lion Roberts.

Betty Jo started to school when she was only three years old, but before that she knew how to make all the letters of the alphabet on her hands. Her father had taught her while she played in the one room of the little log cabin home. In this room Betty Jo and her father and mother ate and slept, worked and played, and visited with their friends. The room held a big chair and a small one, a table, a trunk, a stove and a wash-table.

This one-room home did not seem strange to Betty Jo, for it was the usual home of the people living in that part of the Kentucky mountains. The cabin stood at the head of the creek, which was the only road through the big hills around the little settlement. In summer the creek was dry and any one could walk or ride a mule along the road, but in winter when heavy rains came and the snows melted and rushed down the mountains, the creek was deep and dangerous. Sometimes it was several days before any one could get through the swirling waters to his neighbors or to the world outside.

The schoolhouse, which had only one bare dark room, stood right in front of Betty Jo's home, and the teacher was her own father. Betty Jo was never kept away from school, though some of the mountain children had to work in the cornfields or in the vegetable patch. Sometimes they had to stay at home to take care of a baby brother or sister while their mother hoed in the fields. Because Betty Jo liked to read and go to school and draw better than to romp and play, she was called a "quare young-en."

"That gal would cry all day if her pappy kept her from school," said a neighbor.

"They do say that she takes to her books like a squirrel to nuts," said another mountaineer.

As Betty grew older her home grew bigger. Two front rooms were added to the cabin and the back porch was made into a kitchen. It seemed a large house to the mountaineers, and people from up and down the creek came to look at the cabin that had four rooms.

One day a team of oxen came plodding into the hills, over a rough road ten miles long right up through the creek. They stopped at Betty Jo's house. On the big sled behind the oxen was an organ. It was the first organ ever seen in that region, and the whole settlement was excited over it. Betty Jo's father

## MY CHILDREN

In my dear children's youth my own youth is renewed;

In them again my loved ones lost return. I see my father's eyes, I hear my mother's voice;

For these remembered traits my own heart does rejoice.

Their very names sound sweetly in my ears,

Those names that others bore in other years;

Why should we mourn for ours long dead,

When this new life is given in their stead?

I feel not loss, but gain, and idle tears Are left unshed.

—Mrs. Lucy Parham Cooper.

taught her all the pieces he knew, and soon she was able to play all the songs she heard. The neighbors from miles around came to see the organ and hear it played.

The oxen had also brought a new post-office. Betty Jo's father put it behind the chimney in one of the rooms, for he was going to be postmaster as well as teacher and organist. The new post-office was very important to the people around the creek, for the only other one was a long trip away and in stormy weather no one could get any mail. Now a mule would bring in the mail and take it out as often as three times a week.

When Betty Jo was a little older two more rooms were added to the cabin.

"Her pappy is crazy," said one of the neighbors when he heard the news. "What does he want with so many rooms?"

"He'll be blowed up with that new gas in his kitchen if he don't watch out," said another neighbor.

"A fire in the fireplace gives good enough heat and light," said the first man. "No use fussing with dangerous things like gas."

When the new rooms were finished, the house was painted. This caused some more talk, for the mountaineers seldom painted anything. Then the gas was turned on and its bright and cheerful light amazed the neighbors.

"Betty Jo's house sure be purty and mighty handy," they all agreed.

"There be running water coming right into her kitchen," one friend told another some time later. "It's piped down from the spring above the house and Betty Jo she don't have to bring in pails

of water because the water is right there."

When Betty Jo finished high school she went to college. The neighbors shook their heads at such foolishness. The "quare youngen" and her father were still doing queer things. He had planted real grass and rose-bushes around the house. There was a pretty path from the front door down to the gate. The house had new porches on both front and back. The mountain people looked at their own uncomfortable and crowded cabins, at their bare, dirty yards, and they began to think. Then they began to do some of the things that made Betty Jo's house so pretty and convenient. Some of them went so far as to have gas put into their houses, and no one was "blowed up."

One day Betty Jo came home from college. Then the schoolhouse began to grow. It grew a whole new row of windows and another room. It had better desks and good bookcases and real books to put on the shelves. Betty Jo and her father kept thinking of things to make the schoolhouse brighter and more attractive for the boys and girls who came walking down the creek road or running down the hills every day to school.

Betty Jo became a school teacher. She taught 50 boys and girls in one room and her father taught 60 boys and girls in the other room. As Betty Jo looked at all the wiggling, eager little boys and girls in her big room she thought back to the time when she had gone to this same school. Sometimes she had been the only pupil there when the weather was bad or the other children had to work in the fields. And now there were more than a hundred children in the little schoolhouse, and there were books in the rooms, green grass and bushes in the yard, and flowers in the gardens. Betty Jo knew she had found her work in the world. She was going to help other boys and girls of the mountains to have pretty, comfortable homes, sunny, clean schoolhouses, and a better chance for an education.—Zion's Herald.

Caller (to host's little daughter)—  
"And how do you know it is the first of the month?"

Wee Joan—"Cause all daddy's letters have little windows in them."—Boston Transcript.

Pamela: "Isn't Roger a naughty dog, mummy? He ate my doll's slipper."

Mother: "Yes, darling; he ought to be punished."

Pamela: "I did punis' him. He went staight to the kennel an' dwank 'is milk."

## North Carolina Christian Advocate

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M. T. PLYLER

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## Presiding Elders Appointments

### North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FOURTH ROUND

Person Ct., 11	October	15
East Roxboro, 3:30	15	15
Long Memorial, 7:30	15	15
Milton, 11	15	15
Yanceyville, 11	21	21
Mt. Tizrah, 11	22	22
Bahama, 7:30	22	22
Cary, 7:30	22	22
Burlington Ct., 11	22	22
Siler City, 7:30	29	29

Calvary, 7:30	November	5
Branson, 11	5	5
Andrews-Massey, 3	5	5
Stem, 7:30	5	5
Duke Memorial, 7:30	5	5
Pittsboro, 11	9	9
Brookdale, 11	12	12
Rougmont, 7:30	12	12
Lakewood, 7:30	14	14
West Durham, 7:30	15	15
Haw River, 11	19	19
Graham-West Burlington, 7:30	19	19

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., 715 W. Church Street,  
Elizabeth City, N. C.  
FOURTH ROUND

Kennekeet, Rodanthe, 11 and 1	October	14
Kennekeet, Rodanthe, 11	15	15
Hatteras, 3:30 and 7:30	15	15
Columbia, 4 and 7:30	15	15
Plymouth, 11	22	22
Roper-Creswell, Pleasant Grove, 3 and 7:30	22	22
Edenton, 7:30	25	25
Chowan, Center Hill, 11 and 1	29	29
Chowan, Center Hill, 11	29	29
Windsor, White Oak, 11 and 1	28	28
Windsor, White Oak, 11	29	29
Williamston, 7:30	29	29
Elizabeth City, City, Road, 7:30	November	1
Wanchese, 11	5	5
Manteo, 7:30	5	5
Perquimans, 11 and 1	5	5
Herford, 7:30	8	8
North Gates, Parkers, 11 and 1	10	10
Gates, Zion, 11 and 1	12	12
North Gates, Parkers, 3	12	12
Gates, Zion, 11	12	12
Elizabeth City, First Church, 7:30	15	15
Ashokle, Fowellsville, 11 and 1	18	18

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
FOURTH ROUND

Biscoe, Star, a.m.	October	15
Troy, p.m.	15	15
McGill, a.m.	22	22
Wadeville, 4 p.m.	22	22
Carthage, a.m.	24	24
Sandford, p.m.	24	24
Jonesboro, a.m.	25	25
Mason, a.m.	25	25
Red Springs, p.m.	26	26
Parkton, a.m.	29	29
Rosford, p.m.	29	29
Fiedmont, Fee Dee, p.m.	November	5
St. John-Gilson, Gilson, a.m.	5	5
Hamlet, p.m.	5	5
Rowland, a.m.	8	8
Hemp, Tabernacle, a.m.	12	12
Glendon, Fair Promise, afternoon	12	12
Fayetteville Ct., p.m.	13	13
Person Ct., p.m.	19	19
Hay Street, p.m.	19	19

NEW BERN DISTRICT  
T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

Vanceboro, Epworth, 11	October	15
Dover, Asbury, 3:30	15	15
Grimsland, Salem, 11	15	15
Aurora, Campbell's Creek, 3:30	22	22
Kinston, Queen Street, 7:30	25	25
Pamlico, Bayboro, 11	29	29
Oriental, Oriental, 7:30	29	29
Mt. Olive, 7:30	November	3
Mt. Olive Ct., 11	4	4
Fremont, Fremont, 11	5	5
Pikeville-Elm Street, Pikeville, 7:30	5	5
Meredith City, 7:30	7	7
Beaufort, 7:30	8	8
Pink Hill, Pink Hill, 11	12	12
Seven Springs, 3:30	12	12
La Grange, La Grange, 7:30	12	12
Goldboro, St. Paul, 7:30	15	15
Grifton, Sharon, 11	19	19
Snow Hill, Mt. Herman, 3	19	19
Hookerton, 7:30	19	19

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND

Mamers, Spring Hill, 11	October	14
Lillington, Lillington, 11	15	15
Epworth, 7:30	15	15
Henson, 7:30	18	18
Oxford Circuit, 11	18	18
Creedmoor, Grove Hill, 11	22	22
Oxford, 7:30	22	22
Millbrook, Pleasant Grove, 11	22	22
Millersburg, Tabernacle, 11	29	29
Youngsville, Youngsville, 3	29	29
Franklinville, 7:30	29	29
Bailew, Middlesex, 11	November	5
Zebulon, Wendell, 7:30	5	5
Newton Grove, 11	11	11
Erwin, Erwin, 11	12	12
Fuquay, Fuquay, 3	12	12
Cary, Cary, 7:30	12	12
Garner, 11	18	18
Four Oaks, 11	19	19
Princeton, Princeton, 3	19	19
Clayton, 7:30	19	19

ROCKY MOUNT DISTRICT  
L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

Seaboard, Concord, 11	October	13
Norlina, 11	15	15
Warrenton, Macon, 7:30	15	15
Warren, Serenia, 11	22	22
Spring Hope, 7:30	22	22
Roadsboro Rapids, 7:30	22	22
Halifax, 11	29	29
Rocky Mount Circuit, Yorks, 3	29	29
South Rocky Mount, 7:30	29	29
Rich Square, Pinners, 11	November	3
Rosemary, 11	5	5
Enfield-Whit, Enfield, 7:30	5	5
Bethel, 7:30	8	8
Farmville, 11	12	12
Stammons, 7:30	12	12
Elm City, 7:30	15	15
Rocky Mount, First Church, 11	19	19
Wilson, 7:30	19	19
Weldon	20	20

Pastors will furnish typed copies of all nominations of officials.

WILMINGTON DISTRICT  
W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

St. Paul, St. Paul, 11	October	15
Fairmont, Trinity, 3	15	15
Lumberton Ct., E. Lumberton, 7:30	15	15
Shallotte, Village, 11	22	22
Southport, Trinity, 7:30	22	22
Town, 7:30	22	22
Carver's Creek, Bolton, 3	29	29
Stedman, Cobesbury, 11	November	5
Roseboro, Bethel, 3	5	5
Clinton, 7:30	5	5
Haliboro, Haliboro, 3	9	9
Tabor, St. Paul, 7:30	9	9
Scott's Hill, Hamstead, 3	10	10
Bladen, Bethlehem, 11	12	12
Gariand, Ingold, 7:30	12	12
Grace C. C., 8	13	13
Trinity C. C., 8	14	14
Fifth Avenue C. C., 8	14	14
Epworth Wesley, Wesley Memorial, 7:30	16	16
Maysville, Tabernacle, 11	19	19
Swanboro, Oak Grove, 3	19	19
Jacksonville-Richlands, Jacksonville, 7:30	19	19

### Western North Carolina Conference

ASHEVILLE DISTRICT  
D. M. Lister, P.E., Asheville, N. C.  
FOURTH ROUND

Hendersonville, 11	October	15
Roman, 3	15	15
Bravard, night	15	15
Weaver Ct., Sat., 11	21	21
Central, 11	22	22
Swannanoa, 3	22	22
Black Mountain, night	22	22
Hillside Street, Wednesday night	25	25
Emma, Thursday night	26	26
Sat., 11	29	29
Saluda, 11	29	29

## Relieve and Control Periodic Disturbances

Do you endure draggy backaches, splitting headaches and distressing pains and aches every month? Do you suffer from cramps so bad that you have to stay in bed? Are you often nauseated? How many medicines have you tried without relief?

Don't be discouraged. Here is something that is almost sure to help you. Take Lydia E. Pinkham's Tablets a few days before the expected discomfort and notice the difference. This modern Uterine Sedative not only brings blessed relief from periodic ailments but it acts upon the cause of the trouble. Persistent use brings permanent relief.

Chocolate coated—Sold by all druggists—in this handy tin box. Larger size in bottles.



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Dickey's Old Reliable Eye Wash  
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Job P. Wyatt & Sons Co.  
SEEDSMEN

RALEIGH N. C.



Flat Rock, 3	29
Haywood Street, night	29
Oakley, night	30
Pastors please have three copies of all nominations of officials.	

#### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

Lileville, Lileville, 11	15
Washaw, Mineral Springs, 3 (6th Q.C.)	15
Chadwick, 7:30	15
Wedington, Union, 10 (Sat.)	21
Honestad-Duncan, Duncan, 11	22
Myers Park, 7:30	22
First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	29
Broad Street, 7:30	29
Fifth quarterly meetings as follows:	

October	
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Norris, Norris, 3	14
Unionville, Unionville, 3	21
Matthews-Indian Trail, Matthews, 7:30	21
Marshallville, Marshallville, 10	25
Prospect, Prospect, 3	28

November	
Wesley Heights, 7:30 (Wed.)	1
Monroe, Central, 11	8
Monroe, Central, Grace, 2:30	8
Pineville, Pineville, 7:30	8

#### GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND

October	
Cherryville, 11	15
Trinity, 7:30	15
Belmont, Main Street, 11	22
Belmont-Park Street, Ebenezer, 7:30	22
Shelby, Lafayette Street, 11	29
King's Mountain, Park Grove, 7:30	29
November	
Smryc, 11	5

#### GREENSBORO DISTRICT

W. A. Newell, P.E., 506 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

October	
Randleman, Nacmi, 11	15
Liberty, Staley, 3	15
College Place, College Place, night	15
Wesley Memorial, Wesley Memorial, night	16
Cemetary, Cemetary, night	18
Gulford, Lee's Chapel, night	19
Redsville Ct., Bethlehem, 3	21
West Greensboro, Mid's Chapel, 11	22
Jameson-Oakdale, Oakdale, night	22
Asheboro, First Church, night	23
Battle Ground, Center, night	24
Proximity, Proximity, night	25
Caraway Memorial, Caraway Memorial, night	26
Redsville, Central, 11	29
Ruffin, Ruffin, 3	29
Redville-Grove, Bethel, night	29
Gibsonville, Gibsonville, night	29
Pleasant Garden, Pleasant Garden, night	31
November	
West Market, West Market, night	6

#### MARION DISTRICT

E. W. Fox, P.E., 25 N. Fort St., Marion, N. C.  
FOURTH ROUND

October	
Spurce Pine-Bakersville, Bakersville, 11	15
Burnsville, night	15
Avery, Phagib, 11	18
Marion Ct., Frome, 11	22
Gilkey, Thermal City, 3	22
Marion Mills, Clinchfield, night	22
Rutherford College, night	25
Broad River, 11	26
Cross Mill Q. C., night	26
Table Rock, 11	29
Morantown Ct., 3	29
North Forest, Oak Forest, night	29
Marion, First Church, Q. C., night	30
November	
Glen Alpine Q. C., night	2
Morantown, First Church, Q. C., night	2
Forest City, 11	5

#### MOUNT AIRY DISTRICT

J. T. Mangum, P.E., Mount Airy, N. C.  
FOURTH ROUND

October	
Group No. 3.—To be held by R. G. Tuttle:	
Stonewall, Price, 11	15
Group No. 4.—To be held by W. H. Willis:	
Madison, Madison, night	15

#### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

October	
Kerr Street, 11	15
Harmony, night	15
Coburn Memorial, 7:30	18
Mount Pleasant, St. Paul, 11	22
Spencer, Central, Rocky Ridge, 3	22
Concord, Central, night	22
Albemarle, Central, 7:30	23
Kannapolis, Trinity, 7	24
Salisbury, First Church, 7:30	25
Granite Quarry, Salisbury, 7:30	25
Albemarle Ct., Oakboro, 11	29
Salem Ct., Salem, 3	29
Spencer, Central, 7:30	30
Lands Ct., Oak Grove, 3	31
November	
East Spencer, 7	1
Norwood Ct., Norwood, 6:30	2



## A & P'S CONTRIBUTION TO N. R. A.

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We successfully treat without the use of knife, X-Ray or Radium  
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This is the same treatment we have so successfully used for the past  
thirty-five years. Write or wire for appointment for free examination.

Norwood Station, 7:30	2
Westford, 7:30	3
Main Street, 11	4
New London, New London, 11	5
Radn-Tabernacle, Tabernacle, night	5
Park Avenue, 7:30	6
Epworth, 7:30	7
Chius Grove, 7:30	8
Woodleaf, Woodleaf, 2	9
Concord Ct., Olivet, 7	10

#### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
FOURTH ROUND

October	
Old, Old Ch., 11	13
Broad Street, Statesville, 11	15
Cool Springs, Rose Chapel, 2:30	15
Linwood, Cleveland, night	15
Mooresville, Central, 11	22
Mooresville Ct., Triplett, 2:30	22
Mooresville, Broad, night	22
Highland-Rhodius, Highland, night	29
Hickory, First, 11	29
Newton, night	29
November	
Troutman-St. John's, 2:30	5

#### WAYNESVILLE DISTRICT

L. B. Hayes, P. E., Waynesville, N. C.  
FOURTH ROUND

October	
Hayesville, 7:30	14
Murphy Ct., 11	15
Murphy, 7:30	15
Andrews, 7:30	15
Robbinsville, 7:30	17
Crabtree, Finchers, 11	22
Bethel, 3	22
Pine Creek, 7:30	22
Clyde, Liberty, 11	29
Dellwood, 3	29
Canton, 7:30	29
November	
Jonathan, 11	5

#### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
FOURTH ROUND

October	
Walkertown, 11	15
Thomaspville, 8	15
Mocksville, 11	22
Hiatt Memorial, 8	22
Lewisville, Sharon, 8	29
Farrington, 11	30
Davis, Mocksville, 3	30
Advance, 7	30
Prianger, 7	31
Welcome, Midway, 8	31
November	
Sedge Garden, 11	6
Linwood, 4	6
Denton, 7	6
Lewisville, 7	6
Trinity, Bethel, 3:30	12

Mass quarterly conference for Forsyth county at Cen-  
tenary at 6:30, October 27.

Father—"Helen, isn't it about time  
you were entertaining the prospect of  
matrimony?"

Daughter—"Not quite, father. He  
doesn't call until eight o'clock."—Chel-  
sea Record.

## Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Stinging, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Sisteck). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

## Black-Draught For Gas After Meals

"About five years ago, I suffered at my stomach quite a good deal," writes Mr. M. H. Venable, of Persia, Tenn. "I would smother, have a lot of gas, and bloat. A friend asked me why I didn't take Black-Draught. I took little doses after meals and my stomach trouble was over and has not come back. Now I only take a dose every once in a while."

\* \* Children like the new, pleasant tasting SYRUP of Black-Draught.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

## Bald? Don't Lose Hope

Mr. R. E. Proctor, Cinco, W. Va., writes: "I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loss dandruff and scalp itch. Price 60c. Economy size, \$1. All druggists. FREE booklet, "Truth About the Hair"—write National Remedy Co., Dept. J, 56 W. 45th St., N. Y.

## IN MEMORIAM

**ALEXANDER**—Mrs. Harriet Matilda (Johnson) Alexander was born September 15, 1855; died September 27, 1933. She was married October 15, 1884, to Charles R. Alexander. To this union were born five children: Charles, Stevenson, J. J., F. E. Alexander, and Mrs. Walter Morrison. She is survived by the three latter named children and a host of relatives and friends who mourn her passing. Mrs. Alexander joined the Methodist church as a girl and has been a most consistent member up until her death. She first joined at Marvin, but after moving to Taylorsville she brought her letter and placed it in the Taylorsville Methodist church, of which she was a member at the time of her departure. The funeral services were conducted Wednesday, September 27, 1933, by her pastor, Rev. R. L. Young, assisted by Rev. A. N. Moffitt, pastor of the Taylorsville Presbyterian church, at the Marvin Methodist church, and her body was laid to rest in the cemetery nearby, where it shall rest until He comes. R. L. Young.

**POTEAT**—William S. Poteat, 75, of Fletcher, died suddenly at seven o'clock on Sunday morning, August 13. He was a faithful member of our Fletcher church. He was also a member of the Marion Masonic Lodge, and a Shriner.

Brother Poteat came to Fletcher 40 years ago from Marion. He was foreman for the Southern when the railway was built from Asheville to Spartanburg. About 25 years ago he became associated with the Blue Ridge Lime Co. He was one of the owners, and was instrumental in opening the lime works at Linville, which was later consolidated with the Blue Ridge Lime Co. He was president.

Brother Poteat and his wife gave the lot upon which our new Fletcher church is located. He was chairman of the building committee, and took a leading part in making it possible for us to have our beautiful church there. He is survived by his widow, who was Martha Vest of Winston-Salem, and one daughter, Ida Lee Poteat, and two brothers, J. H. Poteat of Spruce Pine, and J. A. Poteat of Marion.

D. V. Howell, Pastor.

**ERWIN**—Mrs. Ira Erwin, who passed to her reward a few days ago was born in Salem, December 26, 1871, and returned to her heavenly Father, whom she loved and whom she had long served, on September 4, 1933. She was the daughter of H. Clay and Carrie Butner Thomas. She graduated from Salem College in the year 1891, and on April 6, 1897, she was married to the Rev. Ira Erwin, for many years an honored member of the Western North Carolina conference.

For many years she went with her husband up and down through the state, standing by him in all his trials, rejoicing with him in all his successes, faithfully sharing her part of all the responsibilities that come to an itinerant Methodist preacher and his wife.

I have never known a nobler soul and a sweeter spirit. She always had words of encouragement for her pastor. Sister Erwin had made her home with her daughter, Mrs. F. E. Branson, in Canton for the last six years and it was the writer's privilege to be the pastor of this great woman for one year, and only a few days ago while in Canton I called to see her for a few minutes, and even though she was so near the end of her earthly pilgrimage she was still as cheerful and happy as when she was in her

usual health. And as I went out from her presence I prayed, "Lord, give me such a faith as this."

A faith that will not murmur nor complain

Beneath the chastening rod,  
But in the hour of grief or pain  
Will lean upon its God.

A faith that keeps the narrow way  
Till life's last hour is fled,  
And with a pure and heavenly ray  
Lights up a dying bed.

Sister Erwin is survived by six children: Mr. John I. Erwin of Charlotte, Mrs. F. E. Branson of Canton, Mrs. R. K. Taylor of Oxford, Miss Ruth Erwin, Mr. Fred Erwin, and Miss Ruth Erwin, all of Canton, N. C.; also two sisters, Mrs. W. J. Hege and Miss Mamie Thomas, and one brother, Mr. L. B. Thomas, all of Winston-Salem. I know of no better way to describe that noble life than in the language of the inspired writer when he said: "For her price is far above rubies. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up and call her blessed. Give her of the fruit of her hands, and let her own works praise her in the gates."

By a Friend

### RESOLUTIONS OF RESPECT

The members of the Julian S. Carr Bible class of Trinity Methodist church, Durham, N. C., wish to express their appreciation of the life and character of their friend and loyal member, Mr. J. S. H. Proctor, whom God in his infinite wisdom saw fit to remove from his earthly home on September 15, 1933. Therefore he is resolved:

First, That we bow in humble submission to the divine will, realizing that God doeth all things well.

Second, That in the passing of Mr. Proctor our class has lost one of its most faithful members.

Third, That we feel very forcibly our great loss; that we shall miss his presence and friendly smile of greeting, his words of encouragement, and hearty cooperation in the work of the Master.

Fourth, That we extend our heartfelt sympathy to his loved ones in this hour of great sorrow.

Fifth, That a copy of these resolutions be sent to the family, a copy be spread upon the records of the Julian S. Carr Bible class, and that a copy be sent to the North Carolina Christian Advocate for publication.

W. E. Beck,  
C. G. Scott,  
W. T. Towse,  
M. Simon Rose.

### RESOLUTIONS OF RESPECT

Whereas, the sweet spirit of Mrs. Lou Lefler, one of our beloved members, took its flight to the world of the redeemed at 3 o'clock, September 4, 1933; resolved that we record the following appreciation of her life among us:

She was ever a faithful worker in the affairs of her church, her family and community; she was resourceful and thereby a great help in our Ladies' Aid Society. To her aged mother, Mrs. Amy Carter, who is 93 years of age, her brother and sister, Mr. J. W. Carter and Mrs. G. W. Everhardt, she evidenced her first and greatest love. She bore the burden laid upon her without complaint or excuse. Appreciated for her labors among us, she was loved for her own personal excellencies, and her going leaves vacancies in the order of her daily life and the hearts of her family, friends and acquaintances difficult to supply.

Resolved, that a copy of these resolutions be recorded in our minutes, a copy be sent to the family and to the N. C. Christian Advocate for publication.

Committee.

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to remove from earth to heaven our beloved fellow worker, Mrs. Pearl V. Guerin.

Whereas, our sister had been a faithful member of the Park Street Missionary Society since 1932, and beloved not only by the members of the society, but by her many friends to whom she was ever loyal and true. Be it therefore resolved:

First, That we bow in humble submission to the will of Him who doeth all things well, believing that our loss is Mrs. Guerin's gain.

Second, That we seek to emulate the virtues of our deceased sister and to strive to meet her in heaven, where partings shall be no more.

Third, That we extend to the bereaved family our deepest sympathy in their bereavement and commend them to the heavenly Father, who can comfort and sustain them.

Fourth, That a copy of these resolutions be spread on the minutes of the society, a copy sent to the family and a copy sent to the church paper.

Mrs. J. R. Warren,  
Mrs. Fred. D. Jordan,  
Mrs. Ross Tyser.

### 6 RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has removed from her earthly home our friend and circle member, Mrs. J. S. Williams, be it resolved:

That we, the members of circle No. 4 of Trinity Methodist church, Wilmington, N. C., deeply deplore the loss of Mrs. Williams. Her genial disposition and her interest in her church and community were a real inspiration to all who knew her.

Be it resolved further, that our deepest sympathy and love be extended to the family of Mrs. Williams; that a copy of these resolutions be sent to the family, be spread on the circle minutes, and a copy be sent the North Carolina Christian Advocate.

Mrs. E. L. Prince,  
Mrs. J. C. Wright,  
Mrs. E. R. Wells.

### RESOLUTIONS OF RESPECT

Whereas, God in his almighty wisdom has removed from our midst our co-worker and whereas, by her devotion to her church she has been a source of inspiration to us all;

Now, therefore, be it resolved by circle No. 1 of the Woman's Missionary Society of the Methodist church of Forest City, N. C.:

First, That a copy of these resolutions be sent to the husband and family with the deepest sympathy.

Second, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, in token of the high esteem in which Mrs. McCall was held by this society.

Mrs. C. Z. Slack,  
Mrs. J. T. Harris,  
Mrs. A. W. Falvey.

### RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our heavenly Father in his infinite wisdom to remove from us our faithful friend, be it resolved:

First, That Ebenezer Missionary Society has lost one of its loyal and active members in the death of Miss Martha E. McCloskie.

Second, We shall miss her at our meetings and her support in our society, but we humbly bow to the will of God.

Third, That a copy of these resolutions be sent the family, Mr. and Mrs. P. G. Farrar of Bethesda, and to the North Carolina Christian Advocate.

Mrs. Roy Farrar,  
Mrs. Ed Poe,  
Miss Exie Lee Truelove.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, OCTOBER 19, 1933

Number 42

## Let the Whole Line Advance

**A**T a recent meeting of the bishop and presiding elders of the North Carolina conference attention was given to the present prohibition issue in resolutions signed by the individual members of the group:

Resolved, That we commit ourselves anew to the social progress expressed in the laws, both state and national, against the manufacture, sale and use of intoxicating beverages;

That we call on all our preachers and people to be real leaders of the people in the present fight against the repeal of our present prohibition laws lest we lightly cast aside the achievements of our fathers and betray a sacred trust;

That we urge our preachers and people to stand with the United Dry Forces in their effort to get all who care for the welfare of their fellowmen out to the polls on November 7th to vote against repeal in all its forms, in order not to repudiate the work of Aycock, Pritchard, Jarvis, Glenn and a host of others who battled against the evils of legalized liquor;

That we will not repudiate the work of our great political leaders whose heroic past shouts its challenge to us today, nor will we repudiate the declarations of our church which have put her in the forefront of the moral and spiritual forces of America.

(Signed) Edwin D. Mouzon, H. C. Smith, J. H. McCracken, J. C. Wooten,  
T. M. Grant, F. S. Love, L. B. Jones, W. C. Martin.

A similar call came last week from the bishop and presiding elders of the Western North Carolina conference. These Methodist leaders are hereby urging that North Carolina Methodism present a united front against the return of the legalized liquor traffic in North Carolina. The Methodists in every city, town, village and countryside from the mountains to the sea should get in action to carry this election for sobriety, industrial prosperity and the moral welfare of our people. Let us see that liquor remains an outlaw as it has been for twenty-five years—twenty-five years of progress and prosperity.

But the Methodists must see that they are fighting with the other churches of North Carolina. The pastors and other leaders, both men and women of all the churches should get together in every community and hold mass meetings in school houses and churches and thereby arouse the good people and set them to work for victory at the polls November 7.

Moral questions thrive upon agitation. Arouse the sentiment against liquor and these moral forces will win. The temperance people should in their meetings read the Word of God, sing hymns and offer prayer. The liquor crowd does not dare to do any of these. For every word of the Holy Book is against them. There is no man who will ask God's blessings on a barrel of liquor. The churches have written no hymns for use in liquor meetings. With a united effort of all the churches in every community of North Carolina we are sure to win. Without a moment's delay let the whole line advance.

## EVERY PREACHER SHOULD HAVE SEEN THE DUKE GAME

We would that every Methodist preacher in North Carolina could have seen the Duke-Tennessee game. As he watched the way those boys tackled and charged and did smart stunts almost every minute of the game, a fresh determination to win in his own work would have stirred him. To close the year in a great way, at the same time doing exploits to keep North Carolina dry, would have moved him to action. Any preacher not so stirred may know that he is no longer a heroic Methodist, but a man who marks time and recites pious platitudes. All such count for little just now.

Yes, we insist that all preachers should have followed those boys in their passionate onslaughts and have witnessed their student comrades in the wild enthusiasm of the hour as they carried the victors from the field.

## LET THE LAST MAN REPORT

With a little special effort every Methodist pastor in North Carolina who has not been heard from in the Advocate campaign could make a report before next Wednesday morning. If any one is in doubt let him put in one solid hour in the work of securing new subscribers and be convinced. He may not collect many dimes; but he will win a fine victory for himself and for the paper.

We are genuinely sorry for any preacher to fail to get in this royal company lined up in this campaign. When we see how some men have sent such fine reports from some of the most unpromising places we know our position is correct. Let us show the world that we can 100 per cent strong move to a common task. This present campaign is a call to all. Will your name, brother, be in next week's report? All the markets are now open and the time is short.

## SIX MORE CHARGES 100 PER CENT

Last week we reported 35 charges 100 per cent—that is new subscribers have been secured for every church in the circuit. More are working to this end. Such work as this reaches our entire Methodism—no patch work in this.

The man who works the whole field is apt to get good results. Let's make it fifty next week.

## FOLKS WILL TAKE THE ADVOCATE

Rev. Philip Schwartz had hardly hit the ground as a supply last week at White Memorial-City Road, Henderson, until he had secured a new list of subscribers. Monday of this week he sent in a list of 15 new names with check.

In Epworth League days Philip had his slogan, "Boost the Raleigh district"—he has changed this to "Boost the Advocate." May his tribe increase.

The church bells in North Carolina are to ring on election day. That is fine. It will serve to remind the church people of their duty. It will be also a declaration to all people that the church of God and the Word of God are against intoxicating liquors.

## STANDING OF THE DISTRICTS

Durham and Greensboro have led but it looks as though Statesville may pass under the line first. Seven additional names this week from the Statesville charges leaves but four more to make it 100 per cent. Greensboro is only one short and Durham is three short. Next week we will be apt to see a number of the districts win the coveted goal. Great is united action.

The fine thing about a start in this campaign is that men are not content to stop with a start of one or two new subscribers. They keep adding to the number. It grows on them and on the people.

## SOME DOINGS OF THE PASTORS AND THEIR FAMILIES ON THE SALISBURY DISTRICT

On last Monday morning the presiding elder and his good wife of the Salisbury district, together with 23 preachers and their wives of the district, met at Peelers Lake, five miles east of Salisbury, in a get-together and picnic occasion. A better time than we had would just be too good for words. If there is any set of folks in this world who can have a better time than preachers and their families I know nothing about it. For two hours we enjoyed that sweet Christian fellowship such as preachers and their families can have. At 12 o'clock the ladies of the parsonage spread a delicious lunch. After every one had feasted there were taken up something like 12 baskets full of the fragments. It was such a sumptuous spread as to make us all agree that the financial depression is past. One good lady suggested that there was a fast in the parsonage on the day before.

After partaking of the feast, we preachers agreed that we could go 40 days in the strength of such food. We at once took on fresh courage and with militant spirit marched in one body to the Methodist church in Granite Quarry, about one-quarter of a mile distant. When we entered the church our presiding elder, Rev. C. S. Kirkpatrick, called us to order in our regular monthly pastor's meeting. After singing one of our great old hymns and a season of prayer pastors' reports were called for. The most of us said: "Bishop, we have had a good year." Truly the reports of the pastors were gratifying. We spent something near two hours in transacting the business of the meeting and in praying and planning the work of the kingdom of God as it relates to the Salisbury district. Before the benediction we, the pastors of the district, went on record that we had the finest presiding elder ever and that Mrs. Kirkpatrick is just as fine as he is. We also voted 100 per cent for their return at our next annual conference. J. P. Morris, Sec.

## ATTENTION, MINISTERS' WIVES OF THE NORTH CAROLINA CONFERENCE

A request has come from Mr. Barnes for one hundred thousand Octagon soap coupons by Thanksgiving. The Ministers' Wives Association is undertaking to grant this request by asking each minister's wife to collect one Octagon coupon for each member on her husband's church roll. This should not be too difficult. When the minister's wife sends in her full quota or more to Mr. Barnes she should report to her district chairman of ministers' wives, in order that each district chairman may know when she has attained her goal. These reports will be given at the luncheon meeting of the ministers' wives in Durham during the annual conference.

Mrs. E. L. Hillman, Pres.

## DEDICATION OF BRANSON CHURCH NEXT SUNDAY

Next Sunday night, October 22, Bishop Edwin D. Mouzon will preach at Branson church in Durham and dedicate the building. At the same time five memorial windows will be unveiled. All former pastors of Branson and former presiding elders of the Durham district and all former members and friends of Branson church are wholeheartedly invited to come. C. T. Thrift.

Notices have gone to all subscribers indicating date of expirations. Please remit. Our needs are urgent.

# Advocate Campaign Will End October 30!

## Only One More Week—Let Everybody Get Busy



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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Volume 78

GREENSBORO, N. C., THURSDAY, OCTOBER 19, 1933

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What are you to do with a man who puts party above all else—who puts party fealty above God's commands? Some think they have uttered words of wisdom when they say, "My party has spoken; that settles the matter with me." Those who turned the world upside down put God's commands above man's dictates.

Would that we could learn the lessons taught us on the football field. The boys of Tennessee and of Duke last Saturday gave themselves to the game in such a way as to win the admiration of all. Such a spirit of co-operation and determination always wins. Each man played his part as though he believed, in the words of Kipling, "The strength of the wolf is the pack, and the strength of the pack is the wolf."

Last Saturday at the sound of the last whistle Duke students by the hundreds poured down out from the thousands in the stands across the gridiron to bear the victors from the field. This shouting, triumphant throng would do homage to those who had done their best in a crucial hour. Youth, enthusiasm and high appreciation joined in the loud acclaim. Too often age becomes cynical and refuses to do honor to those who risk all in a people's welfare.

Dr. Holland Holton in comments on "Queer Arguments Against Prohibition" reaches this conclusion: "Repeal will not decrease, but increase, bootlegging and drunkenness. The Rockefeller wet report shows that repeal cannot mean the large liquor taxes the wets promise. It is clear that the wets have no program 'after repeal.' The present repeal campaign is largely a blind to build a wet political machine in North Carolina, similar to the old Tilman dispensary machine in South Carolina. This fight is only the first skirmish. Let all thinking citizens who have consciences against liquor get into the fight now. Vote November 7 "No Convention" and "Against Repeal."

As Methodist preachers we are being tested these days in a most trying way. Much work is to be done. Many interests are to be cared for. Some will be sure to meet every demand. But are we each and every one going to work together to finish the work pressing upon us? This present Advocate campaign is a test of our ability to join in a common undertaking with no one left out.

The writer who satirizes the vices of society may obtain a secure place in the world's literature. But the writer who satirizes the virtues of life and glorifies its vices is on the road to oblivion. Mencken is a recent example. The American Mercury has gone to the scrap heap, since he retires as editor, and in twenty-five years the world will have forgotten Baltimore's bad boy who made so much noise for a few years at the head of Chesapeake Bay. He will, as all of his kind have done, go out "unhonored and unsung." Vices are not immortal and those who seek to glorify them must depart with them, but faith and love and purity and truth and beauty are eternal, while the satirist of these virtues meets the fate of a blind bug that flings itself against the sides of Gibraltar.

John D. Rockefeller is a delightful gentleman and a great philanthropist, but what Mr. Rockefeller does not know about the liquor business would make a volume with the lion's share of the whole history of that nefarious traffic. Mr. Rockefeller enters the public prints with a plan to eliminate private profits in the liquor business by putting it into the hands of the government. South Carolina tried that forty years ago. Some towns in North Carolina tried the plan about the same time. It was the most unsatisfactory of any plan that has ever been tried in this country. A plan that the liquor crowd does not want and the temperance people will not have is like that famous snowball in the regions of fire. Yet Mr. Rockefeller seems to think that he has hit upon an admirable solution of a difficult problem.

### "He Is Beside Himself"

WHEN the then unknown Wright brothers began their experiments in aviation at Kill Devil hill, Kitty Hawk, N. C., the natives spoke of them as "half-crazy." These young men, oblivious of all else, gave themselves to the experiments that later enabled them to do the first flying with a heavier than air machine known to man. Years later, when they had become known around the world, they came down to Kitty Hawk to make some further experiments. Reporters were there sending daily messages to the ends of the earth, telling of these experiments; but they were such unconscious workmen that they gave no heed to what the press was saying and the world was thinking. In the judgment of some, they were still "beside themselves."

While Jesus held to the usual conventional rounds in Nazareth, known as the carpenter's son, little is told of him. But when he became an itinerant preacher wandering over the land, with the crowds pressing about him, he was so taken up with his mission that he often went without food, causing some to say, "He is beside himself"—he is mad.

They did not understand the motive that impelled him. He must be about his Father's business; he must do the work given him to do; his meat and drink was to do the will of Him that sent him. Such enthusiasm and personal self-abandon went beyond their comprehension.

"I am come not to do my own will, but the will of him who sent me." Such an unselfish purpose was not characteristic of the sane and well balanced teachers of that day. Yes, he was beside himself—he was out of himself. The maddest of men have always been the religious man. But others have not escaped. Harvey was ridiculed when he announced the discovery of the circulation of the blood.

A prisoner stood before a Roman officer to plead his cause. Festus said, "Paul, thou art beside thyself." The verdict of the centuries does not agree with Festus. But many of that day did agree with him. Such a zealous soul in the ecstasies of the third heaven could not be understood by those who kept to the conventional rounds of life in the Roman Empire.

Just now we are breaking from the conventions of our national life and running counter to traditions of the years. Some say this is necessary to save us from our collapse. We do know that the startling breaks do from century to century disturb the complacency of or-

ganized religion. Men who are carried out of themselves—men who are beside themselves—startle and disturb.

Would not some self-forgetful, eccentric souls be of untold value in this hour to stir us to new and fesh endeavor? Some would cast them out of the church as did those at Epworth who forced John Wesley to make a pulpit of his father's tombstone. In spite of opposition and dead formalism, he held a revival in the village of Epworth.

Such men become the pioneers of new advances—they save the old order from the death and decay of dead men's bones. All the centuries have profited by those who are beside themselves.



### Are We Wise and Good Enough?

OUR panacea for all ills, the NRA, means recovery and reconstruction — recovery from the depression and reconstruction of our organized society. For some, the NRA means nothing more than an escape from the present material collapse by securing higher wages and shorter hours so that more may be employed and all may have money with which to buy. Others regard the NRA primarily as the reorganization of our entire social order. These are the radicals; while the former are the conservatives.

Many insist that the NRA means not one of the foregoing claims but both—recovery and reconstruction. Both of these are to be carried on co-ordinately with such a firm hand and on such a vast scale as to bring in a new social order, free from former ills. Are we wise enough and good enough to make possible all the good things promised? We certainly were not wise and good enough to prevent the present catastrophe. Have we any evidence of advances made in this respect? We are practically the same people we were in 1928, and those years immediately preceding. Greed and lust for gain dominated us then; the same cry for profits justify and urge the present stampede. Sanctities of the Sabbath must give way for the sake of gain; the sanctities of marriage go in the same way; liquor is enthroned by a national administration for the sake of profits; and the social ideals, along with the personal virtues of our ancestors who laid the foundations of this republic, are spurned. How perfectly absurd are the glaring headlines on the front pages each day proclaiming the approach of a new heaven and a new earth! How we be-fool ourselves!



### The "Sixties and the "Thirties"

**T**HE decade of 1860-1870 has been known to us for more than a half century as the "sixties," the period of the Civil War over the issue of slavery. Through all these long and bitter years the national Democratic party has been known by millions as the "slavery party." It has had to bear the brunt of human slavery.

The decade of 1930-1940 is destined to be known as the period of the "thirties," the years of relief and reconstruction. An essential and necessary part of this program is the restoration of the liquor trade, the enthronement of this curse of our humanity. From this on the national Democracy is destined to bear the brunt, "the liquor party." At least this is the implication of all that comes out of Washington these eventful months.

Human slavery has been termed "the sum of all human villainies." The liquor traffic bears much the same reputation. No one rises up at this present hour to defend human slavery. A like fate awaits the liquor business and war. Too often we forget the decree of the years. Hayne in his great debate with Webster had the past with him, but the future was with Webster. Webster won. The past is with slavery and with liquor, but the future is against both these because they are both set against human welfare and the demands of the Christian religion.

Woe be to that political party that cannot lay claim to the future. Are the leaders of national Democracy willing for the "thirties" to suggest liquor as the "sixties" did slavery? Just now this seems to be the tragedy that awaits us. Too bad will it be for the incubus of liquor to succeed the incubus of slavery, for the "thirties" to harrass as has the "sixties."



### To Sunday School Teachers Everywhere

**T**HE fifth Sunday in this month is world's temperance Sunday, and it is a golden opportunity for all Sunday school teachers to emphasize the disastrous effects of ardent spirits. The teachers on this day should get ready with the sword of truth to smite old King Alcohol.

Make the best preparation possible for this all important day. Speak clearly and fearlessly upon the subject in hand. The Word of God is an instrument of power. Read what the Book says about strong drink. Every page of history has a lesson of warning against intemperance. And the week following gives an op-

portunity for all citizens of North Carolina to go to the polls and vote against the return to North Carolina of the legalized liquor traffic. The Sunday schools should render a great service just now. Enlist all you can in this cause. The hour has struck for all who have at heart the welfare of youth to strike the blow. We are in a fight against liquor such as we have not known in this generation.



### Are We Sufficient for This Hour?

**A**LL the changes now imminent in the new day of the new deal are based upon the implication that our present day human nature is so far advanced over the past that redemption is sure. But the bankers do not favor this view. With the elder Pierpont Morgan character was the chief collateral; now this is wanting, so the bankers' hands are tied.

We have no convincing evidence that the American people are one whit better than they were five years ago. Many think the evidence is to the contrary. Yet the oft repeated implication is that we are fit for a marvelous process of reconstruction. Now we are going to put to shame the efforts of the fathers. They tell us that there are too many machines; too many folks; and too much stuff. So we slaughter pigs and plough up cotton, and we are going to supervise birth control so as to regulate the density of population, and we are also going to determine how many machines will be necessary in the new social order. In a word, we will become gods to kill and to make alive. Russia has already dispensed with the God of the universe.

Are we wise and high-souled enough to do all this? We never have been and there is no evidence that there has been a change for the better. Our firm conviction is that we are far from the heights on which we moved in the days of Woodrow Wilson. Then we had a world-vision of democracy and we were in a war to end war. Now we are stimulating armaments among the nations by building battle-ships for material gain; we have lost our world vision with the stress placed upon nationalism; and democracy is in jeopardy. Yet we think ourselves so wise and good that we are going to reconstruct the world, as we struggle in the midst of the present material, moral and spiritual collapse, following 1928. To go on a debauch; to eat and to drink; to buy and to sell and to get gain is not the Bible way of rising to higher things.



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte ..... Nov. 15  
 North Carolina, Durham ..... Nov. 22

"We closed a very successful and enjoyable revival meeting in Jackson the second Sunday night. Rev. E. C. Few of Raleigh preached a week for us to the delight of large crowds. He preached strong sermons. Nine persons were received into the church."—E. C. Maness.

Zeb V. Turlington calls attention to the fact that in 1908 when North Carolina adopted prohibition Virginia was wet; Tennessee was wet; South Carolina was wet; and on the other side was the Atlantic Ocean. Wet on all sides. And we turned our back on contemporary conditions that prevailed in adjoining states and voted dry.

Rev. Frank Culbreth of Erwin has been assisting Rev. E. M. Hall, pastor of Lillington church, in a series of revival services for the past week. The interest and attendance were good. The excellent sermons and the fine spirit of the preacher made a lasting impression. Several were added to church membership.

In the Advocate last week the name of Mr. Junius Wren of Siler City was omitted, by oversight, from the list of members who attended the meeting of the board of trustees of Greensboro College on Tuesday, October 10. Mr. Wren has never been absent from a meeting of the board during the several years that he has been a member of the board.

"Miss Virginia Lee Hinson and Mr. Talmage Stoker of Albemarle, N. C., were married at the Methodist parsonage in Hayesville, N. C., Sunday evening, October 8, at 8:30 o'clock. The bride is the accomplished daughter of Mr. and Mrs. H. A. Hinson, and the groom is the son of Mrs. Sallie and the late Marshal Stoker of Albemarle."—H. R. Cornelius.

"The fourth quarterly conference on the Seaboard charge met at Concord church on Friday, October 13. the attendance, the program and the reports were splendid. The program: Duet, Mr. and Mrs. W. D. Barbee; sermon, Rev. L. B. Jones; holy communion; lunch, served by Concord church; address, 'The Work of Our Orphanage,' Rev. A. S. Barnes; duet, Mrs. Dorothy Norton and Miss Vivian Maddy; address, 'The Laymen's Interest,' Mr. L. W. Piland. Rev. L. B. Jones, presiding."—Lawrence A. Watts.

"Improvements have been made on the parsonage at Ansonville this year amounting to over \$1,000. The house has been remodeled, new porches built, the interior completely renovated and painted, new furniture installed, painted outside, and an abundance of small furnishings have been donated. The yard has been graded and beautified with shrubbery and flowers. A garage, wood house and chicken house have been built and painted. The entire charge co-operated in this project by giving money, material and labor. We are proud of our parsonage. The pastor loves his people and desires to thank them again for their co-operation in all worth while undertakings. Concord church has been covered this year at a cost of about \$200. This makes a total of \$1200 raised for improvements this year. Our goal is 100 per cent paid on all assessments."—A. A. Kyles.

"We had a very good old time quarterly conference, held at New Hope church last Thursday, October 12. Rev. L. B. Jones, the presiding elder, preached at the 11 o'clock hour, after which a very fine picnic dinner was spread on the grounds and greatly enjoyed. Following the lunch hour Rev. L. A. Watts of Seaboard gave us an interesting address on 'The Ideal Steward,' after which the business session of the conference was held."—E. C. Maness.

Rev. Leon M. Hall, pastor of Fifth Avenue church, writing the Advocate among other things says: "Bishop E. D. Mouzon had a great day in Wilmington a few Sundays ago. He preached two great sermons at Grace and Fifth Avenue. His work is going to help us preachers here to close up a better year than we would have had he not come our way. The people read the Advocate and congratulate you on the fight you are making for temperance and the retention of the 18th amendment."

"On the fifth Sunday in October we are planning to have a big rally day at Weightman church on the Ansonville charge. All former pastors and members are invited to be present. Every family on the charge is invited to come and bring a basket. We will have lunch together on the grounds. There will be Sunday school at 10 o'clock, followed by a program of special music and an address. At the close of this program we will have lunch and enjoy an hour of fellowship. In the afternoon there will be another program of special music and an address."—A. A. Kyles.

"We have just closed our meeting at Semora. Had a splendid meeting—best in years, some folks say. Had ten conversions, eight of which joined our church; two go to the Presbyterians. Besides these additions, we had a genuine revival within the church. Large crowds attended each service, with the exception of one night, in which the congregation thinned somewhat. The pastor did the preaching. One notable feature was an old fashioned Methodist love feast. I recommend this to every pastor. It is thoroughly 'fool proof.' It never fails to create a good spiritual atmosphere. We hope to present a good report at conference. Sixty-one additions to date, with more to follow. Advocate campaign is on; watch the mails."—R. J. Lough, Pastor Milton Ct.

"We have just closed our fall revival at North Monroe. Rev. G. H. Hendry and members of the Christian Men's Club of Charlotte brought wonderful gospel messages. We are very grateful to the many talented singers who brought inspiring messages in song. The services were of a helpful nature to the welfare of the church. There were many reclamations and two additions on profession of faith. During this conference year we have had a total of 31 additions to North Monroe church, 23 by vows and eight by certificate. The number of additions for Monroe circuit has been 93, 62 on profession of faith and 31 by certificate. The fine work of Rev. Mr. Hendry and Mrs. Hendry is worthy of commendation. These consecrated servants of God have made many friends here, who are praying God's richest blessings upon them."—W. C. Dutton, Pastor.

Notices have gone to all subscribers indicating date of expirations. Please remit. Our needs are urgent.



## BY NORTH CAROLINIANS FOR NORTH CAROLINIANS—LET OUTSIDERS STAY OUT

The liquor campaign now on in North Carolina is primarily and entirely a North Carolina affair. Even the 18th amendment to the national constitution is no longer involved, except incidentally. We now simply conform to the orders of the last General Assembly by voting upon the question of repeal or no repeal. But by this vote the people only declare whether they are for legalized liquor in North Carolina. The vote will be used to determine whether we shall keep intact the Turlington act and all other dry laws on the statute books of this state, or shall we order their repeal and at the same time bring back still houses and bar rooms and a consequent orgy of drunkenness as it was twenty-five years ago before we had state-wide prohibition.

Now, we submit that in this campaign which has to do only with the question of liquor for North Carolina, North Carolinians alone should have a part therein. We are abundantly able to take care of our own affairs, particularly in regard to liquor laws. Let all outsiders stay out, whether they be wet or dry.

We particularly resent the intermeddlings of Mr. Jim Farley of New York. What moral or legal or political right has a New Yorker trained in the methods of Tammany Hall to be coming unasked into North Carolina to help carry this Southern commonwealth for liquor? And the case is more aggravated because he is the head of one of the great executive departments of the Federal government. Why should the executive department of the Federal government seek to control the state elections anywhere in this nation?

But worst of all this man comes with his pockets full of postoffice appointments for those, and only those, who do his bidding. There was an old saying, "Fear the Greeks that come bearing gifts," but we say, "Fear that man who comes bearing bribes in the form of postoffices."

We repeat, let outsiders stay out of North Carolina, no matter who they are. And if they do not stay out let the people resent it at the ballot box on November 7, and thereby make the vote against repeal larger than it would otherwise be.

## CAROLINA IS GOING DRY

Tune: The Little Orphan Boy.

The Old North State is going dry, as sure as any fate,  
And I will tell the reason why—we'll not have long to wait.

Chorus:

Carolina's going dry, Carolina's going dry,  
For on November 7 Carolina's going dry.

The Lord has heard the orphan's cry, we see the better day,  
And our fair State is going dry on election day.

Chorus.

The school must stand, the still must go, the home must be secure,  
We'll drive away the drunkard's woe, and keep the North State pure.

Chorus.

So rally now, ye voting men, and raise the banner high;  
Oh, we will win, yes, we will win, the old saloon must die.

Chorus.

## PROGRAM OF 1933 SESSION N. C. CONFERENCE

Wednesday, November 22

Conference convenes at 7:30 p. m. Roll call. Organization of conference. Sacrament of the Lord's Supper.

Thursday

9:00 a. m. Conference convenes.  
10:00 a. m. Class received into full connection.  
12:00 m. Ballot for delegates to General Conference.  
7:30 p. m. Anniversary of Board of Missions.

Friday

9:00 a. m. Regular procedure.  
3:00 p. m. Anniversary of Board of Lay Activities.  
7:30 p. m. Anniversary of Board of Christian Education.

Saturday

9:00 a. m. Regular procedure.  
7:30 p. m. Anniversary of Board of Temperance and Social Service.

Sunday

11:00 a. m. Sermon by Bishop Edwin D. Mouzon, followed by the ordination of deacons.  
3:00 p. m. Memorial service. Address by Rev. A. S. Burrus. Ordination of elders.  
7:30 p. m. Preaching.

## CENTENARY, NEW BERN

Sunday night, October 15, saw the close of a most beneficial series of revival meeting at Centenary Methodist church, New Bern, Rev. R. E. Brown, pastor of Queen Street Methodist church, Kinston, preaching the sermons for the series; and let it be said that this spirit filled, consecrated man did a good job and the membership of the church have been much benefited and the work of the kingdom will be advanced in a material way.

There were several additions to the church, but the greatest benefit obtained was the great spiritual blessing that came to the church. Good music, both vocal and instrumental, was a fine part of the service and the people were loud in their praise of the work done by all to make the meeting a success. A free will offering was taken for Mr. Brown at the close of the service, and when it was presented to him at the last service he gave the entire sum back to the treasurer of the church to apply on the church benevolences with a ten dollar bill added to the amount from his own pocket. This was his contribution. In addition to his services, his time, his gasoline and oil used in going to and from his home many times during the week. The New Bern people, backed by their splendid pastor, Rev. A. J. Hobbs, are deeply appreciative of Mr. Brown's great service and hope to have him with us again.

Mr. Hobbs preached for Mr. Brown in his Kinston church on the Sunday that he was in New Bern holding the revival meetings.

Centenary church took a free will offering of \$45 recently for the Hobucken church, their church building being blown off its foundation in the storm of September 15 and otherwise damaged. Mr. Hobbs and Mr. Brown were the bearers of this fine gift to the Hobucken Methodists and they were overwhelmed at the gift. They could use some more money to get them back where they were before the storm.

J. B. Dawson, Adult Supt.

## YOUNG PEOPLE'S REVIVAL

For the past several years it has been the custom of the union of the Methodist young people's division in Union county to conduct in October a series of services known as the young people's revival. This year it was held at eight o'clock on the evenings of October 6, 7 and 8 at Center church. It is one of the items in the union's standard of efficiency and is one of the outstanding features of the year's work. It is always conducted entirely by the young people, and one of the pastors said about the revival: "It is different from most revivals in that the speakers plan their talks several weeks beforehand and know exactly what they are going to say."

The general theme for the program this year was Visions of Jesus. It was exceedingly interesting to follow the different visions as presented by the various young people of the county. The music for each service was planned by a different division, but of course was in keeping with the general theme and the talks for each evening.

The program reached its zenith of interest on Sunday evening when the large audience assembled to witness the tender service held in memory of Miss Estelle Rollins, a beloved and loyal member of the young people's union, and her own church.

Another beautiful feature of the program was the very impressive cross service. Following the talk on service, the Old Rugged Cross was rendered as a special vocal number, while the lighted cross at the front of the altar cast a very soft shadow over the church.

We feel that those who contributed to and so willingly served on the program were especially blessed, because it was only one step farther in the development of leaders for Christ.

A skeleton outline of the program may be beneficial and helpful to other young people in their work and toward living "All for Christ."

Lucy Hinson.

### CODES—CONSCIENCE—CONSECRATION

On our desk is a pile of clippings containing the comment of the religious press on the NRA. The writers are sympathetic and seem anxious to support the new deal. The initials are used as starting points for exhortation and some strange acrostics result. A score of codes for churches and ministers have been suggested. The North Carolina Christian Advocate parodies a familiar Negro spiritual in this fashion:

I gotta code,  
You gotta code,  
All God's chilluns got codes.

This is a period of code construction. A code has a place in the life and conduct of the individual and society. Professional men, business and industry need codes. The unwritten code is necessary for life and must prevail in drawing rooms and in back alleys if people are to live in decency and peace. It sometimes seems to be necessary to put the code in definite form. This is a day in which an industrial code has been written and signed as an aid to national recovery.

A code is a dangerous thing. It must be low enough to meet the average or it cannot be widely used. There is inherent in it the peril of leveling down. There are also many below the average and it is likely that the code will count them out. Already rumors have come that the NRA code has lowered wages, speeded up men to do the same work in less time and has led to the dismissal of some workers who could not earn the minimum wage on the basis of piece work prices. Right conduct needs more than a code.

To realize a code requires a conscience. No code can be enforced by law. The present administration, which has confessed itself unable to enforce a prohibition law and has therefore advocated repeal has already recognized that it cannot enforce a code which contains a thousand prohibitions of acts that many men will think good for business. Few employees will endanger their positions by appealing to the grievance committee and fewer competitors will be so absolutely free of violations that they will report their rivals. The administration is already appealing to the individual for personal observance of the code. It will be made effective only by a good conscience, a willingness to do the thing that is fair and right, a sense of obligation to do the thing that one ought to do.

Conscience is something that may be deflected by personal interest and partisan consideration. Few men can see the justice of a thing that interferes with their profits. The code is snagged in many sections at the present time by conflicting parties seeking interpretations that will give the advantage to their side of the situation. Co-operation must be secured for the working of the code. Yes, it needs more. It will also be necessary for some to give way in what seems to be their right for the common good. This thing cannot come to pass unless there is a consecration of possible personal profit for the benefit of the public. However evident it may be that the universal working of the code will result in ultimate good for all it can never be by selfishness. A finer spirit than economic expediency must motivate the code. Unless something very much like religion in its willingness to sacrifice a present advantage for a future benefit, and a devotion of self for a larger cause enters into the NRA the new deal will die. It seems that this is a time for religion to set the lead in a great economic adventure for

the salvation of society. Without conscience and consecration the code cannot succeed.—The Methodist Protestant-Recorder.

### LIQUOR ADVERTISING BARRED FROM W. G. N.

It will come with a shock of glad surprise to many who have come to think of the Chicago Tribune as the chief journalistic protagonist of the liquor interests to learn that the self-styled "W. G. N." has editorially announced that, when the eighteenth amendment has been repealed and the streams of alcoholic beverages flow unfettered by federal restrictions from the distillery to the consumer, it will refuse to accept liquor advertisements. The Kansas City Star has made a similar announcement. Pleasing as that is, it will cause less gratification than the other, because "there is more joy in heaven over one sinner," etc. Doubtless the Tribune would resent being called a penitent more than being called a sinner. Of course it really isn't one. Its whole course can be rationalized easily enough, from its point of view. But the interesting thing is to observe the various indications, of which this is only one, that even the wettest of the wet find themselves constrained to admit that there is something peculiar about this particular branch of business that demands a different treatment from that given to other business. The whole campaign against prohibition has proceeded upon the assumption that selling, buying and using liquor are normal activities within the area of personal liberty and properly subject to no different restrictions from those which should be placed upon the traffic in food, furniture, drugs or any other commodity, except that this one business offers the government special opportunities for raising revenue. But now that the campaign seems about to succeed, as it undoubtedly is, suddenly they discover that there is something peculiar about this business that requires special treatment—something so odious that the advertisement of it is either bad ethics or bad business.—Christian Century.

### WHO ARE THE REAL DESTROYERS OF PERSONAL LIBERTY?

The distillers and brewers have no right to destroy the personal liberty of any man, woman or child.

Has the wife of the drinking man any personal liberty? No!

Has the child of the drinking man any personal liberty? No!

Has the drinking man himself any personal liberty? No!

They are all locked fast in the laws of the wild liquor beast! Every pro-whiskey vote which shall be cast in 1933 not only attacks the personal liberty of every American, but is a cold, murderous thrust at his very life-blood. The vote that "giveth his neighbor drink" will surely rise up at the judgment bar of God and condemn its perpetrators and this evil generation.—J. R. Merton.

Adolph Hitler has set more than one precedent. The most remarkable of them must certainly be that he has persuaded a great people to vote away its freedom. The path of history is dotted with tyrannies, and seizures of powers have been common in most periods, but never before has a nation enjoying full right of free speech thrown out its arms to a tyrant and voluntarily riveted the chains about its own neck.—The Nation.



### REV. W. L. NICHOLSON

Walter Lee Nicholson was born at Nicholson's Mill, Iredeell county, June 5, 1869, and died at his home in Charlotte, N. C., August 29, of this year. He was the son of James Lee and Mattie Calvert Nicholson. While yet a small boy both his parents died, leaving him to make his own way and to fight life's battles against the handicap of a seriously defective eyesight, which was his lot from birth. Despite these difficulties, however, Walter Lee Nicholson made the best use of his opportunities. He attended the schools of his county, and in time became principal of Mooresville Academy and later of Wilkesboro Academy. At another time he was teacher at Valle Crucis.

In 1896 he joined the Western North Carolina conference, and served the following charges: Boone, Mount Holly, Bryson City, Derita circuit, Belmont Park, Brevard Street, and China Grove. He was conscientious and effective in his work as a preacher and a pastor. But, on account of failing eyesight, he realized that he could not go on further in the active pastorate, and accordingly, at the conference of 1910, asked for the supernumary relation with the conference and retired from the active ministry. A few weeks before his death he said to the writer, "Nothing in my whole life pained me so deeply as when I found it necessary to give up my work in the conference."

Walter Lee Nicholson was not a man to accept defeat. Again he faced life with a determination to make his way, this time in the business world. He soon became actively identified with the business life of Charlotte, in real estate and in the textile industry.

After his retirement from the conference Brother Nicholson was for a while supernumary pastor of Tryon Street Methodist church. When Hawthorne Lane church was organized he associated himself with that church and was treasurer of the building fund of the new church until it was raised. He was a member of the board of stewards of this church and the chairman of the board of trustees until his death.

In 1896 he was married to Miss Effie Jean Squires. There were born two children, Effie Jean, who died in infancy, and Walter Lee Nicholson, Jr. Mrs. Nicholson died in May, 1914. In November, 1915, he married Mrs. Lula Squires Clegg.

He is survived by his widow, his son, W. L. Nicholson, Jr., and by a brother, W. T. Nicholson of Statesville; also by his step-children, Misses Lula Faye and Catherine Clegg, and Charles S. Clegg.

The funeral services were held at Hawthorne Lane church, August 30, J. B. Craven, John W. Moore, W. W. Peele and John W. Shackford participating. Interment was in Elmwood cemetery.

Brother Nicholson was quiet, gentle, unassuming and brave. Handicapped and denied the ends he sought in early life, he went forward without complaining, seeking to make the most of life. He loved his home and his church and was the sympathetic friend and wise advisor of many. He sought to be faithful in that which was committed to him.

A friend, who had known him for years, wrote: "His life was an inspiration. When halted in his life work by his eyesight he did not, as most other men would have done, sit down in idleness and despondency, but made a notable success in another field. With millions of others he saw much of the material achievement waste away be-

fore his eyes. But the moral and spiritual values remain. He was faithful in the use of the talents God gave him, and I feel sure that he has heard with joy the Master's words: "Well done, good and faithful servant; enter into the joy of thy Lord."

### METHODIST STUDENTS MEET HERE THIS WEEK END

The second annual meeting of the North Carolina Methodist Student Conference will meet in Greensboro this week end. Registration will begin at noon Saturday, October 21, in Odell Memorial building at Greensboro College. To this conference, the theme of which is "The Loyalties of the Christian Student," delegates will be sent from colleges all over the state. Forty delegates from the Woman's College will attend, 45 from Greensboro College, and other students in the local colleges are invited to attend the sessions of this conference.

At two o'clock the conference program will begin. There will be an invocation by Dr. S. B. Turrentine, president of Greensboro College, followed by an introduction of guests, including Dr. S. D. Gordon, who has written a series of books on "Quiet Talks," and Dr. W. M. Alexander of Nashville, Tenn., who is the secretary of the department of schools and colleges for the Methodist Episcopal Church, South.

Delegates from Salem College will have charge of the opening worship service, the theme of which is "Loyalty, the Mark of a Christian." The first address, "Loyalty to the Christ," will be given by Dr. S. D. Gordon.

The conference will then divide into groups in order to discuss various phases of the conference theme. These groups will be led by Rev. G. T. Bond, College Place Methodist church; Rev. Paul Hardin, Concord; Rev. J. F. Kirk, Greensboro; Dr. J. M. Culbreth, Duke; L. L. Gobbel, Durham; Mrs. W. A. Newell, Greensboro; and Rev. Charles P. Bowles, Greensboro.

At 6:30 for conference delegates there will be an airplane banquet carrying out the idea of "flying high" in the dining hall of Greensboro College. The president of the conference, Miss Katie Sue Taylor of Greensboro College, will be toast-mistress, and Prof. H. E. Spence of Duke University will be the banquet speaker. The evening program will feature a talk by Dr. W. M. Alexander and a pageant, "The Challenge of the Cross," which will be presented by students from the Woman's College.

The Sunday session of the conference, which will also be in Odell Memorial building at Greensboro College, begins at nine o'clock, at which time the students of Appalachian State Teachers' College will lead the worship service. At the Sunday school hour Dr. W. M. Alexander will speak, and at the morning worship hour, 11 o'clock, Dr. S. D. Gordon will give his second address, "Christian Daring."

There will be a business session of the conference Sunday afternoon, and this will be followed by the closing session of the conference, a consecration service led by Rev. W. A. Kale.

### REVIVAL AT WEBB AVENUE

We have just closed a meeting at Webb Avenue in which Rev. W. A. Cade did the preaching. Our people were highly pleased with his presentation of the gospel, and numbers of them were richly blessed by his ministry. We received six into the church last Sunday morning, making 18 for the year, and 58 during the present pastorate. Several more are expecting to join next Sunday. We took an offering for Brother Cade, but he very graciously turned it back to the church to apply on conference collections, for which we are grateful to him.

Just prior to the revival at Webb Avenue we had closed a meeting at Holt's Chapel of Haw River. It was a joint meeting between the M. P. and M. E. churches. Rev. J. P. Pegg, the pastor of the M. P. church, and I did the preaching. He became sick, and it fell to my lot to do most of the preaching. It was a pleasure though, and we had good congregations. Two joined our church on profession of faith. Rev. Wayne Curtis led our singing and sang solos.

The people at both churches are a loyal group of fine people, and they have been generous and kind in numerous ways to their pastor. We are at present working to "pay out in full." It is a difficult task, especially with church debts hanging over us at Webb Avenue, but we are making a determined effort.

R. L. Jerome.

### WORK OF REV. J. S. HIATT COMMENDED

We, the ministers of the Statesville district, wish to express our appreciation to our presiding elder, Rev. J. S. Hiatt, for his unceasing diligence and his unselfish co-operation during the past four years of his labors and ministry among us. As he goes forth into a new field we pray the Father's richest benediction upon him and his good family.

May his new work and administration be signal in its success in things spiritual as they have been during the quadrennium he has served as our leader in the Statesville district. We bid him God's speed and offer a prayer in his behalf wherever he labors.

(Signed) J. Max Brandon, E. J. Harbison, I. L. Roberts.

# Christ a Universal Desire

By EUCLID McWHORTER

"Sir, we would see Jesus." This was the desire of certain Greeks, who came to Philip, desiring his friendly mediation in order that they might talk with the Master, and it is the universal voice of mankind to the church to-day. Every race and station is calling for Christ, because they are conscious of a deep need for such a Saviour; and they are demanding of all who profess him to show them the beauty of his character and the excellency of his love as it is reflected by their own lives. The world is calling upon the church for a demonstration of his power to transform human nature, and to pantomime the excellency of our faith and of his redemptive love by our deeds and conduct. If we would but faithfully do so, they would learn the secret of that power, and would join us gladly in aiding the establishment of right human relations and in bringing the kingdom of God to earth.

The desire to see Jesus is universal, and has been from the beginning, because men are conscious of sin and guilt, and they have a profound and an abiding sense of their inability to provide a remedy. Haggai in a sublime sweep of prophetic oratory represents God as saying: "I will shake all nations, and the desire of all nations shall come." Herein he predicts the coming of a universal Christ in answer to a general desire; and he is the desire of nations both in point of their need, and their consciousness of sin. When Jesus was incarnate, men crowded upon him from every walk of life to hear his gracious words, and having heard, they went forth enthusiastically saying: "Never man spake like this man." There was a charm in his manner, a certitude in his words, and a truth in his utterance, which kindled faith and hope, and inspired them to holy conduct. He told them who God was, and what he thought about them, and how he loved them; and his messages transformed their ideals and exalted their ambitions.

The character of Jesus was spotless. Even Pilate who sent him to the cross repeatedly declared, "I find no fault in him," and it is the business of the church to portray this spotless Christ. There are certain superficial men in the world today who think of Christ in terms of defeat. They prate about a changing world: they seek to establish new rules of human conduct, and raise the question as to whether or not Jesus has a definite message for this generation. The answer is that Jesus has not failed; his children may have failed in faithfully representing him. But he is for a universal age; yesterday, and today and forever, and he is ideal for every age.

It is up to the church, to Christian people, to portray him in the beauty of holiness and in practical service. He walked the roads of life frequently by men of sorrow, and he comforted; he found men lame and diseased and healed them; when he saw the multitudes without shepherds, faint and ready to die, he was moved with compassion and proceeded to minister to them. We should go do likewise, and there will be but slight effective adverse criticism as to Christianity.

We ought to so live that his light shall shine through our good works, for everywhere men are eager for that sort of light. We must not hide our lamps under a bushel. Let us exalt him in the open; in our conversation, in our social relations, in business, in our homes, and on the

street. It is written: "Out of Zion the perfection of beauty God hath shined." The Christian believers constitute Zion. But God cannot shine in beauty through unclean lives, beclouded with the somber rags of worldliness and disobedience. He is holy and we must be like him. That is the only way we can irradiate his beauty. Let the world see Jesus through our clean lives.

Let us be reminded that the non-Christian upon the street is judging the effectiveness of our faith by our conduct. The clerk in the store, the hired man in the field and shop, our associates in pleasure, our partners in business—all these are saying as they watch us, "We would see Jesus."

Fathers, your sons are watching you; mothers, your little children are crying unto you; teachers, your class is looking at you, and they are all speaking the same language, "We would see Jesus."

During these troublous times when our moral foundations are being rocked by political strife; when ideals are being thrown to the discard; when the curse of intemperance is putting its blight upon our young people and threatening to destroy the very foundations of social sobriety, if you as a representative of Christ should go to the voting precinct and drop in your ballot for the return of whiskey, we must candidly admit that so far as your influence is concerned Zion will not appear very lovely or beautiful, for God cannot shine effectively through your influence.

## THE MINISTER'S INNER LIFE

There are grades of piety in the ministry as elsewhere among professing Christians. There are those who carry into their work the spirit of professionalism, and there are those to whom the work of the ministry is a divine calling, fidelity to which is measured by personal consecration to Christ and single-hearted devotion to the specific ends that the gospel contemplates for mankind. Illustrious examples of such consecration and devotion adorn the whole history of the Christian church. The work of the ministry to all such men has been a work of joy.

The names held in honor, such as Paul and Augustine, Calvin and Luther, Leighton and Baxter, Edwards and Fuller, Payson and Wayland, Spurgeon and Brooks, are so held because all their work was work for Christ and men, and because it was the natural and necessary, the spontaneous and irrepressible overflow of living emotions and forces in their own souls. It was not an imposed and unwelcomed task performed, but a holy and heavenly impulse gratified. It would have been a violation of their Christian consciences to have done less for Christ, less for men. They were true ministers and types of all ministers who are really worth while.

If, then, there can be no real success in a ministry that does not proceed from the minister's own life, nothing can be more important to the minister himself than that life. Without the care of that life his services to the church will be but perfunctory. Although they may win the favor of the thoughtless, they will be without avail for spiritual ends, and therefore in reality only a damage



and loss. There is here only the ordinary relation between what a man is and what he does. True, the minister's success depends on a divine efficiency imparted by the Holy Spirit, but the Holy Spirit works in harmony with the laws of the human mind. The relations of the human instrument to his work are the same, therefore, as in other callings.

As there must be whole-hearted service on the part of those who succeed in law or in medicine or in commerce, so the whole bent and drift of the minister's nature must be in his work, or it will fail. If his own conscience is unawakened, if he has no adequate conceptions of sin and the soul's ruin, he will be little likely to awaken the consciences of others. If he himself leans not on Christ, if his own heart is not touched and melted by a Saviour's love, he cannot lead others to these blessed experiences. It is especially true in religion that heart speaks to heart. Even where the lack of a divine unction is not apprehended on the part of the minister it will be felt by the unerring instincts of the hearer, and the teaching which has not proceeded from the heart will fall like seed from which the vitality has perished.—The Watchman-Examiner.

#### WHAT WILL BECOME OF THE BOOTLEGGERS WHEN PROHIBITION IS REPEALED?

By Holland Holton.

1. Some of them will do as the rum-runners of New Jersey who crowded in for beer licenses when beer was legalized.

2. Some of them will open their own saloons as soon as licensing is legalized, well knowing that the same officers who have let them bootleg under prohibition will not be any more particular when it comes to mixing untaxed liquor with liquor that has paid the tax.

3. But the best answer of all was one given this month by a well-known bootlegger in a town not fifty miles off when a prohibitionist friend asked him what he proposed to do when prohibition was repealed. His answer was this:

"I shall sell more liquor than ever, because the legal places will have restrictions as to hours and quantities sold. New customers will get the taste at the legal places and then come to me after hours to get more to quench their thirst. I shall have three hours of good business after the legal places are closed and have the rest of the day to loaf."

Note: This is an excellent description of the "swedish" or "Canadian" system, the old South Carolina dispensary system of thirty years ago. First, the state officially sanctions the "taste" and teaches its boys and girls to drink. Next, the state tries to "restrict" and "regulate" the habit-forming taste it is helping to create, and by its "restrictions" sends the poor addict out to the bootlegger to get more alcohol.

Prohibition, even when unenforced, means that the bootlegger must get his own customers. "State-control" (whether "Canadian," "Swedish," or what not) means that the state officially prepares customers for the bootleggers. In "unenforced" prohibition the 'legger goes it alone; in "state control" ("Canadian" or "Swedish," or whatever the nicest name for the South Carolina system may be) the state is the partner of the 'legger, the "advance agent" or "contact man," the legalized distributor of sample goods to create customers).

#### A LAYMAN'S SERMON FROM A SHAKESPEAREAN TEXT

By F. D. Perkins.

I never heard  
So musical a discord, such sweet thunder.  
—Midsummer Night's Dream, Act One, Scene One.

My text tells of the pleasure that the baying of a great pack of hounds brings to the hunter's ear—the yip, yip, of the treble, the yowl of the contralto blending with the yodle of the tenor and the deep bellowing of the bass, all echoing and re-echoing among the crags as the pack pursues the trail, mingle together to produce a musical confusion which, to the sportsman soul, is a veritable canine symphony.

The flash of meteors, the clash of worlds, the burning-out of suns, the wreck of constellations all seem in and of themselves to mean only confusion, discord and destruction. But to the ear of the Infinite they each contribute a note to the making of the "music of the spheres." A cosmic symphony of perfect harmony.

Likewise the experiences of life, viewed apart from one another and judged by human standards, often mean discord and suffering. But to those whose philosophy of life is in harmony with God, the painful experiences of life are but some of the elements that must enter in for the making of a harmonious whole.

In a great musical composition minor chords and counter tones blend with the major chords and lesser harmonies to round out a perfect symphony. So the Great Musician works into our lives events that are in their own nature clashing and painful experiences. They are, however, only the necessary parts that must enter into the making of life, if the completed whole is to be after the divine plan.

"We know that all things work together for good to those that love God, to them who are the called, according to his purpose." (Rom. 8:28). And again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17).—The Watchman-Examiner.

#### EIGHTEEN THOUSAND SERMONS

A product of the first half of the eighteenth century George Whitefield is said to have preached 18,000 sermons. He made seven visits to America, preaching mostly in Georgia, Pennsylvania, and New England. He was especially noted for his great power due to his delivery. William Cowper, in the following lines, pays tribute to the indomitable spirit of this English evangelist:

"He loved the world that hated him; the tear  
That dropp'd upon his Bible was sincere.  
Assail'd by scandal and the tongue of strife,  
His only answer was a blameless life,  
And he that forged and he that threw the dart  
Had each a brother's interest in his heart.  
Paul's love of Christ, and steadiness unribbed,  
Were copied close in him, and well transcribed.  
He follow'd Paul; his zeal a kindred flame,  
His apostolic charity the same,  
Like him, cross'd cheerfully tempestuous seas,  
Forsaking country, kindred, friends, and ease;  
Like him he labor'd and like him, content  
To bear it, suffer'd shame where'er he went."

Honesty in little things is not a little thing.—Author Unknown.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### FOURTH SUNDAY, OCTOBER 22

Let us remember that October 22 is a fourth Sunday and therefore a time sacredly set apart by our church for thoughtful, prayerful, and faithful attention to our church's Home and Foreign Missionary Enterprise. In the rush and pressure attendant upon the close of a conference year, let us be diligent and faithful to see that nothing else comes in to crowd out this part of our work. A carefully prepared missionary program and a generous offering faithfully sent to the treasurer of the Enterprise, Rev. C. K. Proctor, Oxford, will mean a great deal not only for the work on the field supported by the offering, but also to the schools which thus demonstrate to themselves and to the world their ability to be faithful over a few things and thus qualified to enter into the joys of unselfish service.

### MANY VACATION SCHOOLS

Sixty-one vacation schools have been conducted in the North Carolina conference this summer, according to reports gathered by our office, as compared to 26 such schools reported last year, an increase of over 100 per cent. We give below the list of schools by districts:

#### Durham District

Schools	Enrl.	Workers
Cedar Grove	43	7
New Salem	75	3
Saxapahaw	75	7
Swepsonville	85	10
Carrboro	75	9
Carr, Durham	133	10
Lakewood, Durham	54	8
Mebane	52	10
Leasburg	38	5
Webb Avenue	52	10
Brown's Chapel	26	7
Bynum	60	7
Branson, Durham	60	7
Prospect	41	12
Locust Hill	32	8
Bethel, Yanceyville	29	10
Shady Grove	58	12
Yanceyville	185	20

#### Elizabeth City District

Duck	26	3
Winton	62	10
Collington	20	2
Wesley's (Old Trap)	100	13
Sign Pine	29	11

#### Fayetteville District

Hay Street	30
West End	7
Maxton	26
Roberdel	7

#### New Bern District

Hobucken	55	4
Dover	34	10
Grimesland	29	3
Ormond's Chapel	20	3
Maury	26	2
Pikeville	46	8

#### Raleigh District

Bailey	48	7
Epworth, Raleigh	155	5
Central, Raleigh	62	9
Cool Springs	76	5
Middlesex	66	7

Smithfield	124	15
Spring Hill	125	10

#### Rocky Mount District

Elm City	30	5
Stantonsburg	58	8
Norlina	60	6
South Rocky Mount	69	5

#### Wilmington District

Chestnut St., Lumberton	64	15
Warsaw	93	11
Turkey	52	4
Magnolia	83	8
Chadbourn	65	12
Evergreen	58	4
Cerro Gordo	55	5
Fair Bluff	61	8
Jacksonville	41	10
Clinton	112	14
King's	32	4
Richlands	52	9
Falcon	92	8
Burgaw	29	8
Rocky Point	64	12
Clarkton	60	3
Elizabethtown	145	9

### METHODIST STUDENTS

Methodist students in colleges and universities of North Carolina, including state as well as denominational institutions, are having their attention emphatically called to the question of their loyalties. Those who have read the program of the second annual Methodist state-wide students' conference, to be held in Greensboro Saturday and Sunday, know of the plans, the subject of the conference this year being "Loyalties of the Christian Student." In all institutions these programs have been distributed, and from all of them it is expected representatives will be sent to Greensboro. Warren Scoville and others working with him are expecting a good delegation from Duke, of course. When we dropped in on the Wesley Students' Association council in Chapel Hill Wednesday evening we found Mrs. Albee Godhold and the council working on Carolina's delegation. We are expecting State, E. C. T. C., and Louisburg also to have representatives. Institutions in Greensboro and the western part of the state, of course, will be well represented.

### TEMPERANCE SUNDAY

Temperance Sunday, October 29. And what a chance to stand up and speak out the truth about liquor in a time when there is so much untruth spread abroad about it! Let us return to our task of teaching, in our Sunday schools and elsewhere, the evils of intemperance and the wickedness of traffic in intoxicants.

### INSTALLATION PROGRAMS

Programs for the installation of officers and teachers of the church school may be had free upon request to our office in Durham.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

#### ELIZABETH AT WORK

Under the direction of the pastor, Rev. W. H. Brown, the young people's division of Elizabeth church, Four Oaks charge, was formally organized last Friday night. Approximately 40 young people and workers with young people were present and entered enthusiastically into the discussion of the plans for organization led by Mrs. Brian. The following officers were elected: President, Reba Renfrew; vice president, Nellie Rose Johnson; secretary-treasurer, Joseph Barber; publicity superintendent, Gwendolyn Faulkner; committee chairman, Ruth Faulkner and Ezra Jones; counselor, Mrs. Harris Robinson. With such evident interest on the part of the young people and such support given by the pastor and the superintendent, Elizabeth division will accomplish worthwhile things in its program this year.

### CAMP GROUND LEADS

There are few groups of young people in this conference that are doing a finer work than that at Camp Ground church on the Fayetteville circuit. Mrs. Brian was glad to be present at the Sunday school hour last Sunday, as well as at the evening meeting. It was an inspiration to speak to such a large group of young people and adults interested in young people from the various churches of the Fayetteville circuit. A splendid program had been prepared for the meeting, demonstrating the ability of the Camp Ground young people to lead in the preparation of good programs as well as in the support of our young people's mission special.

### STUDENT RECEPTION

The annual fall reception given in honor of college students of State, Peace, St. Mary's and Meredith by the Edenton Street Methodist church of Raleigh, was held Friday evening from 8 until 10:30 o'clock. Three hundred college students were entertained by the members of the young people's department.

As the guests entered they were introduced to a receiving line composed of adults in charge of the young people's department and the officers of that department. A varied program of entertainment, planned primarily to have the young people become acquainted with one another, was led by John Evans.

Music was furnished throughout the evening by an orchestra under the direction of Mrs. Lillian Parker Wallace.

The reception was under the direction of C. A. Dillon, superintendent; Mrs. Milton Howell, counselor; Cooper Hathcock, president; Bryna Davis, chairman of the committee on recreation; Mrs. Pearson Upchurch, in charge of decorations; John O. Evans, in charge of entertainment; Miss Marion Elghme, in charge of refreshments; and Miss Anna Lee Derrick, in charge of publicity.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### OCTOBER 22—MISSIONARY DAY

Each fourth Sunday our Sunday schools observe Missionary Day. October 22 is another such day, the last of the present conference year. On this Sunday the worship period in our Sunday schools will be dedicated to the **Home and Foreign Missionary Enterprise**, a fund which supports significant missionary work at home and in foreign lands. It will inspire us all if October 22 is the best missionary day of the year. It can be so if we all work to build good programs for that day and if we give the entire offering to Home and Foreign Missionary Enterprise. Look below at some of the work of this fund:

#### The Conference Extension Fund

Reaching into the neglected areas of the conference with the program of Christian education (note story about Wolf Mountain below); helping the smaller and weaker churches through institutes, conferences, Cokesbury classes and other means; promoting missionary education in all the churches, large and small; assisting other races within our borders with their Christian education—these activities form the heart of the conference extension program which is supported by 40.5 per cent of the funds contributed to the Home and Foreign missionary Enterprise.

#### Wolf Mountain

"I wish I could talk personally to every Methodist in western North Carolina. What interesting things to tell! Some things are amusing, others sacred; all are thrilling. I shall never forget the first time I saw the beautiful stone church. My mother and I had been traveling all day and late in the afternoon we were being piloted by Brother Mack Nicholson around the last curves and over the last mountain. From one high point Brother Nicholson pointed down through an opening in the trees and said quietly, 'There's the church.' His quiet manner did not hide his pride, however, and my first sight of the church was certainly no quiet, ordinary experience for me. What I felt—well, perhaps I can tell you some time.

"There are other things I cannot forget. . . . The expression on Bob Hardee's face the first time he entered the church. . . . The fine hospitality of the Parkers, the Nicholsons, the Woods, the Owens, and others. . . . Witnessing Brother Hardee baptize Brother Nicholson. . . . Preaching to the Wolf Mountain congregation. . . . Listening to Brother Oscar Parker teach the Sunday school lesson. . . . The sacrament of the Lord's Supper at Wolf Mountain. . . . The thankful hearts of the people upon receiving the new stove for the church from Brother Abernethy. . . . The fine

leadership of the presiding elder up there, Brother L. B. Hayes. . . . The work of Brother A. A. Somers. . . . There are so many memories and inspiring plans. They crowd into my thinking each day. I am glad the Home and Foreign Missionary Enterprise is helping make possible the work at Wolf Mountain."—W. A. Kale.

#### Paine College

Educational work for Negroes and especially the support of Paine College at Augusta, Georgia, is a vital part of the Home and Foreign Missionary Enterprise.

#### Work in Foreign Fields

The Home and Foreign Missionary Enterprise works in the foreign fields supporting training schools, conducting institutes, providing literature, arranging and conducting vacation schools, and carrying on other phases of Christian education. In addition it also supports a large section of our general missionary work in China and Africa.

#### Another Good Reason

The October number of "Here and There," a monthly news sheet which is mailed to all our superintendents to aid them in promoting the Home and Foreign Missionary Enterprise, gives another good reason why we should support this fund liberally each fourth Sunday. Under the caption, "Why Every Local Church Should Support the Home and Foreign Missionary Enterprise" this news sheet says:

"The work accomplished through the Home and Foreign Missionary Enterprise is the basis of the local church school program of missionary education. Through the local church school literature flows a constant stream of missionary material. Missionary courses are provided in Cokesbury schools and classes, in standard schools and classes, and through supervised study. In addition the young people have a rich series of missionary units provided through the Christian Adventure and Christian Culture courses. Manuals and other leaflet material on various phases of missionary education are available to all local church school workers free of charge or at a cost of a few cents. All this material is made possible by the fact that some six thousand of our local church schools support the Home and Foreign Missionary Enterprise with their fourth Sunday missionary offerings."

#### WEAVERVILLE STANDARD SCHOOL

During the week of October 1-6 Weaver College, the Weaverville Methodist church, and the Weaverville circuit united in a standard training school held in the Weaverville church. Three classes were filled with local people from the

participating churches and from the college. These classes were:

Evangelism, taught by Rev. John F. Kirk.

Senior-Young People's Administration, taught by Mrs. John F. Kirk.

Missionary Education in the Local Church, taught by Rev. W. A. Kale.

The enrollment of the school was 104. There were 81 credits earned.

Expressions of high appreciation and praise were heard in abundance at the close of the school. This office desires to say that high class work was done in all three classes. Especially do we want to commend President C. H. Trowbridge, Rev. O. B. Mitchell, and Rev. B. M. Crosby for their successful work in arranging the school.

### CHILDHOOD AND YOUTH WEEK— OCTOBER 15-22

#### Are You Listening?

This week, October 15-22, thousands of people will be listening to the splendid radio programs that are emphasizing the need and possibilities of making our homes Christian. Last week's issue of the Advocate carried on this page announcements of approximately 100 such programs.

In our conference one church out of every four has a committee working out its special plans for emphasizing the Christian needs of childhood and youth. Many others will participate in this great church-wide enterprise before the end of the conference year.

#### Change of Date

Because of local conditions many churches cannot observe Childhood and Youth Week during October 15-22 and will select one of the following weeks instead. It is not too late to bring this matter to the thoughtful attention of your church. This office will send plans and materials promptly upon receipt of the name and address of your chairman on arrangements for Childhood and Youth Week.

#### Wesley Memorial Introduces New Features

Wesley Memorial, High Point, has planned another great observance of Childhood and Youth Week this year. In addition to carrying out some of the activities suggested in the literature for this year's program Mr. Liston Pope, director of religious education, says their plan includes these features:

(1) Installation service will include parents as well as officers and teachers.

(2) All adult teachers will meet in a union service with worship centering around the special emphasis of the week.

(3) The city librarian will co-operate in providing a display of books at the church which may be borrowed there on Sunday.

A report of the very fine way in which Wesley Memorial observed this occasion last year will appear in one of our church school periodicals in the near future.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The woman's auxiliary of Chestnut Street Methodist church held a day of fellowship and mission study instruction at the church October 11, beginning at 10:30 a. m., with approximately 50 people in attendance. Guests of the society were representatives from churches at Fairmont, Elizabethtown and Clarkton. A buffet luncheon was served at the church. Franklin's "The Never Failing Light" was used for the basis of instruction and the following ladies taught the classes: Mesdames D. D. King, B. B. Slaughter, W. W. Davis, Fred H. Townsend. A feature of the program was a beautiful organ and piano duet, Mile's "O Light Eternal" played by Miss Vivian Townsend and Mrs. John C. Fuller.

### SCOTLAND COUNTY AUXILIARIES MEET AT JOHNS CHURCH

Fifty women, representing Methodist missionary societies of Scotland county, attended the zone meeting at John M. E. church on Tuesday afternoon, October 3. Mrs. J. C. Hunsucker, chairman, was in charge of the meeting. Rev. M. Y. Self of Laurinburg offered prayer. Mr. Holland Wilkinson had charge of the devotional period and favored the meeting with a number of special solos that were highly enjoyable.

Mrs. F. A. Kendall of the Johns auxiliary extended a cordial greeting to the visitors and delegates, and Mrs. T. J. Gill, Jr., of Laurinburg responded happily.

Mrs. G. Y. Jones, district secretary, made an interesting and helpful talk on the work in the district and especially the finances. She called on each society to do its best and be loyal to the Master's work.

The Johns choir sang a beautiful quartette, "The Lord Is My Shepherd." Miss Elizabeth Lamb of Fayetteville, whom we all love, gave a heart-to-heart talk on missions in general. The meeting closed with a song and prayer by Miss Lamb. The hostess society served delicious refreshments in the Sunday school room and this feature of the meeting was most pleasant.

Mrs. Charlie R. Sanford.

### MISSION STUDY CLASS

An all day mission study class of missionary class leaders was held recently in the recreation hall of the First Methodist church. The meeting was presided over by Mrs. H. B. Baum of Poplar Branch, who is secretary of the Elizabeth City district. The devotional was given by Mrs. M. Leigh Sheep, her subject being "Jesus the Light of the World." Following this devotional the mission study book, "The Never Failing Light," was presented by Mrs. L. N.

Hampton of Aydtlett, Mrs. B. W. Evans of Tyner, Mrs. J. W. Green of Ahoskie, Mrs. F. D. Hedden of Old Trap and Mrs. J. L. DeLaney of Winfall. Luncheon was served by the Woman's Missionary Society of First church at the church. Mrs. J. H. McCracken gave a review of "Eastern Women, Today and Tomorrow." Mrs. H. I. Glass talked on "Christianity and Industry in America." Mrs. H. B. Baum led a discussion of study requirements and announced dates of zone meetings to be held in October. Fifteen auxiliaries were represented at the meeting.

### NEW AUXILIARY AT CRESWELL

Mrs. Jack McAllister, president of Roper auxiliary, met the women of Creswell church Tuesday afternoon, October 3, and organized an auxiliary with 11 members. The devotions were led by Rev. R. E. Atkinson and special music was furnished by Miss Stella Johnson and Mrs. Lennie P. Jackson.

The following officers were elected: President, Mrs. Lennie P. Jackson; corresponding and recording secretary, Mrs. W. H. Winstead; Supt. study, Mrs. B. A. Williams; Supt. publicity, Miss Stella Johnson.

### THE NEW BERN DISTRICT STUDY INSTITUTE

The presidents and study leaders of the New Bern district met at Centenary church, New Bern, September 19, for a study institute, under the direction of our district study leader, Mrs. R. E. Brown of Kinston. Owing to the storm, which cut off parts of the district by the destruction of bridges, there were not as many auxiliaries represented as there would have been. However, there were 56 who registered, representing 15 auxiliaries.

The devotional, which was led by Mrs. Gertie Matthews, district secretary, was opened by singing "I Love to Tell the Story." The scripture lesson was taken from Matt. 23:8-20, followed by prayer, led by Mrs. F. B. McKinne.

Our text books for 1933-34 were then reviewed in a most interesting way, making us all feel that we would like to study each one of them, or at least read them. For our foreign study Mrs. W. A. Graham of Kinston reviewed "Eastern Women Today and Tomorrow," and Mrs. O. W. Dowd of Goldsboro reviewed "The Never Failing Light." For our home mission study Mrs. W. F. Dowdy of New Bern reviewed "Christianity in Industry" and Mrs. J. O. Temple of Kinston "The Christian Mission in America."

"More About Jesus" was sung, after which Mrs. Milton White of Greenville gave a most interesting and inspiring talk on Bible study, discussing some of the text books which have been found

helpful, stressing the study of the Bible itself.

Our study leader, Mrs. Brown, then gave us a most inspiring talk on "The Leadership of Study Groups." At this time an opportunity was given to present problems for discussion. A social hour was held in the social rooms of the church from one to two o'clock, when a picnic lunch was enjoyed.

The afternoon session was opened by singing "Where He Leads Me I Will Follow." Mrs. Brown led in prayer.

A model class demonstrating the teaching of a standard class was led by Mrs. Brown, using the first three chapters of "Eastern Women Today and Tomorrow." Those composing the class and entering the discussion were Mrs. W. C. Chadwick, Mrs. W. B. Rouse and Mrs. Nathan Gooding of New Bern, and Mrs. W. A. Graham, Mrs. Ray West, Mrs. R. A. Thompson and Mrs. W. L. Johnson of Kinston.

There was a fine display of posters illustrative of the books discussed and the work in general; also a display of text books for use in both Bible and mission study from the publishing house for sale.

It was decided that a letter of love and appreciation be sent Mrs. Everett expressing to her our deep regret that she is leaving our conference.

We were dismissed by prayed led by Mrs. S. H. Scott of New Bern, bringing to a close one of the most profitable and inspiring meetings it has ever been our pleasure to attend, and we feel sure that splendid results will come from it.

We are most fortunate in having Mrs. Brown for our district study leader. It was through her deep interest and untiring efforts that this great opportunity was made possible for the women of the New Bern district.

### SUE SAWYER AUXILIARY OF CURRITUCK REPORTS ON CHRISTIAN SOCIAL RELATIONS

A meeting with ten present took up the book, "The Rural Billion," which was given by Mrs. Herman Baum. It was very interesting and instructive.

We are and will continue to urge every one to vote for prohibition and attend every meeting possible when it is discussed.

It was suggested at P. A. A. council that every one possible give something to assist in serving free lunches at school this winter.

There has been much welfare work done. People here assisted in giving free seeds and jars, assisted in canning, giving receipts for all kinds of canning, vegetables and fruit to can, milk and quantities of clothes; furnished mattress for sick man, etc. All the churches assisted in giving the parsonage bed linen, towels, etc. Mrs. J. J. Evans.

An honest endeavor is worth ten promises.—Proverb.

All may do what has by man been done.—Young.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### EXCERPTS FROM MESSAGE OF CONFERENCE PRESIDENT

In her quarterly letter to the auxiliaries of our conference, Mrs. C. C. Weaver, conference president, gives us some of the objectives for the remaining three months of the year and urges us to put forth our best efforts in attaining our goal for 1933. She says:

"October is the month for our mission study. Mrs. Spruill, our new superintendent, has sent to each auxiliary a letter telling of the new books. Both the home and foreign books are very interesting and instructive, and we are expecting every auxiliary to make a study of one of these books this fall, and one next spring.

"November is the month of our Week of Prayer. There is special literature for these programs telling just where our love offerings for the week will go. If you have not ordered your envelopes for the week of prayer offering, order at once from Literature Headquarters, Nashville, Tenn. They are free for the asking.

"December is the month for the Harvest Day observance. A time when we bring in all our remaining pledges and lay them on the altar to be used in the service of the Master. I trust that every auxiliary will observe this day in a very fine way and that it will prove a fitting climax to our year's work."

She also reminds us that September was the month when boxes of supplies should have gone to Vashti Institute at Thomasville, Ga., and the Bethlehem House at Winston-Salem. If your society has failed to send a box to one, or both of these institutions, please get one off within the next few days. We want our list of supplies for 1933 to outnumber by far that of 1932. Read over your letter from Mrs. Weaver and see just what is needed at each institutions, and get busy right away.

### QUARTERLY MEETING OF ZONE ONE, MT. AIRY DISTRICT

Mrs. Chas. E. Hiatt, Secretary.

The third quarterly meeting for 1933 of zone No. one of the women's auxiliaries of the Mt. Airy district was held in Pilot Mountain Methodist church, September 28. The meeting was called to order at ten o'clock by Mrs. A. B. Macon, zone chairman, and opened with the hymn, "Beautiful Garden of Prayer." The devotional was in charge of Mrs. Chas. E. Hiatt of Pilot Mountain, who used the topic, Prayer. Reading several Scripture lessons from 1st John, appropriate to her subject, she presented a line of thought dealing with some of the conditions attached to God's promises concerning prayer. Mrs. J. L. Woltz district secretary, led in prayer and a hymn was sung.

Temperance having been selected as the main theme for the meeting, an able and enlightening address was given by Mrs. I. L. Sharpe of Yadkinville. Building her talk around a passage from Proverbs on self control, Mrs. Sharpe spoke of the evils of intemperance in any form, particularly with reference to the use of strong drink. She suggested a number of ways in which women of the missionary groups can work for the cause of temperance in home, church and community. Another timely message on the same vital subject was brought by Mrs. George Sparger of the Mt. Airy W. C. T. U. Hers was a strong and touching appeal to our women to work and pray with the forces of righteousness in the cause of prohibition, for the sake of all that is dear and holy to their hearts.

The business meeting, in charge of Mrs. Woltz, followed, and she, too, added an earnest plea for the fight on repeal, urging that each auxiliary through its Christian social relations department put on intensive campaigns, with untiring efforts and unflinching faith in the outcome. Mrs. Freeman of Dobson was called upon for a report of work done by this department at Dobson and made some constructive suggestions for social service projects.

Auxiliaries were reminded by Mrs. Woltz of the needs at Vashti and Bethlehem House of the request for donations to the Scarritt fund, and of the fellowship luncheon which each auxiliary should give this year.

Reports were heard from the auxiliaries represented and a count was made of the delegates from each, and totaled 66 besides the visitors. The meeting then adjourned for the bountiful lunch which was served cafeteria style by the Pilot Mountain auxiliary in the Sunday school rooms of the church.

The afternoon session opened with singing a hymn, after which Rev. M. H. Vestal of Yadkinville read a chapter from the book of Romans and led in prayer.

During the hour that followed Mrs. Rhodaker of Mt. Airy spoke briefly of the need for forming spiritual life groups. Methods of conducting mission study classes were discussed by members of the various auxiliaries. Mrs. McCusiston of Pinnacle gave some worth while ideas on raising money, and Mrs. Mason Lillard of Elkin talked on the "Necessity of Raising the Budget." Special problems and suggested solutions were presented by representatives from Center and Pilot Mountain. At this time Mrs. John Redman of Mt. Airy sang a beautiful solo, "I Will Arise."

Prizes for subscriptions to the World Outlook were given the three auxiliaries having the largest percentage of mem-

bership present at the zone meeting. These were Pilot Mountain, Yadkinville and Pinnacle. A gift subscription was also made to the Salem auxiliary.

After a gracious speech by Mrs. Johnson of Elkin expressing gratitude to the Pilot Mountain auxiliary for their hospitality, an invitation was accepted to hold the next zone meeting with the Yadkinville auxiliary in April, and the meeting adjourned until that time.

## Stubborn Coughs Ended by Recipe, Mixed at Home

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This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

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## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### AROUND THE CORNER

Annual conference days are almost here again. No days are quite so interesting or so momentous to one who was brought up in the parsonage. Years ago when a boy in the home of an energetic circuit rider, we children found this season of the year freighted with joy and full of anxiety. We were glad for the ingatherings that were usually delayed until just before conference and at the same time we were anxious as to whether or not the annual conference would let us live where we were or move us to another living place, depending on our yearnings at that time. Only a Methodist preacher and his family can really appreciate the full meaning of an annual conference.

Well, the old time feeling is gripping me again. The passing of my honored father a few years ago and of my good brother recently, through whom my entire was made into the good graces of Methodist preachers, has left a lonely feeling. I find myself desirous of the companionship of those who loved my father and my brother. Conference days will bring a realization of these yearnings. No emotions are more soul stirring than those aroused by Methodist preachers as they assemble in annual conference to sing, "And are we yet alive and see each other's face?" None can sing with more feeling than those who through the year have fought a good fight, kept the faith and are ready to make a good report. It will be quite pleasing to be in company with such a group. Long live the annual conference days!

### FULL, AND THEN SOME

The Children's Home is full of children. It cannot now accept any more. And yet practically every day an urgent request comes from a Methodist preacher or some other friend urging the admittance of a family of children bereft of parents and in need of the protecting and directing care of the Children's Home. The only encouragement we can offer to these inquiring friends is that such children will be placed on our waiting list pending the time when the merits of their case can be carefully investigated and some placement of the children provided for. At the present time the Children's Home has 101 more resident children and 102 more mothers' aid children than were enrolled three and one-half years ago. We think we have done our very best in the face of distressingly hard times to provide for needy orphan children. Our friends have made this good record possible. Let none grow weary in well doing.

### OAK SUMMIT

Our good friend, Rev. O. L. Brown, never loses interest in the Children's Home. When he found all our singing class fall Sunday dates were filled he arranged for our group to go out to Oak Summit, one of the three congregations on his charge, on Wednesday night, October 11, where we met quite a good sized congregation, showing much interest in our children and the work of the Children's Home. The Sunday school at Oak Summit is directed by Supt. L. L. Walker, than whom no one has studied harder or longer to show himself approved in the work of relig-



Happy? O Yes!

ious education. Following our program Brother Brown directed the taking of a liberal offering to be applied on the ten per cent apportionment. We had a good time.

### LOWELL

Arising early Sunday morning, October 15, our singing class began its journey to Lowell, 100 miles away, to render its program at the opening of the Sunday school session. Arriving in ample time our group was cordially received by Rev. and Mrs. Fred H. Price, and after enjoying the hospitality of the Methodist parsonage and being welcomed by Supt. W. H. Holmes, our children presented their program to an appreciative congregation, at the conclusion of which we hurried away before the counting of a free will offering, given in addition to the previous raising of the ten per cent apportionment and regular fifth Sunday offerings.

### SOUTH POINT

We arrived at South Point in time for the 11 o'clock hour, where we found Supt. D. L. Bain and a host of others waiting to welcome us. Our program was presented to a packed house and followed by a liberal free will offering,

all other Children's Home quotas having been previously paid. The picnic dinner on the grounds was a lovely sight to behold and a wonderfully pleasing experience to possess. Our South Point friends were good to us.

### BETHESDA

At 2:30 we were at Bethesda, the third appointment on Brother Price's charge, where we found a house full of friends ready to receive us. Supt. T. H. Ford assisted Brother Price in making arrangements for us and our children rendered their program as if it were the first one of the day. As at the other two points on the charge, Bethesda added a liberal free will offering to the other Children's Home quotas previously paid. The total offerings given at Lowell, South Point and Bethesda amounted to nearly \$60, quite a bonus for the Children's Home. Brother Price is closing a most successful quadrennium on the Lowell charge and, in true itinerant fashion, is expecting to receive his marching orders at the annual conference. The charge that gets him will be fortunate. He married well.

### CANDY MEN

The continued illness of R. B. Crawford is keenly felt at the Children's Home. Our children miss his candy and miss his jokes. The other candy men have recently visited us in his stead, these being George F. Ivey of Hickory and Rev. W. A. Newell of Greensboro, both having provided liberally for our children. Added to these is listed the candy firm of Bennett-Lewellen Company which serves us from time to time. Every one of our children has a candy tooth and a candy taste.

### MORE FOOTBALL

Our boys are taking their football seriously and winning games gloriously. The first team journeyed to Mt. Airy last Friday afternoon and won over a heavier high school team by a score of 13 to nothing. Our 100-pound team journeyed to Oxford Orphanage last Saturday morning, a distance of about 100 miles, jumped out of the bus and won a game with a similar team representing that fine institution by a score of 19 to 13, the winning touchdown coming through the intercepted pass route during the last seconds of the game. These youngsters then, accompanied by their beloved coach, Mr. Murray, went to see Duke University win in a most colorful contest over the University of Tennessee.

### DOUGLAS TEAGUE

The name of the little fellow whose picture adorns this page is Douglas Teague. He is five years old and came to the Children's Home from High Point about a year ago. This lad loves to kick a football, ride in the blue bus and eat. He is claimed and clothed by North Gant's class of young men at Kadesh on the Belwood circuit, Hugh Hoyle being the sponsor of this group.



## THE METHODIST ORPHANAGE

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### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

It will be great if we go over the top with our Octagon soap coupon campaign and secure 100,000 coupons by Thanksgiving. I have heard it rumored that the Octagon soap people are going to discontinue redeeming Octagon soap coupons at the end of the year. I have written to ascertain if the rumor is true. Since there is a probability of discontinuing paying for the coupons, it behooves us to put forth every possible effort to secure all available coupons in the various communities throughout the conference. Ever since last winter we have had carpenters, painters and plasterers working on our buildings in order that we may catch up with our repair work. We hope to finish our present repair program by Thanksgiving. It has cost us a big pile of money to carry on this repair work and I am counting on our friends to send us thousands of coupons in order that we may pay bills for repairs. Since the time is short and much uncertainty about ever having such another opportunity to obtain money from the Octagon Soap Company, it is imperative that everybody buckle right down to hard work in a systematic way.

By special invitation I attended the fourth quarterly conference of the Seaboard charge at Concord church on Friday, the 13th of this month. Car trouble delayed me an hour and a half, so I did not reach the church until 12:30. It was a source of deep regret to me that I could not reach the church in time to hear a splendid sermon by Rev. L. B. Jones, the presiding elder of the Rocky Mount district. I arrived on the scene in time for one of the best dinners I have ever seen served on a church ground. Just think of being served with barbecue, Brunswick stew, fried chicken and good country ham all at one meal, besides all the other good things that went along with it. After the sumptuous dinner I spoke to the congregation for about 30 minutes trying to give the people a better insight into the work of our Methodist Orphanage. Brother L. A. Watts, the much beloved and highly appreciated pastor, gave me a most cordial welcome to his charge. This energetic, consecrated pastor always brings things to pass in the churches which he serves. He puts his whole heart into his work and the churches are highly pleased with his preaching and pastoral work. The members of the Seaboard charge are giv-

ing our Orphanage their loyal and enthusiastic support. As financial conditions improve they will do even greater things for our cause. I was happy to meet my good friend at Concord church, the Rev. Euclid McWhorter, who is the beloved pastor of the Weldon station. I got back to Spring Hope in time to see the last quarter of the football game between Spring Hope and the Methodist Orphanage teams. The curse may have been on Andy Friday, 13th, but not on the Methodist Orphanage football team, as we beat the Spring Hope team 13 points on Friday, the 13th.

\* \* \* \*

Andrews Chapel is a church between Raleigh and Durham on the Leasville road. This is the church visited Sunday by our class. Rev. Floyd F. Loftin is pastor. We found him busily engaged in serving and leading his people into worth while things. Members of the congregation had brought for us many cans of lovely fruit; also had a special "call in" of Octagon soap coupons. We appreciate these expressions of their love for our home—and thank them.

At the evening service we were at Edenton Street church. Rev. E. C. Few was away in another church, so Mr. Barnes, superintendent of our home, was with us for the opening service. The people of this church are exceptionally good to our children. The ladies of the 12 circles see that every child in our home receives a gift Christmas day. They help clothe, support and give of their love and interest to many of our children. This was a delightful day for us in visiting these congregations.

Nellie B. Rives.

\* \* \* \*

As I look over the past 14 years that I have spent at the Methodist Orphanage I wish to pause at this time and thank the people of the North Carolina conference who have made this home possible for fatherless children.

I wish to express my sincere appreciation to Mr. Barnes who has been such a good father to me the years I have been here, and also to the cottage mothers who have helped us to build our moral characters higher than they would have been without their co-operation.

I also wish to extend a word of thanks and appreciation to the Warren Plains Sunday school class which has supported me for the many years I have spent in this beautiful home. Among others that I wish to thank are the members of the Edenton Street Methodist church for making it possible for us to have a Christmas tree each year. To Mr. Joseph Daniels, a beloved friend of our home, I wish to thank for the many things he has done for us at Christmas.

In my 14 years here I have made many friendships in the home.

Again I wish to thank Mr. Barnes and the cottage mothers for what they have done for me during the years that I have been here.

Martin Thomas.

## For Fastest Known Relief

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**GENUINE BAYER ASPIRIN  
DOES NOT HARM THE HEART**

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### Take Warning When Bladder Irritations Break Rest

**I**F bothered with bladder irregularities, getting up at night and nagging backache due to disordered kidney or bladder function, don't delay. Use Doan's Pills. Merit only can explain Doan's world-wide use. Get Doan's today. At all druggists.

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Boone, J. H. Brendall, Jr.	5
Jefferson, J. E. B. Houser	22
Leaksville, R. G. Tuttle	4
Elkin, L. B. Abernethy	4
Dobson, M. A. Lewis	2

## Salisbury District

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17
Forest Hill, Paul Hardin, Jr.	61
Harmony, J. B. Tabor	5
Westford, H. E. Stimson	8
Gold Hill, J. P. Morris	2
Granite Quarry, J. O. Cox	8
Trinity, J. P. Higgs	39
Park Avenue, S. M. Needham	7
Woodleaf, V. S. Smith, 100%	24
Concord, Epworth, E. Myers	8
Albemarle, First St., E. M. Avett	15
Salisbury, Coburn Mem., J. F. Moser	9
Salem, T. C. Jordan	25
Concord Ct., M. B. Clegg, 100%	8
Norwood Ct., J. A. Frye	4
Norwood, R. A. Swarengen	16
Landis, Brooks Jerome	2
Albemarle Ct., J. W. Combs	22
Mt. Pleasant, H. L. Powell	4

## Statesville District

Catawba, G. W. Clay, 100%	35
Bethel-Fairgrove, L. L. Smith	3
Broad Street, T. W. Hager	10
Shepherd, G. L. Wilkinson	3
Stony Point, T. J. Houck	19
Elmwood, R. L. Bass	5
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Davidson, Elzie Myers, 100%	33
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Cool Springs, J. L. Ingram	14
Olin, T. A. Plyler	3
Mt. Zion, W. A. Barber	8
Central, N. C. Williams	4
Granite Falls, M. Q. Tuttle	6
Taylorsville, R. L. Young	2
Statesville Ct., W. G. Gregg	3
Highlands-Rhoads, I. L. Roberts	3
Maiden, C. F. Tate	4
Broad Street, M. T. Smathers	4
Newton, D. D. Holt	3
Dudley Shoals, J. C. Brown, 100%	3
Hidenite, J. G. Winkler	8
Mooresville Ct., J. W. Fitzgerald	2
Whitnel, C. A. Morrison	2
First Church, A. C. Gibbs	3
Hudson, C. C. Washam	2

## Waynesville District

Andrews, W. G. McFarland	18
Bryson City, O. J. Jones	3
Clyde, H. C. Freeman	5
Highlands, G. A. Hovis	6
Wolf Mountain, R. M. Hardee	6
Hayesville, R. H. Cornelius	4
Macon, J. B. Tabor, Jr.	19
Sylvia, T. R. Wolfe	25
Jonathan, J. E. Hipp	10
Franklin Ct., G. N. Dulin	5
Junaluska, F. O. Dryman	5
Bethel, G. F. Houck	1
Glenville, A. A. Somers	10
Webster, V. R. Masters	4
Whittier, R. G. McClamrock	1

## Winston-Salem District

Davie, J. O. Banks	3
Denton, B. A. Sisk	11
Forsyth, T. B. Johnson	26
Erlanger, D. R. Proffitt, 100%	30
First Church, J. E. Abernethy	41
Thomasville Ct., John Cline, 100%	116
Welcome, P. R. Rayle, 100%	33
Burrhead, G. A. Stamper	23
Hiatt Memorial, D. M. Nifong	20
Coolmeade, J. A. J. Farrington	11
Thomasville, Trinity, J. P. Hornbuckle	21
Kemersville, R. E. Billups	5
Mocksville, R. C. Goforth	5
Ogburn Memorial, O. L. Brown, 100%	34
Advance, W. N. Rathburn	9
Ardmore, M. F. Moores	9

Lewisville, G. W. Fink	5
Waketown, R. H. Houts	5
Main Street, W. L. Hutchins	5
Green Street, J. W. Hoyle, Jr.	14
Grace, J. A. Baldwin	7
Sedge Garden, H. C. Byrum	3

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%). The slogan in this campaign is, "New subscribers to the Advocate in every Methodist church."

# "WILLING WORKERS' BAND OF BETHEL CHURCH, MONROE CT."

This appropriate name was given the band of new converts by Mrs. Blair Yandle, a good Baptist lady of a neighboring community.

These young people are full of Christian zeal, courage and love. They sing hymns of praise to the Saviour while they pick cotton during the day, and when evening time arrives they attend cottage prayer meetings. They visit the homes where people are ill and pray for their recovery. They also pray to Jesus, the great Physician, to heal the sin-sick souls. Through their influence and efforts family altars have been established or re-established in practically all the homes in the immediate community and some in neighboring communities. They read their Bibles, pray, sing, testify and do personal work every day. They tell unsaved people of their sins with the boldness characteristic of Peter at Pentecost. They are enjoying the old-time religion, winning souls for Christ and making it difficult for the enemy of souls to prosper in Bethel community.

W. C. Dutton, Pastor.

## REV. E. W. FOX APPRECIATED

At a meeting of the fourth quarterly conference of the McDowell charge the following was passed as the true sentiment of that body:

Whereas, Rev. E. W. Fox is completing his fourth years as presiding elder in the Marion district, he it resolved:

First, that we, the members of the quarterly conference for the McDowell charge, feel very deeply our loss in having to give him up as our presiding elder.

Second, We know that our loss of this faithful and beloved servant of God will be the gain of them to whom he is sent.

Third, we want to offer to him our sincere thanks for the loyal service he has rendered us these four years. We hope that he will spend many more years in service to God and his fellowmen.

Fourth, That a copy of these resolutions be recorded with our conference report and that a copy be sent to the North Carolina Christian Advocate for publication.

Maggie Taylor,  
Secretary.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

Heaven never helps the man who will not act.—Sophocles.

## Why Liquid Laxatives Do You No Harm



The dose of a liquid laxative can be measured. The action can be controlled. It forms no habit; you need not take a "double dose" a day or two later. *Now will a mild liquid laxative irritate the kidneys.*

The right liquid laxative will bring a perfect movement, and with no discomfort at the time, or afterward.

The wrong cathartic may keep you constipated as long as you keep on using it!

An approved liquid laxative (one which is most widely used for both adults and children) is syrup pepsin. Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help, as they do in the case of cathartics containing mineral drugs. Ask your druggist for Dr. Caldwell's Syrup Pepsin. Member N. R. A.

## How One Woman Lost 20 Pounds of Fat

### Lost Her Prominent Hips—Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Youthful Figure

If you're fat—first remove the cause! Take a half teaspoonful of Kruschen Salts in a glass of hot water in the morning—go light on fatty meats and sweets—in 4 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your face younger in body—Kruschen will give any fat woman a jovous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY FIRST is the Kruschen promise.

Get a jar of Kruschen Salts at any leading druggist anywhere in America (lasts 4 weeks) and the cost is not more than 5c. If this first jar doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money returned.

Get that Kruschen feeling of superb health, of spirited activity—no more gas, acidity or constipation.

"I've tried everything else and Kruschen is the only thing I get results from. I've lost 20 lbs. so far and only have 15 lbs. more to lose. Even after I'm down to normal weight I'll continue Kruschen for it makes me feel great." Helen Smith, Haverhill, Mass.



## FALSE TEETH Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get FASTEETH at any good drug store.

## Sunday School Lesson

OCTOBER 22

By F. B. Stockdale.

Paul in Asia Minor

Scripture: Acts 13:1-5, 13-15; 14:1-9-23.  
Golden Text—And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.

The subject is "Our Missionary Obligation," and Paul is used as an illustration. The greatest Christian missionary is used to set forth the obligation that is upon us all. He is put forth as showing what we should be. It is fitting that the best should be used to set forth the universal obligation. The work of God calls for the best. We may not expect to reproduce the life of Paul; we can catch the spirit of the man and give all we have and do all we can do.

### The Voice of God Through the Church

In our first reference we have five men in the church at Antioch, one of whom is Paul, who are prophets and teachers. The teaching function needs no explanation. The prophet we should understand is not, primarily, one who tells of things before they occur. "The central idea of the word is one to whom God reveals himself and through whom he speaks."

It would seem to be rather a remarkable church to have five such men. One of the five was a foster brother of Herod the Tetrarch. While these men worshipped and fasted, the Holy spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Here is God's will voicing itself through the church, and to that Voice Paul lends a ready obedience. This readiness to obey the church we Protestants have not overworked. Many of our leading missionaries emphasize the personal call to the foreign field. In the incident before us we are taught that the call to the individual comes through the group. To Paul the voice of authority is the voice of the church. The most that can be said is that he shared the call.

Years ago one of our great missionaries asked me if I had not had a personal call to the foreign field. My answer was that I did not need such a call. To me, joining the ministry of the Methodist Episcopal Church was offering myself for service the world over, wherever the church in her judgment should place me. Paul's individualism came out later; came because in the first place he obeyed the voice of the church. In this first reference Paul is not the outstanding feature. The outstanding feature is the church and her direct guidance by the Holy Spirit.

It might be well, in passing, to note that it is in the atmosphere of prayer that God speaks to his church. His

voice is never heard save among a praying people.

### Two Sent; Three Went

How or why Barnabas and Saul took John Mark with them is not clear. It proved to be a mistake. Whether the mistake was in taking him at all, or whether it was in taking him in a subordinate position, we cannot be sure. It would seem to be a mistake for the missionary to take less than an equal with him. Master and servant doing the same Christian work is not a wise arrangement.

It has never turned out to be the height of wisdom to go to improving the work of the Holy Spirit. He selected two, and the two made a mistake in selecting a third. This human element

is "Paul and his company" that arrive in Perga. We do not know why John Mark left his friends. It is enough that he turned back. The reason for his leaving was such that Paul never got over it.

Here we have also the method of approach. There is no difficulty in discovering how they went about their mission. On the Sabbath they went into the synagogue and waited the invitation to speak. It would seem to be the natural order of things. When we are going to men about religion, we should first go to them. If the question is a question of the market place, then the market is the place to where the question should be taken. When the question is raised of recognizing the religion of the people to whom we go, it would seem self-evident that ought to be done. We are going to them about religion, and should meet them at the place to which their religion has brought them; that was the apostolic way, and seems worthy of copying.

### No Easy Road

Lifting the world religiously is an expensive proposition; it costs not only money, but suffering and life. It is "through much tribulation that we shall enter into the kingdom of God." Whatever the price may be, it is our duty to meet it and our obligation to pay it. We are called to do a work, not to barter about its price.

There are people in the world whose business is to make trouble. The church has never been without that class. There were people who left Antioch under the urge and guidance of the Holy Spirit; there were others who left without waiting his guidance; they were not sent, they simply "came." These people were in the place where we met Saul; they were ready to compel people to do their will. These not only turned the people against Paul, but led them in stoning him; which, having done, they dragged him out of the city for dead. Killing Paul was no easy business. While the disciples looked on in grief, he "rose up and came into the city." The next day he and Barnabas left for Derbe. Here they preached the gospel and taught many. As they returned to Antioch they put emphasis on the fact that we must continue in the faith, and at any cost we must enter into the kingdom of God; the thing must be done, no matter what the price. God considers doing without reference to the cost.—Northern Advocate.

### UNANIMOUS

I would I were beneath a tree,  
A-sleeping in the shade;  
With all the bills I've got to pay,  
Paid!  
I would I were beside the sea,  
Or sailing in a boat;  
With all the things I've got to write,  
Wrote!  
I would I were on yonder hill,  
A-basking in the sun;  
With all the work I've got to do,  
Done!  
—Anonymous.

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. **THIS IS IMPORTANT!**

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Box 510

NASHVILLE TENNESSEE

**PROTECTION  
AGAINST OLD AGE**

was the rock on which the friendship of Barnabas and Paul went to pieces. (See Acts 15:36-40.) They never quarreled about their work; they quarreled dreadfully about their choice of a third party. Even men called of God can blunder. There are two outstanding lessons: we should go at God's bidding, and we should go as directed.

### The Man Who Went Back

Our second reference gives the story of the man who went back. Why John Mark went back we are not told. There are some stories, evidently, that ought not to be told. It may be true that anything that happened is news, but there are many things that occur, and the less said about them the better. Why did John Mark leave? Was it connected in any way with the fact that Paul is now the leader of the group? It was Barnabas and Paul that left Antioch, now it



# Children's



# Storyland

## WHY WE LOVE THE ELEPHANT

By Nettie Wysor.

For strength and intelligence, humor and kindness, and for his many other near-human qualities, where is there his equal in all the animal creation? The giant gray beast with the big ears, with the tusks protruding from his upper jaw, and the incredible trunk that serves so many useful purposes, has attracted mankind almost since the dawn of history.

These characteristic features of the elephant, indeed, have furnished no end of interest and amusement to people of all ages; for in the whole round of creation no physical feature can be found more efficient and comprehensive in its uses than the elephant's trunk. Made up of very strong and sensitive muscles and having at the end a sort of thumb- and finger formation, it does for the elephant a great many things. It is his nose, upper lip, arm and hand all in one. With it he picks up small objects, smells, drinks, and carries food to his mouth. He stores away several gallons of water in his big stomach, drawing it out as needed to refresh his body.

In making his way through the jungle he uses his trunk like an arm, pulling up trees by the roots or holding to them to keep from slipping. If he goes swimming—an exercise in which he delights—he can submerge his whole body; for by keeping his trunk up in the air he breathes as easily as if on land. Naturally, such a long snout sometimes gets in the way or is in danger, but that does not trouble the elephant; he simply rolls it up on his head to bring his tusks into action, or tucks it into his mouth to protect it from harm. No wonder he looks so knowingly out of his small eyes.

An elephant that has been broken to the service of man is invaluable. In Oriental state processions, his trappings colorful, the howdah on his back occupied by a rich potentate, he is the embodiment of splendid dignity. In former times his use in war spread terror in the ranks of the enemy; he was sometimes even taught to hold a weapon in his trunk. In India and in Ceylon, when jungle lands are to be cleared, one elephant does the work of many men. He carries heavy timbers on his tusks, holding them in place with his trunk and setting about his work with skill when he sees what is expected of him.

But size and strength and intelligence, admirable as they are, do not account for the esteem in which this first citizen of the jungle is held by all who know him either personally or by reputation.

The elephant, in a word, is a fine character. Though he fights against being tamed, in a few months he becomes as docile and friendly as a dog and inspires undying affection in those to whom he belongs or who have the care of him. Sometimes he shows his love for his master by putting his "arm" around him in return for the petting his master bestows upon him. Mukerji tells a story of an elephant who, after years spent in civilization, felt the call of the wild and escaped to the jungle. There, even at the risk of becoming an outcast from the herd, he saved the lives of two hunters; for they were men, and he loved men.

It is gratifying to know that the English and Belgian governments are reversing their African policy of destroying elephants and are now interested in preserving these powerful creatures that are so clever, so lovable, and so willing to work.—Our Dumb Animals.

## TYING UP "MAJOR"

"Sam," asked grandpa, "did you buy a chain for that strange dog as I told you to do?"

"I tied him, Gramp," evaded Sam.

"What with?" insisted grandpa.

"A piece of rope," admitted Sam.

"Do you want Gramp to tell you a true story?" asked his grandfather.

"Sure," agreed Sam, for grandpa's true stories were generally good.

"It's about a dog. When I was a boy like you, I was always dragging home stray pets. Just as you do. My mother, like yours, was very patient about it. I had all kinds of pets, but as we raised chickens and ducks, I had to chain up any strange dog that I brought home, until we found out whether he would bother them, or eat eggs from the nests.

"One day a big, young bird dog followed me home. He was hungry, so we fed him. I called him 'Major.' Mother hoped he would leave soon, but he didn't, so she said I must chain him up.

"I did as you did just now. I tied him with a rope, a knotty, pieced one. In the morning he was gone, rope and all. I had tied such a poor knot that he had worried it loose. But he hadn't touched an egg, a duck or chicken. He had only gone away. So we just thought that he had gone to his own home, if he had one; or wandered away, if he hadn't.

"A couple of days later we boys went hazel-nutting in the woods between our little town and the next one beyond. As we raced about and shouted, we found nuts, flowers, wasp nests, mountain

beaver holes and rabbit burrows. We had a wonderful time.

"We were rather tired and quiet as we sat on a big log to eat our lunch. Suddenly one of the boys whispured sharply, 'Listen!' We did, and a weak moaning reached our ears.

"'Somebody is hurt,' said the boy.

"We were very startled until the sound changed to a weak whine, not like a human groan but dog-like. One of the boys whistled softly and the whine grew more shrill. Then a weak but hopeful 'Yap! Yap!' followed it.

"We ran shouting toward the sound. Under the end of a small log, covered with limbs, Major crouched, not injured or shot, as you might suppose, but imprisoned by that rope! A small knot in the end of it had caught in a sharp fork of that log. It had tightened into the crack, as the dog had pulled to free himself. He had jumped over the log and crawled under it, until he had wound the rope around it so many times that he crouched helpless against the log, with collar touching it.

"He was hungry and miserable and had a bad cold. It took father a week to cure him. After that I used a chain on new dogs and saw that the snap was properly hooked into the loop. It was a lesson to me. I grew to love Major so much that I was grateful to have discovered him in time to save him."

Sam gazed wide-eyed at grandpa.

"Gee whiz, grandpa, there isn't a chain on the place. That's the reason that I used a rope. But the store isn't closed yet. I'll go right now and buy one. You watch Major for me until I get back, will you?" And off he ran to buy a chain.—Our Dumb Animals.

## TRY THIS ONE, BOYS AND GIRLS

Here's a mathematical wonder. The multiplication of 987,654,321 by 45 gives 44,444,444,445. Reverse the figures and multiply 123,456,789 by 45, and the result is equally curious, 5,555,555,505. Now reverse your 45 and multiply 123,456,789 by 54, and you get 6,666,666,606, multiply 987,654,321 by 54 and the result is 53,333,333,334 — all 3's except the first and last figure which together read 54—the multiplier. Take the same multiplicand viz., 987,654,321 and 27, the half of 54 as the multiplier and the product is 26,666,666,667, all 6's except the first and last figures which together read 27, the multiplier. Now, reversing 27 and using 72 as the multiplier and 987,654,321 as the multiplicand, we get a product of 71,111,111,112—all 1's except the first and last figures, which read together 72, the multiplier.

Recess is on!

## North Carolina Christian Advocate

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## Presiding Elders Appointments North Carolina Conference

### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FOURTH ROUND

	October
Milton, 11	20
Yanceyville, 11	21
Mt. Tirzah, 11	22
Bahama, 7:30	22
Cler, 7:30	23
Burlington Ct., 7:30	23
Slater City, 7:30	29
	November
Calvary, 7:30	1
Branson, 11	5
Andrews-Massey, 3	5
Stem, 7:30	5
Duke Memorial, 7:30	7
Pittsboro, 11	9
Brookdale, 11	12
Rougemont, 7:30	12
Lakewood, 7:30	14
West Durham, 7:30	14
Haw River, 11	19
Graham-West Burlington, 7:30	19

### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C. FOURTH ROUND

	October
Columbia, 4 and 7:30	20
Plymouth, 11	22
Roper-Creswell, Pleasant Grove, 3 and 7:30	23
Edenton, 7:30	23
Chowan, Center Hill, 11 and 1	27
Chowan, Center Hill, 11	29
Windsor, White Oak, 11 and 1	28
Windsor, White Oak, 11	23
Willinston, 7:30	29
	November
Elizabeth City, City, Road, 7:30	1
Wanchuse, 11	5
Manteo, 7:30	5
Perquimans, 11 and 1	8
Hertford, 7:30	8
South Gates, Parkers, 11 and 1	10
Gates, Zion, 11 and 1	11
North Gates, Parkers, 3	12
Gates, Zion, 11	12
Elizabeth City, First Church, 7:30	15
Ashoke, Fowellville, 11 and 1	19

### FAYETTEVILLE DISTRICT J. C. Wooten, P.E., Fayetteville, N. C. FOURTH ROUND

	October
Mt. Gilead, a.m.	22
Wadellville, 4 p.m.	22
Carthage, a.m.	24
Sanford, p.m.	25
Jonesboro, a.m.	25
Maxton, a.m.	26
Red Springs, p.m.	26
Winboro, a.m.	29
Raeford, p.m.	29
Piedmont, Pee Dee, p.m.	30
	November
St. John-Gilson, Gilson, a.m.	5
Hanlet, p.m.	5
Roland, a.m.	8
Hemp, Tabernacle, a.m.	12
Glenade, Fair Promise, afternoon	12
Fayetteville Ct., p.m.	14
Person Ct., p.m.	15
Hay Street, p.m.	19

### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. FOURTH ROUND

	October
Grimsland, Salem, 11	22
Aurora, Campbell's Creek, 3:30	22

Kinston, Queen Street, 7:30	25
Pamlico, Bayboro, 11	29
Oriental, Oriental, 7:30	29
	November
Mt. Olive, 7:30	3
Mt. Olive Ct., 11	4
Fremont, Fremont, 11	5
Pikeville-Elm Street, Pikeville, 7:30	5
Morhead City, 7:30	7
Beaufort, 7:30	8
Pink Hill, Pink Hill, 11	12
Seven Springs, 3:30	12
La Grange, La Grange, 7:30	12
Goldboro, St. Paul, 7:30	15
Wyden, Wyden, 11	19
Gritton, Sharon, 11	19
Snow Hill, Mt. Herman, 3	19
Hookerton, 7:30	19

### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FOURTH ROUND

	October
Oxford Circuit, 11	21
Creedmoor, Grove Hill, 11	22
Oxford, 7:30	22
Millbrook, Pleasant Grove, 11	22
Aldieboro, Tabernacle, 11	29
Youngsville, Youngsville, 3	29
Franklinville, 7:30	29
	November
Bailev, Middlesex, 11	5
Zebulon, Wendell, 7:30	5
Newtown, Grove, 11	11
Erwin, Erwin, 11	11
Fuquay, Fuquay, 3	12
Cary, Cary, 7:30	12
Garner, 11	18
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

### ROCKY MOUNT DISTRICT L. B. Jones, P.E., Rocky Mount, N. C. FOURTH ROUND

	October
Warren, Serepta, 11	22
Spring Hope, 7:30	22
Roanoke Rapids, 7:30	25
Halifax, 11	29
Rocky Mount Circuit, Yorks, 3	29
South Rocky Mount, 7:30	29
	November
Rich Square, Planners, 11	3
Rosemary, 11	5
Enfield-Whit, Enf, 7:30	5
Bethel, 7:30	8
Hamlet, 11	12
Stantonsburg, 7:30	12
Elm City, 7:30	15
Rocky Mount, First Church, 11	19
Wilson, 7:30	19
Weldon, 7:30	19

Pastors will furnish typed copies of all nominations of  
officials.

### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FOURTH ROUND

	October
Shallotte, Village, 11	22
Southport, Trinity, 7:30	22
Town Creek, Delco, 11	29
Carter's Creek, Bolton, 3	29
	November
Stedman, Cokesbury, 11	5
Roseboro, Bethel, 3	5
Union, 7:30	5
Halifax, 11 and 1	9
Tabor, St. Paul, 7:30	9
Swett's Hill, Hamstead, 3	10
Harland, Bethlehem, 11	12
Harland, Ingold, 7:30	12
Grace Q. C., 8	13
Trinity Q. C., 8	14
Fifth Avenue Q. C., 8	15
Epworth Wesley, Wesley Memorial, 7:30	16
Maysville, Tabernacle, 11	19
Swansboro, Oak Grove, 3	19
Jacksonville-Richlands, Jacksonville, 7:30	19

## Western North Carolina Conference

### ASHEVILLE DISTRICT D. M. Litaker, P.E., Asheville, N. C. FOURTH ROUND

	October
Weaver Ct., Sat., 11	21
Central, 11	22
Swannanoa, 3	22
Black Mountain, night	22
Hillside Street, Wednesday night	25
Emma, Thursday night	25
Flat, Sat., 11	28
Seahula, 11	29
Flat Rock, 3	29
Haywood Street, night	29
Oakley, night	29

Pastors please have three copies of all nominations of  
officials.

### CHARLOTTE DISTRICT Joh W. Moore, P.E., 914 Central Ave., Charlotte, N. C. FOURTH ROUND

	October
Weddington, Union, 10 (Sat.)	21
Hemsted-Duncan, Duncan, 11	22
Meyers Park, 7:30	22
First Church, 7:30 (Wed.)	25
Spencer Memorial, 11	29
Breward Street, 7:30	29
Fifth quarterly meetings as follows:	
	October
Ansonville, 3	7
New Hope-Bethel, Bethel, 10	14
Morven, Morven, 3	14

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## IN MEMORIAM

**GORDON**—J. Claude Gordon, born in Kentucky January, 1868; died March, 1933, at his home near Denver. His pastor, Rev. Van Harrison, conducted the funeral at Bethel church. In 1885 he was converted, and joined Rehobeth church, and was faithful to the end. His last days were full of suffering from a cancer. His right arm was amputated two years before his death. He is survived by his widow, formerly Miss Jennie Kelly; his aged mother, Mrs. Nancy Gordon; H. F. Gordon, Miss Minnie Gordon, brother and sister, of Newton, and J. L. Gordon, brother, of Iredell county. A. C. Sherrill.

**TALBERT**—Harold Gilbert Talbert, one of splendid twins of Mr. and Mrs. J. A. Talbert, was born April 15, 1919, at Kannapolis, N. C. On July 30, 1933, the Frankinton community was shocked and deeply grieved by the news of his sudden death. Since that time he has been greatly missed not only in his home, but at the church where he was a regular attendant. From birth he was a member of the cradle roll and at an early age became an interested member of the Sunday school. In 1932 he became a member of the church, and showed in his relation to it that he had truly given his heart to God. Sunday evenings found him at the young people's meeting, always ready to do his part.

His bright and winsome smile was ever an inspiration to those who worked with him. Many hearts unite with his family in love and sympathy and in prayer to our heavenly Father for the blessing of his life, which shall remain a cherished memory.

Mrs. C. L. Read.

**RICHARDSON**—Mr. S. R. Richardson, church leader and prominent citizen, died Wednesday, October 4, after a long illness. He was 73 years of age, which time he spent advancing the cause of righteousness in the community where he lived. He served as a teacher in the Sunday school, Sunday school superintendent, trustee, and steward in the M. E. Church, South. His children become legal heirs to a good name, which is rather to be chosen than riches, yea, than much fine gold.

He is survived by his widow, who before marriage was Miss Lura Loudermilk; four sons, R. R. Richardson of Washington, D. C.; S. G., W. S., and Harris of Seagrove; two daughters, Treva and Mabel, also of Seagrove; seven grandchildren; and two brothers, W. R. Richardson of West End and Eli Richardson of Vass, N. C.

Funeral services were held at Mt. Olivet M. E. Church, South, Friday, October 6, 1933. Rev. W. J. Huneycutt of the Coleridge charge conducted the service, assisted by Rev. G. L. Reynolds of High Point, Rev. E. G. Loudermilk, and Mr. L. A. King, a brother Mason. The Worship Master of the Troy lodge conducted a very impressive service at the grave.

**RIVES**—After an illness of eight weeks with typhoid fever, Mr. P. C. Rives answered the final call of his heavenly Father on September 2 to depart this life and be with him.

He was born on the Rives farm in Martin county near Hamilton and made his home at Bethel. He was 49 years old last May. He married Miss Anna Tucker of Maryland, who survives him. No children were born to this union. He is also survived by five brothers: W. R. of Graham, W. S. of West Virginia, Frank L. of Tarboro, H. L. of Bethel, B.

L. of Littleton; and two sisters, Mrs. M. D. Wilson of Williamston and Mrs. F. L. Wiggins of Tarboro.

Mr. Rives was held in high regard as a citizen. He was quiet and unassuming in his relationships in the community. Yet no one could know him intimately without recognizing in him a high type of Christian character. Whatever his personal problems and difficulties might be, he was kind, sympathetic and friendly toward his family and the people of his community. He, therefore, won for himself a great host of friends.

He was a devoted member of the Methodist church, where he rendered faithful service as a steward and member of the choir. He attended the services of his church with systematic regularity. He could be counted on to be present at all the services—morning, evening and mid-week—and was faithful in attendance upon all business meetings where he had obligations. He loved his church devotedly. Mr. Rives was also a friend to his pastor, making frequent, friendly visits to the parsonage.

The funeral was conducted in the church on Tuesday, September 5, by his pastor, Rev. J. O. Long, assisted by a former pastor, Rev. W. T. Phipps of Rich Square and the Rev. Mr. McFadin, the Presbyterian minister of Pine-top. The church was filled with relatives and friends who came from various places to pay this last tribute of respect to one they loved. This great congregation was an unmistakable witness to the high regard in which he was held. The burial service followed at the cemetery and was in charge of his brother Masons.

We feel very keenly the loss of this relative, brother and friend. We will miss him. Yet there is consolation in the fact that the splendid Christian influence of this good man will continue to live in the community and in our hearts.

We extend to his devoted wife and relatives our sincere sympathy and pray that the blessings of our heavenly Father may rest richly upon them.

J. O. Long.

### RESOLUTIONS OF RESPECT

Since God in his great wisdom has removed from her earthly home our beloved sister, Mrs. H. C. Rountree, be it resolved:

First, That we, the members of the Woman's Missionary Society of Gatesville M. E. church, miss her sadly.

Second, That we devoutly commend her devotion to her family, her genial, friendly disposition to all whose desire it is to enter more fully into the joys of the Christian life.

Third, We want to extend to the bereaved family our sincere sympathy and commend them to God, who is able to bind up the wounded hearts and save them to a life of service to himself.

Fourth, That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of the missionary society and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. W. B. Williams,  
Mrs. J. R. Edwards,  
Mrs. Edgar Cross.

### RESOLUTIONS OF RESPECT

We, the members of the fourth quarterly conference of the Sparta circuit, Mt. Airy district, W. N. C. conference, in session at Piney Creek on September 28, 1933, feel very keenly our loss in the passing of our beloved presiding elder, Rev. W. E. Poovey.

We miss his winning smile, his words of cheer, his guiding hand; but we will not forget the goal he set for us and the inspiration of his life among us.

T. J. Carson,  
C. W. Russell,  
Mrs. Virgil Cox



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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, OCTOBER 1933

Number 43

## Dr. George R. Truett's Stirring Message

A NEW generation has come which does not know the things we know about the earlier day. It is not enough to tell them that if the Eighteenth Amendment is repealed we'll have the saloons back again. Teach the young people about the saloons. Tell them that women hated to pass those corners, particularly after the dark had come, because men reeled from those swinging doors stumbling and vomiting and swearing. If you had a woman with you, you walked fast to get by those places—and those places were everywhere. I agree with Bishop Moore that I used to see more drunken men in one Saturday night than I have seen for the last ten years. Teach the young people about the saloon. Tell them that it was a cesspool of foul things; that in its shelter nestled the gambling house and that den of iniquity the brothel where women sold their bodies for money. The youth doesn't want that back again any more than we do, and they with us will dedicate their lives to the statement that it shall not come back. This is our great task—to go out and tell the young people. The saloon was the enemy of the nation. It was the enemy of our bodies, for eyes were bleared and hands were trembling; it was the enemy of our minds, for clear thinking and high purpose were impossible under its rule; it was the enemy of the souls of men and the power of God, and it was declared in the Good Book that no drunkard shall enter the kingdom of God; so it is written, "Cursed be he that putteth the wine cup to his brother's lips, for at the last it biteth like a serpent and stingeth like an adder."

Here is a great moral question, going to the very taproot of our national life, and we must deal with it. To get our tax money out of legalized liquor is one of the most incongruous things one could possibly dream about. Imagine taxing crime and ruin to get money to run our schools and hospitals! Taxing iniquity to run our state is a crime against humanity. Such a moral wrong never could be right. To take such

money to run our social institutions is one of the most impossible things in the history of civilization. Tax money. Revenue. There are some things right-minded men and women must not dare to consider. We are to make the people see that. Into every schoolhouse, every hamlet, every wayside place we must take the message.

This is an hour of rededication to a great purpose. The gauntlet has been thrown with a sort of gay defiance. We will take it up, and we will never drop the fight until it is written in the annals once and for all that there shall be no legalized liquor in our country. This is a great hour we are facing, and we face it with courage. We are of one mind—that there has been a slump in moral ideals since the war to the last degree is regrettable. We have slept while the enemy sowed tares in our fertile fields, but the children must come back and get the right education on this matter. Homes, as the great educators, must come back and challenge the power of the liquor traffic; and under the directed power that flows in this week from one end of the country to the other we must speak our will to our legislative bodies. And remember that back of every political group is God. "Ride on, O King Eternal." Every man and woman who hears me tonight will go out to say, "Because we care for the highest welfare of mankind—too much is at stake; we cannot be silent; we tell you what this thing means to you and to those who come after you, and we ask God to bring it close home to you." If we do this worthily, earnestly, persistently, prayerfully, there is one sure outcome.

"Our fathers to their graves have gone;  
Their strife is past—their triumphs won;  
But sterner trials wait the race  
Which rises in their honored place—  
A moral warfare with the crime.

"O let it be. In God's own might  
We gird us for the coming fight,  
And strong in Him whose cause is ours  
In conflict with unholty powers,  
We grasp the weapons He has given,  
The light, the truth, and love of heaven.  
O God, lead us on!"

# HON. CLYDE R. HOEY

## North Carolina's Most Brilliant Orator

Will address a mass meeting on the Wet and Dry issues of campaign in West Market Street Church, Greensboro.

**Sunday Afternoon, 3 O'clock, October 29th**

The Church accommodates 2,000. But loud speakers will be installed so the overflow may hear the address.

**Tell your friends about this address.**

### ONCE MORE IN CASWELL

At the request of Mr. John O. Gunn, head of the United Dry Forces of Caswell county, to make two speeches for him, I had the pleasure of being at Leasburg Tuesday night of this week and at Prospect Hill school Wednesday night. Mr. Gunn is showing much diligence in holding special meetings in every precinct. These must tell in a big way for the cause. Every prospect is for the county to go dry. The local paper is rendering fine service. Then, too, most of the leading citizens are lined up against the return of liquor as they knew it in the old days.

I found Brother Ivey T. Poole in fine spirits over the prospects for the close of the year. He is far in advance of what he was last year. This has been a successful year and judging from the way he is laying in wood for the winter no one else need be looking towards the blessed old hills of Caswell.

M. T. P.

### LET EVERY PASTOR READ

We trust every pastor will give careful attention this week to the exhibit made on pages 18 and 19. Next week we hope to call attention to certain details to stress the fine work done in this special campaign. Many more will want to report before the final exhibit next week. We trust that the number who have not got in on this will be greatly reduced.

Every one could get in by a little special effort during the next few days. Let us disclose our ability to do great things in a great way. A number of districts are so near 100 per cent that a few men should not mar the record.

### EVERY CHARGE IN GREENSBORO DISTRICT ENTERS THE CAMPAIGN

The Greensboro district, where the Advocate is located, has put every pastoral charge into the campaign for new subscribers. The people that know the Advocate best have rallied unanimously to its support. It is fine to be appreciated by home folks.

### THESE ARE TIMES OF SIFTING

Surely no hour in recent times has more thoroughly tested the fiber of which we are made than this present time. Many who thought they had a religion that would bear the test find they are being sifted like wheat. Peter like, they have said they would go with their Lord to the end only to find how false they could prove themselves to be. How our churches are being tried and tested!

Some who counted themselves heroic and self-sacrificing leaders find themselves unable to stand the strain. The opposition and dull indifference with which they meet cause them to falter and quit. Officials in the church and ministers in the pew are in the number.

### LAST REPORT NEXT WEEK

Let every one who has a report for the Advocate have it in by October 31. We feel sure that many will want to supplement reports already made as well as others who have not yet reported.

Why not make it 100 per cent for every district? It can be done by a little special effort. Let any one who tried and failed let us know. We would like to know the trouble.

### THEY DID NOT GO AND VOTE

"He talked of right and talked of wrong,  
Of duty talked he loud and long;  
He criticised all known neglect;  
He asked, 'What can we all expect?'  
But failed to go and vote!  
He talked of laws both good and bad,  
What he would do if he but had  
The rule of things, and show the way  
To bring about a better day—  
BUT DID NOT GO AND VOTE!"

She talked of trouble in the land,  
Of those who ruled, and took her stand  
Against the wrong and for the right,  
She saw coming storm and darkening night,  
But—careless—did not vote!  
She stayed at home, and talked of laws,  
Or she went shopping, calling, too,  
And told what leaders all should do—  
BUT OH, SHE DID NOT VOTE!"

—Mrs. A. J. Hagood.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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GREENSBORO, N. C., THURSDAY, OCTOBER 26, 1933

Number 43

The real test of a people is their ability to meet well the crises of life. We are being weighed in the balances just now.

Every man and woman who has the welfare of the state at heart will be found busy these next two weeks; every Methodist who desires the best for his church will be eager and alert the next four weeks.

In the World War Germany found most of the civilized nations of earth arrayed against that great people. After the war civilization very speedily gave Germany the right hand of fellowship. But it looks now after these few years that the German people are about to follow Hitler, if not into open antagonism, certainly beyond the sympathetic fellowship of enlightened and fair minded people.

The president of the National Distillers Products Corporation promises to promote temperance by selling liquor. That is just about like the devil proposing to become lead-in soloist in the choir of the New Jerusalem. Making liquor to promote temperance. That is like a man's refusing to eat in order to get fat. Distillers as temperance leaders! Did you ever hear of anything so absurd!

Who opposed state-wide prohibition in 1908? Hon. Pete Murphy of Salisbury. Who opposed enactment of the Turlington act? Pete Murphy. Who has opposed every effort to put a curb on liquor in North Carolina? Pete Murphy. Who led the liquor forces in the last legislature? Pete Murphy. Who is at the head of the present campaign? Pete Murphy. Who will be at the head of the liquor crowd next year, and the next and the next? Honorable Peter Murphy of Salisbury. Why then talk about any modification of the methods of the liquor forces in North Carolina? Bar rooms, distilleries, breweries, drunkenness, poverty, are all included in the plans of the liquor crowd. Do not be deceived by any holy pretensions.

When asked if he would discuss prohibition in Raleigh, Mr. Jim Farley replied: "That's what I am going down there for." We submit that this is a North Carolina fight and foreigners should stay out of it, especially New Yorkers.

Judge Webb says:

"If the voters of North Carolina on the 7th of November vote to repeal the Eighteenth Amendment, then a year from that date a wet legislature will be elected and that legislature will destroy all our prohibition laws."

Clyde Hoey declares:

"You will have no opportunity of saying whether or not you want your own laws to remain upon the statute books, for the Turlington act was passed by the state legislature, and, if it is repealed, it will not be by a vote of the people but by the legislature. It is only by showing in emphatic terms by an overwhelming vote at the polls November 7 that we can convince the legislature that North Carolina wishes to stand by the principles for which we have always fought and that the people are opposed to any backward step in their temperance laws."

Let the people follow these great leaders and vote overwhelmingly against repeal on November 7 and thereby keep our state prohibition laws.

"I prefer sinking with the ship, its flag flying, rather than continue on the stormy sea with the colors lowered," said Bishop J. Kenneth Pfohl in a sermon at the Home Moravian church Sunday morning that should be heralded from boundary to boundary of North Carolina before November 7 when the citizens of the state vote on the amendment to repeal national prohibition. Bishop Pfohl, according to the Journal, cited the arguments advanced by the champions of repeal and then went to the heart of the wet propaganda with this paragraph: "How they seek to deceive us! How gullible they think we are! Poor people who have lost our powers of reason and are ready to accept without questioning all they tell us in their selfish purpose to make money off the morals and higher good of our people and to escape the payment of a few millions of income tax which they would transfer to the backs of the poor victims of drink and their more to be pitied families."

### Ten Days for Action

**T**HE next ten days will count for more in the liquor fight in North Carolina than any ten weeks have done. All foes of liquor should display heroic courage and untiring efforts at every turn. In every town and village and country place the people should be gathered in churches and schools where they can rally their forces in the interest of childhood and youth, of home and country and native land. Men and women of North Carolina, strike for your altars and your fires!

The liquor crowd is up to their old tricks of befooling the folks, of misleading the people of our state. Let no one be deceived. The effort is to enthrone liquor in North Carolina. If not, why do they not stop their fight, since they say the 18th amendment is gone? More than that. They will not leave it to the people to decide for themselves. The wet administration at Washington is doing its best to bring bar rooms into this state, but it is not frank enough to say as much. Instead, it trusts to the greed of gain and the lust of office—it relies on the bribes in the form of office that Mr. Jim Farley has to offer the waiting politicians.

Will the high souled men and women who have lived for the best things do all possible to avert the ignominy and the shame that are being thrust upon us and our democracy by alien forces? Let the 7th of November be a day of rebuke for the insult done us by forcing the liquor trade once more upon our state.

### Angels and Saints As Heirlooms

**W**E oftentimes lock up the angels and saints of the Bible as gifts from the Eternal to former generations and set over them a guard in whose fists have been placed the thunderbolts of our own wrath. These angels and saints become heirlooms of God's revelation to be guarded and revered and even worshipped. But oftentimes they are little more than that. Like gold in the old miser's money bags, they are worshipped but have no place in the marts of trade. Why not make those daring prophets, rugged and mighty for God and righteousness, boon companions of our own lives in this present world? Why not become fired with the same apostolic zeal that made the lives of the saints shine in auroral splendor across the generations? Not speculation about Balaam, the speaking ass, and the angel with glittering sword is our urgent need, but rather, the ability to see the angel that stands

in our own pathway with drawn sword when we run to do evil. It is well to read about the Apocalyptic angel that flies athwart the heavens or that writes the records in the book, but what about that angel who is now writing your record among men in the book that shall forever lie with open pages?



### Not a Papal Throne But Calvary

**R**OMAN CATHOLICISM has put its earthly representative of Jesus Christ to dwell as a recluse in the Vatican. The papal throne is his seat of power and the papal robes are his garments of state and devoted, though deluded, disciples make abeissance to him by kissing his feet.

But none of this is truly representative of the Nazarene. The symbol of Christianity is not a throne, nor vestment, nor even an altar. Christianity's symbol is a cross, a rugged cross, and the place of power is not in the gardens of the Vatisan where dwell pretended infallibility, but on Mount Calvary and at the empty tomb. We find Christ, our brother, not apart from men in regal state, but in the midst of men as a friend and brother and Saviour.

Dr. James I. Vance has well said:

"He is still to be found amid the simple and homely and rugged scenes of our common humanity. If you would find him, seek him not so much in the palaces of power and pomp, not so much in vast cathedrals, whose stepled silence and Gothic splendors cast a spell on the senses. Seek him, rather, in some carpenter's shop, on some humble street, in some fisherman's boat, where men worn with fruitless toil long for a better day. Seek him beside some well where waits a thirsty heart. Seek him where there are little children who need a friend, and sick people who need a physician, and burden-bearers who cry for rest. Seek him where there are souls to save and hearts to comfort.

"It is a bankrupt religion that has no cross. It is a stale religion that has grown so used to the cross as to be no longer thrilled by its gaunt arms and grim tragedy. It is a spent religion that has become so cultured as to be powerless to reproduce. It is a Christless religion that has no Calvary. Back to the old, rugged cross! And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.

"I will cling to the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown."



### Prosperity That Is Empty

**W**HAT sort of prosperity is it? The sort that Jesus met in the man who was clothed in purple while dogs ministered to the beggar at his gate, or like the other man whose chief concern was to build bigger and better barns? These two are not alike, yet they are alike in the certain fact that their god shall turn to dust and ashes. Likewise, alas, for that individual or nation whose heart and hand shall eventually be empty! Let us listen just here to Henry Van Dyke as he sings of the true prosperity:

"They tell me thou art rich, my country, gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are  
pressed

With harvest, and thy stores can hardly hold  
Their merchandise; unending trains are rolled  
Along the network rails of East and West;  
Thy factories and forges never rest;  
Thou art enriched in all things bought and sold!  
But dost thou prosper? Better news I crave,  
O dearest country, is it well with thee  
Indeed, and is thy soul in health?

A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make them  
free—

These are prosperity and vital wealth!"



### Will Not Plough Up His Convictions

**H**ON. CLYDE R. HOEY in his address last Sunday afternoon in Raleigh, N. C., declared: "I will follow the President in the N. R. A. and plough up my cotton, but I am not willing to plough up my convictions of a lifetime at the behest of any man."

In response the municipal auditorium resounded with the applause of the multitude that heard and approved. And no man should expect otherwise, for it was one of the finest utterances that we have heard for many a long day.

According to the News and Observer, the speaker wondered what the liquor dispensaries will be called, since the word "saloon" seemed obnoxious to wets as well as to dries. He suggested the appellations "Personal Liberty Filling Station," or "States' Rights Laboratory." But, he added "liquor will make you just as drunk and just as much wreckage of human character as if it were sold in a plain old bar room."

Mr. Hoey declared with a pertinency that could not fail to drive home the truth that

when the government goes into the liquor business it is going to urge people to drink and cut down their taxes. He wondered if such signs as this would be displayed on every grog shop: "Be patriotic; Don't be a slacker; Buy liquor and help the government."



### College Presidents and Prohibition

**D**R. FRANK P. GRAHAM, president of the University of North Carolina, in an interview given an A. P. representative, among other things said:

"I am opposed to traffic in liquor for the same fundamental reason that I am for abolition of child labor, night work for women, the long work week, low wages, war, and many other forms of human exploitation that tear down and destroy the bodies and personalities of human beings."

Dr. Graham is hereby in accord with all the other college presidents of North Carolina. Dr. Few, president of Duke University, and Dr. Lingle, president of Davidson College, are on the central committee of the present Dry campaign and all the other college presidents are out and out against the liquor traffic.

We may add that Wallace Wade, the outstanding football coach of this nation, has no patience whatever with liquor and his boys have to let it alone. College presidents and winning football coaches are men whose opinions are worthy of respect.

If there be one man of standing in North Carolina who is in favor of liquor except for selfish reasons we would be glad for him to stand up and say so. In fact we would be glad to have his picture for the Advocate. He would be a curiosity.



### The Parable of the Builders

**P**ROF. B. G. CHILDS of Duke University was the guest speaker last Sunday at West Market Street church. Dr. Childs chose as his subject the Parable of the Builders, and it became this writer's privilege to hear a sermon that was just about as good as a sermon can be. It was one of those rare sermons that gripped doctors of philosophy of college faculties, lawyers, plain unlettered men and women, and best of all, the children of the congregation. A woman of marked intelligence who says that some people are football fans, but she is a sermon fan—and she has heard most of the great preachers of America—remarked to us that it was just as good as a sermon can be.



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte ..... Nov. 15  
 North Carolina, Durham ..... Nov. 22

"Thus far Cherryville has paid five times the amount for general and conference work as last year. It will be paid in full."—E. L. Kirk.

Please do not send silver coin through the mail. We have to pay extra postage. Send stamps instead. Kindly give attention to this.

Rev. B. C. Reavis of Morganton, owing to other duties, was late getting to his campaign, but he sends in 61 new names this week. Other busy pastors will doubtless follow his example before the campaign closes October 31.

Rev. W. C. Martin, the energetic presiding elder of the Wilmington district, North Carolina conference, was with our church in Southport last Sunday evening, closing his third year. He earnestly preaches God's Word, and is an efficient executive.

G. M. Goforth, father of Rev. R. C. Goforth of Mocksville, passed away at his home in Lenoir Saturday morning, October 21. The funeral was conducted Sunday afternoon by his pastor, C. E. Rozzelle, assisted by Rev. L. D. Thompson.

"We had a great day yesterday afternoon at Bethlehem church. Brother Woosley and the children were there and gave their program to a packed house. After the program we took a collection which amounted to more than enough to pay the 10 per cent assessment for Bethlehem and Zion churches."—H. M. Wellman.

"Sunday, October 29, will be home coming day for Singletary church on the Elizabeth circuit. This will also be the occasion for a circuit-wide temperance rally for the Elizabeth circuit and surrounding territory. Col. John A. Oates will speak at 11 a. m. on some phase of the prohibition question. Dinner will be served at the church. The program will continue in the afternoon with brief talks by different individuals on different phases of the prohibition question. The public as well as present and former members are invited to attend.—The Pastor.

The many friends of Rev. John R. Church will be interested to learn that he has been engaged to be one of the preachers at the Central Holiness camp meeting located at Wilmore, Ky. Dr. H. C. Morrison will be one of the other platform speakers for the occasion. This camp meeting is the outstanding camp for the state of Kentucky and is largely attended by the preachers of the two conferences of Kentucky Methodism. The meeting will be held the latter part of July and will continue for ten days.

Prof. H. E. Spence of Duke was the speaker last Saturday night at the young Methodists banquet at Greensboro College. His subject was "Flying High." It was expected to be a humorous lecture and it filled the bill admirably. Spence should go on the lecture platform. He kept that assembly of 150 young Methodists in an uproar for thirty minutes and seemed to be getting under way in good fashion when his time was up. There was wisdom also interspersed with his fun. Spence is in a class by himself and the banquetting folks should use him. He is an after dinner speaker worth while.

That was a great "dry meeting" last Sunday night in High Point when 1500 interested people gathered in the big auditorium of the junior high school to hear addresses by Hon. Jake Newell of Charlotte and Kale Burgess, state director of the Dry Forces of North Carolina. Both Newell and Burgess spoke most effectively and the High Point dries are set to carry High Point by a good majority.

"We are finishing our fourth year at Westford, Concord. We have enjoyed our work here and our people have been so kind to us we never can express our appreciation to them. It has been one continued expression of kindness. On last Saturday evening they gave us a shower of nice and useful things, and they still continue to come in. We appreciate this and never can forget these good people. May God richly bless and keep each one."—H. E. Stimson.

"I believe that every honest woman will agree with me that no woman who drinks alcoholic beverages is in condition to take care of children. Also, that any woman who meets her husband with whiskey on his breath can not be her best self. Therefore it is impossible for her to make home as pleasant as it should be for her husband and children. Seems to me that if this thought could be gotten into the minds of those who drink that in itself would be enough to save the Eighteenth Amendment. This was written by a woman who had a good, kind husband, but had the disappointment of seeing him come home half drunk, or was brought home many times drunk."

"We had a wonderful service at Bethel yesterday afternoon. I preached and then gave an invitation and two adults came to the altar for prayer. They were saved and witnessed for Christ. They had not been attending any of the services at Bethel, but some new converts invited them to attend and had been praying for their salvation. They are the parents of four dear little children and they expressed desires to have a Christian home in the future. Many souls have been saved at Bethel in the prayer services conducted by the new converts. These people have the old time religion and are very happy because they are continually witnessing for Christ and they are endued with the power of the Holy Spirit."—W. C. Dutton.

"On Sunday, the 22nd, at the 11 o'clock hour, Brother Oscar Woosley brought our congregation here at Rutherford College a rare treat in the form of his singing class from the Children's Home. To say that the program was well rendered hardly does justice to the children—they all did excellently, and their careful training reflects much credit on their director, Miss Mary Bell, and our efficient superintendent of the Home, Brother Woosley. Such perfect enunciation and shading and blending of tones, to say nothing of the fine manners of the children, indicate to what lengths these leaders have gone in giving our foster children the very best training possible. Such service will tell in the years to come. We love the work of our Children's Home more for their having come to us. The singing of the children, the directing by Miss Bell, and the talk by Brother Woosley made an impression on our people that will not soon be forgotten. We hope they will come our way again."—James H. Burrus.

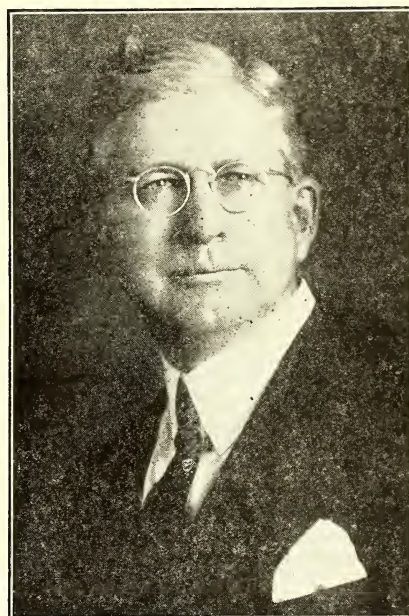


It is truly strange that those who most criticise the league for weakness are the very ones who most resolutely oppose strengthening it. Happily the logic of facts is stronger than the passion of men, and facts are working more and more every day to convince peoples that they can have peace and prosperity only by accepting a better international organization.—Nicolas Politis, Greek President of the League of Nations Assembly.

Hay Street church in Fayetteville has been enjoying for the past two weeks a season of spiritual refreshment under the preaching of Dr. J. Marvin Culbreth of Durham. His fine Christian personality and the messages which he brought, with their intellectual grasp and their faithful presentation of the gospel have been a source of spiritual uplift to the whole community. These meetings were arranged by the pastor, in conjunction with the pastors of the First Baptist and the First Presbyterian churches of the city, all together putting on a simultaneous spiritual revival. Separate meetings were held in the various churches at the 7:30 hour, and a very largely attended joint meeting service at 8:20, the meetings being held in rotation in the three churches, with the three guest speakers taking turns in preaching. Hay Street is observing, as it did last year, October as a month of self-denial, and plans to have a service of collecting the offerings on Sunday, October 29.

According to figures released today by Mrs. Thomas O'Berry, state relief administrator, the net number of families receiving unemployment relief in September was 50,587, a decrease of 10.8 per cent for the state as compared to August figures, which were 56,680. However, the decrease in case load was far from being uniform throughout the 100 counties of the state. In some counties the number of destitute families diminished by more than 50 per cent, while in many other counties the number of families aided during September was far in excess of the number in August. The six counties leading in the decrease column are Hertford, 64 per cent; Onslow, 63 per cent; Perquimans, 62 per cent; Cherokee, 51 per cent; Northampton, 44 per cent; Franklin, 43 per cent. The six counties showing the greatest increase in case load are: Clay, 43 per cent; Burke, 41 per cent; Jones, 31 per cent; Sampson, 28 per cent; Tyrrell, 24 per cent; Haywood, 23 per cent.

"May I make a belated report of some of the activities on the Troutman charge? We have held meeting at both churches (two at St. John's). I did the preaching at both these. Rev. M. T. Smathers, pastor at Broad Street, Statesville, preached for the Troutman congregation for nine days. That is the same thing as saying that the Troutman community heard some good preaching. Thirteen have been received on profession of faith. Sunday school day was observed at both churches. We had a delightful home coming occasion at Troutman in July, with Rev. J. H. Bradley, pastor here last year, doing the preaching at 11 o'clock and Brother Smathers in the afternoon. We also had a successful vacation Bible school at Troutman. We depended on home talent for the instructors and have no reason to regret it. Childhood and youth week will be observed the week including October 29. Troutman is a delightful community to live in, and we have enjoyed ourselves. When the church building is finished Methodism will have a plant here the equal, if not superior, of any plant in any town in North Carolina of twice the size. I am enclosing four ten weeks' subscriptions for the Advocate."—Robert E. Hunt.



Rev. C. T. Thrift, Pastor of Branson Church, Durham

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, was in Greensboro last Saturday when on his way to Elon College, where he lectured last Saturday night and preached Sunday morning. He was a visitor Saturday morning at the Advocate office. We greatly enjoyed his visit. The latch string always hangs out for Rowland.

"We have just closed a week's meeting in which much good was done. Rev. F. W. Kiker of Bethel and Roger's Chapel preached with great power and in demonstration of the spirit. Souls were saved and the Christians edified. We had just made great improvements on the church and grounds by having the grounds enclosed with a brick wall, the yard graded and sown in grass; a cement walk built and \$25 worth of shrubbery placed around the church by the Ladies' Aid Society; the Norcott mill built a vestibule and the Brown mill had the church painted. So everything is looking good on the outside and I hope making some gains on the inside. We are now on the home stretch for conference with prospect of an increase on everything over last year. The Sunday school is growing, the Leagues active, prayer meeting well attended and congregations increasing. Our people are mostly dry and Cabarrus will be found in the dry column on the 7th of November, and so will the whole state. With the fine list of candidates from each county representing the dry cause and such leaders as Bishop Mouzon, Clyde Hoey, Cam Morrison, Dr. Poteat, Henry Louis Smith, Yates Webb, J. Johnson Hayes, C. A. Jonas and a host of other leading men and women of this great commonwealth, who fear God and love humanity and cannot be bribed or intimidated by Mr. Farley or any other politician. This is a great moral question and every one must vote as he prays 'thy kingdom come, thy will be done in earth as in heaven.'"—J. B. Tabor.

## GIVE THE CHILD A CHANCE

By Mrs. Thomas Duncan.

Chairmen and co-workers in the temperance movement that is being carried on in the interest of the eighteenth amendment, I will appreciate it if you will allow me to make a suggestion. I am not criticising, but I am simply trying to aid in this great movement. I have for many years worked with the public for the uplift of the people in our town and county. I find that very little can be accomplished unless we put enthusiasm in our work.

In our meetings we only come in contact with a very few people and they are naturally in favor of temperance. We have to catch the eyes and the ears of the masses. Therefore I say give the children a chance to do this for themselves. Children are like ants—they are everywhere. We are obliged to notice them. They are good workers, faithful and true—fond of helping their elders and of being in the limelight.

The prophet told Gideon, "Go forth in thine own strength," and Gideon selected three hundred men—real men—and he gave them a lamp, a pitcher and a horn. They went forth with the sword of Gideon and the Lord, and they gained the most successful battle with the greatest number of people that has ever been won. So I say, give the children a chance and let them win their own battle.

Get them together often, both old and young. Teach them temperance songs; put in their hands buttons, badges and small flags that they may pin upon the voters. As rewards for the most flags pinned on give them flags suitable to wave in the parade. They will enjoy these flags, and they will do their bit to get them.

Mothers, where do we stand in this great movement for our children? Are we going to the polls on the day of election and cast a vote for the greatest treasures we possess? Or are you going to cast your vote for liquor joints that may be across the street, next door, or around the corner? These liquor men are ever ready to pounce upon our children and send them home to us in an intoxicated condition. Or, perhaps, in the hands of officers for having killed someone in a drunken brawl. These liquor men will do this, and more, for the paltry sum of fifty cents or less.

There are many people who will tell us that the 18th amendment does no good. If that be true, why do they spend so much time and money trying to defeat it? The 18th amendment has done us no harm, but on the other hand has and is doing us a great deal of good.

"Righteousness exalteth a nation, but sin is a reproach to any people." There is nothing known that creates as much sin as liquor. It is used harmfully by all classes of people. Therefore it should never be legalized.

Several years ago our brothers voted for the 18th amendment and carried it by a large majority. Mothers, do we love our children as well as they did? Right now if we stand firm for the election and for the children, the men will stand by us and their children and all will be well. Church members, have we no part in this great event? Did not we promise God that we will do the best we can? If we do this we will cast our vote for the Old North State and the U. S. A.

Do not ease your conscience by not voting either way. The Bible says that lukewarm people are fit for nothing except to be thrown on the dirt heap.

Now, friends, one and all, let us help these children and give them a chance by giving them work to do—deco-

rating our cars, homes, places of business and wearing badges representing the children and the 18th amendment. Don't let the Old North State be disgraced by selling our children for revenue to pay taxes by their drinking a mug of beer, a glass of wine, or a bottle of liquor.

Mothers, the case is in our hands. If our men folks are rightly approached they will vote with us, and if we vote right the blessings of God will rest upon us; but if we vote wrong the curse of our country will be ours.

## UNCLE JESSE

No man except my father has meant more in my life than did Dr. J. A. Cuninggim, known far and wide as "Uncle Jesse." He was my father's best friend. He received me into the church. He married me. He granted me license to preach. He took my recommendation to the conference and was my presiding elder for five out of my first seven years. Many are the memories of his holy and faithful life. Many others loved him dearly and some remain who will read with pleasure of two incidents in the last years of his life which stand out in bold relief in my memory.

The first was the year of the Chicago World's Fair. Our good friend, Mrs. S. C. Vann, had been to that great exhibition and had of course greatly enjoyed her visit. Not long after her return Uncle Jesse came to hold my quarterly conference on the Franklinton circuit in connection with a revival we were holding at one of the country churches. Of course he preached. The Spirit of God was with him. The power from on high moved through him. The congregation was swayed and his own soul was made glad. He shouted. Not as some shouted in those days as one beside himself, but his cup ran over. Tears flowed freely and his face was suffused with a radiant smile. Mrs. Vann, herself well filled to overflowing, went up to speak to him. Grasping her hand, he cried, "Ah, Bettie, this beats the World's Fair." And it did. No enjoyment is nearer the bliss of the Eternal City than that which comes to a faithful preacher when he has presented with all his heart to a responsive congregation the great truths of the gospel and "has had liberty," as our fathers used to say. "It beats the World's Fair."

Another: He came to our home in Chapel Hill to hold his last quarterly conference for the year on my work and one of the last of his life. A few weeks after his labored heart ceased beating. He was spending his last days seeking to advance the work he loved. Night came and he made ready for an early retirement. I went with him to his room to see that all was right. When I started to go down he said: "My son, you may not find me when you come up tomorrow morning. But you will know where to find me." It was not so long after that they were aroused in the night to him. The call had come and he slipped away. I do not think that any who knew him had any doubt where we would find him.

"There were giants in those days." And I am grateful that it was my good fortune to know so well this one who, like Saul of old, was head and shoulders above most of his brethren spiritually. N. H. D. Wilson.

Habit is the deepest law of human nature. It is our supreme strength; it also, in certain circumstances, is our miserable weakness. . . . Habit is our primal fundamental law. Habit and imitation—there is nothing more perennial in us than these two.—Carlyle.



## COLEMAN-POWELL NUPTIALS

At seven-thirty o'clock Friday morning, October 20, in a ceremony of beautiful simplicity Miss Mary Ellen Powell, daughter of Rev. and Mrs. H. L. Powell of Mt. Pleasant, became the bride of Mr. Robert Lewis Coleman of Greenville, N. C. The ceremony took place at the home of the bride's parents with her father as the officiating minister. Because of the recent death of Mrs. Coleman's grandfather the marriage was very quiet.

The bride, a lovely petite brunette, was exquisite in her wedding dress of blackberry chiffon velvet trimmed in lace and rhinestone ornaments with accessories of eel gray.

The living room was beautifully decorated and was softly lighted with tall white tapers in crystal holders. The couple entered together and took the vows before an improvised altar of ivy ferns and talisman robes. Rev. Mr. Powell, pastor of the Methodist Episcopal Church, South, at Mount Pleasant, used the beautiful double ring ceremony of the Methodist church.

Following the ceremony the wedding supper was served in the dining room, where places were laid for 12. The traditional wedding cake topped with a miniature bride and groom was used as the centerpiece for the table.

Mrs. Coleman received her Bachelor of Arts degree from Greensboro College for Women with the class of 28. The following year she did graduate work at Duke University, receiving the M. A. degree at commencement. Since that time she has taught mathematics in the high school at Greenville, N. C. For the past several summers she has been an instructor in the Weaver College summer school.

Mr. Coleman is the son of Mr. L. A. Coleman of Daytona Beach, Florida. He is a graduate of Clemson College. He holds a responsible position with the International Shoe Company.

Mr. and Mrs. Coleman will be at home to their friends in Greenville after a short wedding trip in the western part of the state.

The only out-of-town guests for the wedding were Mr. and Mrs. Henry Pruett of Asheville, and Mr. Hubert Powell of Wofford College, Spartanburg, S. C.

## ORMOND'S INNING AT ORMONDSVILLE

On Sunday, October 15, Rev. J. M. Ormond preached to a great assembly of worshippers at Ormond's Chapel, the great old church of eastern Greene county. It was 130 years, almost to the day since the death of William Ormond, Methodist minister and founder of the chapel. For this celebration a crowd of 500 people had come from far and wide—New York City, Baltimore, Sumter, S. C., and from over 200 miles west in North Carolina.

Where could you find a more striking example of the contribution a rural community and church may make to human life? It is inspiring to see so distinguished a group gathered in the church which nurtured the members of the group in the days of childhood and youth: the minister, the judge, the physician, the educator, the farmer, the business man and community builder. Who can measure the influence of a rural church?

This week a new roof at Ormond's Chapel lies gleaming in the October sun, and its brightness will soon be matched with a new coat of paint. The small, but determined, membership is trying to make the spiritual life inside as bright as the roofer and painter are making the outside.

## HON. CLYDE HOEY AT GREENSBORO NEXT SUNDAY AFTERNOON

The coming of Hon. Clyde Hoey to Greensboro next Sunday afternoon at 3 o'clock promises to be the greatest meeting thus far in the present prohibition campaign.

West Market Street church, which accommodates 2,000, is the place of meeting. Loud speakers will be installed so the thousands who cannot get into the church will be able to hear Mr. Hoey. If the weather is cold or rainy the loud speakers will be in the county court house across the street from the church. If the weather is fine the loud speakers will be on the church and court house lawns.

Fred N. Tate of High Point will preside. Clifford Frazier of Greensboro, former Republican candidate for governor, will introduce Mr. Hoey. The mayor and city councilmen of Greensboro will be invited guests, as will the county officials of Guilford county. The presidents of North Carolina College, of Greensboro College and of Guilford College will be invited with the students of these colleges as special guests.

There will be special music by the choirs of the city churches led by Grady Miller.

## ATTENTION, PREACHERS' WIVES, WESTERN NORTH CAROLINA CONFERENCE

Circumstances are such that it does not seem advisable to have the luncheon for the preachers' wives, as we had hoped to do during conference. This means that we will not be able to perfect the organization of preachers' wives this year, but we hope that opportunity may be found to do it next year, for many have expressed themselves in favor of such an organization.

Mrs. John F. Kirk.

## PROGRAM OF 1933 SESSION N. C. CONFERENCE

Wednesday, November 22

Conference convenes at 7:30 p. m. Roll call. Organization of conference. Sacrament of the Lord's Supper.

Thursday

9:00 a. m. Conference convenes.  
10:00 a. m. Class received into full connection.  
12:00 m. Ballot for delegates to General Conference.  
3:30 p. m. Board of Lay Activities.  
7:30 p. m. Anniversary of Board of Missions.

Friday

9:00 a. m. Regular procedure.  
3:00 p. m. Historical Society. Address by Dr. J. M. Ormond.  
7:30 p. m. Anniversary of Board of Christian Education.

Saturday

9:00 to 1:00. Conference session.  
7:30 p. m. Anniversary of Board of Temperance and Social Service.

Sunday

11:00 a. m. Sermon by Bishop Edwin D. Mouzon, followed by the ordination of deacons.  
3:00 p. m. Memorial service. Address by Rev. A. S. Barnes. Ordination of elders.  
7:30 p. m. Sermon.

Monday

9:00 to 1:00. Conference session.

## VAN WAGONER-PLYLER

The marriage rites of Miss Epie Duncan Plyler of Durham and Willis Van Wagoner of Niagara Falls, N. Y., were celebrated Saturday at high noon, in Duke University Memorial Chapel in a service of beautiful simplicity.

The impressive ceremony of the Methodist church was used by the bride's father, Dr. M. T. Plyler. The ring service was used and the ceremony was witnessed by relatives of the two families.

Miss Plyler wore a suit of olive green with harmonizing accessories and a shoulder corsage of Sweetheart roses and other flowers.

Mrs. Van Wagoner is the oldest daughter of Dr. and Mrs. M. T. Plyler of Durham. She was educated at Greensboro College and Duke University, graduating from Duke.

Mr. Van Wagoner is the son of Mr. and Mrs. R. G. Van Wagoner of Niagara Falls, N. Y. He attended Syracuse and Duke universities, having graduated from Duke in 1929. Mr. Van Wagoner is now associated with the Golden Belt Manufacturing Company of Durham.

After a short wedding trip Mr. and Mrs. Van Wagoner will be at home at the Bickett Apartments, Durham.

The marriage of these two young people unites old families of the early settlements of New England and of Colonial Virginia and North Carolina.

The following announcements have been issued:

"The Rev. and Mrs. Markin Timothy Plyler announce the marriage of their daughter, Epie Duncan, to Mr. Willis Bush Van Wagoner, on Saturday, October 21, 1933. Durham, North Carolina."—News and Observer.

## HURRAH FOR MAIN STREET, GASTONIA!

Main Street, Gastonia, has already paid its pastor in full and has from E. O. Cole, conference treasurer, receipts in full for every dollar that church is due the annual conference claims.

Here is the story as to how this was done. The pastor and other leaders set aside from October 15-22 as sacrificial week and on Sunday, October 22, an offering was taken for conference collections. The people came up in good negro style and dropped \$2,300 into a basket in front of the pulpit.

Isn't that a wonderful record attained by a very simple method? Dr. J. B. Craven and his big congregation are happy as lambs in the springtime as they tarry joyfully awaiting the arrival of conference, November 15. Think of a pastor and a board of stewards with nothing to do but rejoice for a whole month before conference.

## CONFERENCE BOOK EXCHANGE

Bring your books to conference. Mark each book plainly with your name and price in it. Conference course books are especially in demand. A charge of 10 per cent for sales is made. No sale, no charge.

A. R. Bell.

## CATAWBA HOME COMING

There will be a home coming for the Catawba church, Catawba charge, next Sunday, October 29—all day service. All former pastors, members and friends are cordially invited to be present and enjoy the day.

Geo. W. Clay, Pastor.

# The Goal of Life

Text: Matthew 5:48

By G. CLIFTON ERVIN

"Happiness," writes George Jean Nathan, the dramatic critic and one of the younger intellectuals of our day, "is the goal of every normal human being." Continuing to enlarge upon this theme, Mr. Nathan says: "As it is given to few men to die happy, the best that man can hope and strive and pray for is momentary happiness during life, repeated as frequently as the cards allow. Pleasure, whatever its species, is the spring in the desert. It is the beautiful, transient reward of travail and pain. There is no other reward, except for those still sufficiently aboriginal to believe in a hereafter."

And just how is this goal of happiness to be achieved, according to Mr. Nathan? Let him answer for himself: "What makes for pleasure and consequent happiness? Each man to his own poison. In my case, a life devoted to literature, drama, criticism, music, and the arts generally, with due and careful heed paid to a moderate but satisfying alcoholic diet, guaranteed by a constantly replenished wine cellar that has complacently decided never to hear of the Eighteenth Amendment, to decently prepared foods, to the society of selfish and hence interesting comrades, to the amiable company of amiable women, and to the avoidance of any and everything that might disturb my annoying equanimity."

Thus writes one of the "prophets" of the new, yet age-old, hedonism. Thus does he give flamboyant expression to the impulsivistic philosophy so prevalent today, the cardinal tenet of which is that to "eat, drink, and be merry" is the summum bonum of human existence. It is amazing and appalling how many moderns are ready to cry: "Bacchus is god and Mencken, Nathan, and Hemingway are his prophets!" Perhaps, after all, Fichte was wrong when he characterized such a philosophy that exalts sensual pleasure as the sure road to happiness as "pigsty philosophy!" Perhaps St. Paul was also all wrong when he wrote to the Galatians that "he who soweth to his flesh shall of the flesh reap corruption!" It may be that our brilliant exponents of self-expression through self-indulgence are right, after all, when they paraphrase the words of the apostle to read, "He who soweth to his flesh shall of the flesh reap pleasure and happiness!"

I wonder how many of you would accept Mr. Nathan's premise that "happiness is the goal of every normal human being?" Well, I believe that the majority of men and women, either consciously or unconsciously, accept that premise. And, of course, the acceptance of this premise does not necessarily mean one's acceptance of the conclusion that the road to happiness is the road of sensual pleasure. That road has always proved to be a "road with a dead end."

However, I am sure that we as Christians cannot even accept the premise that happiness is the goal of living. "We need, and need desperately," writes Stanley Jones, "a redefining of what the goal of life is to be. If we are to have an adequate philosophy of life, we must be sure about what we are striving for ultimately." As usual, Dr. Jones writes truly.

And what are we as Christians "striving for ultimately?" What is the goal of human living? It is nothing

less than absolute perfection of character. Jesus was stating this supreme goal of life when he said in the words of our text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And he was setting forth this same goal when he said, "Seek ye first the kingdom of God and his righteousness." This emphasis upon perfection as the goal of the Christian life runs like a theme-song through the New Testament. Over and over again Paul strikes this dominant note. To the Ephesians he writes: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And again he writes: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What was this "mark" toward which St. Paul so earnestly strained? It was the goal of Christ-life perfection of character. Not a false happiness achieved through the satisfaction of ephemeral physical desires, not success measured in terms of vast wealth or of high position or of temporal power, not even heaven, but crystalline purity and perfection of life—that was his goal. And to the attainment of this supreme goal of life St. Paul bent every energy. To be perfect as the Father in heaven is perfect—not in immeasurable quantity, but certainly in quality—that is "the high calling of God in Christ Jesus" not only for Paul, but for every one who commits himself to the Christ way of life. Happiness as well as heaven are simply by-products of the Christian's struggle toward the goal of perfected being.

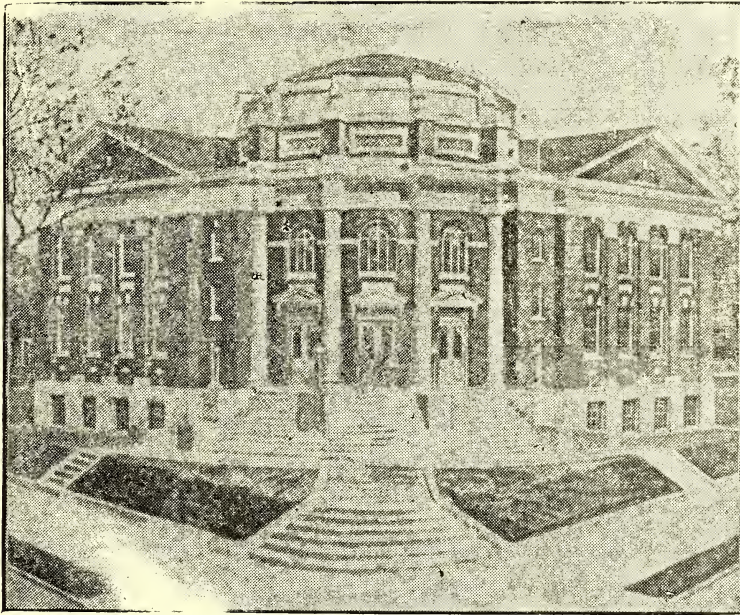
Surely, my friends, no goal could be finer or loftier than this goal of the perfection of the individual in moral and spiritual character. It is indeed the Christian's Ultima Thule. This is the goal for which no one need apologize, for there is nothing cheap or easy or tawdry about it. It is a goal that calls forth our deepest moral respect and our highest endeavors. To its attainment we must dedicate all our "ransomed powers."

And when once we visualize this supreme goal of living, how different life becomes! No longer do we drift to and fro on life's misty flats of aimlessness purposelessness, for our lives have assumed direction and meaning and purpose. Life becomes for us "a labor working to an end," and what a glorious end! What wide, limitless vistas does the vision of this end throw open before us! For here is a goal towards which we can steadily advance through all the ages. Browning wrote with a deep and true insight into life's meaning when he said:

"Life is probation and the earth no goal,  
But starting-point of man."

Perhaps, after all, that is what heaven is for—to enable us to continue indefinitely the process of growth in Christ-like character that we started upon this earth. As Stanley Jones so well says: "A heaven in which ages of





Branson Methodist Church, Durham. Dedicated by Bishop Mouzon, October 22, 1933

growth in perfection would be before us would be a heaven worth while." It would indeed!

Such an exalted conception of the true goal of living not only puts meaning and purpose into human existence, but it also puts dignity and worth into human personality. One of our supreme needs today is to recover the sense of the dignity and worth of human life. Everything in our modern world seems to conspire to belittle man and to lower his own estimate of his worth. Scientific discoveries, mechanical invention, behavioristic psychology and its twin brother, deterministic philosophy, naturalistic theology, animalistic literature—all have joined in the conspiracy to devalue human personality. The primary aim of modern literature seems to be to impress man with his utter insignificance in the presence of the vast cosmic forces about him—to bring him to the realization that, after all, he is but "a parasite on the epidermis of a midget planet!" Along with this conception of the worthlessness of the individual goes, of course, the corollary of cynicism and agnosticism concerning the meaning of existence and the ultimate destiny of man. Theodore Dreiser, that "brilliant exponent of nothing much," expresses that cynical agnosticism in this profound (!) passage: "As I see him, the unutterably infinitesimal individual weaves among the mysteries a floss-like and wholly meaningless course—if course it be. In short, I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed." Mr. Dreiser's confusion and dismay is not at all to be wondered at!

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

#### DEDICATION OF BRANSON CHURCH, DURHAM

Rarely does one see an occasion similar to the dedication of Branson church last Sunday evening. All the churches in that section of the city had called off their

services so there were present Baptist, Presbyterian and Methodist pastors, with not a few of their people to join with the Branson people in crowding the church above and below, to say nothing of chancel and choir loft.

So many visiting dignitaries had a part in the service and a place in the chancel and on the platform that we refrain from calling names. The pastor, Rev. C. T. Thrift, recognized many who had played a part in the early days of this church, notably the Branson family for whom the church is named, and Mrs. B. N. Duke, whose husband did so much for the church. Among the preachers, Rev. R. Hibbard, who has done so much in founding churches in Durham, was called out. All these were requested to stand. So were all the other visiting ministers. Brother Thrift had left nothing undone, so all went well and joy was unconfined.

Bishop Edwin D. Mouzon, who had preached at the Duke Chapel at the morning hour, preached another sermon most appropriate to the occasion. This was enough to make the occasion memorable, but it was not all.

The building was presented by the trustees and dedicated by Bishop Mouzon. Unveiling of windows were:

To Mr. and Mrs. Andrew Bowling, by Vallire and Joyce Bowling.

To Mr. Simeon Bowling, by Margaret Huckabee.

To Mr. T. A. Clarke, by Miss Alma Frances Clarke.

To Mr. W. T. Cole, by James Baxter Cole, Jr.

To Mr. Henry L. Mansfield, by Billie Mansfield.

The Branson congregation under the leadership of Rev. C. T. Thrift have done excellently and have every reason to rejoice in the success of this occasion. All debts had been paid and the thank offering went to the Methodist Orphanage, the children having rendered a program at the morning hour.

We congratulate Brother Thrift and his people on their success and the fine cordiality displayed.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### OCTOBER 29-NOVEMBER 7

October 29, World Temperance Sunday! What will November 7 be?

The theme of October 29, for adults, is "The Christian Use of Personal Liberty." We would suggest, as a motto for November 7, "The Christian Use of the Ballot."

Whatever the outcome November 7, we may be sure that there must be a continuous, systematic teaching of the evils of alcohol. Sunday, October 29, offers a wonderful opportunity to put in some timely licks in the interest of a sober state.

### "I WOULD LIKE TO SEE—"

"I would like to see a complete plan of the organization of our church school according to the plan of our church," writes Rev. O. L. Hathaway, pastor of Epworth church, Raleigh, in discussing changes he would like to see in his church school. "And," he continues, "I feel that it will be fully organized before another month has passed in this year."

"I would like to see an adequate record system installed and properly kept for the benefit of the school," says this consecrated and energetic pastor. "The Cokesbury record system will be adopted and placed into use in less than two weeks. I would like to see a church school budget placed in our school. I would like to see the fourth Sunday offering go for missions. (Certain classes are already supporting shares in the Home and Foreign Missionary Enterprise). I am going to work for a better trained teaching staff. We are going to have a regular election and installation of officers and teachers for the first time in the history of the church school. We are endeavoring to build better worship programs for our classes and for our regular worship periods. Our motive for the year is to increase our spiritual power."

Rev. Mr. Hathaway attended the standard training school in Raleigh last week and took for credit the course in administration of the church school.

### FOURTH SUNDAY OFFERINGS

"We are behind in sending in our fourth Sunday offerings," writes a leader in one of our churches, who adds, "We who get it all in soon." And we thank him, for we know he will do just what he says he will do.

And speaking of the prospects for the new year, he calls attention to the practice among the adult classes of keeping back a large part of their offerings and turning only a little over for missions, and adds:

"This matter was threshed out at the last adult council meeting. They know

that the discipline requires all of the fourth Sunday offering for missions. Our adults understand that our school will abide by the law of the church next year in this respect and that no department will be permitted to keep back any fourth Sunday money."

### TO NEW SUPERINTENDENTS

This is the time when many Sunday schools find themselves headed up by new superintendents, and new superintendents find themselves with a big job on their hands and, in some cases, with little recent information about the work of the superintendent. To all such, as well as to the older superintendents feeling the need of guidance, let us say that our board of Christian education is prepared to supply very definite help, in the form of leaflets, correspondence, conferences, including visits by our staff, and other assistance.

"The Work of the General Superintendent" is the name of a new leaflet which should be in the hands of every superintendent and will be gladly sent upon request.

John Davis, superintendent of Providence school, Mt. Olive circuit, has shown the way by writing us for information and advice about the kind of secretary's book and class record books for his school. And he added the request that "If you have any materials on the Sunday school's work, I will appreciate them also."

We have supplied him and will be glad of the opportunity to render similar service to others indicating their willingness to make use of such helps.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### THREE NEW CHARTERS

The Alamance county union, King's (Faison charge), and Ebenezer (Tar River) are our newly chartered groups. Marjorie Flythe is president of the union; Lascar King of the King's division, and Zelma Kearney of the Ebenezer division.

### HAY STREET ACTIVE

Linwood Blackburn is the newly elected president of the Hay Street, Fayetteville young people's division, and he is leading these young people in a very fine way. Mrs. Brian appreciated the privilege of being present at the Sunday evening meeting of these young people recently and of talking with them concerning their objectives for the new year's work. Miss Isabel Lamb is doing a most effective work as the adult counselor of this group, the other officers of

which are: Edith Goff, vice president; Mary Stewart, secretary; Wythe Weatherers, treasurer; Betty Saunders, Harold Suggs, Charlotte Smith and Ruth Porter committee chairmen; and Kathryn White, publicity superintendent.

### MOREHEAD CITY REPORTS

Ethan Davis, the former publicity superintendent of the Morehead City young people's department, has sent in a most interesting report of the beginning of the new year's work. Vesta Wade has been chosen as president for the ensuing year. Working with her will be the following officers: Counselors, Mr. and Mrs. R. W. Taylor; vice president, Linwood Brinson; secretary, Annie Lewis Wade; treasurer, Lonnie Dill; publicity superintendent, Wylanta Nelson; pianists, Gretchen Willis, Grace Freeman, Charlotte Guthrie; committee chairmen, Dan Swindell, Annie Terry Wade, Betty Joyner, Rosalie Watson, Nannie Mae Willis, and Dallas Willis. Congratulations and best wishes to Morehead City young people!

### TREASURER'S REPORT

Our treasurer's report for the month of September is as follows:

	Miss. Special.
Graham	\$3.00
Duke's Chapel	5.00
Mebane	3.00
Duke Memorial (Int.)	2.60
Anderson (Chowan)	3.00
Vanceboro	5.00
Smithfield (Int.)	.70
Wilson (Int.)	2.21
Bethany, Conway	2.21
Whiteville	1.60
	Y. P. Day.
Massey's Chapel	1.85

### MR. HOBBS WRITES

Rev. A. J. Hobbs, pastor of Centenary church, who has done and is doing a splendid work with its young people, sends in the following interesting report:

"Our young people's division meeting was a decided success. We began at 6:30 with supper. We had planned for 75; 100 came. Following the supper we had three short talks by the young people. Then came the play, "A Day With Rev. and Mrs. Glenn Barden of Africa." This was done well and made a good impression. Also we had four short talks from interested adults, all of which were helpful. All in all it was a real meeting and enjoyed by every one present. Following this we went to the auditorium for the 8 o'clock service, which was also for the young people, the sermon subject being "The Church and Her Youth." The young people filled the choir, furnished also special music, took the evening offering, and served as ushers. We are observing October as loyalty month in our church, every member being urged to attend at least one service each Sunday.

Business means other people's money. —Dumas.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 773, Greensboro, N. C.

### SUGGESTED PROGRAM OF CHRISTIAN EDUCATION FOR W. N. C. CONFERENCE FOR 1934

(The following outline of points of emphasis will be presented to the conference board at its session during the annual conference in Charlotte November 15-20 for consideration in planning next year's work.)

1. District work.
  - a. The continuance of this past year's emphasis upon district work through the full staff of volunteer district workers, as rapidly as efficient district directors can be discovered and developed.
  - b. A three-day institute for presiding elders at the pastors' school.
  - c. A conference-wide two-day institute for district staffs.
  - d. A series of district staff set-up meetings, one in each district, to plan year's work within district.
  - e. The district program must be in harmony with the conference program.
2. Extension work.
  - a. Opening and developing new areas.
  - b. Reclaiming, or regrouping, abandoned and weak churches.
  - c. Definite training for pastors in rural and industrial situations.
  - d. Co-operation with other races in any guidance we can give, especially with reference to the Cherokee Indians within our territory and the C. M. E. Church. (See below item 10-b).
  - e. Extension of circuit boundaries so that there be no unoccupied territory.
3. Missionary education.
4. Evangelism.
  - a. Pre-Easter programs sponsored by this board.
  - b. Co-operation with Duke University.
5. Training work.
  - a. Standard schools and classes.
  - b. Cokesbury schools and classes.
  - c. Christian culture institutes and courses.
  - d. Christian adventure courses.
  - e. Local training classes—credit and non-credit.
  - f. Informal training.
  - g. Pastors' school, and other training for pastors.
  - h. Supervised study.
  - i. Parent education.
  6. College work.
    - a. Wesley foundation work at Chapel Hill and Greensboro.
    - b. Methodist student conference.
    - c. Definite attempt on the part of the conference board to lead the administrators of church-related colleges to a sympathetic understanding of their work as related to the total program of Christian education.
    - d. Co-operation with the authorities of the school of religion at Duke University in arranging to offer to its students courses designed to be of more practical

help to young preachers beginning their work in an annual conference.

e. Enlisting the aid of college professors in voluntary service in training work in the conference.

7. A clearly understood and workable financial policy.

8. Assemblies.

a. The Young People's Assembly has become financially self-sustaining. It should remain so, without dependence upon any assembly pledges to conference expense funds.

b. The Christian adventure group should be furnished a summer camp program to take the place of the former assembly program held at Lake Junaluska.

c. The Adult Assembly.

9. Special features.

a. Vacation schools.

b. Childhood and youth week.

c. Stewardship education.

d. Extended session for children.

10. Sesqui-Centennial of Methodism.

a. Special elective courses in adult and young people's divisions, relative to Methodist history, to be provided in our church school literature.

b. The Sesqui-Centennial offers special opportunity for closer co-operation with C. M. E. Church.

11. Conference staff for 1934.

a. Full-time salaried workers.

(1. Executive extension secretary.

(2) Conference director children's work.

(3) Office secretary.

b. Volunteer workers.

(1) Conference director of young people's work.

(2) Conference director of adult work.

12. Points of special emphasis in 1934.

a. Training of pastors and district workers.

b. A more perfect co-ordination of the work.

c. Financing the program.

d. General board recommendations. These recommendations are presented to the board to be followed in so far as a program in harmony with them can be worked out and financed.

### Young People's Division

#### NEWS FROM DILWORTH

Mr. Paul S. Jones, the assistant editor of The Y. P. Broadcast of the Dilworth church, Charlotte, has been kind enough to keep us on the mailing list of that publication. From a number of other worth while articles appearing in this publication we have selected for our columns this week an article on prohibition by Charles Short, which appears below:

#### Repeal and Appeal

A great deal is being said at the present time about the repeal of the Eighteenth Amendment. I have still to hear

any discussion of this vital question by young people. This issue should be of grave importance to every young person as well as to every one else; and, in view of this fact, would it not be well for us as future leaders of church and community to take a definite stand regarding the question?

Whether we are eligible to vote or not is irrelevant. The power of the ballot is no greater than the influence behind it. We as young people can cast our influence in the proper direction, and in this way accomplish much in the drive for sobriety in our state. The repeal of the Eighteenth Amendment will not mean that the cause is lost in North Carolina. We still have the Turlington Act as a barrier against legalized strong drink; but it is obvious that the attitude we take now on the present issue will have a cogent effect on our local statute when it is presented for consideration.

I appeal further—that you will do all in your power to support and encourage every activity of your department and church. There are innumerable opportunities at your disposal which will hasten the recovery of our religious depression. Let us meet these opportunities and responsibilities four square and reap the abundant harvest awaiting all sincere Christian people.

### EXPERIENCE OF YOUNG ADULT DEPARTMENT, CENTENARY, WINSTON-SALEM

We found quite a number of people who felt that they had outgrown the young people and were not quite ready to settle down into the adult department. They asked for a separate department and we gave it to them and it has been a marked success.

Another church might find it advisable not to organize a department, but a class. I think if I could find as many as 15 or 20 people who were interested in such work, I should organize regardless of the size of the Sunday school. The age limit seems to me almost to determine the membership of the class.

I would seek especially to find young married couples who would be interested together in such a department or such a class. We have here separate classes, but I really think it would be an improvement if we had a mixed class of young married men and women.

The usual steps in the formation of any department could be followed here, namely: A survey of the church to find your material, call those interested together to discuss the matter and organize according to the local needs. The presentation of the advantages of the plan would of course be a primary step. I am sure that these advantages are so great that if rightly understood they would make an immediate appeal to such persons as might be eligible. The one difficulty that I feel might be met is the over-development of a group consciousness that would make it hard for them to get into an adult department at a later date. Raymond A. Smith.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### LET THE WOMEN BE SURE TO VOTE

Our Methodist women should not fail to go to the polls on November 7 and cast their votes for prohibition against the repeal of the eighteenth amendment. Now is the time for women to act upon their convictions and get every vote possible against repeal. Go to the polls and see that others go. Certainly our women have not neglected to see that they are properly registered.

Mrs. R. W. Bost writes: "The woman's auxiliary of the University Methodist church, Chapel Hill, gave a fellowship supper on Tuesday night, October 10. One hundred and ten ladies were present. The address of welcome was made by Mrs. Albea Godbold. Mrs. E. W. McChesney gave the response. Between courses favorite hymns were sung. At the close of the supper Mrs. A. M. Gates gave a very interesting and inspiring talk on Sharing. The theme centered around the passage, 'This is the day of good tidings, and they hold their peace.' The spirit of fellowship that was manifested by this get-together supper, we feel, will do much to increase the interest of the month."

### FARMVILLE HOSTESS TO ZONE MEETING

The Edgecombe-Martin-Pitt zone held its fall meeting October 3 in the Methodist church of Farmville, with Mrs. B. C. Thompson presiding. The meeting was opened with the hymn, "Jesus Calls Us," after which Rev. H. L. Hendricks, pastor of the Farmville church, led the devotional. A most cordial welcome was extended to the visiting friends by Mrs. J. W. Lovelace. The hymn, "O Zion, Haste," was then sung.

Six societies were represented with 34 answering to roll call. Reports were given on the children's work. Clark Street in Rocky Mount reported 18 in a young women's circle and Farmville is at present working for such a circle. Mrs. B. C. Thompson of Norlina urged all to go out among the unorganized churches and create interest in missions. Mrs. J. O. Long of Bethel gave a very helpful talk on children's work. She spoke of the need of training and teaching for the missionary work.

Mrs. J. D. Holmes of Farmville rendered a very lovely solo, "Hold Thou My Hand."

Mrs. W. C. Chadwick in her talk gave some of the qualities of a good missionary society member. She spoke of the usually named qualities, but said that one must be a member of Christ before she can be a good society member. She urged that Christ be put on the throne of every life and that the labor for him be a labor of love.

Rev. L. B. Jones, presiding elder of the Rocky Mount district, encouraged the women in their work and urged that there be a missionary society in every church.

After a delicious luncheon was served by the hostess auxiliary, the worship service with love as the theme was conducted by Mrs. A. E. Brown of Roberstonville. The hymns, "Love Divine" and "More Love to Thee," were used.

Mrs. Thompson urged the spread of the World Outlook. She has as her goal, every member of the church a member of the missionary society. She then conducted a round table discussion on the standard of excellence.

This zone voted to merge with the Rocky Mount group to form one central zone. Mrs. J. O. Long was nominated as leader from this group.

The members present extended their thanks to the Farmville auxiliary for the warm welcome and the entertainment furnished.

Mrs. R. K. Adkins.

### NASH ZONE MEETS

Delegates representing a number of Methodist churches in Nash county gathered last Thursday, October 5, in First church, Rocky Mount, for their semi-annual zone meeting. Mrs. Paul Mallison of Rocky Mount presided.

After worshiping in song Rev. L. B. Jones, presiding elder of Rocky Mount district, conducted the devotional.

Mrs. J. P. Whitehead gave a most cordial greeting to the delegates and Miss Louise Sills of Nashville responded.

The morning session was given over to our visiting officers. Mrs. Lee Johnson of Weldon, superintendent of children's work in the Rocky Mount district, made a splendid talk on the necessity of organizing and training the children. The children need the inspiration gained from missionary education, and the missionary auxiliaries of the future need the children to carry on.

Mrs. W. C. Chadwick of New Bern, corresponding secretary of N. C. conference, made a wonderful talk. Her subject was "Workers Together for God." She made each woman feel it a privilege to be allied with a "world-wide organization" in trying to obey the teachings of our Master in carrying the message of love, peace and salvation to all. She emphasized the importance of placing faith in God and being willing to give time and talent to fill minor parts in making a successful organization and in some way making "yourself count by being a part of something big."

The main features of the afternoon session were the consolidation of Nash, Edgecombe, Martin and Pitt zones into the "Southern Central Zone," the election of officers for this new zone, and a

talk by Mrs. B. C. Thompson. Mrs. Thompson gave a comprehensive resume of the work accomplished and the future plans of Council and conference.

Special music throughout the day was furnished by Mrs. M. F. Jones and Mrs. Howard Gunn, both of First church, Rocky Mount. At noon the delegates were served a picnic luncheon in the dining hall of the church.

### PLANK CHAPEL C. S. R. COMMITTEE AT WORK

Since getting the hand book and your nice and helpful letter I have appointed a committee of six. We've had one meeting, read and discussed the book, and made plans for some definite work which we hope to do. Prohibition and law enforcement were discussed quite freely. We have had an open prohibition program at the church, with Rev. D. E. Earnhardt from Henderson as our speaker. I read a clipping from the Observer where Louis McHenry Howe, secretary to President Roosevelt, "declared that an alert and aroused public opinion must be partly responsible for demanding better law enforcement; that the people of the country have exactly the sort of justice that they are willing to stand for."

Our committee in behalf of the society wrote to Judge R. Hunt Parker a letter of appreciation of his bold and courageous act in the dismissal of the jury in Hertford county court for miscarriage of justice.

We appointed a welcome committee for our church. One member of our society has given \$10 worth of clothes and another \$5 worth to some one who needed them. Our society has been canning fruit and vegetables for a neighbor who has been in the hospital for a good while.

Since I've realized there are so many things to be done, I feel ashamed that we haven't done more before. My committee seems to be so interested, too, that I hope we may accomplish much good. Pray for us. Will appreciate any suggestion that you can give me at any time.

Mrs. J. Allen Harris.

### TEACH ME TO PRAY

Teach me to pray, Lord God in heaven above,

Teach me to know that in thy boundless love

Thou seest ev'ry sparrow that may fall, And givest what is best for all.

Altho' my ways are laid in pastures drear,

Tho' burdens seem more than my soul can bear,

That in thy love thou gavest them to me, Teach me to put my trust in thee.

Teach me to pray, to take my woes to thee

With faith that thou wilt from them set me free,

And give me strength to conquer ev'ry day—

Father in heav'n, teach me to pray!



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### WEEK OF PRAYER NOVEMBER 5-11

Are we making adequate preparations for the observance of the week of prayer, through prayer and self-denial? Has your week of prayer committee arranged its program for the week? The literature sent out by the program committee for this week, which is so important in our missionary work, is both attractive and interesting, and if presented as suggested will mean much to our auxiliaries.

In this literature we find a dialogue, "Building and Curing Changchow," by Noreen Dunn; a radio talk by Mrs. J. W. Downs; suggested program for both home and foreign specials day, and a pamphlet of suggestions for an all-day retreat during the week. The committee earnestly desires "that each auxiliary will spend an extra day in a real retreat, going apart and in a quiet place seeking a deeper knowledge of God and certainties concerning his will for each one personally and for the whole world." May this be a time of serious thought as well as a time of worship and intercession.

### SILVER WEDDING ANNIVERSARY

Beautifully engraved cards, in silver lettering, have been received announcing the celebration of the twenty-fifth wedding anniversary of Dr. and Mrs. J. F. Jonas on Friday evening, October 27. This delightful occasion will be held at the home of the "bride and groom" in Marion, N. C. We are sure that their host of friends in the state will join with us in heartiest congratulations and best wishes for Dr. and Mrs. Jonas.

### BURKHEAD AUXILIARY IN INTERESTING MEETING

By Mrs. D. E. Walker.

The Woman's Missionary Society of Burkhead church, Winston-Salem, met at the church Thursday afternoon, October 12, with Mrs. L. V. Scott, president, presiding.

An opening hymn was followed by prayer by the pastor, Rev. G. A. Stamper. A beautiful devotional service was conducted by Mrs. J. B. Sterling, district secretary, who used as her theme, "Ye are the light of the world." A vocal solo, "Somebody Knows," was sweetly sung by Miss Julia Langley, with Miss Eloise Langley at the piano. The missionary topic for the afternoon was given by Mrs. Frank A. Stith, who told in a most interesting manner of the work at the Lambuth Training School in Japan and prayer was offered by Mrs. Sterling. A feature of the afternoon was the presentation of a playlet, "In the Beginning," by a group of girls from the Blanche Hatcher circle. As Burkhead is big sister of the Hanes society, they were honor guests at the meeting. The

meeting closed with a song and prayer by Mrs. L. V. Scott. A delightful social hour followed the business meeting.

### CLEVELAND COUNTY ZONE MEETING

Miss Mary Ellen Lee, Secretary.

The missionary societies of Cleveland county met at Fallston M. E. church September 22 for an afternoon zone meeting. Devotional was led by Mrs. L. E. Stacy. Forty-five or more delegates were present, representing the six societies in the county, and each brought most favorable reports of the year's work.

Mrs. B. T. Morris of Gastonia, district spiritual life leader, brought a most interesting and helpful account of the spiritual life retreat held at Brevard several weeks ago, and which she was privileged to attend.

Mrs. George Hoyle of Shelby, conference superintendent of children's work, displayed the exhibit from Japan which she is using in connection with her it was greatly enjoyed by those present.

Mrs. G. V. Birmingham of Gastonia, district superintendent of Christian social relations, presented the work of her department, which was most encouraging.

Mrs. Joe Nixon of Lincolnton, district secretary, who was a special guest of the day, gave a report of the entire district work, and urged the auxiliaries to put forth their best efforts during the remaining three months and help to bring the district out in full with its obligations.

After the election of the officers for another year the meeting closed with a splendid talk on prohibition by Mrs. W. L. Scott. New officers are: Chairman, Miss Mary D. Palmer; secretary, Miss Mary Ellen Lee; program chairman, Mrs. Z. J. Thompson, and chairman of children's work, Mrs. Frank Stamey.

### HARVEST DAY MEETING AT MOORESVILLE

Mrs. Kate Rogers of Mooresville sends us the following relative to a recent meeting of her auxiliary:

"The Woman's Missionary Society of Central church, Mooresville, held its monthly meeting October 9 at the church, which was decorated suggestive of the program for the evening, a harvest day program in celebration of the paid-up budget for the year.

Mrs. M. O. Stiles presided, with a record attendance of members present. Mrs. J. C. Templeton led the devotional reading from Deuteronomy 26:1-15. The absence of Mrs. A. D. Abernethy, district secretary, who was kept at home by illness, was deeply regretted.

Rev. N. C. Williams, pastor of the church, made an interesting talk on

"Woman's Work in the Church," and was followed by a few timely thoughts by Rev. D. P. Waters, superannuate minister.

At the close of the program refreshments were served and a social hour was enjoyed. A surprise feature of the meeting was a "pounding" for Mr. and Mrs. Waters, presented by the ladies of the auxiliary in appreciation of their services rendered during the year.

### TRIBUTE OF APPRECIATION

By Mrs. George L. Hampton.

Our dear friend and beloved co-worker, Mrs. Ira Erwin, has gone. When first I knew her as a delegate to the Woman's Missionary conference, meeting in Charlotte in old Tryon Street church, she made a special effort to find me because she wanted to inquire about her daughter, Mrs. F. E. Branson, who resided in our town, and with whom she lived after the going of her husband. I loved her when first I met her on this occasion. I felt her wonderful Christian personality predominating; her gentle manner; her courteous spirit, which immediately drew and held those with whom she met. I feel quite sure as I pen this little tribute of love and appreciation that those who knew her over our conference will agree that these words are true, and yet have not expressed the fine characteristics of Mrs. Erwin.

She made many friends in our little city and church, because she was always vitally interested in every phase of the church work, especially the woman's work; she was a woman of the parsonage and had always carried on during her husband's pastorate, therefore she loved it. And her interest continued until God called her home. At Christmas time and Easter time she delighted in her efforts to make the church look beautiful with flowers, ferns, evergreens, candles, and such things.

She was always thoughtful of others on any and every occasion—sad occasions and happy seasons. She did not forget especially youth—in graduation or any outstanding accomplishment on their part. I shall never forget the happiness she brought to my daughter's heart on several occasions like this—not only my daughter's, but others also.

We are sorry she had to go, because we loved her and we shall miss her.

Would that we all might follow in her train; would that we all might take time to be kind and thoughtful and loving and good as she was.

Mrs. George Hampton.

He who floats with the current, who does not guide himself according to higher principles, who has no ideals, no convictions—such a man is a mere article of the world's furniture, a thing moved, instead of a living, moving being; an echo, not a voice.—Amiel.

Head Cook—"Didn't I tell you to notice when the soup boiled over?"

Assistant—"I did. It was half-past ten."—Buffalo Bison.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### BILLIE SMILES

It was late Saturday night after a strenuous week's work that the writer followed an urge to visit our infirmary, all too full of sick children, before lying down to rest and entering upon another week's work at six o'clock the following morning. Among those found in the infirmary was Billie Edwards, who was reported by Miss Smith, the nurse, as having appendicitis symptoms. Soon Dr. Lawrence Grimes arrived and after a careful examination looked into the face of the little boy, saying in tones of tenderness, "Billie, I think we will go over to the hospital and take out that hurt you have." The little lad smiled his approval and soon was wrapped in a blanket, seated in the good doctor's car between him and Miss Smith and driven away in the darkness. But there was plenty of light in our hearts; for Dr. Grimes loves our children and gives his skilled talents free of charge to their welfare. Billie is still smiling today. His appendix has been removed and he is well on the road to recovery.

### WELL! WELL!!

The mail had just come and with it numerous requests for transferring fifth Sunday offerings to the ten per cent apportionment account so that the writers could report "out in full." Generally about this time of the year some of our friends become so much interested in the reports they are to make at conference as to lose sight of the Children's Home urgent needs. The number of these requests this year is unusually large. But the telephone bell rang and Mrs. E. B. Hampton of the fellowship group in Centenary school wanted to know if a delegation from her class could call by in a few minutes. Soon the delegation, consisting of Mrs. Hampton, Mrs. J. A. Hutchins and Mrs. C. R. Williams, came in. This is what the spokesman said: "Our class is now clothing one of your adolescent girls. We do not think we are doing enough for the Children's Home. We would like to clothe another youth." Soon the matter was arranged and grateful thanks extended to the good women. So Kenneth Royal, a promising lad in the ninth grade, now shares with his sister, Margaret, the loving consideration of the fine women in Centenary Fellowship Group.

### CHILDREN'S HOME SUNDAY

Next Sunday is a fifth Sunday, the Children's Home Sunday. It is earnestly hoped that our Sunday schools will give liberally to the needs of their foster children. The July fifth Sunday offerings were the lowest recorded for any fifth

Sunday since the writer has known the Children's Home. Our total fifth Sunday income this year is quite a bit less than it was last year. As a matter of fact, our total income this year is less than it was at this time last year. The prices we have to pay for everything are now from 40 to 100 per cent higher than they were just a few months ago. The Children's Home cannot continue to live on a balanced budget with a constantly increasing expenditure and a constantly decreasing income. The aid of our friends is urgently needed. Let the offerings next Sunday be big, hearty and loving!



They have a home now

### BESSEMER

Fulfilling an engagement with Rev. C. P. Bowles, our singing class went to Bessemer last Wednesday night, where we met quite a good sized congregation who listened to our children's program with interest and appreciation. At the conclusion Brother Bowles directed the taking of an offering to be applied on the ten per cent apportionment. It was quite liberal. Many evidences of growth and improvement are shown at Bessemer. A lovely new parsonage has been built by the side of the church and the grounds in front of both buildings have been so beautified as to cause a most satisfactory impression. We always like to go to Bessemer, a hustling congregation just east of Greensboro.

### WESTVIEW

Last Sunday morning at 9:30 the old singing bus rolled up in front of the lovely new church at Westview, Hickory, where Rev. C. E. Kirby and his good people welcomed us. Our class rendered their program to a house full of friends at the opening of the Sunday school hour, following which a liberal offering was taken. Brother Kirby's people had

forwarded their ten per cent apportionment account weeks ago and this offering was given as a bonus. Everything seemed to be in fine shape at Westview. Kirby and people are in love with one another.

### RUTHERFORD COLLEGE

At 11 o'clock we were comfortably located among beautiful flowers and lovely people in the nice new church at Rutherford College, so acceptably presided over by Rev. J. B. McLarty who, according to my old time friend, Rev. W. I. Hughes, now located at Rutherford College, as a superannuate was reported as being "a young colt but trotting mighty well in the harness." Our children's program was well received and we were hospitably entertained for the noonday meal in the homes of loving friends. Of course Brother McLarty saw to it that an offering was taken to be applied on the balance remaining on the church's ten per cent apportionment.

### BETHLEHEM

In ample time we were ready to meet our 3 o'clock engagement at Bethlehem, on the Morganton circuit, where Rev. H. M. Wellman and his good people had assembled in such numbers as to not find accommodations in the large church auditorium, quite a number standing throughout the entire program. Friends were present from quite a number of surrounding congregations and when the offering was taken it was found to be quite liberal. Our Bethlehem friends have brick veneered their church building and have added quite a large addition to the rear of the church for accommodating the constantly growing Sunday school. This good work now in process will be carried forward during the winter. We had a good time with Brother Wellman and his people and he has extracted a promise that we will visit him again next year.

### THREE LADS

This page carries the picture of Thomas, Otis and J. W. Blake, three lads who were recently brought to the Children's Home from Union county by Rev. W. A. Kerr. These little youngsters had waited quite awhile before they could be admitted into the Children's Home. In the meantime two of their sisters and one of their brothers had been placed by the welfare department in state corrective institutions for no other reason than that they could find a home there, the youngsters not having committed any crime whatever. The three little Belk boys are happy here in spite of the fact they have not yet been claimed by any group for special consideration.

"Our good presiding elder, Brother W. A. Newell, suggested at our last quarterly conference that we buy several buckets of candy for our children at the Children's Home. We passed the plate and he and the rest of us raised the \$7 I am enclosing."—Rev. L. P. Barnett, Liberty.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference.  
Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

I want to request all pastors and church treasurers who have any orphanage money on hand to forward it to me as early as possible. We have some big bills which we must meet by the 10th of November. I hope no one will wait until conference to turn in their apportionments if they have any on hand now. I trust that every church in the North Carolina conference will do its utmost to raise its orphanage apportionment by the time the annual conference meets in Durham. I am profoundly grateful to the pastors and churches that are sending me their orphanage assessment.

\* \* \* \*

October 29 is the fifth Sunday. It would mean much to the Methodist Orphanage, which is greatly in need of funds, if every Sunday school in the North Carolina conference would take a free will offering for our home. Some orphanages in Southern Methodism receive from three to four thousand dollars from fifth Sunday offerings. If we could receive that much from next Sunday's collection, it would certainly cause our hearts to rejoice. May I ask and urge all of the Sunday school superintendents and teachers to present the needs of our Orphanage to their Sunday schools and classes this coming Sunday? We have been forced to borrow \$11,000 to meet our current expenses. An offering from each Sunday school of the conference would be a god-send to us just at this particular time.

\* \* \* \*

Practically every day boxes containing the fall and winter clothes for our children are being received at the Methodist Orphanage from missionary societies, Sunday school classes, and individuals. When we remember that these outfits for the children are costing considerably more than they did a year ago, it makes these donations doubly appreciated. Since the weather is getting quite cool and many of our children are greatly in need of their fall clothes, I feel confident that the friends will send the clothes to the children at the earliest possible date. It is impossible for the friends who are sacrificing in order to send these outfits to the children to visualize the happy faces of our children when they receive their clothes. In behalf of our children I want to thank everybody that is contributing toward the clothing of our children.

The increase in everything that we have to buy is working a great hardship on the Methodist Orphanage. Our receipts are not near as large as our disbursements. Unless our income is increased proportionately with our expenditures, we shall find ourselves in a bad situation. The purchase power of a dollar is far less than it was a few months ago. When our friends fully realize this fact, I feel confident that they will see the necessity of increasing their contributions. If prices continue to advance and our income should fall off or even remain the same, we shall be brought face to face with the most serious situation that has ever confronted the Methodist Orphanage. During the year we have been forced to reduce the number of children in the home to 300, and unless conditions improve before the end of the year we shall be forced to reduce our number from 300 to 275 or 250 by January 1. We have the biggest opportunity to render service to fatherless children that has ever come to us, but our resources are inadequate to cope successfully with the situation. To me this is not only sad but tragic. In view of our financial embarrassment, may I again appeal to the loyalty and generosity of our people to respond in a big way so that we may not only meet the present emergency but accept the challenge to answer the hundreds of appeals that are coming to us for help.

\* \* \* \*

It is usually with a feeling of sadness and joy that we visit our old home. This is what I did last Sunday with the class. We visited Bynum, on Haw River. Nature has done her part in making the location pretty. If one loves the water, rocks, hills, trees and flowers, you would love this rugged place. This is where I spent my childhood days. This morning I frequently found myself in a reminiscent mood, living in thoughts of other days. I was very happy in my girlhood days here, attended church and Sunday school each Sunday morning at Mt. Pleasant, and afternoon and evening service at Bynum. Things have greatly changed here—relatives moved away, except Mr. R. B. Lamberth and his sister, Miss Julia. It was pleasant to run in for a little visit with them. Rev. L. A. Tilley and wife invited me to dine with them. The afternoon service was at Mt. Pleasant church, four miles away. I was delighted to meet with so many friends of our family. It is in my heart to say much more of this visit, but my space is limited. Mr. Tilley had splendid congregations out. At our afternoon service all the Sunday schools of the charge were represented. They had very pretty music by the different classes. This was a fine day for us.

Nellie Bynum Rives.

Don't let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long.—Oliver Wendell Holmes.

**TRY THIS!**  
When children  
won't eat—  
and won't gain  
weight—

The youngster who has no appetite, probably has *stasis*. A little syrup of figs will soon correct this condition—then watch the child eat—and gain!

Mothers should never coax a child to eat. Nature knows best. Remove the cause of a youngster's poor appetite—get rid of *stasis*. Children who don't eat are sluggish. Read what the "California treatment" is doing for sluggish, listless children in every part of the country!

**A POUND A WEEK.** Your child will eat well from the day and hour you conquer sluggishness. But that girl or boy with furry tongue and a bad breath should not be dosed with salts!

Begin tonight, with enough pure syrup of figs to cleanse the colon thoroughly. Less tomorrow, then every other day, or twice a week, until the appetite, digestion, weight, complexion, tell you the *stasis* is gone. When a cold or other ailment has again clogged the system, syrup of figs will soon set things to right.

When appetite fails, tongue is coated white, eyes are a bilious yellow, California syrup of figs will gently stimulate the colon muscles—and the child you used to coax to eat will fairly devour his food.

The claims made for California Syrup of Figs are true and it will do the same for you—IF you get genuine CALIFORNIA Syrup of Figs. Don't accept any substitute.

MEMBER M. R. A.

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-50c a bottle.

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# Exhibit of Advocate Campaign By Districts

## NORTH CAROLINA CONFERENCE

### Durham District

Burlington Ct., H. E. Lance	4
Brooksdale, S. F. Nick's	3
Calvary, O. I. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	14
Lakewood, M. W. Warren	16
Duke's Chapel, E. D. Weathers	8
Haw River, L. A. Tilley	15
Leasburg, T. R. Jenkins	15
Mebane, J. D. Bundy	20
Pittsboro, M. C. Ellerbee	14
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	142
E. Roxboro-Longhurst, D. W. Whitsett	27
Trinity, G. R. Combs	8
Bahama, C. W. Barbee	2
Orange-Carboro, L. L. Parrish, 100%	17
Burlington, Front St., W. A. Cade	35
" Webb Ave., R. L. Jerome, 100%	13
Chapel Hill, Albee Goldbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele	30
W. Durham, J. M. Culbreth	4
Mt. Tirzah, B. E. Stanfield, 100%	43
Hillsboro, F. A. Lupton	21
Long Memorial, J. F. Herbert	76
Massey-Andrews, F. F. Loftin	6
Rougemoth, J. W. Lineberger	1
Graham, C. F. Heath, 100%	10
Milton, R. J. Lough	4
Cedar Grove, J. W. Dimette	4

### Elizabeth City District

Chowan, W. B. Humble, 100%	19
Dare, G. C. Wood, 100%	25
Pantego-Belhaven, E. W. Downum	14
Hertford, B. P. Robinson	2
Windsor, T. W. Lee	4
City Road, J. H. Lanning	6
South Mills, J. M. Jolliff	2
Manteo, W. F. Walters	6
Williamston, C. T. Rogers	10
Mattamuskeet, H. A. Chester, 100%	19
Fairfield, W. R. Hardesty	1
Washington, E. J. Rees	37
Wanchese, J. P. Bross	9
Ahoscie, B. O. Merritt, 100%	14
Aulafter, F. E. Dixon	1
Murfreesboro, J. B. Hurley	3

### Fayetteville District

Hemp, L. M. Chaffin, 100%	18
Mt. Gilgoad, E. B. Fisher	7
Red Springs, W. D. Critcher	14
Rowland, J. C. Whedbee	14
West End, W. F. Elliott, 100%	14
Laurel Hill, W. D. Yarbrough	4
Caledonia, V. L. Dawson	4
Roberdal, E. C. Crawford	12
Piedmont, B. F. Boone	28
Raeford, B. H. Houston	11
Jonesboro, J. E. Blalock	2
Ellerbe, D. A. Petty, 100%	30
Carthage, J. A. Dailey	22
Person Street, C. A. Johnson	4
Wadeville, J. W. Autry, 100%	13
Laurinburg, M. Y. Self	3
Biscoe, W. F. Travick	5
Fayetteville Ct., P. D. Woodall	12
St. John-Gibson, J. H. Bufaloe	4

### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	40
Jarvis Memorial, E. L. Hillman	7
Hockerton, J. C. Phillips	6
LaGrange, L. B. Pattishall	6
Riverside-Bridgeton, J. B. Thompson	20
Vanceboro, T. E. Davis	6
Grimesland, I. J. Strawbridge	2
Ocracoke-Portsmouth, R. N. Fitts	2
Fremont, K. F. Duvall	4
Oriental, J. C. Humble	14
Newport, E. H. Measamer	3
New Bern, A. J. Hobbs	12
Queen Street, R. E. Brown	13
Mt. Olive Ct., E. R. Clegg, 100%	42
Pikeville-Elm St., Leon Russell	5
Beaufort, R. F. Munns	3
Seven Springs, W. J. Freeman	14
Snow Hill, W. L. Maness	8
Aurora, J. W. Sneeden	10
Goldsboro, St. Paul, O. W. Dowd	34

Jones, J. D. Young	1
Dover, L. E. Sawyer	1

### Raleigh District

Bailey, J. J. Boone	31
Benson, W. C. Merritt	10
Carry-Apex, J. L. Midgett, 100%	33
Four Oaks, W. H. Brown	6
Fuquay, J. C. Williams	28
Franklinton, C. L. Read	15
Mamers, C. W. Robbins	5
Smithfield, B. T. Hurley	15
Tar River, R. E. Pittman	17
Creedmoor, W. L. Loy	1
Erwin, Frank Culbreth	1
Youngsville, A. J. Parker	11
Lillington, E. M. Hall	9
First Church, D. E. Barnhardt	6
Oxford Ct., P. H. Fields, 100%	18
Dunn, C. B. Culbreth	2
Midbrook, T. B. Hough	17
Middleburg, J. H. Miller	5
City Rd-White Mem., Philip Schwartz	15
Newton Grove, J. F. Starnes	1

### Rocky Mount District

Kenly, L. C. Brothers	10
Roanoke Rapids, S. J. Starnes	16
Rich Square, W. T. Phipps, 100%	22
Rocky Mt. Ct., W. N. Vaughn, 100%	67
Rosemary, D. M. Sharpe	39
Spring Hope, M. F. Hodges	25
Tarboro, J. V. Knight	19
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	14
Enfield-Whitakers, C. P. Womack, 100%	10
Norlina, B. C. Thompson, 100%	28
Warrenton, E. C. Durham	9
Northampton, E. C. Maness	13
Stantonsburg, S. E. Mercer	4
Conway, G. B. Starling	3
Warrenton, E. C. Durham	4
Garysburg, J. T. Draper, 100%	10
Nashville, W. G. Farrar	7
S. Rocky Mt., W. F. Craven	6
McKendree, J. T. Stanford	6
Farmville, H. L. Hendricks	6
First Church, G. W. Perry	1
Wilson, W. V. McRae	6

### Wilmington District

Faison-Kenansville, F. B. Joyner	51
Hallsboro, C. N. Phillips, 100%	39
Lumberton Ct., H. C. Caviness	18
Roseboro, A. L. Thompson, 100%	19
Southport, R. H. Broom	44
Trinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	23
Fifth Avenue, L. M. Hall	2
Chadbourn, M. W. Lawrence	12
Burgaw, G. W. Blount	15
Epworth-Wesley, H. L. Davis	4
Stedman, H. R. Ashmore	8
Elizabeth Ct., N. P. Edens	20
Garland, R. G. Dawson	6
Shallotte, O. C. Melton	11
Lumberton Ct., H. C. Caviness	5
Maysville, N. M. Wright	6
Jacksonville-Richlands, R. M. Price	9
Whiteville, J. A. Martin	5
Fairmont, J. W. Bradley	28
Carver's Creek, W. J. Watson	14

## WESTERN NORTH CAROLINA CONFERENCE

### Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	14
Candler, R. M. Hauss	7
Fletcher-Mills River, D. V. Howell	18
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Acton, T. A. Groce	6
Black Mountain, H. F. Duncan	5
Saluda-Tryon, O. L. Robinson, 100%	5
Hendersonville, C. H. Moser	9
Emma-Elk Mountain, W. E. Ruffy	2
Swannanoa, J. H. Green	12
Central, W. A. Lambeth	10
Brevard, J. H. West	32
Haywood St., W. A. Rollins	32

### Charlotte District

Belmont Park, E. M. Jones	46
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Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	7
Monroe Ct., W. C. Dutton, 100%	131
Pineville, E. O. Cole	6
Thrift-Moore's, J. O. Ervin	102
Chadwick, E. H. Nease	24
Polkton, W. R. Harris	14
Waxhaw, A. L. Latham	4
Trinity-Derita, R. F. Honeycutt	12
Peachland, B. W. Lefer	5
Morven, J. E. Womack	3
Homestead-Duncan, Carl H. King	1
Marshallville, C. W. Williams	16
Dilworth, C. M. Pickens	8
Weddington, E. W. Needham, 100%	17
Matthews-Ind. Trail, P. W. Townsend	4
Ansonville, A. A. Kyles, 100%	8
Stanfield, L. F. Strader	2
Brevard St., E. E. Snow	24
New Hope-Bethel, J. S. Folger	1

### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12
Cherryville Ct., C. R. Allison	29
Cramerton, G. G. Adams	3
Dallas, J. W. Vestal	9
Trinity, R. L. Forbis	51
West End, R. E. Hinshaw	11
Park-Grace, J. C. Reichard	6
Lowell, F. H. Price	6
Mount Holly, A. P. Ratledge	36
South Fork, R. A. Taylor	1
Stanley, M. T. Hipps	1
McAdenville, R. M. Varner	4
Goodsonville, C. E. Williams	17
Shelby Ct., J. N. Randall	4
Rock Springs, Van B. Harrison	10
East End, T. J. Huggins	5
Crouse, J. W. Bennett	10
Lowesville, M. E. Leftwich	4
Polkville, J. M. Jarbee	9
Bradley Memorial, A. C. Swafford	15

### Greensboro District

Battleground, W. H. Groce	2
Farmer, W. L. Lanier	14
Bethel-Grace, Reid Wall	13
Centenary, J. C. Cornett	13
New Hope, C. M. Smith, 100%	11
Pleasant Garden, R. C. Kirk	7
Randleman, J. C. Groce	19
Summerfield, W. F. Cooley, 100%	102
WMarket (Miss Flossie Byrd, Agt.)	102
Bessemer, Chas. Bowles	10
Liberty, L. P. Barnett, 100%	16
Mt. Pleasant, L. R. Akers, Jr.	5
Asheboro, R. S. Truesdale	8
Carraway Memorial, J. S. Gibbs	14
Randolph, A. C. Waggoner	1
Ward St.-Archdale, W. T. Albright	13
West Greensboro, W. J. Miller	10
Colderidge, W. J. Honeycutt	19
Reidsville, C. T. W. Crouse, 100%	20
Proximity, P. L. Shore	18
Jamestown, C. O. Kennerly	7
Glenwood, F. B. Jordan	1
Main Street, A. L. Aycock	18
Guilford, C. H. Peace	3
Calvary, D. H. Rhinehart	5
Cedar Falls, Harold Robinson	9
Highlands, C. F. Womble	25
W. Greensboro, W. J. Miller	2
Guilford, David Tarver	18
Stokesdale, J. J. Edwards	2
Rameur-Franklinville, A. C. Tippet	5
College Place, G. T. Bond	17
Reidsville, Central, J. H. Barnhardt	3
Ruffin, R. M. Laughlin, 100%	7
Wesley Memorial, G. Ray Jordan	2

### Marion District

Avery, J. M. Green	2
Bostie, E. B. Edwards	40
Broad River, J. W. Kennedy, 100%	43
Cliffside-Avonah, H. H. Robbins	13
Elk Park, E. C. Price	12
McDowell, T. B. Honeycutt, 100%	29
Mill Spring, J. N. Snow	5
Old Fort, B. Wilson	4
Rutherfordton, Fletcher Nelson	23
S. Pine-Bakersville, J. L. Rayle, 100%	13
Marion Ct., W. J. Hackney, 100%	1
Marion Mills, J. W. Parker	12
First Church, H. P. Powell	39
Henrietta, A. W. Lynch	11
Micaville, J. C. Gentry	8
Gilkey, P. T. Dixon, 100%	17
Rutherford College, J. B. McLarty	12



Merganton Ct., H. M. Wellman, 100%	4
Cross Mill, J. A. Howell	7
Morganicn, B. C. Reavis	61
<b>Mount Airy District</b>	
Helton, C. E. Murray	9
Mt. Airy Ct., R. E. Ward	3
Sandy Ridge, G. F. Hood	17
Sparta, C. W. Russell	11
Spray, W. H. Willis	7
Stoneville-Mayodan, J. W. Campbell	10
Walnut Cove, J. B. Fitzgerald	15
Yadkinville, L. L. Sharpe, 100%	10
Danbury, J. B. Needham, 100%	24
Rural Hall, C. M. McKinney	6
Watauga, G. C. Graham	10
Draper, G. E. White	8
Moravian Falls, R. H. Kennington	15
Boone, J. H. Brendall, Jr.	5
Jefferson, J. E. B. Houser	28
Leaksville, R. G. Tuttle	4
Elkin, L. B. Abernethy	4
Dobson, M. A. Lewis	2
Jonesville, G. R. Stafford	3

**Salisbury District**

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17
Forest Hill, Paul Hardin, Jr.	61
Harmony, J. E. Tabor	8
Westford, H. E. Stimson	8
Gold Hill, J. P. Morris	2
Granite Quarry, J. O. Cox	8
Trinity, J. P. Hays	10
Park Avenue, S. M. Needham	7
Woodleaf, W. S. Smith, 100%	10
Concord, Epworth, E. Myers	8
Albemarle, First St., E. M. Avett	15
Salisbury, Coburn Men, J. F. Moser	9
Salem, T. C. Jordan	25
Concord Ct., M. B. Clegg, 100%	8
Norwood Ct., J. A. Frye	2
Norwood, R. A. Swarren	16
Landis, Brooks Jerome	2
Albemarle Ct., J. W. Combs	22
Mt. Pleasant, H. L. Powell	4

**Statesville District**

Catawba, G. W. Clay, 100%	35
Bethel-Fairgrove, L. L. Smith	3
Broad Street, T. W. Hager	10
Shepherd, G. L. Wilkinson	3
Stony Point, T. J. Houck	19
Elmwood, R. L. Bass	5
Race Street, E. J. Harbison	11
Davidson, Elzie Myers, 100%	33
Lenoir Ct., D. A. Oakley	9
Balls Creek, J. M. Brandon	20
Westview, C. W. Kirby	33
Cool Springs, J. L. Ingram	14
Olin, T. A. Plyler	3
Mt. Zion, W. A. Barber	8
Central, N. C. Williams	4
Granite Falls, M. Q. Tuttle	6
Taylorville, R. L. Young	2
Statesville Ct., W. Q. Gregg	3
Highlands-Rhodhiss, I. L. Roberts	3
Maiden, C. F. Tate	4
Broad Street, M. T. Smathers	4
Newton, D. D. Holt	4
Dudley Shoals, J. C. Brown, 100%	8
Hiddeite, J. G. Winkler	2
Mooresville Ct., J. W. Fitzgerald	3
Whitnel, C. A. Morrison	2
First Church, A. C. Gibbs	3
Hudson, C. C. Washam	2
Troutman, R. E. Hunt	4
Lenoir, First Church, C. E. Rozelle	4

**Waynesville District**

Andrews, W. G. McFarland	18
Bryson City, O. J. Jones	3
Clyde, H. C. Freeman	5
Highlands, G. A. Hovis, 100%	8
Wolf Mountain, R. M. Hardee	6
Hayesville, H. R. Cornelius	4
Macon, J. B. Tabor, Jr., 100%	22
Sylvia, T. R. Wolfe	25
Jonathan, J. E. Hipp	10
Franklin Ct., G. M. Dulin	6
Junaluska, F. O. Dryman	5
Bethel, G. F. Houck	1
Glenville, A. A. Somers	10
Webster, V. R. Masters	4
Whittier, R. G. McClamrock	1

**Winston-Salem District**

Davie, J. O. Banks	3
Denton, B. A. Sisk	11

Forsyth, T. B. Johnson	26
Erlanger, D. R. Proffitt, 100%	30
First Church, J. E. Abernethy	41
Thomasville Ct., John Cline, 100%	16
Welcome, P. R. Rayle, 100%	33
Burkhead, G. A. Stamper	23
Hiatt Memorial, D. M. Nifong	20
Cooleemee, J. A. J. Farrington	11
Thomasville, Trinity, J. P. Hornbuckle	21
Kernersville, E. P. Billups	9
Mocksville, R. C. Goforth	5
Ogturn Memorial, O. L. Brown, 100%	34
Advance, W. N. Rathburn	2
Ardmore, F. M. Moores	9
Lewisville, J. R. Church, 100%	39
Lewisville, G. W. Plunk	6
Walkertown, R. H. Houts	6
Main Street, W. L. Hutchins	5
Green Street, J. W. Hoyle, Jr.	14
Grace, J. A. Baldwin	10
Sedge Garden, H. C. Byrum	3

Note carefully the exhibit and report any errors. All circuits reporting new subscribers in each church will be marked (100%). The slogan in this campaign is, "New subscribers to the Advocate in every Methodist church."

**WANTED—A WORKER**

God never goes to the lazy or to the idle when he needs men for his service. When God wants a worker, he calls for a worker. When he has a work to be done, he goes to those who are already at work. When God wants a great servant, he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Hints and Helps.

**OFFICE HOURS TO SUIT ALL**

On the door leading to the offices of one of the progressive manufacturers of Muskegon the notice given below is conspicuous:

"Agents selling mining and oil stock, 5 to 6 a. m.

Collectors of church subscriptions, 9 to 1 o. a. m.

Book canvassers, agents, etc., 10 to 11 a. m.

People with funny stories, 11 to 12 a. m.

Ladies with tickets for sale, 12 to 4 p. m.

People with invitations for sale, 4 to 5 p. m.

The rest of the afternoon we devote to miscellaneous calls, etc.

We attend to our own business at night."

# Help Kidneys

**Don't Take Drastic Drugs**

You have nine million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Night, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Sister). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissue. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

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## Sunday School Lesson

OCTOBER 29

### The Christian Appeal

The International Sunday Lesson for October 29: "World's Temperance Sunday."—Romans 13:12-14; 14:7-9, 15-21. Golden Text: Romans 13:10.

We again come to our lesson for World's Temperance Sunday. Once more we are to face the problems that the existence of intoxicating liquor throughout the world raises, problems that, it must be admitted, do not grow much easier of solution by reason of the passing of the years, though they have been problems that men have been struggling with through many, many centuries. As far back as the records of human history go we may discover liquor being spoken of as a social danger and the controlling of it and the limiting of its evil influences as one of the tasks of the good and right-spirited individuals and of the community itself. It may be that the evils of liquor have been growing with the centuries, or it may be that we are only seeing and recognizing them as other ages have not done, but, liquor as a menace or problem is not anything like a new thing under the sun. And sometimes it seems as if we had made very little progress in getting rid of the menace and solving the problem. But even that fact would not seem to justify us in settling down to the conviction that neither can be done.

It may be admitted that the man who insists that the case against liquor is not as devastating as some of us would make it to be, can make out some kind of argument for his point of view. For instance there is a certain kind of plausibility to the claim that, in a general sort of way a man should have liberty to drink what he likes. The plea that you cannot make a sober world by legislative prohibition, and that it is a much more moral thing to induce men to leave liquor alone than to shut it away from them, has something to say for itself. A dozen other arguments that are often presented against the militant effort to get rid of liquor are not without some semblance of point and reasonableness. But if one accepts the truly Christian point of view and will take a good, honest and unprejudiced look at the arguments that Paul presents in our lesson text, he will surely have the greatest difficulty escaping from the conclusions that the most committed temperance people have been in the habit of accepting. The argument for liquor will have great difficulty in maintaining itself when faced with the thoroughly Christian pleas that Paul here makes.

His first plea seems to be that liquor and liquor drinking can scarcely have

any place in a society that is organized on the basis of decency and well regulated living. And it is very difficult to get away from such an argument. His story surely has shown us that liquor makes for lawlessness and disorder, much liquor for much lawlessness and disorder. If we could discover a society anywhere where such results did not follow it would greatly weaken the argument, but can we make any such discovery?

Paul makes the further argument that quite upsets the plea that so many make who claim the right to drink if they feel inclined. His argument is that almost every action has its social consequences and must be viewed in relation to these. To say that a thing that I may do can have no bad consequences in relation to these. To say that a thing that I may do can have no bad consequences in relation to myself is not at all to justify it, that is, if I accept the Christian point of view. If it works out badly or has disastrous consequences anywhere else, in the name of that golden rule of Christian teaching I am under obligation to govern myself accordingly. And Paul does not hesitate to say that such an idea is so fundamental in the Christian system that any escape from it is quite impossible. It is not that such a standard is a special one for some choice souls to exemplify and live up to, but is rather the rule for every one in that society where no man lives to himself, but every one is to serve the common good. It is true, of course, that every one does not accept such a standard for life, but in so far as they do not Paul would insist that they are not at all Christian.

And then Paul goes on to make the claim that the raising of any merely physical desire or appetite to a place of exclusive importance is putting into first place the things that, though they are not indifferent by any means, should always be secondary. The kingdom of God, which is the great concern of the follower of Jesus Christ as Paul sees it, is not meat and drink or any of the things of the flesh, but rather the things of the spirit, and he is in no doubt at all as to the order in which these should come in the life of the true Christian.

Admit that this is not a line of argument that can be used with every one, for every one does not accept Paul's premises; but it is an argument that can be used with the true Christian, and it is with him that Paul is carrying on his discussion. But that does not say that there is not an effective argument that can be used with the man who does not accept all the Christian implications, but who yet can be appealed to in the name and the needs of a common humanity.—The New Outlook.

This is a parable that has a pretty wide application. A mouse and an elephant walked side by side over a small wooden bridge. After they had crossed it the mouse said to the elephant: "We sure did shake that thing, didn't we?" —The Canadian.

## Why Children Need a Liquid Laxative

The temporary relief children get from some synthetic, habit-forming cathartic may cause bowel strain, and even set-up irritation in the kidneys. A properly prepared liquid laxative brings a perfect movement. There is no discomfort at the time and no weakness after. You don't have to give the child "a double dose" a day or two later.

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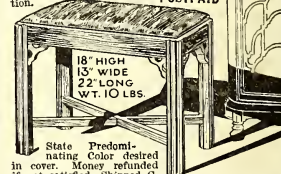
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GAMES

# Children's



# Storyland

GAMES

## THE TOP LONG DRAWER

By Vivian T. Pomeroy.

This is a story about a little boy called Paul. Paul was seven when this happened. He is much older now and has nearly forgotten all about it; otherwise I should never have dared to tell you.

It was on a Wednesday, and Paul's birthday was coming the very next day. It was always, as you know, difficult to wait for one's birthday, especially the day before, and most especially when the day before is a wet day. And it happened to be a wet Wednesday and also a half-holiday for Paul and Percy. Percy was nine and comes into this story, so it is just as well that you should know him at once. They had played Ludo in the dining room a long time, and had caught all the flies in the window, and were just in that state when you don't quite know what to do next. Then Percy had an idea. "I say, Paul," he said, "let's ask mother if we may play with the precious shells and things from the South Sea Islands." So they rushed to mother, who said: "Yes, take them very carefully from the second drawer of the bureau." "Righto!" said Paul.

I cannot tell you how beautiful the South Sea Islands things were. They almost made a wet day worth while. There were scarlet beads, and queer little brown fruits, and yellow shells, and some dark fierce-looking knives. "Poisoned, you bet," said Percy, tying one to his side with a piece of knotty string. They had one of the best savage games you ever witnessed. The dining table was a forest, and behind the curtains in the window lurked the chief of the savage tribe, watching to kill the beautiful and saintly missionary. They had a little quarrel about who should be the missionary, because that part wasn't so exciting, and they agreed to take it in turns. The missionary did not carry a knife, but only a hymn book; and when the missionary sang several numbers the savage chief dropped his poisoned knife and surrendered.

But even the best games come to an end, as this one did. And then there was a long pause while the rain splashed on the windows, and there was nothing else to do. At last Paul said, "I say, Percy, I wonder what's in the top long drawer! Praps it's my birthday present; and praps it's the magic lantern I want so badly." "Praps," said Percy. Then Paul said, "Mother didn't say to you 'don't touch it'; only to me." And that was why Percy opened the top long drawer which Paul had promised not to. Yes! There it lay in shining beauty. The brass of it gleamed, and the gun-

## BATHING CANARIES

By Solveig Paulson.

Little yellow fluff-balls bathing,  
Diamonds drops upon their wings!  
See that little bright-eyed fellow,  
How he swells his throat and sings!

Little, yellow, pert canaries,  
Splashing in the morning light;  
How their golden feathers glisten,  
And their eyes, how black and bright!

Preening, smoothing, flustered feathers,  
Surely 'tis a pretty sight,  
Little yellow fluff balls bathing,  
Splashing in the morning light!

—Our Dumb Animals.

metal shone with rich dullness. Paul's heart leapt. He touched the slides with dirty loving fingers. "Oh, I say!" he said. Then there was a sound outside the dining room door, and they shut the drawer hastily.

Paul couldn't get to sleep very well that night. "Still awake, dear?" said mother, coming to tuck him in. "That's birthday excitement." Deep, deep down in his heart Paul tried to stop a beastly little prick. It hurt and made him miserable; but at last he fell asleep. And then—

"Many happy returns, birthday boy," he heard. And there was mother again, and telling him to hurry and get dressed, for there were lots of parcels on the dining room table. Paul flew out of bed, and almost directly the prick began again. "Shut up!" growled Paul to his heart, which was where the prick was "situate," as house agents say. In a brown parcel was a box. On it was written: "To darling birthday boy from mother and father." And both father and mother wondered why Paul, who didn't like kissing, flung himself into their arms and hid his face and said so many times: "Oh, thank you, mummy, daddy; oh! thank you."

There was a party that night, and the lantern show was a tremendous success. But the prick in Paul's heart got worse and worse; and when everybody was gone he could bear it no longer. He went to mother and told her how he was unhappy because he had to pretend he hadn't seen what really he had seen. And mother understood.—The Free Churchman.

## SWIFT RAINBOW FAIRIES

By Eugene Reynolds.

In the winter, far to the south, in Panama, the ruby-throated humming-bird, the swift fairy of the rainbow, is flying from flower garden to flower garden, drinking nectar from the lovely blossoms. But soon, not because of lack of food, or any change in the climatic conditions, but because of a strange, God-given instinct, this little fairy decides to fly northward.

Away, away, away he flies over rivers, jungles and mountains to Mexico. Then he will fly on and on until he reaches the Gulf of Mexico. And without hesitating, he flies above the stormy waters of the Gulf, to Cuba, and finally he reaches our own country.

You may see these tiny fairies flying among the roses, petunias, sweet peas, nasturtiums, lilies, columbine and honeysuckles. First you hear a strange buzzing sound, then you locate these fairies. They are but two inches long, heads and backs are green and their breasts are brown. The throat of the mother bird is dark, but the throat of the male bird is ruby red.

If you watch the fountains or pools nearby, you will see the humming-birds taking their bath. If the pool is shallow enough, they may do a little wading! And if wasps, bees or moths come near, they will drive them away.

Soon the mother bird begins making a nest, and the male bird helps a little. The nest is made of ferns, tiny leaves, down and thistle-down, or cotton, and is fastened together with something resembling the web of a spider. Two little eggs are laid in this nest and the mother sits on them for two weeks. In the meantime the male bird flies here and there, driving off any birds which come too close to the nest. Sparrows, thrushes, bluebirds and wrens, as well as larger birds are chased away from the vicinity of the nest. Also the male bird goes hunting for spiders, for spiders are the favorite food of humming-birds!

When the eggs hatch, two little birds are seen in the nest. But you would never think they were humming-birds! They are ugly, black, skin-covered balls. But the mother begins feeding them on spiders and soon the skin comes off and out comes a pretty little bird, covered with down. Tail and wing feathers grow fast, and so does the bird, and within a short time it flies onto a tree limb.

And the very next day you may see the young birds, flying among the roses, honeysuckles and trumpet vines.—Our Dumb Animals.

## North Carolina Christian Advocate

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M. T. PLYLER, Editor

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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. SMITH, P.E., Durham, N. C. FOURTH ROUND

Burlington Ct., 11 29  
Siler City, 7:30 29

November

Calvary, 7:30 1  
Branson, 11 5  
Andrew-Massey, 3 5  
Stem, 7:30 5  
Duke Memorial, 7:30 7  
Pittsboro, 11 9  
Brookdale, 11 9  
Rougemont, 7:30 12  
Lakewood, 7:30 14  
West Durham, 7:30 15  
Haw River, 11 19  
Graham-West Burlington, 7:30 19

#### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., 713 W. Church Street. Elizabeth City, N. C. FOURTH ROUND

Chowan, Center Hill, 11 and 1 27  
Windsor, White Oak, 11 and 1 28  
Windsor, White Oak, 11 29  
Williamston, 7:30 29

November

Elizabeth City, City, Road, 7:30 1  
Wanchese, 11 5  
Manteo, 7:30 5  
Peregrine, 11 and 1 8  
Herdford, 7:30 8  
North Gates, Parkers, 11 and 1 10  
Gates, Zion, 11 and 1 11  
North Gates, Parkers, 3 12  
Gates, Zion, 11 12  
Elizabeth City, First Church, 7:30 15  
Ashokle, Powellville, 11 and 1 18  
Aulander, 11 and 1 19  
Ashokle, 3 19  
Murfreesboro, 7:30 19

#### FAYETTEVILLE DISTRICT J. C. Wooley, P.E., Fayetteville, N. C. FOURTH ROUND

Parkton, a.m. 29  
Rae ford, p.m. 29  
Piedmont, Lee Doe, p.m. 29

November

St. John-Gibson, Gibson, a.m. 5  
Hamlet, p.m. 5  
Rowland, a.m. 8  
Hemp, Tabernacle, a.m. 8  
Glendon, Fair Promise, afternoon 12  
Fayetteville Ct., p.m. 13  
Person Ct., p.m. 15  
Hay Street, p.m. 19

#### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. FOURTH ROUND

Faulstich, Rayboro, 11 29  
Oriental, Oriental, 7:30 29

November

Mt. Olive, 7:30 3  
Mt. Olive Ct., 11 4  
Fremont, Fremont, 11 5  
Pikeville-Elm Street, Pikeville, 7:30 5  
Korebasd, Fayetteville, 7:30 7  
Beaufort, 7:30 7  
Pink Hill, Pink Hill, 11 12  
Seven Springs, 3:30 12  
La Grange, La Grange, 7:30 12  
Goldboro, St. Paul, 7:30 12  
Ayden, 7:30 16



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Grifton, Sharon, 11 19  
Snow Hill, Mt. Herman, 3 19  
Homerden, 7:30 19

#### RALEIGH DISTRICT F. S. Love, P.E., Raleigh, N. C. FOURTH ROUND

Millbrook, Pleasant Grove, 11 26  
Middleburg, Tabernacle, 11 29  
Youngsville, Youngsville, 3 29  
Franklinville, 7:30 29

October

Bailev, Middlesex, 11 5  
Zebulon, Wendell, 7:30 5  
Newton Grove, 11 11  
Erwin, Erwin, 11 12  
Piquay, Piquay, 3 12  
Cary, Cary, 7:30 12  
Garner, 11 18  
Four Oaks, 11 19  
Princeton, Princeton, 3 19  
Cheston, 7:30 19

November

#### ROCKY MOUNT DISTRICT L. B. Jones, P.E., Rocky Mount, N. C. FOURTH ROUND

Halfax, 11 29  
Rocky Mount Circuit, Yorks, 3 29  
Rocky Mount, Rocky Mount, 7:30 29

October

Rich Square, Pinners, 11 3  
Rosedary, 11 5  
Rufeld-Whit, Emf, 7:30 5  
Bethel, 7:30 8  
Farnville, 11 12  
Stantonsburg, 7:30 12  
Cm City, 7:30 15  
Rocky Mount, First Church, 11 19  
Wilson, 7:30 19  
Weldon 20

November

Pastors will furnish typed copies of all nominations of  
officials.

#### WILMINGTON DISTRICT W. C. Martin, P.E., Wilmington, N. C. FOURTH ROUND

Town Creek, Delco, 11 1  
Carter's Creek, Bolton, 3 29

October

Steelman, Cokesbury, 11 5  
Bo-reboro, Bethel, 3 5  
Clinton, 7:30 5  
Hall-boro, Hall-boro, 3 8  
Taber, St. Paul, 7:30 9  
Scott's Hill, Hamstead, 3 10  
Bladen, Bethlehem, 11 12  
Garland, Ingold, 7:30 12  
Grace Q. C., 8 13  
Trinity Q. C., 8 14  
Fifth Avenue Q. C., 8 14  
Epworth Wesley, Wesley Memorial, 7:30 16  
Maxville, Tabernacle, 11 19  
Savannah, Oak Grove, 3 19  
Jacksonville-Ricklands, Jacksonville, 7:30 19

November

### Western North Carolina Conference

#### ASHEVILLE DISTRICT D. M. Litaler, P.E., Asheville, N. C. FOURTH ROUND

Sandy, Sat., 11 28  
Saluda, 11 28  
Flat Rock, 3 29  
Haywood Street, night 29  
Oakridge, night 30

October

Pastors please have three copies of all nominations of  
officials.

#### CHARLOTTE DISTRICT

John W. Moor, P.E., 915 Central Ave Charlotte, N. C.

#### FOURTH ROUND

Spencer Memorial, 11 29  
Broad Street, 7:30 29

October

Fifth quarterly meetings as follows:

Marshallville, Marshallville, 10 28  
Prospect, Prospect, 3 29

November

Wesley Heights, 7:30 (Wed.) 1  
Monroe, Central, 11 5  
Monroe Circuit, Grace, 3:30 5  
Pineville, Pineville, 7:30 5



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Mrs. M. L. Price of 125  
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Md., says: "I felt worn  
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and the stomach  
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their growing-up daughters on their  
reaching maturity. It relieves women's  
pains by building up resistance. Try  
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of this paper. Don't fail to let our  
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times amount borrowed. This is with hope of saving my  
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Office, Greensboro, N. C.



GASTONIA DISTRICT		
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.		
FOURTH ROUND		
Stellby, Lafayette Street, 11	October	29
King's Mountain, Park Grove, 7:40	November	29
Shute, 11		5

GREENSBORO DISTRICT		
A. Nowell, P.E., 508 Summ' Ave., Greensboro, N. C.		
FOURTH ROUND		
Reidville, Central, 11	October	29
Ruffin, Ruffin, 3	October	29
Enlist-Grave, Bethel, night	October	29
Gilsonville, Gilsonville, night	October	30
Pleasant Garden, Pleasant Garden, night	October	31
West Market, West Market, night	November	6

MARION DISTRICT		
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.		
FOURTH ROUND		
Table Rock, 11	October	19
Mozantion Ct., 3	October	29
North Forest, Oak Forest, night	October	29
Marion, First Church, Q. C., night	October	29
Glen Alpine Q. C., night	November	2
Mozantion, First Church, Q. C., night	November	2
Forest City, 11	November	5

SALISBURY DISTRICT		
C. S. Kirkpatrick, P.E., Salisbury, N. C.		
FOURTH ROUND		
Allendale Ct., Oakboro, 11	October	29
Salem Ct., Salem, 3	October	29
Spencer, Central, 7:30	October	30
Landis Ct., Oak Grove, 3	November	31
East Spencer, 7	November	1
Norwood Ct., Norwood, 6:50	November	2
Norwood Station, 7:30	November	2
Westford, 7:30	November	2
Main Street, 7	November	4
New London, New London, 11	November	5
Stadin-Tahemacle, Tahemacle, night	November	5
Park Avenue, 7:30	November	6
Epsworth, 7:30	November	7
China Grove, 7:30	November	8
Woodleaf, Woodleaf, 2	November	9
Concord Ct., Olivet, 7	November	10

STATESVILLE DISTRICT		
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.		
FOURTH ROUND		
Hickory, First, 11	October	29
Newton, night	November	29
Troutman-St. John's, 2:30	November	5

WAYNESVILLE DISTRICT		
L. B. Hayes, P. E., Waynesville, N. C.		
FOURTH ROUND		
Clyde, Liberty, 11	October	29
Dellwood, 3	October	29
Canton, 7:30	November	29
Jonathan, 11	November	5

WINSTON-SALEM DISTRICT		
Loy D. Thompson, P.E., Winston-Salem, N. C.		
FOURTH ROUND		
Lewisville, Sharon, 8	October	29
Farmington, 11	October	30
Davie, Mocksville, 3	October	30
Advance, 7	October	30
Erlanger, 7	November	31
Welcome, Midway, 8	November	31
Solga Garden, 11	November	6
Linwood, 4	November	6
Denton, 7	November	6
Lewisville, 7	November	7
Trinity, Bethel, 3:30	November	12

MASS QUARTERS CONFERENCE FOR FENSLEY COUNTY AT CENTENARY AT 6:30, OCTOBER 27.		
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#### LEARN A LESSON FROM THE HEN

Did you ever stop to think—that hard times means nothing to a hen? She just keeps on digging worms and laying eggs, regardless of what the newspapers say about conditions. If the ground is hard, she scratches harder. If it's dry she digs deeper. If she strikes a rock, she works around it. But always she digs up worms and turns them into hard-shelled profits, as well as tender broilers. Did you ever see a pessimistic hen? Did you ever know of one starving to death waiting for worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life! She saves her breath for digging and her cackle for eggs.—Rotary Bulletin, Trinidad, Col.

#### :: 98 out of 100 women report benefit ::

"It was a nurse who told me about Lydia E. Pinkham's Vegetable Compound when I was run-down, nervous, despondent and irregular. It did wonders in building me up. I feel strong and well now and I am so thankful for this remarkable change. I recommend the Vegetable Compound to my friends and to all girls and women who need such medicine."—LA VERNE HUNT, Route No. 1, Box 22, Robbinsdale, Minnesota.



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## Good Health Means Charm and Happiness

SPARKLING eyes and smiling lips tell their own story of health and vitality. Clear skin attracts. The healthy active girl is usually both happy and popular.

Perhaps you are not really ill and yet when the day's work is done you are too tired to enter into the good times that other women enjoy. For that extra energy you lack, try Lydia E. Pinkham's Vegetable Compound. It tones up your general health. Gives you more pep—more charm.

"I was nervous, tired and all run down, hardly able to do my work as a seamstress. My married sister had taken the Vegetable Compound so I tried it. Now I am much stronger and able to do my work. I have good color and feel well."—OLA EVANS, R. No. 1, Newbern, Tenn.

#### TRY LYDIA E. PINKHAM'S SANATIVE WASH

A cleansing, healing antiseptic and deodorant for vaginal douches.

## Lydia E. Pinkham's Vegetable Compound

## IN MEMORIAM

**BULLARD**—The subject of this sketch, Mrs. Edna Gaddy Bullard, was born October 29, 1861; fell asleep in Jesus September 15, 1933. It was the writer's privilege to visit her several times before the end came. Having met with the misfortune of having her hip broken she could not get about much. She loved her church and was always enquiring about how it was progressing. She was a member of P. E. S. M. L. E. Church, South Chapel. Her funeral was conducted from the home of the sister, assisted by Rev. J. W. Bradley of Fairmount and Rev. W. R. Jones of Lakeview, S. C. J. C. Whedbee.

**GALLOWAY**—Thomas H. Galloway was born at Lake Toxaway November 18, 1859. He passed to his reward at his home in Brevard September 4, 1933. Surviving are his widow, Mrs. Raleigh Corpening Galloway, and three daughters, Mrs. W. G. Sheldon, Washington, Ga.; Miss Marguerite Galloway, Croton, N. Y., and Pauline Galloway of Brevard. Four brothers and two sisters also survive.

This good man played an important role in the life of the community. He was a leader in the Brevard Methodist church for nearly 50 years. His church never had a more loyal member. He was a member of the state legislature, clerk of the superior court, register of deeds, member of the board of county commissioners, the board of education of his county. He was mayor of Brevard and a member of the town council.

His chief virtue was in his moral influence and Christian manhood. His life each day was an exhibition of the truthfulness of his profession. No one had cause to doubt him. He was a forceful exemplar of right living. His words and acts brought no reflection on Christianity. What a beautiful monument he has left. A structure of his own hand, the heritage of a pure and upright life. He was of course mortal, but he is also immortal. J. H. West, P. C.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased God in his infinite wisdom to remove from our midst our friend and co-worker, Mrs. Martha E. Bryson, who died August 12, 1933; and

Whereas, her long and useful services as a member of the Ladies' Aid Society and Woman's Missionary Society never diminished even during her last illness. She spoke of helping to entertain the missionary society just before her death. Therefore be it resolved by the Woman's Missionary Society of the Cullowhee Methodist church, Cullowhee, N. C.:

First, That we regret our loss very much, but realize that our loss is her gain.

Second, That a copy of these resolutions be sent the Jackson County Journal and the N. C. Christian Advocate.

Mrs. W. D. Wike,  
Mrs. L. A. Ammons,  
Mrs. F. H. Brown.

### RESOLUTIONS OF RESPECT

The members of the Woman's Missionary Society of the Canton Methodist church wish to record our love and deep sense of loss in the death of our friend and fellow-worker, Mrs. Bessie Erwin, who went to her reward on September 4, 1933. As an expression of our appreciation of her faithful, untiring service, the following resolutions have been adopted:

First, That in the death of Mrs. Erwin we lost one of our most devoted, faithful and efficient members, whose beau-

tiful, consecrated life was a benediction.

Second, That we shall miss her genial smile and loving, helpful words, and her leadership in all that is wise and good.

Third, That a copy of these resolutions be sent to her family, to whom we extend our deepest sympathy, with a prayer that the life she lived may guide them to the heavenly home. That a copy be sent to the North Carolina Christian Advocate, one to the local paper, and that one be recorded in the minutes of the society.

Mrs. Carey Wells,  
Mrs. W. C. Clontz,  
Mrs. B. H. Cahey.

### IN MEMORIAM

July 29, 1933, my dear grandfather passed away. Grandfather is not dead, but just gone to sleep; so why should I as his granddaughter weep and mourn. Only be good, dear children, and you and I shall some day meet again in that beautiful land where sickness and sorrow and death is no more.

His life was so sweet and full of good cheer that it seems but yesterday he was here. God grant that we may all live so well that we may say as he did, "I am ready, only let Him call," that when we go we may be prepared with him to dwell in those bright, white mansions above.

I just believe that I should pay this short tribute of love to my dear grandfather, though it seems but yesterday since he was here. Grandfather, you shall be missed by relatives and friends.

His granddaughter,  
Miss Beulah Cranford.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Shady Grove church, wish to pay tribute to one of our most loyal members, Mrs. Parks Boyd.

Whereas, her long and energetic life of loving service has been an inspiration to all who knew her.

Whereas, her loyalty to church and missionary society never wavered; her faithful attendance always left an atmosphere of cheerfulness and good will.

We feel deeply the loss of this devoted member, while realizing that she has entered into a far greater measure of happiness.

Therefore be it resolved, that these resolutions be read at our next regular meeting of the Woman's Missionary Society, that a copy be sent to the family, and that a copy be sent to the North Carolina Christian Advocate.

Mrs. J. E. Hipp,  
Mrs. R. W. Howell,  
Mrs. R. B. Howell,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, it has been our heavenly Father's will to take from our midst on Sunday, October 1, 1933, Mrs. Luna Ione Bond, it is the desire of the Ladies' Aid Society of Erlanger M. E. church to record our love and esteem of her and extend to her husband our sympathy. Therefore be it resolved:

That bowing to the divine will of our heavenly Father we mourn the untimely passing of Mrs. Luna Ione Bond.

That we commend her Christian faith, her genial and friendly disposition, her patience and fortitude during her illness to all whose desire it is to enter more fully into the Christian life.

That we extend our heartfelt sympathy to her bereaved husband and point him to our loving Father who doeth all things well.

That a copy of these resolutions be put in the secretary's book, a copy sent to the N. C. Christian Advocate and to the bereaved husband, W. M. Bond.

Ladies' Aid Society.

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## GENUINE BAYER ASPIRIN

**BECAUSE** of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

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Member N. R. A.

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### Heed Promptly Kidney and Bladder Irregularities

**I**F bothered with bladder irregularities, getting up at night and nagging backache due to disordered kidney or bladder function, don't delay. Use Doan's Pills. Merit only can explain Doan's worldwide use. Get Doan's today. At all druggists.

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A DIURETIC FOR THE KIDNEYS

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 1933

Number 44

## Idealism—The Need of the Hour

**I**N TIMES of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are political. Like the beacons that guide men through the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from its birth; so powerful that it has changed the whole course of human events, so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of life, a school, a nation, or an age. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen.

Joy Elmer Morgan,  
Editor Journal of Nat. Education Assn.

# JUDGE E. YATES WEBB

Eminent Jurist, Brilliant Orator and North Carolina's Leading Citizen

Will address a mass meeting on the Wet and Dry issues of campaign in West Market Street Church, Greensboro.

**Sunday Afternoon, 3:30 O'clock, Nov. 5**

The Church accommodates 2,000. But loud speakers will be installed so the overflow may hear the address.

TO BE BROADCASTED OVER WBIG

**Tell your friends about this address.**

## MAKE THE MOST OF NEXT SUNDAY

Surely every preacher and all good church folks will make Sunday count in a great way for the welfare of all our people. Tuesday following will be a day of larger significance to North Carolina than any election day for twenty-five years.

The situation in each community must determine what is best to do. Our plea is that the most be made of this day to rally the people to do their duty. The welfare of our youth and of generations unborn is at stake. Sing and pray and act with an eye single to the glory of God and of the people. Bar rooms and liquor have no defenders even among the wets who would in this hour turn back the clock of our destiny and leave us under the curse of the ignorance and poverty of the old days of liquor. Let all our energies be concentrated against the peril that awaits us. Men of God and lovers of humanity, shirk not the duties of this hour!

## LEADERS IN THE CAMPAIGN

### Those With More Than 100 Subscribers

C. T. Thrift, Branson, Durham .....	150
W. C. Dutton, Monroe Ct. ....	134
Miss Flossie Byrd, Agt. West Market Street.....	102
J. O. Erwin, Thrift-Moores .....	102

### Those With More Than 50 Subscribers

J. F. Herbert, Long Memorial-Roxboro .....	76
C. T. Vaughan, Rocky Mount Ct. ....	69
B. C. Reavis, Morganton .....	68
Paul Hardin, Jr., Forest Hill .....	61
F. B. Joyner, Faison-Kenansville .....	51
R. L. Forbis, Trinity, Gastonia .....	51
R. H. Broom, Southport .....	50

In noting those who have sent in long lists of new subscribers we do not discount the efforts of some with much smaller lists. Their fields were hard and limited and they have done gloriously.

## HOW THE DISTRICTS STAND

Greensboro and Statesville had every charge to report. Durham and Rocky Mount lack one each. The other districts failing to make 100 per cent are as follows: Marion 5; Winston-Salem 5; Wilmington 6; Fayetteville 7; Salisbury 7; New Bern 8; Charlotte 8; Waynesville 8; Raleigh 10; Gastonia 10; Mt. Airy 10; Asheville 11; and Elizabeth City 11.

Some of these may report before the week is done. If so we will note the same.

We could wish that these 108 might have reported and made it 100 per cent for the state. One of the fine things about this campaign is that 64 circuits reported 100 per cent—that is, new Advocates went into every church on these charges. That is fine! Such work in which even the little struggling church is not neglected. Our thanks to one and all.

## SHORE AND HAMLET REPORTS

Good for Rev. J. H. Shore! Right at the close of our special campaign, here comes from Brother Shore at Hamlet a check for \$23.50 for six renewals and six new subscribers on our regular subscription list. This permanent list is the true and tried list we have to depend on, and such a report as this from Hamlet shows what can be done. Fine for Hamlet! Shore has pointed the way.

Brother W. R. Odell was an appreciated visitor in our office last Wednesday morning. He reports that Forest Hill, Concord, is already paid up in everything. That sounds like old times for a church to be paid in full several weeks before conference. Brother Odell is a member of the committee for redistricting the conference. He says that the plan is to eliminate the Marion and Mount Airy districts. The proposed boundaries of the eight districts will be presented to the annual conference to receive its approval or rejection while in session at Charlotte.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 2, 1933

Number 44

Cast your ballot next Tuesday for "No Convention" and for delegates "Against Repeal."

The peril of the nations just now are the dictators in so many lands. The curse of North Carolina just now is dictator James Farley, who would intimidate our politicians and dictate to our people how to vote. Will we be like dumb driven cattle?

Have we come to government by intimidation? Some men think so. We do know that our Postmaster General has been telling the country that the people must vote for repeal so as to back up the recovery effort of the administration. If this is not government by intimidation, what is it?

Next Tuesday will be the time when the citizens of North Carolina will say whether the legalized liquor traffic shall return to North Carolina after twenty-five years of progress and prosperity. Prove that you are a good citizen by voting against liquor. Next Tuesday is your time to act. Be sure to vote.

We are told that the tax on liquor is a cardinal element—is an essential part of the President's program for national prosperity. Alas, that America should come to this! The good Book pronounces judgment upon all such since the days of ancient Babylon. All sane men know that liquor is a curse to any people. Woe be the party that stakes its future on the drink traffic.

Twenty-five years ago the women could not vote. At that time they held prayer meetings while the men voted. The women now can both pray and vote. Mothers and sisters of North Carolina, for the sake of your homes and your own happiness vote against liquor next Tuesday. The men twenty-five years ago gave a majority of 43,000 and more. The men and women voting together should make it many times that.

In these days when the other world has grown dim and become unreal to us this present material universe dominates us. At the same time the individual becomes only a dim unit in the present social complex. Conscience counts for less and less and the whole of personal character fades away in the stress placed upon the unity of the universe. Surely a new sense of the spiritual and a vivid realization of a just God and of the inevitable judgment that follows our present course of conduct would count for much in this day.

The Christian religion does not rely upon its age. Twenty centuries or forty centuries of history are the same with the Christ. The pristine glory of our Faith was in the first century when Pentecost with flaming tongues marked a new era in religion and when apostolic men were turning the world upside down. In those ever memorable and incomparable days it was not an old religion, but a new religion. And to be successful in its world task our faith must ever be young and march forward over the hills of the morning. Not death but life is the big word in Christianity. As one has so well said: "Christianity has died many times and risen again; for it had a God who knew the way out of the grave."

"Covered bridges belong to a passing era in the Middle West. They were homely but sturdy constructions, and represented the engineering of the pre-steel and pre-cement period. Trees usually marked the approaches to these covered bridges. The trip across was an experience of shade or shelter in summer or storm. Some of the states are endeavoring to preserve examples of these covered bridges as memorials. Picturesque always, even if abandoned now, a few such structures should be kept as visible tributes to the pioneer times in which agriculture and transportation were developed so marvelously." What the Cincinnati Advocate suggests in the foregoing should be made to apply along our Atlantic seaboard where these structures are rapidly passing.

### Strike for Your Altars and Your Fires!

OUR most sacred altars and our highly cherished firesides are endangered. All who love home and would see church and school count for most should be aroused to the perils of this hour. The bar room and the still house are sure to return to curse our state unless the good citizens of North Carolina, with a grim determination worthy of their heritage, declare that it shall not be. The time to quibble at this point has passed. We must face the issue frankly.

This assurance so oft proclaimed by the wets that repeal does not mean liquor for North Carolina is their well known effort to mislead. The last man of them know that a vote for repeal will be taken as a mandate from the people to repeal the state-wide prohibition laws. Were they not set out to deceive the electorate they would make a clean breast of the whole matter—but when did the liquor crowd ever place a premium on straight and open dealings?

The matter of first concern for all of us here in North Carolina this good hour is to determine that this state must remain dry whatever may be the ultimate outcome in the nation. We must organize and work for “no convention” and also for no repeal of our state laws. Why a convention, if the question is good as settled; and why repeal our state laws, if we do not want the bar room and the still house to return? Let no one be so simple as to be misled by the oft repeated assurance that the state dry laws will be in full force until repealed by the legislature which does not meet until 1935. What are a year or two? How about these special sessions in other states? The whole set-up is for a wet state. Mark well the issue!

Where are all those repealists who are bone dry as to this state and avow that the bar room must not return? Why do they not join with us in this effort to save the state from the shame and curse of former years? Instead, they plead party loyalty, repeat the propaganda from Washington and do all possible to render odious and encourage disregard of existing laws as they prepare the way for trucks loaded with whiskey barrels to crowd the streets and the public highways.

The one work before us is for us to save our altars and our firesides. The call is to every man and women who has at heart the highest and best in North Carolina. We must lay to heart coming generations and the pres-

ent welfare of our state for law and order. The national effort to enforce the law of the land is such as to make us shudder. Read the front pages of our morning papers. As to the prohibition law, we know that even the lame effort of the past decade has ceased to be. Were not this true Major Dalrymple would not talk as he does and the almost daily dispatches from Washington in favor of liquor would stop. And yet they would have us to lie down that the liquor barrels may roll over us and the distillers' big trucks may crash our life out. Have we no eyes to see?

What has become of all our boasting of Mecklenburg and Halifax and our “first at Bethel, farthest at Gettysburg and last at Appomattox,” as we join this national stampede led by the politicians at Washington who have become allies of the liquor crowd on both sides of the Atlantic? We must be nationalists in the world conference at London, but we are world characters when it comes to liquor. Are we willing to run up the white flag without first striking a blow? For one, with an ancestry that for more than two hundred years has been in every war and in all the heroic struggles of this state, I am not ready to surrender until North Carolina has made her stand. Let the opportunists and the shirkers keep mum as those who have a spirit of daring leadership step to the front. The future is ours. So are the eternal years of God.

[Reprinted from the Advocate of July 27, 1933.]



### Two Weeks Till Harvest

LAST week we wrote, “Ten Days for Action,” with special reference to the time remaining for the liquor fight in North Carolina. Our reference in the above caption is to the time that still remains for the close of the conference year in our two conferences. Much should be done—will have to be done by those who have failed to be eager and alert during the entire year.

Recently we heard a lay leader in a meeting of laymen insist that were he a minister he would preach often and insistantly from the text, “Be ye doers of the Word.” His conviction is that the officials and most of the members of the church fail terrifically at this point. Our own conviction is that he is correct. So few get aroused over the work until near the close of the year when the church obligations must be met. Then the better and more loyal stewards vow it must never occur again, but the same old habits hold sway the next year.



So they come to the end of the year with about the usual deficit.

But these are unusual times and these next few weeks should see more than ordinary efforts. Pastors and officials should be a unit in the common effort. Missions, orphan children, old preachers and the pastors and their families are all seriously involved. The diligence displayed and the loyalty shown will have much to do with the final outcome. To falter in such an hour will be sin—a sin against the finest and best interests of life. Eager and heroic action will win victories and cause many to rejoice.



### Hon. Clyde R. Hoey in Greensboro

THE Hoey meeting in West Market Street church last Sunday afternoon was a pre-eminent success. Only superlatives can describe it. The address itself, logical, vivid, persuasive, with touches of delightful humor and passages of thrilling oratory, was in these respects equal to W. J. Bryan in his palmist days. What a master of the multitudes is this Tar Heel orator! His swiftly flowing sentences cast a spell upon the great audience that heard him last Sunday and at the same time made converts for his cause.

The big church was well filled half an hour before three o'clock, the time that the exercises began, but the people continued to come till every seat on lower floors and in galleries were occupied, chairs filled the aisles, the people stood around the walls and in the doorways through the entire address, and hundreds gathered in the county court house across the street where a loud speaker had been installed.

The radio audience was perhaps very large. Those listening in began to phone in before the meeting closed inquiring where they might send contributions, and this, too, without having been asked to contribute.

The dry cause in Guilford county has received a great impetus by the coming of Hon. Clyde Hoey to Greensboro last Sunday afternoon.



### The Cave Man and War

THE cave man in the castle and the cloister explains why brutality has stalked across the stage of history with its so-called civilization which bore a veneer of culture, but was really savage to the core. War with all its trappings among those who profess to be civilized and enlightened is but an exchange of the machine

gun for the club and the adoption of the law of the jungle which is enforced by tooth and claw, for reason and justice which alone govern civilized peoples. Only when the nations learn war no more can they lay claim to being truly civilized. There are no Christian wars and never have been. And yet the so-called Christian nations foster war and bloodshed in the name of civilization.



### All Democrats Should Read This

CLYDE HOEY, a rock-ribbed Democrat, has a right to speak to Democrats about liquor. Here is what he says on the subject:

"The repealists say that to vote against repeal is to vote against Roosevelt. That is not true. The Democratic platform said that the question of prohibition should be submitted to the people. It did not tell them how to vote. President Roosevelt is entitled to his opinions on prohibition and I am equally entitled to mine. I supported both Smith and Roosevelt, not because of their opinions on prohibition, but because I believed they were both able men. No member of a church is expected to believe every particular of its creed and traditions, nor is any member of a political party expected to agree with every plank of its platform.

"Then they say that if North Carolina votes against repeal she will be scorned as the one state that stood out against all the others. I say let North Carolina be different in this respect. Can this state become greater than she is by soaking herself in liquor? How can you make strong citizens? By surrounding them with all kinds of temptations? Of all the prayers that have ever been written, I choose that which says 'Lead us not into temptation.'"



### Will You Vote Next Tuesday?

WILL you go and vote next Tuesday? If you fail to perform this high duty of citizenship, you have no right to talk about the times being out of joint or to deplore moral conditions of our state and nation. Our place on election day is at the ballot box, where one can serve his country effectually.

Go to the polls next Tuesday and vote "No Convention" and for those delegates who are "Against Repeal." You will then in an effective way register your protest against the return of the legalized liquor traffic in North Carolina. And if all who are against the return of liquor will go and vote we will win a great victory next Tuesday. Go and vote.



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte ..... Nov. 15  
North Carolina, Durham ..... Nov. 22

"My postoffice now changes from Warrenton, N. C., to Pelham, N. C."—J. T. Gibbs.

Ex-Governor Cameron Morrison is announced to speak in the City Auditorium, Raleigh, Saturday night at 7:30. The address will be broadcast over a state-wide hook-up including Asheville, Greensboro and Wilmington stations. Many by their own firesides will be able to hear this dry crusader and leading citizen of our state. Be sure and tune in on your best station.

Rev. Guy Hamilton in announcing the passing of his dear mother who went away October 26, 1933, age 70, at Atlantic, N. C., says: "A noble mother in Israel went to her reward. Industrious, dutiful and affectionate, she lived and yearned for the best in life for her children and for all whom she could help. Patient in all her suffering which covered many years, she lived to the end in peace."

"Rev. J. S. Hiatt filled his last appointment at First church, Hickory, Sunday morning at 11 a. m., preaching a great sermon on 'Facing the Crisis.' As a campaigner for prohibition none in this part of the state surpass the elder of the Statesville district. Our pastor, Brother A. C. Gibbs, has received 60 into the church this year and will have one of the best reports of the four years he has been with us."—Abe M. Nail.

"Just preceding our fourth quarterly conference on Monday night, October 23, we dedicated a newly constructed church hut. This hut was built by the young men's class of our Sunday school, of which C. R. Payne is the teacher and H. V. Bolick is the president. Our presiding elder, Rev. J. S. Hiatt, was present and had charge of the dedicatory service, assisted by Rev. J. G. W. Holloway and the pastor. The ladies of the young women's class were also present and served delightful refreshments."—M. Q. Tuttle.

"On November 19 Tabernacle church, Maysville charge, will have its home coming service, to which former pastors, members and friends are invited. At which time Rev. W. C. Martin will hold the fourth quarterly conference. On fifth Sunday afternoon memorial service of the Charitable Brotherhood of Onslow and Jones counties was held in Maysville church, Rev. N. W. Wright preaching the sermon. The evening hour was a song service in which representatives from all churches on the charge participated. The singing was led by Mr. William Blanchard."—N. M. Wright.

Mrs. J. A. Bell of Charlotte, N. C., after a long and lingering illness went to her reward on October 23, 1933. She was buried from the First Methodist church by Dr. W. W. Peele, her pastor, assisted by Revs. C. M. Pickens and W. W. Akers. Mrs. Bell, a daughter of the late J. S. Spencer, a prominent church and business leader of Charlotte, was a great and good woman highly esteemed by all who knew her. She was the wife of J. A. Bell, a prominent attorney of Charlotte and one of the leading laymen of North Carolina Methodism. The bereaved family have the warmest sympathy of an unusually large circle of friends.

Dr. J. H. Barnhardt occupied the pulpit of West Market Street church, Greensboro, last Sunday morning when a large congregation assembled to greet this former pastor and presiding elder. Dr. Barnhardt spent eight years in the Gate City, four as presiding elder and four as pastor of West Market, and the Greensboro people are very fond of him. He received a cordial welcome last Sunday and the people enjoyed his sermon.

"We received 17 members into Ellis Chapel church on the Bahama charge on Sunday night, October 8. Brother W. K. Anderson, a student of the Duke University school of religion, had been assisting us in a special series of services. This was the fourth and last revival for our charge this conference year, during which we have received 26 members on profession of faith."—C. W. Barbee, Pastor.

In a private note Rev. L. B. Jones, presiding elder of the Rocky Mount district, has this to say of the work of his laymen: "How about this schedule for last Sunday: W. L. Knight, Kenly; Owen H. Page, Tarboro; Lee Gravely, Spring Hope; Judge Austin, Salem; R. L. Towse and I. G. Shaw at Ebenezer, Halifax charge? Our laymen are interested. They are ready to serve the church. The outlook is encouraging; the sky is clear."

"We closed a two weeks' meeting at Ebenezer, Old Fort, last night. Many said it was the best meeting that had been there in over 20 years. Old time shouting was heard, the saints prayed and rejoiced, sinners prayed and wept their way to God. About 40 found peace at the altar and many others found it in services or at home. The greatest good was done in the church, for old grudges and differences were settled and everything seems to be sailing along peacefully. Eighteen joined Ebenezer and some will join other churches. We were assisted by Rev. C. C. Parker."—J. D. Pyatt.

"At my last preaching service at Merritt's Chapel in Chatham county my heart was made glad, even to bubbling over, when my stewards called a brief business meeting after the service and reported to me that they had gone over the top with their assessment. Only those who know of Merritt's Chapel will be able to appreciate what this means to the members of that church and to the pastor. These people have been faithful workers during the year and we expect great things of them next year. The other two churches on the charge are well along with their budget and with earnest effort and the help of God we hope to pay out in full at conference."—L. L. Parrish, P. C.

"I am happy to report that every charge in the Statesville district has secured trial subscriptions to the Advocate. In the spring campaign to secure not less than a 100 new subscribers as promised by each district at the Greensboro meeting, the Statesville district sent in 139 new names. This is twice in one year that every charge has secured subscribers to the Advocate, and I believe that you informed me that the Statesville district was the only one sending in the number promised. Too, write this down, we are going to carry Iredell county for prohibition. The fight is on and the argument the liquor crowd is using is the same old stuff used in 1908. Think it will have the same effect that an educated egg would have telling an old hen how to raise her chicks."—J. S. Hiatt.



In Elkin last Sunday evening was held a United Dry meeting in the Methodist church. The church and Sunday school annex was filled with a deeply interested congregation of men and women and young people. It was the largest congregation that we have ever witnessed in Elkin. This writer greatly enjoyed speaking to that intelligent audience composed of the several churches of Elkin. Dr. L. B. Abernethy says Surry county will go dry by a good majority. Elkin township registered 40 new voters and practically all of these we were informed will vote dry. A leading citizen of the town gave it as his opinion that 80 per cent of Elkin township's vote will be dry.

"The regular fifth Sunday S. S. convention of the Fuquay charge was held at Holly Springs church October 29. All five churches—Fuquay Springs, Olive Branch, Cokesbury, Buckhorn and Holly Springs—were well represented. Each Sunday school gave a program and the superintendents made brief reports concerning their respective schools. Mr. N. L. Senter, who has served the convention so faithfully as leader, was unanimously reelected for another term. Mr. J. W. Williams, pastor of the charge, was present and took quite an active part in the exercises of the day. He called a stewards' meeting of the entire charge, at which he made a really helpful and inspirational talk. Dinner was served on the grounds, after which Dean B. F. Brown of State College, Raleigh, spoke plainly and fair-mindedly about repeal or non-repeal of the eighteenth amendment. Seventeen subscriptions to the North Carolina Christian Advocate, including renewals, were received during the day."—Reported by Blanche Holt.

#### COL. JOHN D. LANGSTON REPLIES TO SENATOR REYNOLDS

In an address at Roanoke Rapids Sunday, Colonel Langston said:

"Do the wet leaders aim to have saloons return? Reynolds in his speech at Mount Airy said: 'You have the promise of every responsible leader in the nation that the saloon will not be returned.' Notwithstanding his present protestations for vote-getting purposes, Senator Reynolds knows that on February 16 of this year he voted to defeat an amendment to the repeal resolution containing this language: 'Except that no state shall authorize and permit the sale of distilled spirits for private profit, or by any private agency, corporation or person.' Later in the same session Senator Reynolds voted to defeat two other amendments designed to prohibit sale of liquors by saloons.

"It is a sad day for North Carolina when a successor to Vance, Simmons and other great United States senators can unblushingly declare to the electorate of the state, 'all I am asking the people of North Carolina to do is to vote as they drink.' Is that the value Mr. Reynolds puts upon his vote? He praises highly the abstainer who proposes to vote for repeal. Why then the abuse of the drinker who proposes to vote according to his judgment instead of according to his appetite? I believe there are men who unfortunately drink, but who will not stoop so low as to vote to ruin the youth of the state merely to satisfy Mr. Reynolds' political philosophy. This is not a game that is being played. This is no stage for the comedian. The citizenship of this state are obliged to vote their convictions as to what is for the welfare of the state. Mr. Reynolds has yet to learn that, whatever his associa-

tions have led him to believe, the majority of North Carolinians are not tipplers, and they do not relish the Reynolds label as such."

#### HOME COMING AT RED OAK IN NASH

Last Sunday was a good busy day for the Methodists at Red Oak, a country church composed of the fine citizenship found in that section of Nash county. Yes, the day was full. M. T. Plyler preached at 11, the laymen met at 2, presiding elder L. B. Jones preached at 3, and the fourth quarterly conference closed the day. What a fine congregation was that, filling church and Sunday school rooms at the morning hour.

Rev. W. N. Vaughan directed the work of the day and did his work well. That service was orderly and the atmosphere conducive to worship, a situation not always found in the country as well as in town. Some would do well to take lessons from Vaughan. At the beginning Brother Vaughan recognized certain "home-comers" among whom was Rev. William Towle. He spoke a few most appropriate words of greeting.

Mr. C. H. May, lay leader, was in charge of the lay service. He especially stressed the need of co-operation at the close of the year. Brother Towle was setting out the qualities of a good steward as we were forced to leave. We regretted much not being able to hear the sermon by the presiding elder, who is going day after day these busy weeks on his big district.

Of the fellowship and the new acquaintances made at the noon hour we cannot write. One of the cherished meetings was that with Master Bill Norman Vaughan, who has been doing such fine work for the Advocate in distributing the paper during the campaign. He is young in years but effective in work. A most promising boy is Bill and his work is duly appreciated in this office.

We congratulate Brother Vaughan and his people on the success of the day—a success greatly aided by the fine fellowship of the Baptist brethren who, with their pastor, attended the service in such large numbers. This fifth Sunday was no ordinary day.

#### TARBORO HAS FINE CHURCH MEETING

The church at Tarboro has just closed a fine church meeting. It was one of those meetings that did the church good. Little emphasis was laid on getting folks into the church. We spent the whole ten days working in the church. Perhaps a half dozen members will come into fellowship of the church as a result of it, but no one can estimate the good done this fine old church.

The Rev. Edward J. Rees of Washington was with us and did a most excellent job of preaching while here. His messages from start to finish dug right into the hearts of the folks and brought forth visible results. Tarboro, in spite of the terrible financial strain through which it has had to go since our only bank closed last March, will go to conference with a good report. And in spite of the difficulties it has been one of the sweetest years of this pastor's ministry. The folks have been lovely to us, and we are ending the year with a great step in advance in the spiritual life of the church here.

J. Vincent Knight.

#### A PROTEST FROM BROTHER C. K. PROCTOR

My attention has been called to the fact that there is a copy of a letter being sent out to the members of the North Carolina conference containing a list of names suggested as delegates to be elected from our conference to the session of the General Conference of our church meeting next spring.

Will you do me the favor of space in the Advocate somewhere to publish the statement that this letter has been circulated without my knowledge or consent. My name appears in the letter without my knowledge or consent.

If honor and position in the church or elsewhere comes to me my best friends know they will come unsought by me. I hope you can see fit to give me this space. C. K. Proctor.

## WHO WILL BUY LIQUOR?

By Clyde R. Hoey.

If liquor is sold, who will buy it? The people. The repealists estimate that if prohibition is repealed, the sale of liquor will yield to the country \$900,000,000 in taxes. The amount of tax to be levied is variously stated. But suppose it is \$1.10 a gallon. That would mean that about 800,000,000 gallons of liquor would have to be consumed each year in this country. That would be about six gallons per capita. And yet the repealists say there is more liquor consumed now under prohibition than there would be if prohibition were abolished.

I myself prefer that what liquor is sold be sold in the dark rather than publicly on our main streets. It is far better for liquor to be outlawed than for it to be recognized by the state. The repealists point to the taxes North Carolina would get from the sale of liquor. North Carolina is not so poor that it has to get money through the sale of liquor. Much was said of the revenue beer would bring in to the state. The total amount it has brought to the state thus far is \$133,000. To raise that much revenue the state sent out \$878,000 to other states for the beer that was sold in this state. Is that the way to build a great state?

I was assistant district attorney for a number of years before prohibition was enacted. Three-fourths of the cases in the federal court were violations of the liquor laws. Distillers would make liquor and sell it without paying the taxes. They would make more than the law allowed them to make and sell it. There was blockading before prohibition just as there is since prohibition—and I believe more.

## THE ITINERANTS PASS IN REVIEW

Before me stands an army of saints who once marched the way of the itinerant journey which leads from the entering of the conference to the close of each one's activities. Since the year 1902, when the writer of this sketch was admitted into the conference, the personnel of the army has undergone many changes. In that far off day our class was at the bottom; now it nears the top. The boatman has ferried many across the river, and sometimes we wonder why he has selected others and left us here. In the quiet, when the deepest meditations roll over the soul, is a good time to read the honor roll and see where these saints have fallen and where they were laid to rest. One here, one there, and one yonder.

It seems that this year has made the greatest call on our active ministry of any one year of the thirty. There have been some of our choice ones called this year. Brother Frank Armstrong was my friend. We met in the fall of 1899 at Weaver College. No finer spirit ever moved among us. He was a happy, congenial Christian gentleman. His untimely going broke the first link in the class of 1902. There lingers with the writer a peculiar sadness as the broken ties of a confidential friendship came to such a sudden end. And following in such a short time that guileless man of God, Brother Albert Loftin, who had moved among us from year to year like a saint. He harmed no man, but helped all.

We had hardly quieted down to the usual task that awaits us all when the news came that Brother Marcus Woosley had joined the heavenly hosts. The going of this young knight with his happy, congenial disposition gives reason for sorrow and regret.

Before we ceased to mourn the word came that Brother W. E. Poovey, that methodical, sensible and good man had fallen. We will miss him much when we meet in our annual gatherings.

So now with many on the other side, where the sun will never go down, as we have on this side, why should we care which army we are in, the one triumphant or the one yet on the battle front? Yet while the boatman taries we will march on toward Charlotte, where we who are left will greet each other with that brotherly smile that happens nowhere else in all the world like it does at an annual conference.

H. C. Byrum.

## ALCOHOLIC LIQUORS

By Ida B. Wise Smith, President National W.C.T.U.

Alcoholic liquor for more than a thousand years has had a uniform history of debauched, disgraced men, broken hearted, crushed women, and ruined lives of children, plus wrecked homes and immorality, sorrow, poverty, and distress.

Several hundred years ago men thought these evils might be lessened if liquor was taken out of the home and "controlled." It was believed that if the law could concentrate drinking in regular retail establishments—now called the saloon—there would be less trouble from drink. But the saloon increased rather than decreased the problem.

Then the license system was devised, and "regulations" were prescribed and a license fee paid. That created a respectability for the liquor business which became arrogant as it increased in volume and influence. Therefore the social order which had created the saloon found it to be such a bad thing that its banishment was decreed. For more than a hundred years every means which the human mind could devise was tried in the struggle against liquor; all failed. A sovereign remedy was found—the desired end was accomplished; the nation got rid of the legalized saloon by prohibition.

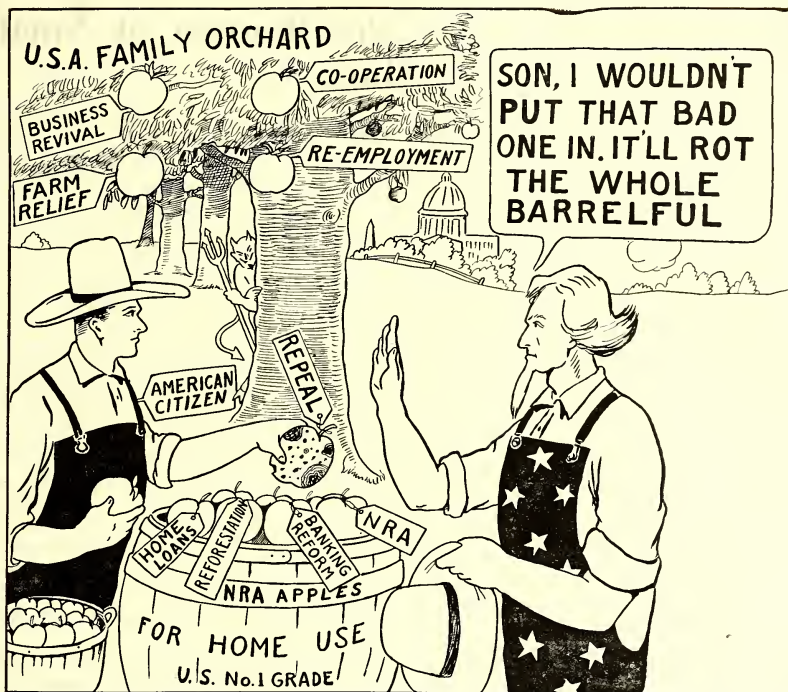
We are now asked to turn back to "liquor control." Once before when the nation was in hard times and war was waging and resources for support of the government were exhausted, the brewers came forward with exactly the same plan that they now have—that the national government should tax beer. The first offer was in 1862, during the Civil War. The history of the liquor traffic and all of its hideousness from 1862 onward dates from the moment the nation "fell" for the brewers' idea of temperance and taxation.—Cincinnati Advocate.

## TO THE NIGHT-BLOOMING CEREUS

By James Monroe Downum.

Oh, beautiful flower so rare,  
Thy beauty would that thou might share,  
Portray thyself in lasting form,  
And be for all a living charm!  
Not living only for a night,  
But lasting in perfection bright,  
That all the world might see thy worth,  
Revealing Jesus' cradle birth,  
So hidden in the darkest night,  
In beauty of thy spotless white,  
Displaying true the shining star,  
So perfect that no hand would mar!—  
A lesson deep each soul should learn,  
And for thy pure perfection yearn!





### BREAKING LAWS

To hear some folks talk, you would think the only law on earth that is being broken is the prohibition law. Well, take a look at this statement below:

At the recent session of the Edgecombe County Fair (carnival) the officials staged a jungle wedding in the cage with a couple of pet lions from Hollywood—with a local couple getting married. A burlesque? Yes, more, it was mockery of everything the good Lord ever aimed to have in the marriage relation. And the truth of it is vouched for in the fact that every preacher in Tarboro refused to read the ceremony. Not so much because they were afraid of those pet lions, but these men without knowing what the others would do turned it down, refusing to be party to such mockery and breaking of sacred laws for the sake of notoriety.

No, the prohibition law is not broken any more than any other law on the statute books. Listen to Judge Meekins: "The prohibition law has never had a fair trial, and I don't think it's going to get one." And who does not feel the same way about it? The only thing needed to make the eighteenth amendment function is public sentiment back of it, and somebody to enforce the law. J. Vincent Knight.

Note: That man Owen H. Page (see bulletin) spoke in the Tarboro church last night on Safety, and in his message he simply gave the dry forces something to think about. His argument against the whiskey traffic is unanswerable. While he was not speaking on the question of prohibition at all, it was the best lift the drys of Tarboro have yet heard. J.V.K.

### REV. A. J. HOBBS AT QUEEN STREET, KINSTON

Sunday night brought to a close a special series of revival services at Queen Street church, Kinston. Rev. A. J. Hobbs, Jr., pastor of Centenary church, New Bern, did the preaching in a most acceptable manner. His sermons were of a high order intellectually and spiritually.

This consecrated servant of his Master made a most favorable impression upon his hearers as being a true ambassador of his Lord and having a passion for the souls of men. His visit to Kinston will be cherished as a pleasant memory by many in days to come. A number will be added to the church roll by profession of faith and certificate as the result of this meeting, as well as the church being revived within.

At the close of the service Sunday night Brother R. F. Churchill, chairman of the board of stewards, presented to Brother Hobbs a check for \$100 as a thank offering and expression of appreciation from the membership of Queen Street church for his labor with us for the week. Brother Hobbs ac-

cepted the check with words of feeling and appreciation and stated that as much as he appreciated the value of the check and its purchasing power he wanted to fall in line with the great national program of spending and desired at the earliest moment possible to invest this amount to the best advantage. With these words he endorsed the check, turning same back to the church with an additional \$10, his personal check contributed at the morning service to be applied on conference collection of Queen Street church, after which the benediction was pronounced.

An informal hour of handshaking and words of appreciation was extended the visiting preacher. T. C. Ethridge.

### TRIBUTE TO THE PREACHERS OF MOORESVILLE

Methodism in Mooresville and surrounding country is making progress along all lines. More people are joining the church, more attending Sunday school, more interest in women's work, more Advocates being taken, larger congregations attending church, and more money being raised than for some years past. The praise for this onward and upward movement is due our pastors. No finer group of preachers and pastors can be found.

Williams, at Central, a tower of strength.

Hager, at Broad Street, going full length.

Fitzgerald, on circuit, with abilities rare.

Wilkinson, at Cascade, much better than "fair."

To the bishop and cabinet, men of great power,

We send our petition in this crucial hour.

Please send back our preachers, men of great worth.

Our report at next conference will be "Best one on earth."

D. P. Waters.

### ADDITIONAL WESTERN NORTH CAROLINA CONFERENCE PROGRAM NOTICES

The address of Dr. Garber has been changed from Friday, November 17, to Thursday, November 16, at the same hour in the afternoon. This meeting of the Historical Society is to be followed by a meeting of the Conference Brotherhood.

At the anniversary of the Board of Christian Education on Thursday night addresses will be delivered by Rev. John F. Kirk and by President W. P. Few. The Greensboro College Glee Club will furnish the music for this service.

On Sunday night the sermon will be delivered by Dr. Gilbert T. Rowe of Duke University.

## Mrs. Doak's Letter to the Women of North Carolina

The following appeal to the women voters of North Carolina has been made by Mrs. Frances Renfrew Doak, wife of Charles G. Doak, head baseball coach at N. C. State College, Raleigh. Mrs. Doak is the mother of three children, ages 12, 14 and 16. In her girlhood she attended Meredith College, and later was the secretary to Governor Aycock in his last years. A long-time worker for suffrage and temperance, Mrs. Doak is also a well-known leader in other fields. She is at present vice president of the North Carolina Federation of Social and Civic Agencies; chairman of the department of International Relations of the Federation of Women's Clubs; chairman of legislation for the N. C. League of Women Voters; treasurer of the Legislative Council of N. C. Women, and director of temperance education for the Woman's Christian Temperance Union. Through these social activities, and her work as director of the Woman's Hour in the Raleigh radio station some years ago, Mrs. Doak has become widely known and greatly beloved by North Carolina women. Her appeal to the voters of the state will receive great interest and response.

### An Open Letter to the Women Voters of North Carolina

On November 7 women in North Carolina have an opportunity for the first time to vote on the wet and dry question. In 1908 the state voted dry in a popular election, after every conceivable method of liquor control had been tried and found wanting. Such men as Jarvis, Aycock, Glenn, Daniels, Oats, Webb, Hoey, and the ministers of the state, aided by the prayers and persuasions of such noble women as Mary Cartland, Laura Winston, Lucy Robertson, Elizabeth March, Mary Woody and Mary Mendenhall Hobbs, won the victory for temperance and prohibition. Liquor, the greatest enemy of the child, the home, the school, the church, was outlawed in this state.

As was predicted, an era of prosperity followed; the prohibition laws were well enforced, better perhaps than were any other laws, until the incessant propaganda from outside the state began to have its effect, and now we have the evils of lax enforcement charged against prohibition. Conditions are not satisfactory, but they are better than were conditions before prohibition, and they are better than they would be if liquor should again be legalized and made easier for more people to obtain. We must take no risk of returning to the former intolerable conditions.

Therefore I appeal to you without fail to go to the polls on November 7th and vote against repeal with such women leaders in the state today as Mrs. R. H. Latham, president of the Federation of Women's Clubs; Mrs. J. M. Hobgood, federation director and former president; Mrs. Raymond Binford, recently president of the Parent-Teacher Congress; Mrs. T. W. Bickett, beloved social worker and widow of the war governor; Mrs. W. N. Jones, the long-time leader of the Baptist Woman's Missionary Union; Mrs. W. A. Newell and Miss Vara Herring, leaders of the Methodist Woman's Missionary Unions; Mrs. W. B. Lindsay, president of the Woman's Christian Temperance Union; Miss Clara Cox, Friends' minister and social worker; Mrs. George M. Pritchard, Mrs. Jake F. Newell, Mrs. William P. Few, Mrs. J. Henry Highsmith, and hundreds of others who

are standing solidly for prohibition along with the college presidents of our state, including the presidents of the two great universities, Dr. Few of Duke University, and Dr. Frank Graham of the Greater University of North Carolina. These college presidents know that there would be increased drinking among young people with liquor more accessible, and they agree with the women leaders that they do not want the government sanctioning the sale of a poison which they are trying to induce young people not to use.

There is grave danger that a majority vote in this state for repeal of the 18th amendment might be interpreted by the legislature and the world at large as meaning that North Carolina wants legalized liquor; whereas a vote against repeal can be interpreted in no other way than as a mandate against repeal of our state laws, and in favor of strict enforcement—the only method for handling the liquor traffic not yet given an adequate trial. A vote against convention will mean a saving to the state of thousands of dollars. Why vote for a convention at great expense to the state when the action of North Carolina can not prevent repeal of the 18th amendment by other states? We are too poor to spend money in any such way.

You no doubt are familiar with the contention of the repealists that enforcement costs too much. They do not tell you that enforcement more than pays for itself; that last year the government spent 26 cents per person for enforcement and received 47 cents per person in fines, a profit of 21 cents.

The repealists tell you of certain findings in the Wick-ersham report against prohibition—"failures" that apply to metropolitan centers and certainly not prevalent in North Carolina—but they do not point out the gains listed in that report for prohibition, nor do they tell you that the commission expressly recommended that the 18th amendment be not repealed, and that liquor be not again legalized.

Of course, problems will arise to perplex us after repeal as we try to keep our state dry; but surely the sane thing to do, is to preserve our present laws, take no chance on their repeal; wait and see how so-called control laws work in other states; and then let the dries make any changes that may seem imperative, and not turn the whole problem over to the wets at this time, many of whom never turned a hand in behalf of temperance or any form of regulation heretofore.

The wail of women in 1908 and prior thereto was, "If I could only vote against liquor!" Women of today, you have your opportunity. Let us preserve this law that was secured for our benefit by our fathers and brothers when we could not vote but could only pray and persuade. Let us say by our vote on November 7 that we believe we can help our President in his efforts to rehabilitate the country by keeping our state dry; that we propose in this state not to sell liquor for revenue and then spend that revenue in caring for the wreckage from the traffic; but rather that we propose to preserve our laws, enforce them, make our famous roads safe, maintain our schools out of the earnings from steady, sober labor, to the end that this state may become a haven of refuge for thou-



sands of people who would come to such a land. President Roosevelt is too fair, too just to quarrel with us, or charge us with lack of support in his efforts, if we shall show to him a sober, prosperous people; and he will turn again to North Carolina for additional men and women to help him in his tasks.

I beg of you, do not fail to register on October 28, and vote on November 7, in this crisis in the life of our state, and above all VOTE YOUR CONVICTIONS!

Sincerely yours, Frances Renfrow Doak.

### YEA, VERILY!

By Paul W. Cox.

Hear now therefore the parable of the merry-go-round. For a certain black mammy took her colored pickaninny to the county fair. And he continually besought her, incessantly, that she give him a nickel that he might ride withall on the merry-go-round. Now at first she would not, but when he had "ding-donged" a good while she gave in on account of his importunity. And when he had gotten himself on he rode round and round many times. But when he alighted he got off in the very same tracks (only his nickel was gone). Then his black mammy looked at him narrowly and said (witheringly), "Sambo, now where-all you been to?"

Even so many a gullible Yankee also rideth on the "prosperity merry-go-round" and thinketh that, verily, he is "some rider," but no doubt he will get off in the very same tracks. Now behold when kale money getteth "scare as hen's teeth," then the wise ones bethink themselves and print up a lot of printing press money (some call them "rubber dollars"). Now there is twice as much cash in the land and the poor laborer getteth just twice as much (how nice). But also the price of grub goeth as high and when he spendeth his day's wage, lo and behold, it buyeth him just so much as it did aforetime (not a whit more or a whit less). Now therefore, my son, where all hast thou been to? Again the manufacturer of commodities cutteth the hours in half but keepeth the wage equal (and they whoop it up with a great whooping). But even the simple minded can see that the maker of commodities must needs hire twice the help, and the cost and the selling price must needs be double also. Now it worketh out this way: The laborer laboreth half so long, he getteth just the same, but he only buyeth half so much, for the price thereof is double. Now therefore, my son, where all hast thou been to? But thou sayest, "The buying power is double." True, but it taketh just twice the "buying power" to buy the same stuff. Now therefore, my son, where all hast thou been to? It is even just a big child's merry-go-round got up to fool the simple minded.

Yea, verily, if this "new deal" meaneth more booze, more ruined boys, and more rottenness, then may the "Great White Father" in Washington mercifully send us four more years of great old comfortable depression. For no nation can drink itself back to prosperity. Remember that!—Religious Telescope.

Worship is obviously not the method of science, though both converge in the art of living. Out of worship comes the ordering of life's values; out of the applications of science come the methods of realizing them. Science and worship are partners, but each has its own work to do. We value science in proportion as it gets us results—but it is in the experience of worship that we realize what results we want.—Hugh Hartshorne.

### A PROTEST AGAINST CHURCH POLITICS

If you will allow me space in your columns, I should like to make a few observations suggested by a circular letter which came to my desk a few days ago. For the benefit of your readers who did not receive a copy of the communication I may explain that the letter referred to was one dealing with the election of delegates to the General Conference and suggesting the names of certain brethren for election. The letter was unsigned and I have no idea who was responsible for it. I am glad that I do not know, for I can thus say what I have in mind without any remarks in any way being considered personal.

I readily grant that the motive lying back of the letter in question was a sincere devotion to the church and a desire to see its interests advanced, and, of course, I am not without appreciation that any one should think me worthy to be considered as a delegate to the General Conference. But when I have said this, I must add that I do not approve of any movement of this kind. Of course I do not take the matter too seriously, but I feel that a brotherly protest would not be out of order.

First of all, I wish to suggest that the placing of one's name on a General Conference ticket without his knowledge or approval, even though motivated by sincere friendliness, is, to say the least, an unwise procedure. I do not know how the others whose names were thus used feel about the matter, for I have had no communication with any of them, but personally I have no ambition to go to the General Conference. With the very grave problems confronting the church at the present time, membership in the General Conference involves a tremendous responsibility, and I do not feel that I have either the time or the ability to render the service so sorely needed.

I must say further that I cannot approve of the contents of the letter, for it contains reflections upon the presiding bishop and our former delegates to the General Conference that I think are quite unwarranted. Then, too, I am not primarily interested in seeing the delegates selected from the various types of church work—education, eldership, city pastorate, circuit work, etc.—for though this is desirable, it is not a matter of first importance. My concern is that we shall send to the General Conference men who can best help the church to find its way in the midst of the prevailing confusion, men who can organize the available resources, divine and human, for the most effective accomplishment of our task in the establishment of the kingdom of God. Whether such men are presiding elders, college men, or pastors, and whether they are personal friends of mine or not, makes very little difference.

Again it strikes me as quite unfortunate to resort to the method illustrated by this unsigned letter for the selection of the delegates to our General Conference. I think it is quite proper for brethren to discuss with one another the merits or demerits of those under consideration as General Conference delegates, or for any other position, but I certainly would not wish to be a party to any combine or movement to put over a given ticket. I do not see how we could expect a General Conference with its members thus selected to have the guidance of God, and without such divine guidance we surely could not hope that it would get very far in the realization of God's kingdom.

J. L. Cuninggim.

It is all our life is worth to know if the soul is mortal or immortal.—Pascal.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### BIGGER, BETTER BURLINGTON

Between 45 and 50 workers of Front Street church sat down around the table Tuesday evening of last week for food, fellowship, and fashioning ideas for rendering a bigger, better service to the growing life of Burlington. The occasion was the quarterly meeting of the workers' council. J. Glenn McAdams, the new superintendent, presided. Rev. W. A. Cade, the pastor, opened the meeting with prayer.

Following the delightful supper, there was music by a quartet and then an address by Mr. Gobbel, who spoke for about 20 minutes on the problem of growth. Others speaking were C. G. Somers, retiring superintendent, and E. S. W. Dameron, who has been teaching the men's class for the past 20 years or more.

The decorations reflected the Halloween spirit. Indeed it was a festive occasion, festive in its happy reflection upon a record of service faithfully performed in the past and in a determination to do a better work in the new year just beginning.

### TO RALEIGH IN 1934

The second annual state-wide Methodist Students' Conference, held in Greensboro October 21-22, voted to hold its next meeting in Raleigh in 1934. Edenton Street church and State College will be hosts. The first session was held in Durham in 1932.

### CHILDHOOD AND YOUTH WEEK

Although October 15-21 was the time officially designated for the observance of Childhood and Youth Week, a number of churches not finding that week convenient will use a later date. Requests for literature continue to come in. Let the good work go on!

### NEW SUPERINTENDENTS

W. A. Sergeant has been chosen superintendent of Edgar Long Memorial school, Roxboro, to succeed W. R. Hambrick, who resigned after many years at the head of this school. J. Glenn McAdams succeeds C. G. Somers at Front Street, Burlington. Other changes are being made at various places, official notification of which has not yet reached our office. To all of these new leaders, upon whose shoulders rests a great weight of responsibility, we would say that our office is eager to render aid in many ways, including the sending of information concerning the duties of the general superintendent. The leaflet, "The Work of the General Superintendent," is invaluable to those who would measure up to what is expected of them under the plan of our church.

We bespeak for them the hearty co-

operation, not only of the other officers and teachers, but also of parents and people generally.

### EPWORTH MAKES PROGRESS

Eleven years is a short time in the life of a church, and it is also a comparatively short span over which to measure educational progress. Encouraging, however, is it to note the progress which has been made in many of our Sunday schools in the past 11 years. The following facts concerning Epworth, Raleigh, are significant:

	Sept. 24, 1922.	Sept. 30, 1933.
Enrollment .....	116	342
Attendance .....	59	212
Offering .....	\$2.52	\$5.42
Teachers .....	6	11

Since 1922 there have been added five Sunday school class rooms.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### NEW OFFICERS REPORTED

The names of many newly elected officers of young people's divisions have come to our office recently. Since space does not allow the printing of all of these names we are giving herewith the names of the presidents who have been recently elected:

Rone's Chapel (Mt. Olive Ct.—Elizabeth Hudson.

Pleasant Grove (Seaboard)—Junius Barrett.

Calvary (Littleton)—Elizabeth King.  
Helena (Mt. Tirzah)—Clarice Jones.  
Tabernacle (Straits)—Adah Fulford.  
Stump Point—Mrs. Warren Meekins.  
Trinity (Durham)—Eva Gantt.

We congratulate these young people on the honor and privilege which are theirs and extend them our best wishes for a year of high achievement.

### TWO NEW DIVISIONS

Two new divisions have recently been set up in the Durham district. Rev. B. H. Black reports a division at McManen church on the Durham circuit, with Mrs. Ruby Haywood as its president. Under the direction and leadership of the pastor, Rev. T. R. Jenkins, a new division has been organized at Union church on the Leasburg charge, Mr. Henry Willis being chosen as the president of this group. We shall expect to hear good reports from both of these groups.

### STOP, LOOK, LISTEN

Have you read pages 2 and 31 in the October Highroad? If not, read them now. As Mr. Towner so well said recently, "The church is wholeheartedly committed to the arousing of people to

understand that drinking alcohol in 1933 is as evil as it was in 1833 or when Noah began it—and loaded with much more distressing social and economic consequences. Even if pretty girls smile from the ads and offer you a drink, hell itself is still in the drink, and alcohol in human stomachs still does the same old thing. Our problem is to keep alcohol out of stomachs. That means educating people not to put it there—under any circumstances. And when people are brought to a conviction in the matter, a declaration of purpose to abstain completely helps keep the conviction in operation."

Hence our general board of Christian education has authorized the printing of a little card, "A Statement of Purpose for Young People and Adults Concerning Alcoholic Beverages," which reads like this: "In order that I may always be my best self, physically, mentally, and spiritually, and that I may effectively serve God and my fellowman, it is my purpose not to drink alcoholic beverages. Signed." On the reverse side of the card there is a statement to the effect that this pledge is a covenant between the signer and God and is to be kept by the person who signs it for his own personal reference.

Write your district director or our conference office for a supply of these cards and then see that they are used to the best advantage. The fight is not over yet! Let's educate young people, as well as old, regarding alcohol until we have truly brought them to a conviction in this important matter. It is a task worthy of our best efforts, and one in which we dare not fail!

## 7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
2. Liquid—already dissolved.
3. Therefore quicker acting.
4. Non-narcotic—Non-habit forming.
5. Agreeable to the taste.
6. Speedy elimination from system.
7. Easy on the stomach.

Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

## Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Can not slide, slip, rock or pop-out. No gummy, goeey, pasty taste or feeling. Makes breath sweet and pleasant. Get FASTEETH today at any good drug store.

666

LIQUID, TABLETS, SALVE, NOSE DROPS  
Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days

**Fine Laxative and Tonic**  
Most Speedy Remedies Known.



# Do You Want

the name of your church to appear

## In the Conference Exhibit?

We will have an interesting Exhibit of some of the year's accomplishments of the Board of Christian Education on display in the Conference Book Room at the First Methodist Church at Charlotte during the sessions of the conference. In the display will appear a list of the churches in the conference which have remitted contributions to our Conference Treasurer, Mr. H. A. Dunham, on these causes—

### Sunday School day

AND

### Home and Foreign Missionary Enterprise

Already we have received reports from 175 churches that have sent in remittances on Sunday School Day. It is the wish of your Board to have the name of every church in our conference appear on the exhibit. If your church is one that has neglected to take an offering, please use

### Next Sunday, November 5

as the occasion to present this cause and to take an offering.

It is also imperative that at this time each church check up on what each has done on Home and Foreign Missionary Enterprise and use next Sunday to bring your church to its rightful position among the churches supporting this essentially Christian cause.

### This is the Final Notice

If the name of your church is to appear on the list credited with the proper amount, any sums intended for these causes must be mailed to H. A. Dunham, Asheville, N. C., by Monday or Tuesday, November 6 or 7. Do not wait to send these amounts by the pastor to conference. If you do, we have no means of checking it in time to give credit on the Exhibit.

### BOARD OF CHRISTIAN EDUCATION W. N. C. Conference

W. W. PEELE, President

H. A. DUNHAM, Treasurer



## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.



### STEPHENSON MEMORIAL HOSPITAL AT CHANGCHOW

The hospital in Changchow is the youngest of our mission hospitals in China, having been opened 15 years ago by Dr. W. B. Russell at the request of the Changchow gentry who desired a modern hospital. For 15 years the "modern" hospital has consisted of a 50-year-old Chinese "yamen"—cold in winter and a fly trap and mosquito-breeder in summer. Plumbing, heating, screening, hot and cold running water, and fire-proof wards were not at the disposal of

tion of our Chinese friends and their interest in modern medicine that our church can look forward to a work here in which they will be proud.

Besides the yearly contribution of the people of Changchow to the hospital, a charity fund has been started in the nature of an endowment fund, known as the Russell fund, and several donations to it have been received.

#### Hospital Staff

On the death of Dr. Russell in 1925, Dr. R. M. Paty, Jr., of Bell Buckle, Tenn., and Mrs. Paty of Decatur, Ga., joined

church have a part, the Ginling College, Nanking, and the Women's Christian Medical College in Shanghai. Other staff members are: an assistant resident in surgery and two interns. There are 13 graduate nurses, one of them a trained teacher, and there are 30 students. A matron, herself a graduate nurse, a business manager and two assistants, two druggists, three laboratory technicians and an assistant chaplain, make up the remainder of the Chinese staff.

#### Activities

Aside from the specific object of curing disease, the hospital has other ideals, among them being: (1) The training of doctors and nurses in a spirit of Christian service; (2) the education of the public of Changchow in the need of public health activities, and (3) evangelism, by the strengthening of the spiritual life of the staff, that they may show forth to the patients a Christ-like love; and by a tactful approach to the patients through the spoken word and the distribution of Christian literature.

With the completion of the new Russell Memorial Chapel in the new hospital building, we shall have a place set aside for worship, and we hope through its use for our morning services to deepen the religious life of our staff. We are very thankful for the consecrated and unstinted service that the hospital chaplain and his assistant have rendered the hospital, and it is largely through their efforts that many of our staff who were not Christians have become such.

The nurses' training school is a monument to those nurses who have served here. This year, with two foreign nurses and a well qualified Chinese teacher of nursing, with adequate teaching facilities and living quarters, the nurses' training school looks forward to the best year in its history.

The future is indeed bright. The new hospital building, made possible through the initial gift of Mrs. Ida L. Stephenson of San Antonio, and augmented by gifts of Mrs. Latimer Johnson of Bell Buckle, Tenn., and Mrs. W. B. Russell, will accommodate 114 patients, and is of modern, fire-proof construction, with plumbing and lighting; it is four stories high and is a building of which any community would be proud. Equipment for it is to come from the week of prayer offering this year in the women's missionary societies. Practically all of the more expensive equipment is yet to be bought, such as X-ray, operating room equipment, special sanitary equipment and special lighting, beds, linens, and heating.

We are glad to give our space this week to Stephenson Memorial Hospital. The new building is to be dedicated at the China annual conference held at Changchow. The North Carolina conference will be represented on this occasion by our much beloved representative, Miss Alice Green, who so recently visited all the districts of our conference and gave inspiring messages of the leavening power of the gospel in China.



The Stephenson Memorial Hospital, Changchow

Dr. Russell and his associate, Mrs. Williston, or of Dr. Harriet Love, who followed.

During these 15 years in the old buildings 15,000 in-patients and 153,000 out-patients have been treated. This has been the only "modern" hospital in a city of 100,000 people, and in a community of half a million.

The land on which the hospital now stands was given and the buildings sold at a nominal price by the people of the city to the mission. The city has likewise contributed \$1,000 every year to the hospital to help in the care of poor people. In addition to the regular patients, during last summer alone, 312 cholera patients were cared for in the hospital, and a large number of these were charity, wholly or in part, and their care was paid for from this fund.

The new out-patient building of two and one-half stories and the land on which it is built are gifts of the local people. The building conforms in architecture and finish to the main hospital building, and is a real addition to our plant. It is through the loyal co-opera-

tion of the staff, and have been on it since that time. Miss Lorena Foster of Pearsall, Texas, came in 1927, and Miss Athria McElwreath, also of Texas, came later in 1928, and was here for two years. In 1930, Dr. and Mrs. J. C. Thoroughman, both of Georgia, joined us, and Miss Hester West, another Texan, came a month ago to complete the present professional foreign staff. Rev. H. H. Berckman of Kentucky and Mrs. Berckman of Alabama took up the direction of the religious work of the hospital in 1931, and have added greatly to the spiritual life of the hospital community. This year a voluntary worker, Miss Louise Schilling of Marietta, Ga., has joined our staff in the business department, and we are looking forward to increased efficiency in the handling of our business and the keeping of hospital records.

The Chinese staff consists of a full-time man in the ear, nose and throat department, a resident in the department of medicine, and one in the department of obstetrics. The latter is a woman doctor, the produce of two of the schools in which the women of our



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### MORNING WATCH

Psalm 5:3: "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and will look up."

The morning is the gate of day and should be well guarded with prayer. If we felt more the majesty of life, we should be more careful of its morning. In the morning God means me to be at my best in strength and hope. The fatigue of yesterday has been relieved by the night's rest. The worries and perplexities of yesterday have given way to a spirit of quietude. A night of merciful oblivion has ushered in a morn of trustful expectancy.

A quiet hour spent with God in the morning is the best beginning for the toils and cares of the busy day. A brief season of prayer brings joy and peace to the heart and gives wisdom and strength to meet and overcome the discouragements of the later hours. Blessed is the day whose first victory is won in prayer. Holy is the day whose dawn finds us on the top of the mount with God.—From The Presbyterian.

### WORK OF GREENSBORO DISTRICT THROUGH THE ZONES

Mrs. M. R. Banner, District Secretary.

The third quarterly report for the Greensboro district has been sent in, and although it is not as good as we would like to have had it, I feel that the women who have made it possible have really done remarkably well. It is those who do not take any active part in our missionary work who keep our reports from being what they should be.

We have had all of our zone meetings for the fall and they were unusually interesting and well attended. Several weeks ago all of the zone chairmen and program chairmen were invited to spend the day with me in my home and we had a most delightful time together. Mrs. H. W. McCain of High Point, district chairman of spiritual life, and Mrs. Lynn Hunt, former district secretary, were with us also, and we planned for the zone meetings to be held in September.

The pastor of each hostess church was asked to lead the worship service, using Genesis 28:16-22 and Joshua 24:15 as the Scripture references. Each pastor stressed the need for a new vision of life, and the need for a re-dedication of our lives to the service of God and our fellowmen. Spirituality, Mission and Bible Study and Prohibition were the three outstanding topics presented at each meeting and very comprehensive messages were given by the several speakers who were secured to discuss these subjects.

Tithing was also emphasized and an offering of ten cents was asked from each

one present, to demonstrate how much a tenth of each dollar would amount to. Twenty-two dollars was realized from the five meetings and this money will be used to buy mission study books to be used in the district. Already a number of classes are being held.

Credit is due the zone officers for the splendid co-operation in creating interest in the societies by keeping in touch with them and urging them to send a large number of their members to the zone meetings, and to make a report of any outstanding achievement. Zone number one reported one society reorganized—Morehead on the Summerfield charge. Zone number three reported four new societies—Old Union, Mt. Shepherd, Taber and Tabernacle. Many other splendid reports were made.

### GREEN STREET CHURCH HAS ZONE MEETING

The Winston-Salem district zone meeting was held recently at Green Street church with Mrs. T. B. Holcombe, chairman, presiding and Mrs. K. M. Yokeley acting as secretary. Opening devotions were led by Mrs. O. P. Ader, who used as her theme, "Spiritual Life," basing her talk on a portion of Scripture from St. John. She stressed the point that service makes one more efficient and she asked the members to press on to a higher goal. "We should renew our spiritual and physical life," she said, "if we are to enjoy sweet Christian fellowship." Mrs. R. T. Lewellyn sang "To Work for Thee," with Mrs. B. L. Watkins as her accompanist. Mrs. Hanselle Hester most ably gave a synopsis of the mission book, "Eastern Women Today and Tomorrow," discussing mission study classes and practical ways of presenting the lessons in order to create enthusiasm.

A helpful message on "What Our Women Are Doing for the Next Election" was brought by Mrs. T. H. Redmon. She stressed the necessity for organized efforts and votes against the repeal of the Eighteenth Amendment and gave many interesting statistics showing the advantages of prohibition. At this point the various churches represented reported on the work that is being done by their respective prohibition committees.

Mrs. C. C. Weaver, conference president, presented the needs of Vashti School at Thomasville, Ga., giving an interesting insight of the institution. She told also of the many home mission projects carried on by our missionary auxiliaries and the results of the efforts in that direction.

Mrs. J. G. Sterling, district secretary, gave a glimpse of the work being done, making several important announcements relative to the work. Week of Prayer, Harvest Day program and other

items of interest were discussed by Mrs. Sterling. An interesting playlet, "As It Was in the Beginning," was presented under the direction of Mrs. L. V. Scott by six characters from Burkhead church, and was greatly enjoyed. Next meeting goes to Burkhead church. Closing prayer was offered by Mrs. M. F. Moores.

## TO WOMEN Who Dread Cold Weather



Wear Indera FIGURIT SLIPS

Face the coldest days in perfect style—no need for extra comfort with Indera Figurit (Coldproof) Knit Slips which protect you from biting winds.

Knit by a special process, they keep out the cold and the smooth and snug beneath the most dainty gowns. Our patented knit border bottom positively will prevent bunching or crawling of skirt. STA-UP shoulder straps stay put.

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Insist upon Indera Slips at your dealers and you are assured the best prices and highest quality.

Your choice of cotton, wool mixtures, rayon and wool, 100% wool worsted, silk and wool. Sizes for women, misses and children. Write for FREE descriptive style catalog No. 421.

INDERA MILLS COMPANY  
WINSTON-SALEM, N. C.

## Gray Hair

### Best Remedy is Made At Home

You can now make at home a better "gray hair remedy" by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any drugstore can put this up for you. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

### Rheumatism Gone!

#### Old Soldier Spent

#### 9 Yrs. On Crutches

"I had rheumatism so bad I was on crutches 9 years," says H. C. Hendrix, 3, Minneapolis, Minn. "I gave up my crutches and now walk like a boy."

Don't wait cure rheumatism, but it may upset your whole system. Why risk that when you can get swift, certain relief, check stiffness, inflammation and swelling almost overnight with Miller's Oil, known as "Snake Oil." 5,000,000 bottles sold under iron-clad money-back guarantee—thousands of rheumatic folk wild with delight. Get a bottle tonight. Feel like a new person tomorrow. At drugstore.

## CHRISTMAS CARD Salespeople

100% profitselling our line of "true to the occasion" Religious Christmas Greetings. Millions of them sold last year.

Send for attractive circular showing our 1933 assortments of 21 all Parchment-Folders as well as booklet describing 16 live-wire offers on 50c, 75c and \$1.00 assortments. Unusual values offered in Everyday assortments. Get our samples early and realize real satisfaction and big profits selling our line. Write today!

GOSPEL TRUMPET CO.

Address Dept. A30, Near East Office, Sacramento, Calif. or Anderson, Ind.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### WHAT DID YOU DO?

Your humble servant is wondering this morning what the friends of the Children's Home did yesterday in their fifth Sunday offerings. The day was beautiful, all nature was celebrating and the need was urgent. Increased wages and increased prices for farm products lent their encouragement to the situation. We truly hope that the returns this week will be reassuring. The sooner the offerings can be sent in the sooner we can meet some pressing obligations.

### HEAVY BUYING

Our purchases this fall have been very heavy. Winter clothing has had to be secured, summer contracts for food met, school books and supplies provided for, and a large number of other items needed for the proper maintenance of our large family purchased. The bills for these investments almost stagger us. We sincerely hope that not a single one of our friends will forget us at this season of the year when our bills are heaviest and our friends are in the best position to serve us. This is a time for action.

### MT. TABOR

Our singing class left early yesterday morning for a 9:45 engagement at Mt. Tabor, one of the three congregations on the Salem circuit in Stanly county. Due to some tire trouble we were a few minutes late in arriving, but our good friend, Rev. T. C. Jordan, and a fine group of his Mt. Tabor congregation were present to welcome us. At the conclusion of our program Brother Jordan took an offering which more than paid the congregation's ten per cent apportionment, this offering being taken while our group was hurrying away to Salem, our next engagement.

### SALEM

Arriving at Salem for the 11 o'clock hour we found a very large group of people assembled completely filling the lovely and commodious auditorium of this splendid church. Thanks to Supt. R. W. Lowder, our children were soon arranged in an advantageous position on the pulpit platform and were ready to start their program when Brother Jordan arrived from Mt. Tabor. At the conclusion of the program the pastor gave his congregation an opportunity to bring forward their offerings and place them on a table at the front, the purpose of this offering being to pay the congregation's ten per cent apportionment. Many accepted the invitation. Then came the lovely dinner on the long table in the beautiful grove near the church. At the

conclusion of this most satisfactory experience our children gathered in the 'singing bus' and started homeward, the afternoon engagement at Bethany having been called off because of a funeral.

### GOOD FRIENDS

F. L. Sides, church treasurer at Westview, Hickory, in sending us a check for the special offering they gave recently, this offering being over and above the church's ten per cent apportionment and fifth Sunday offerings, writes as follows:

"It does our hearts good to send you the enclosed money order. We enjoyed the program that you and your children so wonderfully rendered. The children certainly have the marks of real training. So we take our hats off to you and your staff of co-workers. We are sorry that the collection wasn't more, but it does us good to be able to send you the thirteen dollars. Remember that Westview keeps her doors open to you and your large family."

### CHOICE VISITORS

Our high school boys and girls greatly enjoyed the visit of the football squad from the Methodist Orphanage at Raleigh last Friday. Following the game, which was won by our boys by a score of 21 to 0, a most enjoyable evening was spent in our gymnasium where a carnival of sports and entertainment prevailed. Our boys and girls claim a little closer interest with the boys and girls from the Methodist Orphanage over any other institution with which we come in contact. We were mighty glad to have Supt. A. S. Barnes, Rev. R. W. Bradshaw and Mr. Pridden accompany the fine lads from that institution.

### THANKS, WE WILL

"I am sending a box of marbles from the junior department of Main Street, Gastonia. We hope they will spread a little joy among the boys and girls of the Home. The Sunday after our return from Winston-Salem our boys and girls were called upon to report concerning their trip to the Children's Home. One of the things our children noticed most was the unselfishness of the Children's Home children. Our junior department contributed over \$51 on its \$45 quota for the Children's Home at our recent Children's Home rally day. If at any time we can help you in any way feel free to call on us."—Miss Aldean Rudisill, Gastonia.

### "VOTE AS YOU DRINK"

Senator Reynolds' challenge to the North Carolina electorate to vote as they drink in the approaching eighteenth amendment repeal election is a very fair one. It ought to be accepted. Thirty-five voters at the Children's Home will certainly accept it. The Children's Home has to review continually case after case of needy little children brought into destitute and alarming conditions because of the evils of strong drink. There is no danger of any Children's Home worker voting wet.

## Best Remedy for Cough Is Easily Mixed at Home

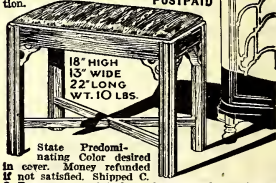
No Cooking! No Work! Real Saving!

You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle. Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

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Handsome CHIPPEWALDE Design  
High Grade TAPESTRY Covering  
A big full sized bench—  
beautifully finished Brown  
Mahogany tone—Strongly  
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WT. 10 LBS.

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RALEIGH

N. C.



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REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference, Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

Our football team, and those of us who went with them, had a big time last Friday at the Children's Home, Winston-Salem, even if our team did get a good licking. The score was 21 to nothing in favor of the Children's Home. Bill Murray has a strong team and it certainly clicked when playing our team. Mr. O. V. Woosley, his official staff, and the boys and girls of the Home certainly did all they could to make our visit a pleasant one. I was delighted to be guest in the home of Mr. and Mrs. Woosley for the evening meal, where I enjoyed delightful fellowship. Brother and Sister Woosley are giving themselves unreservedly to the great task committed to their hands.

\* \* \* \*

There has been quite an increased number of Octagon soap coupons reaching the Orphanage during the last week or so. This undertaking through the combined efforts of our people is gaining momentum every week. By keeping up this good work we shall secure the one hundred thousand coupons by Thanksgiving. There is something like 120,000 Methodist in North Carolina conference and an average of one coupon per number is not an impossible task to accomplish. Having undertaken extensive repairs which were so badly needed at the Orphanage, we can not afford to fail to reach the goal which we have definitely set before us. I wish to appeal to every organization in the church and every individual member of the church to join hand and heart in this commendable and worth while undertaking.

\* \* \* \*

The dedication of Branson Memorial Methodist church in Durham, on October 22, was a notable occasion in the history of the church. A capacity house witnessed the impressive dedicatory service. Bishop Edwin D. Mouzon preached a strong sermon on the edification of all present. He chose for his text, "Upon this rock will I build my church." In a very graphic and impressive manner the bishop outlined the mission of the church in the world, and all who heard him have a more comprehensive view of God's purpose in establishing his church. There were several ministers present at the dedicatory service from local churches in Durham. Quite a large number of members from the other churches gathered to worship with the

congregation. Brother C. T. Thrift, the pastor of Branson church, is to be congratulated upon paying off the indebtedness before the time for the church to be dedicated. This is something new under the sun. Several memorial windows were unveiled immediately after the bishop dedicated the church. Considering the unusual economic conditions that prevail the dedication of Branson church is quite an achievement for the pastor and the entire church membership. Brother Thrift richly deserves commendation that his friends have heaped upon him: Branson church is not self-centered, but is reaching out a helping hand to all worthy causes. The Orphanage shares a big place in their giving, for which we are profoundly grateful.

\* \* \* \*

Sunday morning we found Branson church all decorated with vases and baskets of lovely flowers, and every one seemed to carry an added look of happiness and joy. They had a good reason for this, especially did the pastor, Rev. C. T. Thrift, who has labored so faithfully with his people to lift the debt from their church. The church was dedicated at the evening service by Bishop Mouzon. This was a great day for these people. We, the class, had the morning hour. Mr. Thrift had a large congregation for us. I was pleasantly entertained in the home of Mr. and Mrs. Barbee. The evening service was in the beautiful stone church, Duke's Chapel. The writer had supper with Rev. and Mrs. Weathers in their pretty, unique apartment. This day was quite a happy day for the class. The people of both churches seemed so interested in our work and are making an effort to pay their apportionment, that we may carry on in our great work here at the Orphanage.

### PROHIBITION

Prohibition, so they tell us,  
Is the cause of all the wrong.  
By such bosh they would compel us  
Walk with their own dripping throng.

All wrong is wrong because it's wrong,  
Reproof only reveals it;  
And right is right because it's right  
And wrong never repeats it.

Prohibition against stealing,  
Kidnaping and all the rest,  
Is unto all sin revealing,  
Also showing what is best.

All should know that prohibition  
Is a friend to one and all—  
Fighting every wrong condition  
That would cause a person fall.

Thus the love of God would tell us  
All that hurts us here is wrong;  
And his mercy would impel us  
Do the right and become strong.

Let not then the opposition  
To the right deceive you here;  
God himself is prohibition  
We see here and everywhere.

—G. W. Fink.

## TO MOTHERS whose children won't EAT

Nature knows best. Never coax a child to eat! Remove the cause of a youngster's poor appetite. When appetite fails, tongue is coated white, eyes are a bilious yellow, don't give small children a constipating cathartic that drains the system. California syrup of figs is all the "medicine" they require.

Specialists will tell you that a sluggish appetite almost always means the child has a sluggish colon. Correct this condition called *stasis*, and see how quickly a listless, drooping boy or girl begins to eat—and gain! The only "medicine" such children seem to need is pure, unadulterated fig syrup.

Children who get syrup of figs, now and then, soon have the appetite and energy of young animals! They keep well and avoid colds and sluggish spells.

Nature never made a finer laxative for children; and they all love the wholesome, fruity flavor of the real California syrup of figs. It's purely vegetable, but every druggist has it all bottled, with directions. Begin with it at once. The very next day, your child will be eating better and feeling better. Keep on with the syrup of figs a few days and see amazing improvement in appetite, color, weight, and spirits.

*The promises made by the bottlers of California Syrup of Figs are true, and it will do the same for you, if it's genuine CALIFORNIA. Don't accept substitutes.*

MEMBER N. R. A.



Children chew Feen-a-mint as readily as any piece of minty chewing gum. And because they chew it the laxative enters the system gradually and spreads thoroughly. That means a more natural action that's thorough but safe. It's the ideal modern laxative for every member of the family.

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## Exhibit of Advocate Campaign By Districts

### NORTH CAROLINA CONFERENCE

#### Durham District

Burlington Ct., H. E. Lance	10
Brooksedale, S. P. Nicks	3
Calvary, O. L. Hinson	1
Carr, J. A. Russell	8
Duke Memorial, W. A. Stanbury	14
Lakewood, M. W. Warren	16
Duke's Chapel, E. D. Weathers	8
Haw River, L. A. Tilley	15
Leasburg, T. R. Jenkins, 100%	16
Mebane, J. D. Bundy	20
Pittsboro, M. C. Ellerbe	14
Yanceyville, I. T. Poole	5
Branson, C. T. Thrift	150
E. Roxboro-Longhurst, D. W. Whitsett	27
Trinity, G. R. Combs	8
Bahama, C. W. Barbee, 100%	10
Orange-Carrboro, L. L. Parrish, 100%	17
Burlington, Front St., W. A. Cade	35
" Webb Ave., R. L. Jerome, 100%	13
Chapel Hill, Albea Godbold	1
Person Ct., E. B. Craven	6
Siler City, F. B. Peele, 100%	33
W. Durham, J. M. Culbreth	4
Mt. Tirzah, B. E. Stanfield, 100%	43
Hillsboro, F. A. Lupton	21
Long Memorial, J. F. Herbert	76
Massey-Andrews, F. F. Loftin	8
Rougemonth, J. W. Lineberger	1
Graham, C. F. Heath, 100%	10
Milton, R. J. Lough	4
Cedar Grove, J. W. Dimette	4
S. Alamance, E. G. Overton	2
Stem, A. C. Thompson	3

#### Elizabeth City District

Chowan, W. B. Humble, 100 %	21
Dare, G. C. Wood, 100%	25
Pantego-Belhaven, E. W. Downum	14
Hertford, B. P. Robinson	4
Windsor, T. W. Lee, 100%	13
City Road, J. H. Lanning	6
South Mills, J. M. Jolliff	2
Manteo, W. F. Walters	6
Williamston, C. T. Rogers	10
Mattamuskeet, H. A. Chester, 100%	19
Fairfield, W. R. Hardesty	1
Washington, E. J. Rees	37
Wanchese, J. P. Bross	9
Ahoskie, B. O. Merritt, 100%	15
Aulander, F. E. Dixon	1
Murfreesboro, J. B. Hurley	3
Hatteras, A. C. Lee	5
Stumpy Point, J. C. Harmon	2
Bath, E. L. Stack	5
Columbia, W. J. Underwood	5
Passquotank, F. R. Davis	2
S. Camden, F. D. Hedden	3

#### Fayetteville District

Hemp, L. M. Chaffin, 100%	18
Mt. Gilead, E. B. Fisher	7
Red Springs, B. D. Critcher	14
Rowland, J. C. Whedbee	1
West End, W. F. Elliott, 100%	14
Laurel Hill, W. D. Yarbrough	7
Caledonia, W. L. Dawson	4
Roberdel, E. C. Crawford	12
Piedmont, B. F. Boone	35
Rae ford, B. H. Houston	14
Jonesboro, J. E. Bialock	2
Ellerbe, D. A. Petty, 100%	30
Carthage, J. A. Dailey	34
Person Street, C. A. Johnson	3
Wadeville, J. W. Autry, 100%	15
Laurinburg, M. Y. Self	3
Biscoe, W. F. Trawick	5
Fayetteville Ct., P. D. Woodall	12
St. John-Gibson, J. H. Buffalo	2
Hay Street, Walter Patten	8
Goldston, M. D. McLamb	2
Troy, D. A. Clark	7

#### New Bern District

Goldsboro Ct., N. C. Yearby, 100%	40
Jarvis Memorial, E. L. Hillman	7
Hookerton, J. G. Phillips	6
LaGrange, L. B. Pattishall	6
Riverside-Bridgeton, J. B. Thompson	20
Vanceboro, T. E. Davis	7
Grimesland, I. J. Strawbridge	1
Ocracoke-Portsmouth, R. N. Pitts	2
Fremont, K. F. Duvall	4

Oriental, J. C. Humble	14
Newport, E. H. Measamer	3
New Bern, A. J. Hobbs	14
Queen Street, R. E. Brown	13
Mt. Olive Ct., E. R. Clegg, 100 %	42
Beaufort, R. F. Munns	3
Seven Springs, W. J. Freeman	14
Snov Hill, W. L. Maness	9
Aurora, J. W. Sneedeen	20
Goldsboro, St. Paul, O. W. Dowd	38
Jones, J. D. Young	1
Dover, L. E. Sawyer	5

#### Raleigh District

Bailey, J. J. Boone	31
Benson, W. C. Merritt	10
Cary-Apex, J. L. Midgette, 100%	39

Warrenton, E. C. Durham	9
Northampton, E. C. Maness, 100%	17
Stantonsburg, S. E. Mercer	4
Conway, G. B. Starling	3
Warrenton, E. C. Durham	14
Garysburg, J. T. Draper, 100%	10
Nashville, W. G. Farrar	7
S. Rocky Mt., W. F. Craven	6
McKendree, J. T. Stanford	4
Farmville, H. L. Hendricks	6
First Church, G. W. Perry	23
Wilson, W. V. McRae	9
Robersonville, A. E. Brown, 100%	12
Bethel, J. O. Long	12
Seaboard, L. A. Watts	5
Halifax, W. C. Wilson	20
Warren Ct., E. N. Harrison	10
Scotland Neck, M. O. Stephenson	8

#### Wilmington District

Faison-Kenansville, F. B. Joyner	51
Hallsboro, C. N. Phillips, 100%	39
Lumberton Ct., C. H. Caviness	19
Roseboro, A. L. Thompson, 100%	20
Southport, R. H. Broom	50
Trinity, L. C. Larkin	4
Tabor, C. A. Jones	5
Rose Hill, P. O. Lee, 100%	23
Fifth Avenue, L. M. Hall	2
Chadbourn, M. W. Lawrence	12
Burgaw, G. W. Blount	15
Epworth-Wesley, H. L. Davis	4
Stedman, H. R. Ashmore	8
Elizabeth Ct., N. P. Edens	20
Garland, R. G. Dawson	6
Shallotte, O. C. Melton	11
Lumberton Ct., C. H. Caviness, 100%	19
Maysville, N. M. Wright, 100%	16
Jacksonville-Rich, R. M. Price, 100%	14
Whiteville, J. A. Martin	5
Fairmont, J. W. Bradley	35
Carver's Creek, W. J. Watson	14
Bladen, N. B. Strickland, 100%	19
Swansboro, S. S. Ellington	3

### WESTERN NORTH CAROLINA CONFERENCE Asheville District

Hillside Street, G. C. Ervin	25
Brevard, J. H. West	14
Candler, R. M. Hauss	3
Fletcher-Mills River, D. V. Howell	18
Oakley, G. D. Herman	24
Marshall, R. B. Shumaker	10
West Asheville, Carlock Hawk	5
Acton, T. A. Groce	7
Black Mountain, H. F. Duncan	9
Saluda-Tryon, O. L. Robinson, 100%	5
Hendersonville, C. H. Moser	9
Emma-Elik Mountain, W. E. Ruffy	2
Swannanoa, J. H. Green	12
Central, W. A. Lambeth	10
Brevard, J. H. West	4
Haywood St., W. A. Rollins	32

#### Charlotte District

Belmont Park, E. M. Jones	46
Hawthorne Lane, J. W. Shackford	19
Wesley Heights, C. C. Herbert, Jr.	7
Monroe Ct., W. C. Dutton, 100%	134
Pineville, E. O. Cole	6
Thrift-Moore, J. O. Ervin	102
Chadwick, E. H. Nease	24
Polkton, W. R. Harris	14
Waxhaw, A. L. Latham	4
Trinity-DeRita, R. F. Honeycutt	12
Peaceland, B. W. Leffer	3
Morven, J. E. Womack	3
Homestead-Duncan, Carl H. King	1
Marshville, G. W. Williams	16
Dilworth, C. M. Pickens	8
Weddington, E. W. Needham, 100%	17
Matthews-Ind. Trail, P. W. Townsend	7
Ansonville, A. A. Kyles, 100%	8
Stanfield, L. F. Strader	2
Brevard St., E. E. Snow	24
New Hope-Bethel, J. S. Folger	1
Wadesboro, B. G. Clemmer	6
Calvary, G. W. Vick	9
Spencer Memorial, F. C. Smathers	4
Prospect, W. A. Kerr	10

#### Gastonia District

Park Street, J. R. Warren	26
Cherryville, E. L. Kirk	12
Cherryville Ct., C. R. Allison	29
Crampton, G. G. Adams	3
Dallas, J. W. Vestal	9
Trinity, R. L. Forbis	51

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## PROTECTION AGAINST OLD AGE

Four Oaks, W. H. Brown	6
Fuquay, J. C. Williams	42
Franklington, C. L. Read	15
Mamers, C. W. Robbins	10
Smithfield, B. T. Hurley	7
Tar River, R. E. Pittman	25
Creedmoor, W. L. Loy	1
Erwin, Frank Culbreth	1
Youngsville, A. J. Parker	11
Lillington, E. M. Hall	9
First Church, D. E. Earnhardt	6
Oxford Ct., P. H. Fields, 100%	18
Dunn, C. B. Culbreth	2
Millbrook, T. B. Hough	6
Middleburg, J. H. Miller	17
City Rd-White Mem., Philip Schwartz	16
Newton Grove, J. F. Starnes	1
Jenkins Memorial, R. W. Bradshaw	2

#### Rocky Mount District

Kenly, L. C. Brothers	10
Ronanoke Rapids, S. J. Starnes	16
Rich Square, W. T. Phipps, 100%	22
Rocky Mt. Ct., W. N. Vaughn, 100%	69
Rosemary, D. M. Sharpe	39
Spring Hope, M. F. Hodges	25
Tarboro, J. V. Knight	4
Elm City, W. C. Benson	26
Littleton, Rufus Bradley	10
Enfield-Whitakers, C. P. Womack, 100%	9
Norlina, B. C. Thompson, 100%	28



West End, R. E. Hinshaw	11
Park-Grace, J. C. Reichard	6
Lowell, F. H. Price	6
Mount Holly, A. P. Ratledge	36
South Fork, R. A. Taylor	2
Stanley, M. T. Hipps	1
McAdenville, R. M. Varner	4
Goodsonville, C. E. Williams	17
Shelby Crt., J. N. Randall	4
Rock Springs, Van B. Harrison	10
East End, T. J. Huggins	5
Crouse, J. W. Bennett, 100%	12
Lowsville, M. E. Leftwich	4
Polkville, J. M. Jarbee	9
Bradley Memorial, A. C. Swafford	15
Bessemer City, C. B. Newton	3

## Greensboro District

Battleground, W. H. Groce	2
Farmer, W. L. Lanier	14
Bethel-Grace, Reid Wall	13
Centenary, J. C. Cornett	15
New Hope, C. M. Smith, 100%	11
Pleasant Garden, R. C. Kirk	7
Randleman, J. C. Groce	19
Summerfield, W. F. Cooley, 100%	10
W. Market (Miss Flossie Byrd, Agt.)	102
Bessemer, Chas. Bowles	16
Liberty, L. P. Barnett, 100%	10
Mt. Pleasant, L. R. Akers, Jr.	5
Asheboro, R. S. Truesdale	8
Carraway Memorial, J. S. Gibbs	14
Randolph, A. C. Waggoner	13
Ward St.-Archdale, W. T. Albright	1
West Greensboro, W. J. Miller	19
Coleridge, W. J. Huncutt	10
Reidsville Cts., T. V. Crouse, 100%	20
Proximity, P. L. Shore	18
Jamestown, C. O. Kennerly	7
Glenwood, F. B. Jordan	1
Main Street, A. L. Aycock	18
Gibsonville, C. H. Peace	3
Calvary, D. H. Rhinehardt	9
Cedar Falls, Harold Robinson	5
Highlands, C. F. Womble	25
W. Greensboro, W. J. Miller	2
Guilford, David Tarver	18
Stokesdale, J. J. Edwards	5
Rameur-Franklinville, A. C. Tippet	17
College Place, G. T. Bond	17
Reidsville, Central, J. H. Barnhardt	7
Ruffin, R. M. Laughlin, 100%	4
Wesley Memorial, G. Ray Jordan	2
Farmer, Rev. F. H. Shinn	2

## Marion District

A'ery, J. M. Green	2
Bostic, E. B. Edwards	40
Broad River, J. W. Kennedy, 100%	3
Cliffside-Avondale, H. H. Robbins	12
Elk Park, E. C. Price	13
McDowell, T. B. Huncutt, 100%	29
Mill Spring, J. N. Snow	5
Old Fort, B. Wilson	4
Rutherfordton, Fletcher Nelson	23
S. Pine-Bakersville, J. L. Rayle, 100%	13
Marion Cts., W. J. Hackney, 100%	12
Marion Mills, J. W. Parker	1
First Church, H. P. Powell	39
Henrietta, A. W. Lynch	11
Micaville, J. C. Gentry	18
Gilkey, P. T. Dixon, 100%	7
Rutherford College, J. B. McLarty	12
Morganton Cts., H. M. Wellman, 100%	4
Cross Mill, J. A. Howell	8
Morganton, B. C. Reavis	63
Glen Alpine, R. J. Barnwell	1
Spindale, W. R. Kelly	4

## Mount Airy District

Helton, C. E. Murray	9
Mt. Airy Cts., R. E. Ward	3
Sandy Ridge, G. F. Hood	17
Sparta, C. W. Russell	11
Spray, W. H. Willis	7
Stoneville-Mayodan, J. W. Campbell	10
Walnut Cove, J. B. Fitzgerald	5
Yadkinville, I. L. Sharpe, 100%	15
Danbury, J. B. Needham, 100%	24
Rural Hall, C. M. McKinney	6
Watauga, G. C. Graham	10
Draper, G. E. White	8
Moravian Falls, R. H. Kennington	15
Boone, J. H. Brendall, Jr.	5
Jefferson, J. E. B. Houser	28
Leaksville, R. G. Tuttle	5
Elkin, L. B. Abernethy	4
Dobson, M. A. Lewis	2
Jonesville, G. R. Stafford	3
Ararat, G. B. Gwyn	3

## Salisbury District

Badin-Tabernacle, F. J. Stough	11
China Grove, J. W. Groce	17
Forest Hill, Paul Hardin, Jr.	61
Harmony, J. B. Tabor	8
Westford, H. E. Stimson	8
Gold Hill, J. P. Morris	2
Granite Quarry, J. O. Cox	8
Trinity, J. P. Hipps	10
Park Avenue, S. M. Needham	7
Woodleaf, W. S. Smith, 100%	27
Concord, Epworth, E. Myers	8
Albemarle, First St., E. M. Avett	15
Salisbury, Coburn Mem., J. F. Moser	9
Salem, T. C. Jordan	25
Concord Cts., M. B. Clegg, 100%	8
Norwood Cts., J. A. Frye	5
Norwood, R. A. Swarengen	16
Landis, Brooks Jerome	2
Albemarle Cts., J. W. Combs	22
Mt. Pleasant, H. L. Powell	4
Concord, Central, H. G. Allen	6

## Statesville District

Catawba, G. W. Clay, 100%	35
Bethel-Fairgrove, L. L. Smith	3
Broad Street, T. W. Hager	10
Shepherd, G. L. Wilkinson	3
Stony Point, T. J. Houck	19
Elmwood, R. L. Bass	5
Race Street, E. J. Harbison	11
Davidson, Elzie Myers, 100%	33
Lenoir Cts., D. A. Oakley	20
Balls Creek, J. M. Brandon	9
Westview, C. W. Kirby	37
Cool Springs, J. L. Ingram	14
Olin, T. A. Plyler	3
Mt. Zion, W. A. Barber	8
Central, N. C. Williams	4
Granite Falls, M. Q. Tuttle	10
Taylorsville, R. L. Young	2
Statesville Cts., W. Q. Gregg	3
Highlands-Rhodhiss, I. L. Roberts	3
Maiden, C. F. Tate	4
Broad Street, M. T. Smathers	4
Newton, D. D. Holt	3
Dudley Shoals, J. C. Brown, 100%	8
Hiddenite, J. G. Winkler	2
Mooreville Cts., J. W. Fitzgerald	2
Whitnel, C. A. Morrison	2
First Church, A. C. Gibbs	3
Hudson, C. C. Washam	2
Troutman, R. E. Hunt	4
Lenoir, First Church, C. E. Rozelle	4

## Waynesville District

Andrews, W. G. McFarland	18
Byron City, O. J. Jones	3
Clyde, H. C. Freeman	5
Highlands, G. A. Hovis, 100%	8
Wolf Mountain, R. M. Hardee, 100%	7
Hayesville, H. R. Cornelius	4
Macon, J. B. Tabor, Jr., 100%	22
Sylvia, T. R. Wolfe	25
Jonathan, J. E. Hipp	10
Franklin Cts., G. N. Dulin	7
Junaluska, F. O. Dryman	5
Bethel, G. F. Houck	1
Glenville, A. A. Somers	10
Webster, V. R. Masters	6
Whittier, R. G. McClamrock	1
Haywood, T. G. Highfill, 100%	12

## Winston-Salem District

David, J. O. Banks	3
Denton, B. A. Sisk	11
Forsyth, T. B. Johnson	26
Erlander, D. R. Proffitt, 100%	30
First Church, J. E. Abernethy	41
Thomasville Cts., John Cline, 100%	46
Welcome, P. R. Rayle, 100%	33
Burkhead, G. A. Stamper	23
Hiatt Memorial, D. M. Nifong	20
Cooleme, J. A. J. Farrington	11
Thomasville, Trinity, J. P. Hornbuckle	21
Kernersville, E. P. Billups	5
Mocksville, R. C. Goforth	5
Ogburn Memorial, O. L. Brown, 100%	34
Advance, W. N. Rathburn	2
Ardmore, M. F. Moores	9
Davidson, J. R. Church, 100%	30
Lewisville, G. W. Fink	5
Walkertown, R. H. Houts	6
Main Street, W. L. Hutchins	14
Green Street, J. W. Hoyle, Jr.	5
Grace, J. A. Baldwin	10
Sedge Garden, H. C. Byrum	3
Central Terrace, Parker Holmes	6

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## Doan's PILLS

A DIURETIC FOR THE KIDNEYS

## Sunday School Lesson

NOVEMBER 5

By F. B. Stockdale.

Paul in Jerusalem

Acts 15:1-26; 22-31.

Golden Text—Where the spirit of the Lord is, there is liberty.—2 Cor. 3:17.

The "certain men" of the first verse are a large tribe; they multiply rather rapidly, so that we always have them with us. You will notice that they assumed that the place from which they came gave them authority in the place to which they came. Coming from Jerusalem and speaking for Jerusalem, with them, was one and the same thing. They had ideas of their own, and assumed that everybody in Jerusalem was of the same opinion. They were the kind of folks who put their own ideas forward as the deciding convictions for the group. It is not likely that these men deliberately falsified; they were simply mistaken. They had actually made no inquiry in Jerusalem; they simply assumed the right. They had fallen into the practice of taking their own ideas as of first importance. They had fallen into a fallacy it is very difficult not to be caught by; the same danger threatens all of us.

The habit of going on the assumption that we are right, in the world of ideas, is well-nigh universal. The men who "play God," in the world of opinions, seem to do so without knowing. That no word has been spoken to them is of small moment; they know what will be said when the word is spoken; that intelligent men should take such attitude is beyond belief. Their kind are a big crowd and a great nuisance.

We ought by this time to have learned that we have no right to speak unless we have been spoken to; apparently the subject had not been broached in Jerusalem, so that no one had a right to speak for that church. The assumption of general authority for personal conclusions was the blunder they made. There is a certain sense in which this attitude is amusing, and woe betide him who fails to perceive that fact.

These are the kind of people who breed controversies in the church. They not only tenaciously hold to their opinions, but they persistently insist that other people shall be governed by them. Only one of two courses are possible in dealing with them: you either give up the very soul of the life of the church, or you withstand them to the bitter end. While the question at issue may not seem of much importance, the way it is decided is of the uttermost importance.

### An Act of Wisdom

The taking of the controversy of Antioch to the church of Jerusalem was an act of wisdom. The notion that by so do-

ing the church at Antioch gave up its freedom of self-direction does not follow. It was a recognition of the fact that the atmosphere of controversy is not the place in which to settle disputes. No important question should be decided by the contestants. When men contend in a ring they have a referee; and in baseball we have umpires. The two "teams" would never settle the dispute as to whether it was a "ball" or a "strike." The very nature of these questions calls for their settlement by an outside party. The church at Antioch gave up no essential right; they simply acted the part of wisdom. It is not a question of one church having authority over another one. It is purely a question of acting wisely in times of controversy. To use this incident as though it revealed the subjection of the Gentile to the Jewish church is to array it against the whole tenor of Paul's teaching on that subject.

### The Logic of Experience

How all controversial questions should be decided is well illustrated by our story. Read carefully the account of the debate by "the apostles and elders with the whole church." Paul and Barnabas had told what had come to pass in the experiences of the Gentiles to whom the gospel had been preached. Peter's speech seems to have been the deciding factor in the decision reached. That speech set forth the fact that opinions must be governed by experience, and not vice versa. That it was Christ's purpose to bring the Gentiles into the church was a settled question. Jesus had given to Peter the honor of opening the door of the church to the Gentile world. This Peter had done at the house of Cornelius. The question under dispute was the method by which they should be admitted. Peter proved that it was not by circumcision, by showing that circumcision had been utterly disregarded in the experience of Cornelius. He reasoned that as God had given the Holy Spirit to the Gentiles, "as unto us at the beginning," without circumcision circumcision could not be the condition for entrance into the church. Inasmuch as the question had been settled in the realm of experience, it was no longer debatable.

No theory that contradicts experience can be true. Theories are opinions. Experiences are declarations. The logic of the incident at the house of Cornelius was the clearest declaration that the life of the church was not conditioned upon the observance of Jewish customs. We must never forget that opinions are not to decide the life of the church, but the experience of the church decides the value of opinions. We have run into all kinds of dilemmas by enthronement of statements and customs and forms at the expense of the fact of the everlasting presence of the Holy Spirit's dwelling among his people. The one realm of reality is experience and teaching, that is contradicted by experience, can have no lasting authority.

(Continued on page 23)

## Why Liquid Laxatives are Back in Favor



The public is fast returning to the use of liquid laxatives. People have learned that the properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

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**WINTERSMITH'S TONIC**  
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# Children's



# Storyland

## THE SEARCH FOR FRISKY

By Alice Annette Larkin.

Frisky had been gone two days and two nights. Up and down the street Joan had searched for him, but no little black dog had come running to meet her or barked in answer to her calls. Now she stood dejected on her porch steps and stared at the front door. Perry Simpson was roller-skating up and down his walk on the other side of the street, but not once did she look at him. At other times Joan, too, would have been roller-skating on Perry's walk, but she couldn't play there now, for Perry was to blame for Frisky's being lost. The Perkins twins had seen him leading the dog down the street, and Frisky was trying his best to get away from him.

At first Joan thought they must have made a mistake; for Perry was one of her best friends, and he had never been unkind to Frisky.

"Are you sure it was Perry you saw?" she had asked several times.

"Don't you suppose we know Perry Simpson?" Dora Perkins had answered. "Why, we'd know him anywhere, and he's the only red-haired boy in Pleasant Valley."

Joan had not replied, but she had gone straight to Perry and accused him of losing Frisky. She had told him never to touch his dog again, and Perry could only say, "Joan Hale, do you think I'd do a mean trick like that? Why, I wouldn't hurt one of Frisky's hairs. You're!" But Perry's lips had suddenly shut tight. He mustn't quarrel with Joan. So he had run back to the house, leaving her staring after him.

Now Perry's heart was heavy. Roller-skating didn't seem to help the hurt in it, so after a few turns up and down the walk, he took off his skates and put them away. Then he decided to go down to the brook. He and Joan had been building a little dam there, and some of the stones were still to be put in. All the way he thought of Frisky, who had spent hours playing with them near the brook. He would never play there again—neither would Joan. Even if Frisky came back, Joan would still believe that he had lost him.

The brook was just as pretty as ever, but the stones looked uninteresting, so Perry worked only a few minutes.

Joan didn't know that Perry had tramped and tramped through the bushes beyond the brook since Frisky had disappeared. He had searched everywhere for him. She didn't know that he had called and whistled and called again and again.

"Maybe I had better try just once more," Perry said to himself now. "I

## HERE'S A RAINY DAY!

By Lydia Lion Roberts.

Silver sparkles on the window,  
Lines of slanting spray.  
Stars cavorting in the puddles,  
Here's a rainy day!

Fields with sudden winding rivers,  
Pools with shining face,  
Raindrops flung in gleeful mischief  
Flash with transient grace.

Skies that brood in misty dreaming,  
Earth enriched and still,  
Wet and cool the winds adventure  
Blowing where they will.

Pearly dewdrops clinging lightly,  
Clouds of floating gray,  
Circling wraiths above the meadow,  
Here's a rainy day!

thought I wouldn't, but somebody ought to keep hunting. Frisky isn't to blame for what Joan said."

So Perry sprang to his feet, but he took only a few steps. A little whimpering sound made him turn quickly around, and there, limping toward him, was Frisky. A moment later the small black dog sat down and held up his right front foot. It was plain that something hurt him when he walked.

Joan had ordered Perry never to touch Frisky again, but he couldn't let him suffer if he could help him. And Frisky was begging for help this minute.

So Perry sat down on a big stone and took the shaggy little paw gently in his hands. He saw at once that an ugly-looking brier was causing the trouble, and he worked very carefully until it was out. Then Frisky licked his hand in gratitude, and his whole body seemed to wriggle and twist with happiness at having found his friend.

Perry had been so busy helping Frisky he hadn't heard any one coming, so he was startled when Joan exclaimed, "Frisky! Oh, Frisky, I'm so glad you're safe!"

Frisky bounded away to meet her. Perry thought Joan would be very angry, and he could hardly believe his own ears when she said, "Oh, Perry, where did you find Frisky? I was dreadfully unkind, and I don't deserve to have him back, but oh, I'm so thankful!"

Perry was astonished to see not only Joan but the Perkins twins as well, also a boy with hair as red as his own. With them was a small black dog that would

have looked just like Frisky if he hadn't had a white spot on his face.

The red-haired boy spoke first. "I'm sorry I've made so much trouble," he said. "I'm Peter Benn, and this is my dog, Mike. We've just moved into my grandfather's house out beyond Moss Hill. The twins here saw me going down the street with Mike and thought I was taking Joan's dog away. Say, it's funny, but they were partly right; for he did follow us, and I shut him up till I could find where he belonged. This afternoon he got out, and I've been looking everywhere for him. I was scared."

"We've been scared, too," put in the twins. And Dora added, "We're sorry, Perry. It was a dreadful mistake to make."

"Say, I watched you take out that brier," said Peter. "Mike wouldn't let me do anything like that. Maybe I'm not kind enough to him, but I'm going to be."

"It never hurts anybody to be kind," answered Perry. And Joan said thoughtfully, "I'm always going to remember that."—Zion's Herald.

## THINGS WE SHOULD GET THE HABIT OF DOING

A philosopher suggests that you check off as many of the following good habits as you can conscientiously subscribe to, and say: "That I do":

- Get the habit of early rising.
- Get the habit of early retiring.
- Get the habit of eating slowly.
- Get the habit of being grateful.
- Get the habit of fearing nothing.
- Get the habit of speaking kindly.
- Get the habit of radiating sunshine.
- Get the habit of seeking the sunshine daily.
- Get the habit of speaking correctly.
- Get the habit of pronouncing correctly.
- Get the habit of closing doors gently.
- Get the habit of neatness in your appearance.
- Get the habit of relying on self, always.
- Get the habit of a forgiving spirit.

—From Inklings.

Little five-year-old Yvonne had been a very naughty little girl for most of the day, going from one naughty thing to another, until her actions caused her to get a spanking.

At night, when she went to say her prayers at her mother's knee, after praying her accustomed "Now I lay me down to sleep," she continued: "Dear God: Please make me a very, very, very good girl tomorrow, for you haven't helped me much today."—Michigan Christian Advocate.

## North Carolina Christian Advocate

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## North Carolina Conference

### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
FOURTH ROUND

	November
Branson, 11	5
Andrews-Massey, 3	5
Six, 7:30	5
Duke Memorial, 11	5
Pittsboro, 11	9
Brookside, 11	12
Bouquemet, 7:30	12
Lakewood, 7:30	12
West Durham, 7:30	15
Haw River, 11	19
Graham-West Burlington, 7:30	19

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street,  
Elizabeth City, N. C.  
FOURTH ROUND

	November
Elizabeth City, City Road, 7:30	1
Wanchese, 11	5
Manley, 7:30	5
Perotmans, 11 and 1	5
Hertford, 7:30	8
North Gates, Parkers, 11 and 1	10
Gates, Zion, 11 and 1	11
North Gates, Parkers, 3	12
Gates, Zion, 11	12
Elizabeth City, First Church, 7:30	15
Ashokite, Powellville, 11 and 1	15
Aulander, 11 and 1	15
Ashokite, 3	19
Murfreesboro, 7:30	19

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FOURTH ROUND

	November
St. John-Gibson, Gibson, a.m.	5
Haniet, p.m.	5
Rowland, a.m.	8
Houp, Tabernacle, a.m.	8
Glendon, Fair Promise, afternoon	12
Fayetteville Ct., p.m.	13
Person Ct., p.m.	15
Hay Street, p.m.	19

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

	November
Mt. Olive, 7:30	3
Mt. Olive Ct., 11	4
Fremont, Fremont, 11	5
Pikeville-Elin Street, Pikeville, 7:30	5
Morehead City, 7:30	5
Beaufort, 7:30	8
Pink Hill, Pink Hill, 11	12
Swain Springs, 7:30	12
La Grange, La Grange, 7:30	12
Goldboro, St. Paul, 7:30	12
Ayden, 7:30	16
Griffin, Sharon, 11	19
Snow Hill, Mt. Hermon, 3	19
Hookerton, 7:30	19

### RALEIGH DISTRICT

F. S. Leve, P.E., Raleigh, N. C.  
FOURTH ROUND

	November
Ballay, Middlesex, 11	5
Zebulon, Wendell, 7:30	5
Newton Grove, 11	11
Erwin, Erwin, 11	12
Fuquay, Fuquay, 3	12
Cary, Cary, 7:30	12
Garner, 11	18
Four Oaks, 11	19
Princeton, Princeton, 3	19
Clayton, 7:30	19

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

	November
Rich Square, Planners, 11	3
Rosmary, 11	5
Endfield-Will, End, 7	5

Bethel, 7:30	8
Farmville, 11	12
Stantonsburg, 7:30	12
Elm City, 7:30	15
Rocky Mount, First Church, 11	19
Wilson, 7:30	19
Weldon, 7:30	19
Pastors will furnish typed copies of all nominations of officials.	

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

	November
Steelman, Cokesbury, 11	5
Roseboro, Bethel, 3	5
Clinton, 7:30	5
Hallabro, 3	9
Tabor, St. Paul, 7:30	9
Scott's Hill, Hamstead, 3	10
Bladen, Bethlehem, 11	12
Gardland, Ingold, 7:30	12
Grace Q. C., 8	13
Trinity Q. C., 8	14
Fifth Avenue Q. C., 8	15
Stung Wesley, Wesley Memorial, 7:30	16
Mayville, Tabernacle, 11	19
Swansboro, Oak Grove, 3	19
Jacksonville-Richlands, Jacksonville, 7:30	19

## Western North Carolina Conference

### ASHEVILLE DISTRICT

D. M. Littaker, P.E., Asheville, N. C.  
FIFTH ROUND

	November
Troutman, 11	5
St. John's, 2:30	5
Hiddeite, Pisgah, night	5
Tryonville, night	8
Stung Wesley, Wesley Memorial, 7:30	12
Oliver, Macedonia, 11	12
Cool Springs, Providence, 2:30	12
Newton, night	12
Pastors please have three copies of all nominations of officials.	

### CHARLOTTE DISTRICT

John W. Moore, P.E., 815 Cedar Ave., Charlotte, N. C.  
FOURTH ROUND

	November
Monroe, Central, 11	5
Monroe Ct., Grace, 3	5
Myers Park, 7:30	5
First Church, 7:30	6
Bread Street, 7:30	7
Hawthorne Lane, 7:30	9
Trinity (parsonage), 7:30	9
Hickory Grove, 7:30	11
Lilvestry, Forestville, 11	12
Pulaski, Mt. Vernon, 3	12
Wesley Heights, 7:30	12
Calvary (Q.C.), 9	12

### GASTONIA DISTRICT

R. M. Courtaey, P.E., 606 S. York St., Gastonia, N. C.  
FOURTH ROUND

	November
Smute, 11	5

### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.  
FOURTH ROUND

	November
West Market, West Market, night	6

### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.  
FOURTH ROUND

	November
Glen Alpine Q. C., night	2
Morganton, First Church, Q. C., night	8
Fort City, 11	8

### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

	November
East Spencer, 7	1
Norwood Ct., Norwood, 6:30	2
Norwood Station, 7:30	2
Wesford, 7:30	2
Main Street, 7	4
New London, New London, 11	5
Badin-Tabernacle, Tabernacle, night	5
Park Avenue, 7:30	5
Epworth, 7:30	7
China Grove, 7:30	8
Woodleaf, Woodleaf, 2	9
Concord Ct., Olivel, 7	10

### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.  
FOURTH ROUND

	November
Troutman-St. John's, 2:30	5

### WAYNESVILLE DISTRICT

L. B. Hayes, P. E., Waynesville, N. C.  
FOURTH ROUND

	November
Jonathan, 11	5

### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
FOURTH ROUND

	November
Sedge Garden, 11	6
Lindwood, 4	6
Levin, 7	6
Levinville, 7	6
Trinity, Bethel, 3:30	12
Mass quarterly conference for Forsyth county at Cen- tenary at 6:30, October 27.	

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## GET THAT KRUSCHEN FEELING

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Every morning take one half teaspoonful of Kruschen Salts in a glass of hot water before breakfast—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 4 weeks get on the scales and note how many pounds of fat have vanished.

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Get a jar of Kruschen Salts—the cost is trifling and it lasts 4 weeks. If even this first jar doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—rigorously alive—your money returned.

But be sure for your health's sake that you ask for and get Kruschen Salts. Get them at any drugstore in the world.

**NRA 16½ Pounds of Fat Gone**  
"I've lost 16½ lbs. of fat and have taken about one-third of my second bottle of Kruschen. Sure feeling fine." Mrs. J. E. Burnworth, Fort Wayne, Ind.

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Hilcox Chemical Works, Patchogue, N. Y.



## SUNDAY SCHOOL LESSON

(Continued from page 20)

## Burden and Blessing

One sentence in Peter's speech is very suggestive: "Why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?" What yesterday was a necessity, today is a yoke. Not the yoke that makes the burden light, but the yoke that becomes a burden. In the words of the letter: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Whenever the mark ceases to represent that of which it was a badge, it becomes a burden. The forms that have expressed religious experience become a burden when the experience is missing. Religious life outgrows its forms. The Spirit and the Church should move with Him, move in the direction of freeing men from the very forms that brought Him to their fathers. We are apt to cling to the words even at the expense of the idea. We hold to the forms when they no longer carry the blessings within reach.—Northern Christian Advocate.

A Scottish minister was on his usual visiting rounds when he came across one of his old friends. "And how has the world been treating you, Jock?" asked the minister.

"Very seldom!" replied Jock sadly.

## Beware the Cough or Cold that Hangs On

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, and attacks the seat of the trouble.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis, and is excellent for building up the system after colds or flu. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

## Says Cardui Seemed To Do Her Most Good

"A few years ago, my health wasn't so good," writes Mrs. L. E. Erwin, of Lamar, Mo. "I was nervous and tired, and felt the need of a tonic. My mother advised me to take Cardui. After I had taken one bottle, I found I was getting results. I took about five bottles, and certainly was much better than I had been in some time, as my headaches had stopped. Cardui had done me more good than any medicine I had taken."

Buy Cardui at the drug store.

# "I can breathe now, Mummy!"



The next time you hear a sniffle in your home, mother, don't wait until it grows into a cold. Promptly, apply the new aid in preventing colds... Vicks Nose & Throat Drops.

Just a few drops up each nostril. Quickly, clogged-up stuffiness vanishes. Breathing is clear!

Going deep into the nasal passages, Vicks Nose & Throat Drops soothe irritation... reduce swollen membranes... give the little patient a chance to breathe normally once more—easily, freely!

Especially designed for the nose and upper throat—where 3 out of 4 colds start—Vicks Nose Drops aid the functions provided by Nature to prevent and throw off colds.

You'll find Vicks Nose Drops easy to use—any time, any place. Keep a bottle handy all winter. They'll relieve your family of much misery. Remember to use them at the very first sniffle or sneeze and they'll help in avoiding many colds entirely.

## Follow Vicks Plan for better CONTROL of Colds

### To PREVENT many Colds



VICKS NOSE DROPS

Millions now have fewer colds—milder colds—shorter colds by following Vicks Plan. In extensive clinical tests, Vicks Plan has reduced remarkably the number and duration of colds—has cut the dangers and expense of colds in proportion. Vicks Plan tells you not only how to side-step many colds but also how to break up a cold, and how to build up your resistance so that you will lessen your susceptibility to colds. Full details of Vicks Plan come in each Vicks package.

### ... To END A Cold sooner



VICKS VAPORUB

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\$2.50 PER 1,000, POSTPAID



## A & P'S CONTRIBUTION TO N. R. A.

10 BIG WEEKS OF

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WATCH FOR — PROFIT BY THESE SPECIAL FOOD VALUES

THE GREAT ATLANTIC & PACIFIC TEA CO.



## IN MEMORIAM

### IN MEMORIAM

To the memory of my departed wife, who died May 15, 1933, age 58 years, one month and 10 days, having been born April 5, 1875.

She closed her eyes in peaceful sleep,  
Secure in Jesus' love.  
While angels still their vigils keep  
Her resting place above.

She laid her head on Jesus' breast  
And gently fell asleep;  
Her body in the grave doth rest—  
O why do loved ones weep!

Since all her trials now are o'er,  
And she in peace doth rest,  
To wake again on Canaan's shore,  
Forever, ever blest.

Robert Fletcher.

**WHITE**—James Franklin White was born in Caswell county May 14, 1853, and departed this life August 4, 1933. He was the son of the late James Franklin and Priscilla Jones White. He was married October 4, 1905, to Mary Emma Worsham, who with the following children survive: John Franklin, William Herbert, Annie Virginia, Dorothy May, and James Worsham. He is also survived by one sister, Mrs. R. W. Crumpton and two half-sisters: Mrs. S. K. Cobb of Danville, Va., and Miss Lura Slade of Caswell. Brother Hill was a loyal member of Locust Hill M. E. Church, South, and for several years had served his church faithfully as steward and trustee. He was a devoted husband and father, a consecrated and loyal Christian. We shall greatly miss him. We commend his loved ones to our heavenly Father's tender care.

Ivey T. Poole, Pastor.

### RESOLUTIONS OF RESPECT

On August 4, 1933, our heavenly Father called our much beloved member, Mrs. Mary E. Oakley, from her earthly home to be with him in his heavenly kingdom. She had been in failing health for years and not able to attend the meetings, but sent her dues, both missionary and local. She was a charter member of our society and was recording secretary for years.

Resolved first, That in the death of Mrs. Oakley our society has lost a loyal member.

Second, That we express to the family of our deceased sister our sincere and heartfelt sympathy and sorrow in the loss which they as well as ourselves have suffered. Commending them to him, who alone is able to sustain in this hour of bereavement.

Woman's Missionary Society,  
Bradley Mem. Church, Gastonia, N. C.

### RESOLUTIONS OF RESPECT

In the peacefulness of the night God in his infinite wisdom, without warning, took from our midst Brother T. J. Herring, who was a member of the Ireland Bible class. Therefore be it resolved:

First, That we regret the loss of one so meek and quiet, yet so strong in character, but we bend our heads in humble submission to God's will and look to him with gratitude in our hearts for the opportunity of having associated with such a Christian spirit, and each Sunday morning in the class room we shall miss his angelic smile, words of comfort and encouragement and his brotherly handshake. We know that while he was at peace with the world he was likewise at peace with God and that his spirit has

been transported to that celestial home to rest in peace forever.

Second, That a copy of these resolutions be spread upon the minutes of the class in memory of our beloved brother, and that a copy be sent to his family with our tender sympathy and deep sorrow.

A. C. Davis,  
D. O. Barnes,  
W. S. Lyon.

### RESOLUTIONS OF RESPECT

We, the members of the missionary society of Archdale Methodist church, wish to tender tribute to our beloved and consecrated sister, Miss Catherine Guill, who passed away October 5, 1933. Miss Catherine has been a faithful member of our church since coming from Welch Memorial church in High Point. Her interest, her example of love and devotion, her altruism were indicative of a deep rooted, genuine Christian character. Those with whom she came in contact were conscious of her entire unselfishness and her ever tolerant attitude. Therefore be it resolved:

First, That our church and community have sustained an irreparable loss.

Second, That we express a deep appreciation of her life and faithfulness among us.

Third, That we express a deep appreciation of her life and faithfulness among us.

Thirteenth, That her spirit is still with us, ever inspiring us to a nobler life in Christ.

Miss Margaret Perryman,  
Mrs. A. E. Williams,  
Mrs. J. W. Johnson.

### RESOLUTIONS OF RESPECT

We, the members of the Union County Methodist Young People's Union wish to pay tender tribute to one of our most loyal and consecrated members, Miss Estelle Rollins, whose passing brings an irreparable loss to this group of her associates and friends. Therefore be it resolved:

First, That by her useful and unselfish life she has set an example that we should strive to emulate.

Second, That she loved and cheerfully served her church. Truly it can be said, "All for Christ" was her motto.

Third, That we extend our sympathy to the bereaved family with the prayer that they may be comforted by the assurance that all is well with her.

Fourth, That a copy of these resolutions be sent to her family, that one be written in our minutes, that one be sent to the Monroe papers and that one be sent to the North Carolina Christian Advocate.

Mildred Starnes,  
Ollie Hartsell,  
Ruth Hinson.

### RESOLUTIONS OF RESPECT

Since God in his great wisdom has removed from his earthly home our beloved friend and brother, Dulus H. Dixon, be it resolved:

First, That we, the members of the board of stewards of Central Methodist Episcopal Church, South, feel very forcibly our great loss.

Second, That we rejoice to know that our loss of a faithful and beloved friend was his gain. His love for God and the church was ever steadfast.

Third, We want to extend to the bereaved family our sincere sympathy and commend them to God, who is fully able to bind up the wounded heart and save them to a life of service to himself.

Fourth, That a copy of these resolutions be sent to the family, a copy to be recorded in the minutes of our board, and a copy be sent to the North Carolina Christian Advocate for publication.

W. I. Wellons,  
M. B. Burgess.

## If You Want Extra-Fast Relief

Demand and Get



## GENUINE BAYER ASPIRIN

**BECAUSE** of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide **SAFE** relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want **QUICK** and **SAFE** relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words **GENUINE BAYER ASPIRIN** on every bottle or package you buy.

Member N.R.A.

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## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort. Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

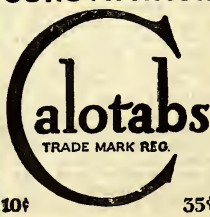
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# NORTH CAROLINA CHRISTIAN ADVOCATE

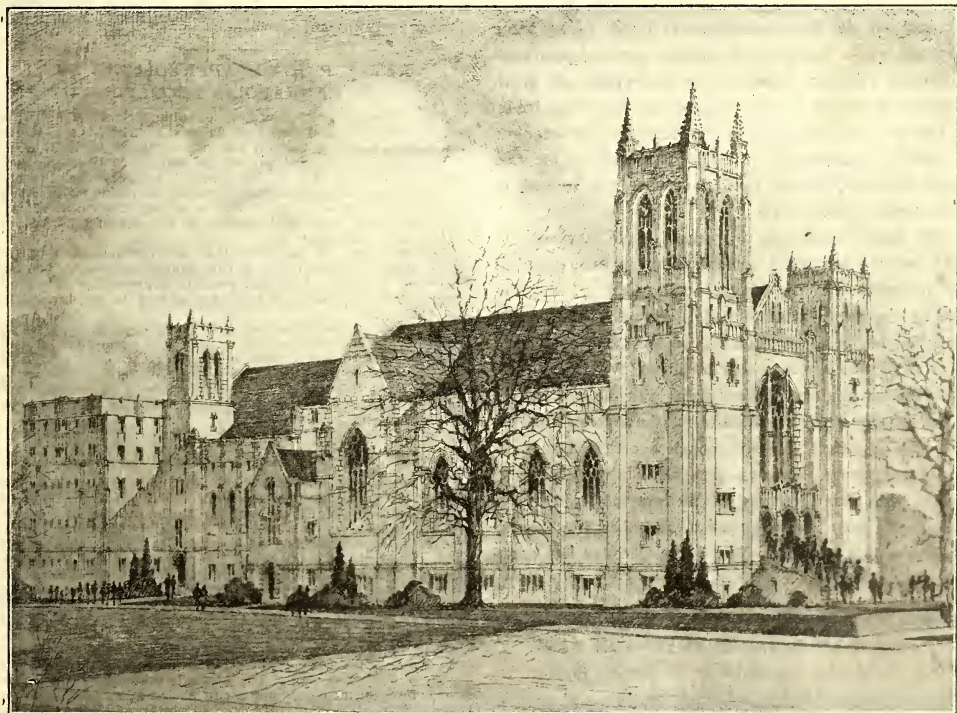
Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 15, 1933

1933

Number 45

Where the Western North Carolina Conference  
Assembles in Annual Session, November 15



## THE FIRST METHODIST CHURCH, CHARLOTTE, N. C.

**T**HE 44th session of the Western North Carolina Annual Conference will assemble in this church at 7:30 p. m., November 15, Bishop Edwin D. Mouzon, D.D., presiding. The conference will continue its session till Monday following.

This conference with 344 clerical members and 31 young ministers on trial is the second largest conference in Southern Methodism. There were 152,088 church members enrolled one year ago. The Virginia conference alone excels in number of church members and in members of the annual conference. This conference includes all of Western North Carolina to the eastern borders of Rockingham, Guilford, Randolph, Stanly, and Anson counties. The North Carolina conference embraces the remainder of North Carolina. The conference met in this same church in November, 1932.

## North Carolina Takes Her Stand on Prohibition

By a vote of more than two to one against repeal on November 7, the "Old North State" reaffirmed her position taken twenty-six years ago in favor of prohibition. This was done in the face of fearful odds—a high tribute to the people of North Carolina.

Back of the mandate of the administration at Washington was the promise of reduced taxes, the hope of political office, the plea of party loyalty, the place of liquor in the Democratic program, the stigma of possible secession of the state, the stand of our senators along with the silence of numerous public officials who were afraid to draw a long breath. But in spite of these things the good and devoted men and women of the state who stand by the home, the church and the school remained true. Yet this was not all. Postmaster-General James Farley made a special trip to Raleigh with a direct personal plea from President Franklin Roosevelt for the people of North Carolina to vote in favor of liquor and the liquor trade. If this has ever been done in the history of our republic we have no knowledge of it. Notwithstanding all this North Carolina, true to her long record, has written in actual fact another "first."

We would think that this record made November 7, 1933, will be somewhat embarrassing for men such as our representatives in Congress and other high offices who, having been elected to lead, hesitated in the hour of their people's need for guidance which should have come from those who are supposed to know. Will they now abide the instructions of Washington and the wet centers of the country or will they stand for the sovereign people of North Carolina? The situation is one that the people should not ignore. Some of us recall that the dries were treated with scant courtesy by the wets at Raleigh last winter, and they got slight consideration at Washington as the wet tide swept on. Yes, North Carolina has again taken her stand.

## SIZZLING OF STARS MILLIONS OF MILES AWAY HEARD LIKE BACON FRYING IN PAN

By Howard W. Blackeslee, A. P. Science Editor.

The stars massed in the southern skies tonight made a sizzling sound—like bacon in a frying pan—which was picked up by radio here.

The sound was broadcast to a meeting of the New York Electrical Society and the Amateur Astronomers Association by Karl G. Jansky of the Bell laboratories, who has been tuning in on it two years at Holmdel, N. J.

The sources of these radio waves was from the constellation Sagittarius, the Archer, in the milky way, about midway between the southern horizon and the zenith. In lesser volume they came from other parts of the milky way.

Behind Sagittarius lies a mass of stars 40,000 light years away from earth, visible only in telescopes. These stars are thought to be the source of most of the sizzling, a short radio wave slightly under 50 feet long. They are the center of the milky way, with a gravitational pull so

immense that around them, like a cartwheel revolve nearly 30,000,000,000 other stars.

The earth and the solar system lie, in this cartwheel, about two-thirds of the way toward the rim. The waves heard tonight travel with the speed of light and are believed to have started 40,000 years ago from this hub of the universe.

What causes them, Pansky said, is not known. They could not be, he said, radiations from ordinary stars like the sun, because none of them seems to come from the sun, despite its nearness. They might be, he hazarded, rays from young stars which are boiling with energy far in excess of the sun.

Jansky said he is making new receivers which will be turned toward the stars in search for shorter wave lengths. He explained that these radio signals might be the original waves from stars piercing the earth's atmosphere, or that they could also be waves set up in the earth's own atmosphere, by the bombardment of primary radio waves coming from distant space.

## REV. J. P. HIPPS APPRECIATED BY KANNAPOLIS PEOPLE

The following resolution was unanimously adopted by the fourth quarterly conference of Trinity M. E. Church, South, Kannapolis, N. C., in session Tuesday, October 24, 1933:

Whereas, our beloved pastor, the Rev. J. P. Hipps, is completing his fourth year at this church; and whereas, the presiding bishop has signified his intention of moving all preachers who have served a quadrennium on any charge, at the annual conference which will convene in the city of Charlotte on Wednesday, November 15.

Therefore be it resolved, that we, the members of the fourth quarterly conference of this church express to Brother Hipps our gratitude, love and grateful appreciation of his untiring efforts and faithful service rendered to us during the past four years.

And be it further resolved, that as he departs from us we pledge to him our prayers and sincere best wishes for his continued success in the service of the Lord.

Be it further resolved, that a copy of this resolution be spread on the minutes of the fourth quarterly conference, and copies be sent to the North Carolina Christian Advocate and the local papers for publication.

## REV. J. J. BOONE FILLS THE BILL

I noticed some time ago that one of your editorials in discussing the prime need of the present day preachers gave as its opinion that a real preacher, vital to the interest of the community, must be a man of "pep." Certainly then our pastor, Rev. J. J. Boone, meets that requisite in every sense of the word. He came to us during the very heart of the depression when every one was far from optimistic, and the life of the church as well as the economic and social life was almost at a standstill. But not so the spirit of Mr. Boone. At once you felt a new force at work in the community. The Sunday schools were reorganized and standardized; pounds of tobacco and cotton and "fatted" hens were pledged to raise the conference collections; study courses for the grown-ups and Bible schools for the youths were held. The sermons themselves have been strong, forceful messages motivated by the spirit of the man—clean, honest, clear-cut. He is a fearless speaker, a man of strong convictions and a tireless doer. The work of the church and its needs are kept constantly before the people. The Bailey circuit feels that it has been unusually fortunate in having had a man of Mr. Boone's ability for its pastor, and it is her wish that he will continue his services with us. X.

## AN APPRECIATION OF REV. L. B. JONES

Whereas, Brother L. B. Jones has completed his four-year term as presiding elder of this end of the now Rocky Mount district, North Carolina conference, we wish to express our appreciation for his loyalty and untiring services to the interest of God's kingdom, as he has gone in and out among the people of this district.

Inasmuch as he has served only a part this time in the new district, we, the official board of the charge, would petition the bishop to at least return Brother Jones for another year as elder of the Rocky Mount district.

By Charge Board of Stewards.

When angry, count ten; when very angry, a hundred.—Jefferson.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER } EDITORS  
M. T. PLYLER }

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 9, 1933

Number 45

A new day of freedom has dawned for us in the Carolinas in our fight against liquor and the liquor traffic. The pulpit still has men in the pews who stand for the welfare of our boys and girls in the effort to hedge them about from the curse of drink.

“First at Bethel, farthest at Gettysburg and last at Appomattox,” is the well known expression that reminds us of North Carolina’s leadership in the affairs of the world. Now we have added another “first.” North Carolina was first to stop the wet parade of the states.

Next week the itinerants of North Carolina will assemble in Charlotte. What a noble company are these Methodist preachers of the greatest conference in our Methodism! The prospects are that the reports of the pastors will be occasions of joy and that this great conference will gird itself afresh for even greater conquests than those which have characterized the forty-four years of its history.

Jouett Shouse has come out in the open and advocates the open saloon. Here is what he said last Tuesday night: “I say to you that you have got to create a place where men can gather freely and openly and respectably and lawfully and buy a single drink at retail without the expense of service and foods such as is seen frequently suggested.” What is that but a saloon? Yet the wets have been saying that the saloon must not return.

The election returns this week gave us a comfortable feeling, we must confess. For six years our present stand against liquor has been no easy one, with motives impugned and convictions discounted. One editor this mid-summer in a cynical mood wrote that the North Carolina Christian Advocate is the one lone voice in the state crying out against liquor and repeal. The returns indicate that there are many who have not bowed down to “the golden image.”

There are a few days left in which to close the work of this conference year. Let every member of the church rally around the pastor and make sacrifices if necessary to close the year in a satisfactory manner. It is wonderful what we can do if we have a will to win at all costs. Make the next few days count in a big way, so your pastor can go to conference with a happy heart.

Five of our brothers will not answer roll call at Charlotte. The conference will stand with bowed heads while the secretary in subdued tones calls the names of Frank Armstrong, Grady Hardin, Albert Loftin, W. E. Poovey, and Marcus Woosley. These were comparatively young men and all actively engaged in the work of itinerant Methodist preachers. We shall miss them in the annual gathering next week. These good men are gone from us, but their work and the good influence of their lives abide with us.

As in Western art so the dog fares better in Western literature than in the literature of the East. Ulysses’ dog, Argos, recognized him after his return from Troy, and died of joy. Sir Walter Scott called his jet black greyhound Hamlet. Mrs. Browning’s pet dog was named Flush and about him she wrote a poem. Charles Lamb had a dog named Dash. Pope’s dog was named Bounce, all of which serves to bring these names in literature with the familiar names of their dogs close home to the heart of the small boy of the present day. Alexander Pope gave the Prince of Wales a dog on whose collar was inscribed: “I am his Highness’ dog at Kew; pray tell me, sir, whose dog are you?” In view of the record that the dog has made, why should we find fault with one who insists upon having a ’possum or rabbit dog, a foxhound, a setter, or pointer or collie or a poodle? But we do insist that the bark of a dog should be kept on the owner’s side of the fence and the bite should be confined to home consumption.

### The Dictator Rears His Head

WE are writing before the election and it does not yet appear what the results will be on the 7th instant. But the campaign on repeal is at an end and the voice of the dictator has been heard—the voice of the dictator from Washington telling the people of this state how to vote. No one who believes in our democracy and remembers the pledge that the people of the states were to be left free to act can justify the conduct of the Roosevelt administration.

The matter of real serious moment in this present national situation is not the repeal of the 18th amendment. The fight against liquor will go on, even though at the present the liquor crowd is in the saddle. Never before have the temperance people had to contend with executive dictation at Washington, the demands of the national treasury and the influence of hordes moved by the hope of office. Never in the palmiest days of the liquor trade since the Whiskey Rebellion in our nation's infancy to this good hour has our national government made the liquor trade an avowed ally.

In this night of our dismay Old John Barleycorn is riding—yes, as the fate of a nation is hanging in the balance. He is our modern Paul Revere. Unless we misjudge the soul of America the spirit of '76 still lives and something of the spirit of George Washington who pushed aside the crown remains.

In all the past we have been able to look to our local political leaders for guidance in the crises of our people. Patriotism, devotion to the public good and a knowledge of their people's need would not allow them to be neutral. But at this present hour many who had been called to places of leadership have been dumb in seven languages. Soon some of them will be voluble telling the people of their devotion and explaining their conduct during the hectic days of the year gone. Is it any wonder that we are suffering from a dearth of leaders? Ill fares the land where men decay and politicians grow dumb that wealth may accumulate and public office may be won. This is our sorrowful fate. Not repeal but the voice of the dictator is our peril.

### Make Ready for the Roll Call

A DETERMINED and energetic effort on the part of all our leaders in every church will do much towards securing a jubilant roll call at Charlotte and at Durham. Though this has been a hard year financially the situation has

improved in many places, making a satisfactory close possible. Such a close, however, always requires a tense effort even in the most favorable times, so we may expect to find ourselves much pressed at this time.

The Advocate has been set to the task of stimulating our people to do their best for all good causes this present year with its taxing demands; just now we want to urge with all the emphasis at our command that all our people stand by their pastors these next few days. These men are burdened beyond measure and the days and the nights weigh heavily upon them. A united stand will count for much. Make effective the old saying about the "shoulder to the wheel." Let there be rejoicing when the roll is called.



### Hon. E. Yates Webb's Great Message in Greensboro

LAST Sunday afternoon in West Market Street church Judge Webb of Shelby, N. C., delivered a masterly address, in which he arraigned alcohol and showed conclusively that prohibition is the most successful solution of the liquor problem.

What a brilliant, attractive son of the Old North State is E. Yates Webb! The people have delighted to honor him and well they may. For with his personal charm and brilliant mind goes convictions that would grace a Puritan's sterling character, and his life has been and is as clean as the proverbial "hound's tooth."

Like a Damascus blade glittered his logic which was keen as a two-edged sword, and his matchless array of facts stirred his audience as the tread of a conquering army. Homely illustrations and humorous stories convulsed his hearers with laughter. The big assembly stayed with him for almost two hours, and when he sat down many were crying for more like children cry for Castoria.

"Ill fares the land and to hastening ills a prey, where wealth accumulates and men decay." But E. Yates Webb is far, far removed from the decaying tribe. He and men like him are the true wealth of this and every other commonwealth. We have only honor and praise for Judge E. Yates Webb.



Hand your renewal for the Advocate to your pastor before he starts to conference and he will turn it over to us at Charlotte next week.



### The Blessings of Separation

**M**AY it not be well for us to remember that just here lies some of life's profoundest philosophy and that out of these trying ordeals come some of life's choicest treasures? Somehow, though we may not be able to ferret it out, the finest and the fullest appreciation of those nearest us comes with their going from us. Just as the best things about us, such as air and sunshine, life and health, are taken as a matter of course they begin to slip away so the best blessings brighten in their flight. Too often, immersed in business and given over exclusively to self, a man suffers the fresh and buoyant young spirit to whom he promised all, and more, at the altar to pine away and die. He passes from the fragrance of the orange blossoms into the atmosphere of the world and forgets, allowing the little lady to suffer much as did Browning's Duchess:

"So the little lady grew silent and thin,  
Paling and ever paling,  
As the way is with a hid chagrin."

Then comes the shock and the rude awakening. But, alas! life's fairest flower lies crushed and life's richest treasure has fled. Now flowers are spread and tears are shed above the green mound and old thoughts and neglects, how they cling, they cling!

Too often a dear, devoted old mother through weary days and wakeful nights spends and is spent for children who fail to heed the tale told by wrinkles and bowed form. One day she lies down to rest and the hands remain folded over the tired heart. Then thoughtless and negligent boys and girls begin to know of the blessed ministering angel who had been with them. Somehow, they now know her better and appreciate her more than when she was with them in the flesh. Freed from the fetters of earth, they see face to face.

Is it not true that when we are most alone then we are least alone? This may not do for the gross materialist acquainted with no reality save the tangible; but for all who know anything of the ideal a strange sense of unity and of fellowship arise in the life isolated from the earthly. One who was much alone, misunderstood and unappreciated, assures us that he was not alone for the Father was with him.

More than this. In that last heart-to-heart talk with his disciples, he assures them that it was good for them that he go away. In this act of separation, they would be prepared to enter into that which is wholly spiritual and

would be taught to rely on themselves as never before. True, it seemed hard, for it was just the time they needed him most in that they were to suffer tribulations and to meet with those who would kill them, thinking they were doing God's service. Yet he assures them that it was best for them that he go away. As a matter of fact, they did know the spiritual in a new way and they found themselves afresh after the clouds received him out of their sight—when the burning heart took the place of the seeing eye.

Along this road happiness lies and in this way the world is put forward, or else our much fine phrasing about the royalty of service and the glory of sacrifice is worse than sounding brass and clanging cymbals. Tearing up of the old nest and a fluttering from the old roof-tree belong to the inevitable. The girls listen to the voice of a stranger and venture out where hearts break and motherhood brings its story of pain; the boys are away to school and out fighting with wild beasts, or they sail away, favored by wind and tide, soon to be overboard where all seas meet. Moreover, this must be or else the home, however well favored and filled with promise, is doomed. Selfishness will eat out the vitals where there is no venture and the unwillingness to serve at the cost of separation blots out the future. Bequests made the future are born in suffering and sustained by sacrifice. In this way the world is put forward and blessed by the willing.

Those who sit with empty hearts and desolated lives in darkened homes made such by the cruel fates of the urgent years, or by the inevitable demands of death would do well to see the blessings rather than to magnify the hurts that come. It is possible for these sore experiences and trying ordeals to lift them into a new sense of the reality and the genuine superiority of the spirit-realm and also to teach them such lessons of faith and reliance as to enrich all the after years. Going away even to a cross may be but the gateway to glory. Though painful here, out there the blessings lie.



The Methodists of North Carolina are now on the goal line financially. To cross the goal line is the big question in football. To cross the goal line is now the question with Methodist churches just before conference. Are you by a great effort going over? Strive to pay out. Make it a "touchdown" and be happy in the hour of victory.



# People and Things



## DATE OF ANNUAL CONFERENCES

Western North Carolina, Charlotte .....	Nov. 15
North Carolina, Durham .....	Nov. 22

Send money for the Advocate to conference with your preacher.

"All pastors of the Charlotte district will please attend the 'check up' meeting at 5 p. m., November 15, in office of First church, bringing reports for conference. One absentee will hold up all totals, so let every one be present if possible."—John W. Moore.

"Through your paper the family of Mrs. R. A. Peele, Gibson, N. C., wish to ask an interest in the prayers of the Christian people that if it is God's will she may be restored and that her suffering may be relieved. She is suffering from an infected finger."—R. A. Peele and family.

Rev. P. L. Shore and his people of Proximity, Greensboro, closed out Sunday, November 5. That is all salaries, conference collections and Children's Home fund were on that date paid in full. On Tuesday, November 7, the board of stewards organized and began the work of the next conference year. There have been 38 new members received on profession of faith.

"Last Wednesday night we closed a series of revival services at Warrenton which ran for ten days. The preaching was done by Rev. D. E. Earnhardt of Henderson, and the very mention of his name is enough to remind everybody that the preaching during the series was of a high type. New members will be received into the church the second Sunday morning."—E. C. Durham.

Hillsboro reports a splendid year on the circuit. The churches all seem to be strengthened. Revivals held at all the churches with good results. A mission point at Palmer's Grove has developed into a real church of their own and the plans are now for a new church. New Sharon showed their appreciation last week with a wonderful pounding. This token of love was much appreciated at the parsonage. A few nights later Lebanon people drove up with their cars laden with good things to eat, and they like New Sharon left the dining room table piled high to gladden the hearts of the minister's family. May God bless them all fourfold. The main auditorium of Hillsboro church has been painted and new carpet added. Twenty-two new members have been received. Rev. F. A. Lupton is the pastor.

The 450th anniversary of the birth of Martin Luther will be celebrated in the First Presbyterian church, Fifth Avenue and 12th street, New York, Sunday, November 26, at 11 a. m. and 8 p. m. The Rev. Dr. J. V. Moldenhawer, pastor of the First church, will preach the sermon at the morning service. In the evening at 8 o'clock a musical festival will be given under the direction of Dr. William C. Carl, with the same musical selections as will be used at the celebration in Germany. These will include an Antiphon, both words and music written by Luther on the walls in the Koburg Castle, where he was often heard singing it. Also, the Reformation Cantata by J. S. Bach, for Soli, Chorus and Organ, two Reformation Motets by Wohring, a Motet by Buxtehude, and "The Lord is a Son and Shield" by Bach.

"There have been more than 100 added to the membership of the churches during the past four years. One modern new church building at Lewisville containing modern equipment with two auditoriums and 22 other rooms, six Sunday school rooms have been built to the Concord church, six rooms built to the Sharon church, and a Sunday school building with eight rooms built to the New Hope church, making a total of 44 rooms built on the charge during the four years' work here. Remember, the people did it and not the pastor."—G. W. Fink.

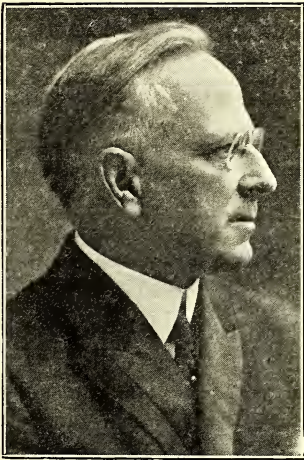
"One of the largest spots in the history of the men's Bible class of M. E. Church, South, North Wilkesboro, was its social and fellowship meeting on Friday, October 20, at seven o'clock p. m. Seventy-nine present, elegant dinner and inspiring musical program, with Rev. Eugene Olive and wife of the First Baptist church participating. On this occasion a beautiful Hamilton watch and a handsome fitted traveling bag were presented by our church membership to Rev. J. H. Armbrust and Mrs. Armbrust, as a slight token of our love and appreciation for their loyal service during their four years' stay with us."—Genio Cardwell, Chm. Activities Committee.

"We had Pentecostal times at West Monroe last Friday night. Eight people came to the altar for prayer and were saved. The members of the church who were present were eager to testify to a great spiritual awakening. Three adults were received into the church on profession of faith, making a total of 69 for Monroe circuit this conference year. Thirty-three have been received by certificate and more will be received before conference. The pastor has made 1358 pastoral visits. Mrs. Dutton has sent 6000 coupons to The Children's Home. Brother John W. Moore preached a wonderful sermon at Grace church yesterday afternoon at our fourth quarterly conference. The attendance was good and a fine Christian spirit characterized the conference."—W. C. Dutton.

"A few words from the Blue Ridge mountains, describing some happenings on Laurel Springs circuit. On February 22 Mrs. Benfield and I visited one of our members who was sick. We spent the night. Next morning there came the shocking, startling and saddening news that our parsonage and all we had except what we were wearing was destroyed by fire. This was a total loss, as the parsonage was not insurable. But we are happy to report that after months of struggle and sacrifice we have a new parsonage. Yes, a parsonage in which pastor and family can enjoy living. The building contains large living room, dining room, kitchen, pastor's study, two roomy bed rooms, bath room, hall and front and back porches. All the rooms are ceiled with Georgia pine and have hardwood floors which have varnish and wax finish. The parsonage is located within 300 yards of Nathan's Creek high school, 400 yards of postoffice and hard surface highway, and six miles of Jefferson. Our parsonage loss by fire was \$300; now the parsonage property is well worth \$1500. We have not accomplished what we desire, but to date we can report more paid to Children's Home, conference claims and Golden Cross than last year."—W. H. Benfield, P. C.

Do not forget the Advocate when your preacher goes to conference. Send your renewals with him.





Bishop Edwin D. Mouzon, D.D., Pres.  
Western North Carolina Conference

**Do not forget the Advocate when your preacher goes to conference. Send your renewals with him.**

"We held our fourth quarterly conference at Spring Hope October 31. After sumptuous dinner served by the ladies of Spring Hope church, at which all the stewards of the charge with the exception of about three assembled. Brother Jones, our presiding elder, was in fine spirits, so were all the officials. A spirit of optimism prevails that we have not seen manifest before in several years. The reports were encouraging and all were of one accord in setting themselves to the task before us. We are expecting to make a report far ahead of last year. Brother Jones is in fine favor with all our people and shall expect him to serve the Rocky Mount district for another year. The pastor, presiding elder and officials are very hopeful and facing the future with stronger faith and a greater zeal. The good folks here have been exceedingly kind to the preacher and family this year, for which we are very grateful and pray heaven's richest blessings upon one and all."—M. F. Hodges, P. C.

"On October 1 we closed the greatest revival at Bethel in the recollection of the older settlers of the community. The power came in great measure, renewing, reclaiming, and saving. Twenty-one professions, with a number added to the church. We paid off an old debt of long standing in the Sunday school, raised money for literature and left money in the treasure. We were all greatly blessed. And the oldest members say they never heard better preaching—believe it or not. The pastor did the preaching, assisted in the day services by Lester Sonells, a Baptist preacher. Number of professions of faith since conference 200, and 72 have been added to the roll of the charge. We are ahead of last year on all financial matters. We expect to come out above that mark in full in some places. The note of pessimism has no place on the charge. We expect to vote dry and close out a year with joy and gladness. Our revival begins at Snow Hill next Sunday morning at 11 a. m. by the pastor."—G. N. Du-lin.

**Send money for the Advocate to conference with your preacher.**

## CONFERENCE NOTICES

### ADMISSION ON TRIAL

The committee on the course of study for admission on trial will meet at First Methodist church, Charlotte, Wednesday, November 15, at ten o'clock. All candidates coming up for admission on trial will come under this committee and present their credits.

E. L. Kirk,  
For Committee.

### COMMITTEE ON ADMISSIONS

The Committee on Admissions will meet in the room designated in First church, Charlotte, on Wednesday, November 15, at ten o'clock a. m. The class for admission into full connection will appear before the committee at ten. The class for admission on trial will meet the committee at three in the afternoon.

L. B. Abernethy.

### MEETING OF FIRST YEAR COMMITTEE

The First Year committee will meet in the room designated in the First Methodist church in Charlotte, on Wednesday afternoon, November 15, at 3:30. Those who are to appear before this committee are asked to meet the members of the committee as promptly as possible. Howard P. Powell, Chm.

### CLASS OF THE SECOND YEAR

The committee on examination, class of the second year, W. N. C. Conference, will meet at First church, Charlotte, in the room designated on Wednesday, November 15, at 2 p. m. All undergraduates who are to appear before this committee will please take note.

Paul Hardin, Jr.  
For the Committee.

### COMMITTEE OF THIRD YEAR

The Committee of the Third Year will meet Wednesday afternoon, November 15, at 3:30 o'clock. O. L. Robinson.

### CLASS OF THE FOURTH YEAR

The Fourth Year Committee will meet Wednesday afternoon, November 15, at three o'clock, in the room designated in First Methodist church, Charlotte. All those expecting to appear before this committee are urged to be present at this hour.

R. M. Hauss, Chm.

### MONEY FOR SUPERANNUATES

Will pastors bring their money for Superannuate Endowment to conference and turn it in at the Superannuate table.

C. S. Kirkpatrick.

### BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education for the Western North Carolina conference is called to meet in the designated room at the First Methodist church, Charlotte, on Wednesday morning at 10 o'clock, November 15, 1933. All members are urged to be present for the beginning of the session.

W. W. Peele, President.  
R. Dwight Ware, Secretary.

### A RESOLUTION OF APPRECIATION

We, the official board of the Norlina charge, beg to submit to this fourth quarterly conference our appreciation of the valuable and unselfish service that Brother B. C. Thompson, our pastor, has rendered during the past conference year.

During these days of hurry and stress he has been a real shepherd to his flock; his old time gospel sermons have been a blessing to many a soul. His going in and out among the people has been a benediction to all.

We hereby petition through this quarterly conference to the governing body of our church for his return for another year, as we feel his work among us is very valuable and yet unfinished.

The Official Board of Norlina Charge.

### A NOTE FROM BROTHER J. H. SHORE

Just a note to say, as my name was on the list sent to the preachers in a recent letter to be voted for as delegates to the General Conference, that I knew nothing about it until the letter was sent out by some person or persons.

Those who have known me, I am sure, will not think that I was a party or had anything to do in sending out the letter. I am morally certain that not a person whose name is in the list knew anything about it until the letter was sent.

J. H. Shore.

### WINSTON-SALEM DISTRICT PASTORS TO MEET

The pastors of the Winston-Salem district will meet at First church, Charlotte, in main auditorium Wednesday, November 15, at five o'clock. Please have full reports. In case you cannot be present at that time send in reports before that date. All reports must be in by Wednesday afternoon.

Loy D. Thompson.

## YOUNG PEOPLE OF WINSTON-SALEM DISTRICT MEET IN LEXINGTON

Three hundred and fifty young people of the Winston-Salem district met Tuesday night, October 24, at the high school auditorium in Lexington. Miss Blanche Gluck, district director, presided over the meeting.

A short devotional service was conducted by Mrs. J. F. Spruill of Lexington. Mrs. Spruill stressed courage as an important characteristic of the Christian life, pointing out as an example the courageous medical missionary to Labrador, Dr. Wilfred T. Grenfield, whose fellowship with Christ, the speaker declared, is the secret of his courage.

Mr. Elbert Goff, conference treasurer, made a brief talk urging every chapter to make a pledge to missions and to the conference expense fund and to send in payments monthly. Miss Gluck commended the different chapters for their co-operation in sending in quarterly reports. Almost before she finished speaking, newswomen rushed into the auditorium screaming "Extra! Extra! All about the big institute." And news sheets were quickly distributed announcing plans for the Christian culture institute to be held in January.

Rev. Paul Hardin, Jr., was introduced to the group and gave a most inspiring talk on "Visions." The personality of the speaker and his appreciation of youth and its ideals made a deep impression on his audience.

Mr. Hardin began by quoting the triumphant utterance of Paul before King Agrippa, "I was not disobedient unto the heavenly vision." Other men in later years, Mr. Hardin pointed out, have not been disobedient to their visions—James Watt, Louis Pasteur, Martin Luther and John Wesley all had visions and had the fortitude to make those visions realities. The speaker said he believed every one present had some vision, or some definite purpose in life, and he urged that each one be faithful to that vision, with the challenge that "Each success or failure that may come your way will be directly the result of your fidelity to the vision that is yours." Some day, he said, every one must stand before the judgment bar of God and there give an account of his visions. "We are given so many chances here," Mr. Hardin stated, "I don't believe we are to be given another chance over there."

The meeting adjourned with the League benediction, and refreshments were served by the Lexington young people.

Mr. Walter Brown of Greensboro conducted a delightful social hour. The group expressed its appreciation for his expert leadership by applauding between the games and stunts which he used and into which every one joined with enthusiasm.

## THE HOLY CATHOLIC CHURCH

One thing which the General Conference ought to do, in the name of common sense and for the sake of general utility and effectiveness, is to eliminate the word "catholic" from our Apostles' Creed. The word is not Biblical, it is not necessary, and it is not clear to the average layman or the public in general. The Roman Catholic Church has so used the word and attached it to herself that there is little possibility it will ever fail to convey to most minds thoughts of that church. Why not let her have it? There are other words just as good. The real value of any word is in the meaning it has in the minds of those who speak it and those who hear it. The great Methodist Church admits the weakness of the use of this word in her creed by printing a neat little footnote explaining what the word means and what it does not mean and showing her right to use it, and thousands of Methodist preachers thousands of times have paused in their services to explain carefully to candidates for membership and listening congregations just what the word "catholic" means and what it does not mean. Ridiculous! Is the word worth all that? Why not replace it with a word that does not require apology and explanation?

Some of my brother ministers tell me that, like myself, they never repeat the phrase, "holy catholic church," without a mental shudder. In a little town where I was pastor one of my small daughters told me that she was jeered at by a little Lutheran friend with the statement, "You're Catholics! You say 'holy catholic church,' and we don't." There is something ludicrous in the spectacle of the non-liturgical, non-sacerdotal Methodist church holding on to this word which even the semi-Catholic Lutheran Church will not use!

If it be argued that the word is ancient, hoary with tradition, etc., then why not "let the dead bury their dead"? What would St. Paul have thought of such an argument? If this argument be valid, then why not repeat our creed in the Greek or in Latin, as our Roman Catholic friends do? These are older languages than ours. Our fifteenth Article of Religion is against such: "It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people." This ought to help rule "catholic" out of the creed. That our creed is not unchangeable is shown by the fact that we no longer use the words, "descended into hell," although the Episcopal Church, from which we sprang, still faithfully repeats them. We have revised our marriage service to make it acceptable to modern women; why not revise the wording of our creed to make it clear to modern minds?

I have the impression that the attempt to change this obsolete and ambiguous wording has been made in the past only to meet failure, I know not why. I have been much more successful in my individual efforts. For several years I have been teaching my congregations to repeat with me, in our creed, "I believe in the Holy Ghost, the holy Christian church, etc.," and I do not feel that the absence of the favored word "catholic" detracts from our worship. On the contrary, I think it clearly helps us. If it be objected that there is a branch of Christianity which claims the name, "The Christian Church" or "The Church of Christ," I answer that my language is at least Scriptural, while "catholic" is not. The same objection could be advanced against "Universal Church," "Church of God," etc., but any fair-minded person will admit that repeating one of these phrases would not cause the confusion of thought in the minds of the average congregation which is produced by "catholic."

If the brethren desire to continue their inward shivering and outward explaining and defending, they are welcome to it. As for me, in all my ministerial work, on the authority of the Bible, under the sanction of common reason, for the sake of practical results, and in behalf of whole-hearted, reverent worship, I have definitely "parted company with" "the holy catholic church!" John Cline.

## ANOTHER FRUITFUL YEAR ON THOMASVILLE CIRCUIT

I am sending just a brief report of the work of the year on Thomasville circuit. We have had good revivals in the six churches and have received 85 members, 63 of these by vows. The pastor did all the preaching except in the Unity meeting, which was conducted by Rev. J. W. Groce of China Grove, and conducted well. The charge is alive and making progress in Christian living. All assessments will be met in full. We have the six boards of Christian education organized and functioning; and our six young people's divisions are a joy forever. They have Epworth League services in all the six churches each Sunday evening, and their average attendance at the monthly church union meetings held in each of the churches in rotation is over 200. Each church has a live mid-week prayer meeting, which greatly contributes to the power of the churches and the development of the spiritual fruitfulness of their membership. There are two prayer services each Tuesday night, two each Wednesday night, and two each Thursday night on the circuit. The pastor attends three each week, thus being present at each church prayer meeting at least twice each month.

Most of the churches have made great improvements in their church grounds with grading, shrubbery, walks, flowers, etc. Last year 114 new members were received; by the end of this conference year there will have been received probably 90 more, making over 200 for the two years. The charge now has approximately 1,000 members. The Sunday schools are well attended and interesting; the preaching services are enjoyed by large congregations of worshippers; nearly all the children and young people stay for the preaching, a very noticeable thing today. The children have been trained in these churches by former pastors to come up to the minister after the benediction and clasp his hand—a very beautiful, impressive and helpful custom. They often express their pleasure concerning the sermon. The pastor has made over 1200 visits in the homes of the people, including hospital visits, and nearly always with at least a brief prayer. Last year he made 1500 pastoral visits. This is real work and takes time, but it pays great dividends, even more than preaching from the pulpit. Let those who read breathe a prayer for us and our people. John Cline.

## NOTES FROM DENTON

We have had three very pleasant years on the Denton charge. Our people have been hopeful, faithful and loyal in spite of the depression. In fact the depression has meant little to our people. It has been our motto, however, we took the "die" out and had "press on" left. And that is indeed characteristic of our good people. They have pressed on when the pressing was hard. Thank God for them and their fine spirit. We have never served finer people. And we feel that we have many sincere friends among them.

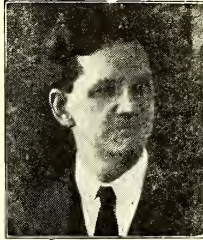
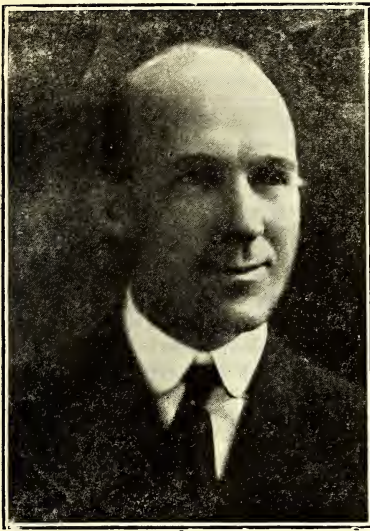
Our greatest source of inspiration and perhaps our greatest asset on the charge is our three women's missionary societies with a total membership of 50 or more. They are truly the servants of the Most High God.

We have had good meetings this year in all the churches. Have received about 20 new members. Thanks to my good brothers, E. M. Avett, P. R. Rayle and John Cline, who helped in this work. These men are indeed Christian gentlemen. During the past three years we have had a net gain in membership on the charge of 115.

Brother Ray Cook, one of our fine boys from Duke University, conducted our Cokesbury schools this summer, giving 37 credits. Thanks to Cook. He did a good piece of work.

Our reports for the past two years have been very good, and we believe the good people are going to send us up with a good report this year. We are hopeful. The Lord is on our side. B. Avery Sisk, P. C.

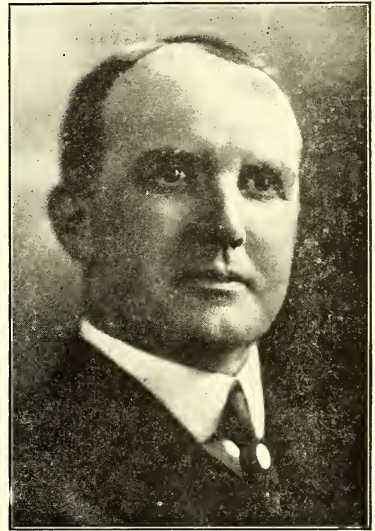




Above—Rev. J. W. Moore,  
Presiding Elder of Char-  
lotte district.

Left—Dr. W. W. Peele,  
Conference Host.

Right — A. H. Wearn,  
Mayor of Charlotte.



## THANKS EXTENDED REV. THEODORE W. HAGER AT BROAD STREET, MOORESVILLE

Through the appreciation of the splendid work done by Rev. Theodore W. Hager at Broad Street church, Mooresville, N. C., the official board wishes to take this means of expressing their thanks to him, and also let the church know that we have not been entirely asleep here for the past five years.

When he came here in November of 1928 the church building was framed, sub-floored, storm-sheeted, the greater part of the roof on, and most of the plaster laths on. Looking at what we had, and with the cotton mill running on short time, it looked as if it were foolish to attempt to finish the church. But he was optimistic, and started leading in that optimistic spirit. So today we have a brick veneered church with 17 Sunday school rooms practically completed. Also we have a brick veneered parsonage with eight rooms, two baths, and five large closets, erected at a cost of \$3,000. A great amount of the carpenter work was done by the pastor.

More than \$19,000 have been raised for all purposes during the five years. The thing we are thankful for is, there is not any more indebtedness on the property than there was when we started five years ago. Considering the times through which we have passed we feel this is not so bad. The church is grateful for his leadership. When he shall leave us after conference there will go with him the prayers and best wishes of the entire church.

The church that has Brother Hager for a pastor will have a faithful man as a leader.

F. D. Stonestreet, Chm. Board of Stewards.  
W. F. Nelson, Sec. Board of Stewards.  
W. W. Howell, Lay Leader.  
W. H. McGraw, Sunday School Supt.

## CHURCH LOYALTY MONTH AT BETHEL

In harmony with the Rocky Mount district plan, October was observed at Bethel church as church loyalty month. In many respects our efforts during the month were very satisfactory. The services contained a number of special features of interest. The congregations were good; and best of all, a splendid group of people came into the church.

On the third Sunday at the morning hour 20 children and young people were baptized and received into the church; at the close of the evening service five adults took the vows of church membership. On the following two Sundays seven others joined our church by certificate and one baby was baptized. This makes an increase of 32 in membership during the month.

The fourth Sunday was observed as layman's rally day. Mr. W. L. Knight of Weldon, our district lay leader, delivered a most excellent address at the morning hour, after which dinner was served on the lawn. At the evening hour Dr. R. H. Wright, president of E. C. T. C., gave a most helpful address on the subject, "The Value of the Church in the Community." During the day we had helpful talks by two of our faithful local laymen: Mr. J. B. Bowers, our church lay leader, and Mr. M. O. Blount, chairman of the board of stewards.

At the 11 o'clock hour on the fifth Sunday Rev. J. M. Page of Raleigh delivered a spirited and effective address in de-

fense of prohibition. The services of the month came to a close at the evening hour when Miss Mattie May Lyon, Miss Jay Lee Cloaninger and Miss Frances Sink, three of our public school teachers and faithful church attendants, and about a hundred school children, presented in a candle light service "The Holy Grail," after which the pastor spoke.

Probably I should mention the fact that during the month 13 subscriptions to the Advocate were sent in.

There is a fine spirit of co-operation in our church, and we are having a delightful time working together in the interest of the kingdom.

J. O. Long, Pastor.

## BANQUET IN HONOR OF REV. AND MRS.

E. W. FOX

Rev. and Mrs. E. W. Fox of the Marion district are not coming to the close of their labors on the district without evidences of success. The families of the pastors and the congregations throughout the district have given on every hand expressions of the highest appreciation. Some weeks ago the pastors' wives came together at the district parsonage with gifts and kind words to express their appreciation of Mrs. Fox, who has cheerfully contributed to the work of the district.

On Monday evening, October 30, the members of the quarterly conference and the Woman's Missionary Society of this church met for a banquet honoring Mr. and Mrs. Fox. During the evening brief addresses were made in which each speaker expressed the mind and heart of the entire assembly as they had met to do honor to these servants of God and our church. During the program gifts were presented to Mr. and Mrs. Fox with appropriate words.

The people of the Marion district will not soon forget the faithful services of our out-going presiding elder.—Marion Church Bulletin.

## TO PRESIDING ELDERS, W. N. C. CONFERENCE

I am enclosing revised statement of amounts paid for general and conference work by the charges of your district, as of October 31. I give below a summary by districts:

Asheville .....	\$ 2,072.15
Charlotte .....	8,354.38
Gastonia .....	5,591.82
Greensboro .....	6,484.98
Marion .....	1,095.87
Mount Airy .....	935.31
Salisbury .....	3,373.08
Statesville .....	3,389.40
Waynesville .....	398.96
Winston-Salem .....	8,410.98

Total .....	40,124.33
1932 .....	23,870.87

Increase .....

Increase over 1932, same date, a little over 68 per cent.

If I can get pastors' reports Wednesday evening we will have information needed by the boards at two o'clock Thursday afternoon.

E. O. Cole, Treas. W. N. C. Conf.

# Curious Things Done by Instinct

By Prof. John Harvey Furbay

One of the most interesting aspects of instinct is its inflexibility. Animals acting under its power will follow predestined courses of action unflinchingly, and nothing—not even death—can turn them aside. This rigid inflexibility often makes instinct appear ridiculous, but this is not the case. The fact is that the instinct is usually for the animal's good, but if the circumstances are changed, it may work for the destruction of the animal. However, in the greatest number of cases it acts for good.

Fabre, the great French naturalist, who spent most of his life probing into instincts, has left a classic caterpillar story. He found some Pine Processionaries going through the woods in single line of march. The first in line was continuously letting out a silken thread, and the second followed the first by following the thread. Thus all the caterpillars followed their leader. Fabre diverted their direction so that the first was brought around behind the last, thus making a closed circle of marching caterpillars. Each one followed the one in front, and they seemed satisfied to march round and round.

They continued this traveling circle relentlessly for six days and nights. They seemed totally unaware that they were getting nowhere, for their instinct to follow the one in front was being carried out. In exhaustion, some of them broke from the line on the seventh day, and the "fools' march" was ended.

Migrating animals often show this same inflexibility of instinct. Locusts, when migrating, advance in a fixed direction. Nothing can change them from their course. If rivers, mountains, or fire stand in the way—onward they push. Frequently, swarms of them will reach the ocean, and instead of stopping, they start out across the dashing waves—only to meet death and destruction. Their dead bodies sometimes wash up in piles three feet high along the shores of the Persian Gulf.

Butterflies show the same migrating instincts. For days, streams of them may pass by, all in the same direction. They fly low, and wend their way through woods, over mountains, and out to sea. Myriads are destroyed as they attempt to go over high mountains rather than go around them. More are destroyed out at sea. Sometimes swarms of them reach the Bermudas from the mainland of the United States. This means that they have flown over six hundred miles of ocean without a rest.

In Norway and Sweden, there are some small rodents about the size of rats, called lemmings. They sometimes set out in great numbers, traveling in a fixed direction—usually west. They will not be turned aside, and endure many hardships to continue in that direction. When they reach the ocean, their urge to continue west does not diminish, and they bravely plunge into the water and perish. Pennant says that when they are on the march, they will not even go around a hay stack, but will gnaw their way through it instead.

This reminds us of some of the tropical ants which start out on long marches, and refuse to be deflected from their fixed course. They "follow the leader." If a house is encountered, they go up the walls and over the house rather than go around. If a post is met, they go up and over it. They will not be turned aside by anything. Blind and impelling instinct is ever and always their master.

Many animals go through great hardships to carry out their instincts. The eels found in our eastern American streams are all hatched from eggs laid in the Atlantic Ocean, near Bermuda. These baby eels start swimming, and finally reach the mouths of the rivers and creeks, which they enter. When they become full-grown, they migrate back to the ocean and lay their eggs at the same place where they themselves were born. They die, then, and never return to the rivers and creeks.

The migration of the salmon fish is no less remarkable. They sometimes travel from their ocean homes a distance of a thousand miles to some inland stream where they lay their eggs and die.

The Wolf Moth lays its eggs in wood, and when the eggs hatch into little worms, these larvae bore their way to the outside. A band of solid lead one-and-one-half inches thick was once placed about a piece of wood containing these larvae, and in a few weeks the worms emerged triumphant—having bored their way through the lead. The specimen is now in the British Museum—otherwise the account would seem unbelievable.

Spiders carry their eggs about with them in silken bags. If you should remove the eggs from the bag, the spider would continue to carry the bag around and protect it. Its instincts must be obeyed.

Many more cases could be cited, showing that instinct is usually rigid and inflexible. This fact makes the instinct very dependable in usual circumstances, but in unusual circumstances it may appear to be utter folly. Nature has evidently fixed these instincts for the greatest possible good in the majority of situations. Many of the cases I have pointed out are extraordinary circumstances, and represent the unusual, rather than the usual, results of following instinctive behavior.

It is apparent that these instincts are not learned. The bee makes its cells in perfect hexagonal form the first time, and the wasp pierces the vital spot of the caterpillar at the first attempt—just as though it had studied caterpillar anatomy for this purpose. It is all done without foresight or knowledge; and whether or not reason or intelligence ever enter into the actions of animals is a debatable question with many authorities on each side.—The Congregationalist.

## WHAT THE GENERAL CONFERENCE SHOULD ENACT

I am asking you to kindly publish what I have written below on the legislation that I think the next General Conference should enact.

1. Place every financial claim of the church in the general budget and have no more specials.
2. Place all the financial claims of the church on the basis of a free will pledge in the local church.
3. Let the quarterly conference by vote assume the quota, or so much as it will, of the amount that is asked for the charge.
4. Time limit of eight years for the presiding eldership.
5. Time limit for the episcopacy.
6. A more general episcopal supervision.

John H. Shore.



## HOW WE MAY PAY THE CHAPEL HILL-COLLEGE PLACE DEBT

By W. A. Cade.

Like many other pastors in our two conferences, I have for the past several years tried to do something about the Chapel Hill-College Place church debts. I have done this on the districts and charges I have served; and know something of the indifference and difficulty. The two conferences are taking care of the interest charges out of their mission funds, which is a strain on these meager resources, but which we shall probably have to continue until the debt is paid.

We have these churches and must maintain them. We owe this to the thousands of Methodist boys and girls at these two institutions. The debt is an obligation which the church cannot afford to be indifferent about.

If we are going to do something effective about it, we must shift our viewpoint, emphasis, and appeal to one of mutual obligation to one another; and covenant together in the annual and district conferences to do something about it. It is not fair for a few pastors and churches to take collections year after year while others do not. The amount of money raised by the few is negligible. So they do little about it. If every pastor and church could know that all the others were going to co-operate so that his efforts would not be practically in vain, all would be encouraged to help. In a few years the debt would be paid without great burden to any one.

I suggest the following plan: (1) That no assessment be made, but that we covenant together to take an offering on every charge and in every church in these two conferences, setting the goal in each instance at an amount equal to two per cent of the pastor's salary. This would net us approximately \$15,000 a year. (2) Solicit and receive special donations from individuals and churches who may be able and willing to make them. (3) That the bishop in charge, the presiding elders, and the pastors of these two churches be responsible for promoting this united and concerted effort.

### AS WE LOOK AT IT

Today is the ninth day of November, the eleventh month of the year, which means that 1933 is beating along toward its close, and before very long will be set down among the things that have been.

Just why we cannot be sure, but the poets have had a great deal to say about November. And what a varied picture they have given of it! Here is William Cullen Bryant's description:

"The melancholy days are come, the saddest of the year,  
Of wailing winds, and naked woods, and meadows brown and  
sere.  
Heaped in the hollows of the grove, the autumn leaves lie  
dead;  
They rustle to the eddying gust, and to the rabbit's tread;  
The robin and the wren are flown, and from the shrubs the jay,  
And from the wood-top calls the crow through all the gloomy  
day."

A sad and depressing picture, surely, and we wonder what the mental and spiritual mood of the poet must have been to make him see it that way. And we agree, too, that if he was not forced to see and feel that vision of it, it was quite too bad that he did, for it can hardly be good for a man's soul to dwell upon such pictures if there was any other way of seeing them. That there is another way we might judge from these lines from another American poet, Lucy Larcom:

"Who said November's face was grim?  
Who said her voice was harsh and sad?  
I heard her sing in wood-paths dim,  
I met her on the shore so glad,  
So smiling, I could kiss her feet!  
There never was a month so sweet."

Suppose we say that each one of these pictures is a little extreme, and neither one quite agrees with the month as we have known and experienced it, we would still have to admit that it is better, if we can, to see it after the latter mood than after the former. And surely we would admit, too, that to see it after the latter fashion is to see truer and deeper into the reality of things. If November isn't the sweetest of the whole year, neither is it the sad and doleful thing that Mr. Bryant pictures.

Mankind in general would seem to have the strangely varied way of looking at life that these two poets had of looking at November. And there again, it does seem too bad to conjure up the sad and doleful pictures and distress our souls with thoughts of the melancholy days, the wailing winds, the naked woods, the falling leaves, along the pathways of our human days. It may not be easy always to see the beauty and the hopefulness and the joy of life, but the gift so to do surely comes down from above, and it is a gift that we should seek and pray for with all the earnestness that is in us.—The New Outlook.

### THE GLORY OF THE LONG RUN

"That is the truth which succeeds in the long run," was the contention of Prof. William James. But how long is the long run? To the child a day or an hour is a long time. To the growing boy, impatient to get into high school, or to make the football team, a month or a week is a long time. To the youth who is eager to get at his work, or the lover dreaming of establishing a home, a year is a long time.

Recently I read again Alfred Noyes' noble poem, "Watchers of the Skies," the story of Tycho Brahe. Four centuries ago this great astronomer toiled a quarter of a century in his effort to list a thousand stars before he died. But his enemies used their influence to destroy his work and demanded him to give proof of the value of his work for today—not for the long run, for now. Poet and scientist that he was, he answered:

"In the time to come:

... Perhaps a hundred years,  
Perhaps a thousand, when our poor names  
Are quite forgotten, and our kingdoms dust,  
On one sure certain day, the torchbearers  
Will at some point of contact see a light  
Moving upon this chaos. Though our eyes  
Be shut forever in an iron sleep,  
Their eyes shall see the kingdom of law,  
Our undiscovered cosmos. They shall see it—  
A new creation rising from the deep—  
Beautiful, whole.  
We are like men that hear  
Disjointed notes of some superior choir.  
Year after year we patiently record  
All we can gather. In that far-off time  
A people that we have not known shall hear them  
Moving like the music to a single end."

This is like the faith of Jesus when he said to his disciples who were facing persecution and death, "Fear not, little flock. It is the Father's good pleasure to give unto you the kingdom, not only today or tomorrow, but in the 'long run.' I am with you always, even unto the end."—The Epworth Herald.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### HATS OFF TO PETTY!

It can be done. Rev. D. A. Petty, pastor of the Ellerbe circuit, is doing it.

Ellerbe circuit is composed of five churches—Ellerbe, Concord, Norman, Mt. Pleasant, and Jones.

Each of these churches now is using the local church board of Christian education to good advantage.

In some of these churches, of course, the boards are functioning more effectively than in others. It is the plan of the pastor, having these functioning well, now to turn his attention primarily to the others so that they too may be led to do their work more effectively.

Concord is going forward under the guidance of its local board. For instance, whereas before the board took hold of the situation the attendance in Sunday school was from 20 to 25, and it has grown to 75. A truck is maintained to gather into the school the children and others who otherwise might not attend Sunday school anywhere. Through the help of the local board the Young People's Division has been organized, the board laying the plans and assisting the pastor and young people in the set-up of the organization.

Also at Concord, before the local board got on the job, there was no class for children in the Sunday school, and no teacher in sight for such a class. Now there are two thriving children's classes, with four teachers—a regular and an associate teacher for each class—supplied by the Y. P. Division.

Incidentally, it is interesting to note that the superintendent at Concord attended the Mt. Gilead Christian education institute held last spring and came away from it eager to assist his pastor in setting up the board, young people's division, and so forth, with the results to date as already set forth.

At Ellerbe, also, the board is getting good results, the Sunday school enrollment having increased from 70 to 100, promotion day having been observed, and other good work accomplished.

Along with this success in setting up the program of Christian education on the Ellerbe charge has gone an equally fine record in revivals. Meetings have been held in all the churches, with 100 persons added to the churches on profession and others by letter.

With such a record back of the Ellerbe charge, there is no wonder the institute held at Ellerbe, Sunday, October 29, was a great success. The pastor had made most thorough preparation. The people came—about an equal number from each of the five churches of the charge, and a number from neighboring churches. It was a joy to work with such a group. Among those on the program were Mrs. A. M. Gates, president

of the Woman's Missionary Society of the North Carolina conference; Rev. E. B. Fisher, district director of young people's work; Rev. W. F. Trawick, former pastor; S. D. Ballard, local layman; Rev. D. A. Petty, pastor, and Mr. Gobbel.

Hats off to Pastor Petty and his people!

### ST. PAUL LEADS AGAIN

St. Paul, Goldsboro, again leads the churches of the North Carolina conference in the number of its observance of Childhood and Youth Week. At least, of the reports so far received, St. Paul is the most complete and far-reaching and reflects most careful preparation and very excellent results.

Included in St. Paul's observance were special worship services in the adult division; a Sunday morning preaching service with addresses by Dr. H. B. Ivey, Dr. C. F. Strausner, and M. B. Andrews, whose addresses were "What Makes a Home Christian?" "Family Councils and How They May Contribute to a Christian Home," and Worship in the Family"; a mothers' meeting, discussing the religious education of the young child and religious literature and distributing copies of religious literature suitable for the little child; visits to 234 homes, and other features.

Immediate outcomes have been a better understanding between parents and teachers and plans for regular home visitation, for extended sessions of the primary department, and for a junior choir.

Mrs. Virginia Thompson, superintendent of the children's division, Miss Ruth King, pastor's assistant, and Rev. O. W. Dowd, pastor, have our sincere congratulations upon this very excellent work.

### RAEFORD RALLIES FORCES

Thirty enthusiastic workers of Raeford church school spent two hours Wednesday evening in thoughtful attention to the question of ways and means of improving the Christian education work of the church in Raeford. At the invitation of the pastor, Rev. B. H. Houston, accompanied by H. N. Haines, our church architect, attended this gathering and took part in the discussions. W. P. Hawfield, county superintendent of public schools, is the general superintendent of the church school. Plans were announced for regular workers' meetings hereafter. It was one of the most inspiring meetings it has ever been our privilege of attending.

### A FINAL CALL

With the conference two weeks off, we are making this final plea that offerings—Sunday School Day and fourth Sunday (Continued on page 22)

## Pain Relief In Minutes

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**B**ECAUSE of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache, neuralgia, neuritis or rheumatic pain a few minutes after taking.

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Member N.R.A.

**GENUINE BAYER ASPIRIN  
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## How Black-Draught Stops Bad Feeling

"I have taken Thedford's Black-Draught for about twelve years, when needed, for dizziness, and it is a wonderful medicine," writes Mrs. Elmer Leverett, of Carrier Mills, Ill. "I can usually tell when a headache is coming on by the bad taste in my mouth and a dull feeling. If I begin taking Black-Draught then, I can keep off the headache."

\* \* Children like the new, pleasant tasting **SYRUP** of Black-Draught.

## Bald? Don't Lose Hope

Mr. R. E. Proctor, Cincin, W. Va., writes: "I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."

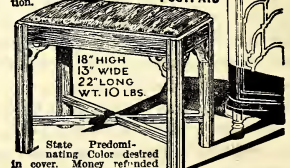
**JAPANESE OIL**, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 50c. Economy size, \$1. All druggists. FREE booklet, "Truth About the Hair"—write National Remedy Co., Dept. J, 56 W. 45th St., N. Y.

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## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### EXECUTIVE SECRETARY REPORTS ON WORK OF THE YEAR

The present year has brought to the board of Christian education a position in the conference which gives a sense of satisfaction. There is evident a more nearly universal acceptance of the unified plan of Christian education on the part of the workers in the local churches and an expression of more general satisfaction than at any period since the new plan was announced. Pastors, general superintendents, and the rank and file of the workers are rather generally agreed that the new set-up is superior to the former plan under which we attempted to carry on our task of Christian education. There is no longer any doubt as to the place that the work of this board occupies in the estimation of our people. We are delighted to be able to make this report.

#### District Organization

Satisfactory progress has been made in the task of setting up the district organization. It was not a difficult task to set up the formal organization early in the year. The problem that seemed to face the church at the meeting of the council in December was how to get the district organization to function. It was, therefore, with a considerable degree of satisfaction that your conference staff found in the district of the conference a disposition on the part of the presiding elders and the district age-group directors to take up their responsibilities in serious fashion. Each and every presiding elder in our conference has appeared eager to give the necessary time and effort to carry out his responsibilities as the recognized leader of Christian education in his district. The majority of the other district leaders also seemed willing to co-operate with the presiding elders in carrying out the district program.

When it is remembered that the recently interpreted district program places new responsibilities on the presiding elder, and that these responsibilities necessarily require a considerable part of the time of an already busy presiding elder, the unanimity and the eager willingness with which they undertook the task of acting as district directors of Christian education within the districts is all the more remarkable. We desire, therefore, to acknowledge in this connection our debt of gratitude to these men for the fine spirit of co-operation manifested toward the representatives of the board this year.

#### A More Complete Co-ordination and Integration of the Work

Your board is also to be congratulated on the gradual development of a sense of unity that is being achieved within the conference staff, the district staffs,

and the workers in the local church, in the recognition of the fact that our program is one program, and that the work of Christian education is a task for the whole church. It may also be noted that the colleges are beginning seriously to recognize that at least a part of their task is to co-operate with the conference board in its program for the local church.

To a small degree, the local church is beginning to realize that its task with young people is akin to the task of the college with its young people. We may state that all along the line there is a growing recognition of the fact that our task is one task and that college and local church school must work together in close co-operation and in mutual understanding of the responsibilities for the Christian education of young people.

### FOURTH SUNDAY OFFERINGS HOME AND FOREIGN MISSIONARY EN- TERPRISE, SEPT. 20-OCT. 18

Asheville District	
West Asheville	\$ 25.00
Asbury Memorial	3.38
Mills River	2.20
Saluda	1.47
South Fork	1.32
Azalea	1.00
Total	34.37
Charlotte District	
Dilworth	100.00
First Church	50.00
Hawthorne Lane	33.25
Central, Monroe	29.08
Myers Park	17.21
Bethel	4.60
Harrison	2.20
Homestead	2.00
Total	240.44
Gastonia District	
Stanley	18.85
Smyre	5.83
Clover Hill	5.00
East End	4.39
Pleasant Grove	3.60
Kadesh	2.58
Polkville	2.52
Goodsonville	2.25
New Hope	1.46
Fallston	.96
Total	47.35
Greensboro District	
Wesley Memorial	48.21
College Place	13.82
Muir's Chapel	12.09
Asheboro	19.00
Centenary	7.25
Friendship	6.87
Bethel	4.00
Whitsett	2.07
Mt. Carmel	1.34
Sumnerfield	1.20
Ebenezer	1.00
Total	107.76
Marion District	
Morganton	13.07
Bethel	3.54
Connelly Springs	2.82
Bethlehem	2.17
Zion	1.95
Spindale	1.37
Total	24.90
Mt. Airy District	
Draper	4.02
Rockford Street	3.94
Palmyra	1.65
Moriah's Chapel	1.51
Total	11.12

Salisbury District	
Epworth	61.22
Liberty	11.80
Central, Albemarle	11.49
Trinity, Kannapolis	8.03
Central, Concord	7.40
Badin	3.68
Mt. Olivet	2.50
Bethpage	1.50
Mt. Tabor	1.18
Bethel	.90
Total	109.70
Statesville District	
Lenoir	10.00
Vanderturg	5.31
Triplett	3.58
Hopewell	2.00
Wesley Chapel	2.00
Hudson	1.43
Williamson Chapel	1.29
St. John's	.74
Total	26.35
Waynesville District	
Long's Chapel	5.50
Andrews	5.00
Total	10.50
Winston-Salem District	
Centenary	65.16
Fair Grove	12.00
Cotton Grove	10.65
Brookstown	4.45
Linwood	3.63
Smith Grove	1.23
Total	97.12
District totals	709.61
Previously reported	3376.26
District grand total	4085.87
YOUNG PEOPLE'S OFFERINGS	
Asheville District	
Black Mountain	5.40
Asbury Memorial	1.00
Total	6.40
Gastonia District	
Lafayette Street	6.00
Goodsonville	3.91
Park Street	2.59
Bradley Memorial	2.00
East End	1.00
Lowell	1.00
Ebenezer	.50
St. Peter's	.25
Total	17.16
Greensboro District	
Wesley Memorial	20.00
Asheboro	17.76
Franklinville	5.00
Calvary	5.00
Trinity	3.50
Centenary-Senior	1.54
Int.	1.00
St. Paul's, Randleman	2.00
Total	55.80
Marion District	
Morganton	7.68
Marion	3.30
Rutherford College	1.51
Total	12.49
Salisbury District	
Cabarrus County Union	10.00
Cold Springs	8.50
Central, Concord	6.01
Total	24.51
Statesville District	
Westview	10.00
Concord, Catawba Ct.	6.00
Rose Chapel	2.50
Race Street	2.50
Bethel (Bethel-Fair Grove)	2.00
Fair Grove	2.00
Total	25.00
Winston-Salem District	
Centenary-Y. P.	4.00
H. S.	4.42
E. L.	1.50
Mt. Tabor	5.00
Arcadia	5.00
Mocksville	4.26
Total	24.18
Y. P. totals	165.54
Previous Y. P. totals	699.32
Y. P. grand total	864.86
Grand total for year	4950.73

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Roper circuit missionary society has recently made John William Hurley a life member in honor of his mother, Mrs. J. Bascom Hurley, now of Murfreesboro, N. C., who was the organizer and former president of Roper auxiliary.

Mrs. M. C. Ellerbe and Mrs. G. F. Riggsbee of Pittsboro organized a missionary society at Brown's Chapel in Chatham zone Sunday, October 22, with 18 members. Officers were elected as follows: Mrs. H. F. Durham, president; Mrs. Sibbie Mann, vice president; Mrs. E. J. Dark, corresponding secretary; Mrs. A. P. Dark, recording secretary; Mrs. C. H. Lutterloh, treasurer; Mrs. Emma Mann, study superintendent. All addresses are Route 2, Pittsboro. This church has had a large children's society more than a year, and the women's organization is another forward step in developing the church's possibilities. Brown's Chapel will be heard from later.

Mrs. L. A. Watts writes: "The Woman's Missionary Society met on Thursday, October 12, at Severn in the Northampton county zone meeting. Mrs. J. E. Taylor of Conway, the president of the zone, presided. The devotional period was conducted by Rev. W. T. Phipps of Rich Square. Mrs. H. P. Stephenson of Severn made the address of welcome, and the response was given by Mrs. John Shoulder of Rich Square. It was one of the most interesting zone meetings of the year. More than 100 women, representing all the auxiliaries in the county. After the auxiliary reports Mrs. A. M. Gates was introduced and addressed the meeting on the subject, 'The Joy of Sharing.' The meeting adjourned for lunch, which was served by the members of Severn church. The noon devotional period was conducted by Mrs. C. W. Peppier of Durham, using as her subject, 'Jesus, An Unfinished Portrait.' The afternoon session of the conference was addressed by Mrs. Raymond Parker of Jackson, chairman of the United Dry Forces of Northampton county. She spoke in the interest of the 18th amendment, urging the women to go to the polls on November 7 and vote to preserve the amendment. Mrs. B. C. Thompson, district secretary, also addressed the conference on the work of the district. During the day solos were sung by Mrs. W. D. Barbee and Mrs. H. M. Purviance. The memorial services were conducted by Mrs. C. W. Martin. The conference accepted an invitation to meet in Seaboard in January."

### ZONE MEETING AT WESLEY

The Pascurcam meeting was held Tuesday at Wesley church at Old Trap with a good attendance. Mrs. F. D. Hed-

den, zone chairman, presided. The meeting opened with the singing of "Jesus Shall Reign." Rev. F. D. Hedden, pastor, conducted the devotional, reading Isaiah 8:2-9, followed by the singing of "Open Thou My Eyes." Mrs. Hedden welcomed the visitors. Mrs. C. V. Harris, secretary, read the minutes of the May meeting. The roll call showed all auxiliaries except one were represented. Reports were encouraging. An address was made by Rev. H. B. Baum on prohibition. Mrs. B. F. Boone of Rockingham, conference superintendent of mission and Bible study, attended this meeting. Mrs. Boone gave an interesting speech. "I Will Go Where You Want Me to Go" was sung. Mrs. H. B. Baum, district secretary, gave some helpful hints on mission and Bible study, urging the Elizabeth City district to work again for the study jewel given to the conference by Mrs. LeGrand Everett. Mrs. Baum was wearing the jewel at this time. Mrs. J. H. McCracken discussed Bible study and urged the women to form their classes.

The afternoon devotional was conducted by James Edward Burgess, who read from Romans 1:13-17. Mrs. N. H. O'Neal gave a short talk on the need of publicity and made an appeal for subscribers to the World Outlook. Mrs. M. Leigh Sheep, member of the spiritual life group, gave an inspiring talk on "Spiritual Life." Mrs. J. G. Fearing, superintendent of Christian and social relations, led a round table discussion urging the women to do what they could for the betterment of conditions in their localities. Mrs. R. L. Daniels spoke on the children's work. "The Six Point Program for the Disarmament Conference in Session at Geneva" was the topic which Mrs. M. Leigh Sheep discussed. Mrs. L. S. Gordon thanked the ladies of Wesley church for their delicious lunch.

Mrs. N. H. O'Neal, Pub. Supt.

### ZONE MEETING AT MURFREESBORO

An interesting zone meeting of the Woman's Missionary Societies of Hertford county was held at Murfreesboro, Friday, October 13, with Mrs. T. W. Sears of Union, zone leader, presiding.

Rev. J. B. Hurley conducted the devotionals. Mrs. Hurley gave a cordial welcome, which was responded to by Mrs. B. G. Williams of Cofield.

The attendance was not large, but encouraging reports were made. An interesting and helpful talk was given by Mrs. J. C. Owen, wife of the pastor of the Baptist church, on "Stewardship." Musical selections by Misses Delano and Matthews of Chowan College faculty, and a pageant, "Miriam Watching Over Baby Moses," by the young people's

group of Murfreesboro church were given. A talk on "Why Study Missions" followed. Then Mrs. H. B. Baum, district secretary, gave us an interesting talk. Lunch was served in the church.

The afternoon session opened with hymn 633 and devotionals by Rev. B. O. Merritt of Ahoskie. Dr. J. C. Owen, pastor of the Murfreesboro Baptist church, gave a splendid talk on temperance, and we pledged ourselves to support the 18th amendment. Mrs. Green of Ahoskie gave a talk on "Week of Prayer Specials."

The infant son (Billie) of Rev. and Mrs. J. B. Hurley was introduced to the audience by Mrs. H. B. Baum, stating the Plymouth zone was making him a life member of the society as an appreciation of the helpful service rendered them by Mr. and Mrs. Hurley. We were then dismissed with prayer by Rev. B. O. Merritt. Mrs. E. N. Evans, Sec.

### ZONE MEETING AT KENLY

The Wilson-Johnston zone, composed of Wilson, Elm City, Stantonsburg and Kenly auxiliaries, held its fall meeting in Kenly October 4.

With most of the auxiliaries well represented some of the faithful members were unable to attend and were greatly missed.

The meeting was called to order by Mrs. C. E. Blount of Wilson. After the opening hymn Rev. L. C. Brothers, pastor of the Kenly charge, led the morning worship. After the welcome by Mrs. Grizzard, president of the Kenly auxiliary, Mrs. Blount responded.

Mrs. B. C. Thompson, the district secretary, gave a splendid talk on mission and Bible study. Mrs. H. G. Whitehead of Wilson made an earnest plea for more consecrated service for the Master and for deeper spiritual life among the Christian people of today. Mrs. W. C. Chadwick brought a wonderful message of encouragement and opportunities for service.

The church periodicals were not forgotten. Mrs. K. G. Winstead of Wilson brought out the place and need for these in the Christian home, asking for the loyal support of our Methodist people in behalf of the Christian Advocate.

Mrs. H. M. Grizzard and Mrs. C. F. Darden delighted those present with a duet, "List to the Voice," accompanied by Mrs. J. J. Edgerton at the piano.

Mrs. Walker of Rocky Mount conducted the noon devotional, after which lunch was served at the Woman's Club.

Three certificates were given for the mission study course: one to Elm City and one to each of the Wilson auxiliaries. Mrs. Thompson was very much pleased in receiving three children for life membership at this meeting.

The following officers were elected: Mrs. H. G. Whitehead of Wilson, zone leader; Mrs. Frank Carter of Elm City, secretary; Mrs. K. G. Winstead of Wilson, mission study leader; Mrs. Florence Pope of Stantonsburg, leader of children's work; Mrs. G. T. Whitley of Kenly, Christian social relations leader.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### THE QUIET HOUR

For a moment in the morning, ere the  
cares of day begin,  
Ere the heart's wide door is open for the  
world to enter in,  
Bend the knee, alone with Jesus, in the  
silence of the morn,  
And in heavenly sweet communion let  
the new day be born.

For a moment in the morning, take your  
Bible in your hand,  
Catch a glimpse of sacred wisdom from  
the peaceful promised land;  
It will linger still before you when you  
reach the busy mart,  
And like flowers of hope will blossom  
into beauty in your heart.

Take a moment in the morning, just a  
moment if no more;  
It is better than an hour when the try-  
ing day is o'er.  
'Tis the gentle dew from heaven, 'tis  
manna for the day,  
If you fail to gather early, it, alas! may  
melt away.

—Selected.

### WORK THAT TELLS

Says Dr. Edward Leigh Pell:

"I would rather plant a single acorn that will make an oak of a century and a forest of a thousand years, than sow a thousand morning glories that give joy a single day and are gone tomorrow. For the same reason I would rather plant one living truth in the heart of a child that will multiply through the ages than scatter a thousand brilliant conceits before a great audience that will flash like sparks for an instant, and like sparks disappear forever."

### MESSAGE FROM CONFERENCE TREASURER

As another year of our missionary endeavor draws swiftly to a close, I am wondering what account we, women of the Western North Carolina conference, will be able to give for our stewardship.

God has committed to our care for 1933 many gifts and talents to use for him. He has given us 12 months of time, 365 golden days. How have we used them? Have we been selfishly idle, concentrating our efforts upon our personal pleasures or have we been busy for the Master? He has entrusted to us other blessings—health, opportunity, ability—three jewels beyond price. Have they been consecrated to his service? At the close of the year can we each look confidently for his smile of approval and his "well done?"

During the year there have arisen questions of more than ordinary interest and importance to the women of our conference, our state, our nation. How have we borne our share of the respon-

sibility? Have we always been counted for the right?

In a financial way there has been much to encourage us, though we are very far from the goal set at the beginning of the year. With all third quarter reports in and counted we have paid not quite half of our conference pledge. The Council treasurer tells me that it is her experience that if one-half of the pledge is paid by the end of the third quarter, we may expect it to be paid in full. By concentration of effort backed by prayer and liberality, I hope we may, in this fourth quarter, overcome any handicap suffered in the early part of the year, and be able to say "paid in full for 1933." During the quarter we must raise \$25,176.58. That sounds like a lot of money, but when you remember that we have 12,000 women who are members of the missionary society, who shall say that we cannot average \$2 apiece? I have known our women to do much more than that. Of course, some of you will have to pay much more than \$2. Our district secretaries are all alert and are throwing their full weight into this final financial campaign. They are counting on the women of their districts, the conference is counting on each of you. Christ himself is counting on you. He has no other plan. Please let every report reach me by January 1, 1934. All money for any purpose should be sent to me, not to headquarters at Nashville, not to Scarritt College. It must come through the conference treasurer's hands to receive proper credit. We want our conference auxiliaries to report 100 per cent both in numbers and in finances.

Mrs. P. N. Peacock, Treas.

### INTERESTING STUDY CLASS AT RUTHERFORD COLLEGE

Mrs. Clint Johnston.

The mission study circle of the Rutherford College Woman's Missionary Society has done some splendid work this year, having completed "Lady Fourth Daughter of China," "Great Souls at Prayer," and is now taking up the study of "Christianity and Industry in America." The meetings are well attended and the classes are conducted under the efficient leadership of Mrs. H. S. Johnston. There is a fine spirit of enthusiasm evident and the members co-operate in making the classes interesting and instructive.

### NEW ORGANIZATION AT RURAL HALL

Mrs. J. L. Woltz, district secretary of Mt. Airy district, sends us the following announcement:

"My heart is rejoicing over the organization of a woman's missionary society at Rural Hall with 32 members, and also

a young woman's circle, affiliated with this organization. This society was formerly a ladies' aid society and the officers of the aid society will continue to serve until the first of the year. President, Mrs. Wilburne Shouse; vice president, Mrs. J. H. Hardy; secretary and treasurer, Mrs. O. L. Kiger. In charge of young woman's circle, Mrs. Aubrey Payne and Mrs. O. L. Kiger. Addresses of all officers is Rural Hall, N. C."

We extend a cordial greeting to the Rural Hall organization.

### UNION STUDY CLASS AT COBURN CHURCH

Two mission study classes and one Bible class are among the requirements for a standard auxiliary in the woman's missionary work in our Methodist churches. In pursuance of this end a union study class was held October 23 at Coburn Memorial church, Salisbury, including the women of that church and those of Park Avenue and First Methodist. Baskets of lovely dahlias and chrysanthemums and masses of brilliant foliage were used effectively to form a setting for the occasion.

With Mrs. P. N. Peacock of First church presiding the meeting opened at ten o'clock with devotion by Mrs. J. F. Moser, wife of the pastor of the hostess church. Gracious words of welcome were spoken by Mrs. D. E. Ray.

Mrs. Allen Faust of Catawba College, leader for the day, was introduced and conducted a study of "Eastern Women of Today and Tomorrow." Seldom do a speaker and a subject fit with such precision as was found between Mrs. Faust and the material she presented. She spoke with a voice of authority earned by her long experience in Japan. Former conditions among women of China, Japan and India were discussed by the speaker, together with their widening sphere of interest, their new freedom, their development along lines of education, health, economic independence and religious interest. Many curios and objects of art collected by Mrs. Faust during her stay in the East were displayed by her to illustrate her points.

A delectable luncheon was served by the ladies of Coburn Memorial to the 60 women present, under direction of Mrs. Boggs, president. Study was resumed at 1:30 and for two hours Mrs. Faust held the close attention of her audience, bringing her message to a close with an appeal to the women of America to extend their labors for closer co-operation and fellowship with the women of the whole world.

Inspirational music was rendered through the day by Mrs. C. A. Misenheimer of Park Avenue church and Miss Helen and Harry Murph of the hostess church. This meeting closes the year's study, the spring class having been held at First church with Mrs. Milton Braun as leader.

When thou art afflicted, God will allow thee to groan, but not to grumble. —Gurnall.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### UP AND GOING

The Children's Home family is up and going this Monday morning. Our infirmary is almost empty again. Eighty-six high school boys and girls started to work at 7 o'clock and after one hour's earnest effort at their various operative enterprises got ready to enter their school sessions at 8:30. Half of the elementary school boys and girls are busily engaged in their school work here on the Home grounds while the other half is carrying on at the dairy, on the farm, in the work shop, printshop, hauling, raking leaves, in the kitchen, laundry, mending room, sewing room, house cleaning and such other duties as are necessary for the care and development of a well ordered family. The children had a good breakfast at 6:30 and a good dinner is in preparation. The boys have gathered and distributed the vegetables to the four kitchens on the place and by 12 o'clock 341 youngsters, together with their supervisors, will gather to enjoy a palatable and well balanced meal. Before each meal is enjoyed and also at the close of the day's work every one of the family with bowed heads will give grateful thanks to kind friends and a loving heavenly Father for the blessings of the day.

### RIDING IN THE RAIN

Yesterday the singing class had the pleasure of again riding in the rain. It was glorious and we were all happy again. For weeks and weeks we had ridden in the dust and in the heat and had wished for the outpouring from the skies, to see the water running along by the roadside and the fields invigorated with growing vegetation. Well, it was glorious to ride along on the hard surfaced roads as the gentle rain fell upon the covering of the bus and washed clean the dust from the windshield. Dust particles are no longer floating through the air and doubtless disease germs have been reduced. Tender green shoots from the sowings on 150 acres of land on Children's Home farms will come up covering the land with its greenness in preparation for food for our cows when spring and summer days come along. It is glorious to ride in the rain and to witness the transformation it brings.

### CHICKEN SUPPER

Our first honor roll for this school year has just been announced. Twenty-three of our boys and girls are on it. These 23 and 27 others, selected for their earnest effort and marked improvement, will be seated in the center of our central dining room around decorated and well laden tables one evening this

week to enjoy a chicken supper and all that goes with it in recognition of their good scholastic work. Much interest is attached to this outstanding event. A chicken supper means more to a bunch of orphan children than to many children. Already there are many of our little youngsters firmly resolving that by the time the next school reports are out they also will be on the honor roll.

### NO TURKEYS

The dogs have gone with our turkeys. Each year over on our Davie farm a sufficient number of turkeys raise themselves to provide for our annual turkey dinner on Thanksgiving Day. This is the only time in the year our children enjoy the taste of turkey. This year stray dogs got in our flock of young tur-

where Rev. A. L. Stanford and other kind friends cordially welcomed us and arranged for the presentation of our program before a congregation that overran the beautiful and spacious auditorium well into the Sunday school annex. Many evidences of interest in our children were shown and assurance given that every cent of the Children's Home claim would be met in full. Miss Merrie Richardson, daughter of Rev. N. R. Richardson who, in his day, had so much to do with the beginning and direction of the Children's Home, and her junior department had Thomas Belk, one of our new boys, to visit with them during the Sunday school hour. Following the morning's program our children were royally entertained in hospitable homes for dinner and then hurried home.

### ARCHDALE

Soon after 7 o'clock our youngsters were seated on the rostrum in the beautiful new church at Archdale before a congregation that comfortably filled the auditorium in spite of the downpour of rain on the outside. Rev. W. T. Albright and his good people made us feel at home, gave us right-of-way and our children sang and recited with the inspiration that comes from congenial souls. At the conclusion of the program Miss Selma Eller presented us with the congregation's ten per cent apportionment check, a liberal fifth Sunday offering check and the special offering taken at the conclusion of our program, this good work having been directed by Brother Albright and his enterprising band of earnest workers.

### FOUR YOUTHS

While our singing class was away on another trip yesterday four of our youths went over to Centenary to talk to the adult department at the opening service of the Sunday school yesterday morning. Charles Curtis spoke on "Opportunities for Physical Development at the Children's Home"; Gladys Richardson discussed "Social Advantages"; Richard Goolsby presented the "Advantages Offered in School Training," and Ruby Woodward closed the three minute discussions on the topic, "Opportunities for Religious Development." We were mighty glad for the work of the Children's Home to be presented to our choice Centenary friends from the viewpoint of these promising youngsters.

### TWO SISTERS

We are presenting this week the picture of two little Smith sisters, Martha and Helen, these little girls having been admitted from Salisbury some two years ago. Martha is claimed and clothed by the Woman's Missionary Society of Bethlehem, Pleasant Garden circuit, Miss Mae Fields heading up this good work. Helen is sponsored by the Epworth League at Ramseur, Miss Madge Craven being correspondent. These two little girls love their "ladies" in no unmistakable way.



They love and are loved

keys and ate and messed up for themselves what later would have been enjoyed by a big family of deserving children. Our children will have no taste of turkey this year, unless a friend or friends will in a kind way provide for them. Twenty-five turkeys will turn disappointment into abundant joy.

### PARK AVENUE

We had promised our good friend, Rev. S. M. Needham, early in the year to bring our singing class to Park Avenue, Salisbury. This promise was fulfilled yesterday morning and our group rendered their program to a large congregation that had assembled at 9:45. Supt. A. S. Morgan, than whom there is no better, opened the morning's exercises and gave us right-of-way. Brother Needham and his wife were generous in their hospitality and we were glad to be with them. The offering was liberal.

### BIG CROWD, BIG TIME

Hurrying away from Park Avenue we were soon at First church, Salisbury,



**WHAT THE CHURCH NEEDS TODAY**

By Clay P. Morgan.

More tithers and fewer divres.  
 More action and less faction.  
 More workers and fewer shirkers.  
 More backers and fewer slackers.  
 More of God's plans and less of man's.  
 More praying and less straying.  
 More divine power and less human "pow-wow."  
 More "Good News" and fewer "Book Reviews."  
 More burden-bearers and fewer tale-bearers.  
 More fighting squads and fewer tight-wads.  
 More liberal males and fewer food sales.  
 More "tongues of fire" and fewer fiery tongues.  
 More zealous effort and less jealous thought.  
 More soul service if not less social service.  
 More love for the Word and less love for the world.  
 More seeking grace and less seeking for place.  
 More "moving" and fewer moving pictures.  
 More holiness of life and less bickering and strife.  
 More fasting and praying and less feasting and playing.  
 More time spent in "upper rooms" and less in supper rooms.  
 More religion in politics and less politics in religion.—Watchman-Examiner.

**LIBERALITY OF THE POOR**

Now brothers I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye, and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich). But will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now carry it through, so that your readiness to take it up may be equaled by the way you carry it through,

so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take, as it is written, "He who got much had nothing over and he who got little had not too little."—2 Cor. 8:1-15.—Moffatt's Translation.

**EVILS OF INTEMPERANCE**

Mr. Jouett Shouse, president of the Association Against the Prohibition Amendment, is quoted in the daily press of Friday, September 29, as advocating, at a repeal rally in Alexandria, Va., Thursday, September 28, the teaching of temperance "to save our children and our children's children from the abuse of liquor." He declared the "primary place to inculcate temperance is in the home" and that "it can be propagated also in the schools and in the churches."

We are in substantial agreement with Mr. Shouse as to the need for the teaching of temperance but would go a step further than he goes. We would save our children not merely from the "abuse of liquor" but from the USE of liquor. The experience of the race has shown that abuse is inseparably connected with use. The way to eliminate abuse is to teach the evils and prohibit the use of liquor.

Our homes, schools, and churches certainly have a tremendous responsibility in this tragic hour in our history. There is much that can be done between now and November 7. Let's do it. Why wait until after the election to become aroused as to our duty and our responsibility in this matter?

Let our churches—our Sunday schools and young people's organizations—stand up and speak out. Let us not compromise or be afraid to tell the whole truth about the evils of intemperance. And let us work and vote accordingly.

L. L. Gobbel.

**"DAD"**

He may wear last year's straw hat, his finger nails may need manicuring, his vest may hang a little loose, and his pants may bag at the knees; his face may show signs of second-day's growth, but don't you call him "the old man." He's your father. For years he has been rushing around to get things together. Never once has he failed to do the right thing by you. He thinks you are the greatest boy on earth, bar none, even though you plaster your hair back, wear loud clothes, smoke cigarettes and fail to bring home a cent. He is the man who won the love and life partnership of the greatest woman on earth, your mother. He is "some man" and not "the old man." If you win as good a wife as he did, and if you turn out to be half as good a man, the chances are you'll have to go some.—The Reidsville Review.

To make Children

**EAT**

Don't force children to eat! The girl or boy who has no appetite has *stasis*—which means the child is sluggish. But cathartics have caused more constipation than they ever cured! The "California treatment" is best—just pure syrup of figs. Try this for a few days, then see how eagerly your youngster will eat.

Stimulate the colon and that child with a finicky appetite will devour everything set before him. Here's the simple treatment that does more for babies or older children than all the diets fad foods, or tonics.

Nature has provided the "medicine" you'll need to stir your child's colon muscles into proper action. California syrup of figs. Pure, delicious, harmless. It acts on the lower colon—where the trouble is. *It has no ill effects on the intestines.*

Begin tonight, with this marvelous "California treatment." Any drug-gist has California syrup of figs, all bottled, with directions. Use enough the first time to cleanse the clogged colon of every bit of poison and hard waste. Then just a little twice a week until the child's appetite, color, weight and spirits tell you the *stasis* is gone. Whenever a cold or other upset clogs the system again, use this natural vegetable laxative instead of drastic drugs.

**WARNING:** *There are dealers who practice substitution. Be sure to protect your child by looking for the name CALIFORNIA on the bottle.*

MEMBER N. R. A.

**Stop Headaches  
Right Now!**

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

**HOW TO FEEL 100%**

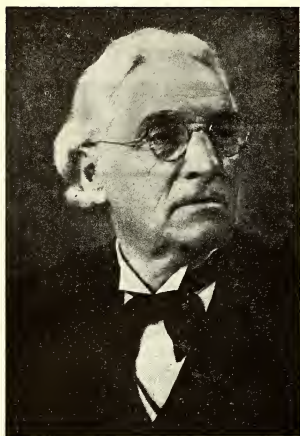
Mr. Chas. S. Hahn of 202 W. South St., Frederick, Md., says: "I was in a run-down condition, felt tired, weary, had no appetite. But Dr. Pierce's Golden Medical Discovery built me up—gave me a great appetite and made me feel 100%." Sold by druggists. New size, tablets 50 cts.; liquid \$1.00. Large size, tablets or liquid, \$1.35. "We Do Our Part."

UNIQUE, GENTEEL AND POSITIVE PLAN FOR RAISING MONEY FOR SOCIETIES, CLASSES, CIRCLES, P. T. A.—O. E. S. AND OTHERS.

Write for detail information,

KNOXWALL CO.

P. O. Box 1754 Asheville, N. C.



Dr. H. C. Morrison of Louisville, Ky. Dr. Morrison will hold revival services in People's Bible School, Greensboro, Date, November 22-December 3. Services 10 a. m., 7:30 p. m.

#### WHAT ABOUT REPEAL, MR. CHURCH MEMBER?

Every church member should ask himself or herself the questions, "What am I to do about the 18th amendment? What is my duty toward it?"

In order to give yourself a fair, honest answer, get your Bible and read Proverbs 20:11, 23:20-21, 29:35; Habakkuk 2:15; then get a copy of your church ritual and see what kind of a vow you took in regards to the liquor question when you joined the church.

Now that you have done this can you conscientiously disregard the teachings of your Bible and violate the rules of your church? Can you safely bring down upon your head the woes of God for giving your neighbor drink and for putting the bottle to his mouth? This is what you will do if you vote for repeal. Will you let wine, which is a mocker, and strong drink, which is raging, deceive you? If you do you certainly are not wise. (Proverbs 20:1.)

Now if you still feel that you can vote for repeal, shut yourself up in your closet and pray as you have never prayed before for God to direct you in voting in a way that will be well pleasing to him.

If the 18th amendment is abolished I greatly fear that some great calamity

will befall these United States. Our lovely flag has never trailed the dust, but if we forget God who has protected and preserved its glory, what will become of it!

Strong drink has cursed and blighted every nation, every city, every home, and every individual that has ever had any dealings with it since the beginning of its history, and it will continue to do so as long as it is allowed to remain on earth.

If your baby had the razor or the gun, you would take it away from it just as quickly as you could. Liquor is one of the best tools the devil has ever had with which to ruin the lives and damn the souls of men. It is natural that he would set up a great howl to regain possession of it. Are you going to give it back to him?

There is one more thing I want you to do. Take your sweet little baby on your lap, or look into the faces of your boys and girls and decide now whether you do, or do not want it, or them to become men and women like we read about in Proverbs 23:29-35, and vote accordingly on November 7. Remember that your child is just as likely to become a drunken sot as is the child of any one else. The demon rum has no respect of persons. He enters the homes of the rich and the poor, the foolish and the wise, the high and the low, bringing tears and heartaches, death and destruction with him.

If you vote for repeal and your side wins the victory, be assured that you will have to face not only the present generation, but unborn millions whose lives your vote ruined and whose souls you voted to dawn.

Mrs. Florence M. Brown.

#### THE VOICE OF THE CORN

I came to be eaten and not to be drunk, To be put in a barn, not soaked in a tank.

I came as a blessing when run through a mill,

As a blight and a curse when run through a still.

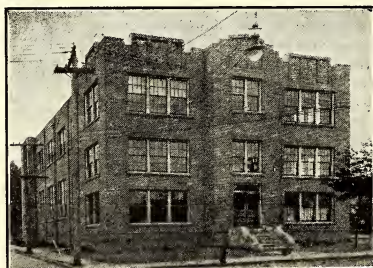
Make me up into loaves and your children are fed,

But if into drink it will starve them instead.

In bread I'm servant the eater shall live, In drink I'm master, the drinker a fool.

—Mrs. Belvie Cuthbertson.

People's Bible School, Silver Avenue, Greensboro, where Dr. H. C. Morrison will conduct revival services beginning November 22 and continuing to Sunday, December 3. The faculty and students will furnish music for the revival. Public cordially invited.



## Fat Men

### Feel Peppy—Do More Work—Take Doctor's Advice

"My doctor recommended Kruschen to me which has not only regulated my digestion to practically normal but reduced my weight so substantially I'm now able to do more work and feel more peppy than ever." Daniel Fried (Editor), Cleveland, Ohio.

To lose fat surely and SAFELY, take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning—cut down on fatty meats and sweets.

But be sure to get Kruschen—your health comes first—a jar that will last you 4 weeks costs not more than 85 cents at any drugstore in the world—if not satisfied—money back.

Men: Get that Kruschen feeling—look younger and feel younger—lose unsightly fat and gain new ambition—be free from constipation, gas and acidity—**one jar proves it.**



### Have to get up at night?

DEAL promptly with bladder irregularities, frequent night calls and burning or too frequent passage. They may warn of some disordered kidney or bladder function. Try Doan's Pills today. Successful for 50 years. Used the world over. Sold by druggists everywhere.

## Doan's PILLS

A DIURETIC FOR THE KIDNEYS

#### NOTICE

CHRISTIAN FRIENDS: Do you know anyone suffering from Heartburn, Gas, Indigestion, Constipation, Stomach Trouble or other ills due to systemic poison?

MINISTERS, CHURCH LEADERS, physicians by the score, have been relieved and restored by Slaters' GAS-TROVE. Many say it's "Worth a dollar a dose." Others state "the first dose brought blessed relief." No alcohol or narcotics. Only a few drops needed at a time. No other medicine like it. At druggist, \$1.00 per bottle. Guaranteed.

SPECIAL OFFER: Send us the name and address of 3 church members or friends and only \$1. We'll send you, postpaid, TWO regular dollar bottles. Some neighbor will gladly pay you a dollar for one bottle, leaving you one free. Ask for agency plan when ordering. Offer expires Nov. 25, 1933. GAS-TROVE MEDICAL CO., 899 E. 3rd St., Chattanooga, Tenn.

## REDUCE 3 lbs. a Week! or No Cost!

No pills or tablets, no starvation diet, no strenuous exercising, no salts. Send for free trial of Dain Tea. Just drink it with your meals. Watch ugly unhealthy fat disappear. Your request for free trial brings trial supply by return mail and full \$1.00 treatment which you may try under our 10 day refund guarantee. Try Dain Tea at our risk. GAIN TEA COMPANY, DEPT. 6, BALTIMORE, MD.

### CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company  
HICKORY, N. C.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

Here's hoping that every church and Sunday school within the bounds of the North Carolina conference will take a special Thanksgiving offering for the benefit of the Methodist Orphanage. If the conference pays its Orphanage assessment in full and all the churches and Sunday schools give us a Thanksgiving offering, we can support the 300 children which are now in the Home. If there should be much of a deficit on the orphanage apportionment at conference and a failure upon the part of the Sunday schools, organized classes and churches to send us a Thanksgiving offering, we shall be driven to the necessity of further reducing the number of children in the Home. Since the financial conditions are improving and our needs so urgent, I do not think that our pastors and churches are going to fail us in this critical hour. I believe that our present emergency will rally all of our friends to the support of our fatherless children.

The Octagon soap coupon campaign has taken on new life within the last few weeks. From all parts of the conference comes encouraging news. The goal has been set at 100,000 by Thanksgiving. Just two weeks more remain. We have had to spend a considerable amount on repairing six of our cottages. The conference made no provision for paying for these necessary repairs. Our only hope for paying for these repairs is through Octagon soap coupons. I am fully expecting every pastoral charge to send me as many coupons as they have church members; 120,000 Methodists of the North Carolina conference should not find it difficult to secure 100,000 coupons. I am anxiously awaiting the final outcome of our coupon campaign. Much is at stake therefore, and it behooves all to do their dead level best to make this undertaking a glowing success.

Less than two weeks from now the North Carolina conference will be in session at the Duke Memorial church. The work of the churches this conference year will be reviewed and the results tabulated. Churches and pastors are being tested and it is sincerely hoped that none of them will go down in defeat. These testing times become a challenge to the best and finest in our lives. Since so many sacred causes are in-

volved in the final outcome of our year's endeavors, it behooves pastors and churches to go to the limit of their resources that these noble and worthy causes may not have to suffer by beating a retreat. As a member of our conference and as the official head of an institution that lies close to the heart of our pastors and church members, I sincerely trust that every interest of our great church will be conserved and promoted. Marvelous results may be achieved during these remaining days before we meet in our annual session in Durham. I appreciate the loyal and generous support that our preachers and churches are giving the Methodist Orphanage under trying and adverse circumstances. I wish to impress upon the minds of all who contribute toward our support that we are spending their contributions as economically as possible. We realize that the funds that come into our hands represent self-denial and sacrifice. To spend money extravagantly would be a crime and lack of appreciation upon our part.

\* \* \* \*

A visit to Bailey charge carries with it a thought of a good day, wide experiences and much pleasure. We met Mrs. J. J. Boone at the parsonage in Bailey and she accompanied us to Sims, where we gave our first concert of the day. Miss Simpson is superintendent of the Sunday school, and they are busily engaged in the Master's service. We went immediately over to Mt. Pleasant to share the sumptuous dinner that was spread for this large crowd of people. This was home coming day for this mother church of the charge. They were there from far and near to hear the sermon preached by Dr. A. D. Wilcox of Louisburg College, to exchange greetings and renew old friendships. Our concert was given in the afternoon. We were in Bailey for the evening service. Rev. J. J. Boone had made this orphanage day on his work. I think I can safely say their apportionment for our home will be paid in full this year. Surely Mr. Boone must have good results from his earnest efforts. He has traveled more than 16,000 miles this year in his work and lived close in the lives of his people, and they are interested in the work. His leading, with the co-operation of his wife, his people have fallen in line for a fine year's work. Can you imagine the satisfaction and happiness he is getting out of this? It must be great.

Nellie B. Rives.

The minister's wife had an unwelcome visitor in a very talkative scandal-monger, so the minister went out for a stroll. Returning half an hour later, he called out:

"That old cat gone, I suppose?"

"Yes," said his wife, who had still her guest talking to her, "I sent it home in a basket, my dear, this morning."

What do you think of that for presence of mind and absence of cat?—Christian Life.

## Stop a COLD the First Day!

*Put This 4-Way Remedy to Work at Once!*

A COLD is nothing to fool around with! It may end seriously. Treat a cold promptly and treat it for what it is—an internal infection!

The thing to take upon catching cold is Grove's Laxative Bromo Quinine. It knocks a cold quickly because it is expressly a cold remedy and because it does the four things necessary.

### The 4 Things Necessary

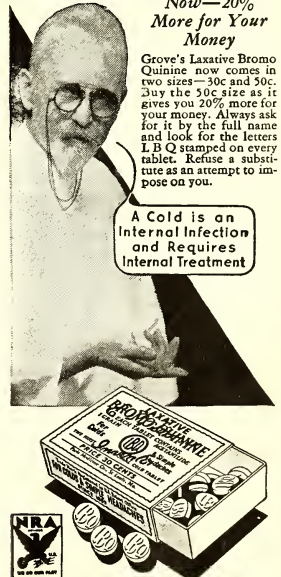
First, Grove's Laxative Bromo Quinine opens the bowels, gently, but effectively, the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and helps fortify against further attack.

Grove's Laxative Bromo Quinine is utterly harmless and may be taken freely with perfect safety. It is, and has been for years, the world's leading cold and grippie tablet.

**Now—20% More for Your Money**

Grove's Laxative Bromo Quinine now comes in two sizes—30c and 50c. Buy the 30c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L B Q stamped on every unit. Refuse a substitute as an attempt to impose on you.

**A Cold is an Internal Infection and Requires Internal Treatment**



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## Sunday School Lesson

NOVEMBER 12

By F. B. Stockdale.

Paul in Macedonia

Acts 16:9-15, 25-31.

Golden Text—Believe on the Lord Jesus, and thou shalt be saved.—Acts 16:31.

"The Gospel and World Peace" seems only distantly related to the incidents printed for our study. They contain some suggestions that are very pertinent to the subject in hand.

### Readily Guided

We begin with a dream Paul had by night. In his dream he saw a man of Macedonia begging him to "come into Macedonia and help us." Leave the vision for a moment and remember that the dreamer wanted to be led; he was seeking guidance. He had been forbidden to "preach the word in Asia" and the Spirit would not suffer him "to go into Bithynia." He had learned not to disobey the Spirit's leadership. This, in itself, was quite an accomplishment. If we had learned not to go against the Spirit's directions, we should find it easier to discover where he would have us go.

We must put enemies on the attitude of Paul. He supremely wanted to be led by God. He was willing to go anywhere if he had the consciousness of the Spirit's guidance. Never forget that if we would have God lead us we must desire, above everything else, to be led by him. That, of course, means we are willing to go anywhere. If we are afraid of the untried, he is not likely to lead us. Willingness to be led means we have no choice. We cannot choose and choose to be led at the same time.

Applying this to the question of the world's peace, we shall find what is our trouble. We are not willing to be led; we are more intent on having our own way. At the World Conference, meeting in London, to consider the economic condition of the world, every nation came with a fixed purpose of its own. Had they been half as willing to be led by the Spirit as they were determined to have their own way, the conference would have been one of the great achievements of the world. Nothing is more patent to the careful observer than our supreme purpose not to be led. The nations are not seeking leadership, they are seeking mastership. We are not as anxious to be led by the gospel as we are anxious to have our own way. We come with set purpose, and the purpose of one nation is pitted against another, so that all we get is a battle of wits and a hedge-podge of a plan. If we sought to be led by the Spirit as assiduously as we seek to outwit the other fellow, his

guidance would become as manifest as the pillar of fire of old. The thing that's wrong with the world is not what we have achieved, but something we have not desired; we are not supremely anxious to be guided by the gospel or by God. In our international relations we are not hunting to know the will of God, but are seeking an advantage over our fellows. In this frame of mind we shall never achieve the divine leadership. Before we can be divinely led, we must have a supreme desire to be led.

If any is doubtful of these statements, let him recall that a perfect plan for world peace has been present for near 2,000 years. The gospel is a plan as well as a philosophy. The kingdom of God has been within our reach at any time since Jesus walked among men. When Jesus said, "The kingdom of God is come nigh unto thee," it would have been achieved if men had reached for it, or welcomed its coming.

### Question of Method

The question of methods by which God leads men is a secondary one. When God is dealing with the desire to be led, he can make his will known by any method appropriate to the man and the times. He made his will known to Gideon by a fleece that was wet with dew in the early morn while the ground was dry. He made his way known to Moses at a burning bush. Here he makes himself known to Paul by a vision of the night. Just a suggestion coming in a dream, but it is enough. An unknown man calls from Macedonia, and from this dream Paul concludes that God has called them to preach the gospel in Macedonia. "Immediately" they endeavored to answer the call and came "with a straight course" on the first leg of their journey. As soon as possible they were in Philippi, the chief city of that part of Macedonia.

It would be interesting to tarry with Paul and Silas during the Sabbath that they spent by the river side just outside the city. Then, as now, it would seem, that women made up the larger part of the congregation.

One more thing of interest would be to become acquainted with Lydia, one of the wonderful women of the New Testament. Evidently she had some difficulty; she appealed to their sense of her honesty, saying, "If you are convinced I am a believer in the Lord, come and stay at my house." "She compelled us to come" (Moffatt). Any woman that could compel Paul in any direction must have been a very wonderful woman.

### The Only Remedy

The last incident of our lesson brings us to a prayer meeting in a prison. The story does not mean that Paul and Silas sang and prayed. It intimates that their singing and praying were one. We could understand their praying under their conditions, but that their prayer should be in the form of song is more than interesting. The timing of an earthquake to the singing of a psalm is very inviting.

(Continued on page 23)

## Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can be controlled. It forms no habit; you need not take a "double dose" a day or two later. *Nor will a mild liquid laxative irritate the kidneys.*

The right liquid laxative brings a perfect movement, and there is no discomfort at the time, or after.

The wrong cathartic may keep you constipated as long as you keep on using it! And the habitual use of irritating salts, or of powerful drugs in the highly concentrated form of pills and tablets may prove injurious.

A week with a properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin will tell you a lot. A few weeks' time, and your bowels can be "as regular as clockwork." Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child. Member N. R. A.

## Doctors Give Creosote For Dangerous Coughs

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. (adv.)



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# Children's



# Storyland

## THE MORNING GLORY MOTHER

By Annie Louise Berray.

"I don't want to bring in the wood, mother," whined Robert. "I'm tired. My arms ache and my back is tired, and I"—

"Robert," Uncle Jim broke in so suddenly that Robert Jumped. "Do you want me to tell you a true story this minute?"

"Ye-es," Robert stammered. This was a surprise. Uncle Jim's stories usually came at bedtime or when Robert had been particularly good.

"It's about Kobi Asha," Uncle Jim began. Uncle Jim had just started to go to the postoffice and he did not even sit down. He stood there with his gloves half on and his hat in his hand.

"This doesn't sound like a true story," he went on, "but it really happened out at the ranch last spring."

Robert knew that meant a California story about the wonderful ranch Uncle Jim owned, where there were acres of strawberries. Robert knew that Kobi Asham must be one of the Japanese laborers who helped pick the strawberries. He had seen many pictures of the queer little brown men working among the plants.

"Kobi Asha," continued Uncle Jim, "lived in one of the small buildings I had put up for the Japs. His mother lived with him. She was a tiny brown woman with a name too long to remember. It meant Morning Glory. Kobi Asha worshiped his mother. He planted wistaria by the door and had all sorts of Japanese plants growing in the little garden, so that she shouldn't feel homesick. One day I saw that Kobi Asha looked very sad. When I asked him what the matter was he said:

"Muda seek."

"It's too bad your mother is sick," I answered. "Shan't I send the doctor to see her?"

"I go ask," he said. In about five minutes he was back. "Muda no like Merican docta," he said.

"The next day she was worse, and I told Kobi Asha he need not work. I went to the house about noon. Kobi Asha saw me and came out.

"She ver' seek," he said. 'She want see Chineese docta in Los Anglee.'

"Los Angeles is six miles from the ranch. It takes about fifteen minutes to go by electric car. I told Kobi Asha to take his mother. He shook his head. 'She no like him car,' he answered.

"Hitch up and take her in the buggy, then," I said.

"I go see," he answered, but he came right back.

"She no like him buggy," he answered.

## HOME

By Leland Foster Wood.

It isn't the house that makes a home  
And gives a glory to life;  
It isn't the things that fill the room,  
It's mainly the heart of a wife.

It isn't the walls that shelter the form  
And help the child to grow.  
It's the mother heart that keeps him warm  
From the coldest winds that blow.

It isn't the money the father brings  
That makes his presence dear;  
But the father heart in the midst of things  
That fills the home with cheer.

"She was just sick enough to be unreasonable. She was afraid of street cars and carriages when she was well, and when she was ill they seemed more dreadful than ever to her.

"I fix him—I know," Kobi Asha said, after a moment. He went into the house and waited to see what would happen.

"You never could guess. Out of the house he came, with his little mother, Morning Glory, on his back.

"You're not going to carry her," I exclaimed. He gave me a laugh and a nod and started gaily off toward Los Angeles.

"I didn't believe he could do it, but he did. Carried her there and carried her back. The next time I saw her she was well and happy."

Robert stood looking rather uncomfortable while Uncle Jim finished putting on his gloves; then he started for the back door. When his mother came into the kitchen a little later she found the wood-box full.—S. S. Times.

## SHARING

The unspeakable blessings of the gospel that we ourselves enjoy we are to share with our less fortunate fellowmen. In these days when the entire world lies open to us for ministry of this kind, the dire need of those who still sit in spiritual darkness ought to appeal to us to quickly fulfill our Lord's gracious word: "And this gospel shall be preached in all the world for a witness unto all nations, and then shall the end come." Our physicians, nurses and other missionaries have gone, willingly, to fever infested regions of Africa, and India, to the bleak plateaus of Asia and South Amer-

ica and to the cannibal islands of the South Seas to minister to the souls and bodies of men. Thousands of natives are being taught in our schools, "to the poor the gospel is preached," and marvelous transformations are being wrought in character and life. These missionaries have gone down into the gold mines of human treasure. We at home must hold the ropes. In so doing we may share with our fellowmen the blessings of God to us.—C. H. Watson, in *Ingathering for Missions*.

## THE SHARK

By Eddie W. Wilson.

We usually think of the shark only as a very terrible fish which sometimes bites off the arm or leg of a person sea bathing.

These monsters, called "sea wolves" and "man-eaters," often grow to a length of 25 feet or more. They swim with great speed.

Many stories are told of encounters that men have had with sharks. Once a sailor boasted that he could outswim a shark. One day he was trying to swim from one big ship to another in mid-ocean. Suddenly a shark appeared. The boastful sailor was glad to turn back to the ship from which he had started and be hauled quickly on board by his friends.

A shark often carries a fish called "the shark-sucker" along with him. This small fish has a sucking disc at the top of its head by which it fastens itself to the side of the shark and is thus saved from the trouble of swimming. It must be a funny sight to see a small fish stealing a ride from a big fish.

But there is more to a shark than terror and the giving of rides to little fish. Man has found that he can use this fish in many ways. Along the coast there are shark factories to which fishermen bring many of these man-eaters.

Here shark hides are turned into a beautiful leather. In color this leather may be gray or brown, green or black. It is called shagreen. Purses, bags, handbags, belts, shoes, and other articles are made from it. Costly books are bound in shagreen.

The liver of the shark is very large and contains a vast amount of oil. From one shark's liver came over 100 gallons of oil. Shark oil, like cod liver oil, is a good medicine.

From the skin, fins and head of the shark glue is made. Shark meat is dried and ground, then sold to the farmer for feed for his pigs and poultry or as fertilizer for his fields. And people are beginning to eat shark meat.

## North Carolina Christian Advocate

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M. T. PLYLER

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## North Carolina Conference

### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
FOURTH ROUND

	November
Pittsboro, 11	9
Brooksdale, 11	12
Rougemont, 7:30	12
Lakewood, 7:30	14
West Durham, 7:30	15
Haw River, 11	19
Graham-West Burlington, 7:30	19

### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 713 W. Church Street.  
Elizabeth City, N. C.  
FOURTH ROUND

November	
North Gates, Parkers, 11 and 1 .....	10
Gates, Zion, 11 and 1 .....	11
North Gates, Parkers, 3 .....	12
Gates, Zion, 11 .....	12
Elizabeth City, First Church, 7:30 .....	15
Ashokle, Powellsville, 11 and 1 .....	18
Aulander, 11 and 1 .....	19
Ashokle, 3 .....	19
Murfreesboro, 7:30 .....	19

### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FOURTH ROUND

	November
Hemp, Tabernacle, a.m. ....	12
Glendon, Fair Promise, afternoon .....	12
Fayetteville Ct., p.m. ....	13
Person Ct., p.m. ....	15
Hay Street, p.m. ....	19

### NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.  
FOURTH ROUND

	November
Pink Hill, Pink Hill, 11 .....	12
Seven Springs, 3:30 .....	12
La Grange, La Grange, 7:30 .....	12
Goldsboro, St. Paul, 7:30 .....	15
Ayden, 7:30 .....	16
Grifton, Sharon, 11 .....	19
Snow Hill, Mt. Herman, 3 .....	19
Hookerton, 7:30 .....	19

### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
FOURTH ROUND

		November
Newton Grove, 11	.....	11
Erwin, Erwin, 11	.....	12
Fuquay, Fuquay, 3	.....	12
Cary, Cary, 7:30	.....	12
Garner, 11	.....	18
Four Oaks, 11	.....	19
Princeton, Princeton, 3	.....	19
Clayton, 7:30	.....	19

### ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.  
FOURTH ROUND

November	
Farmville, 11	12
Stantonsburg, 7:30	12
Elm City, 7:30	15
Rocky Mount, First Church, 11	19
Wilson, 7:30	19
Weldon	20

Pastors will furnish typed copies of all nominations of  
officials.

### WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.  
FOURTH ROUND

		November
Hallsboro, Hallsboro, 3	.....	9
Tabor, St. Paul, 7:30	.....	9
Scott's Hill, Hamstead, 3	.....	10
Bladen, Bethlehem, 11	.....	12
Garland, Ingold, 7:30	.....	12
Grace Q. C., 8	.....	13

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Smarting, Addict, Neuralgia or Rheumatic Pains, Lum-  
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helping millions of sufferers and is guaranteed to fix you  
up to your satisfaction or money back on return of  
empty package. Cystex is only 75c at all druggists.

## Western North Carolina Conference

### ASHEVILLE DISTRICT

D. M. Litaker, P.E., Asheville, N. C.  
FIFTH ROUND

	November
Stony Point, night .....	9
Olin, Macedonia, 11 .....	12
Cool Springs, Providence, 2:30 .....	12
Newton, night .....	12
Pastors please have three copies of all nominations of officials.	

Pastors please have three copies of all nominations of  
officials.

### CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.  
FOURTH ROUND

	November
Trinity (parsonage), 7	9
Hickory Grove, 7:30	11
Lilleville, Forestville, 11	12
Polkton, Mt. Vernon, 3	12
Wesley Heights, 7:30	12
Calvary (Q.C.), 9	12

### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FOURTH ROUND

			November
Woodleaf, Woodleaf, 2	.....		9
Concord Ct., Olivet, 7	.....		10

### WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.  
FOURTH ROUND

Trinity, Bethel, 3:30	November	12
Mass quarterly conference for Forsyth county at Cen- tenary at 6:30, October 27.		

## N. C. BOARD OF EDUCATION

(Continued on page 19)

missionary especially—that have not been  
remitted be sent at once to Rev.  
C. K. Proctor, Treas., Oxford.

For two reasons we make this request:

For one thing, the money is needed; in  
the second place, it is necessary that  
this money be mailed immediately if it  
is to be included in this year's rec-  
ord.

However, "better late than never," so  
let those who have not remitted these  
offerings by November 22 send them by  
their pastors to conference. The treas-  
urer will have a desk in Duke Memorial

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### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas.: Miss Reba T. Cousins, Durham.

### SANFORD AT WORK

The cause of Christian education in general, and young people in particular, are receiving special emphasis in Steele Street church and Osgood church on the Steele Street work. Under the leadership of the pastor, Rev. L. D. Hayman, who has shown an active interest in the work of Christian education, local church boards of Christian education, as well as the three age-group divisions have been set up and are doing effective work in both churches. The young people at Steele Street church met last Sunday for the first time in their new brick-veneered hut at the back of the church, and Mrs. Brian was particularly glad to be present on this occasion. Miss Maude Cotton is president.

Miss Ella May Brown is president of the newly organized young people's division at Osgood church. It was a real inspiration to be present at the afternoon service in this church and to see the enthusiasm with which these people are carrying on their work. Not only have lights recently been installed in the church, but young and old are working now to secure enough money to give their church the first real painting it ever had. The pastor and his wife are rendering a significant service to this church, as well as to Steele Street, and the work is truly going forward. It was a pleasure to be present at the various services of the day and to have fellowship with such fine folks as those in Steele Street and Osgood churches.

### SUNDAY SCHOOL LESSON

(Continued from page 20)

ing as a theme. The prisoner saving his keeper is quite suggestive.

Paul's answer to the jailer's questions claim our attention. Whatever the jailer may have meant by being "saved," Jesus was offered as the only answer. Opposite the jailer's needs Paul places Jesus. Jesus is the answer to the needs of every man. Whenever one inquires, "How can he be saved?" faith in Jesus is the answer. The only answer. Inasmuch as Jesus is enough for each individual, he is sufficient for all. He is our only collective hope, because he is our only personal Saviour. He can never be excluded from the life of the world, because each individual needs him if the individual would be "saved." There is no salvation for the world, in any way it needs saving, apart from Jesus.—Christian Advocate (Kansas City).

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Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, 75¢.

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### IT'S FASTER BY TRAIN

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Nov. 30 (A.M. trains) RETURN: Dec. 7

Round Trip fares from Greensboro

Atlanta, Ga. -	\$ 7.10	Memphis, Tenn. -	14.50
Birmingham, Ala. -	10.45	New Orleans, La. -	16.75
Charlotte, N. C. -	1.90	Richmond, Va. -	3.80
Jacksonville, Fla. -	10.30	Washington, D. C. -	5.45

Proportionate fares to other points

Also

Low Fares Nov. 28-29—Return Limit Dec. 7th

NEW YORK	-	\$13.60
BALTIMORE	-	6.90
PHILADELPHIA	-	10.35
ATLANTIC CITY	-	12.45

Ask Ticket Agents or write  
G. R. Yarborough, CPA., Greensboro, N. C.

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BOX 594, RICHMOND, VIRGINIA

We successfully treat without the use of knife, X-Ray or Radium  
CANCERS, TUMORS, ULCERS, CHRONIC SORES, X-RAY  
AND RADIUM BURNS

This is the same treatment we have so successfully used for the past thirty-five years. Write or wire for appointment for free examination.

## IN MEMORIAM

### IN MEMORIAM

It was my privilege to know Mrs. Mary Whitmell Thorne as next door neighbor for 33 years; and ever as trusted, loyal, esteemed friend.

Some, perhaps, thought her timid—so retiring, so unassuming was she; but I knew her as courageous—unafraid to speak out for the right and against the wrong. She opened her mouth with wisdom "and in her tongue was the law of kindness." Her purity of thought and life helped me to see God.

Some thought of her as being frail, but she was spiritually "a tower of strength." These words could truly have been written of her: "Strength and honor are her clothing." Her influence for truth, justice, fair play, was felt in the home, in the school room, in the church, in the community.

How she loved her Bible—a look into her face recalled this declaration of the Psalmist: "Great peace have they that love thy law." With what ease she memorized many portions of the Word, and who, in the missionary society, does not recall her power in prayer, particularly in the words of the Psalmist: "God be merciful unto us, and bless us; and cause his face to shine upon us." How she loved the work, meetings, fellowship of the missionary society; how accurate was she as treasurer, which office she efficiently filled for so many years.

She loved teaching; she loved reading; her scrap book proved a veritable treasure hunt to many, for she enjoyed sharing its treasures with her friends and co-workers. How intently she listened to the closing lines of a favorite poem, often read at her request:

"But I look up—into the face of Jesus,  
For there my heart can rest, my fears  
are stilled;  
And there is joy, and love, and light for  
darkness,  
And perfect peace; and every hope fulfilled."

How happy she was in her children and grandchildren, and so zealous for their advancement in Christian life and character, entering into their problems and pleasures—her sense of humor was most refreshing. "Her children rise up and call her blessed," the heart of her husband did "safely trust in her." Truly "her works praise her."

When the message came that this friend had come to her crowning day, underneath the sense of bereavement many comforting words spoke themselves into our hearts: "faithful to every obligation," "faithful unto death"; she "has heard the Master's blessing"; 'good and faithful, enter in.'"

Mary Whitmell Harriss, daughter of Thomas Whitmell and Martha Kearny Harriss, widow of the late Samuel Thomas Thorne of Littleton, N. C., was born November 9, 1848; joined the church at the age of 15 years; was educated at Warrenton and Kittrell; was married January 16, 1872, to Samuel Thomas Thorne of Warren county, N. C. She joined the missionary society when organized by Rev. R. O. Burton at Bethel, January, 1879. The society in Littleton was organized in 1889, and, having moved to Littleton, she became a member in August of that year. She continued her membership during her lifetime, serving 15 years as vice president and 29 years as treasurer. She was called to the life beyond April 26, 1933, funeral services being held in the M. E. church, conducted by Rev. Rufus Bradley, pastor, assisted by Rev. Rees Jenkins, Pres-

byterian pastor. Interment was made in the Thorne cemetery near Littleton. Several beautiful hymns, most of them favorites of hers, also the Scriptures used, strengthened faith and courage in those who knew what these had meant to her life.

Surviving this mother are three daughters, Misses Temple and Annie Thorne of Littleton, and Mrs. Stanley Bussey of West Palm Beach, Florida; also three sons, Silas Thorne and Samuel Thorne of Charlotte, N. C., and Thomas Whitmell Thorne of Houston, Texas. Several brothers and grandchildren also survive her.

The world is better because she lived, and loved, and worked, and heaven is richer because of her passing. The fragrance and inspiration of her life will abide. Such a life "can never die—but lives, and loves, and works through all eternity."

"Many daughters have done virtuously, but thou excellest."

Lula H. Rhodes.

Winter Haven, Fla.

### RESOLUTIONS OF RESPECT

Whereas, God in his all wise providence did, on Wednesday, August 13, 1933, call from his earthly labors to his heavenly rest our beloved friend and brother, Rev. Walter Lee Nicholson; and

Whereas, Brother Nicholson was a laborer of many years' service in our church, a charter member, ever faithful and loyal, of the men's Bible class of Hawthorne Lane Methodist church, and one whose presence will be missed and whose memory will be cherished.

Now therefore be it resolved, that the members of this class do express their sympathy and deep love for his loved ones and do commend them to the comfort of the heavenly Father.

And be it resolved, that a copy of these resolutions be incorporated in the records of the class, a copy sent to the loved ones of Brother Nicholson, and a copy sent to the North Carolina Christian Advocate for publication.

T. D. Payne,  
D. E. Eliotte,  
E. B. Hardin.

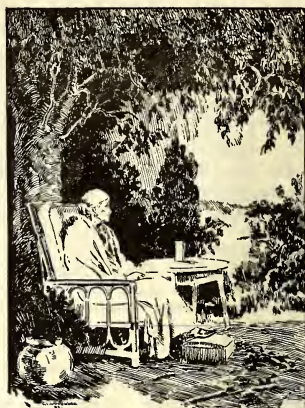
**TILLEY**—The Scripture says that in the midst of life we are in death. This was truly manifested early Saturday morning, September 30, when Ennis Tilley was accidentally killed while squirrel hunting. He was the only child of Brother Grover Tilley and wife of Rougemont and had just passed his 18th year. In early life he joined the Methodist church with his father and Rougemont. His mother is a member at New Bethel. Ennis was a favorite not only with young people but with all who knew him. The funeral was conducted on Sunday afternoon by his pastor, Rev. J. W. Linberger, assisted by the writer. A large crowd was present and the floral tributes were numerous and beautiful. May the Lord be very near to comfort and bless the bereaved parents and other relatives and friends.

B. E. Stanfield.

### IN MEMORIAM

In the passing of Mrs. W. A. Britt the Susannah Wesley Bible class has lost one of its most faithful and esteemed members. We feel our loss deeply and will miss her faithful presence and friendly greeting. We shall remember her always in love and affection, and shall be encouraged by her example of Christian character and conduct. We extend our heartfelt sympathy to her husband and children and pray God's richest blessings upon them.

Mrs. A. W. Plyler,  
Mrs. C. C. Fordham,  
Mrs. Jas. P. Buchanan  
Committee.



"The Leaves of Life  
Keep Falling—  
one by one"

EACH leaf that flourishes on the tree of life falls to the earth at its appointed hour, mingling its dust with the dust from which it sprang and leaving a void that nothing else can fill.

At the hour of parting the sensibilities of the human heart recoil from the crude methods of the past and demand the sustaining assurance of protection for that which is laid away. In response to this demand the leading funeral directors everywhere now provide the enduring sanctuary of the

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Please send a copy of the book referred to.

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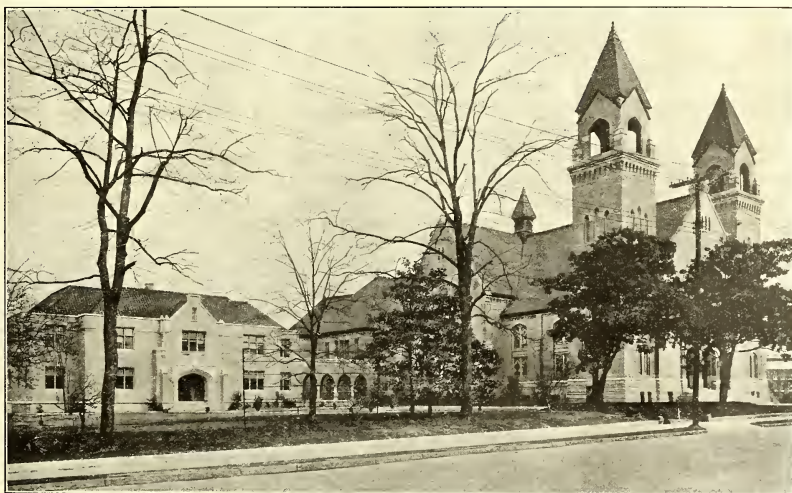
# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 16 1933

Number 46

## Where the North Carolina Conference Meets in Annual Session, November 22



### DUKE MEMORIAL METHODIST CHURCH, DURHAM, N. C.

**T**HE ninety-seventh session of the North Carolina Annual Conference will assemble in this church at 7:30 p. m. November 22, Bishop Edwin D. Mouzon, D.D., presiding.

The North Carolina Conference has held its sessions in Durham five times. In 1881, Bishop George F. Pierce, presiding; in 1894, Bishop A. W. Wilson; in 1908, Bishop A. W. Wilson; in 1916, Bishop J. C. Kilgo; in 1926, Bishop Edwin D. Mouzon. So next week, at the meeting in Memorial church, Bishop Mouzon will be for the second time the president of this conference which embraces all of the state east of the Western North Carolina Conference boundaries of which were indicated in the Advocate of last week. The State University and Duke University are within this conference.

Duke Memorial church stands on the northwest corner at the intersection of Chapel Hill and Duke streets. The cornerstone of this building was laid in 1907. That part of it designed for Sunday school uses having been completed, it was occupied and used for all services from the beginning of 1908. The entire building was later completed and was dedicated by Bishop John C. Kilgo, in June, 1914.

# Methodists of North Carolina Plan Co-operation

All Methodists of our state are planning to join their efforts in a more effective way for the year ahead. Specially significant is the report of the Joint Commission for the Methodist Episcopal and the Methodist Protestant Church. The North Carolina Pastors' School is also moving for larger service. That part of these two reports having to do with these larger plans follow:

## REPORT OF THE JOINT COMMISSION ON METHODIST CO-OPERATION

The Joint Commission met in the editorial office of the Christian Advocate, Greensboro, N. C., November 8, 1933, with members present from the three conferences—North Carolina and Western North Carolina M. E. Church, South, and the North Carolina Annual Conference of the Methodist Protestant Church. We pass on to you the result of our deliberations:

1. We are glad to report a continuance of the spirit of fraternity and co-operation between the two denominations represented in this commission, a spirit that is being manifested in many ways. Perhaps the greatest help to a development of this fraternal feeling is coming through the training schools for Christian workers, and which have in them great possibilities for co-operative effort. We suggest that wherever it is possible joint schools be arranged for to be taught by accredited teachers from both denominations.

The general conferences of the Methodist Episcopal and the Methodist Protestant churches, meeting last May, adopted the following recommendation growing out of the report of the commissions on church union: "We unite in recommending the creation or continuation of commissions authorized to begin at once after May, 1934, definite efforts on the part of the three commissions to make and agree upon plans for the union of the three churches, and others that, may enter upon the negotiations."

To that end your Joint Commission on Methodist Co-operation memorializes the General Conference of the Methodist Episcopal Church, South, meeting in May, 1934, at Jackson, Miss., the working out of a ten-year plan, similar to that which led to the reunion of British Methodism, to begin with the celebration of the Christmas Conference and ending with the centennial of the organization of the Methodist Episcopal Church, South, in 1944, looking toward the reunion of American Methodism at that date.

We recommend that in so far as possible our churches unite in the celebration of the Sesqui-Centennial of American Methodism, the plans for the same to be worked out by the three commissions to be set up by the annual conferences this fall. We cordially invite the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church to join with us in this celebration. The Joint Commission suggests that the paper presented to our meeting by Dr. P. N. Garber be made the basis.

M. T. Plyler, Chairman.  
C. W. Bates, Secretary.

## REPORT OF BOARD OF MANAGERS OF THE NORTH CAROLINA PASTORS' SCHOOL

The 1933 Pastors' School met at Duke University last June and was in many respects the most successful school ever conducted. Several instructors have already been lined up for the school of 1934 and there is reason to believe that the interest will be increasing.

For the first time, the school co-operated with the Institute of International Relations being held simultaneously with the sessions of the pastors' school. This is the first time a session of the Institute of International Relations has been held in the South.

Present plans are for the institute and the school to co-operate in their work at Duke next June.

For the benefit of preachers serving mission charges, this board has suggested scholarships, not to exceed \$10 each, the total amount so expended not to exceed \$200. Money so granted shall be expended for the payment of expenses incurred in attending the pastors' school and shall be made available on the closing day of the school. Only those receiving two units of credit shall be considered eligible for these scholarships. The scholarships are to be awarded after consultation and in co-operation with the presiding elders of the two conferences.

The executive committee of this board at its meeting in July, 1933, passed the following resolution: "It was moved by J. F. Kirk that we request the board of missions of each of the supporting annual conferences to increase its appropriation \$100 in view of certain scholarships to be granted to pastors working on mission charges. M. T. Plyler and J. M. Ormond were appointed to present this matter to the board of missions of the North Carolina conference. H. G. Hardin and W. B. West were appointed to present the matter to the board of missions of the Western North Carolina conference." This motion carried.

It is expected that at Duke University next June an institute designed primarily for rural ministers in all the denominations in the state of North Carolina and adjacent territory will be held. It is hoped that the pastors' school can work in co-operation with this proposed institute as it did in 1933 with the Institute of International Relations, and that the institute for rural ministers may be worked out on a scale that will justify a large attendance, and that a goodly number of instructors and speakers may be secured.

Dean J. M. Ormond reports:

Number of Credits Received	
North Carolina conference .....	56
Western North Carolina conference .....	38
Ministerial students .....	84
Other conferences .....	10
Total .....	188

## THE CHAPEL HILL CHURCH DEBT

I heartily commend the article in last week's Advocate by Rev. W. A. Cade. The status of the Chapel Hill church debt in the two North Carolina conferences is peculiar. The conferences assumed the obligation and voted that the money should be raised by special offerings in the churches each year. Yet, as Brother Cade suggests, the offerings are few and the amount collected is negligible.

Three years ago both conferences agreed to unite in a campaign to raise \$25,000 a year for four years for Chapel Hill and College Place. The total raised the first year was about \$8,000. Last year it dropped to \$5000. This year it appears that the total will fall to considerably less than \$2000. If it should decrease at the same ratio, the collection will disappear altogether next year!

The debt on the church at Chapel Hill is now \$54,980.

Albea Godbold.

## REV. AND MRS. E. L. HILLMAN HONORED

Last Sunday, November 12, was observed as rally day by members of Jarvis Memorial church. It was the desire of the membership to pay honor to Rev. and Mrs. E. L. Hillman, who are ending their fifth year in Greenville. The church has made very definite progress during these five years and the work of these fine people is deeply appreciated. Tributes were paid Mr. and Mrs. Hillman by representatives of the board of stewards, the woman's missionary society and the Sunday school. At a meeting of the woman's missionary society on Monday afternoon Mrs. Hillman was honored by being made a life member of the missionary society. She has not only worked in the society, but has spent much time with the young people's work.

Miss Eloise Ellington.

## DUKE AND THE HOSPITALS

The report of the Duke Endowment on the Hospital Section gives inspiring revelations. A summary of the disclosures is that financial assistance was extended to 127 hospitals in the Carolinas during the first eight years of the existence of the endowment. The total contribution was \$6,105,804.95. Of this amount \$4,127,627.95 was for the care of free patients in 123 hospitals and \$1,978,177 was appropriated to 48 different construction, equipment and purchase projects. Hospitals assisted with the care of free patients in 1932 numbered 100, of which 93 were general hospitals and seven were special hospitals. Of these hospitals, 69 are located in North Carolina and 31 in South Carolina.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 16, 1933

Number 46

Professor Carruth wrote a poem which millions of present-day school children know by heart:

Like tides on a crescent sea-beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in:  
Come from the mystic ocean  
Whose rim no foot has trod—  
Some of us call it Longing,  
And others call it God.

—♦♦♦—  
All souls everywhere, in whom God dwells, dwell together in virtue of that occupation. They may be separated very far. They may not know each other's tongue. The divine presence in them may take the most utterly various forms of expression. Their works in life may be entirely distinct. All these things are external. They live together as they both abide in God. The symbols of that inner life are many; the multitudinous life itself in one.—Brooks.

—♦♦♦—  
Dr. W. L. Poteat's convention sermon this week in Greensboro was a noble utterance. This fine citizen and devout Christian preaches with all the dignity of an episcopal bishop and in such simple terms that the common people hear him gladly. He clings so close to the heart of the gospel that the enthusiasts for certain dogmas and for stated rituals can find little fault in him. We Methodists delight to honor him and desire to claim a large share in this noble life given to God and humanity.

—♦♦♦—  
North Carolinians do not forget. Dr. C. E. Madry speaking before the Baptist State Convention at Greensboro this week said last week he was in the Texas convention at which were more than seven thousand present. On Wednesday when they received a report of North Carolina's big victory at the polls for prohibition shouts and amens were heard in that vast assembly. All over the house men rose and told how proud they were that they were born and reared in North Carolina.

The ancient Hebrews kept fresh and vigorous their life by cherishing the notable experiences of their people. Certain places and memorials were exalted in their history. How often harked they back to the past and enriched their lives by living over again the heroic days of old! They knew the value of monuments and of feast days. Do we Methodists appreciate the value of our Sesqui-Centennial year which we are preparing to celebrate this next year here in America? It should enrich our experience and lead our children into ways of life and learning of which they know nothing.

—♦♦♦—  
Scores and scores of messages have come congratulating the North Carolina Christian Advocate for the effective part taken in the recent campaign against liquor. All of which greatly encourage us in our efforts for the welfare of our state and for the good of humanity. We do claim that we have in all good conscience kept up the fight from week to week trying to be fair towards those who differed with us. Two messages from a distance appear in this number, but we refrain from publishing the telegrams and letters from within the state, though they are better than messages from a far country. We are profoundly grateful for a part in this victory.

—♦♦♦—  
The church has never been a fraternity of wise men, whom you could not ridicule; or a company of saints whom you could not criticize. It has always been what it was in Jesus' day, or Paul's, a very humble and fallible fellowship, of men and women being saved from what they were. Jesus was patient with its occasional conceit and pettiness, and Paul gave his life to it, though he knew, far better than any clever journalist of today, how pathetic were its weaknesses. It has always had the defects inseparable from a membership of common men and not of angels. Yet it has always stood, perforce, like its Leader, at the heart of the world's strife.—Henry Kingman.

## The Bishop, Presiding Elders and Pastors of North Carolina as Crusaders

ALL dry hats in North Carolina are off to Bishop Mouzon, the presiding elders and pastors of the two North Carolina conferences for the vigorous and victorious campaign that these men waged against the return to this state of the legalized liquor traffic. These ministers with their allies, the Baptist and other gospel ministers of North Carolina, made no great amount of noise, but like a mighty conquering army they marched right on to victory. There was not a mountain cove, nor a back country neighborhood where the influence of these godly men failed to tell mightily for temperance and sobriety and for victory on November 7.

North Carolina stood like a stone wall against the arrogant liquor forces that dared and expected to capture every foot of our national domain. But the heroic and successful stand of our beloved state will hearten the dry forces of other states and lead them to rally their shattered ranks and to regain what they have lost.

The churches alone did not win this victory, but they had an honorable and important place therein. And it is not claiming too much to say that the ministers of our Methodism did well their part in those great hours of the recent campaign.



### Let the People Be Alert and Active

THE citizens of North Carolina have won a notable victory for public welfare and individual health and happiness. For more than a century our people were poor and ignorant, due largely to the curse of liquor. For the last quarter of a century, with the outlawing of liquor, we have made wonderful advance—the high strides of North Carolina have excited the admiration of the nation. We are again in the public eye. This time in our stand against those who would turn us back to the old order with the liquor crowd in control. But we would none of it. A new freedom is ours. The church, the school and the home can live and breathe in a more favorable atmosphere for childhood and youth.

But eternal vigilance is the price of liberty. We must let our representatives at Raleigh and at Washington know that they must represent the will of the people rather than listen to the voice of the dictator. A certain political label does not justify a disregard of conscience

and the moral welfare of the people. Let the people call their legislators to account. Let the executive officers of the state know that they must enforce the laws instead of acting so as to break down respect for law and order. Liquor and the liquor dealer are outlaws in North Carolina.

Then, too, in the school and in the church as well as in the home diligence must be shown in teaching the effects of alcohol—a habit forming poison. In this way we will make secure the future. The pulpit for twenty-five years has been silent as to this evil. This must not occur again. Our people still listen to the men who have at heart the welfare of all the people.

The women have come to a large place of power. They can teach and pray and vote. Against such no ordinary evil can stand. Politicians with their reliance on the political label and a party slogan can do little with all such. We do not refer to the cocktail crowd, but to the great body of mothers who are the heart and soul of America. The women of North Carolina have done nobly.



### Conference Sessions in Durham

THE first session of the North Carolina conference to convene in Durham was in 1881. All the clerical members present at that time have answered the roll call above. Thirty-five who were on the roll in 1894 (the second session in Durham) are still with us. Few of the hundreds who will gather in Durham next week can visualize the changes that have taken place in the past forty years.

In 1894 Durham was a community of five or six thousand people with twenty-three bar rooms and more than its share of ignorance and poverty. A few of its fine citizens were rising to a place of wealth and influence—the Carrs and the Dukes being especially notable. Trinity College had opened its doors in the fall of 1892. The public school system was taking shape, having one brick building. The marvelous public school system of today in a city of sixty-five thousand, with one of the greatest universities of the land hard by, had not yet become a dream of even the most fanciful. There was no hospital or library or organization for social uplift. All these are the results of the eventful years following. The state university at Chapel Hill, so intimately and organically a part of Durham, has in these last years taken its place among the great univer-



sities of the country, so that Durham has become the educational center of the South Atlantic seaboard.

Members of the North Carolina conference gather so often at Duke and are so well acquainted with Durham that many are unmindful of the city's progress. It will be a great joy for the conference to enter the homes and to mix with the citizens whom they have come to look upon as their own people.

We would prefer to write in detail of the churches and their pastors who count for so much in the life of this social democracy that evermore keeps the churches well to the front, but space will not permit. To write of Duke would indeed be carrying coals to Newcastle. We congratulate this fine old conference on having the privilege of a few days sojourn in this cosmopolitan center of education and industry.

The cuts in this issue will indicate something of the growth of Duke Memorial church in which we meet—a church whose influence should increase with the increase of the years.



### "Hoein' Cotton When He Comes"

FOR some time negro spirituals have enjoyed a marked popularity in most cultured and intellectual circles and they give promise of eventually becoming classics of hymnology. But most of us are accustomed to think of them as being lost in the realm of fancy, or at any rate out of touch with the affairs of every day life. But they are not so far removed from practical Christianity as some may think.

Take for example the following:

"There's a King and Captain high, who'll be comin' by-and-by,  
And he'll find me hoein' cotton when he comes;  
You will hear his legions chargin' in the thunders of the sky,  
And he'll find me hoein' cotton when he comes!  
When he comes, when he comes,  
All the dead will rise in answer to his drums,  
While the fires of his encampment star the firmament on high,  
And the heavens are rolled asunder, when he comes!

"There's a Man they thrust aside, who was tortured till he died,  
And he'll find me hoein' cotton when he comes;  
He was hated and rejected, he was scourged and crucified,  
But he'll find me hoein' cotton when he comes!  
When he comes, when he comes,  
He'll be ringed with saints and angels when he comes;  
They'll be shoutin' out hosannas to the Man that men denied,  
And I'll kneel among my cotton, when he comes!"

### A Growing Conference

THE first session of the Western North Carolina conference which began November 26, 1890, in Central church, Concord, reported a total membership of 56,624 forty-two years later, which was last year at Winston-Salem, the same conference reported a membership of 152,088, which is almost three times as many. The clerical membership of the first conference numbered 169, while last year the total clerical membership reached 375.

The first year of its existence the conference reported total amount raised from all sources \$160,692, the last year of its history the conference reported \$1,456,798, which is more than nine times as much. These few totals are enough to make clear that the Western North Carolina conference is a growing concern.

And the next forty years should make a record that will surpass the story of past history. And we believe that it will if the well equipped young men who are now crowding into our ranks maintain the spirit of our fathers. "Not by might, nor by power, but by my spirit, saith the Lord."



### Will the Church Lead?

FOR some years the church has been overshadowed by the market place, while moral values were made subordinate to material values. The church was caught in the same maelstrom as society at large and as a result we have already seen disaster encamping upon our heels. Shall we take warning and escape the quicksands of disappointment and delusion toward which we are headed? It is for the church to lead into ways of safety. Let the ministry lift up the danger signal and sound the alarm before it is too late. If the church leaders fail in this hour, as in every other moral crisis of the world's history, ruin will be complete.



### Conference Happy to Be in Charlotte

THE Western North Carolina conference ever hails with delight an opportunity to meet in Charlotte. The entertainment is more than one should ask, the spacious First church offers every facility for the work of the conference, the daily press of the city gives all desired publicity and the people at every turn do their best to make the conference glad for the privilege of a sojourn all too brief.



# People and Things



## DATE OF ANNUAL CONFERENCES

North Carolina, Durham ..... Nov. 22

Wanted: Second-hand church pews or benches. Phone 633-W, Kinston, N. C.

On front page of last week's Advocate it was stated that the Western North Carolina conference met in First church, Charlotte, November, 1932. This should have been 1928.

Rev. J. C. Cornett reports that Centenary, Greensboro, will pay out in full this year. Brother Cornett is very popular with the Centenary congregation and the people desire his return for the third year.

**Do not forget the Advocate when your preacher goes to conference. Send your renewals with him.**

Revs. J. S. Gibbs of Carraway Memorial, C. P. Bowles of Bessemer and Frank Jordan of Glenwood have financial reports with everything paid in full. These young men have made a great record this year in their respective Greensboro churches. The people are clamoring for their return for another year and those congregations show wisdom in the choice they are making.

"We are just closing out our pastorate on the Tar River circuit, having spent four happy years with some of the finest people this old earth holds. They have been faithful and kind to us, doing everything possible to make our stay pleasant and successful. Any preacher may count himself fortunate should his name be read out at conference for Tar River circuit. Heaven's blessings be upon these our old friends as we leave them behind to go into new fields of labor, and upon our fortunate successor."—R. E. Pittman.

"Mrs. Fisher and I were made especially happy last Saturday evening, November 4. Upon our return to Mt. Gilead, after having been away all day, we noticed a large number of automobiles parked in front of our home. When we entered the house we found a great many friends awaiting our arrival, with a table that was full to overflowing with many good things to eat. Truly we deeply appreciated the kindness and thoughtfulness of our friends, who thus helped to make my birthday and our fourth wedding anniversary (the following day) most happy for us."—E. B. Fisher, Pastor.

"We are now ending our four years on Forsyth charge. We have received 46 into the churches this year and have a net gain of 138 in the four years. About two weeks ago the Marvin Chapel folks filled up the old Chevrolet with many good things to eat. It came as a great surprise at the Wednesday night prayer meeting. We have had many favors and real friendship shown us at this church during the four years of our service. One of our young people's classes at Mt. Tabor pieced us a beautiful quilt and their mothers quilted it. The young ladies came on last Monday night bringing the quilt and, much to our surprise, they also brought refreshments with them. We had such a pleasant visit with the young ladies and appreciate the work of our young people very much. Gifts from individuals at Pine Grove and tokens of appreciation from all three of our churches during the past four years have been many. May God bless the people and bring us all closer to him."—T. B. Johnson, P. C.

"Some one needs to express our appreciation of the two young ministers, Rev. M. C. Ellerbe and Rev. A. M. Williams, through the lines of our great old church paper for the noble service that has been rendered over the Pittsboro work by the two consecrated, hard working servants of God, assisted by their wives. Both are highly esteemed by all visitors of other denominations, and we as Methodists will be disappointed should they not be sent back to us. However, we shall try to be submissive to the will of the conference."—A Member of Brown's Chapel.

"Today (Sunday the 12th) I had an experience that I never before had in my ministry of 20 years. Warren Plains church today, ten days before our annual conference, finished paying every cent of its entire budget for the year. 'Everything in full, Bishop,' already for Warren Plains church. And other churches on the work, all of them, will do the same thing, I feel sure. To the good old depression standards we are returning. So mote it be everywhere! The various causes of the church at large must be cared for. And I have received five new members into the church today, all on profession of faith. Also one last Thursday night at the Macon prayer meeting service."—E. C. Durham, P. C.

"The board of stewards of the Central Methodist church, and their wives, will be hosts to Rev. and Mrs. P. W. Tucker and family on Monday evening, when a turkey dinner will be served in the church parlor. The Tuckers came to Lincolnton in 1929 and have rounded out their four years here with this church year which ends this month when conference meets. Mr. and Mrs. Tucker and family have made scores of real, sincere friends who regret that they will leave this month. Mr. Tucker has been approached by members of his church and asked if he would consider coming back to Lincolnton and he stated to them that he felt that conference should follow its rule of four years and send some one else here and send him to some other field. Mr. Tucker is a four-square man and has friends in every church of Lincolnton."—B. A. Randall.

We do not mean to be presumptuous or to suggest that the prescribed rule of the Methodist conference should be ignored, but as an outside observer we do feel free to state the Rev. Mr. Gibbs is one of the most popular and capable ministers in this community, and that his influence for continued good here is widely recognized. If there is any way in which the conference, meeting in Charlotte, might arrange to reassign the Rev. Mr. Gibbs to his charge in Hickory, we are assured that the membership of the First M. E. church would rejoice and we are further positive that his friends and neighbors would be equally elated. The splendid record which Mr. Gibbs has made, as evidenced by the official report of his church, shows him to be a man of unusual ability. More than three hundred members have been added to his congregation, attendance has greatly increased, and the church treasurer announces that the board expects to meet all financial obligations in full. It is a rarity that a minister is able to demonstrate such well-rounded balance in his accomplishments—Hickory Daily Record.

**Send money for the Advocate to conference with your preacher.**





Dr. W. A. Stanbury, Host of  
N. C. Conference

The American Protestant Hospital Association has just closed its thirteenth annual session in Milwaukee. Dr. F. C. English of Cincinnati remains executive secretary, Mr. Chas. S. Pitcher of Philadelphia is the new president, and Dr. Chas. C. Jarrell, general secretary, General Hospital Board, Methodist Episcopal Church, South, of Atlanta, Ga., is the president-elect. This is a national organization representing Protestant hospitals all over the United States.

Rev. G. T. Bond, pastor of College Place church and chaplain of the American Legion in Greensboro, preached a special sermon last Sunday night to a large number of the Greensboro post who attended in a body. Dr. Bond delivered a great sermon to an immense congregation of interested listeners. Bond has been pastor of College Place six years and the whole time has been chaplain of the Legion. This is said to have been the most successful of the six years that he has served College Place church and we learn that the people desire his return.

"I am closing a hard year's work on the Carthage charge under very extraordinary conditions. My only daughter has been away from home, accompanied by Mrs. Dailey, in Arizona practically the entire year that her life might be spared. Thus I have carried a heavy and lonely heart on that account. Then the continued closed banks within the charge embezzled all our finances practically, leaving us but little to subsist upon. Nevertheless, our faith has not failed us. We have had good revivals and added more than 40 to the church this year. The Lord be praised for what we have been able to do in his name."—J. A. Dailey.

Arthur Brisbane says: "Hitler tells his followers they must 'form an iron front around Germany,' to keep out all that are not Norics, suppress and get rid of the Jews. That has been tried often, and failed. 'Iron fronts' rust. Hitler has banned the empire of German states that Bismarck, man of real genius, built so carefully. There is to be only one German government, and Hitler is to be its prophet. Sweet, beautiful dreams, but they do not come true. Napoleon, after conquering all Europe, meant to take over Asia, become a Mohammedan, wear Mohammedan dress and ride around Asia on an elephant, dictating to the world. Britain had different plans, and landed him on St. Helena."

## CONFERENCE NOTICES

### COMMITTEE ON ADMISSIONS

The committee on admissions will meet in the room designated in Duke Memorial church, Durham, at 1:30 in the afternoon, Wednesday, November 22. Those applying for admission into full connection and those seeking admission into full connection and those seeking admission on trial should be present. H. E. Myers, Chm.

### FIRST YEAR COMMITTEE

The first year committee is called to meet in the room assigned on Wednesday afternoon, November 22, at 3:30, Memorial church, Durham. The class of the first year is asked to be present at this time. H. I. Class, Chm.

### HISTORICAL ADDRESS AT CONFERENCE

Prof. J. M. Ormond will deliver the historical address at the meeting of the North Carolina conference on Thursday, 3 p. m. His subject, "Life and Labors of William Ormond, Pioneer Circuit Rider." O. I. Hinson, President.

### COMMITTEE ON TRIAL

The committee for admission on trial will meet at 5 p. m., Duke Memorial church, November 22. Candidates are urged to be present. C. K. Proctor.

### JOINT COMMITTEE ON MINISTERIAL TRAINING

The joint committee on ministerial training is called for 4:30 p. m. Wednesday.

J. M. Ormond, Chm.  
R. E. Brown, Sec.

### MINISTERS' WIVES' LUNCHEON

The regular fall luncheon for the Association of Ministers' Wives of the North Carolina conference will be served at the King's Daughters Home on Eucanahan Boulevard, Durham, on Friday, November 24. Price 50 cents.

In order that a sufficient number of plates may be reserved do not fail to write Mrs. B. B. Slaughter, Lumberton, N. C., if you are planning to attend.

Mrs. B. B. Slaughter, Sec.-Treas.  
Mrs. E. L. Hillman, Pres.

## A VOICE FROM MISSOURI

In the Associated Press reports this morning I read of the victory in the Old North State. I congratulate you. The N. C. Advocate during the past months has been a tremendous power in that state. The Methodist preachers led by my good friend Bishop Mouzon also have had a hand in the victory. I thank God for such a voice as your paper is.

In this state (Missouri) we have two strongholds of sin, Sodom and Gomorrah (St. Louis and Kansas City) and in addition to that we have no voice in a Methodist conference organ. Brother Plyler, while I was in Oklahoma seeing new oil fields open up and the skum of the earth float in, I thought I could see what sin meant; but the thirty miles of city in St. Louis—my, my, what a place.

These words are mainly to congratulate you and your paper on the victory. Keep the good work up, and many of us out far away are praying while you vote. C. C. Barnhardt.

## CHAPEL HILL ENTERTAINS THE CONFERENCE

The Woman's Missionary Society of University Methodist church, Chapel Hill, will entertain in the church parlors at tea Thursday, November 23, 4 to 6, for all delegates and visitors of the North Carolina conference. A cordial invitation is extended.

Guests who desire will be conducted on a tour of the church. If they desire to see the campus, members of the board of stewards will take them.

## SILER CITY CHARGE

At the fourth quarterly conference the board of stewards on the Siler City charge one hundred per cent asked the presiding elder to return Rev. F. B. Peele for the fourth year. We feel that he has done a good work and the churches are making progress under his leadership. He stands high with the board of stewards and people at large and we feel that under his leadership the church will do greater work by his return.

R. A. Williams, Chm.  
C. K. Wrenn, Sec.-Treas.

Christianity is a world religion. It carries the weight of the world on its shoulders, and the horizon of the world in its eyes. It is a Good Shepherd religion, and its heart has no rest as long as a solitary sheep is out of the fold. As it goes on its way up, one after another, the continents, the big ones and the little ones, and seeks diligently for all the islands of the sea. It wants to whisper something to them. It wants to tell them God is love.—Dr. Jefferson.

## SUNDAY AFTERNOON BROADCASTS

A series of Sunday afternoon broadcasts from a Raleigh station was begun at 5:30 o'clock last Sunday by the newly formed Religious Guild of Duke University. The half-hour drama episodes are being written by Prof. H. E. Spence of the Duke school of religion, and their presentation are to be supervised by him.

The first episode was "The Beginning of Faith," dealing with the sacrifice of Isaac by Abraham. Nine persons will participate in the play, and incidental vocal and organ music will be rendered. Next Sunday the theme will be "The Birth of the Law."

While each episode is distinct in itself, all will contribute to a central idea, "The Coming of the Kingdom."

Those taking part in the initial program last Sunday and their parts were as follows: A. V. Cole, Durham, as Abraham; Mrs. Amy Childs Fallow, Durham, as Sarah; Samuel Holton, Durham, as Isaac; Russell Herbert, Hagerstown, Md., as Eliezer; Mrs. John C. Campbell, Durham, as Deborah; John C. Campbell, as a priest; Miss Sarah Katherine Taylor, Gastonia, as a Canaanite woman; and Doyce Mitchell of Gadsden, Ala., as a Canaanite man. Professor Spence will be the announcer.

The formation of the drama was for the purpose of fostering interest in religious drama and pageantry and to promote productions in this field. Hope is held by the group that it might be of service to nearby churches and schools needing assistance in the production of plays and pageants.

Russell Herbert of Hagerstown, Md., is president of the guild; Jay Phillips of Charlotte, vice president; and Miss Mary Sink of Winston-Salem, secretary and treasurer. The program committee consists of James Starling of Goldsboro; Miss Harriet Way of Orangeburg, S. C., and Doyce Mitchell of Gadsden, Ala.

Professor Spence is the author of a number of successful religious plays and pageants which have been produced before large audiences not only at the university but in local churches and churches throughout the state. He has been the director of numerous groups of students and faculty members arranging a variety of entertainments of an inspirational nature.

A. A. Wilkinson.

## TWO MOUNTAINS

Some day I may be tempted to write a book on "Great Mountains I Have Met." If I ever do, there will be at least two from Japan. We have glimpsed the mountains of Nikko and traveled a day long through the Japanese Alps. We have had two good, but brief views of Tsukuba, where legend says mankind had its beginning. But we could hardly call our knowledge of these even a casual acquaintance. We did, however, live for a few days neighbor to Mt. Asama at Karuzawa and to Fujiyama (yama means mountain) near Gotemba, so that we could observe their moods a little and cultivate a brief acquaintance. From the open side of our bedroom at Binford's we could look out over the second floor porch across the valley to where Asama sat. And from the terrace in front of the Shavers' cottage on the west slope of the Hakone range we could see the majestic peak of Fuji.

Although they are in different sections of Japan, the two mountains are near enough to each other so that, under exceptionally favorable conditions, each can be seen from the top of the other. Both are volcanic cones, but they are strikingly unlike in many respects. Asama is still active; smoke pours from its crater constantly and more or less violent eruptions are frequent. Fuji has been inactive for more than a century; but no Japanese would think of it as a dead mountain. At the summit the earth is quite warm a few feet under the surface even when it is covered with snow. At the time of the great earthquake a decade ago great chasms opened in the crust at its base so that the surface of two lakes was lowered some 20 feet.

Biblical writers think of mountains as everlasting and unchanging; as places of refuge and security; as symbols of the eternal God. Such conceptions would hardly seem natural to the Japanese. Asama and Fuji would rather suggest change, challenge and peril; the menace of latent but terrible power, the peril of change.

We often found Asama fully visible on waking about five o'clock in the morning. Its varied shades of green and gray in the morning twilight changed to brown, pink and reddish brown in the sunrise glow. In a little while, as a rule, the mists would begin to rise from the valleys or the clouds settle over the summit. Sometimes wraiths of cloud would shoot up the slopes, as though the night-spooks were sking up the sides to their diurnal hideout.

The Japanese language has no grammatical gender. It distinguishes "man-things" from "woman-things" only by special effort—as when we have to say "he-goat" and "she-goat." It is not easy for them therefore to personify mountains as to gender. But to me Asama is distinctly masculine. It was formed largely by lava flows which spread out, giving it a broad base and gentle slopes. Consequently it is relatively low and squat. It rises only a little more than eight thousand feet as against Fuji's more than twelve thousand. As seen from Karuzawa it rises from a plateau fringed with lesser peaks so that it resembles the familiar figure of a Japanese Buddha

amid the lotus petals. Its sides are scarred with great masses of lava—some fresh like an ocean of asphalt frozen into black glass and then broken into jagged blocks and piled in fantastic heaps by a great storm; other flows are dull and disintegrating with the corrosion of sun and rain and frost. I cannot think of Asama as one may of other mountains, as of something asleep or dead. Asama is oriental and masculine, smoking away his days in Buddhistic serenity and contemplation; but full of terrible possibilities, like an India or China, if it ever arouses itself from its dreaming and shakes itself, like Samson before his locks were shorn.

Mt. Fuji has a steeper cone which is also piled higher. Its base was formed of lava even as Asama's. Around the Fuji lakes where the ridges have been graded down for the roads, the old lava flows show along the sides of the cuts. Two or three feet of the surface has disintegrated enough to form a soil in which a luxuriant vegetation roots itself. We passed through fantastic forests, with sinuous vines and trees gnarled and twisted, leaning at all angles as though staggering through the cavernous heaps of rock. What a nightmare it would be to try to thread such a labyrinth over the jagged and treacherous stones on a moonless night!

When seen from the most favorable viewpoints, Fuji rises sheer from the plain or the surface of the lakes and dominates the landscape—a thing apart, unique, statuesque, eternally feminine in its lure and reserve, in its aloofness and its challenge. The Japanese as well as foreigners are perpetually drawn to seek it in its unveiled beauty, to scale its heights and seek out its mysteries.

We lived face to face with Fuji across the valley at Gotemba several days but never caught sight of it fully revealed in the daylight until our last morning. Then the mists rose and the clouds floated across the scene as though the stage director drew the curtain for the final act. However, Fuji got a curtain call from us. On our way from Tokyo, as we departed for Korea, we skirted the plain around its base for more than an hour. She stood before us barefoot, with rice straw sandals under her feet. But amid so much that has changed and is changing in modern Japan, she remained conservative and unchanging—as the East and mountains are reputed to be—and would not unveil her face.

Elbert Russell.

## AN APPRECIATED LETTER FROM A CONGRESSIONAL MINISTER IN MASSACHUSETTS

For some weeks I have been following intently and admiringly your relentless and powerful campaign against repeal of the 18th amendment. Your messages have been unanswerable, courageous, and compromising with no foe, however strong. I have felt irresistibly urged to write you in commendation before, but now more than ever.

It was with a great thrill and a new revelation of the power of a religious journal for good, that I picked up the morning papers and discovered that the "Carolinas vote dry." To my mind your journal is in no small measure responsible for this outcome. You hit hard—you hit the mark! Would that others had aimed likewise! When an able, forceful, fearless journal with a message sets out to preach the gospel and to apply it in every social avenue and concerns itself with the way men live, it can do great things. You have done great things, and I congratulate you.

North Carolina, I hope, will long cherish this service and support your paper loyally. The people of your state have something worth supporting, something worth getting back of powerfully.

Religious journalism must go forward unhampered, unfraid, in these critical days, when there is so little money, yet so much to be done. We must sacrifice anything to keep these organs of faith vigorous and great in their outreach. You, I am again convinced, are a vital factor in the Methodist Episcopal Church and indeed in the whole social life of the country.

Richard K. Morton.

## DESIRES RETURN OF J. A. RUSSELL

Rev. J. A. Russell for five years has served this church faithfully. We want to offer to him our sincere thanks for his loyal and devoted service and radiant friendship; and his going would leave a vacancy in our church at this particular time difficult to supply. This is the true sentiment of this quarterly conference:

Whereas, if our bishop and presiding elder will see fit to have our pastor returned to us, be it resolved:

(1) That we, members of the quarterly conference of Carr church, will endeavor to support him in anything he undertakes to do in the coming year.

(2) That this resolution be recorded in our conference reports and a copy sent to the North Carolina Advocate for publication.

Mrs. C. C. Barbee,  
C. E. Johnson,  
C. E. Morris,  
Mrs. G. O. Peel.

Do not forget the Advocate when your preacher goes to conference. Send your newnells with him.





Greensboro College Glee Club, which will appear before the Western North Carolina Conference

### GREENSBORO COLLEGE GLEE CLUB TO APPEAR IN CHARLOTTE

Greensboro College Glee Club will appear in a half hour musical program before the Western North Carolina conference in Charlotte on November 16, filling their first fall engagement.

On the program are Mr. and Mrs. Edward Molitore, directors, who although born in the United States, were trained for the theatre in Europe, studying and singing principally in Italy; and Mr. Charles Pier, professor of 'cello. Mr. Pier had made concert tours in Europe and South America, and was added to the Greensboro College faculty staff only this year.

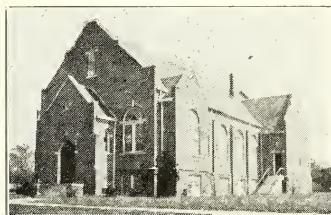
The program to be presented at the First Methodist church in Charlotte is: Prelude, "Hymn of Glory," Pietro Yon; "The Swan," Saint Saens; "Reverie," Schuette; "The Night Wind," Farley; "Impressions," Popper; "Nobody Knows the Trouble I Sees," Bornsheim; "Nutting Time," Old English; "Father Almighty," Percy H. Kahn; postlude, "March of the Priests," from Mendelssohn's "Athalia." Miss Audrey Bruton is accompanist for the glee club.

Appearing in the picture are, left to right, seated: Mary Elizabeth Robbins, Cliffside; Mary Louise Lyteh, Laurinburg; Camilla Foreman, Elizabeth City; Katie Sue Taylor, Winston-Salem; Cody Hipps, Kannapolis; Reba Wilson, Lenoir; Lorraine Sills, Nashville, N. C.; Elizabeth Lodge, Hickory, Va. First row, standing, left to right: Alice Barrow, Elizabeth City, manager of the group; Martha Nell Carlson, Greensboro; Sara Warrior, Ruffin; Virginia Booze, Winston-Salem; Grace Williams, Greensboro; Edward Molitore, director; Polly Moser, Salisbury; Annie Laurie Felder, Greensboro; Eva Mae Lassiter, Spring Hope; Mary Lois Moser, Salisbury. Last row, Hazel Waddell, Durham; Jane Nafe, Greensboro; Marianne Mann, Albemarle; Isabelle Boyles, Thomasville; Charlotte Hammer, Washington, D. C.; Nina Jones, Granite Falls; Jane Whicker, North Wilkesboro.

### ELM CITY CELEBRATES COMPLETION OF NEW CHURCH

In a very fitting way the Methodists of Elm City celebrated the completion of their new church last Saturday evening with a supper in the dining room of the church. The affair was arranged by the trustees of the church, and all of the men of the town were invited. Several out-

of-town guests attended, among whom were Dr. W. P. Few, Prof. J. M. Ormond and F. S. Aldridge from Duke University, and Rev. L. B. Jones, presiding elder of the Rocky Mount district. Mr. William G. Sharpe presided as toastmaster. The supper was served by the ladies of the church.



New Elm City M. E. Church

The new church at Elm City was started during the ministry of the Rev. S. E. Mercer, but was just completed this year. The church is a beautiful structure built of brick and stone, and has besides the main auditorium ten Sunday school rooms, dining room, kitchen and boiler room. The building was erected at a cost of \$31,000, and is situated at the intersection of Parker and Nash streets at one of the choice locations in Elm City. One of the fine things in connection with the completion of this church is that the church is practically out of debt. Rev. W. C. Benson is the pastor.

### MISS FRANCES COBLE AND REV. FRANK JORDAN OF GREENSBORO TO BE MARRIED NEXT WEDNESDAY

At noon Wednesday, November 22, Miss Frances Coble and Rev. Frank Booe Jordan will be married in West Market Street church, Greensboro. The marriage will be a quiet affair with only a few friends to witness the ceremony. Rev. Fletcher Nelson is to be the officiating minister.

Miss Coble is the only daughter of Mrs. Hattie Wooters Coble of 901 Fairmont street, and H. Floyd Coble of 2505 West Market street, Sunset Hills. She is a graduate of Converse College, Spartanburg, S. C., class of 1931, where she specialized in public school music. Last year Miss Coble was a member of the public schools faculty in Morganton.

Mr. Jordan is the youngest son of Mrs. Annie Sellers Jordan of Burlington, and the late Rev. H. H. Jordan of the Western North Carolina conference. He is a graduate of Duke University, where he received a bachelor of divinity degree in 1931, and is a member of Sigma Phi Epsilon fraternity. While at Duke he was manager of football and member of the Order of Tombs, athletic organization. He is now pastor of Glenwood Methodist church, Greensboro, and a young minister of great promise.

# Martin Luther—World's Hero

On the threshold of a promising career in law, he turned his back on it all and entered a monastery. Why? In this connection there is a suggestion about the resources of power that sustained him

By HAROLD L. YOCHUM

"More books have been written about Luther and Lincoln than any other men that ever lived." That statement was made by an official of the Congressional Library at Washington. It is a thought-provoking statement.

Why should these two men be made the subject of more writing than any others, than Alexander, Caesar, or Napoleon? That question naturally suggests itself; its answer may be of value to us. For if we can discover the secret of such greatness as theirs, we might be able to achieve something of it ourselves.

One recent biographer of Luther writes: "Luther embodied as fully the German spirit as did later Lincoln the American spirit." Both men were epitomes of the spirit of their respective generations. Both were endowed with unusual talent; yet both were as human as could be. In the case of both an issue sufficiently momentous, a character of adequate magnitude, and a background favorable and propitious, happened to coincide. Such coincidence produces history—and heroes.

Great men are not made by small problems. The issue of Luther's day was more than a quarrel of monks. It was a question of ultimate authority: the Bible, or tradition, decrees of councils, pronouncements of popes. It was a question of the way of salvation: the merit of Christ's life and death as appropriated by faith, penance, good works, and intercession of the saints. Many other religious and political implications were involved in this critical matter. The issue at stake was adequate for the making of a hero.

Martin Luther was the man of his time possessed of heroic possibilities. Intensely religious, of keen intellect, firm of conviction and as brave as any warrior, prodigiously industrious, a popular writer whose words were "half battles," and with it all, as unaffected and human as any personage can be, this man was of truly heroic caliber, equal to the occasion.

The attendant circumstances were propitious. A wave of unrest had swept across Europe with the revival of learning then in progress, and had disposed men's minds to critical thinking and evaluation of existing standards and teachings. The papacy and the empire had become involved in entanglements which kept either power from crushing this rising movement. A sentiment of nationalism was emerging among the German people which welcomed as its champion one who challenged the right of the Roman bishop beyond the Alps to dominate all Christendom. The printing press had demonstrated its ability to broadcast popular literature rapidly and thoroughly. The notorious corruption, immorality, and vice of the ecclesiastical household had long provoked an insistent demand for reform. And the man of the hour happened to be on the faculty of a university, in the territory of a prince powerful and favorable. Other men had tried before Luther's day to meet the issue; they failed, because the stage was not set for them. In Luther's case the issue, the man, and the setting coincided. The result was the making of history, and the making of a hero.

The most intriguing problem of the whole Reformation is the psychological problem of Martin Luther himself. On the one hand, many Roman Catholic writers have branded him an arch-heretic, a devil, insane, a monster guilty of drunkenness and sexual vice, ignorant and unreasonable, proud and ambitious, a brawler who had only ugly language for all who would not agree with him. Some Lutheran and Reformed writers, on the other hand, picture him as an angel of light direct from heaven, an all but immaculate saint. As usual, the true portrait of the man is between these extreme caricatures.

Luther was a normal child of normal parents; as boy and man he was perfectly normal, with normal and natural affections, desires, and impulses. He had the customary education of his day—elementary school, what we would call high school, and college. His parents recognized his talent and sent him to law school, hoping that he might attain a higher position in life than they enjoyed. He had stood well in his classes, he was liked by his associates, he was on the threshold of a promising career—and suddenly he turned his back on it all, renounced the world, and entered a monastery!

Why?

A large part of the voluminous literature about Luther tries to answer that very question. Sifting through the maze of guesses and arguments set forth by friends and foes in their effort to explain the drastic step, we may with a reasonable degree of confidence accept the following statements:

From childhood Martin Luther was tormented by a very sensitive conscience and by fears for his eternal salvation. His parents had been exceedingly severe in discipline, punishing small offenses with harsh reproof. God was to this boy a stern avenger of every shortcoming. On the church window Luther beheld Christ as Judge, a dreadful frown upon his implacable countenance. The horrors of hell and the pains of purgatory were familiar themes of sermons this youth heard. Deeply troubled in spirit, Luther tried to hide his inner conflict, though it caused occasional spells of melancholic brooding.

Then came a rapid series of events which drove his impressionable mind to a decision to forsake the world and enter a monastery, even though it meant the sacrifice of a brilliant future and real disobedience toward a fond father. A classmate suddenly took sick and died; an accidental wound with his own sword threatened to cause his death by hemorrhage; a fearful storm and a terrifying flash of lightning uncomfortably near him—and the frantic boy vowed to give himself to religious life in the monastery if his life might be spared and his soul saved. Once made that vow must be kept at all costs; pleadings of friends and stern commands of his father were useless. He served his novitiate and took the final vow of the monk.

There was, of course, nothing strange about this. For centuries men who were troubled about their spiritual welfare had sought refuge in monastic life. During his



school days Luther had seen many a monastery and had been impressed with the self-denial practiced by some of these monastic orders. He hoped to find his peace in rigorous discipline of mind and body. He was to find such peace only in firm trust in the Saviour who had suffered and died for just such penitent sinners as himself. Within his own breast was fought the battle which was waged on a larger scale in the Reformation. The issue of the day was the steel; the spiritual experience and nature of the man was the flint; and the historical setting was the tinder; the conflagration which resulted was inevitable.

As we note that November 10 is the 450th anniversary of the birthday of this man who "wielded an influence greater than that of any man since St. Paul," we cheerfully acclaim Martin Luther for the hero that he was; we thank God for the blessings we enjoy due to his influence; and we pray that within our own hearts may be those same potentialities of that which is truly noble and heroic. A sensitive conscience, an insistent yearning for peace with God, unfaltering devotion to convictions, and an indomitable trust in God's loving care—these are marks of true greatness in any character that wears the name of Christian.—Epworth Herald.

### THE MANDATE

The people of North Carolina have given a mandate of no uncertain voice. They have spoken in tones of thunder.

The mandate is upon the legislature to maintain and, if necessary, strengthen the state laws against the manufacture and sale of intoxicating liquors in North Carolina.

The mandate is upon the governor, who voted against prohibition yesterday, but who is, nevertheless, our chief executive officer, to enforce the state law prohibiting the liquor traffic.

The mandate is upon the United States senator who says there are 40,000 open "bar rooms" in North Carolina—an average of 400 to the county—to report such "bar rooms" as he has personal knowledge of to the sheriffs of the counties in which they are operating in open defiance of the laws of the state.

The mandate is upon sheriffs and chiefs of police in North Carolina to observe and enforce the prohibition laws and drive the bootleggers and rumrunners from our streets and highways.

The mandate is upon solicitors to prosecute with courage and unrelenting zeal every distiller and bootlegger who is caught in this state.

The mandate is upon judges of city and superior courts in every city and district to mete out punishment swift and sure to those who brazenly defy both the law and the public opinion of this commonwealth.

The mandate is upon a minority of our citizens who heretofore have patronized, protected, maintained and shielded bootleggers to co-operate with officials in maintaining law and order, that they no longer conspire with and give aid and comfort to those who live in open defiance of the government under which they live.

This is clear and unmistakable meaning of the avalanche of ballots that brought victory to the prohibition forces by a majority of landslide proportions in North Carolina yesterday.

No longer shall the people of this state depend upon the federal government to enforce prohibition of the liquor traffic. They demand that their own state and

county officers enforce the Turlington Act, a state law that is even stricter than the Volstead Act.

After what happened in North Carolina yesterday, no longer can officials anywhere in this state offer as an excuse for failure to enforce prohibition the plea that "public opinion does not support this law." Public opinion has spoken in language that no official can misunderstand.—Editorial in Winston-Salem Journal.

### THE NEW NRA CODE

Great is the Old North State! How glorious to claim citizenship within her borders. Without renouncing the National Recovery Act we have added a new significance to that magic symbol. We have written with our ballots that NRA has and holds for us a dual meaning. On last Tuesday we made it read, No Repeal Act. This we did without detracting from any other interpretation already given.

There is still another code which we believe our good Bishop Mouzon has written; the NRA, or Moral Recovery Act. And we are glad to believe that it signifies to thousands of loyal, God fearing men and women in our communion the Methodist Recovery Act. Amen.

The moral and religious forces of our commonwealth have asserted their rights, demonstrated a courage equal to their convictions, and marched to the polls to place their count for sobriety and for God.

We are proud of the North Carolina Christian Advocate. It has trumpeted the call for righteous convictions from the crest of our western mountains to the sand-dunes of the Atlantic, and its clear notes have been heard and the Methodists have responded. All the Protestant denominations have stood with one grim purpose, viz., the determination that king booze should not again ply his traffic upon the streets and villages of our state.

We also uncover our heads before such leaders as Judges Cranmer, Meekins, Oglesby and others, and that grand old warrior, Senator Simmons; also Burgess, Hoey, Senator Morrison, and all the rest. God bless every loyal worker and voter. You have demonstrated that truth and godliness still live.

North Carolina is still in the hands of incorruptible leadership.

Euclid McWhorter.

### THE NUTS ARE FALLING

By W. Everett Henry.

The nuts are falling,  
All through the summer they've been growing;  
The earth, the air, the blazing suns,  
The inland streams, the ocean vast,  
The magic chemistry of life that runs  
In root and trunk and branch and leaf, at last  
Have brought again their fruitage.

And that pervasive power  
Which man has named, not understood,  
Assisted oft by wind and shower,  
Now pulls to earth with gentle thud  
These packages of nourishment  
Securely sealed—oh wonderment—  
In nature's cellophane.

The nuts are falling,  
And every gentle thud is calling  
My heart to hymns of praise  
For all these wonders of the days,  
These tiny products of the universe.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### LOOKING BACK

Looking back over the conference year about to close, we find in the record of achievement in Christian education not a few things for which to be grateful. For instance:

1. Most of our local church leaders, we believe, have come to a better appreciation of the unified program of work; and many of them (we shall announce the number when we receive the presiding elders' reports on the number of local boards of Christian education organized) have led their churches to use it and profit by it.

2. We have had a good year in training, especially through institutes and Cokesbury schools.

3. The districts have been organized for the promotion of Christian education, under the guidance of the presiding elder as director of Christian education, with a staff of volunteer assistants.

4. Approximately three times as many vacation church schools have been conducted this year as last.

5. Several Sunday schools have been revived—abandoned schools restored to usefulness.

6. More Sunday schools have observed Sunday School Day this year than last; and the total Sunday School Day offering for the support of our work has been greater.

7. Surveys have been conducted in many areas over our conference—in some cases entire counties having been surveyed. We believe this good work will reflect itself in an increased enrollment, a larger service, additions to the church, and larger life for all concerned.

8. There has been an increase in the observance of monthly missionary day, and our conference has moved up several notches among the conferences of Southern Methodism in its support of the Home and Foreign Missionary Enterprise. Our relative position is now twelfth from the top, whereas a year ago we were twenty-third from the top.

9. We have the satisfaction of having done what we could—in our institutes, conferences, assemblies, and elsewhere, to promote the cause of temperance and to help save North Carolina from voting to legalize the sale of alcohol.

10. Our conferences and institutes have been well attended and they have contributed not a little to the ongoing of our work. Specifically, our young people's conference was the best in our history. The two Christian adventure assemblies opened the way for a really significant service to our intermediates. Institutes, covering all corners of every district, made their contribution to the good of the cause.

11. Progress has been made in our work with and through our colleges.

From them we have received valuable aid, and to them we have sought to render a real service.

The board of Christian education invites the sympathetic understanding and hearty co-operation of all who love the truth and believe that it has power to make men, women and children free, to the end that the year 1934 may see still greater progress toward the goals for which the church is striving.

### GROUND WORK LAID

In order that our board may plan wisely and well for the new year, we are seeking the suggestions and advice of all presiding elders and others having suggestions for the good of the cause. In response to a request for suggestions, one presiding elder included the following paragraph in his letter:

"I think mighty well of the general program you carried out last year both in the conference and in the district. To be perfectly honest, I do not know of a better program for the new year. I believe that the work done in my district has meant a great deal for the cause of Christian education. And I think the ground work has been laid for real progress another year."

### ROUGE MONT CIRCUIT RIDER

The Rougemont Circuit Rider, published monthly by Rev. J. W. Lineberger, pastor, is brimful of stimulating items about the work of the circuit. The October number, for example, showed fine work on the part of the local church boards of Christian education at Riverview, Rougemont, and Union Grove churches. The election of teachers for the new year, installation of the Cokesbury unified record system, and other important matters received the attention of the boards.

### WE WERE AT RAEFORD

By some queer omission in connection with a paragraph on this page last week, a line was left out of the paragraph, which, if in, would have said that Mr. Gobbel attended the workers' meeting at Raeford, accompanied by Mr. Haines. We were there. We enjoyed the fellowship and the opportunity to talk with these fine workers about their program and plans.

### AT WENDELL, NOVEMBER 19

Rev. N. B. Johnson, pastor at Wendell, has invited us to give a stereopticon lecture on our Home and Foreign Missionary Enterprise in the church at Wendell. Sunday evening, November 19, at 7:30. We expect to be there and, in connection with this trip, also to meet with groups of workers for conference and discussion of local problems.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### TEN NEW CHARTERS

During the month of October ten new charters were issued to young people's divisions in our conference. A list of the newly chartered divisions, together with the names of the presidents, is given below:

Durham district—West End, Garland Roberts, Siler City.

Elizabeth City—Sign pine (S. Camden), Mrs. Tom Stevens, Camden.

Elizabeth City—Mt. Herman (Pasquotank), Mabel Whitehead, Chapanoke.

Fayetteville—Norman (Ellerbe), Bob Morgan, Norman.

New Bern—Black Creek (Int.), Frances Howard, Black Creek.

New Bern—Black Creek (Y. P.), Elizabeth Willis, Black Creek.

Raleigh—Bethel (Oxford Ct.), Nellie Gray Wilson, Oxford.

Raleigh—Shady Grove (Oxford Ct.), Annie May Mangum, Oxford.

Raleigh—Marrow's Chapel (Oxford Ct.), Inez Strum, Stovall.

Rocky Mount—Calvary (Littleton), Elizabeth King, Littleton.

### MOREHEAD CITY PARTY

Wylana Nelson, publicity superintendent of the Morehead City young people's division, reports a very enjoyable Halloween party for members of the division, the adult counselors, the pastor, and several visitors. Halloween decoration were used throughout the social room, and games in keeping with the occasion were played. Those taking special part in the program were Charlotte Guthrie, Vesta Wade, Carolyn Taylor, and Dallas Willis. Ethian Davis was selected by the judges as the tackiest person present, his costume being very original as well as tacky.

### MISSION SPECIAL REPORT

Our treasurer, Reba Cousins, reports a total of \$78.72 received for the Y. P. mission special during the month of October. Following is her report for the month:

Durham district—	
Graham, Y. P. ....	\$ 6.00
Andrews Chapel .....	2.00
Calvary .....	25.00
Duke Memorial, Y. P. ....	1.70
Duke Memorial, Senior .....	1.36
Duke Memorial, Int. ....	3.50
Elizabeth City district—	
Zion, Gates .....	1.50
Moyock, Int. ....	3.00
Fayetteville district—	
Rowland .....	5.20
Zion, Piedmont .....	10.00
New Bern district—	
Aurora .....	1.24
Rocky Mount district—	
Ebenezer, Halifax .....	3.00
Macon .....	1.97
Wilmington district—	
Trinity, Fairmont .....	10.00
Whiteville .....	3.25



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### WOLF MOUNTAIN EXTENSION PROJECT

The Wolf Mountain church, located on Wolf Creek, near Wolf Mountain, in Jackson county, is one of the loveliest small chapels in western North Carolina. The building was started a few



Wolf Mountain Methodist Church

years ago when it was observed that no church was to be found in a large section of this part of the mountain country. It is now finished with exception of a few details and plans are being made for its dedication soon. The building is constructed of native stone. In its setting among the mountains it is truly a thing of beauty. The interior is neat and worshipful.

So many leaders of our conference have had a share in the erection of this church that it is hardly possible to give credit to all who deserve it. Rev. P. W.

Tucker, presiding elder of the Waynesville district, pointed the way in the beginning. He was ably seconded by the leaders of our conference board of missions, especially Rev. L. B. Abernethy. The church was built under the direction of Rev. C. M. Pickens, who followed Mr. Tucker as presiding elder. Rev. L. B. Hayes, who followed Mr. Pickens, supervised the finishing of the church and the organization. Several pastors have given excellent service, notable among whom is Rev. A. A. Somers. Rev. Robert M. Hardee has been full time pastor since June 25, 1933.

Wolf Mountain church stands in the heart of the mountains, about 20 miles from Cullowhee in one direction and 14 miles from Lake Toxaway in another direction. It is placed to serve the people of an entire township. Recent improvements in roads have made the church accessible to the outside, and the local people who know the trails find the walk through the hills invigorating both physically and spiritually.

The building committee, composed of Messrs. M. D. Nicholson, Andrew Wood and Aaron Parker of Wolf Mountain, N. C., deserve much credit for the faithful leadership they gave in the erection of the building. Mr. A. L. Owen made possible a good location by donating the lot.

The approximate cost of the building was \$2700. The Duke endowment gave \$1200 of this amount and the balance was raised from several sources or donated in the form of labor.

After its erection the church stood for several months before being completed in detail. During the past summer under the leadership of Mr. Hardee these details have been completed. A number of needed furnishings have also been added including a stove and a large Alladin lamp, to which contributions have been made by a number of friends in our conference.

Robert M. Hardee has served as pastor at Wolf Mountain since June 25, 1933. A graduate of the University of North Carolina and having a B.D. degree from Duke, Mr. Hardee is well prepared for service. His personality is attractive and his zeal for helping others is strong. He has done good work at Wolf Mountain and is in high favor with the local people.

For the first ten weeks of his service Mr. Hardee was supported by the Duke endowment and our conference board of Christian education. On September 1 he was appointed by Bishop Mouzon as supply pastor and has since been supported by our board and private donations.

The extension department of our board has been co-operating with the



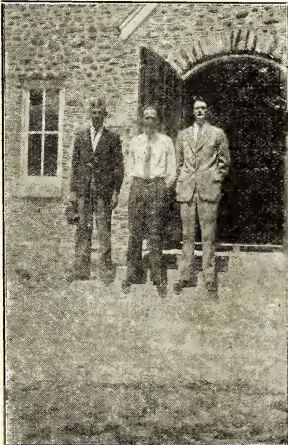
Rev. A. A. Somers and Presiding Elder L. B. Hayes

presiding elder of the Waynesville district in supervising the work at Wolf Mountain. Careful investigations of the field were made by this department before Mr. Hardee was sent there. Since his entrance a number of visits have been made and regular correspondence has been carried on with him.

The Sunday school has four classes and a total membership of about 60. Mr. John G. Parker is superintendent. The young people are nicely organized and meet each Wednesday evening. About 40 of these young people are in attendance at each meeting.

The formal organization of the church took place during the summer with Rev. L. B. Hayes in charge and Revs. W. A. Kale, A. A. Somers and R. M. Hardee assisting. The first members were taken in and it was announced that the charter membership roll would be kept open until Christmas of this year so that all who joined by that time would be

(Continued on page 23)



The Building Committee: Messrs. M. D. Nicholson, Andrew Wood and Aaron Parker



Rev. Robert M. Hardee



## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.



### NOTICE

The Lumberton zone, Wilmington district, will meet at St. Paul, November 6, opening at 10:30 a. m. We are fortunate to have a number of conference officers on our program, and we urge a good attendance.

Mrs. L. T. Townsend, Chm.

The Lillington Woman's Missionary Society held their guest meeting at the church on October 30. The speakers for the occasion were Mrs. Gurney Hood and Miss Vera Herring of Raleigh, who brought inspiring messages. The devotional service was led by the pastor, Rev. E. M. Hall. Among those in attendance was a group of members from the newly organized society at Parker's Grove church. A social hour followed the regular program, at which time refreshments were served.

Our conference president, Mrs. A. M. Gates, is much occupied in stimulating the best within our organized groups. On Sunday, November 5, she spoke at the evening service at Carr church, Durham, on prohibition. On Tuesday afternoon following she met with the women of Carr auxiliary in their week of prayer service. On Wednesday, the 8th, she participated in an all day prayer service at Wilson. Horne's church united in this service and visitors came from Greenville and Kenly to take part in the program. From Wilson she went to Rocky Mount on Thursday to be with the women of First church in their week of prayer observance. Returning to Durham she was at Memorial auxiliary meeting on Friday to conduct the consecration service which closed their week of prayer observance. She left on Wednesday, the 15th, for Nashville, Tenn., in order to attend a meeting of the Council committee on General Conference legislation. She hopes to spend next Sunday at Scarritt College.

The auxiliary of Carrboro held its fellowship meeting recently at the parsonage with an attendance of 50 women. Mrs. T. N. Mann, president of the society, presided. "Faith of Our Fathers" was used as the opening song. Mrs. N. H. D. Wilson of Chapel Hill led a most interesting devotional, using Romans 12:1 as the scripture and stressing the goodness of God to women. It was indeed an inspiration to all. Mrs. Russell Grumman of Chapel Hill, principal of the Carrboro night school and teacher in the Carrboro graded school, gave an interesting talk on the work of the night school in Carrboro. No one could fail to appreciate the school to the fullest extent after hearing this informing talk. Juanita Parrish gave a piano solo, "Romance," after which Mrs. Eugene Ches-

son of Durham returned missionary from Brazil, made a talk on the missionary work in Brazil. Circles Nos. 1 and 2 served the guests with sandwiches, cake and hot coffee during the social hour.

### ZONE MEETING AT BROADWAY

The Cumberland zone held its fall meeting at Broadway Methodist church on Tuesday, October 31. Miss Elizabeth Lamb of Fayetteville presided in the absence of the chairman, Mrs. Hedgepeth. After the opening hymn, "Jesus Calls Us," Mrs. D. C. Lawrence of Sanford conducted the devotions, using John 4:31-38.

Nearly all auxiliaries in the zone were represented and made good reports. Words of welcome were spoken by Mrs. S. H. Rosser and responded to by Mrs. D. L. St. Clair.

The following talks were made: "The Value of Missionary Training for Children," by Mrs. Whiteside of Fayetteville; an illustrated talk on "Eastern Women—Today and Tomorrow," by Miss Elizabeth Lamb; "Organization of Children's Class," by Mrs. J. C. Wooten.

The noon devotion was conducted by Mrs. J. E. Blalock of Jonesboro, who used as her subject, "Some Things God Does for Us."

Two beautiful solos were rendered by Mr. George Bowman and Mr. Malcolm McLeod.

Mrs. J. Y. Jones made a report, and Mrs. Walter Patten led a round table discussion.

New officers for the coming year were elected as follows: Chairman, Mrs. S. H. Rosser; vice chairman, Mrs. G. T. Chandler; mission study leader, Mrs. C. H. Campbell; children's superintendent, Mrs. J. E. Blalock; Christian social relations, Mrs. J. M. Owen.

Itually. Mrs. S. H. Rosser.

### RESOLUTIONS OF RESPECT

On Thursday, October 5, 1933 Mrs. E. T. White slipped quietly and peacefully away. She has gone, but her works do follow her, and together with her daughters, her host of friends delight to call her blessed.

Mrs. White was a charter member of the missionary society and was for many years a devoted and faithful member of the Oxford Methodist church. She faithfully attended all services and most loyally supported every movement to further the cause of her Master.

Recognizing and acknowledging the great and lasting contribution this good woman has made to our church and community through a long and useful life of service, therefore be it resolved:

That in the going of Mrs. White our society has lost one of its most faithful members;

That we bow in humble submission to the will of our heavenly Father in our irreparable loss;

That we shall miss her presence and friendly smile of greeting, her words of encouragement and hearty co-operation in the work so dear to her heart;

That we extend to her bereaved daughters our heartfelt sympathy and commend them to the care of a loving Father;

That a copy of these resolutions be sent them, a copy to the Public Ledger and the North Carolina Christian Advocate and that they be read before the missionary society and be recorded in the minutes.

Mrs. F. F. Lyon,  
Mrs. J. H. Bullock,  
Mrs. F. M. Shamburger.

### NEW ORGANIZATION AT BROWN'S CHAPEL, DURHAM DISTRICT

You will be interested in knowing of a new auxiliary being organized at Brown's Chapel on the Pittsboro charge. Mrs. Fred Rigsbee and Mrs. M. C. Ellerbe met with the ladies of Brown's Chapel and formed the organization on Sunday, October 22. Mrs. H. F. Durham was elected president and Mrs. Earl Dark was elected corresponding and recording secretary. Further information will be sent to you. Seventeen members at present time.

Mrs. M. C. Ellerbe has just completed the course as teacher, "The Never Failing Light," with a class of 16 members, in the church at Pittsboro. This proved to be quite an interesting class.

### EQUIPMENT NEEDED FOR STEPHENSON MEMORIAL HOSPITAL

Following is a list of the equipment needed in the new Stephenson Memorial Hospital, Changchow, Kiangsu, China.

Week of prayer special for year 1933.	
20 rooms, furniture, etc., each	\$ 15
1 five bed ward for children	205
2 eight bed isolation wards, each	330
4 isolation rooms, each	75
1 tuberculosis ward	200
7 tuberculosis rooms, each	90
1 nursery	100
3 sixteen bed general wards, each	700
6 nursing service units, etc., each	500
1 X-ray unit, complete	7000
4 stretcher carriages, each	90
2 wheel chairs, each	50
1 obstetrical bed	80
2 blood pressure machines, each	40
1 operating table	1000
6 dressing carriages, each	100
1 operating room light	100
1 laboratory refrigerator	500
1 diet kitchen refrigerator	100
1 microtome for laboratory	150
1 incubator for laboratory	150
1 cystoscope	150
1 each bronchoscope, esophagoscope, pharyngoscope, etc.	500
1 diathermy and cautery	400
1 piano for chapel	100
6 food carriages, each	100
Bedside screens for wards	900
Operating room instruments	500
Orthopedic table	200



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following is from a Chinese classic written hundreds of years ago by an old scholar:

"If you are going to plan for one year, plant grain. (Plant it in the spring, harvest it in the fall.) "If you are going to plan for ten years, plant trees; if you are going to plan for one hundred years, plant men." "That is the character of the Christian missionary enterprise," says Dr. Walter D. Judd, medical missionary to China and one of the most dynamic Christians of our time. "Do you know any system of mass production of men of character? I know of nothing or no one that builds such men, save Jesus Christ—and he, one by one."

### WEEK OF PRAYER, NOVEMBER, 1933

Did your society observe the week of prayer? If not, will you try and do so during this month? Your conference officers are so anxious that every society in the Western North Carolina conference should observe this season of prayer and meditation. Let us have 100 per cent observance. The special objects to which our contributions go during this prayer week—Stephenson Memorial Hospital, Changchow, China and Paine College in Augusta stand in need of these funds with which to carry forward their work. If your society has overlooked this matter, please arrange your program and set apart a day or two, at least, for this season of spiritual uplift and inspiration.

### TWO NEW ORGANIZATIONS

We extend a welcome to the two missionary societies recently organized on the Waynesville district, Clyde charge, at Clark's Chapel and at Harmony Grove. The society at Clark's Chapel was organized September 28, with eight members and the following officers: President, Mrs. H. C. Freeman, Canton; vice president, Mrs. W. M. Williamson, Canton; Rec. and Cor. secretary, Mrs. S. B. McCracken, Canton, Route 2; treasurer, Miss Artie Williamson, Canton; Supt. children's work, Mrs. Jalel Moore, Canton, Rt. 2; Supt. Mission study, Mrs. Sam Robinson, Canton, Rt. 2; Supt. Christian social relations, Mrs. Mary Russell, Canton; Supt. supplies, Mrs. Will Clark, Canton; Supt. World Outlook, Mrs. Rachel Murray, Canton.

The organization at Harmony Grove was effected September 28 with six members. Following are the officers: President, Mrs. John Pless; vice president and superintendent of mission study, Mrs. Tom Hipps; Rec. and Cor. secretary and Supt. children's work, Mrs. John Moffitt; treasurer, Miss Emma Hall; Supt. Christian social relations, Mrs. Kate McCracken; Supt. World Outlook, Mrs. H. C. Freeman.

(P. O. address of all officers, Canton,

N. C., excepting that of Mrs. John Moffitt, which is Canton, N. C., Route 2.)

### GREENSBORO DISTRICT ZONE MEETING

Pelham Missionary Society and the auxiliary at Ruffin were hostesses on Saturday, September 30 to the zone meeting of the Greensboro district. In absence of the chairman, Mrs. Helen Laughlin, the past chairman, Mrs. W. G. Ballard presided over the meeting, which opened with a devotional by Mrs. Arch Wilkinson of Reidsville, who used as her message of comfort the 91st Psalm. After a business session the roll of the societies was called and showed 100 or more representatives present. Each society president gave some outstanding work done in her society during the year. The audience was delightfully entertained with selections by a male quartette from Pelham church, composed of Messrs. Paul and Ben Fitzgerald, Henry Duncan and Nat Swann, and vocal solo by Mrs. H. M. Stotts of Ruffin.

Bible and mission study were discussed by Mrs. M. R. Banner of Greensboro, district secretary. Mrs. O. P. Nelson of Greensboro presented the children's work; Mrs. E. D. Watt of Reidsville brought before the ladies the church papers, World Outlook and North Carolina Christian Advocate, and Mrs. John Gibbs of Pelham gave an interesting address on prohibition.

Mrs. W. B. Richardson of Reidsville was in charge of the program. A delightful social hour followed the meeting and was greatly enjoyed as the representatives from the different auxiliaries gathered under the shade of the trees on the church lawn to enjoy the delicacies served them by the hostess auxiliaries. The splendid spirit of co-operation of the Pelham and Ruffin churches was the general comment of the visiting ladies, and to Rev. R. M. Laughlin, the pastor of the two churches, is attributed the credit for the growth and interest manifest on his charge.

As the ladies stand on the threshold of a new year and look back over the past year of service they are grateful for the success that has been theirs and during the new year, which they soon are to enter, may they "go forward" in the work which has been committed to them.

### AN INTERESTING ZONE MEETING

By Mrs. C. J. Lambe.

A zone meeting of the Woman's Missionary Societies of the Mt. Airy district was held Sunday, October 29, at the Methodist church in Walnut Cove. Delegates were present from Madison, Pine Hall, Danbury and Rural Hall Mrs. E. E. Williamson of Madison presided over the meeting and the delegates were wel-

comed by Mrs. A. G. Jones, president of local auxiliary, and in absence of the secretary, Mrs. C. J. Lambe acted.

The impressive devotional was led by Mrs. J. Spottswood Taylor of Danbury. Mrs. J. L. Woltz, secretary of the Mt. Airy district, gave a most helpful talk on the repeal fight. "What does God expect of us as Christian mothers?" she asked, adding that it behooves us to know the truth. "It is claimed," she said, "that prohibition has not prohibited, but those who remember conditions in the days before prohibition came into effect know what it does prohibit."

A quartette, "Nearer, Still Nearer," was sung by Mrs. H. H. Davis, Miss Rierison, Mrs. Frank Petree and Mrs. James Hutchinson, with Mrs. H. R. McPherson at the piano.

Mrs. J. G. Sterling, secretary of the Winston-Salem district, spoke on mission study, stressing also the importance of the Bible study, recommending the book, "Jesus Among Men." Mrs. Woltz called to the attention of the audience the presence of representatives from her newest auxiliary at Rural Hall, formerly an aid society. Madison and Walnut Cove tied for the attendance prize.

"We Would See Jesus" was the selection by the members of the Walnut Cove choir, after which Mrs. Jessie Barrow of Madison gave a most helpful talk on Christian social relations and stressed the importance of visiting the sick and comforting those in need.

The next meeting will be held at Rural Hall in the spring. Mrs. Woltz suggested a thank offering for missions this fall, as financial conditions have improved. Plans for balancing the budget were discussed. As an offertory Miss Marie Fitzgerald played "O Happy Day," with variations. After an expression of her gratitude to the members for their co-operation and support, by Mrs. Williamson, the meeting adjourned."

### MONROE AUXILIARY PAYS TRIBUTE TO FORMER PRESIDENT

By Mrs. Eugent Ashcraft.

The Woman's Missionary Society of Central church, Monroe, has lost one of its best loved and most valued members in the death of Mrs. T. C. Lee. Mrs. Lee served the society as one of its most capable presidents and had, from time to time, filled practically every office in the society. Her life was a guiding star to all her fellow workers, and her influence will live and be a beacon leading others onward and upward to the eternal home to which she has gone. She was ever faithful and untiring in her service to her church, to her home and family, and to all things pertaining to a devout Christian life.

While our hearts are saddened and we feel keenly the loss of so valuable a member of the society and friend, we realize that her death was according to God's eternal purpose and that "some day we'll understand." Mrs. Lee passed away very quietly on the night of September 15 following a prolonged heart attack.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### TOTES FAIR

At the conclusion of our church group's program at a given church in the recent past the superintendent, in the absence of the pastor, arose at the conclusion of the program and made the following remarks: "We lack a little of raising our ten per cent apportionment. I am sure we are going to do it right now and we are going to do it in addition to paying our fifth Sunday offerings to the Children's Home. Without calling any names, we have had pastors on this circuit who have urged in the beginning of the year that the fifth Sunday offerings be applied towards paying the ten per cent apportionment. When I took the opposite position these pastors have argued with us saying that the Children's Home would not lose anything by it. I am glad our present pastor is a better friend of the Children's Home. He believes in giving our fifth Sunday offerings and raising the ten per cent apportionment too. He totes fair with the Children's Home. He totes fair with us. I hope he will come back to our circuit. We all love him."

From somewhere in our church there came a spontaneous "amen," probably from the "amen corner."

### SOURCES OF INCOME

When the Children's Home was first established it was thought it could be operated on income from Sunday schools given on fifth Sundays and from offerings by congregations at Thanksgiving. As the fifth Sunday offerings failed to measure up to expectations more and more emphasis was placed upon contributions from the parent congregations. It was finally ordered by our Western North Carolina conference in annual session that the fifth Sunday offerings be continued as in the first place and in addition an assessment be placed on the parent congregation equal to ten per cent of what it paid to the pastor in charge. This plan has been in operation for the past two decades.

All along during this time the superintendents of the Children's Home, speaking for their governing boards, have urged that the two offerings be kept going and that they be kept as separate and distinct contributions. In spite of this there have been certain pastors who have continually used fifth Sunday offerings to pay their ten per cent apportionments, thus educating their people to accept only part of the challenge issued to every congregation in the Western North Carolina conference. This situation has caused our people in some localities to either fail to do anything for the Children's Home or to re-

luctantly do a little. Our most cheerful ten per cent apportionment payers are from localities where liberal fifth Sunday offerings are regularly given. It is absolutely necessary for these two sources of income to be emphasized and raised separately in order to take care of the needs of the Children's Home's large family.

### FROM THE RECORDS

During the year 1932 there was raised in North Carolina Baptist Sunday schools \$92,689.76 for the support of Mills Home, the Baptist child caring institution located at Thomasville. During the same year Presbyterian churches in the North Carolina Synod raised \$72,678.73 for the Presbyterian Orphans' Home located at Barium Springs. During this same pe-



What a Boy! Claim Him Quickly!!

riod of time the Methodists of the Western North Carolina conference contributed from all sources, through their Sunday schools and parent congregations, \$46,752.28 to the Children's Home. There are twice as many Methodists in the Western North Carolina conference as there are Presbyterians in the North Carolina Synod. The large contribution from the Baptists came from only about one-fourth of their Sunday schools.

### PRAYER AND CANDY

Rev. W. A. Newell, the successful presiding elder of the Greensboro district, came by the Children's Home one day last week and reported the following story which was entirely new to me: He said that about a month ago he came over to the Children's Home and in the process of a conversation with two of our little girls they asked him to ask God to make Mr. R. B. Crawford well. When he asked why they were so anxious for the recovery of Mr. Crawford the girls replied that they were anxious for him to come back to the Children's

Home to give them candy and tell them stories. The presiding elder promised to accede to their request and at the same time suggested that he would get certain of his congregations to raise money for the Children's Home to buy them candy if on the given Sunday the candy was delivered to them they would ask God to bless the people who sent them candy. The agreement was entered into. Before the writer knew anything about this agreement two quarterly conferences forwarded donations to purchase candy for our children, these being the ones held on Liberty circuit and Bethel-Grace, Greensboro.

Our little children proceed on the assumption that it is all right to ask their heavenly Father for anything they think they need. Their motives may not be the highest, but their faith is sincere and assuring.

### HARRY GREEN

The lad whose picture appears on this page is a fine little youngster of seven years of age. He answers to the name of Harry Green. This promising youngster's coming to the Children's Home was sponsored by Rev. Paul Hardin, Jr., of Forest Hill, Concord. Harry, a full orphan, had to wait over a year before he could be admitted, but now he is a choice member of our family. His face is usually decorated with a smile. Some fine group would have a mighty fine foster child if they were to take him to claim and clothe.

### ONE HUNDRED DRESSES

The Ellen Pemberton Bible class of Central, Concord, is composed of a bunch of mighty fine women. One of the projects these fine women have for their church activities is the making of lovely dresses for our girls. Last spring these good women brought to the Home 50 choice and serviceable dresses, leaving to us the decision as to what girls would wear them. This same group is now engaged in making an additional 50 dresses. Mrs. Marvin Long, a member of this group, writes as follows: "We are planning to start cutting our 50 dresses for your family on Monday morning. In making our plans we have different opinions as to whether you want long or short sleeved dresses. We desire very much to make them exactly as you want them. Unless unforeseen difficulties prevent we are planning to bring you the dresses during Thanksgiving week. We hope to have several cars of ladies make this lovely visit."

We have written Mrs. Long that we will be delighted to have her delegation visit us any day during Thanksgiving week and that we prefer to have the dresses with short sleeves.

As Christ dwells in us we break the dominion of past years of selfishness and worldliness; as we fulfill him—that is, as our life in his grace becomes one of faith, obedience, righteousness, and self-sacrifice—we find rest unto the soul. —W. L. Watkinson.



## THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

The Octagon soap coupon campaign will soon be concluded. Astonishing results can be achieved during these few remaining days. I want to make this last appeal to all the organizations of our church to do their utmost to reach the goal of 100,000 coupons. Much remains to be done if we reach this objective. If all will busy themselves with a grim determination to succeed we can go over the top with our colors flying. Let us all unite in one desperate effort and we shall be happy over the results.

\* \* \* \*

The Orphanage apportionment this year on the various charges in North Carolina conference is an amount equal to ten per cent of what the charges paid their pastors last year. There are some church officials who seem to think that the amount is equal to ten per cent of their pastor's salary for this conference year that is now closing, but such is not the case. I trust all our pastors will get this fact over to their entire church membership and to their official boards. Since farm produce is selling at higher prices and business is picking up, I sincerely trust that every charge in the conference will raise 100 per cent of its Orphanage assessment.

\* \* \* \*

To have a \$11,000 debt staring you in the face by day and by night is extremely discouraging. The load would be crushing were it not for the fact that I have faith to believe that the churches are going to pay their Orphanage apportionment this year. In addition to paying 100 per cent of the Orphanage claims, I am hoping that during the Thanksgiving season that every church, Sunday school and organized class will present the needs of our home and ask a liberal offering in our behalf. Unless the assessment is paid in full and a large amount secured during the Thanksgiving season, we shall be compelled to reduce our present number of children considerably. I do not believe that our people want to force us to this alternative. With faith in God and unbounded confidence in our great constituency, I look forward to a more liberal support and a brighter day for our home.

\* \* \* \*

Some years ago Col. John F. Bruton, one of the outstanding laymen of our church, stated that he believed the reason God had so abundantly blessed the Baptist denomination in North Carolina

was due to the fact that this great church has taken its orphan children so close to its great mother heart. A large amount of the money received by the Thomasville Baptist Orphanage is given by Sunday schools and organized classes. Our Methodist people through the churches and Sunday schools are following in the steps of our good Baptist friends. I know of nothing that would prove a greater inspiration to the Sunday schools of the North Carolina conference than to follow the example of our Baptist and Presbyterian churches and Sunday schools. To deny these Sunday schools and organized classes the privilege of contributing to our orphanage would be short-sightedness upon the part of our Sunday school superintendents and teachers. When they are taught to give something monthly to orphan children it becomes an easier matter to enlist their interest in other worthy causes such as missions, etc. In view of this well established fact, I want to appeal to all of our Sunday schools and organized classes to make a contribution each month toward the support of the Methodist Orphanage.

\* \* \* \*

For lack of funds the Methodist Orphanage is seriously crippled in carrying forward the mission of help to the fatherless children of our conference. There is no cause that is more appealing or worthy than that of our fatherless children. If every church member would do his or her part we could not only care for the present number of children in the home, but we could reach out and care for hundreds of others whose need is distressing. If we could prevail upon every Methodist in the North Carolina conference to give us a dollar each, we could raise an amount three times as large as we are now receiving. To ask for an average of one dollar per church member would be neither burdensome nor impossible. If only our Methodist people could fully realize the urgent need and the wonderful results that follow our training, they would come to our relief and give us sufficient funds to meet the demands that are upon us. During these closing days of the conference year when preachers and official boards are sweating blood in order to send up a full report to conference, I want to appeal to the rank and file of our church membership to go to their limit in raising funds for our beloved Methodist Orphanage. I came back from the annual conference last year with a heavy heart because of the small amount of money that the churches sent up to conference for our work. This has been the hardest year in the history of the institution and unless there is a more generous response to the claims of our children, we shall face greater discouragement during the year that lies just ahead. I sincerely trust that our pastors and official boards will not leave a single stone unturned to secure the full amount of the Orphanage assessment.

(Continued on page 23)

Do this for  
Your Child in

## TWO WEEKS

How to rid any boy or girl of sluggishness or constipation and build a big appetite.

The trouble with children who will not eat is usually *stasis*. The symptoms are a tongue that's always coated, bad breath, poor color, dull eyes that are often a bilious yellow. No appetite, no ambition—even for play. Hard to get to sleep, hard to wake in the morning.

There's an absolute remedy for this condition. It gives listless youngsters the appetite and energies of a young animal! They eat! They gain! They keep well!

It's not the stomach, but the bowel condition that keeps children from eating. But the trouble is in the lower bowel—the colon. California syrup of figs is the only "medicine" that is needed to stimulate the colon muscles. The very next day, your child is eating better and feeling better. Keep on with the syrup of figs a few days and you will see amazing improvement in appetite, color, weight and spirits.

Any drug store has the real California syrup of figs, all bottled, with directions. Nature never made a nicer acting or nicer tasting laxative. (It is purely vegetable.) Remember California syrup of figs when sick—ness, a cold or any upset has clogged a child's bowels.

**WARNING:** Even when it's something to give children, some stores will try to substitute. So be sure the bottle says **CALIFORNIA Syrup of Figs**

MEMBER N. R. A.

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Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

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P. O. Box 1754 Asheville, N. C.

## GATHER UP THE BITS

By Rev. Horace E. Hewitt.

Some years ago there lived and worked in Italy a great master in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most wonderful works of art—works that were valued at thousands of dollars.

In his workshop was a poor boy, whose business it was to clean up the floor and tidy the room after the day's work was done. He was a quiet little fellow and always did his work well. This was all the great master knew about him.

One day he came to his master, and asked timidly: "Please, master, may I have for my own the bits of glass you throw on the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day the boy would study these pieces found on the floor, laying some on one side, throwing others away. After a time his little store of pieces grew until it became a beautiful assortment of colors and shapes. He was a faithful servant, and so year after year went by and he was still in the workshop.

One day his master came on a piece of work carefully stored away in a disused storeroom. He brought it to the light, and to his surprise found it was a noble work of art nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my storeroom?"

At that moment the young servant entered at the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"Oh, master," faltered the astonished youth, "it's only my poor work! You know you told me that I might have the bits you threw away."

The boy with an artist's soul had gathered up the fragments, and patiently, lovingly wrought them into this wonderful work of art, and the master's delight that his faithful servant should have achieved so much with such unconsidered trifles knew no bounds.

Have you ever thought of the precious fragments that you may gather and work into a beautiful life mosaic? "Waste not," is wise counsel. The secret of a happy and successful life is found there.

## FRAGMENTS AND OPPORTUNITY

Let us lovingly and carefully gather up the fragments that strew our pathway, and diligently put them to worthy use. They are too precious to be left, and too valuable to be wasted, or to be lost.

I have read somewhere of an artist who made up his mind to carve a madonna, if he could find a suitable piece of sandalwood for his purpose. The wood

was not forthcoming. After a long while he was about to give up his idea. In his house, among the firewood, there happened to be a block of oak wood, and in a dream he was told to create his madonna out of that block. This he did. Out of that oak log he produced a masterpiece. He could have done that before. When it was done it was a greater testimony to his genius than the sandalwood madonna could ever have been. Opportunities are everywhere. We have the material right at hand for doing a noble piece of work. There is no need to wait for what we think may be better. Use what is near, turn it into something beautiful, and win the divine, "Well done!"

## Annuity -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT!

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General Work, Board of Missions  
M. E. Church, South  
Box 510

NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

## BILL'S IN TROUBLE

I've got a letter, Parson, from my son away out West,  
An' my old heart is heavy as an anvil in my breast. . . .

His letters came so seldom that I somehow sort o' knowed  
That Billy was a-trampin' on a mighty rocky road,

But never once imagined he would bow my head in shame,

An' in the dust'd waller his ol' daddy's honored name.

He writes from out in Hilltown, an' the story's mighty short;

I just can't tell his mother; it'll break her poor ol' heart;

An' so, I reckon, Parson, you might break the news to her—

Bill's in the legislature, but he doesn't say what fur!

—Author unknown.

## When Your Cough Hangs On, Mix This at Home

Saves Good Money! No Cooking!

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

for  
**BILIOUSNESS**  
Sour stomach  
gas and headache  
due to  
**CONSTIPATION**

**Calotabs**  
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10¢ 35¢

## How Cardui Helped Lady Get Stronger

"I was in a weak condition when I started to using Cardui," writes Mrs. Oscar West, of Dayton, Texas. "I found it helped me greatly. My appetite was poor and I had lost weight. It was an effort for me to do my work. I felt tired all the time. I read that other women took Cardui as a tonic, so I decided it would help me. It strengthened me and increased my appetite, and I felt better than I had in a long time. I think it is a great medicine for weak women."

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Where Duke Memorial Church, Durham, Had  
Its Beginning in "Bethany Sunday School"



Room in Duke's factory (now Liggett and Myers Tobacco Company) in which on Sunday, May 2, 1886, "Bethany Sunday School" was organized. It was the growth of this Sunday school which resulted in the organization of the "West End Mission," later Main Street church.



Main Street church, built by contributions from many interested persons, on the southeast corner of Main and Gregson streets, on a lot donated by Mr. Brodie Duke. This building was dedicated on April 27, 1887, by Bishop Charles B. Gallo-way. In 1917 it was sold to the Christian church congregation of Durham, and, since the erection of the present "Duke Memorial Church," has been occupied by them and known as the "Main Street Christian Church."

Why the Sudden  
Change to Liquid  
Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be controlled.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

*The wrong cathartic may keep you constipated as long as you keep on using it.*

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is at all druggists. Member N. R. A.

Rheumatism Gone!  
Old Soldier Spent  
9 Yrs. On Crutches

"I had rheumatism so bad I was on crutches 9 years," says H. C. Hondrix, Minneapolis veteran. "After 3 months treatment with Miller's Oil I gave up my crutches and now walk like a boy."  
Dope won't cure rheumatism, but it may upset your whole system. Why risk that when you can get swift, certain relief, check stiffness, inflammation and swelling almost overnight with Miller's Oil, known as "Snake Oil"? 5,000,000 bottles sold under iron-clad money-back guarantee—thousands of rheumatics wild with delight. Get a bottle tonight. Feel like a new person tomorrow. At druggists.

BEST WAY TO  
PREVENT COLDS

Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

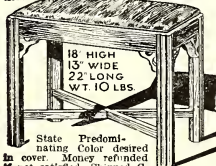
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## Sunday School Lesson

NOVEMBER 19

Paul in Athens

Acts 17:22-34.

So far as we know Paul was alone during his stay in Athens awaiting word from his fellow-laborers that conditions had quieted down in Macedonia, and it would be safe for him to return there and comfort and strengthen the little group of Christians whom he had been successful in winning for his Master a little while before. That word didn't come, and instead of returning to Macedonia he goes on to Corinth after a brief stay in the great city of Greek learning and culture.

Being in Athens alone, and with no intention of staying there for any length of time, or of undertaking any special missionary work, we can easily imagine his wandering through the city, intensely interested in all that he saw and heard, seeing it all as a spectator but none the less seeing and learning all that he could. But being the man that he was it was quite impossible, as his stay was prolonged into days and weeks, for him to stay thus on the outside of things. The city and the people interested him and roused him, and probably before he knew it, and quite contrary to his first plan and thought, he was doing in Athens what he had done everywhere else, preaching the gospel of his Lord and Master.

It can easily be seen that Paul kept his eyes open as he roamed through the streets of the great city. His sermon shows his alertness and his readiness to fit his message into the need and understanding and condition of the people to whom he was preaching. He evidently didn't believe in preaching the same sermon everywhere he went, and the sermon to the Athenians was one specially thought out for them and specially designed to reach and influence them.

It has been the custom to say that Paul made a great mistake in trying to philosophize as he did in facing his Athenian audience, and in quoting from their poets and striving to get their good will by complimenting them on their great interest in religion, for it is to be noted that he didn't say that they were "too superstitious," but rather that they were very religious. But we can hardly see that this criticism applies. Those who insist that he would have done better just to have preached the "simple gospel" even to these cultured Athenians would seem to say that learning and culture have no legitimate place in religion, and that can scarcely be true. The "simple gospel" may be simple in a bad sense as well as in a good, and while it may be true that religion is a very plain and understandable thing, it is just as true that it is a very profound thing

and learning and culture are as much in place in it as they are anywhere else. And surely we cannot say that Paul's effort to win the good will of his audience was a mistake.

It has been held as a sure indication that Paul made a mistake in preaching the kind of sermon that he did, that it had so little effect, but we hardly know enough about the matter to come to any such positive conclusion. If every sermon won a half dozen converts the church would be getting on very well, and quality is sometimes worth considering in a matter of this sort. We may say that one man's soul is just as valuable as another's, but to win some men into the kingdom is to set it forward in a wonderful way. Dionysius at least seems to have been a man of character and influence, whose winning over to the cause would likely have a far-reaching effect.

Looking at Paul's sermon appraisingly we cannot but say that it was a good one, that its line of appeal was intelligent and reasonable and likely to lay strong hold upon the thought of intelligent people. There is room for much of that kind of preaching, perhaps room for more than is given. The claims of religion can be well and effectively made through sound reasoning and a quiet appeal to the understanding and conscience, quite as well and effectively as through an appeal merely to feeling and sentiment. We do not of course need to belittle the place of emotionalism in religion to make good the claim of intelligent reasoning and sober thought. But it must be insisted that these latter have their place and that there cannot be a strong and enduring faith without them.

Paul's comparative failure in Athens, if we are justified in thinking of his efforts in that way, would lead us to ask the question if our gospel can win its way in the face of learning and culture, and in a day when these are coming to be more and more common in the life of the people? We often hear it said that religion had a very much larger and more real place in the life of the people when we were all living simpler and less sophisticated lives, and we are in danger of getting the idea that that kind of development is almost inevitable, but we do not at all believe that it is. And it may be that one of the reasons why religion does not quite hold its own in a day of advancing culture and learning is to be found in the fact that not enough effort has been made to do the thing that Paul tried to do in Athens, when he attempted to state his faith in terms that culture and learning could understand and accept.—(Mr. Black's Bible Class) The New Outlook.

God gives the poverty of the poor to the rich as a means of usefulness—to provide the wealthy with opportunity for showing mercy to mankind.—Theodoret.

Children are but the pieces of their parents in another skin.—Author Unknown.

## WHY YOUR HEALTH DEPENDS UPON YOUR KIDNEYS

Your Kidneys Are Constantly Eliminating Waste Poisons From Your Blood

To Be Well See That They Function Properly

**YOUR KIDNEYS!** Do you realize what an important part they play in your bodily health and length of life? They are the blood filters. Every 24 hours they excrete more than 500 grains of poisonous waste. Thus your kidneys are literally sentinels of your health.

It is well, then, to keep careful watch of your kidneys. If they fail to do their work fully, there is slow poisoning of the system, which may lead to many serious conditions.

Disordered kidney action and bladder irritations may give rise to scanty, painful or too frequent passage and getting up at night. One is apt to feel a dull, nagging backache, drowsy headaches and dizziness.

While, naturally, temporary irregularities may occur, if the condition persists, it is well to look to your kidneys. There is positive danger in neglecting disordered kidney action.

If you have any reason to believe your kidneys are not functioning properly, why not give *Doan's Pills* a trial? No other advertised diuretic has such world-wide use. None is so well recommended.

Get *Doan's* today. Your druggist has them.

## Avoid Embarrassment of FALSE TEETH Dropping or Slipping

Don't be embarrassed again by having your false teeth slip or drop when you eat, talk, laugh or sneeze. Just sprinkle a little **FASTEETH** on your plates. This new, extremely fine powder gives a wonderful sense of comfort and security. No gummy, goey taste or feeling. Get **FASTEETH** today at any drug store.

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Are Healed Quickly By

**GRAY'S OINTMENT**

Used Since 1820 25c at Drug Stores

**COTTON YARNS:** For knitting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.



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60c, and 50c at Druggists.  
Hicox Chemical Works, Patheon, N. Y.



# Children's



# Storyland

## LABRADOR DOGS

On the whole coast of rugged Labrador the one and only source of motive power lies in the strong and savage dogs, called "huskies," that are at large for seven months of the year.

The Labrador dogs are slightly-tamed wolves, and the proof of this can be evidenced in the howling that comes from the animals, especially at night. Sitting on their haunches, with heads upturned, they howl and moan and screech by turns, making such a weird, uncanny noise-jungle that those who hear it for the first time often feel a cold shiver go down the spine, particularly if the cause of the din is unknown.

When first I went to the coast and listened in the dead of night to the combined howling of a dozen huskies just beneath my window, I certainly felt uneasy, but now I don't mind it any more than I did the roar and bustle of congested traffic when I lived in the city.

Labrador dogs grow very fast. June pups are broken in as soon as the snow comes, generally in November.

The "komatik and dog-team" can truly be termed the "Overland Limited" of Labrador. For no automobiles or trains are in use along the coastline, and no steamer water-transportation in winter.

Each man has his own team of dogs. A good team consists of from six to ten animals, but a lot of them have only three to five. They find this satisfactory for the wood-hauling and komatik driving they have to do. Mail carriers and drivers of teams for hire, generally have ten huskies to make up their teams.

The team is harnessed to the komatik with long seal-skin traces. There is a distance of two yards between each dog, and in a team of six dogs the head one, or "leader" as he is called, is some 25 yards from the komatik. It is upon this leader that the responsibility of the team depends, in a measure. The driver has his leader trained to follow directions. When he calls out, "Rudder! Rudder!" the leader turns to the left, and the team follows. "Uck! Uck!" turns the dogs to the right, and "Haw! Haw!" brings the team to a halt.

Going down grade, the speed of the komatik is arrested by a piece of steel chain called a "drag," which is placed over the runner of the sled, and drags in the snow.

Labrador dogs make good speed for their size. They usually average from six to eight miles an hour. Their power of endurance and enormous strength are great essentials for the work they have to do.

One day last March I drove fifty-odd miles into the interior, in company with

## AUTUMN MARCHES

By Catherine Cable.

Ghostly garments trail the blue skies of October,  
Borne on restless winds from time's far reservoir.

Autumn marches, singing,  
Her high notes go winging,  
Heartening April's children with her gathered lore.

Waving tattered banners, cornstalks face the sun.

Pumpkins creeping from dim coverts come to gaze

At blackbirds swirling after  
The blue sky's deep laughter—  
Red and yellow asters look up through the haze.

Hark! the band's weird music soaring in the trees!

Autumn marches, ever marches, gay or sad,

To the outposts of December—  
There pausing to remember  
How the kindly roadside sumac made her glad.

—Epworth Herald.

two other men, on a team of eight dogs. The dogs did not seem to be tired after the long and hard journey and I wondered at their ability to last out.

When one spends a winter on Labrador, and has the opportunity to go "randying" on "komatik and dog-team," in my opinion he is having one of the most thrilling experiences in his life.—Ewart Young, in *Our Dumb Animals*.

## VARIOUS SPARROWS

To some, any kind of a sparrow is just another sparrow. Filthy little feathered pests, noisy and quarrelsome. True, the common English sparrow was never blessed with a musical voice and he perpetually carries a chip on his shoulder, but he has his good points, too. But even though he didn't, would hardly be a logical reason for condemning all of the many kinds of sparrows.

Silver sweet notes often float through my window when it is pitch dark outside and I listen enthralled to our northern nightingale, the Gambel sparrow, singing. One often sees him with a flock of English sparrows. He is a trifle larger and is easily distinguished by bars of black and white on the crown of his head.

The western lark sparrow closely resembles the Gambel, having those same black and white bars, but with an added patch of rich chestnut on each side of his head. He likes either a low bush or a clump of grass to nest in. The Baird sparrow, a common inhabitant of the prairies, likes solitude and also nests upon the ground. He is a trim little fellow with rather pointed tail feathers. The western grasshopper sparrow also prefers dry fields and pastures where he is assured of a sumptuous living. His sweet, low, lisping song may be heard at almost any time during a summer day.

The plucky little desert sparrow braves the heat of arid regions for the privilege of building his nest in sage or cactus, and perhaps because he, too, loves the quiet, the night breezes whispering across the desert. The shy little sage sparrow also haunts regions where sage is abundant, but his song is seldom heard except during the mating season. The western vesper sparrow is really a handsome fellow with chestnut shoulders and outer white tail feathers. He sings late in the evening.

Song sparrows, whose lovely melody may be heard in every state in the Union, vary in color in different localities, being darker in the moisture-laden regions and lighter in the arid. Tree sparrows, who nest in the far north, visit us only during the winter, finding their food in clusters of weed seeds rising above the snow. The song of the male resembles that of the goldfinch and he is not at all backward about entertaining us at a time when most of our birds are songless.—*Our Dumb Animals*.

The young son of the family was proudly displaying the beautiful Bible he had won for regular attendance at Sunday school. A friend of his mother's, who was far from old, spoke up. "I remember that I won a Bible for the same thing when I was your age."

The youngest looked her over critically for a moment and then commented, "Well, that must have been the Old Testament."—*Congregationalist*.

Orator—"Before I close, allow me to repeat the immortal words of Webster—"

Farmer Parsley—"Lan' sakes, Mirandy, let's git out o' here. He's a-goin' to start in on the dictionary."—*Christian Science Monitor*.

City Banker (visiting the farm)—"I suppose that's the hired man?"

Farmer (who has visited banks)—"No, that's the first vice president in charge of cows."—*Boston Herald*.

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
By Methodist Publishing Company, Inc.

A. W. PLYLER, .....Manager-  
M. T. PLYLER, .....

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## North Carolina Conference

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.

FOURTH ROUND

Haw River, 11 .....19  
Graham-West, Burlington, 7.30 .....19

ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., 714 W. Church Street,  
Elizabeth City, N. C.

FOURTH ROUND

Ahokee, Powellsville, 11 and 1 .....18  
Aulander, 11 and 1 .....19  
Ahokee, 3 .....19  
Marfreesboro, 7.30 .....19

FAYETTEVILLE DISTRICT

J. C. Woolen, P.E., Fayetteville, N. C.

FOURTH ROUND

Hay Street, p.m. ....19

NEW BERN DISTRICT

T. M. Grant, P.E., New Bern, N. C.

FOURTH ROUND

Ayden, 7.30 .....16  
Grifton, Sharon, 11 .....19  
Snow Hill, Mt. Herman, 3 .....19  
Hookerton, 7.30 .....19

RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.

FOURTH ROUND

Garner, 11 .....18  
Four Oaks, 11 and 1 .....19  
Princeton, Princeton, 3 .....19  
Clayton, 7.30 .....19

ROCKY MOUNT DISTRICT

L. B. Jones, P.E., Rocky Mount, N. C.

FOURTH ROUND

Rocky Mount, First Church, 11 .....19  
Wilson, 7.30 .....19  
Weldon .....20  
Pastors will furnish typed copies of all nominations of  
officials.

WILMINGTON DISTRICT

W. C. Martin, P.E., Wilmington, N. C.

FOURTH ROUND

Epworth Wesley, Wesley Memorial, 7.30 .....19  
Mayville, Tolerence, 11 .....19  
Swansboro, Oak Grove, 3 .....19  
Jacksonville-Richlands, Jacksonville, 7.30 .....19

## RESOLUTIONS OF RESPECT

"Precious in the sight of the Lord is  
the death of his saints." On Wednesday,  
September 6, 1933, at Catawba, N. C.,  
God called Mrs. Laura Ingold Pitts from  
her earthly home to a home eternal in  
the heavens, a house not made with  
hands."

Sorrow cast its heavy shadow over  
our community, our church, and our La-  
dies' Aid Society, for not one in our  
midst perhaps was more greatly beloved  
than Mrs. Pitts. Refined, cultured, she  
added to her natural endowments all the  
saintly graces of a godly life.

Having high ideals, she lived a life of  
such purity, nobility, and usefulness  
that she was able to do much for the  
uplift of those with whom she came in  
contact. Therefore be it resolved:

First, That in the passing of Mrs.

Pitts, our Ladies' Aid Society has sus-  
tained a distinct loss. Although kept  
from some of our meetings by frail  
health, yet she was vitally interested in  
all that pertained to the extension of  
God's kingdom.

Second, That we shall miss her smile,  
her friendly handclasp, and her loving  
words of counsel.

Third, That we wish to extend to the  
bereaved family our tenderest sympathy  
and point them to the Great Physician,  
who alone can bind up broken hearts.

Fourth, That a copy of these resolu-  
tions be sent to the family, a copy be  
recorded in the minutes of our society,  
and a copy be sent to the Catawba News-  
Enterprise and to the North Carolina  
Christian Advocate for publication.

Mrs. C. H. Drum,  
Mrs. E. E. Deal,  
Mrs. G. W. Clay.

## RESOLUTIONS OF RESPECT

The members of the Ladies' Aid So-  
ciety of Amity Methodist church, Lake  
Landing, N. C., wish to express their ap-  
preciation for the life and character of  
our friend and loyal member, Mrs. Sam  
M. Fisher, whom God in his infinite wis-  
dom saw fit to remove from us to her  
heavenly home September 7, 1933. There-  
fore be it resolved:

First, That we bow in humble submis-  
sion to the divine will, realizing that  
God doeth all things well.

Second, That in the passing of Mrs.  
Fisher we feel very forcibly our great  
loss, that we shall miss her presence  
and her hearty co-operation in the work  
of the Master.

Third, That we extend our deepest  
sympathy and love to her family in this  
hour of their great sorrow.

Fourth, That a copy of these resolu-  
tions be sent to the family, that a copy  
be placed upon the minutes of the soci-  
ety and that a copy be sent to the North  
Carolina Christian Advocate for publica-  
tion.

Mrs. Blount A. Creddie,  
Mrs. T. J. Mann,  
Miss Janie Mann.

## IN MEMORIAM

In memory of my friend, P. T. Wilson  
of Chase City, Va., who departed this  
life Friday, October 13, 1933. I first met  
him more than 40 years ago at Weaver's  
Chapel M. P. church, near Littleton, N. C.,  
and there sprang up a friendship be-  
tween us that never waned through all  
these years. He moved to Virginia sev-  
eral years ago, and there he made new  
friends by honest toil and kindly deeds.  
He left three sons and two daughters,  
23 grandchildren and 25 great-grandchil-  
dren; also two brothers and two sisters  
to follow after. He was born November  
10, 1849, and therefore was 83 years, 11  
months and 27 days old. He was laid to  
rest in Wilson burying ground near Lit-  
tleton, N. C., Saturday, October 14, ser-  
vice conducted by Rev. Mr. Bingham,  
pastor of Weaver's Chapel M. P. church.  
Why do we mourn departing friends  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms.

Robert Fletcher.

# Doctor Told Her How To Lose Fat

Feels 100% Better

"Am happy to say I've used Kruschen  
for 2 months on my doctor's advice—I  
have lost 29 lbs. and my health is much  
improved in every way. Before I went  
to my doctor I was unable to walk 3  
blocks without puffing like a steam en-  
gine—now I can walk a mile and not  
feel it. I feel 100% better—thanks to  
my doctor and your salts." Mrs. Rose  
Gillespie, Farmingdale, L. I.

To lose fat SAFELY and HARMLESSLY, take a  
half tea-spoonful of Kruschen in a glass of hot water in  
the morning before breakfast—don't miss a morning—a  
jar that lasts 4 weeks costs not more than 85c—but  
don't take chances—be sure it's Kruschen—your health  
comes first—get it at any drug store in America. If not  
joyfully satisfied after the first jar—money back.



Bright eyes, clear skin and  
physical charm swiftly come to  
women who take the little daily  
dose of Kruschen—gas, acidity  
and constipation vanish.

## POISONS ABSORBED DURING CONSTIPATION

When regular bowel movements stop,  
souring waste matter clogs the bowels  
and eventually results in poisoning the  
entire system. When you feel bad on  
this account, take Thedford's BLACK-  
DRAUGHT to get rid of constipation.  
Refreshing relief follows.

## Bronchial Troubles Need Creomulsion

Persistent coughs and colds lead to  
serious trouble. You can stop them now  
with Creomulsion, an emulsified creosote  
that is pleasant to take. Creomulsion is a  
new medical discovery with two-fold ac-  
tion; it soothes and heals the inflamed  
membranes and inhibits germ growth.

Of all known drugs, creosote is recog-  
nized by high medical authorities as one  
of the greatest healing agencies for per-  
sistent coughs and colds and other forms  
of throat troubles. Creomulsion contains,  
in addition to creosote, other healing ele-  
ments which soothe and heal the infected  
membranes and stop the irritation and  
inflammation, while the creosote goes on  
to the stomach, is absorbed into the  
blood, and attacks the seat of the trouble.

Creomulsion is guaranteed satisfactory  
in the treatment of persistent coughs  
and colds, bronchial asthma, bronchitis,  
and is excellent for building up the system  
after colds or flu. Your own druggist is  
authorized to refund your money on the  
spot if your cough or cold is not re-  
lieved by Creomulsion. (adv.)

## STAINLESS

Same formula—Same  
price. In original form,  
too... if you prefer.



FOR SEVERE COLDS

## REDUCED TRAIN FARES

One and one half cents  
Per Mile

Baggage transported  
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Half fare for children  
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panies in the South. Leisure or full time.  
No experience necessary. Write today.  
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# W. N. C. BOARD OF EDUCATION (Continued from page 13)

known as charter members. The list of these members up to now follows:

Mr. Thomas C. Galloway.  
Mrs. Thomas C. Galloway.  
Miss Lenora Matthews.  
Mr. M. D. Nicholson.  
Mr. A. L. Owen.  
Mrs. A. L. Owen.  
Miss Ollie V. Owen.  
Mrs. W. O. Parker.  
Mr. W. T. Rigdon.

On Sunday, September 10, a great occasion took place. With the presiding elder leading, the first quarterly conference was held, the sacrament of the Lord's Supper was administered, new members were baptized, and three sermons were preached!

# METHODIST ORPHANAGE (Continued from page 17)

In their fall tintings the leaves presented to us a panorama of beauty that brought forth an expression of admiration frequently from the class as we drove over to Siler City to be with Rev. F. B. Peele in his morning service. These people always make us feel happy when we visit with them. I had the pleasure of stopping in the home of relatives, Mr. and Mrs. T. D. Bynum, for dinner. We drove over to Mt. Vernon church for a service at three o'clock and here we found many people ready to receive us. These people had brought a number of boxes of good things for us which delighted the class very much. It was raining when we left the church for our drive to Carthage, getting there near six o'clock. The parsonage looked quite inviting to us; the bright lights in the windows and a cheery fire burning, and the dining room table with the good supper the ladies had brought in for us. All this was quite refreshing after our cold ride. We were soon ready for our evening service. Rev. J. A. Daily and his people made us very happy in their welcome. We had good services with both Mr. Peele and Mr. Daily's congregation. The class was highly pleased to have Mr. Barnes, our superintendent, with us in the evening worship.

Nellie B. Rives.

# SAD STORY

In her work as county welfare worker, Mrs. Wales runs into many requests. All of them are pathetic, but many have the ring of true humor sounding through notes of pathos.

An old colored woman went in to see Mrs. Wales one day.

"Mrs. Wales," she said, "I sho' wish you could give me a little help."

"Why, I'll be glad to, Aunty, if I can," Mrs. Wales said, "what is it I can do for you?"

"Well," the darkey said, "I need some clothes. I got a whole passel of youngens and I ain't got a thing to hide their niggerness."—John Sikes, in The Edenton News.



# Keep Young with Your Children

Don't give them a cross nagging mother to remember. A happy home depends upon you. If your work is a burden—if the children annoy you—do something about it today. Start taking Lydia E. Pinkham's Vegetable Compound. It will steady your nerves—give you that extra strength and energy you need.

By actual record, 98 out of 100 women say, "It helps me." Give it a fair chance to help you too. Sold by all druggists.

# Lydia E. Pinkham's Vegetable Compound



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Visit Home • Relatives and Friends

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Nov. 30 (A.M. trains) RETURN: Dec. 7

Round Trip fares from Greensboro

Atlanta, Ga.	\$ 7.10	Memphis, Tenn.	14.50
Birmingham, Ala.	10.45	New Orleans, La.	16.75
Charlotte, N. C.	1.90	Richmond, Va.	3.80
Jacksonville, Fla.	10.30	Washington, D. C.	5.45

Proportionate fares to other points

Also

Low Fares Nov. 28-29—Return Limit Dec. 7th	
NEW YORK	\$13.60
BALTIMORE	6.90
PHILADELPHIA	10.35
ATLANTIC CITY	12.45

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LIQUID, TABLETS, SALVE, NOSE DROPS

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The Southern Desk Company  
HICKORY, N. C.

## IN MEMORIAM

**RICHARDSON**—Mrs. Mary Graves Richardson passed from among us on October 24. She was in her 82nd year, the last 13 of which she had been confined to her bed. She had been a resident of Greensboro and a member of West Market Street church for 44 years. She is survived by ten children, 15 grandchildren and five great-grandchildren.

Though not the pastor of her church, through the ties of friendship it was my privilege to be her pastor for two years. The warmth of her love, the gentleness of her spirit, and the radiance of her smile are a distinct contribution to those who were so fortunate as to come under the influence of her beautiful life.

She is at home in mansions of her Father through his grace, which was so abundant in her life. Frank Jordan.

**DANIELS**—Death is always sad and much sorrow is abroad today because of the going of loved ones. Especially so is the death of Brother Tom E. Daniels of Wanchese, N. C., who died in the Tarboro Hospital about one year ago. A young man in his thirties. It was my pleasure to know him, though only for a short time, and I found him to be a clean, upright member of the church. I did not hear anyone say aught against him while he lived in our town. Tom was liked by all. He leaves his dear old "dad," G. C. Daniels, and many other loved ones to mourn his going. Our loss is his gain, for we believe he is living in another world an unbounded life in God's own great way. May God ever be with the loved ones here, and as they go from us may theirs be a happy reunion in that better land.

C. T. Taylor, Pastor.

**CHANDLER**—A man's life consisteth not in the abundance of things he has, but in the good done and the service rendered to help others along life's journey. Measured by this rule, Robert L. Chandler's life was a great success and not in vain. He was born in Person county August 12, 1861, and died July 3, 1933. He gave his heart to God in early life and joined Fletcher's Chapel M. E. church and remained a faithful and consistent member until death. He was married to Miss Kate Nichols of Durham county, who with one son survive him. He was the son of D. A. and Sarah Mann Chandler. While we grieve the loss of our friend and companion in the church and community, we do earnestly believe that his life will live on in others, and that he passed away happily and has gone to rest in a glorious home to live with his Lord eternally. He was buried at Olive Branch Baptist church. His pastor, Rev. B. H. Black, and Rev. Mr. McCall officiating. At the grave the Junior Order performed the last rites. A Friend.

**CHANDLER**—Robert L. Chandler was born in Person county August 12, 1872, and died suddenly at his home in Durham county July 3, 1933. He moved from Person county to Durham county with his parents when just a lad. He joined Fletcher Chapel Methodist church in early life, where he remained a true and faithful member. He was not a man of many words, but was quiet, unassuming with those striking qualities that go to make a man of character and dependable. After his father's death he remained living with his mother, caring tenderly and devotedly for her until she passed to her reward. Then he married Miss Kate Nichols, and to this union there was born one boy, Gordon Y.

Chandler. Mr. Chandler was a good son, a good husband, a good father, a good citizen, a good church member, and a good Christian.

Those surviving besides wife and son are four brothers: Charles C., John M., D. H. and S. H. Chandler; one half-brother, J. W. Patterson; one sister, Mrs. R. E. Nichols; one half-sister, Mrs. Lucy Huspeth.

The funeral services were conducted at Olive Branch Baptist church by his pastor, B. N. Black, assisted by Rev. A. C. McCall. His body was laid to rest in the church cemetery.

While Mr. Chandler has slipped away we miss him and loved ones, friends, church and community will ever hold him in cherished memory. May God's richest blessings and comfort abide with the bereaved is our prayer.

B. H. B., Pastor.

### IN MEMORIAM

On Sunday, July 29, 1933, the death angel visited the home of Mrs. E. D. Foster and gently bore her spirit away to her heavenly home.

She had been in declining health for several years and gradually grew worse until the end came.

She was a loyal member of Methodist Church, South, always ready to help its cause in any way she possibly could. We cannot think of her dead, but only moved to her other home God had prepared for her.

She leaves three sons who reside in Philadelphia, Pa., to mourn her departure, besides a host of friends and one sister at Buxton, N. C., and a brother in Philadelphia. We feel her sons are living memorials to her, and we pray they will ever remember her teaching and her one desire was to see them all Christians.

We miss her loving smile and kind hospitality, but we know she is waiting on the other shore to welcome each of her loved ones home some day. She was 69 years of age. Her son John paid her Aid Society dues and requested that her name be kept on record as long as he lived, as he intended to pay her dues, and her assessment each month to her pastor. I think it such a loving memory of his mother, and I pray that it may be that we can rear more sons of his type.

Ladies' Aid Society.

By Mrs. T. W. Howard.

### RESOLUTIONS OF RESPECT

We, the members of the board of stewards of First Methodist church, Hendersonville, N. C., do sincerely mourn the loss of our beloved brother and friend, Fred English, who was recently taken from us.

We deeply feel the departure of him who was so faithful and true to every organization of the church.

Resolved first, That the death of Brother English has removed from among us a devoted member of our church and a sincere and faithful member of our board of stewards.

Second, That we will miss greatly the helping hand of Brother English, and that our church will feel keenly the loss of his faithful services and Christian influence.

Third, That we extend to his beloved mother and family our deepest sympathy, commending them for comfort to his noble life, and to God who doeth all things well.

Fourth, That a copy of these resolutions be sent to his mother, also a copy be recorded in the minutes of the board of stewards of First Methodist church, Hendersonville, N. C.

Reid Dixon,  
Roy Johnson,  
Houston Kincaid,  
Committee.

## Extra-Fast Relief

Demand and Get



## GENUINE BAYER ASPIRIN

**B**ECAUSE of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work *instantly*. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide **SAFE** relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want **QUICK** and **SAFE** relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words **GENUINE BAYER ASPIRIN** on every bottle or package you buy.

Member N. R. A.

**GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART**

## Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S TONIC**  
Will rid you of  
**MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists

## DIZZY, WEAK, NERVOUS?

"I had frequent dizzy spells and was nervous and run-down," said Mrs. Emma Long of 4 Miltenburger St., Cumberland, Md. "But after taking Dr. Pierce's Favorite Prescription my nerves became quiet. I regained my strength and the headaches and dizzy spells disappeared. All druggists."

Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50c; liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."



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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 23, 1933

Number 47

## A Cambridge Don's Testimony

In a gathering of the Oxford Groups in Central Hall, Westminster, London, last month, the Rev. H. C. L. Heywood, Dean of Gonville and Caius College, Cambridge University, gave this personal religious experience:

**F**OR a long time a persistent man had kept worrying me at Cambridge. Every time I sent him away he came back again, and said, "The Lord has done great things for me; what about you?" I was thirty-six years old, the dean of my college, and I did not feel the need of any change. I went, however, to the house party at Selwyn College, just to see what the strange thing was that made this man so excruciatingly persistent. I saw enough to induce me to give up my intended holiday, and I went to Eastbourne three weeks ago. I found myself in the Grand Hotel there, feeling like a fish out of water. I met people who were waiting upon God before any decision and at all moments of the day; waiting with quiet confidence that God would guide them because he is ruling the world. . . . Somehow a hot coal touched me. His love had broken every barrier down—and didn't it hurt! Yet through all there was a great crescendo of joy. God had reached out to me through these people and had taken me. I learned that this and that area of life had not belonged to him, but now they were his for ever, so far as in me lay. There came to me new courage, new hope, new power. These three weeks were different from any three weeks I had ever known. If I were unable to believe that for me God in his mercy had done these things, I should be unable to believe anything. The Holy Catholic Church remains, and, thank God, I am a member of it—but I am different. I long to listen to him, I long to hear his will, and to know what he would have me do. To us who reach this new life, it is the power of God unto salvation. We can say, "I live, yet not I, but Christ liveth in me," and this Christ is the same yesterday, today and forever."

—Christian Advocate (N. Y.)

### ARE YOU HAVING AN EASY TIME?

Christ well understood the perils, privations, and obstacles that would confront his disciples. He never permitted his disciples to suppose that the conquest of the world would be speedy or easy. Christ said: "Every one who kills you will think that he is rendering a service to God." So it has been; so it is now; and so it will be until the end.

The Christian life is beset by perils—not less today than in the beginning. He must have a very narrow vision and a very shallow experience who does not see and feel this. The world has learned a thousand ways in which to attack the Christian and the church.

Think of the significance of the Christian life and the precise errand on which we are sent into the world. "Ye do greatly err," said Christ to the Sadducees, "because you do not know the Scriptures nor the power of God." So it often is with us. Our knowledge of the Scriptures is very superficial. We hear the Christian life spoken of as a life of joy and peace, and we conclude that this means freedom from strife and danger. The joy and peace that Christ promised did not mean the absence of suffering, danger, conflict.

Christ's own joy and peace were compatible with conflict. "I delight to do thy will, O my God." The soldier who is in the line of duty may have great comfort of mind and strength of heart though he may be surrounded by enemies. But the coward and traitor has a coward's consciousness, though he be in a bomb-proof castle. Those ancient saints who wandered about in sheepskins and goatskins, destitute, afflicted, tormented, of whom the world was not worthy, had joy and peace of which the world knew nothing. Bunyan in Bedford jail had visions of glory of which his sovereign, King Charles, in all his profligacy and luxury, had no conception.

But there is another and still higher consideration. We are not fighting a losing battle. One can endure much if he knows that the cause is worthy and the victory assured. This is precisely the condition of the Christian. "In the world," cries our Captain, "ye shall have difficulty and affliction; but be bold and of good courage, for I have conquered the world." There is need in the Christian for every soldierly quality—loyalty, obedience, temperance, devotion, alertness and steadfast heroism, but there is no need for fear or discouragement. Christ in his great temptation in the wilderness settled forever the fact that God's work could not be done by the devil's methods.

Christ was here to win "the kingdoms of the world and their glory," but he was to do it according to God's plan of campaign. "Thou shalt worship the Lord thy God, and to him alone shalt thou render service." We must in this day learn the same great lesson. Never have the opportunities and the obligations been greater, never have the motives been higher, never have the demands for whole-hearted service been more urgent, never has victory of the world been more assured. But we must endure hardness as good soldiers of Jesus Christ, and have no doubt of the ultimate triumph. A heroic soul felt a bugle call that may well stir our zeal and animate our courage. Who can fail to respond to this appeal?

Be strong!

It matters not how deep intrenched the wrong;  
How hard the battle goes, the day how long;  
Faint not! Fight on! Tomorrow comes the song.

—Editorial in Watchman-Examiner.

### THANKS WHERE THANKS BELONG

The hearts of the trustees of the Superannuate Endowment Fund and the superannuated preachers and conference claimants were made glad by the announcement at the recent conference in Charlotte by the chairman of the trustees of the Superannuate Endowment Fund that a voluntary and unexpected gift of \$1,000 in a North Carolina state bond was made by a generous and splendid layman as a donation to the endowment for the superannuates. The announcement came with all the delight of a refreshing shower in these days of drought and depression in the financial matters of the church.

This layman has imposed silence upon his identity, but even if his name were known it would not add to the honor in which he is held by the Methodists of the Western North Carolina conference. The trustees would appreciate your giving as much prominence to this incident as you can for the benefit of the cause. Jas. A. Bell.

The foregoing letter from Brother Jas. A. Bell of Charlotte will gladden the hearts of every man and woman interested in the welfare and happiness of the superannuated preachers of the Western North Carolina conference. It is gratifying to know that this endowment fund of the conference continues to grow; thanks to the unknown friend for his generous gift to a most worthy cause.

In this connection we desire to remind the public that Mr. J. A. Bell, a prominent attorney of Charlotte, who at our request wrote the foregoing letter, is wholly responsible for the establishment of this endowment fund for the benefit of superannuates of the Western North Carolina conference. He not only first suggested such an endowment but was the real leader in getting together a fund that promises soon to reach \$200,000.

We do not hesitate to say that this is the finest piece of work that any man of our conference has done in its history.

### BISHOP MOUZON AMONG THE PROPHETS

I have greatly appreciated the reports of the conference as given from day to day by our local press. The reporters have known what to give and what not to give, and their manner of reporting has been highly satisfactory to the bishop, the presiding elders, the conference at large, and to the Methodists of the city and state.

But in an effort to be helpful one of the morning papers goes quite beyond the usual and undertakes to assist the bishop and his cabinet in the making of the appointments. I wish to say to any congregation that may be specially pleased over the appointment of a preacher as made by the morning paper not to rejoice too soon. And I request all preachers and churches that are pained and disappointed over the changes announced by the press, please not to try to see the bishop and his cabinet, but interview the authority that made the announcement of such changes. Possibly the morning paper with equal facility and with just as fertile imagination will give you the satisfaction of having your fondest wishes fulfilled.

Edwin D. Mouzon,

Bishop in Charge.

When a man speaks the truth you may count pretty surely that he possesses most other virtues. Half the vices of the world rise out of cowardice, and one who is afraid of lying is usually afraid of nothing else.—Froude.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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Those parts of the Bible—the Ten Commandments and the Golden Rule, for example—which are easy to understand give some people little concern, while the same folks make a lot of loud noise about those sections of the Bible which are a bit obscure. Why not study and practice those portions of the Holy Scriptures which are perfectly clear until knowledge should be given to fathom the mysteries of Revelation. A study of the Bible instead of research about the Bible is our immediate and urgent need. Preach the Word, rather than defend the Word.

Here comes an editor and blames it all on too big a breakfast. Blames what? The fact that some preachers can never stay more than one year at a place. Listen to Dr. Claudius B. Spencer, dean of editors in the Methodist Episcopal Church, as he explains why preachers move so often. He says: "One thing that makes one year preachers is too much breakfast. The stomach has to work so hard and so long that the part of the man above the shoulder blades gets drowsy—and a God-given forenoon is lost. Result? The congregation gets lost on Sunday; and the preacher gets lost in the shuffle next conference."

A wife either helps or hinders her husband, but she does not have it in her power to make or break her husband regardless of what he is in himself. She can be his supreme helper or his greatest handicap, but she cannot save a man in spite of himself nor destroy a man who has the right sort of stuff in him. Martin Luther had a good wife, John Wesley had a bad wife, and Francis Asbury had no wife, and they all occupy a place in the forefront among Christian leaders. But let no man think that he will become a Luther or Wesley or Asbury by ignoring the value of a good wife or by forgetting that a bad wife may do him infinite harm. These observations about husbands and wives may in our judgment apply with equal force to wives and husbands.

We have far too many discontented aliens in this country, that is men and women from Europe who seek to do violence to such laws and customs as do not fit their notion of things, instead of conforming themselves willingly and gladly to American traditions, standards, ideals, customs and laws. To this class Archbishop Matulevicius of Lithunania, while preaching a little while ago delivered a timely message when he admonished his own countrymen "to love the United States, the country of their adoption, to study its language, uphold its constitution, adopt its manners and obey its laws." Then the wise Archbishop added these timely words: "But if for any reason you feel that you cannot become acclimatized here, come back to the country of your birth. Do not attempt to change the country to suit your individual taste. Do not join disloyal anti-American organizations or movements."

Men who give themselves credit for being original thinkers delight to put on Jesus of Nazareth the garments of western civilization. They would put on him a tuxedo and make him the idol of the drawing room, or nominate him for president of Rotary, or in gray suit and colored shirt set him in the circle of successful business men. In order that full justice may be done these supposed original thinkers who take themselves very seriously we quote Dr. Bernard I. Bell of Stephens College, who says: "Jesus of Nazareth is an enigma to the moment. Occasionally we find somebody trying to dress up the Christ in modern terms, presenting him as a go-getter, a country-clubber, a mass of advertising psychology. There is no god but our gods. We will make Jesus into our image. Popular though this sort of thing may be, it is of course not Christianity. Whatever else Jesus may mean, he is, in historical religion at any rate, the antithesis of all that our day deems most worth. He is poor when we would be rich. He seems to regard chastity as normal and healthy. To him comfort matters little one way or the other."

# Western North Carolina Conference

At 7:30 o'clock Wednesday evening, November 15, when Bishop Edwin D. Mouzon announced the hymn, "The Church's One Foundation," First Methodist church was more than two-thirds filled and a little later there were 1200 or more present for this first session of the conference. Bishop Mouzon delivered a sermon of great spiritual value, after which the sacrament of the Lord's Supper was administered. Bishop Mouzon was assisted in this solemn ceremonial by the presiding elders.

\* \* \* \*

An impressive moment in connection with conference organization that followed immediately after the sacrament of the Lord's Supper was the roll call of those members of conference who had died since last conference. The great audience stood with bowed heads while the secretary called the names: J. F. Armstrong, H. Grady Hardin, A. G. Loftin, W. E. Poovey, M. B. Woosley. These were all in the active work and their departure leaves a great vacancy in the conference ranks.

\* \* \* \*

Forty years in succession W. L. Sherrill has been elected secretary of the conference. And there has never in the history of conference secretaries been one more efficient than W. L. Sherrill. All of the present membership of the Western North Carolina conference, except thirty, have been presented by W. L. Sherrill to the different presiding bishops for ordination. This is a remarkable record. We doubt if any other secretary in the history of Southern Methodism has presented so great number of men for ordination.

\* \* \* \*

W. L. Sherrill is a very fine secretary, and he is just as fine a gentleman as he is a secretary. He is a friend of everybody and all men are proud to be called his friend. Blessings on this veteran secretary and splendid gentleman!

\* \* \* \*

At the Thursday morning session the attendance was unusually large, the big church being well filled with members of the conference and interested spectators. They were eager to see and hear all that was taking place.

\* \* \* \*

The first business of the first morning session was hearing the reports of the Salisbury district. The reports of this district were followed by a call of the class for admission into the conference. The early call of this class was in order that they be admitted into the conference so they may be able to vote in the election of delegates to the General Conference next May.

\* \* \* \*

Seventeen young men were admitted into full connection, or full membership of the conference, after having been on trial two years at least. This is a very fine class of well trained young men, who will add materially to the clerical strength of the conference. Most of these additions to the itinerant ranks are college and university trained men.

Bishop Mouzon in his address to the class for admission spoke with great force about observance of the general rules of the church. He declared that church members run off to Reno to get release from their marriage vows or crowd into our own courts for divorcees. Then they will come to have the preacher to marry them again and many preachers will do it, contrary to the law of their church. He called upon the Methodist ministry to stand for the Word of God and the law of the church on this question of divorce.

The bishop also urged the young pastors to visit from house to house. "Pastors are failing because they fail to visit their people."

\* \* \* \*

During the afternoon session, Thursday, the address of Dr. Paul N. Garber discussing the Christmas Conference of 1774, when the Methodist Episcopal Church in America was organized, proved to be most opportune. In the midst of a present day conference he carried us back one hundred and fifty years and showed us what made Methodism so effective in that pioneer day. He laid special stress upon the sense of brotherhood among these sixty preachers—something so much needed in this day.

The daring of these men in spreading scriptural holiness over these lands was told in stirring words. His portrayal of the marvelous spirit and daring of these men on horseback caught the imagination of these present day followers of Francis Asbury.

But in stressing the evangelical daring of the early itinerant Dr. Garber did not fail to point out the interest in education and the care of the children.

Surely every Methodist of this occasion did not fail to sense the elements that made Methodism such a success for the past century and a half.

Dr. Garber made the vast congregation his debtor and doubtless he gave a fine impulse to the Sesqui-Centennial celebration this coming year.

\* \* \* \*

Thursday of conference made a record. No first day of conference in our memory transacted so much important business as did this assembly at Charlotte. Following the morning address by Bishop Mouzon, the reports of many pastors were received, including the class for admission into full connection. Another address, this time to the class for admission, was followed by the report, or rather the four reports, from the commission on college merger. Some of these were long legal documents that required time and patience. Three ballots were taken for the election of delegates to the General Conference, resulting in electing ten of the twenty-two delegates—five clerical and five lay delegates.

The historical address by Dr. Paul N. Garber and the appointment of a committee of trial, along with minor routine, closed the work of the day.

The sustained interest of the big crowd present was fully as notable as the amount and variety of the business transacted. Passing out near the set of sun, a visitor remarked, "That is without doubt the workingness body I ever saw."



Sunday morning when the 11 o'clock services began the big First church was packed, long lines of chairs in the aisles were occupied, the people around the walls in great numbers stood through the service, and more than 500 gathered in the Sunday school assembly room where a loud speaker conveyed the services. According to conservative estimates by those who are familiar with the capacity of the church 2500 people assembled for these services. In addition these services were broadcast. Bishop Mouzon delivered a great sermon and not a single individual left the house during the delivery.

\* \* \* \*

The conference memorial service Sunday afternoon was peculiarly impressive and the most largely attended of any that this writer has witnessed in the last forty years. More than 1500 interested friends of those preachers who had died during the year crowded the church for these tender and solemn services.

\* \* \* \*

The total membership of the conference is now 153,992. The net increase for the year was 1904. This is not as large gain as some years, but should encourage the conference to attempt even greater things the coming year. The additions on profession of faith number 5226. The small number received on profession explains why the net gain was not larger. Obviously the spirit of evangelism should be quickened.

\* \* \* \*

The conference reported 857 Sunday schools, 10,045 officers and teachers and 136,705 scholars enrolled. That is a great army and the Sunday schools should be a great educational and spiritual agency. There are 425 woman's missionary societies and 15,512 members. What a work these missionary women are doing! Last year they raised \$95,239.

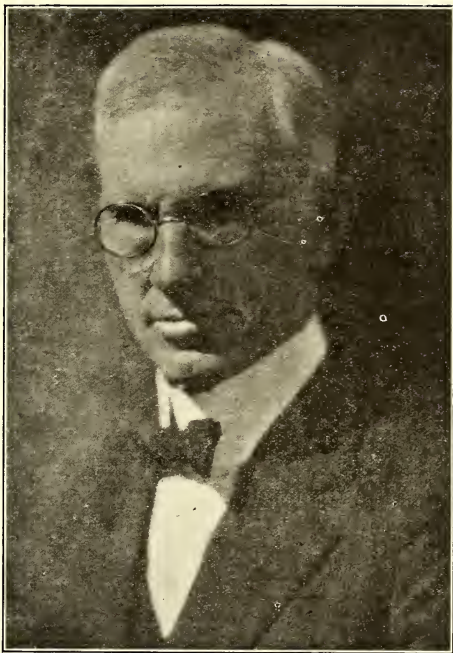
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The conference raised last year for all purposes \$1,586,605. The grand total for the year 1932 was \$1,456,798. This is an increase of \$129,807 over the year before, which is a gratifying exhibit.

\* \* \* \*

An interesting episode of the Monday morning session was the presenting of a purse of \$405 to Bishop Mouzon as an expression of appreciation of his services through the past years. W. R. Odell presented the gift and had been the moving spirit in the collection thereof. The laymen had perhaps been the larger contributors as they have more money than the preachers.

At the same session of the conference Bishop Mouzon announced that he is finishing eight years of service as presiding bishop and that he expected at the approaching general conference to be assigned to some other field of labor. He added, however, that he expected to continue to live in Charlotte and to serve some district either to the south, the west, or the north. He did not wish to go east, as that would put him in the Atlantic Ocean. The bishop expressed a strong attachment for North Carolina and appreciated the high quality of our Methodism. Bishop Mouzon is a great preacher and has been highly influential as a citizen and moral leader in civic affairs. He believes in a militant Christianity for these days when society is almost stranded morally. And in this we think he is pre-eminently wise and the sort of leader for these times that are badly out of joint.



REV. W. L. SHERRILL

Rev. W. L. Sherrill with this session of the Western North Carolina conference completed forty years as conference secretary. He took at his own request the superannuated relation, which marks the completion of his pastoral work, but not of his secretarial work. He is certain to remain secretary of the Western North Carolina conference as long as he lives. The members of this conference would not for a single moment think of another for the job as long as W. L. Sherrill is among them.

He has this year gathered about him a group of capable assistants who with a few years' coaching will be able to carry on the work, if he should choose to commit it to others.

REPORT OF THE COMMISSION ON BENEVO-  
LENCES, W. N. C. CONFERENCE

We recommend that the presiding elders call their district stewards' meetings to be held at the following time and places:

- Asheville—Asheville, Monday, Dec. 4, 2:00 p. m.
  - Charlotte—Charlotte, Wednesday, Dec. 6, 2:00 p. m.
  - Gastonia—Gastonia, Wednesday, Dec. 6, 10:00 a. m.
  - Greensboro—Greensboro, Thursday, Dec. 7, 10:00 a. m.
  - Marion—Marion, Tuesday, Dec. 5, 10:00 a. m.
  - Mt. Airy—Mt. Airy, Friday, Dec. 8, 10:00 a. m.
  - Salisbury—Salisbury, Thursday, Dec. 7, 2:00 p. m.
  - Statesville—Statesville, Tuesday, Dec. 5, 2:00 p. m.
  - Waynesville—Sylva, Monday, Dec. 4, 10:00 a. m.
  - Winston-Salem—Winston-Salem, Friday, Dec. 8, 2:00 p. m.
- Thomas C. Hoyle, Sec.

To think truth is the worship of the head; to do noble works of usefulness and charity, the worship of the will; to feel love and trust in man and God is the glad worship of the heart.

# Appointments of the Western North Carolina Conference for 1933-34

## ASHEVILLE DISTRICT

W. B. West, Presiding Elder

Asheville—Asbury Memorial	A. P. Ratledge
Biltmore	R. H. Caudill
Central	C. C. Weaver
Haywood Street	J. P. Hipps
Hillside Street	J. B. McLarty
Oakley	G. D. Herman
West Asheville	Carlock Hawk
Acton	T. A. Groce
Black Mountain	H. F. Duncan
Candler	R. M. Hauss
Emma-Elk Mountain	O. E. Croy
Fairview	W. E. Ruffy
Flat Rock	R. G. McClamrock
Fletcher-Mills River	D. V. Howell
Hendersonville	C. H. Moser
Hot Springs	M. W. Edwards
Laurel	G. L. Lovett, Supply
Leicester	F. L. Setzer
Marshall	R. E. Shumaker
Saluda-Tryon	W. H. Groce
Sandy	J. P. Mason, Supply
Skyland	J. R. Duncan
Swannanoa Station	O. B. Mitchell
Swannanoa Circuit	D. C. Ballard
Weaverville Station	B. M. Crosby
Weaverville Circuit	J. H. Green
Chaplain Oteen Hospital	L. W. Colson
Associate Sunday School Editor	O. L. Simpson
Professor Emory University	H. B. Trimble
Missionary to Korea	M. B. Stokes
Student Harvard University	N. A. Huffman

## CHARLOTTE DISTRICT

J. B. Craven, Presiding Elder

Ansonville	A. A. Kyles
Bethel	F. W. Kiker
Charlotte—Belmont Park	E. M. Jones
Brevard Street	E. E. Snow
Calvary	Wade Johnson
Chadwick	E. H. Nease
Dilworth	G. T. Bond
Duncan Memorial	Fred H. Shinn
First Church	W. W. Peele
Hawthorne Lane	J. W. Shackford
Homestead-Pleasant Grove	C. H. King
Myers Park	R. L. Ownbey
Spencer Memorial	F. C. Smathers
Wesley Height	D. D. Holt
Big Spring	J. E. Younts
Hickory Grove	E. D. Ballard
Lilleville	C. D. Brown
Marshville	J. C. Groce
Matthews-Indian Trail	J. O. Ervin
Monroe—Central	A. L. Stanford
Monroe Circuit	W. C. Dutton
Morven	J. E. Womack
New Hope-Bethel	J. C. Wilkinson
Peachland	G. N. Dulin
Pineville	E. O. Cole
Polkton	W. R. Harris
Prospect	J. N. Snow
Stanfield	L. F. Strader
Thrift-Moore	T. H. Swofford
Trinity-Derita	R. F. Huneycutt
Unionville	J. E. Hipp
Wadesboro	G. B. Clemmer
Waxhaw	W. B. Thompson
Weddington	J. S. Folger
Missionary to Japan	S. A. Stewart
Missionary to Japan	N. S. Ogburn

## GASTONIA DISTRICT

J. S. Hiatt, Presiding Elder

Elmont—Main Street	W. M. Smith
Park Street	G. E. White
Belwood	W. L. Scott
Bessemer City	E. L. Kirk
Cherryville	W. H. Willis
Cherryville Circuit	C. R. Allison
Cramerton	G. C. Adams
Crouse	J. W. Bennett
Dallas	R. L. Young
Gastonia—Bradley Memorial	J. W. Hoyle
East End	T. W. Hager
Main Street	J. W. Moore
Maylo	T. G. Smith
Smyre	Paul W. Townsend

Trinity	R. L. Forbis
West End	R. E. Hinshaw
Goodsonville	C. E. Williams
King's Mountain—Central	W. O. Goode
Park-Grace	H. M. Robinson
Lincolnton—First Church	W. A. Rollins
Lincolnton Circuit	W. B. Shinn
Lowell	W. R. Jenkins
Lowesville	M. E. Leftwich
McAdenville	C. M. Smith
Mount Holly	J. G. Huggin, Jr.
Polkville	J. S. Gibbs
Rock Springs	Van B. Harrison
Shelby—Central	E. K. McLarty
Lafayette Street	F. H. Price
Shelby Circuit	J. N. Wise
South Fork	G. L. Wilkinson
Stanley	M. B. Clegg
Missionary to Japan	I. L. Shaver
Associate Editor Board of Education	H. C. Sprinkle, Jr.
Student Yale University	M. T. Hipps

## GREENSBORO DISTRICT

L. D. Thompson, Presiding Elder

Asheboro—First Church	R. S. Truesdale
Asheboro Circuit	R. H. Taylor
Battleground	M. B. Stokes
Cedar Falls	P. D. Dixon
Coleridge	W. J. Huneycutt
Farmer	W. L. Lanier
Gibsonville	C. H. Peace
Greensboro—Bessemer	C. P. Bowles
Bethel-Grace	Reid Wall
Carraway Memorial	A. C. Tippet
Centenary	J. C. Cornett
College Place	J. F. Kirk
Glenwood	F. B. Jordan
Proximity	P. L. Shore
West Market Street	W. A. Stanbury
West Greensboro	G. W. Vick
Guilford	Earl Brendall
High Point—Calvary	D. H. Rinehardt
Highlands	C. F. Womble
Main Street	J. F. Moser
Ward Street-Archdale	J. H. Groce
Wesley Memorial	W. A. Lambeth
Jamestown-Oakdale	C. O. Kenerly
Liberty	L. P. Barnett
Mount Pleasant	L. R. Akers, Jr.
New Hope	R. M. Varner
Pleasant Garden	E. C. Kirk
Ramseur-Franklinville	J. M. Barber
Randleman	H. H. Robbins
Randolph	G. H. Williams
Reidsville—Main Street	G. H. Allen
Reidsville Circuit	T. V. Crouse
Ruffin	R. N. Laughlin
Stokesdale	J. J. Edwards
Summerville	W. F. Cooley, Supply
President Greensboro College	S. B. Turrentine
Treasurer Greensboro College	W. M. Curtis
Professor Duke University	P. N. Garber
Professor Duke University	G. T. Rowe
Editor Christian Advocate	A. W. Plyler
Executive Secretary Board of Education	W. A. Kale
Student Yale University	J. L. Stokes
Student Yale University	L. F. Tuttle

## MARION DISTRICT

P. W. Tucker, Presiding Elder

Avery	F. R. Barber
Bostic	E. B. Edwards
Broad River	V. P. Crowder
Burnsville	J. L. Reynolds
Cliffside-Avondale	H. E. Stimson
Connelly Springs	A. Burgess
Elk Park	E. C. Price, Supply
Forest City	J. W. Williams
Gilkey	W. A. Kerr
Glen Alpine	A. W. Lynch
Henrietta	M. W. Heckard
Marion—First Church	H. P. Powell
Cross Mills	J. W. Parker
Marion Circuit	W. J. Hackney
McDowell	T. B. Huneycutt
Micaville	J. C. Gentry
Mill Spring	J. A. Fry
Morganton—First Church	B. C. Reavis
North Forest	J. M. Varner



Morganton Circuit	H. M. Wellman
Old Fort	B. Wilson
Old Fort Circuit	J. D. Pyatt, Supply
Rutherford	Fletcher Nelson
Rutherford College	O. L. Robinson
Spinnale-Pleasant Grove	W. R. Kelley
Spruce Pine-Bakersville	J. L. Rayle
Table Rock	T. A. Plyler
Valdese	G. F. Hood

**MOUNT AIRY DISTRICT**  
A. C. Gibbs, Presiding Elder

Ararat	G. B. Gwyn, Supply
Boone	J. H. Brendall, Jr.
Creston	A. G. Lackey
Danbury	J. B. Needham
Dobson	J. O. Cox
Draper	T. B. Johnson
Elkin	E. W. Fox
Helton	G. R. Stafford
Jefferson	J. E. B. Houser
Jonesville	R. H. Kennington
Laurel Springs	J. C. Swalm
Leaksville	R. G. Tuttle
Madison	E. E. Williamson
Moreau Falls	W. H. Benfield
Mount Airy—Central	J. T. Mangum
Rockford Street	R. G. Tuttle, Jr.
Mount Airy Circuit	R. E. Ward
North Wilkesboro	W. A. Jenkins
Pilot Mountain	A. L. Latham
Rural Hall	C. M. McKinney
Sandy Ridge	J. M. Green
Sparta	C. W. Russell
Spray	A. C. Waggoner
Stoneville-Mayodan	J. W. Campbell
Todd	P. L. Smith
Walnut Cove	J. B. Fitzgerald
Warrenville	T. H. Houck
Watauga	G. C. Graham
Wilkesboro	Seymour Taylor
Yadkinville	I. L. Sharp
Professor Appalachian Teachers' College	J. M. Downum

**SALISBURY DISTRICT**  
C. S. Kirkpatrick, Presiding Elder

Albemarle—Central	D. M. Litaker
First Street	W. A. Barber
Albemarle Circuit	R. L. Bass
Badin-Tabernacle	F. J. Stough
China Grove	C. B. Newton
Concord—Central	W. L. Hutchins
Epworth	I. L. Roberts
Forest Hill	W. J. Miller
Harmony	J. B. Tabor
Kerr Street	A. C. Kennedy
Westford	G. W. Fluk
Concord Circuit	J. N. Randall
East Spencer	J. R. Warren
Gold Hill	J. P. Morris
Granite Quarry	W. S. Smith
Kannapolis	N. C. Williams
Landis	Brooks Jerome
Mount Pleasant	H. L. Powell
New London	T. J. Huggins
Norwood Station	R. A. Swearingen
Norwood Circuit	J. A. Howell
Salisbury—Coburn Memorial	A. C. Swofford
First Church	W. A. Newell
Yadkin-Rowan Mills	V. E. Queen, Supply
Park Avenue	M. S. Needham
Spencer—Central	W. B. Davis
Woodleaf	C. A. Morrison

**STATESVILLE DISTRICT**  
R. M. Courtney, Presiding Elder

Ball Creek	J. M. Brandon
Catawba	G. W. Clay
Cool Springs	J. L. Ingram
Davidson	Elzie Myers
Dudley Shoals	C. S. Plyler
Elmwood	R. E. Hunt
Granite Falls	M. Q. Tuttle
Hickory—First Church	J. H. Armbrust
Highlands-Rhodhiss	C. E. Murray
Westview	C. W. Kirby
Bethel-Fair grove	L. L. Smith
Hiddeite	J. G. Winkler
Hudson	J. C. Stokes
Lenoir—First Church	C. E. Rozzelle
Lenoir Circuit	D. A. Oakley
Maiden	J. A. Baldwin
Mooreville—Broad Street	J. C. McSwain
Central	L. E. Abernethy
Mooreville Circuit	J. W. Fitzgerald
Mount Zion	E. M. Avett

Newton	L. B. Abernethy
Olin	C. C. Washam
Shepherd	J. C. Reichard
Statesville—Broad Street	M. T. Smathers
Race Street	A. L. Aycock
Statesville Circuit	W. Q. Grigg
Stony Point	T. J. Houck
Taylorsville	J. W. Vestal
Troutman	J. W. Combs
Whitnel	Ebenezer Myers
Director of Golden Cross	L. B. Abernethy

**WAYNESVILLE DISTRICT**  
L. B. Hayes, Presiding Elder

Andrews	W. G. McFarland
Bethel	G. F. Houck
Brevard	J. H. West
Bryson City	O. J. Jones
Canton	C. N. Clark
Junaluska	F. O. Dryman
Clyde	H. C. Freeman
Cullowhee	E. C. Widenhouse
Delwood	A. B. Bruton
Fines Creek	Byron Shankle
Franklin	C. C. Herbert, Jr.
Franklin Circuit	B. W. Leller
Glenville	A. A. Somers, Supply
Hayesville	H. R. Cornelius
Haywood	T. G. Higfill
Highlands	G. A. Hovis, Supply
Jonathan	W. M. Robbins
Macon Circuit	J. B. Tabor, Jr.
Murphy	T. F. Higgins
Murphy Circuit	J. H. Carper
Robbinsville	To be supplied
Rosman	J. N. Hall, Supply
Sylva	T. R. Wolf
Waynesville	Paul Hardin, Jr.
Webster	V. R. Masters
Whittiers	C. W. Clay
Wolf Mountain	Robert Hardee
Charokey	William Hornbuckle

**WINSTON-SALEM DISTRICT**  
C. M. Pickens, Presiding Elder

Advance	M. A. Lewis
Coolmees	J. A. J. Farrington
Davidson	J. R. Church
Davie	J. O. Banks
Denton	W. N. Rathburn
Farmington	M. G. Ervin
Forsyth	E. W. Needham
Hanes-Clemmons	C. F. Tate
Kernersville	E. P. Billups
Lewisville	R. A. Taylor
Lexington—Erlanger	D. R. Proffitt
First Church	H. C. Sprinkle
Linwood	M. A. Osborne
Mocksville	E. J. Harbison
Oak Ridge	W. R. Bolling, Supply
Thomasville—Main Street	R. Dwight Vane
Trinity-Bethel	J. C. Hornbuckle
Thomasville Circuit	John Cline
Walkertown	R. T. Houts
Welcome	Paul Rayle
Winston-Salem—Ardmore	M. F. Moores
Curkhead	G. A. Stamper
Centenary	G. Ray Jordan
Central Terrace	Parker Holmes
Grace	W. T. Albright
Green Street	R. C. Goforth
Hiatt-Sedge Garden	C. M. Nifong
Ogburn Memorial	O. L. Brown
Shady Grove	H. C. Byrum

**COBLE-JORDAN MARRIAGE LAST WEDNESDAY**

At high noon last Wednesday, Miss Frances Coble and Rev. Frank Boone Jordan were married in West Market Street church, Greensboro. It was a private marriage and a ceremony of rare beauty in the presence of a large number of invited friends. Rev. Fletcher Nelson of Rutherfordton, former assistant pastor at West Market, aided by Rev. W. A. Newell, were the officiating ministers.

After their two weeks' wedding trip to Florida the young couple will be at home in the parsonage of Glenwood Methodist church, of which the bridegroom is pastor.

Out-of-town guests were Mrs. H. H. Jordan of Burlington, mother of the bridegroom; Dr. and Mrs. Henry W. Jordan of Belmont; Mr. and Mrs. B. E. Jordan of Saxapahaw; C. E. Jordan of Durham; Mr. and Mrs. J. O. Taylor of Mt. Croghan, S. C.; Dr. and Mrs. H. C. Sprinkle of Nashville, Tenn.; Mrs. F. C. Stoudemire, Miss Mae Stoudemire, Palm Stoudemire, Jay Stoudemire, Roy Armstrong of Spencer; Miss Elizabeth Shipman of Old Fort; Rev. J. G. Wilkinson of Robbinsville; Mrs. Mary Louise McArver and Dr. H. F. Glenn of Gastonia; Rev. and Mrs. Fletcher Nelson of Rutherfordton.

# An Old Thanksgiving Proclamation

The reading of the President's Thanksgiving Proclamation is a part in the proper observance of the day when the people assemble in their houses of worship. We find it a joy to copy and pass on an old, old proclamation which was once issued by a great leader of God's people who were going through a period of uncertainty and change. The Jewish nation was emerging from captivity. They were settling in an old land under new conditions. Revisions were being made in economic and ecclesiastical customs. A period of lawlessness had nearly wrecked their hope in a new adventure. There was widespread poverty and distress. The recovery came through a revival in which the reading of the Law, repentance and renewed covenant with God were the determining elements. Then came the Thanksgiving message of their leader.

Go your way, eat the fat, drink the sweet, and send portions unto them for whom nothing is prepared.  
—Nehemiah 8:10.

The old world is fine counsel for this day of transition when we meet many of the problems which perplexed the leaders of Israel.

The first command in the code is to enjoy life. We have been too blue. Worry and distress about us have kept us from getting the most out of our possible pleasures. So many of our friends have been in trouble that we have been sorely troubled. Everyone has been strained and straightened. For this season each of us ought to go his way and get the most out of the things he has. Let us "eat the fat and drink the sweet" and make Thanksgiving just as happy a day as we can.

This is a time to spend. To save beyond prudence because we fear an evil day to come is the best way to bring on the evil day. The man who will not spend is destroying the business structure of the nation in which his savings are invested and making them unsafe. Parsimony will add to the depression. At least five sixths of the people of the United States are self-supporting in this difficult time and if they will spend liberally and normally the other sixth would have more chance of finding things better. The man who can buy a turkey and will not eat a fat bird on Thanksgiving Day because he fears tomorrow, or because he feels so sorry for the people who are out of work, will break the man who has turkeys to sell and will make his own future less secure. This is a day for the man who can to eat the fat and drink the sweet and thus make his contribution to the normal movement of commerce and industry.

This is not a heartless counsel suggesting that people become selfish and eat their morse's alone. Nehemiah added another word to his code: "Send portions unto them for whom nothing is prepared." A time of change brings poverty to many others than the evil, indolent, wasteful and incompetent. When an order of existence breaks up there are always a number who find themselves side-tracked in their occupations. For them there is nothing prepared in the economic set up. We are told that there are 3,250,000 families in need of aid. Unless society sends something to them in community relief they will rise and take it in communistic revolution. The better way is through an unselfish and Christian sharing of goods. This Thanksgiving ought to lead to a consecration to the community efforts toward relief and something

more. Each of us would do well to seek out some neighbor or friend and do him a kindness. The day of gratitude ought to have in it a good deed that will show sympathy and understanding.

"Go your way," for one glad day this hard year let us try to forget the gloom and uncertainty that has been about us. Let us eat the fat and drink the sweet, let us get the biggest turkey we can buy and put all the sugar in the cranberries they can take, and have a great family gathering in every home where it is possible. But as we go each his way let us try to make the way of another brighter and happier. This will broaden and bless the Thanksgiving of all.—Methodist Protestant-Recorder.

## EVANGELISM IN THE INNER CIRCLE

The religious interest that begins in an inner circle and gradually spreads itself among church members, impressing them with a sense of responsibility for their fellow men, clarifying their spiritual perceptions, and reanimating their devotion to Christ, affords the conditions of a genuine revival. Anyone who has had much experience in building a fire on the warm ashes of an old one, has discovered that the mass of material—paper, kindling and logs—will smoke and smoulder long before it bursts into flame. Sometimes one fears that it will not burn at all, but try the experiment of throwing a lighted match into that smouldering mass, and you will be surprised at the suddenness with which the whole bursts into flame. That represents the condition of many of our churches. They are smouldering, not burning. A single spark of the divine fire will transform them. A revival among our church members must precede a work of grace among the unsaved. It is a good thing that this is so. It would be pitiful for new-born children of Christ to find themselves in a cold and careless church. That is one reason why the results of many great central tabernacle meetings are disappointing. The churches in which the converts have to find a home are in no wise prepared to receive them. As well put a new-born babe out on a vacant lot and expect him to thrive as to put new-born souls into some churches and expect them to develop a strong spiritual life. In the nature of things a revival among Christians is antecedent to a work of grace among the unsaved.—The Watchman-Examiner.

## HONOR TO THEM

North Carolina and South Carolina were indifferent to partisan bludgeoning and the promise of revenue, and voted against the repeal of the 18th amendment by decisive majorities. Unmoved by the tide which had swept over the other states, these determinend commonwealths gave an example to the nation which in future years will be recognized as undying honor. Probably others will join company with North and South Carolina as a bulwark around which prohibition forces will rally and form again the spearhead of successful attack against the liquor traffic. The words of Lowell could be the testimony of these states:

"They are slaves who dare not be  
In the right with two or three."

—Christian Advocate (Cincinnati.)



PEOPLE and THINGS

Rev. and Mrs. T. R. Jenkins of Leasburg was delightfully surprised a few evenings since when the young people of one of their country churches pounded them with loads of good things. That is a great send off to conference. They must be eager for the return of this gifted preacher and his good wife.

The condensed minutes of the Western North Carolina conference that appears on another page of this paper contains a vast amount of information in facts and figures that should be of public interest. Do not overlook this page if in search for valuable information concerning the Western North Carolina conference.

Rev. J. T. Stover, who joined the Holston conference in 1875 and was transferred to this conference at its organization in 1890, has answered each roll call on the first day of conference from 1875 to last week in Charlotte. That is a very remarkable record and due note was taken of it in Charlotte when his and Bishop Mouzon's pictures were made together and carried by the daily press of the city.

"I have closed my third year on the Mt. Airy circuit. The Lord has blessed my efforts. Forty persons have joined our church on profession of faith during the conference year. One hundred and fifty have joined during the three years. My people have been good to me. At our last meeting they gave the pastor a nice new suit of clothes, which was highly appreciated. We go back to serve the good people on the Mt. Airy circuit for the fourth year with pleasure."—R. E. Ward.

The pari-mutual race track gambling law which was this week submitted to the citizens of Rowan county for their approval or rejection was rejected by those Rowan citizens, much to the delight of all good citizens of North Carolina. Rowan county is not willing for race track gamblers to be fleecing them of their honestly gotten gain. Good for them and all like them. One of the ugly chapters of the last legislature was its adoption of the will of gamblers as its legislative program. Let's leave at home every man who had a part therein. Look into the record of your members of the last legislature and find what his conduct was in this and other things that transpired.

Opposition to reconsideration of the inter-governmental debt problem comes chiefly from the agricultural districts of the South and West. . . . The annual burden to which the citizens of these thirty-two states would be subjected, even by a complete cancellation of the debts, would be about 78 cents per capita. . . . The 32 states mentioned produced 63 per cent of the nation's meat products, 73 per cent of exportable gains, all of our cotton, practically all of our copper, and 95 per cent of our petroleum. Obviously, with a restoration of world trade these states which would bear but a small part of the burden of debt revision, would be outstanding beneficiaries. —C. T. Revere.

Asbury College at Wilmore, Kentucky, has resumed its radio devotional broadcast each week-day morning from 7:00 to 7:30 (Central Standard Time) over WHAS, Louisville, Ky. The program may also be heard over two additional stations of the center of population group, WCKY, Covington, Ky., and WSM, Nashville, Tenn. The broadcast will consist, as it did last year, of the singing of the old hymns by the men's and women's glee clubs, the men's quartette, the mixed quartette, and the great

college chorus of 100 voices; a short prayer and "A Thought for the Day" by Dr. H. C. Morrison, acting president of Asbury College and president of Asbury Theological Seminary, members of the faculty, as well as guest ministers and speakers. A special feature will be the radio message of Dr. E. Stanley Jones of India, an alumnus of Asbury College, who will speak on the Asbury College hour on January 19 and 20.

A GREAT AND GOOD WOMAN GONE FROM US

Mrs. R. J. Sifford of Lincolnton, N. C., has written us a private letter with the request that we give the contents thereof without using her letter. But this letter is so well written and in brief space gives so much valuable information that we ignore her request because we could not present the facts so effectively. Here is the letter:

"My mother, Mrs. J. L. Stokes, passed to her eternal reward Thursday, November 9, 1933. She is the mother of Rev. M. B. Stokes, missionary to Korea, and grandmother of J. L., J. C. and M. B. Stokes, Jr. The last three named have recently joined the Western North Carolina conference. My father preached in South Carolina 47 years. He preceded my mother to the heavenly home 11 years ago. My mother was 78 years old. She had lived a long and useful life in the Master's service. Kindly put a notice of her death in your paper as soon as convenient. She was buried by the side of her husband in Waltherboro, S. C.

"My mother had recently called Lincolnton her home and held her church membership here."

What a story that letter tells of a South Carolina Methodist preacher, and his wife who sent a son (and perhaps the most gifted and useful missionary of that land) to Korea, and three sons into the Western North Carolina conference, who give promise to maintain the good record of their forbears in the Methodist ministry.

Lincolnton, N. C., is highly honored to have had this good woman as one of its citizens even for a little while.

STAGE SET FOR GREENSBORO COLLEGE PLAYERS

The Greensboro College Players have the stage in Odell Auditorium set Friday night, November 25, for the presentation of three one-act plays. The college orchestra will play an overture and will also give selections between plays.

The plays are "Aria da Capo," by St. Vincent Millay; "Are Men Superior?" by Harriet Ford, and "Romance of the Willow Pattern," by Ethel Van der Meer.

For the past month dramatic laboratories have offered busy scenes as students under the direction of Misses Elba Henniger and Augusta Sample, teachers in the dramatic department, painted scenery, fashioned costumes, and rehearsed plays.

Students responsible for the excellent craft work are Misses Janie Taylor, Harrelsville; Sue Thompson, Creedmoor; Helen Long, Burlington; Margaret Vermillion, Dublin, Va.; Gertrude Martin, Mt. Olive; Cornelia Edens, Rowland; Sara Williams, Yamassee, S. C.; Marian Mason, Greensboro; Murray McGowan, Shelby; Elizabeth Taylor, Southport; Nell Johnson, Stedman; Mrs. C. H. Stogher, Greensboro; Emily Worth, Jefferson; Anetta Burnette, Burgaw; Louisa Carpenter, Gastonia; Mary Tuttle Atwater, Burlington; Kathleen Craven, Mocksville; Lil Kirk Huggins, Marshville; Ruth Hanes, Snow Hill; and Frances Maurice, Augusta, Ga.

AN ELECTIVE COURSE ON METHODISM

Adult classes in the church school have a treat in store for them. During the months of January, February and March the Adult Student will carry an adult elective course on "The Methodist Church: Its Message and Work." These studies have been prepared by Dr. Gilbert T. Rowe of Duke University. Helps for the teachers of the course will be provided in the Church School Magazine. This lesson material furnishes excellent material on our church and should be used by hundreds of adult classes. Write for copies of the January Adult Student, if you are interested in using this course.

C. A. Bowen.

# Lessons of the World Depression

By HARRY EARL WOOLEVER

Editor of The National Methodist Press

The religious forces of the nation have never been challenged as during the present economic collapse of the United States and the world. Never did the appeal for downright spiritual leadership come with such pertinency from the very center of governmental life. It comes not from the chief spokesman of the administration, but rather out of the circles which at this hour are analyzing the nation's needs and forming its basic policies of recovery.

A Democratic national chairman of former years said to the writer a few months ago, "I do not know that we as a nation have yet suffered enough to realize that material things do not count as much as spiritual." Still the nation suffers and there are no assured signs of relief. We are reminded by a historian who looks down the vistas of the past that never have we gone through and recovered from a major depression in this country without a revival of religion. A nationally respected business economist tells us that the great need is for a revival of old fashioned religion.

Now we quote the conviction of the one we hold to be the ablest of President Roosevelt's "brain trust" advisers: "The ability to move forward though the end may not be in plain view is an affair of faith and of spirit, not of counting house devices and economists' charts. . . . The great faith of life is that through our very difficulties and in our efforts we deepen the stream and enlarge the scope of the spiritual life of the country." He then goes on to declare that laws, finance, and industry are not life, but only the tools of life which fail mankind without faith. "This," he says, "is why the now much-despised Puritans contributed the greatest single force in American life; it is, perhaps, why in the last decade our economic institutions grew fragile as our life grew meaningless." A faith, he declares, is necessary for civilization—a faith that is "intrinsically spiritual."

On these basic facts Americans need to think and to pray that a prophet of God shall call the nation to spiritual repentance and recovery.

## Economic Government Has Collapsed

The world built upon the theory of the old economic principles has collapsed. Materialism with a basic motivation of private gain has crashed, resulting in the wreckage of homes, banks, and factories, with tens of millions of people living on public charity or the last remnants of their private savings. And why? God is still in his heaven and provides such abundance from hills and fields that the government seeks to stifle the flow of coal and oil and the harvesting of wheat and cotton. The people are taxed on the one hand to pay the farmer for not planting wheat and for not raising pigs, and on the other hand to feed the people who are hungry for bread and meat. Certainly overflowing granaries and overcrowded store houses prove that God is not withholding the supplies to meet human needs. If God is not blamable then man, whom God has made a free agent, must be at fault.

A civilization based upon an economics which places greatest stress upon things and profits, forgetting human justice and dependance upon the Divine, is in an abyss. It can never climb back and rebuild the foundation of

the old days based upon worn out industrial principles. Until that realization has been burned into the very consciousness of public officials and business leaders, the nation and the world will continue to flounder in the morasses of our economic wreckage.

## Our National Fall

The national collapse is so closely tied into the international that it is difficult to separate them. There now stands before us a governmental graph which shows the trend of industry and business across the world. The lines which represent trade and industry show the swing in the United States and in the other major nations to have been strikingly similar for each quarter during the past two years. The nations are bound together. Nevertheless, there is in the world today a stronger force driving toward economic nationalism than at any other period during the life of this country.

If one tries to separate the national from the international situation, certain facts appear. In the United States there has been a breakdown in community confidence—that is, in the general confidence in industrial and economic leaders, in bankers, and large manufacturers. Go with us into the great caucus room of the United States Senate Office Building, where there proceeds an investigation of the banking and stock market practices of this country. There you will see bankers who have handled the people's money compelled to admit that they have received annual incomes of over a million dollars while so manipulating stocks as to leave the owners bankrupt. You will hear how stocks of questionable value are dishonestly boosted up and sold to the people. Robbery more damnable than that perpetrated by the petty thief! Dishonesty in high places!

This is but one phase of the evidence of dishonesty in the conduct of the affairs of this nation. Others are familiar to every informed citizen. There is no cure except a spiritual revival which will reach the moral sense of the people and lead them into a quest for righteousness in private and public relationships.

The silent New England prophet who presided over the nation a decade ago gave warning, but the people—busy with stocks and things and profits—did not give ear. President Calvin Coolidge said: "Organized government and organized society will always be necessary, but without the inspiration of faith, without devotion to religion, they are inadequate to serve the needs of mankind. Seeking an increased material welfare will be in vain unless our nation as a whole continues in its devotion to religion."

But the material quest continued, without regard to spiritual things. The penalty now rests upon America.

## A New Internationalism

The Christian church—under the command to go and disciple all the world—has not faced in decades a situation such as now is offered. The old internationalism, based upon trade, balance of power, "open door" policies, and favored nation treaties, all for the purposes of international commerce, has broken down. The World



War, which grew so largely out of the competition among nations for the world's markets, destroyed in great measure the very trade activities which produced it. One student of world affairs tells us, "War is an economic dispute which has gone too far." The World War developed peculiar paradoxes. Growing largely out of a desire for markets in which to dispose of surplus goods, it nevertheless stimulated means of production so that less labor might produce more goods. Thus it increased the demand for foreign markets. It also stimulated manufacturing by machinery in backward countries, thus providing therein a home supply which further closed the doors to imported goods. Then the nations, determined to save the home markets for home producers, raised tariff walls. As a result, nationalism has developed tremendously and the field for the former private-profit, international traders has been decidedly curtailed.

The United States tried to break through this wall and stimulate her dying foreign trade by lending money to financially distressed foreign nations so that they might buy from us. Finally these nations sought to borrow more money from Americans to pay the interest on what they had already borrowed. We were thus placed in a position of providing our own money to pay the interest on our own money to validate our loans to foreign countries. Here the people balked and the gathering panic came.

The result has been tersely put in this fashion. The war demonstrated that the brotherhood of man cannot be built upon trading for profit; that internationalism built upon hard, competitive business has collapsed; and that those who believe that mankind must work together or the world will become a martial cockpit of warring nations, must look for a more stable foundation. The follower of Christ believes in the brotherhood of man. It is an imperative of the Christian relation. The ablest economists declare there must come somehow a sounder internationalism, but they also declare that the immediate future forebodes economic nationalism—a period when countries will seek national self-sufficiency. While statesmen, students, and enlightened industrialists insist upon the vital necessity of an internationalism permanent in character, all realize it cannot be upon the old materialistic basis. The only substantial promise for the future of internationalism, with all that it holds in hope for peace and progress, is found in the missionary organization of the church. Conditions of today open a new avenue of approach, a new appeal with the backing of the strongest men in governmental affairs. As the slump of material trade presses down, a new dawn of missionary conquest breaks through the shadows of a passing night.

Americans, behold the challenge! Look to the lessons which rise out of the attempts and activities of your national government and sound the word of hope and victory. Increasingly acknowledged is the need of the United States and the world for a spiritual revival. In his name and in obedience to the highest commission given to man, let the church immediately advance to the task now challenging.

It is impossible for a man to be made happy by putting him into a happy place unless he be first in a happy state.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

## COLUMBUS

Behind him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghost of shores;  
Before him only shoreless seas.  
The good mate said: "Now we must pray,  
For lo! the very stars are gone.  
Brave Adm'r'l, speak; what shall I say?"  
"Why say: 'Sail on! Sail on! and on!'"  
"My men grow mutinous day by day;  
My men grow ghastly wan and weak."  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.  
"What shall I say, brave adm'r'l, say,  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day:  
'Sail on! sail on! sail on! and on!'"  
They sailed and sailed, as winds might blow,  
Until at last the blanched mate said:  
"Why, now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dread seas is gone.  
Now speak, brave Adm'r'l; speak and say—  
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:  
"This mad sea shows his teeth tonight.  
He curls his lip, he lies in wait,  
With lifted teeth, as if to bite!  
Brave Adm'r'l, say but one good word:  
What shall we do when hope is gone?"  
The brave words leaped like a leaping sword:  
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,  
And peered through darkness. Ah, that night  
Of all dark night! And then a speak—  
A light! A light! A light! A light!  
It grew, a starlit flag unfurled!  
It grew to be Time's burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: "On, sail on!"

—Joaquin Miller.

## A DEFENDER OF THE TRUTH

James H. Snowden, in The Presbyterian Banner, says of the Church Press:

"The weekly denominational paper has been the circulating medium and publicity agent and life-blood of the church. It informs and stimulates the membership as to all its movements and needs. It is ready to defend the truth against all means and methods of attack or of undermining influences that may infect the very air. It is a safeguard and bulwark against the wiles of the world, the flesh and the devil. In times of conflict, such as in the war against slavery and intemperance and theological heresy, it has carried the flag at the front of the battle, and led the forces of righteousness. It is a center of unity in the church, maintaining its coherence and steadfastness, and inspiring it to united action. It is a heart, sending the lifeblood of the church throughout its entire organism and maintaining its health and activity. If the influence of the religious press could be abstracted from the history and work of any denomination, that denomination's vitality and fruitfulness would fall to a seriously low level."

# **BOARD OF CHRISTIAN EDUCATION** **North Carolina Conference**

L. L. GOBBEL, Executive Secretary, Durham, N. C.

## **A YEAR'S WORK**

In the following paragraphs we give a brief summary of the year's work:

### **Local Boards**

Local boards of Christian education have been organized in approximately 50 per cent of the churches of the conference. In the Rocky Mount district, for example, the presiding elder reports boards in all but seven churches.

### **Missionary Education**

Monthly Missionary Day has been observed in more schools this year than last. Smaller amounts have been sent in by the contributing schools; yet the total amount of all the offerings received is about the same as last year, this being so because more schools remitted and because the young people increased their support of the Home and Foreign Missionary Enterprise. The total amount of missionary offerings this conference year is \$4808.89.

### **Surveys**

Surveys have been conducted in many areas of the conference. In some cases entire counties have been surveyed. In fact all but three rural charges in the Raleigh district conducted surveys. We have furnished approximately 40,00 survey cards this year.

### **Schools Revived**

Continuing our efforts to revive abandoned Sunday schools, seven such schools have been reopened; three in the Fayetteville, three in the New Bern, and one in the Rocky Mount district. Free literature for one quarter and other service have been supplied these and other schools.

### **Standard Training**

In the Standard training schools, classes, pastors' school, colleges, Junaluska, and correspondence work a total of 641 Standard credits were issued to persons in our conference.

### **Cokesbury Training**

A total of 103 Cokesbury schools and seven local classes were held this year, serving 178 churches and enrolling 1649 workers, of whom 1046 completed the work for credit.

By districts the record is as follows:

District	Schls.	Enld.	Cdts.
Durham	25	389	246
Elizabeth City	6	82	56
Fayetteville	12	259	145
New Bern	21	339	213
Raleigh	12	216	106
Rocky Mount	3	32	21
Wilmington	24	332	216

### **District Organization**

Some very valuable work has been done by the district organization set up under our board, with the presiding elders as district directors, and a staff of volunteer workers, including directors

of children's, young people's, and adult work, and associates.

### **Institutes**

During the year 41 district and sub-district institutes and rallies (exclusive of local church and charge institutes) were held as follows:

District	Inst.	Y.P.Ral.
Durham	3	1
Elizabeth City	5	3
Fayetteville	4	2
New Bern	5	1
Raleigh	3	1
Rocky Mount	4	1
Wilmington	5	3

### **Staff Contacts**

The two members of the conference staff have personally visited 89 different charges during the year, for personal conferences, workers' meetings, institutes, and training schools. In many cases more than one visit was made to a charge, and several churches represented in the meetings held. In some cases, also, such as institutes, training schools, and conferences representatives of neighboring charges not included in the 89 mentioned participated. In addition, through the office hundreds of personal conferences were held and from the office thousands of letters were written and literature mailed, so that in one way or another most of the churches of our conference have been served by our Board this year.

### **Vacation Schools**

There has been a marked growth in the number of vacation schools held during the year. In fact, over twice as many were held this year as last. The report by districts is as follows:

District	Schls.	Wkrs.	Enld.
Durham	18	162	1163
Elizabeth City	5	39	237
Fayetteville	5	86	497
New Bern	6	30	210
Raleigh	7	58	656
Rocky Mount	4	24	217
Wilmington	17	144	1149

Total 1933	62	543	4129
Total 1932	26	243	2025

Increase	36	300	2104
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### **Sunday School Day**

Concrete evidence of the loyalty and support of the local churches to our program of Christian education is found in the increased number of schools remitting their Sunday School Day offerings to our treasurer, Rev. C. K. Proctor, Oxford. The summary by districts is as follows:

District	Remit'tg	Amt.
Durham	41	\$124.48
Elizabeth City	24	67.45
Fayetteville	34	116.02

New Bern	25	76.33
Raleigh	15	71.43
Rocky Mount	33	142.67
Wilmington	19	70.04

Total 1933	191	\$668.42
Total 1932	144	593.11

Increase	47	\$ 75.31
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### **College Co-operation**

We have co-operated with our church schools and colleges in the following: (1) Emphasis upon observance of College Day; (2) Assistance to Louisburg College in working out religious education courses; (3) Explanation and awarding of Standard certificates to Duke University students; (4) Placement and supervision of certain students assigned our Board by the Duke Endowment for summer work; (5) Sponsoring jointly with the Western N. C. Conference of the second state-wide Methodist Students' Conference held in Greensboro College in October. We acknowledge with appreciation the co-operation of Greensboro College, host to the Student Conference; of Louisburg College, host to our Young People's and Christian Adventure Assemblies; and of Duke University, who for years has provided free office space for our Board and made available workers for the summer.

### **Young People's Day**

No.	Div.	Observed	Amount
1933	89		\$206.89
1932	35		99.26
Increase	54		\$107.63

### **Summer Assemblies**

	Attend.	Cdts.
Y. P.'s, Louisburg College	282	484
Chris. Adv., Louisburg Col.	60	88
Chris. Adv., White Lake	53	68

Total 1933	395	640
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Total 1932	343	612
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Increase	52	28
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### **Young People's Mission Special**

Total raised 1932-33	\$2251.25
Total raised 1931-32	1823.86

Increase	\$ 427.39
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### **Y. P. Divisions Chartered**

1932-33	157
1931-32	101
Added this year	56

### **Temperance Education**

We have the satisfaction of having done what we could—in our institutes, conferences, assemblies, and elsewhere to promote the cause of temperance and to help save North Carolina from voting to legalize the sale of alcohol.

### **Total Training Awards**

Standard	641
Cokesbury	1046
Christian Culture	495
Christian Adventure	156

Total	2338
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1 Cokesbury diploma.	
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1 Leadership diploma.	
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20 Christian Culture diplomas.	
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## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

W. A. KALE, Exec.-Ext. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### A NEW YEAR BEGINS

A new year has begun. What stimulating knowledge! A new year always brings fresh opportunities, enlarged plans, added obligations. The Conference Board of Christian Education has just closed a successful year. The new year challenges us to do equally as well, or building upon past successes to rise to greater heights. The hour for beginning has come. The signal is heard. Let's go!

### A WORD OF APPRECIATION

"As I assume the duties of Executive-Extension Secretary I want to express my sincere appreciation for the fine service rendered by the Reverend John F. Kirk while at the head of the work of this board. For three years he led us wisely and faithfully. He laid a strong foundation upon which we may build. He left the work of the board in excellent condition—well organized, financially in the clear, and in good favor throughout the conference. It is an honor to take up the work where he left it.

"Brother Kirk will be missed. It is fine to know, however, that his interest in Christian education remains strong. As a pastor he will continue to be one of our co-workers. Our best wishes follow him."

W. A. Kale.

### MISSIONARY DAY, NOVEMBER 26

The first Sunday of the new conference year is a "fourth" Sunday and therefore is Missionary Day. It is altogether proper that on the first Sunday of the new year we should observe this important day. Here's the way to do it:

1. In each Sunday school have a program telling of the missionary endeavors of our church at the worship period.

2. Give the offering to the Home and Foreign Missionary Enterprise, the mission special of our Sunday schools that is doing such fine work around the world. Send the offering promptly to H. A. Dunham, Treasurer, Asheville, N. C.

### THE LOCAL CHURCH

It is with considerable satisfaction that your board is able to report an excellent understanding and co-operation on the part of pastors and church school leaders that makes possible a more effective carrying forward of the work of your conference board. The reports of the staff indicate that the conference program has been favorably received in every district in the conference during the past year.

### Outstanding Features

1. In accordance with the program ordered by the conference at Winston-

Salem a year ago, a staff organization has been set up in each presiding elder's district.

2. Encouraging progress continues in the correlation of the college and the local church features of our program.

The relations between Duke University and our local churches are becoming more intimate through the service of the professors and students of the school of religion in our training program. This service is highly appreciated in our conference. We feel that this work represents a significant step toward a program of Christian education in the conference, in which the responsibility is recognized as mutual between our colleges and our local churches.

On behalf of our staff, we report that continued progress has been made in the regular program of your board. Vacation church schools, the observance of Childhood and Youth Week, our standard and Cokesbury training program, missionary education and extension work, the conference assemblies and the Methodist student conference have all had due emphasis this year, and the results show a healthy development.

### Recommendations for 1934

1. The general board of Christian education plans for the celebration of the Sesqui-Centennial of American Methodism throughout our church. Your conference board pledges hearty co-operation with the general board in these plans. We urge our local church schools to avail themselves of the special elective courses on Methodist history to be provided in our church school literature for adults and young people, and to enter into the celebration in every other practicable way. We also have instructed our staff to use all means of co-operating with the C. M. E. Church in their Christian education during 1934, believing that active co-operation between our church and the C. M. E. Church is one effective way of celebrating the Sesqui-Centennial of American Methodism.

2. A serious reduction in the income of the board makes it necessary for your board to recommend as an emergency measure the combination for the present of the duties of the executive secretary and those of the extension secretary.

In doing this, we call attention to the fact that a certain percentage of the funds raised for missions in the Sunday school is, under the law of the church, made available for the extension work of this board. These funds are morally and legally available solely for the work of the extension program. It will be necessary for the conference to bear this in mind and make adequate provision for the general work of the board, if this is to be carried forward. Under our

agreement with the general board, these two offices must be separated as soon as our finances permit.

The board hereby expresses its appreciation of the fine and effective service rendered by Brother John F. Kirk, who has been executive secretary of the board for the last three years. Under his leadership the regular lines of board work have been carried forward, and the new provisions for the local church program have been launched and are now well under way.

3. We recommend that in addition to carrying forward the regular lines of our program the following be made special points of emphasis for the coming year:

(a) The organization of the board of Christian education in every local congregation and careful and diligent attention to the study and promotion of the program of Christian education for the local church.

(b) The stressing of the evangelistic emphasis throughout our entire program of Christian education in the local church, and the effort everywhere both to discover those who are outside of the church and Sunday school and to lead those who are not Christians into a vital faith in Christ and membership in his church.

(c) The continuance and enlargement of the conferences and assemblies at Lake Junaluska for both our young people and our adults.

(d) A leadership training program for pastors and district staff workers.

4. We recommend as a necessary means of carrying on the program of this board, that Sunday School Day be observed in all our local churches, and that all our schools be enlisted in the support of the Home and Foreign Missionary Enterprise, and that all moneys raised on Sunday School Day or for missions in the Sunday school be properly forwarded to the treasurer of the board.

5. We recommend the election of the following to the board staff for the year 1933-34:

With salary: Executive-Extension Secretary, Rev. W. A. Kale. Director of Children's Work, Miss Corinne Little. Office Secretary, Miss Agnes Peacock.

Without salary: Director of Young People's Work, Rev. Fletcher Nelson. Director of Adult Work, Rev. C. P. Bowles.

## Help Kidneys

### Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful! If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Six-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### ITEMS FROM THE ELIZABETH CITY DISTRICT

Mrs. B. F. Boone, new conference superintendent of study, was invited to the Elizabeth City district for the following itinerary of zone meetings this fall:

Hyde county, October 5, at Englehard with Mrs. R. D. Harris as leader.

Baufort county, October 6, at Belhaven with Mrs. J. Harold Lupton as leader.

Dare county, October 9, at Wanchese with Mrs. Pete Daniels as leader.

Pascurcam Tri-County, October 10, at Old Trap with Mrs. F. D. Hedden as leader.

Perquimans-Chowan, October 11, at New Hope with Mrs. J. G. White as leader.

Plymouth, October 12, at Holly Springs with Mrs. C. T. Rogers as leader.

Hertford-Bertie, October 13, at Murfreesboro with Mrs. T. W. Sears as leader.

It was a real benediction to have Mrs. Boone with us in this series of meetings. The women of our district wish her God-speed in her new task.

An officers' training class was held with the Englehard women instead of the zone meeting which was called off on account of the bad roads. These women are doing a beautiful and efficient work and deserve the highest praise. They did the work of the church sexton and raised their Scarritt money.

In each of these meetings the cause of world peace was presented and a splendid prohibition talk was made. Baptist, Methodist, Christian, and Episcopal ministers inspired our women with their temperance messages. A former senator also helped the cause by his excellent address.

Approximately 450 women attended these meetings. There were 110 at Old Trap and 170 at New Hope. There were one adult and six baby life memberships presented: Mrs. Rosser Brinn, former leader of the Perquimans-Chowan zone, the three new parsonage babies of the district, the Lee's, the Davis' and the Hurley's. Two babies were given memberships to honor their grandmothers and another was honored by its three grandmothers.

The Williamston auxiliary tithes its local money and applies it to the missionary cause.

The Pantego society will celebrate its 25th anniversary on March 14, 1934, at which time it will entertain the Beaufort county zone. Mrs. Clyde Smith has been the beloved and efficient president of this society for 18 years.

Mrs. G. T. Hawkins presented to the Perquimans-Chowan zone a treasured majolica cup to be awarded to the auxiliary having the largest percentage of attendance at their regular monthly meetings. During the time it is held by

a group it is to be used by them as a Blessing Cup to receive gifts of thankfulness for blessings.

Although a study coaching day was held for the district, it could not reach all parts of our large territory, so Miss Bessie Harding with the help of Mrs. Rees and others presented teaching plans for "The Never Failing Light" in the Beaufort and Plymouth zone meetings.

Murfreesboro Society sent out special invitations to every woman who is a member of their church and used the zone meeting as their fellowship meeting.

A group of women from Powellsville attended the Hertford-Bertie zone with the idea of finding out how to organize a society in their church.

Mrs. George Payne of Stumpy Point presented each of her two little daughters with a life membership in the missionary society.

### SEABOARD OBSERVES WEEK OF PRAYER

The woman's auxiliary of the Seaboard Methodist church observed the week of prayer during the past week with services each afternoon. At the same time they conducted a study class, using the book, "Eastern Women of Today and Tomorrow." Mrs. E. L. Norton, one of the younger members of the society, was chosen as teacher of the classes. During the week she has presented the contents of the book in a very efficient and interesting way to the large group of women.

At the last meeting of the class on Thursday afternoon, at the close of the discussion, she summed up the contents of the book in an original poem:

In the last few days  
We have learned in many ways  
The changing life of oriental maids.  
In chapter one the romance of change  
No more marriages can families arrange.  
In chapter two the problem of freedom,  
After all oriental women need some relieving.  
In chapter three a change in education  
That we find has completely reshaped the nation.  
With chapter four comes economical and social change,  
Which has made so much gain.  
Chapter five is a movement towards health—

Health is even better than wealth.  
In chapter six the women are leading in public life,  
Through clubs and societies and the like.

Then, in seven comes the conception of religion.

The problem of Christianity in relation to communism.

In chapter eight we have rural women; Work to them is ever unending.

Chapter nine relates what Christianity has done

To all Oriental countries under the sun.  
And chapter ten interprets education  
As the primary goal for the entire nation.

In chapter eleven we get the general situation of religious workers; And they, indeed, have not been shirkers.

Last of all, in chapter twelve we find East and West no longer separated by a wall,

As explained by your author, Ruth Francis Woodsmall.

### HALIFAX ZONE MEETING

The fall meeting of the Halifax zone was held at Halifax October 24. Rev. W. C. Wilson, pastor of Halifax church, conducted the devotions. Mrs. Wilson gave words of greeting, to which Mrs. F. M. Tucker of Scotland Neck graciously responded.

Mrs. Lee Johnson of Weldon was chairman and introduced Mrs. W. C. Chadwick. Mrs. Chadwick used as a basis for her talk 2 Cor. 6:1-2, and 2 Cor. 12:2. Her subject was "The Challenge to Our Day," and her address was outstanding in its appeal and inspiration.

A solo, "The Missionary Marseillaise," was sung by Mrs. Heath Lee of Roanoke Rapids, with Mrs. W. A. Thorne as accompanist. Mrs. E. L. Travis served as pianist for all the other music.

A prayer dedicated especially to our missionaries on the foreign field was led by Mrs. B. C. Thompson, after which the offering was taken. Mrs. Johnson, district leader of children's work, spoke briefly on that subject.

The noonday devotional was in charge of Rev. Euclid McWhorter of Weldon, who used as his text, "Go ye into all the world and preach the gospel to every creature."

Beautiful posters were on display, made by members of the Weldon auxiliaries.

The benediction was pronounced by Rev. D. M. Sharpe of Roanoke Rapids, and the meeting adjourned for lunch.

The opening of the afternoon session was in charge of Rev. J. S. Starnes of Roanoke Rapids. The 125th Psalm was read, and especial emphasis was laid upon the impending issue of the repeal of the 18th amendment.

After a hymn and prayer Mrs. B. C. Thompson stressed the importance of mission and Bible study, and touched briefly on all lines of district work.

Mrs. W. L. Knight of Weldon stated the purpose and needs of her department and the proper channels through which to give.

The nominating committee offered the following report: President, Mrs. Lee Johnson; vice president, Mrs. W. A. Thorne; secretary, Mrs. Pierce Johnson. The report was adopted.

Rosemary extended an invitation to the group to meet there in April and the meeting adjourned until that time.

Londa Shamburger Johnson.



## INTERESTING STUDY MEETING

By Mrs. Wilbur H. Baber.

The members of the Woman's Missionary Society of Central church, Shelby, held an all day mission study class on October 18 at the lovely and spacious home of Mrs. J. D. Lineberger. Every one present had a most interesting and profitable day. The book studied was "Christianity and Industry in America." Besides the forty members present, we were so pleased to have Mrs. J. R. Nixon, our district secretary, as an honor guest. Other guests included Mrs. H. A. Jonas of Lincolnton, Mrs. R. B. Allen of Hallettsville, Texas, and Dr. E. K. McLarty, our pastor.

The day opened with a devotional hour conducted by Mrs. C. H. Shull. Then the study was taken up, each of the six chapters of the book being ably presented by different members of the society. Just before the noon hour Mrs. Nixon gave some very timely suggestions and encouraged us in our work for the remainder of the year.

## KEEPING THE QUIET HOUR

For every Christian nothing is more important. Certainly we all pray. Perhaps a few words, mostly of petition, on rising and retiring, but the difficult thing is to give unhurried time not only for talking to God but for letting him talk to us.

We take time for preparation if we are to lead a meeting or teach a class, but we fail to take time to prepare for living; to really live we must find time to know and understand our Father who understands us and helps us to understand ourselves. Mrs. Fletcher Brockman says: "After years of keeping the morning watch I am glad to give this testimony. I feel that the time spent with God is the most important and the most worth while hour of the day. It is more important for me to feed my spirit than to feed my body. If I let anything interfere with my quiet time with God, I will feel the ill effects in my physical, mental and spiritual life that day, and I believe those around me observe the difference. It is so easy, in the many and pressing activities in the rushing age in which we are living, to think we have not time for the quiet hour. I consider prayer the greatest working force in the world. It is not only the greatest, but the surest and safest, and it is a power which can be used effectively when all other means fail. Prayer is hard work. We cannot be lazy in our praying. If we plan to keep the quiet hour it means we will have to fight for it. We have to discipline ourselves and conserve our time. If we let nothing interfere with our communion with God, we will be able to face the demands and perplexities, the successes or seeming failures of each day with God-given strength." Let every member of the spiritual life groups find time during each day for the quiet hour. See Spiritual Life page of November and December World Outlook.

## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

## YOUR GOSPEL

You are writing a gospel  
A chapter a day,  
By deeds that you do,  
By words that you say,  
Men read what you write,  
Whether faithless or true.  
Say! what is the gospel  
According to you?

—Selected.

## STANLY COUNTY ZONE MEETING

—Miss. May Blalock, Secretary.

A good number of representatives from the Methodist missionary societies of Stanly county met for the fall zone meeting in Albemarle Central church on Friday afternoon, October 13. The meeting was called to order by the zone chairman, Mrs. Allen of Badin. The Rev. W. B. West of Albemarle had charge of the devotional period and brought a fine message on missions. Mrs. West welcomed the visiting group and Mrs. Neely of Badin responded.

After roll call and reports talks were made by May Blalock of Norwood on "Week of Prayer and Offerings," Mrs. J. F. Shinn of Norwood on "Mission Study," and Mrs. H. L. Horton of Albemarle on "Spiritual Life." Mrs. Z. V. Moss, district secretary, reminded the group of the high percentage rank the Salisbury district held last year in finances and urged Stanly county to do its part toward putting the district at the top again this year. Mrs. W. P. Moore of Salisbury, district chairman of the spiritual life group, was present and urged each society to organize a spiritual life group and do its best in the work. Mrs. Wallace Ivey of New London was elected president for the coming year.

Social entertainment was afforded in the beautiful songs so ably sung by the Albemarle quartette and by Mrs. Hobart Morton. An interesting playlet featuring the World Outlook was given by the young women of Albemarle Central. After the benediction refreshments were enjoyed.

## HARVEST DAY IN DECEMBER

The observance of Harvest Day as a special occasion for completing the work of the year and bringing in the deficits in funds has become a standing feature of the fourth quarter. This special meeting is supposed to be held in the early days of December, so that all our missionary finances may be in hand before the hectic Christmas spending begins. Special programs have been prepared each year for Harvest Day, but the Bulletin of Missionary News tells us that "the number of auxiliaries using these programs is very hard to determine in advance, and for this reason there are on hand a number left over for other years which are available for this year.

Because of this it seems wise to save the expense of a new program. Societies which did not use the program for 1932, 'Is It Worth While?' may be able to secure copies of this program upon request from the Literature Department, 407 Church Street, Nashville, Tenn. Those auxiliaries which have used the 1932 program may get, if they desire, a most helpful program prepared several years ago, but altogether appropriate for use now. The title of this one is 'Harvest Day Program.' In ordering state which program you desire. Many of the auxiliaries are most successful in preparing original programs to be used in the December meeting."

Let us begin to arrange our programs right away and make Harvest Day a day of interest and profit. Will not every auxiliary in our conference put forth a special effort to have all finances in hand by that time?

## YOUNG PEOPLE AT CONNELLY SPRINGS ORGANIZE

Mrs. O. J. Mooneyham, district secretary of the Marion district, writes us that the young people of Connelly Springs have organized a missionary circle with the following officers: President, Mrs. A. G. Wilson; recording secretary and treasurer, Miss Essie Hudson; corresponding secretary, Mrs. C. F. Hudson; chairman program committee, Mrs. Lorena Abernethy.

We are happy to have these young people take up the missionary work and wish for them abundant success.

## LOUISE AVETT MISSIONARY SOCIETY ENJOYS CHINESE TEA

The Louise Avett Missionary Society of Norwood held its October meeting on the evening of the 30th at the home of Miss Mae Blalock, with Miss Blalock in charge. The first part of the program was given over to a short business session, after which an impressive devotional service was led by Mrs. J. F. Shinn. After the devotional Miss Blalock invited her guests into the dining room, which had been prettily decorated in Chinese decorations and places were found at the table by attractive Chinese flower place cards. Chop sticks, which had been sent to the society by Miss Avett from China, were at each place and much merriment was had in the use of these. Entertainment was furnished between courses by music and readings by Miss Albertine Lefler, and a Chinese story by Miss Lucy Alexander and some interesting Chinese customs were related by Miss Agnes Upchurch. A five course Chinese dinner was served and consisted of sweets, chow mien, cream of tomato soup and tea. Special guests were Mrs. J. F. Shinn, Mrs. J. L. Avett and Mrs. George Freeman.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### HOME AGAIN

I have just returned to the Children's Home from the annual conference at Charlotte and I am pretty well fagged out. I am always glad for an annual conference to come and just as glad for it to go. Many friends were met at conference and many questions answered. It seemed that everyone met was interested in the Children's Home and what it is trying to do. Reports at conference showed that our friends have been good to us. Sufficient funds were turned in to take care of our heavy fall purchases and a little to spare. The workers and the children at the Home have been very much interested in what the conference did. Various questions have been asked as to appointments. It is really surprising to note how many of the pastors our children and workers are concerned about.

### THANKSGIVING TIME

When the Children's Home was first established it was hoped that it could be supported by fifth Sunday offerings and Thanksgiving ingatherings. As time elapsed it was found that the fifth Sunday offerings fell so far short of the needs involved as to make it necessary to call on the congregations for more liberal Thanksgiving offerings and other offerings. It was urged that these Thanksgiving offerings aggregate an amount equal to ten per cent of the pastor's salary. Finally an assessment was levied on the congregations equal to ten per cent of the pastors' salary and it was urged that much of this contribution be raised on or about Thanksgiving time. Some of our congregations have kept up this good custom until the present day. We hope that in many congregations this fall, especially where the pastor has not been moved, earnest efforts will be put forth to raise the Children's Home apportionment on or about Thanksgiving time. To do so will not only help the Children's Home but will get one of the congregation's challenges out of the way early in the year.

### SOME TURKEYS

Recently it was stated in these columns that owing to the destruction of our flock of turkeys by stray dogs our 341 children would be denied of their annual Thanksgiving turkey dinner this year unless kind friends would be sufficiently interested to provide, for the purchase of turkeys to supply our family. Indications are to the effect that sufficient funds will be sent in to purchase 25 choice turkeys, thus guaranteeing a good dinner for our children. We shall purchase these birds with the assurance

that other friends will want to have a part in the undertaking.

### CHILDREN'S HOME REPORT

The following report was made for the Children's Home's board of trustees at our recent annual conference:

In 1910 when the Children's Home was only about a year old Dr. G. H. Detwilder, then chairman of the board of trustees, opened his report to the Western North Carolina conference with the following significant paragraph:

"We, the board of trustees, feel constrained to express our thanksgiving for the good providence which has so kindly guarded and so earnestly blessed the institution which you have intrusted to our care. We feel if there is any one spot where God's angels of mercy keep an unceasing vigil more than another, it

### WHAT WILL YOU DO FOR THE CHILDREN'S HOME AT THANKSGIVING?

is the sunny hillside where stands our Children's Home. We believe that in a special sense the guiding watch care of our heavenly Father has been over us in the work of the past year and that in many ways beyond our wisdom has the work been guided by a hand unseen."

That which was so fittingly said by Dr. Detwilder 23 years ago still holds good. Many evidences certify to the fact that our heavenly Father's richest benedictions have hovered over and around the fatherless and motherless children gathered in for your safe keeping and direction.

There are at present 341 resident children enrolled at the Home, 171 boys and 170 girls. These children range from three to 19 years of age. Our mothers' aid family now numbers 122 children. It is, therefore, evident that your Children's Home is now providing for 463 children, 203 more children, 101 resident children and 102 mothers' aid children, than were being provided for three and one-half years ago.

Two questions continue to challenge the interest and attention of your governing board. The first has to do with the rearing of children; the other with the financing of the institution.

Our resident family of 341 children has been gathered in from the various sections of our conference. Many of these children have come from very poor environment and from very distressing circumstances, some having been snatched from lives of certain criminality. They have come to the Children's Home for proper cultivation and direction in

their development into useful and profitable lives.

Three hundred twenty-one of these children are in school, 86 of this number attending the Richard J. Reynolds high school located outside our boundary limits. The records and attainments being achieved by these children and youths are very satisfactory and encouraging. Our high school boys and girls offer many evidences of development in curricula and extra-curricula activities. Our present senior class numbers 20 promising youths.

Our vocational guidance work is valuable to our children and profitable to the Home. Every child over about nine years of age has definite work to perform, this work being determined by the preference and aptitude of the youngster. Our family enjoys its work as well as its play.

Our boys and girls have ample opportunity for play and social activities. A constructive athletic program is provided. Ample social features abound, thus providing for the instinctive desire of youths to mingle with one another in wholesome comradeship. Every effort is being made to make the training and surroundings at the Home prepare our youths for actual living.

Religious training goes hand in hand with religious experience. Our children are taught through precept and example the Christian way of living. Every year witnesses a large number of our children joining the church. All children over nine years of age are members of the church and each one contributes to its budget.

The second challenge your board has to face is that of financing the institution. Through very careful management and the strictest economy we are enabled to report that the Children's Home continues its operations free of debt. However, this record has been attained at the expense of inadequate salaries and a curtailed extension program. We regret to report that financial receipts from the ten per cent apportionment and fifth Sunday offerings, congregational opportunities for sustaining our large foster family show a continued decline.

But for special contributions from individuals, Sunday school classes and missionary societies the Children's Home would not be able to operate within its income. We urge that special effort be put forth during the ensuing year for an early raising of the ten per cent apportionment and that intensified effort be made for securing enlarged fifth Sunday offerings. We earnestly urge that these two sources of income be kept separate and that no fifth Sunday offerings be used to pay the ten per cent apportionment. An increased number of children cannot be properly provided for with a decreased income.

James G. Hanes of Winston-Salem, J. Raymond Smith of Mount Airy, and E. R. Bucher of Charlotte have been elected to membership on your board of trustees and are submitted to you for confirmation.



THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees  
REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owued and maintained by the North Carolina Conference.  
Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST  
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina. (here designate the bequest) .....

Everybody that has any Octagon soap coupons is urged to send them to the Methodist Orphanage within the next few days. Unless this is done we shall fall short of our goal. We are trying to collect one hundred thousand by Thanksgiving. The time is short and the need very urgent. Let everybody pull together and close the campaign in a most successful manner.

Last Saturday morning our football team journeyed to Thomasville to play the Thomasville Baptist Orphanage football team. A great crowd gathered to witness the game. Both teams played splendidly, the final score being 6-6. I missed Supt. I. G. Greer, as he was in another part of the state. Brother McMillan and family welcomed me to their home for dinner, where I enjoyed delightful fellowship. Our football boys appreciated the many courtesies that were shown to them by the officers and children at the orphanage.

The entire orphanage family, both of ficers and children, were delighted to welcome to the orphanage the Stacy Bible class from Chestnut Street church, Lumberton. About forty members of the class spent several hours as guests of the orphanage on the first of this month. They reached Raleigh in time to worship with our children at Jenkins Memorial church. They were glad to see the children and they were much pleased with the grounds and buildings. In the afternoon, at the Sunday school hour, they brought messages of good will to our big family. This fine group of women has the interest of our home very much at heart. Before leaving, they turned over to us a large collection of Octagon soap coupons, in addition to the nice contribution they brought us. Such tokens of interest and love mean much to our home. Since having visited our 300 children, they will be more enthusiastic supporters of them.

It is the earnest desire of the board of trustees and the superintendent of the Methodist Orphanage that every pastor take a Thanksgiving offering in each church on his charge for the benefit of our fatherless children. On stations this can be done the first Sunday in December. It will take the preachers on circuits four Sundays to get around to

all their churches. If all the churches will make a real sacrifice to help our fatherless children, we can meet our expenses and accumulate a few thousand dollars to tide us over the winter and spring months. Envelopes have been sent to pastors with the hope that they will use them for their Thanksgiving offerings. I want to ask the pastors who move from one charge to another to leave the envelopes at the parsonage for their successors. Since the success of the orphanage depends so largely on Thanksgiving offerings from all the churches and Sunday schools, I want to urge that not a single one fail us in this great crisis through which we are now passing.

Next Thursday is Thanksgiving Day. This coming Sunday and the two or three Sundays immediately following are designated as orphanage days. Particularly this coming Sunday immediately preceding Thanksgiving Day and the Sunday immediately following, all the Sunday schools of the North Carolina conference are earnestly urged to take a special free will offering for the 300 fatherless children in the Methodist Orphanage. If there should be any Sunday schools that find it inconvenient for any cause to take a special offering either this coming or following Sunday, they are urged to do so either the second or third Sunday in December. Since the orphanage is \$11,000 in debt and facing a year with increased prices on everything that we have to buy, it is imperative that every Sunday school present the needs of our orphan children and ask for as liberal contributions as possible. The present conference year is now closing and our orphanage has had to face the hardest year since it was established a third of a century ago. The board of trustees of the orphanage join the superintendent in the earnest hope that every Sunday school will take a collection during the Thanksgiving period for our beloved Methodist Orphanage. We have had to reduce the number of children from 340 down to 300 because of the lack of funds. Unless the churches and Sunday schools rally to our support during the Thanksgiving season, we shall be forced to reduce our number during the coming year. I feel confident that the Sunday schools will respond in a fine way and prevent the necessity of further reducing the number of children in the home.

Our visit to Dunn and Smithfield was very pleasant. It is good to go back and visit with our loyal friends in these towns. Our Sunday morning service, with the large congregations, seemingly all entering into the spirit of the work, was gratifying. Rev. C. B. Culbreth is enthusiastically rounding up his year's work, sending to us the full Orphanage apportionment. I enjoyed very much the hospitality of Mr. and Mrs. Z. V. Snipes. It is pleasant to visit in the home of these friends, also our friends (Continued on page 23)

TRY THIS!  
When children  
won't eat—  
and won't gain  
weight—

The youngster who has no appetite, probably has *stasis*. A little syrup of figs will soon correct this condition—then watch the child eat—and gain! Mothers should never coax a child to eat. Nature knows best. Remove the cause of a youngster's poor appetite—get rid of *stasis*. Children who don't eat are sluggish. Read what the "California treatment" is doing for sluggish, listless children in every part of the country!

A POUND A WEEK. Your child will eat well from the day and hour you conquer sluggishness. But that girl or boy with furry tongue and a bad breath should not be dosed with salts!

Begin tonight, with enough pure syrup of figs to cleanse the colon thoroughly. Less tomorrow, then every other day, or twice a week, until the appetite, digestion, weight, complexion, tell you the *stasis* is gone. When a cold or other ailment has again clogged the system, syrup of figs will soon set things right.

When appetite fails, tongue is coated white, eyes are a bilious yellow, California syrup of figs will gently stimulate the colon muscles—and the child you used to coax to eat will fairly devour his food.

The claims made for California Syrup of Figs are true and it will do the same for you—IF you get genuine CALIFORNIA Syrup of Figs. Don't accept any substitute.

MEMBER N. R. A.

Stop Headaches  
Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

SORES BOILS CUTS BURNS  
Are Healed Promptly By  
GRAY'S OINTMENT  
Used Since 1820 25c at Drug Stores

OWN A CARAMEL  
POP-CORN STORE  
Make quick success with CARAMEL POP-CORN. Sensational new candied Pop-Corn confection. Storegoing strong. We Openings in many towns. Little capital. We supply complete equipment, help finance and locate you. Fertilize store profits. Successful business formula. Teach process. Send for circulars. Free. Golden Kandy of Profit. Explains all. Write today. No obligation. LONG-EAKINS CO. Originators 1099 High Street, Springfield, Ohio

## Minutes of the Western North Carolina Conference, M. E. Church, South

Question 1. Who are admitted on trial? Answer: Frederick Roy Barber, Earl Hall Brendall, Vester Palmer Crowder, Jesse Rush Duncan, Robert Marion Hardee, Wiley Jackson Huneycutt, Hugh Dean Jessup, Cicero William Kirby, Robert Mangum Laughlin, Dwight Moody Nifong, Clifford Henshaw Peace, Harold Manson Robinson, Marion Boyd Stokes, Jr., John Curtis Swaim, Ralph Henderson Taylor and Robert Gregory Tuttle, Jr. (16).

Ques. 2. Who else is in the class of the first year? Norman Ara Huffman, James Carlisle Stokes and John Lemack Stokes (3).

Ques. 3. Who remain on trial? Louis Robeson Akers, Charles Wesley Clay, Fletcher Earl Howard, Carl Howie King (D), Walter Lee Lanier, Charles Sidney Plyler (D), James Charles Reichard, Bryon Shankle, Charles Moody Smith, Preston Long Smith, and Linsay Fred Strader (11).

Ques. 6. Who are admitted into full connection? Lee Page Barnett, William Howard Benfield, Cansaw DeLane Brown, Arthur Baxter Bruton, John Howard Carper, William Clark Dutton, Moir W. Edwards, William Harold Groce, Thomas Guthrie Higfill, George Franklin Hood, Frank Booe Jordan, Alton Glenn Lackey, Bain W. Lefler, Fred Harris Shinn, Ralph Baxter Shumaker, Conrad Cline Washam, James Ernest Yountz (17).

Ques. 8. Who are readmitted? Thomas Hobson Houck.

Ques. 9. Who are received by transfer from other conferences? William Ray Boland in class of first year from Florida conference; A. P. Brantley, Southwest Missouri conference; W. A. Stanbury, North Carolina conference; R. L. Owenby, Memphis conference.

Ques. 13. Who are transferred to other conferences? G. C. Ervin, Missouri conference; A. P. Brantley, North Carolina conference; J. H. Barnhardt, North Carolina conference; W. R. Boland (D), in the class of the first year, Florida conference; B. A. Sisk, North Carolina conference.

Ques. 14. What preachers have died during the year? J. F. Armstrong, H. G. Hardin, A. G. Loftin, W. L. Nicholson, W. E. Poovey, M. B. Woosley.

Ques. 15. Who are the deacons of one year? Roy James Barnwell, Charles Phillips Bowles, Earl Bowling Edwards, Doctor Dillon Holt, James Lyndon Ingram, James Brown McLary, Fletcher Nelson, Clarence Watson Russell, Robert Milton Varner, Jesse Giles Wilkison, Clarence Edward Williams, Joseph Garland Winkler, Cornelius Fletcher Womble, Garland Reed Stafford, Paul Watson Townsend (15).

Ques. 16. Who else is in the class of the fourth year? Thomas Hobson Houck (readmitted) and Lee Foy Tuttle.

Ques. 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers, Lee Page Barnett, William Howard Benfield, Cansaw DeLane Brown, Arthur Baxton Bruton, John Howard Carper, William Clark Dutton, Moir W. Edwards, William Harold Groce, Thomas Guthrie Higfill, George Franklin Hood, Frank Booe Jordan, Bain Wesley Lefler, Fred Harris Shinn, Ralph Baxter Shumaker, Conrad Cline Washam, James Ernest Yountz (16).

Ques. 21. Are all the preachers blameless in their life and official administration? Their names were called one by one in open conference and their characters were passed except J. A. Baldwin, against whom charges were preferred, followed by a trial. He was found guilty of slander, and the bishop carrying out the sentence of the committee of

trial, tenderly reprimanded him in open conference. There is now nothing against him.

Ques. 23. Who are superannuated? O. P. Ader, A. R. Bell, H. K. Boyer, J. H. Bradley, J. H. Brendall, G. C. Brinkman, P. H. Brittain, A. J. Burrus, D. F. Carver, W. S. Cherry, E. N. Crowder, M. W. Dargan, R. P. Fikes, J. M. Folger, T. F. Glenn, C. P. Goode, J. J. Gray, B. F. Hargett, S. S. Higgins, G. A. B. Holderby, J. (J.) W. Holloway, R. S. Howe, W. L. Hughes, J. W. Ingle, J. C. Keever, J. W. Kennedy, D. A. Lewis, J. W. Long, T. F. Marr, S. C. McCain, R. L. Melton, N. M. Modlin, Z. Paris, P. E. Parker, J. A. Peeler, E. J. Poe, D. V. Price, A. S. Raper, J. T. Ratledge, J. C. Richardson, C. R. Ross, O. P. Routh, T. J. Rogers, W. F. Sandford, C. F. Sherrill, R. D. Sherrill, W. L. Sherrill, C. M. Short, J. I. Spinks, E. P. Stabler, C. E. Stedman, J. T. Stover, A. R. Surratt, J. L. Teague, J. E. Thompson, M. H. Tuttle, J. C. Umberger, M. H. Vestal, T. E. Wag, D. P. Waters, E. E. Whidden, W. H. Whisner, W. A. Wilson, E. E. Yates, B. A. York (65).

### Statistics

Ques. 24. What is the number of districts, of pastoral charges, and of societies in this conference? Districts 10; pastoral charges 295; societies 864.

Ques. 25. What is the number of members, how many have been received this year on profession of faith, how many have been licensed to preach, and what is the number of local preachers? Members 153,992; received on profession of faith 5,226; licensed 26; local preachers 168.

Ques. 26. How many adults and how many infants have been baptized during the year? Adults 3004; infants 1384.

Ques. 27. What is the number of Epworth Leagues and Epworth League members? Epworth League 454; Epworth League members 15,484.

Ques. 28. What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year? Sunday schools 857; officers and teachers 10,045; scholars enrolled 136,705.

Ques. 29. What is the number of Woman's Missionary Societies, and what is the number of members of the same? Societies 425; members 15,512.

Ques. 30. What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods 11; members 639.

Ques. 31. What is the number of members enrolled in the Fellowship of Stewardship? 622.

Ques. 32. What are the educational statistics? Institutions 3; teachers 315; students 4949; value of property \$26,419,476; endowment \$24,129,427; indebtedness \$60,704.

Ques. 33. What are the orphanage statistics? Orphanages 1; officers and teachers 40; children in orphanage 341; money expended \$110,000; value of property \$1352,000.

Ques. 34. What are the hospital statistics? Hospitals 1; officers and nurses 16; beds 44; patients 516; money expended \$24,650; value of property \$127,600.

### Finances

Ques. 35. What has been contributed for the following causes? American Bible Society \$1,646; church extension \$19,680; Christian education \$31,138; Federal Council \$329; General Conference expense \$1,481; hospitals \$1,955; lay activities \$1,975; missions \$40,877; negro work \$2,633; temperance and social service \$823; theological schools \$2,633; assemblies 612; by the Woman's

## MOTHERS...watch CHILD'S COLD

COMMON head colds often "settle" in throat and chest where they may become dangerous. Don't take chances — at the first sniffle rub on Children's Musterole *once every hour for five hours.*

Children's Musterole is just good old Musterole, only in milder form — bringing ease in five minutes, and relief in five hours as a rule.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant" — quick and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

**FREE**—Write name and address on Musterole carton, mail to Musterole Co., Dept. 13, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



## Backache bother you?



It May Warn of Some Disordered Kidney or Bladder Condition

**A** nagging backache with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder function. Don't delay. Try Doan's Pills. Successful 50 years. Used the world over. At all druggists.

## Doan's PILLS

A DIURETIC FOR THE KIDNEYS

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Every Bible proper name and the names of all natural objects requiring explanation are found in it. Each word is followed by a translation in English of its original. The definitions are concise and pointed yet ample for good understanding and effective working purposes. This Holman Dictionary separates all words into syllables and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks.

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Order from N. C. Christian Advocate



Missionary Society \$95,239; from the Golden Cross Enrollment \$3,302.

Ques. 36. What has been contributed for the support of the ministry? Bishops \$6,584; presiding elders \$3,440; preachers in charge \$43,104; conference claimants \$18,443; superannuate endowment fund \$1,537.

Ques. 37. What is the grand total contributed for all purposes from all sources in this conference this year? \$1,398,712.

#### Church Property

Ques. 38. What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship 863; value \$12,510,643; indebtedness \$2,011,389.

Ques. 39. What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages 10; value \$131,500; indebtedness \$20,000; parsonages belonging to pastoral charges 275; value \$1,586,605; indebtedness \$143,469.

Ques. 40. What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried \$5,759,095; premiums paid \$17,227.

Ques. 41. How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged 2; parsonages damaged 3; amount of damage \$6,950; collected \$4,000.

#### Miscellaneous

Ques. 43. Who is elected conference lay leader? James B. Lambeth, Thomasville, N. C.

Ques. 44. Where shall the next session of the conference be held? Place to be selected by the entertainment committee.

#### U. S. VETERANS' HOSPITAL, OTEEN, N. C.

Chaplain's annual report to Board of Missions W. N. C. Conference:

Patients admitted 1368; and \* outpatients; Protestants 1224; Roman Catholics 112; others 32. Patients discharged 1303; died 161; present 638. Methodists present 209 (32.75%); listed this conference year 568\*. Initially accepted Christ 58; joined Methodist church 13; received communion (extremely ill, not in groups) 269; Scriptures and Sunday school literature distributed 1674.

On official duty 40 hours a week and one Sunday of 12 hours a month, besides equally sharing one Sunday each month and all fifth Sundays (12 hours) with two other Protestant chaplains, and always subject to official call day and night.

Chaplains hold chapel services weekly for ambulatory and personnel, broadcasting same to bed patients.

Several attendant families and personnel are also in pastoral care of chaplains. Better opportunity for a ministry of mercy may scarcely be found.

\*No longer listed in daily report, but nearly equal to regular entrants.

\*\*Includes those present Nov. 1, 1932. 83% from conferences asked for support. 1147 of 1368.

Capacity 852 beds; largest number present 306; smallest 569; total regular entrants to date 21,302.

L. H. Colson, Chaplain.

He returned from the city and rather ashamedly confessed to his wife that he feared he was becoming absent-minded.

"Why do you think that?" she inquired sympathetically.

"Well, my dear, I bought a delightful bunch of grapes for you."

"And you left them in the train?"

"No, my love; on the way I ate them."

—The Methodist Times and Leader.

Mother!

## Here's the A.B.C. of COLDS-CONTROL



### A To AVOID Many Colds

At that first sneeze, sniffle or nasal irritation, apply Vicks Nose & Throat Drops, the new aid in preventing colds. The drops are especially designed to stop colds where 3 out of 4 colds start—in nose and upper throat. Used in time, these unique drops help to avoid many colds entirely.

### B To SHORTEN a Cold

If a cold has developed, massage throat and chest at bedtime with Vicks VapoRub—the modern method of treating colds. Like a poultice, VapoRub "draws out" soreness and tightness. And all night long its medicated vapors carry soothing relief direct to irritated air-passages.

### C To BUILD RESISTANCE to Colds

Follow the simple rules of health that are part of Vicks Plan for better Control of Colds. In thousands of clinical tests, under medical supervision, Vicks Plan has greatly reduced the number and duration of colds—has cut their dangers and expense. The Plan is fully described in each Vicks package.



## VICKS SPECIALISTS IN CONTROL OF COLDS

Advocate Standard Collection Envelope  
\$2.50 PER 1,000, POSTPAID



A & P'S CONTRIBUTION  
TO N. R. A.

10 BIG WEEKS OF

W. D. O. P. SALES

(We Do Our Part Sales)

WATCH FOR ——— PROFIT BY  
THESE SPECIAL FOOD VALUES

THE GREAT ATLANTIC & PACIFIC TEA CO.



## Sunday School Lesson

NOVEMBER

By William G. Chanter.

### Unity in Christ

Scripture Lesson: Acts 18:1-17; 1 Cor. 1:12-8.

Golden Text: "I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

Unto the church of God which is at Corinth . . .

This lesson may be taken as a study in contrasts. Here is the church of Corinth as it seemed to the casual and unsympathetic eye of some traveler, stopping for a few days at Corinth and coming by chance into contact with this new religious movement. And here is that same institution as it appeared to St. Paul. Here is the view of life and the way to live it held by the cultured but worldly Greek, and the view that lived in the mind of the apostle. Here is St. Paul, and here are the people with whom he worked. These contrasts bring out the splendor of the life and the teaching of St. Paul as only sharp contrasts can bring out the meaning of things the outlines of which have been dulled by a superficial familiarity.

Well, take the contrast between the Corinthian church as it appeared to St. Paul and as it might have seemed to some Greek, perhaps a Greek of a scholarly turn of mind with a curious interest in strange social phenomena, one of those intellectually top-heavy sophisticates who lived in the first century and unhappily still infest the world in the twentieth. Here was a group of people of no distinction intellectually, or politically, or socially, a group that represented the lower classes in a seaport town noted even in the dissolute Levant for its immorality. And this group called itself a church of God, although it could not even celebrate decently the central rite of the faith that it claimed, although it could not check the grossest immorality in its own members, although it placed more emphasis on the noisy ejaculations of emotion than upon the sober precepts of an inspired apostle. So our sophisticated friends from Athens might have spoken.

But St. Paul took this strange collection of nobodies even more seriously than they took themselves, and wrote them letters that are among the spiritual treasures of the race. The matchless beauty of the thirteenth chapter of First Corinthians was called forth by the problems of this extraordinary crew. Now, the marvelous thing is that the apostle was right. The sophisticate would have laughed over the letters that now we hold as part of our Holy Scriptures, but, perhaps like most sophisticated, he would have been just an-

other example of how much folly there is in a certain kind of wisdom. For this despised church held the key to the future and was one of the places in which was being generated the moral force that was to save whatever could be saved from the wreckage of civilization.

And the Lord said unto Paul in the night by a vision, Be not afraid, . . . for I am with thee, . . . for I have much people in this city.

Well, there it is, you see, St. Paul was the man of vision. The things which are seen, he knew to be merely passing, and in this his knowledge of reality cut much deeper than that of the sophisticate to whom seeing is believing. It was the things which are not seen by the sophisticate that were the external realities upon which the apostle was building his life work.

Now the natural man receiveth not the things of the Spirit of God: . . . But he that is spiritual judgeth all things.

Now, here appears another contrast. On the one hand there is the "natural" way of thinking. There is the pedestrian of common sense, the way of judging all things by their value in "practical" affairs, the way of estimating everything by the yardstick of logical reasoning, the way of trusting to sight and touch as the final criteria of judgment. On the other hand, there is the way of the man who is possessed of the faculty of looking beyond all things for a meaning that is expressed in terms of value. Here is a church that is a church of God in the eyes of St. Paul because he went beyond the bounds to which the logical, common-sense, practical standards of the natural man could bring him. Here was the work of a missionary preaching the strange gospel of a crucified Christ to the riffraff of the Levant. But in that work St. Paul could see that which had eternal value, divine significance. He saw his churches, and he saw his work with inspired eyes. To him his gospel was mighty because it could give to men and women this power to see the beauty and worth of the lives they lived.

But teachers in the church school must bring their teaching down to earth. "What do you mean by the inspired mind, by 'he that is spiritual'?" is a question that will be asked by many. How shall we answer that? Well, let me take refuge in an illustration—the only refuge left for a teacher who is asked such a question. For, you see, no one who is not spiritual can be told what it means to be spiritual, and therefore one's only hope in dealing with such a question is to find an area in which the questioner has some spiritual experience, some area in which he has seen and to some extent appreciated the difference between the things which are seen and the things which are not seen.

To get to the illustration. Here is a woman cumbered about perpetually with much serving, busy with all the tasks of a home, with the care of children and all the annoyances of a mother's life,

(Continued on page 23)

## Why Doctors Favor a Liquid Laxative

A doctor will tell you that the care-less choice of laxatives is a common cause of chronic constipation.

Any hospital offers evidence of the harm done by harsh laxatives that drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be controlled. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin has the average person's bowels regular as clockwork in a few weeks' time. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Say for expectant mothers and children. All druggists, ready for \$6, in big bottles. Member N. R. A.

# FIREWORKS

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Write today and get a coupon good for 100 loud flash salutes with your free copy of our new 32 page fireworks catalog. Here is a sample of the bargains you will find in our catalog. \$2.50 buys big Assortment of finest fireworks—a big box full that would cost over \$5.00 in any retail store. Get your money's worth—buy direct. The Spencer Fireworks & Novelty Co. 150 Main St., Peik, Ohio

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Neuritis, Rheumatic pains, Lumbago, raised in thirty minutes or more, refunded. STOP (aking) there. Stiff joints, sore muscles, Neuritis, Headache, deep seated chest colds now being relieved by this great penetrating external remedy. It will penetrate thickest piece of sole leather in three minutes. Goes to the affected parts quickly, giving prompt relief to aches and pains.

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DICKEY DRUG CO., BRISTOL, VA.



# Children's



# Storyland

## THE HOME TRAVELERS

By One of Them.

It is Saturday evening, and the "neighbor lady" has come over to the Mobrays' house to hear Tom tell of his "Home Travel Tour."

"I will not say how long I flew in my airplane over land and water," he began, "but when I finally reached my destination and stepped out of the plane I saw something yellow at my feet. It was a nugget of gold!"

"Produce it," ordered Robert.

Tom laughed. "I had to sell it, for I needed money. Next, I heard the bleating of sheep, and saw large flocks of handsome ones."

"Baa-a-a! Had they any wool?" asked Robert. "Perhaps they had golden fleeces."

"No; but the finest natural wool in the world—merino! and probably worth much gold to the owners."

"I'd like a sweater from it," remarked Polly.

"I wish I might have brought you a pearl from the pearl fisheries I visited, or a tortoise shell from a turtle."

"And what would you have brought me?" asked Eunice.

"An ostrich feather fan."

"Oh, where have you been, Tommy boy, Tommy boy?" sang Polly.

"What did you have to eat?" asked Robert.

"Almost every kind of vegetable and fruit you can think of, besides cereals, beef, lamb, and fish. The cod were as big as sharks."

"That's certainly a 'fish story,'" laughed his brother.

"True; and every statement about this wonderful land seems like a 'story' to those who have never been there. I felt that I was indeed in 'Storyland,'" declared Tom.

"How is the country governed?" inquired their father.

"By the mother country, their own commonwealth, and by individual state laws."

"Yes, I see," observed Mr. Mobray, sitting back in his chair.

"Oh, you've guessed, dad; but don't tell us," implored Polly. "Tommy dear, something easy about it, please."

"Well, it's an island-continent, the largest island in the world."

"Australia!" they all shouted.

"Yes; and who discovered it?"

"Captain Cook," said Eunice.

"And can any one tell when the commonwealth was formed?"

No one but father could answer this question. "On January 1, 1901, more than a century and a quarter after Captain Cook annexed it to Great Britain."

"And because it was hidden from the life of civilization for so many years, Australia has been called the 'Sleeping Beauty.' At Hyde Park, Sydney, there is a statue to this Captain Cook who sighted the Australian mainland on April 20, 1770, and on August 23 annexed the whole of the eastern coast 'in right of His Majesty, King George the Third.'"

"And how that coast has developed!" remarked Mr. Mobray.

"Yes, all the state capitals are seaport towns. In fact, the largest part of the whole population of the commonwealth is resident within one hundred miles of the coast. Australian children learn to swim almost as soon as they can walk."

"Genuine water - babies!" laughed Polly.

"Sydney harbor is world-famous for its beauty," observed the neighbor lady.

"Yes. Its waters, blue as the sky above, are bordered by steep hills. Its bays and coves wind for more than a hundred miles and form a small sea in themselves, with lovely islands scattered about. Around the quays is all the bustle of a great trade, but take a boat through the hill-fringed windings, and in an hour you can find yourself in the wildest and loveliest scenery imaginable."

"The city of Sydney," Tom continued, "is no less wonderful. It has spacious streets and magnificent buildings, beautiful parks and gardens. Not far away is the vast National Park—a huge virgin stretch of more than thirty-seven thousand acres."

"I can hardly imagine it!" exclaimed the neighbor lady.

"Can you imagine one man's owning a million acres of land for a cattle or sheep run?" asked Tom. "It is not uncommon in Australia."

"Some pasture!" chuckled Mr. Mobray.

"Must be a lot of land in Australia," remarked Polly.

"There is," Tom assured her. "Queensland has an unoccupied area of more than one hundred million acres. Western Australia, the largest of the six states, has nearly nine hundred eighty thousand square miles of territory. Perth, as the capital of a gold-mining state, has had a rapid development."

"It is a pity," remarked the neighbor lady, "that some of the people in our crowded cities cannot enjoy the air, the sunshine, and the products of this fertile island-continent."

"They might flee to the vast regions back of the agricultural districts, which are called the 'Bush,'" suggested Tom.

"They'd get lost!" exclaimed Eunice. "I should get lost in the cities," declared Polly.

"Not in Australian cities," Tom assured her. "As a typical example, take the capital of Victoria. Melbourne has a city proper occupying one square mile. Every street corner is an exact right angle, and every street exactly a mile in length."

"Then when I had walked around 'the square' I should have gone exactly four miles," observed Polly. "That is perfectly straight and square. I never knew just how far a mile is. Now I know it is a quarter of an Australian square."

They all laughed, and the neighbor lady said: "But it's much farther than that from Australia to our homes, so I must really be going. Thanks for this interesting account of your travels, Tom."

Tom bowed. "Eunice next," he announced.

"I anticipate another pleasant evening," declared the neighbor lady, with a smile for Eunice.—Zion's Herald.

## THE PERILS OF MOVING PICTURES

Old Aunt Hepsy Garside never had seen a moving picture show before. She gazed in speechless wonder at the magic contrivance by which messenger boys were made to move with break-neck speed, barbers to shave their customers in less than a minute, and heavy policemen to dash along the street at a rate never attained by a living specimen, either on or off duty.

It was all real to her. She could not doubt the evidence of her senses. All those things were taking place exactly as depicted.

Presently an automobile came in sight in the far background, moving directly toward the audience at the rate of at least a mile a minute. Just as a catastrophe seemed inevitable it swerved aside, passed on, and disappeared.

Aunt Hepsy could stand it no longer. Hastily grasping the hand of her little niece she rose and started swiftly for the door.

"Come along, Minervy!" she said. "It aint safe to stay here any longer! That thing didn't miss me more than two feet!"—Youth's Companion.

Mother—"Bobby, it's time for you to get ready for school. Have you washed your ears?"

Bobby—"I washed the one that's on the side next to where the teacher sits."—Pathfinder.

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina,  
By Methodist Publishing Company, Inc.

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M. T. PLYLER, .....

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stopped at expiration of time.

## "CURE THE COLD OR LOSE YOUR HEAD"

How a Simple Cold Treatment "Worth  
Its Weight in Gold" Saved a  
Great Physician

Anyone who has been cured of a se-  
vere cold, with its sniffles, coughs, aches  
and pains, fever and, worse, the danger-  
ous complications which so often arise,  
is apt to say that the cure was "worth  
its weight in gold."

In enthusiastically making this re-  
mark, the relieved sufferer probably  
does not realize that quinine, for years  
accepted by the medical profession as  
the only safe and sure remedy for pre-  
vention and relief of colds and kindred  
ailments, was in 1659 actually sold "at  
its weight in gold" to the rich nobles in  
the principle cities of Europe.

This was shortly after the discovery  
of the healing properties of the bark of  
the cinchona tree, from which quinine  
is derived, by missionaries in Peru. For  
centuries, perhaps, the Indians of that  
land had been using a powder made  
from the bark of the tree for the relief  
of colds, but the secret was jealously  
guarded from the white invaders. With  
its final divulgence to the good fathers,  
however, the medicine ultimately reached  
Europe where, according to early  
medical works, "the Jesuit fathers  
charged the rich the price of its weight  
in gold, and gave it to the poor who  
were suffering from colds and fevers."

One of the first to win international  
fame by the cures effected by quinine  
was Robert Talbor, an apothecary's ap-  
prentice. He carefully preserved the se-  
cret of his remedy, but the news of his  
successful ministrations soon spread  
from Essex, England, where he started  
practice and he moved to London, where  
he cured the daughter of Lady Mordaunt  
of an attack of fever induced by a heavy  
cold.

He then was summoned by Charles II,  
who had been stricken with the same  
ailment, and in curing the monarch ob-  
tained royal favor. In 1672 Talbor was  
appointed physician to the King and  
was later knighted.

In 1680, when Talbor was practicing  
in Paris, the Dauphin was seized with a

cold, which, because of lack of proper  
treatment, threatened to terminate fa-  
tally. Talbor is reported to have offered  
his service to Louis XIV to cure his son,  
and the offer was accepted under these  
conditions: First, if Talbor could not  
cure the Dauphin, he was to be behead-  
ed; secondly, the dealing draught was to  
be mixed in the King's presence before  
being given to the Prince. The Dauphin  
soon recovered and Talbor was made a  
Chevalier.

Eager to learn the contents of the  
seemingly miraculous remedy, Louis in-  
duced Talbor to reveal the formula for  
2,000 Louis d'or and an annuity of 2,000  
livres. The only active ingredient was  
quinine and, proving himself to be as  
good a business man as he was a physi-  
cian, Talbor immediately bought up all  
the "quin quina," as the medium then  
was called, in England and France.

The immediate success of quinine  
when it first was introduced as a cure  
for colds and accompanying fevers, was  
the discovery, perhaps accidental and  
not realized by the medicos of that day,  
that a cold is an internal infection and  
therefore calls for internal treatment.  
In those days cold treatments to a great  
degree consisted of outside applications,  
poultices and salves, and in many in-  
stances, mystic rituals. When internal  
remedies were administered they gen-  
erally consisted of some drug which  
temporarily deadened the pain without  
reaching the seat of the infection. Under  
such conditions colds naturally were  
allowed to drag on until often fatal com-  
plications such as influenza, pleurisy,  
pneumonia and, even, tuberculosis de-  
veloped. Small wonder that Talbor and  
quinine were hailed as saviors of man-  
kind.

Even today, despite the advance of  
general knowledge and of education  
since the hit-or-miss days of Louis XIV  
and the Dauphin, people still are in-  
clined to trifle with a cold. They forget  
—or do not know—that a cold is actual-  
ly a serious germ attack and that unless  
the cold germs are eliminated, they will  
spread throughout the entire system. A  
cold, physicians point out, is a specific  
disease and calls for a cold remedy, and  
that alone. Too many people thought-  
lessly try to relieve a cold with a cure-  
all. This, medical science says, is a  
dangerous mistake. A preparation which  
blatantly proclaims itself a panacea for  
every ill or ailment, cannot be equally  
effective for colds. Many of these reme-  
dies make a cold more difficult to re-  
lieve because they are constipating and  
also make the system acid.

Taken with a gentle laxative to re-  
lieve the bowels of waste matter, quinine  
is as valuable today for the relief  
and prevention of colds as in the days  
when it was actually "worth its weight  
in gold." It cleanses the blood of the  
cold germs and immediately corrects  
the dangerous inflammations in nasal  
passages, throat and bronchial tubes.  
By inducing copious perspiration, quinine  
relieves the fever, and by its recog-  
nized action upon the nerve centres, it

## New Gland Health

WOULD you like to again enjoy life—with  
strength and health? Do you suffer night  
sweats, pain in back, legs, feet—constipa-  
tion, etc.? Science has made an amazing dis-  
covery for you—a new drugless home pro-  
state gland treatment. Endorsed and used by  
many doctors. Over 100,000 users. Sent on  
trial. If you don't feel 10 years younger in  
7 days, pay nothing. Write for offer and  
daring free book of facts for men past 40.  
W. J. Kirk, President, 3571 Morris Avenue,  
Steuenville, Ohio.

## Black-Draught Gives Refreshing Relief

"I have suffered a great deal  
from biliousness and constipation,"  
writes Mrs. D. C. Jones, of Water-  
loo, Ala. "When I get bilious, I  
have a bad taste in my mouth,  
have sour stomach, my color is bad,  
I get dizzy and have the headache.  
When I take Black-Draught, it re-  
lieves me and I feel like a new per-  
son. I don't think there is a bet-  
ter medicine than Black-Draught."

\* \* Children like the new, pleasant  
tasting SYRUP of Black-Draught.

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Handsome CHIFFONADE  
High Grade TAPESTRY Covering  
A big full sized bench—  
beautifully finished—  
Mahogany tone—Strongly  
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struction.

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18" HIGH  
15" WIDE  
22" LONG  
WT. 10 LBS.

State Predomi-  
nating Color desired  
to cover. Money refunded  
if not satisfied. Shipped C.  
O. D. or upon receipt of postal money order mailed to  
HENRY MANUFACTURING CO., High Point, N.C.

## How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—  
Double Chin—Sluggishness

Gained Physical Vigor—A Shapely  
Youthful Figure

If you're fat—first remove the cause!  
Take a half teaspoonful of Kruschen  
Salts in a glass of hot water in the  
mornings—go light on fatty meats and  
sweets—in 4 weeks get on the scales  
and note how many pounds of fat have  
vanished.

Notice also that you have gained in energy—your skin  
is clearer—you feel younger in body—Kruschen will  
give any fat woman a joyous surprise.

But be sure it's Kruschen—your health comes first—and  
SAFETY FIRST is the Kruschen promise.

Get a jar of Kruschen Salts at any leading drug-  
store anywhere in America (lasts 4 weeks) and the cost is not  
more than 85c. In this first jar don't convince you  
this is the easiest, SAFEST and surest way to lose fat—  
your next order will tell you.

Get that Kruschen feeling of superb health, of spirited  
activity—no more gas, acidity or constipation.

"I've tried everything else and Kruschen  
is the only thing I get results from.  
I've lost 20 lbs. so far and only have

15 lbs. more to lose. Even  
after I'm down to normal  
weight I'll continue Kruschen  
for it makes me feel great."  
Helen Smith, Haverhill, Mass.



### CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company  
HICKORY, N. C.



quiets the patient and induces strength-building rest.

At the first sign of a cold—a sense of feverishness, tendency to sneeze and headache behind the eyes which increases when you look up or down—take quinine, preferably in some form that includes the laxative effects, physicians say. Do not trifle or wait until the cold has a firm hold on you, for remember that the great danger of colds lies not so much in the disease itself as in the complications.

#### METHODIST ORPHANAGE (Continued from page 17)

in Smithfield, Dr. and Mrs. Thel Hooks with whom I took supper.

Rev. B. T. Hurley, with several of his congregation, met us at the church to assign homes. We could have placed many more children in this town for the evening. Mr. Barnes, our superintendent, once served these people and he has many substantial friends here. It was pleasant to both congregation and class to have Mr. Barnes join us in this worship.

Nellie B. Rives.

#### SUNDAY SCHOOL LESSON (Continued from page 20)

who yet creates in the house in which she lives an atmosphere that makes it a home. Her children rise up and call her blessed because she has given them not only food and clothing, carefully prepared and carefully chosen, has provided not only adequate educational advantages and proper social opportunities, but has given them also a glimpse of life as a gracious and lovely thing, a great task of achieving happiness and helping others to achieve it also. Other women can bake as good a cake, can wash clothes as well, are as capable of choosing good schools and of arranging for the adequate social development of their children—are, in a word, as efficient. But this woman has a vision of life which they do not have, glimpse from afar the kingdom of the Spirit, stands at times hushed in the presence of a God whom she sees as the giver of a life the grace and glory of which is worthy of the Giver. This sense of the high meaning and value of life—it comes not from observation, it has no warrant in common sense, it can scarce be justified by logic, it cannot be won by efficiency in management. It reaches its highest point in human history in Him who could see in the shame of the cross the supreme victory over the world, and it is his gift to those who can receive it at his hands because they are won by the grace which in the cross shines through the darkness of the "natural" world.—Zion's Herald.

#### Useless Monthly Pains

Thousands of women escape useless pain and discomfort at monthly periods by taking CARDUI, purely vegetable, harmless medicine. Mothers give it to their daughters. Sold at all drug stores.

## Take Lydia E. Pinkham's Vegetable Compound

98 OUT OF 100 WOMEN SAY, "IT HELPS ME"

Take it when you are nervous, weak, tired, rundown and miserable.  
LET IT HELP YOU TOO.

### TRY THE OTHER PINKHAM PRODUCTS

**For PERIODIC PAIN**—take the Tablets. Persistent use brings permanent relief. Chocolate coated. Small box 50¢.

**For A GENERAL TONIC**—take the Herb Medicine. Equally good for men, women and children.

**For FEMININE DOUCHES**—use the Sanative Wash. It soothes and helps to heal minor irritations.

**For CONSTIPATION**—take the Pills for Constipation. Cost about 1¢ a dose. Keep them in your medicine chest.

**For COLDS AND NEURALGIC PAINS**—take Phenrin. 25¢ a box.

**For THE RELIEF OF PILES**—use the Pile Suppositories. Avoid future trouble.

**SOLD BY DRUG STORES EVERYWHERE**



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CENT  
PER  
MILE**

*Thanksgiving*

## Holiday Fares

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**Travel Bargain Fares this Season.**

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**IT'S FASTER BY TRAIN**

**GOING: Nov. 29, Nov. 30, Nov. 28 (A.M. trains)** **RETURN: Dec. 7**

Round Trip fares from Greensboro

Atlanta, Ga.	\$ 7.10	Memphis, Tenn.	14.50
Birmingham, Ala.	10.45	New Orleans, La.	16.75
Charlotte, N. C.	1.90	Richmond, Va.	3.80
Jacksonville, Fla.	10.30	Washington, D. C.	5.45

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Also

Low Fares Nov. 28-29—Return Limit Dec. 7th

NEW YORK	\$13.60
BALTIMORE	6.90
PHILADELPHIA	10.35
ATLANTIC CITY	12.45

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G. R. Yarbrough, CPA., Greensboro, N. C.



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Mr. W. E. Andrews, Franklin, Pa., writes:

"I used 2 bottles of Japanese Oil and succeeded in growing hair one inch long on my bald spots."

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## 666

LIQUID, TABLETS, SALVE, NOSE DROPS

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## IN MEMORIAM

**STUTTS**—Murd C. Stutts, son of N. B. and Della M. Stutts, was born near Hemp, N. C., July 31, 1873, and passed to his reward August 31, 1933. He leaves several brothers and sisters to mourn his going. He was a good man, loyal and true, member of the Methodist church for about 45 years. He was not only a Christian in the best sense, but he was ever liberal with his means to further the cause of Christ. He is missed in the Carthage church, where he was a member for many years. The Lord bless the loved ones. J. A. Dailey.

**BOSTICK**—Miss Mary Anna Bostick died August 25, 1933, at her home in Randleman. She was a truly noble, consecrated Christian character, whose life was spent in making others happy. Her constant "deeds of kindness and words of love" endeared her to all around her, and in the gentle ministry she found her own happiness. It is sad and lonely without her, but we know her sweet spirit has been wafted to the great beyond and she is sleeping the sleep of the just. While we pray God's blessing upon those who mourn for Miss Mary, we ask a special measure of comfort for the sister who was her devoted companion.

**LEARNED**—The passing of Mrs. Minnie Elizabeth Learned brought sadness to her family and to many friends of this community. Mrs. Learned, who was in her 62nd year, died Wednesday night, October 31. She was the daughter of Mr. and Mrs. William James Herring, and the wife of the late Lyman Learned. Both she and Mr. Learned were charter members of the Burgaw Methodist church and contributed much in the building of this church. Mrs. Learned was a devoted mother and a devout, earnest Christian. She attended and supported her church and its auxiliaries faithfully through the years.

She is survived by three children, Mrs. Paulette Clark, Mrs. Gay Wells, and Miss Annie Bell Learned, and by J. F. Herring, W. D. Herring, R. H. Herring, brothers, and Miss Deemie Herring and Mrs. L. O. Johnson, sisters.

The active pallbearers were Messrs. J. T. Brown, Raymond Bell J. T. Wells, T. J. Bradshaw, J. Sam H. Ingram and Fred Dees; honorary pallbearers, Messrs. J. S. Humphrey, J. P. Herring, T. J. Betts, W. R. Harrell, C. C. Bryan, W. C. Meyers, W. C. Dicksey, and Drs. N. C. Wolfe and W. I. Taylor. The funeral service was conducted at the home by Rev. Geo. W. Blount, pastor of the Methodist church.

**LAWSON**—Mrs. Charlie Lawson, born December 5, 1877, died October 3, 1933, at the age of 55 years, nine months and 28 days. The deceased had been in declining health as the result of a stroke of paralysis about four years ago, yet her death came somewhat unexpected to her relatives and friends in that she was able to go out to the dining room that evening for supper and talked with the family until her usual bedtime, but passed away that night about 10:30 o'clock. A more patient sufferer one seldom ever sees, always thankful and appreciative of everything that was done for her. On the other hand, nothing was left undone for her pleasure and comfort.

On December 27, 1877, she was united in marriage to Mr. W. C. Lawson, and to this happy union were born two children, Foy and Gladys. At the early age of 11 she joined the church at Mt. Zion, later removed to Hurdle Mills and re-

mained there until the family moved to their new home near Roxboro, and since that time for about five years has been one of our most consecrated members of Brooksdale church.

There remains to mourn her loss a devoted husband, two consecrated daughters and two faithful sisters, Miss Cora Lay and Mrs. Mollie Jones of Roxboro.

The funeral service was held in Brooksdale church, conducted by the pastor and assisted by Rev. J. J. Boone of Bailey, a former pastor, and E. G. Usery, a relative, of Oxford, N. C. The remains were quietly laid to rest in the Burchwood cemetery beneath a bank of beautiful flowers and surrounded by a host of relatives and friends showing their appreciation of a good woman who was not, for God had taken her to be with him. S. F. Nicks, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, It has pleased our heavenly Father to call from us our friend and co-worker, Brother Giles N. Edwards; and

Whereas, by his quiet and unassuming Christian life and faithful service of the Master, he has been a source of inspiration to us all; and

Whereas, by his genial smile and kindly spirit, he has endeared himself to the membership of this church and to all who knew him.

Now, therefore, be it resolved by the board of stewards of Muir's Chapel M. E. Church, South, of which board he had long been an esteemed and valuable member:

First, That although we deeply mourn the loss of our faithful friend and brother in Christ, we bow in humble submission to the will of our heavenly Father.

Second, That we pray our Father's richest blessings on his bereaved family, and may the memory of his good life be a benediction through the coming years.

Third, That these resolutions be sent to the North Carolina Christian Advocate for publication.

A. W. Morris, Chm.

R. T. Baxter,

R. B. Young.

### RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life of service and usefulness our sister, Mrs. Vada Jones Baker of Holly Springs, N. C., on November 1, 1933, be it resolved:

First, That we, the members of the Woman's Bible Class of Holly Springs M. E. church, are grateful for her sweet Christian life, which will rest like a benediction on the entire church, inspiring them to greater loyalty and service.

Second, That we bow in humble submission to our heavenly Father's will.

Third, That we extend to the bereaved family our sympathy and prayers in their sorrow.

Fourth, That a copy of these resolutions be sent to the family and a copy to the N. C. Christian Advocate for publication, and a copy be spread upon our minutes.

Miss Rebecca Wray,

Miss Una Brogden,

Mrs. Mattie V. Utley.

### IN MEMORIAM

Whereas, our highly esteemed brother, Mr. V. B. Braswell, has passed from us to the next field of life, we, the members of New Hope-Bethel circuit quarterly conference, wish to express the deep consciousness of our great loss and to extend our heartfelt sympathy to his family. Therefore we request the Advocate to publish a statement of our sorrow at his passing and of our feeling of sympathy for his family.

E. C. Griggs,

J. A. Capel,

F. H. Ratliff.

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## GENUINE BAYER ASPIRIN

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And they provide *SAFE* relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want QUICK and *SAFE* relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words GENUINE BAYER ASPIRIN on every bottle or package you buy.

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## Indigestion, Gas, Heartburn?



Hagerstown, Md.—"I had indigestion—everything soured and fermented in my stomach—I felt tired and weary all the while," said Mrs. L. Mullenix of 35 Fairground Ave. "I am pleased to recommend Dr. Pierce's Golden Medical Discovery for it drove away the indigestion, heartburn and the bloated condition." Sold by druggists.

New size, tablets 50c; liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

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# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, NOVEMBER 30, 1933

Number 48

## The Church's Part

THE AMERICA EAGLE is now blue. We hope that there is nothing sinister in the choice of color.

At any rate, powerful forces have been unleashed in our national life in the past few weeks. They may be making for rehabilitation. They may not. It is impossible at the present to foresee all that they imply. If they are to succeed they must be guided and controlled by an alert public opinion that they will not be stampeded either way or the other. We are not going to win through by ballyhoo, and there is no magic in the air to perform miracles for us. Hard work, clear thinking, and conscientious devotion constitute essential parts of the price we must pay if we are to succeed. Each of these involves the achievement of a point of view, and of a spiritual vision.

Hitherto the church has been overshadowed by the market place, with moral values made subordinate to material ones. As a result we have been caught in the inevitable quicksands of disappointment and disillusion. During the coming days the voices of spiritual leadership must be disenthralled from the shibboleths of material success, and set free to declare the full measure of their message. In plain words, the church must cease to stand cap in hand at the elbow of Mammon saying those things which will tickle the ears of the money makers, and must assert its true prerogative of leadership, unafraid, uncompromising, and undismayed. There have been many called "great" first and last, but "Only God is great, my brethren."

—Frank Kingdon, in N. Y. Christian Advocate.

## WESTERN NORTH CAROLINA CONFERENCE COMMISSION ON BUDGET

It is recognized that there are certain items of incidental expense that are matters of legal contract, and must be paid in full, yet your commission on budget calls the attention of the conference to the condition that seems to prevail in many pastoral charges, namely, allowing whatever deficit there may be in the church budget to fall upon the conference collections. The incidental expense items, the pastor's salary, the presiding elder's salary and other purely local items are often met 100 per cent, while the item of conference collection is robbed of part or all of its full proportion of the budget. As a matter of common honesty and justice, this practice should be ended.

Your commission would also direct your attention to pp. 255 of the Discipline of 1930 which reads in part as follows: "that no board of stewards or pastor shall incur any indebtedness for the payment of the preacher's salary or the benevolences which indebtedness shall be left upon the charge for the successor to raise." This phase of the law is being violated and its violation has become a handicap and a serious embarrassment to the churches and to the pastors who are called upon to raise these debts.

No pastor can hardly report that everything is "paid in full" when money was borrowed to make such report possible. Since under our polity no pastor can know that he will succeed himself on a charge, your commission deems it an infraction both of the spirit and the letter of this law to create such indebtedness in any year of a pastorate. It is not just that one pastor should pay the price of another's apparent success. In this respect, at least, every man should bear his own burdens. We recommend that the conference treasurer be instructed to give journal credit for no checks on conference funds until such checks have cleared the banks, and in case any checks should be returned to the treasurer unpaid, he be instructed to deduct the amount of such check from the report in the journal before it goes to press.

M. T. Smathers, Chm.

J. E. Lambeth, Sec.

## OUR PRESIDING ELDERS IN NORTH CAROLINA

Rev. L. B. Jones and Rev. W. C. Martin exchanged districts, Jones going to the Wilmington and Martin to the Rocky Mount. So the same men are in the saddle in the North Carolina conference. In the Western North Carolina conference there are five new men on the itinerant steeds—men that should make a wonderful success as leaders in their districts. As a matter of fact, taking it man for man in both conferences, we are wonderfully well favored in the men who are to lead in the field this year.

Our sympathies are with the elders. The demands on these men have become most exacting and insistent. The presiding elder is often made an object of banter and of jest, but that is not serious, for all who know are aware of the devotion and fidelity displayed by these brethren. The editors of the Advocate are at their service and stand ready to answer their beck and call. May each man win this good year ahead of us.

## OUR DEVOUT THANKS

The editors of the Advocate would be most ungrateful and wanting in the best human elements were they not to make some acknowledgements of the friendly good will manifest at both conferences. The gracious words of appreciation of the paper and the work we have tried to do during the year, and the years, will be cherished above any material compensations possible. We are encouraged to work still harder and to strive for the best service possible.

Our one desire is that all of us by prayer and thought and effort may be a power in North Carolina for God and for human welfare. Stand back of the paper in every way possible and we promise to stand by every interest of our people the best we know.

Would that we could make every one know how grateful we are. We have been permitted to take a part in the life of the state and of the church in an hour that makes for destiny. We are grateful.

## I MET THE MASTER

I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led.  
Until one day in quite place  
I met the Master face to face.

With station and rank and wealth for my goal,  
Much thought for my body but none for my soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.

I met him and knew him and blushed to see  
That his eyes full of sorrow were fixed on me;  
And I faltered and fell at his feet that day,  
While my castles melted and vanished away.

Melted and vanished and in their place  
Naught else did I see but the Master's face.  
And I cried aloud, 'Oh, make me meet  
To follow the steps of thy wounded feet.'

My thought is now for the souls of men,  
I have lost my life to find it again,  
E'er since one day on a quiet place  
I met the Master face to face.

—Selected.

## PROMINENT CITIZEN OF GREENSBORO PASSES

Robert Luther Blaylock, for 16 years clerk of the United States district court and 25 years a citizen of Greensboro, died at his home Sunday morning, November 26, after an illness that extended over eight months. Had he lived till December 15 next, he would have been 52 years of age.

Twenty-five years ago he moved from Oak Ridge, the place of his birth, to Greensboro, and entered the service of the federal government. In 1917 he became clerk of the United States district court of the western district of North Carolina. When the middle district was formed he, by appointment of Judge Johnson J. Hayes, became clerk of this district and continued to hold this office till a few months ago, when he retired on account of failing health. As clerk he had served under Judge Boyd, Judge Webb, and Judge Hayes, and all had appreciated most highly his services as did the federal government at Washington.

The funeral services were held Monday afternoon, November 27, at the home, Dr. A. W. Plyler, a personal friend of the deceased, conducted the services. At the Oak Ridge cemetery, where interment took place, the Greensboro Lodge of the Loyal Order of Moose had charge of the burial services. Mr. Blaylock had for years been an active member of this order and had received most of the honors that it can bestow upon its members. One of the exalted stations in the order which he had occupied was that of Great North Moose of the Tar Heel legion. He held the Pilgrim's (honorary) degree in the Moose—the highest degree in the order.

Surviving Mr. Blaylock is his wife, who prior to their marriage December 27, 1903, was Miss Allie Dwiggins, then a resident of Kernersville; a son, Spencer L. Blaylock; two daughters, Mrs. Allan Hall and Miss Margaret Blaylock, and three grandchildren, Spencer Blaylock, Jr., Bobbie Blaylock and Barbara Ann Blaylock, all of Greensboro; a brother, T. M. Blaylock, and a sister, Mrs. W. C. Crews, both of Oak Ridge.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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Number 48

## RALLY TO THE NEEDS OF THE ORPHAN CHILDREN

Read and ponder the facts given below by Superintendent Barnes. Then let the Methodists of North Carolina act—the pastors taking the lead.

“The trustees of the Methodist Orphanage at Raleigh signed a note for \$11,000 at the Wachovia Bank which falls due Friday, the first day of December. We did not receive a sufficient amount from the conference to pay off this \$11,000 note. Unless the preachers and Sunday school superintendents take Thanksgiving offerings in all the churches and Sunday schools, the trustees will have to make another note at the bank immediately to finish paying off the present note that is now due, and to pay our big November bills for operating expenses. Our receipts for the conference year were between four and five thousand dollars less than the preceding conference year. The Orphanage had \$4,000 in the North Carolina Bank and Trust Company when it closed last March. This make our situation that much harder.

During the conference year it became necessary for us to reduce our number of children from 334 to 300. Unless we can receive generous Thanksgiving offerings from all the churches and Sunday schools in the conference we shall be driven to the necessity of reducing the present number to 275 or 250. On file in my office there are 150 bona fide applications for the admission of dependent orphan children. It is imperative that our friends rally to the support of the Methodist Orphanage as they have never done before. Indications are now that we shall not be able to admit a single child into the Orphanage during this new conference year. If all will give promptly and sacrificially we can retain the present number and open the door for others who are begging to come.”

This situation can be met by a united effort in the country and in the towns. Pastors and Sunday school leaders should give the people a chance in every church. Many will be glad to give to relieve the children. In all the tobacco sections the people have more money than they have had for several years. Call on them to divide with the orphan children. Use the next three or four Sundays to this end.

The thanksgiving season—this time of ingathering—can be made an occasion for bringing blessings to thousands. Let no one fail.

Any one who has looked into baby eyes, has felt the soft touch of baby fingers, has heard the cry of a hungry child, will be moved by the orphan's plea. The pathos of little children left with no one to love and care for them will move the most obdurate. Give all—church member or not—a chance to respond to this call of humanity. Make an earnest appeal in every church and the response is certain. Some will give much, others little, but let all have a chance and the situation at Raleigh will be relieved.

## THANKSGIVING FOR—

T—Truth...Trees...Turkeys  
H—Home...Health...Hospitals  
A—Apples...Automobiles...Air  
N—Neighbors...Night...Nature  
K—Kindness...Knowledge...Knives  
S—Sundays...Sermons...Schools  
G—God...Gardens...Games  
I—Ice...Irk...Invention  
V—Victuals...Visions...Victories  
I—Immortality...Influence...Inspiration  
N—Nations...Nurses...Noses  
G—Gethsemane...Gifts...Gospel

This little acrostic list contains only a few of the many things for which we should be thankful. Add to the list some things for which you are sincerely thankful. To be deprived of any one of the things listed above would mean less happiness for some one at this Thanksgiving season. Let us, then, be thankful for little things as well as big things. And let us not only with our tongues thank God, but let us thank him with our lives. Every day should be a thanksgiving day for a Christian and every deed should express an attitude of gratitude. Thank God and repent. Thank God and live a better life. Thank God and help others.

A. A. Kyles,  
Pastor Ansonville Circuit.

## DELEGATES TO THE GENERAL CONFERENCE

The delegates elected to represent the North Carolina conference in the General Conference to meet April 26, 1934, in Jackson, Mississippi, are (with the name of one lay delegate missing) as follows:

Clerical—T. McM. Grant, J. M. Ormond, M. T. Plyler, E. L. Hillman, H. C. Smith, F. S. Love, F. S. Hickman, H. B. Porter.

Alternates—E. C. Few, W. A. Stanbury, J. H. Shore, W. C. Martin.

Laymen—W. P. Few, J. F. Bruton, W. L. Knight, Mrs. Frank McKinney, R. L. Flowers, C. S. Wallace, W. C. Chadwick.

Alternates—J. P. Gibbons, W. A. McGirt, Cale K. Burgess.

## THE LOOK AHEAD

I am done with the years that were: I am quits:

I am done with the dead and old—

They are mines worked out: I delved in their pits:

I have saved their grains of gold—

Now I turn to the future for wine and bread:

I have bidden the past adieu,

I laugh and lift hands to the years ahead:

“Come on: I am ready for you!”

At eighty, Edwin Markham,  
To Nicholas Van Sant.

# North Carolina Conference in Durham

A full house assembled for the opening service at 7:30 Wednesday, November 22, at which Bishop Edwin D. Mouzon delivered an address, followed by a largely attended communion service, in which ministers joined in observance of this sacrament. In a brief half hour the conference was organized and ready for work the following morning. Such a two hours' can but be a fine preparation for a conference service. The citizens of the community can join with the preachers and laymen of the conference in building up a common interest in the work of the week. This conference got a fine start, both in attendance and interest, this first evening hour. The bishop and the members of the conference were in the finest spirit.

\* \* \* \*

An incident of more than ordinary interest was the reception of Dr. Frank S. Hickman from the Methodist Episcopal Church into the North Carolina conference. This great preacher and fine teacher of young preachers in Duke University was welcomed by a standing vote of the conference. Dr. Hickman has won a large place for himself in North Carolina and he preaches to great crowds in the University chapel each Sunday morning. We feel sure that this good man will do much to lift the standards of living and the ideals of preaching in our midst.

\* \* \* \*

The call of classes brought to the front a long list of fine young men, most of whom have had excellent advantages in the schools, and they give promise of lives of excellent service in the work of God. It was fine to note the intense interest manifest on the part of the big crowd present. Each one seemed to have a personal interest in the young men—indeed they do, for here are the pastors of the future who must carry on the work laid down by the older men. They must soon be the leaders of the people as well as the spokesmen for God.

\* \* \* \*

Bishop Mouzon called the class for admission into full connection to the chancel just before the special order for the election of delegates to the General Conference. So the address was one much more brief than are such and much more pointed. Time did not permit extended address, but it was wonderfully effective because it touched the essentials of the pastoral office. The bishop called the questions and made brief running comment. Special stress did he lay on going in debt. "Don't go in debt, don't get any one to sign your note," insisted the bishop again and again.

\* \* \* \*

The election of delegates to the General Conference was not completed until Saturday morning—the clerical ballot having been completed before the lay ballot. This was most unusual. In fact the general interest manifested in this election went far beyond the ordinary. Three ministers and three laymen were elected on the first ballot. We consider the unusual interest in the action of the General Conference is a good omen—a healthy omen for all that concerns our Zion.

Bishop Mouzon in response to resolutions passed in appreciation for the service of the bishop for the last eight years spoke in fullest appreciation of his stay in North Carolina and the consideration shown him. He indicated his desire to continue to reside in Charlotte, though he be assigned to another field.

Speaking as a resident of a prohibition state Bishop Mouzon took occasion to speak of the situation in North Carolina. Ringing words were his concerning the recent prohibition campaign and its significant results. The response was warm and enthusiastic in regard to all the demands that lie out before us. As the bishop insisted that a solemn obligation rests upon the people of North Carolina to see that the laws are observed, he was greeted with applause. "What would we Methodists do," said he, "but for the Baptists? When we stand for law and order we call on the Baptists, and the Baptists in turn call on us. North Carolina is the most American state; we do not propose for the Chicago bootleggers to take up camp in this state."

\* \* \* \*

The morning talks of Bishop Mouzon to full houses could but result in great good. There was a directness of utterance and a sincerity of conviction that went home to the hearers. He stressed particularly the essentials so much needed in this age of uncertainty and lax living. A new dogmatism characterized the good bishop as he plead for a church and a ministry that can win in this day. Few stood about the doors in friendly converse; instead the house was filled with men and women eager to hear.

Saturday morning the church and her ministers were warned against the perils due to the insidious movements that are operating to the undoing of our social order. The perils of the home and all else that has made us great as a people are many.

\* \* \* \*

The Friday evening banquet of the Conference Alumni Association of Duke University has become one of the most popular events of the conference session. This year more than 300 gathered in the banquet room of the Washington Duke Hotel. It was an occasion of delight. Not all are college men and women. Many who have never been to college rub elbows with the college men, enjoying the fine democracy of the occasion. It is just a good Tar Heel crowd in which each one feels that he is as good as any one else, if not a little better.

The address this year was by Dr. Malcomb McDermott of the law school, telling of his impressions of the inner life of the university gained in the last three years as a resident and teacher. This former stranger spoke in highest terms of the heart of Duke. And what a delightful speaker is he for such an occasion.

Henry Dwier sees to it that nothing is neglected in the many functions in which he is charged with the responsibility that devolves upon the man who has to see that proper contact is made with the public. Friday night his "team clicked."

A big hand greeted the announcement that all ministers of the conference would be given tickets to the Duke-



State game. We trust every man went away with the lesson never to give up, even though the game be hard and defeat imminent. The Duke boys fought long and hard, but they crossed the goal line before the last whistle.

The anniversary of the Board of Temperance and Social Service Saturday night was one of the best ever. The singing by that big group from the North Carolina College for Negroes was a delight, and the speeches by Rev. E. C. Few and Brother Kale K. Burgess sounded a note too often absent on such occasions. Platitudes had no place. Mr. Burgess was a stranger to many of the preachers, but they were all with him and his friends at the close. That Saturday night meeting will be far-reaching in its influence. The advice given was sane and the spirit militant. The people of this state are determined to conserve the results of the far-reaching victory of November 7. Law enforcement and a crusade for temperance are the two objectives.

The conference felt a fine pride in the part taken in the recent campaign, but there was no foolish boasting or a disposition to crow over the wets who gambled and lost.

### CONFERENCE SUNDAY AT DURHAM

The big Memorial church was crowded below and above, with lines standing around the walls as a thousand voices joined in the opening hymn "Holy, Holy, Holy, Lord God Almighty." Sunday morning at conference is always the great day of the feast for the people generally. They came from far and near, eager to hear the bishop and anxious to mix with friends and former pastors. This Sunday morning in Durham was no exception to the general rule. People all the way from Greensboro of the Piedmont to Elizabeth City of the low lands were on hand for this occasion. Though the service was of utmost simplicity the eager interest never waned. To hear this conference sermon was worth a journey of many miles.

Both the lesson from the Old Testament and the text from the New suggested the open heavens and a vision of God—of a God that seeks after man.

On this occasion the preacher did not deal primarily with the search for God concerning which so many books have been written and in which many have enlisted. But rather did he stress the God who speaks and men hear, he discloses himself and men see—it is the God who makes himself known to men and moves as a power in their lives. Revelation and discovery are not the two sides of the same thing. Jesus Christ is the final and full revelation of God to man.

The bishop acknowledged his indebtedness to the philosophers and the scientists and the other eager seekers after God, but the emphasis was on the revelation that comes to the prophets and to the apostles and to the saints of the world—men who could hear the voice of and see the face of God. The heavens open and the angels descend upon the sons of men. We Christians stand upon this direct and personal knowledge of God.

God pity us if we can do nothing more than join with the eager multitudes that yearn for God; we must make known to the people a holy God—a God of love, able to approach and minister to the needs of the vast multitudes in these eager, restless, distressful and anxious days. Let the ministers go out and tell men of Jesus Christ who has shown us God and also declared Jesus Christ the Redeemer of man from sin.

In these days we have evidence of the fall of man without the story of Genesis. These stressful and corrupt times bear evidence to the corruptions of human nature. We do not find the pure and holy God within—as some insist—we are more apt to hear fiends within and to get a view through a thousand windows upon hell. Look at our society with its murders, divorcees, corrupt books, vile shows and all such in which there is no shame even on the part of the elite of our boasted superiority. We are not far removed from the morals of the Roman Empire in the days of St. Paul.

We have been sowing and now we are reaping the results. Has God given us up in our wicked society and loose and corrupt living? God must set us free if we are to be redeemed from our misery and sin.

Love costs; love always carries a Gethsemane in its bosom; the love of redemption costs much. It is disclosed in Jesus Christ—the Jesus who has borne our griefs and carried our sorrows.

### MINISTERS' WIVES AT NORTH CAROLINA CONFERENCE

Ninety-three ministers' wives were present at the fall luncheon of the Ministers' Wives' Association of the North Carolina conference, which was held at the King's Daughters Home on Buchanan Boulevard, Durham, during the annual conference on November 24, 1933.

The collect of this association was repeated by all. It has been requested that this beautiful collect, which was composed by Mrs. Walter Patten, be published in the Advocate.

#### Collect of the Association of Ministers' Wives, North Carolina Conference

O God, our Father, we, as the wives of the men who preach thee and exemplify thy teachings before the world, plead with thee to vouchsafe to us grace and vision equal to the demands upon us and sufficient to solve our peculiar problems.

To that end seal the bonds among us into real and beneficial friendship.

Grant that, to the women of our charges, we may pass the torch of high ideals and humble living; of kindly service and sincere hospitality without regard to station or wealth; of true piety for our homes and children.

Increase our sense of dependence on and trust in a divine purpose for each life and give us joy in helping our husbands work out this purpose.

May we begin, continue and end everything according to the truth and love of our Perfect Master. Amen.

After a delicious three-course luncheon was served, Mrs. E. L. Hillman, president, introduced Mrs. Edwin D. Mouzon, guest of honor.

Mrs. Hillman requested that fellowship be stressed this year in the association.

District reports were called for. It was requested that these reports include new babies, new brides and the number of Octagon soap coupons secured as a result of the request from Mr. Barnes, superintendent. These interesting reports revealed three brides: Mrs. Chester Andrews from the Wilmington district, Mrs. Williams from the Durham district, and Mrs. Robbins from the Raleigh district; seven new babies, one from the New Bern, three from the Elizabeth City, one from the Raleigh, one from the Durham and one from the Fayetteville district. A splendid number of coupons was sent from each district with Raleigh district leading, having sent over 9,000.

Mrs. F. S. Love, beloved past president, and Mrs. L. S. Massey, both being ill in Duke Hospital, and Mrs. Reese, who was injured in an auto accident while en route to conference, were greatly missed and messages of love sent to them.

After the business session the association reassembled in the spacious living room, where a splendid program was rendered.

The association adjourned to meet in Kinston during the missionary conference in the spring.

Mrs. B. B. Slaughter, Secretary.

### MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Thursday, January 4, 1934, at 9 a. m.

All applications must be approved by the conference board of church extension and in the office of the general board on or before December 29, 1933. No application will be entered on the calendar after this date. T. D. Ellis, Secretary.

# Appointments of the North Carolina Conference for 1933-34

## DURHAM DISTRICT

H. C. Smith, Presiding Elder

Bahama	C. W. Barbee
Burlington—Front Street	W. A. Cade
Webb Avenue and Holt's	R. L. Jerome
Burlington Circuit	H. E. Lance
Brooksdale Circuit	R. E. Pittman
Cedar Grove Circuit	S. F. Nicks
Chapel Hill	Albea Godbold
Durham—Branson	C. T. Thrift
Calvary	R. F. Munns
Carr	J. A. Martin
Duke Memorial	H. B. Porter
Lakewood	B. A. Sisk, Supply
Trinity	E. L. Hillman
West Durham	J. M. Culbreth
Durham Circuit	B. H. Black
Duke's Chapel	J. J. Stowe, Jr., Supply
Graham-West Burlington	C. Freeman Heath
Haw River	J. F. Starnes
Hillsboro	F. A. Lupton
Leasburg	T. R. Jenkins
Massey-Andrews	A. C. Thompson
Mebane	J. D. Bundy
Milton	R. J. Lough
Mt. Tirzah	B. E. Stanfield
Orange-Carrboro	L. L. Parrish, Supply
Person Circuit	E. B. Craven
Pittsboro	M. C. Ellerbe
	A. M. Williams, Junior Preacher
Roxboro—Long Memorial	J. F. Herbert
East Roxboro-Longhurst	B. E. Kelly, Supply
Rougemont	M. W. Warren
Siler City	F. B. Peele
South Alamance	J. A. Tharpe
Stem	J. W. Lineberger
Yanceyville	I. T. Poole
	W. C. Jones, Supernumerary
Student Duke University	F. F. Loftin
Editor N. C. Christian Advocate	M. T. Plyler
Professors Duke University:	H. E. Spence, J. M. Ormond, H. E. Myers, F. S. Hickman.
Superannuates:	T. S. Coble, L. S. Massey, G. W. Starling, N. H. D. Wilson, C. P. Jerome.

## ELIZABETH CITY DISTRICT

J. H. McCracken, Presiding Elder

Ahoskie	J. L. Smith
Aulander	E. L. Stack
Bath	F. E. Dixon
Chowan	W. B. Humble
Columbia	W. J. Underwood
Currituck-Kitty Hawk	H. B. Baum
Dare	T. W. Lewis, Supply
Edenton	W. F. Walters
Elizabeth City—City Road	J. H. Lanning
First Church	H. I. Glass
Fairfield	G. C. Wood, Supply
Gates	J. R. Edwards
Hatteras	A. C. Lee
Hertford	B. P. Robinson
Kennekeet	M. W. Maness
Manteo	A. E. Brown
Mattamuskeet	H. A. Chester
Moyock-Memorial	E. G. Overton
Murfreesboro-Winton	J. B. Hurley
North Gates	C. D. Barelift
Pantego-Belhaven	E. W. Downum
Pasquotank	F. R. Davis
Perquimans	J. W. Dimmette
Plymouth	R. R. Grant
Roper-Creswell	R. E. Atkinson
South Camden	F. D. Hedden
South Mills	L. E. Sawyer
Stumpy Point	J. C. Harmon
Swan Quarter	J. G. Lowe
Wanchese	J. P. Bross
Washington	E. J. Rees
Williamston	C. T. Rogers
Windsor	T. W. Lee
Pres. Scarritt College for Christian Workers—J. L. Cunningham	
Superannuates:	A. W. Price, C. C. Brothers, J. W. Hoyle, R. F. Taylor, J. J. Barker.

## FAYETTEVILLE DISTRICT

J. C. Wooten, Presiding Elder

Aberdeen-Vass	W. C. Ball
Biscoe	W. F. Trawick
Caledonia	W. L. Dawson
Carthage	E. C. Durham

Ellerbe	D. A. Petty
Fayetteville—Hay Street	Walter Patten
Person Street	C. A. Johnson
Fayetteville Circuit	P. D. Woodall
Glendon	L. M. Cheffin
Goldston	McD. McLamb
Hamlet	J. H. Shore
Hemp	F. B. Noblitt
Jonesboro	J. E. Blalock
Laurel Hill	W. D. Yarborough
Laurinburg	Marvin Y. Self
Maxton	W. L. Clegg
Mt. Gilead	E. B. Fisher
Parkton	R. G. L. Edwards
Piedmont	B. F. Boone
Raeord	B. H. Houston
Red Springs	B. D. Critcher
Rockingham	W. R. Royal
Robel	E. C. Crawford
Rowland	J. C. Whedbee
Sanford	L. C. Clark
St. John's and Gibson	J. H. Buffalo
Troy	D. A. Clark
West End	W. F. Elliott
Wadeville	J. W. Autry
Student Yale University	C. W. Goldston
Superannuates:	H. Sutton, L. H. Joyner, G. T. Adams, A. J. Groves, W. H. Townsend, J. B. Hurley, J. G. Johnson, C. M. Hawkins.

## NEW BERN DISTRICT

T. McM. Crant, Presiding Elder

Atlantic	R. W. Barfield, Supply
Aurora	J. W. Sneed
Ayden	E. D. Dodd
Beaufort	C. B. Culbreth
Dover	E. L. Hill
Fremont	E. R. Shuller
Goldsboro—St. Paul	O. W. Dowd
Goldsboro Circuit	N. C. Yearby
Greenville—Jarvis Memorial	G. R. Combs
Grifton	I. S. Richmond
Grimesland	I. J. Strawbridge
Hookerton	J. G. Phillips
Jones	J. D. Young
Kinston—Queen Street	R. E. Brown
LaGrange	L. L. Smith
Morehead City	D. M. Sharpe
Mt. Olive-Calypso	W. L. Loy
Mt. Olive Circuit	E. R. Clegg
New Bern—Centenary	A. J. Hobbs, Jr.
	Guy Hamilton, Supernumerary
Newport	E. H. Measmer
Ocracoke-Portsmouth	W. A. Tew
Oriental	J. C. Humble
Pamlico	J. M. Joffitt
Pikeville-Elm Street	Leon Russell
Pink Hill	H. L. Harris
Widewater-Bridgeton	J. E. Thompson
Seven Springs	W. J. Freeman, Supply
Snow Hill	W. L. Maness
Straits-Harlowe	F. B. Brandenburg
Vanceboro	T. E. Davis
Missionary to Africa	J. G. Barden
Director Superannuate Endowment Fund	T. M. Grant
Superannuates:	S. A. Nettles, J. M. Wright, R. A. Bruton.

## RALEIGH DISTRICT

F. S. Love, Presiding Elder

Bayley	W. G. Farrar
Benson	W. C. Merritt
Cary-Apex	J. L. Midgett
Clayton	J. A. Guice
Creedmoor	K. F. Duval
Dunn	J. A. Russell
	N. M. McDonald, Supernumerary
Erwin	Frank Culbreth
Four Oaks	W. H. Brown
Fuquay	J. C. Williams
Franklinton	E. D. Weathers
Garner	T. B. Hough
Henderson—First Church	D. E. Earnhardt
City Road and White Memorial	J. L. Joyce
Lillington	E. M. Hall
Louisburg	O. P. Fitzgerald
Mamers	C. W. Robbins
Middleburg	J. A. Dalley
Millbrook	L. D. Pattishall
Newton Grove	L. A. Thiley
Oxford	T. G. Vickers



Oxford Circuit	P. H. Fields
Princeton	W. B. Cotton, Junior Preacher, Supply
Raleigh—Central	H. G. Ruark
Edenton Street	A. S. Parker
Epworth	E. C. Few
Jenkins Memorial	O. L. Hathaway
Selma	R. W. Bradshaw
Smithfield	L. T. Singleton
Tar River	B. T. Hurley
Youngsville	B. O. Merritt
Zebulon-Wendell	C. E. Vale
Superintendent Methodist Orphanage	C. L. Read
Superintendent Oxford Orphanage	A. S. Barnes
Missionary to Japan	C. K. Proctor
Missionary Secretary	F. D. Stott
President Louisville College	F. S. Love
Superannuates: T. J. Dailey, B. C. Allred, H. M. Jackson, D. N. Caviness, D. H. Tuttle, J. W. Potter, E. H. Davis, F. M. Shamberger, A. J. Parker.	A. S. Wilcox

#### ROCKY MOUNT DISTRICT W. C. Martin, Presiding Elder

Bethel	J. O. Long
Conway	G. B. Starling
Elm City	W. C. Benson
Enfield-Whitakers	C. P. Womack
Farmville	H. L. Hendricks
Garysburg	J. T. Draper
Halifax	W. C. Wiess
Kenly	J. W. Harrell
Littleton	Rufus Bradley
McKendree	J. T. Stanford
Nashville	L. D. Hayman
Norlina	B. C. Thompson
Northampton	E. C. Mancess
Roanoke Rapids	S. J. Starnes
Rich Square	W. T. Phillips
Pobesonville	W. R. Hardesty
Rocky Mount—Clark Street	H. C. Ewing
First Church	G. W. Perry
South Rocky Mount Circuit	Kenneth I. Tucker
Rocky Mount Circuit	W. N. Vaughan
Rosemary	J. J. Boone
Scotland Neck	T. A. Sikes
Seaboard	L. J. Watts
Spring Hope	M. F. Hodges
Stantonsburg	S. E. Mercer
Tarboro	J. V. Knight
Warren Circuit	L. C. Brothers
Warrenton	O. I. Hinson
Weldon	E. H. McWhorter
Wilson	W. V. McRae
Missionary to Japan	J. W. Frank
Superannuates: E. C. Glenn, S. T. Moyle, William Towe, T. M. Rhodes, J. T. Gibbs, W. F. Craven.	

#### WILMINGTON DISTRICT L. B. Jones, Presiding Elder

Bladen	N. B. Strickland
Burgaw	N. B. Johnson
Carver's Creek	W. J. Watson
Chadbourn	M. W. Lawrence
Clinton	Daniel Lane
Elizabeth	N. P. Edens
Fairmont	J. W. Bradley
Faison-Kenansville	F. E. Joyner
Garland	R. G. Dawson
Hallsboro	C. N. Phillips
Jacksonville-Richlands	R. M. Price
Lumberton	B. B. Slaughter
Lumberton Circuit	O. C. Melton
Layfield	C. J. Andrews
Roseboro	A. L. Thompson
Scott's Hill	To be supplied
Shallotte	R. N. Fitts
Southport	C. A. Jones
Stedman	H. R. Ashmore
St. Paul's	E. N. Harrison
Swansboro	S. S. Ellington
Tabor	N. M. Wright
Town Creek	D. D. Traynham
Wallace-Rose Hill	P. O. Lee
Warsaw-Magnolia	George W. Blount
Whiteville	J. H. Miller
Wilmington—Epworth-Wesley	H. L. Davis
Fifth Avenue	L. M. Hall
Grace	J. H. Barnhardt
Trinity	A. P. Brantley
Superannuates: D. A. Futrell, J. M. Lowder, J. F. Usry, C. M. Lance, G. H. Biggs, J. H. Frizelle, R. H. Broom, C. H. Caviness.	

#### WAYNESVILLE DISTRICT NOTICE

The pastors and district stewards of the Waynesville district will meet at Sylva, Monday, December 4, at 10 a. m.  
L. B. Hayes, P. E.

#### STATISTICAL REPORT TO THE NORTH CAROLINA CONFERENCE

The statistical secretaries made the following report to the conference Monday morning: In the conference there are 78 local preachers. There have been added to the church the past year on profession of faith 3,693 and by certificate 2,853. The total membership now is 120,993, a net gain of 1,974.

There are 723 congregations owning 730 churches, the value of which is \$7,564,263 with an indebtedness of \$686,546. The decrease in debts during the year was \$24,953. There are 220 parsonages in the conference valued at \$1,930,233. The women have 376 societies with a membership of 11,888. There are 378 Epworth Leagues which raised for all purposes last year \$7,519. In the conference there are 690 Sunday schools which raised \$88,848.

The seven presiding elders were paid \$25,487 and the pastors \$348,079. There was paid for general and conference work \$64,622 and for district work \$2,154. The volunteer offering for kingdom extension was \$16,316; for superannuate endowment \$31,969; orphanage \$134,878 and incidentals and other purposes \$95,651, making a grand total raised by the conference last year \$877,580.

#### CHAPEL HILL HONORS THE CONFERENCE

Under the direction of our president, Mrs. J. A. Warren, and the chairman of our local activities, Mrs. R. B. Downs, the ladies of the Chapel Hill Methodist church served a tea to all members of the N. C. conference that could attend from 4 to 6 p. m. Thursday, November 23. While there was no receiving line, groups of ladies and men were at the door in the halls as well as in the parlors to welcome guests, show them over the church and in every way possible entertain and please. Mrs. Stacy and Mrs. Wagstaff presided at the tea table, but there were bright, alert young ladies that served. We were sorry more could not attend, but very glad that those who absented themselves from the conference could come. We enjoyed having them.

Mrs. J. A. Warren, President.  
Mrs. J. A. Jordan, Secretary.

#### SUNDAY AT COLLEGE PLACE

Sunday morning at 11 o'clock was a high hour for College Place Methodist church. Rev. J. F. Kirk, the new pastor, was present for the opening exercises of the adult division of the church school and led a fervent prayer. Following this Rev. W. A. Kale, Mr. Kirk's successor as the executive secretary of the conference board of Christian education, spoke briefly and tellingly of the church and Sunday school's outreaching work commonly known as missionary endeavor.

By 11 o'clock a large and representative audience had gathered to hear Mr. Bond for his last time before going to his new field at Dilworth, Charlotte. At the conclusion of the service Mr. Kirk pronounced the benediction.

At the students' and young people's hour, which began at 6:45 the Wesley choir, an organization of the Methodist Student Association of the Woman's College of the University of North Carolina, gave a musical program, the theme of which was "Where Love Is in Action There God Is Also." L.

#### ATTENTION, ASHEVILLE DISTRICT

The district stewards are called to meet at Central church, Asheville, on December 4, at 11 o'clock, for the purpose of apportioning the salary of presiding elder and the collections among the several churches.

At 2 o'clock all pastors, charge lay leaders and chairmen of boards of stewards will meet with the district stewards to hear their report, and to set up plans for the work of the year. At this hour representatives of conference interests will be heard.

On the morning of December 10 he will preach at Leicester, and in the afternoon on the Sandy circuit.

Walter B. West.

#### WESTERN NORTH CAROLINA CONFERENCE DELEGATES TO GENERAL CONFERENCE, 1934

Clerical—W. W. Peele, J. B. Craven, G. T. Rowe, C. S. Kirkpatrick, A. W. Plyler, C. C. Weaver, J. S. Hiatt, R. M. Courtney, E. K. McLarty, L. D. Thompson, L. B. Hayes.

Clerical Alternates—J. W. Moore, W. A. Lambeth, C. M. Pickens, P. N. Garber.

Lay—W. R. Odell, J. E. Lambeth, H. A. Dunham, J. A. Jones, J. B. Ivey, O. V. Woosley, W. H. Worth, C. A. Jonas, James Atkins, R. C. Bunch, F. N. Tate.

Lay Alternates—Paul F. Evans, J. F. Shinn, T. C. Hoyle, Mrs. C. C. Weaver.

#### SALISBURY DISTRICT NOTICE

The district stewards, pastors and lay leaders of the Salisbury district are called to meet in First Church, Salisbury, December 7, at 2 p. m.  
C. S. Kirkpatrick, P. E.

ADDRESS BY MISS ANNIE LAURIE LOWRANCE  
BEFORE W. N. C. CONFERENCE

Representing the Greensboro College alumnae, I come to you in the interest of Greensboro College.

We, the alumnae, believe in our college, in its memorable past, with its traditions, trials, and hardships; in its splendid present with its high standard of scholarship, its spiritual and cultural advantages; and in its glorious future, the greater Greensboro College whose possibilities are unlimited.

I ask you to pledge anew your loyalty to this noble institution which is rendering such splendid service to the young women of our state and nation. Your influence and support, both collectively and individually, mean much to Greensboro College and she is looking to you for encouragement.

We, the alumnae, are as you doubtless know, organized into different local chapters, each of which is actively engaged in influencing prospective students. We are doing our best for Greensboro College, but she needs your continued co-operation.

If you believe in Greensboro College as we do, you will send your daughters there (as many of you are doing) and you will urge your friends to send their daughters there. If you feel that the college isn't measuring up in every capacity to the standard that is expected of her, I beg of you to let your feeling be known to the authorities so that the situation may be remedied.

I feel that you are fully aware of the high type of varied training which Greensboro College offers, so I shall not take your time to discuss this.

In closing, may I say in all sincerity, that I know of no college which offers a finer opportunity for the development of true service than our own Greensboro College. Will you do your part for her?

BOUNDARY CHANGES, TRANSFERS AND  
SUPERANNUATES

Changes in District Boundaries

From the Asheville district take Brevard and Rosman charges and place them in the Waynesville district.

Changes in Charge Boundaries

Asheville district: From Swannanoa circuit take Swannanoa church and create a new charge called Swannanoa station.  
Charlotte district: From New Hope-Bethel take Sandy Plains church and place it on the Morven circuit.

From Ansonville circuit take Wightman church and place it on Polkton circuit.

From Thrift-Moores take Pleasant Grove and put it with Homestead, the new charge to be called Homestead-Pleasant Grove.

From Homestead-Duncan take Duncan church and create a new charge to be called Duncan Memorial.

Marion district: From Bostic take Pisgah church and place it on Gilkey circuit.

From Burke circuit take Valdesse and Warlick churches to form a new charge to be called Valdesse.

Change name of Burke circuit to Connolly Springs circuit.  
From Old Fort take Bethel, Bethlehem, Ebenezer and Mill Creek and form a new charge to be called Old Fort circuit.

Salisbury district: From East Spencer charge take Yadin church and place it with Rowan Mills church and call the charge Rowan Mills.

From Main Street-Rowan Mills charge take Main Street church and place it with East Spencer church and call the charge East Spencer.

Waynesville district: From Whittier circuit take Echota church and Chapel Oak church and create a new charge to be called Cherokee charge.

Winston-Salem district: From Kernersville take Shady Grove church and form a new charge to be called Shady Grove.

Place Sedge Garden charge with Hiatt Memorial church and call the charge Hiatt-Sedge Garden.

Gastonia district: From Park Street, Belmont, take Ebenezer church and place it on McAdenville charge.

Transferred

G. C. Ervin to the Missouri conference.

W. R. Boland to the Florida conference.  
A. P. Brantley, J. H. Barnhardt and B. A. Sisk to the North Carolina conference.

Superannuated

O. P. Ader, A. R. Bell, H. K. Boyer, J. H. Bradley, J. H. Brendall, G. C. Brinkham, P. H. Brittain, A. J. Burrus, D. F. Carver, W. S. Cherry, E. N. Crowder, M. W. Dargen, R. P. Fikes, J. M. Folger, T. F. Glenn, C. P. Goode, J. J. Gray, B. F. Hargett, S. S. Higgins, G. A. B. Holderby, J. G. W. Holloway, R. S. Howle, W. I. Hughes, J. W. Ingle, J. C. Keever, J. W. Kennedy, D. A. Lewis, J. W. Long, T. F. Marr, C. L. McCain, R. L. Melton, N. M. Modlin, Z. Paris, F. E. Parker, J. A. Peeler, E. J. Poe, D. V. Price, A. S. Raper, J. T. Ratledge, J. C. Richardson, C. R. Ross, O. P. Routh, T. J. Rogers, W. F. Sandford, C. F. Sherrill, R. D. Sherrill, W. L. Sherrill, C. M. Short, J. I. Spinks, E. P. Stabler, C. E. Stedman, J. T. Stover, A. C. Surratt, J. L. Teague, J. E. Thompson, M. H. Tuttle, J. R. Unberger, M. H. Vestal, T. E. Wagg, D. P. Waters, E. K. Whidden, W. H. Whisner, W. A. Wilson, E. E. Yates, B. A. York (65).

REPORT OF COMMISSION ON BUDGET  
W. N. C. CONFERENCE

Apportionments for 1933-1934

General work, \$107,100—4800; conference work, \$116,025—5200; \$223,125—1.0000.						
District	Mem.	Sal.	Av.	G.W.	C.W.	Totals
Asheville ..	.0754	.0871	.0812	\$ 8,697	\$ 9,421	\$ 18,118
Charlotte ..	.1340	.1231	.1286	13,773	14,921	28,694
Gastonia ..	.1105	.1105	.1105	11,835	12,821	24,656
Greensboro ..	.1312	.1351	.1332	14,266	15,454	29,720
Marion .....	.0728	.0793	.0760	8,140	8,818	16,958
Mt. Airy ..	.0882	.0776	.0829	8,879	9,618	18,497
Salisbury ..	.0945	.1033	.0989	10,592	11,475	22,067
Statesville ..	.1135	.1008	.1072	11,481	12,438	23,919
Waynesville ..	.0533	.0648	.0615	6,587	7,136	13,723
Winston-Sal ..	.1216	.1184	.1200	12,850	13,923	26,773
1.0000	1.0000	1.0000	\$107,100	\$116,025	\$223,125	

Appropriations to Conference Boards

Christian Education .....	\$ 41,925	.3614
Young People's Assembly .....	850	.0073
Church Extension .....	7,750	.0668
Conference Claimants .....	30,000	.2586
Conference Expenses .....	6,000	.0517
Conference Missions .....	29,000	.2499
Hospitals .....	500	.0043
	\$116,025	1.0000

The increased apportionment is to take care of \$1140 interest on second mortgage bonds of Rutherford College, and to provide approximately \$5,000 in cash with which to make possible the operation of the new Brevard College. There is no other increase.

In working this out on the basis of 48 per cent for General Work and 52 per cent for Conference Work, the increase in amount is \$8,925 instead of \$11,000 provided in the resolution.

REV. AND MRS. JOHN A. THARPE HONORED

The Woman's Missionary Society of Memorial Methodist church of Currituck entertained at a four-course turkey dinner Friday evening at seven o'clock, in honor of their much beloved pastor and wife, Rev. and Mrs. John Andrew Tharpe. Covers were laid for 50. At the guest table (which occupied the center of the room) sat Rev. and Mrs. Tharpe; the board of stewards, Messrs. O. L. Hall, H. L. Welstead, W. H. Edwards, T. W. Baxter, and Mrs. W. C. Stewart; S. S. Superintendent, Miss Maud Newbury; superintendent of primary department, Miss Idell Buchan. The emblematic colors of red, gold and blue were used on this table. Other guests and members were seated at tables grouped around this table, so that all might eat as one big family. Four attractive young ladies from our young people's group served the dinner.

Between the salad and ice courses Miss Gladys Mathis placed before Miss Newbury a small package, which she in turn presented to Brother Tharpe and his wife in words that beautifully expressed our love and deep appreciation for them, and wished for them all of the richest blessings possible. The "sterling" sugar bowl and cream pitcher is only a small copy of what our five years of pleasant associations with them has proven them to be—"sterling through and through."

Mr. Tharpe accepted the gift in his usual happy way. The evening was one of pleasure and each good night was said with a wish for the return (to us) of "the Tharpes" for the next conference year.

Mrs. Lillian Stewart.

STATESVILLE DISTRICT MEETING

The pastors, district stewards, and the charge lay leaders of the Statesville district will meet in annual session at Broad Street church, Statesville, Tuesday, December 5, at 2 p. m.

R. M. Courtney, P. E.





# People and Things



Kannapolis, N. C., Route 2, is the address of Rev. I. C. Brown.

On November 21, Rev. Conrad C. Washam and Miss Beatrice Rector were united in marriage at the home of the bride in Hudson by Rev. J. G. Winkler.

"We are happy to be back on the Spindale-Pleasant Grove charge for another year. On Monday night of this week the people of Spindale church came to our home and 'pounded us hard.' Many thanks to one and all."—W. R. Kelly and Family.

Rev. S. A. Stewart of Korea in a personal note says: "Mrs. Stewart and I attended the meeting of the Federal Council of Korean Missionaries in Seoul recently. They were very kind to make us corresponding members. I wanted to write about it also, but saw the article was getting too long. We both are about as well as usual. I still have to fight off colds in order to avoid asthmatic attacks."

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, who has been in Pittsburgh, Pa., in an evangelistic campaign, while there spoke before the Methodist preachers' meeting of that city upon "Lights and Shadows from the Sunny South." Those Methodist preachers, it is reported, gave this Tar Heel visitor a rousing reception. Those Pittsburgh preachers were charmed with their southern brother.

The aged mother of Dr. W. W. Peele of Charlotte, N. C., has for more than a week been critically ill at her home in Gibson, N. C. Mrs. Peele is 84 years old and in a fall fractured two of her ribs which was followed by an attack of pneumonia. Dr. Peele and Mrs. Peele spent a week with Mother Peele and returned to Charlotte last Tuesday. She was somewhat improved but still critically ill. Friends will remember the family in these anxious hours.

The young people of Bradley Memorial church of West Gastonia went to Bessemer City Monday evening, November 27, and gave Rev. E. P. Stabler and family a fine and abundant pounding. They are very thankful to the heavenly Father and to these lovely young people. Mr. Stabler was their pastor from November, 1916, to November, 1920. Most of these young people were then children. The Stablers appreciate more than words can tell their presence and their gifts. Some time ago a group of Hi-Leaguers of Bessemer City M. E. Church, South, did likewise and made glad the hearts of the Stablers. Thus God has sent them good things all the year.

"After two years of splendid service as pastor of the East Spencer Methodist church Rev. J. E. McSwain preached a farewell sermon to the congregation Sunday night and left today for his new appointment at Mooresville. On Saturday night the congregation tendered the Rev. Mr. McSwain and his family a farewell supper at the church, when strong talks of appreciation were made by Dr. T. W. Seay, Pride Weller and other leading workers in the church. Another speaker was Rev. B. J. Wesinger, pastor of the Lutheran congregation, who paid high tribute to the work of the retiring minister. A bounteous chicken stew was a feature of the event. Rev. Mr. McSwain, under whose administration \$13,000 in improvements have been added to the church property, made a touching talk in appreciation and thanked the congregation."—A. W. Hicks.

Has our so blatantly vaunted capitalism been such a glorious success as to occasion contempt for the birth-pains of New Russia? What right have we to cavil? Our industrial system is highly perfected. We have more technicians than all of Europe combined—300,000 in round numbers. But can starving men eat the iron and stone of our now useless industrial plants? Can mothers feed their crying children on the super-abundance of broken-down machinery that we now possess?—Drayton S. Bryant.

"Just a few lines from Gold Hill. We were glad when Bishop Mouzon read us out for Gold Hill charge for our second year. Since coming back we have had a warm reception by these kind people. On last Friday night our Gold Hill church gave us a generous pounding. The old time Methodist pounding is almost a thing of the past, but I like it and I hope it may live for all time. These good people came along bringing lots of good things to eat. The best thing about this pounding was what the folks said to us. They said: 'Preacher, we are behind you for another year. We thank the Lord and take fresh courage.' May the good Lord bless these good folks."—J. P. Morris, Pastor.

In the return of Rev. B. C. Reavis to the pastorate of the First Methodist church of Morganton for his fourth and possibly last year, the community as a whole as well as the church is to be congratulated. Mr. Reavis is very popular not only with his own people but with other congregations, and he and his family are valuable assets to the town. There would have been keen disappointment had the conference not followed the expected course and had assigned him to another church. Several months ago his board of stewards had made a unanimous request for Mr. Reavis' return and the hope is already being expressed that at the close of the present year the four year Methodist rule in his case will be broken.—The News-Herald.

"Another great conference is ended. The weather was fine, the congregations large, the reports good, the addresses interesting. The morning devotional addresses of the bishop were edifying, and the sermons on Sunday by Bishop Mouzon and Dr. Rowe masterly; the appointments most pleasing, to at least one of the preachers. I am grateful to Rev. H. C. Sprinkle for sending me to Harmony, Concord, one year ago, and to Rev. C. S. Kirkpatrick for returning me for another year to these fine, appreciative people. I think about half of my members attended the conference and derived great benefit from its proceedings, as was shown on Wednesday night at the prayer meeting in their testimonials of the impression each received by the conference. It was a great pleasure both to the pastor and his people to have Rev. J. B. Tabor, Jr., with us Sunday to preach for us both morning and night. He and wife and little daughter left early Monday morning for their work in Macon, where they and their people seem very much in love with each other. But for that fact we would have preferred they could have had work nearer to us. But mutual love between pastor and people is far more preferable than large salaries, good roads and fine parsonages. You may have all these, and without love and sympathy it profits you nothing."—J. B. Tabor.

# The Goodwin Plan

The Goodwin corporation is self-constituted. That is, it has not been created by the churches or by any church body. This is said in order to correct the impression disclosed by some correspondents that the project has been fathered in some fashion by the churches themselves. This is an error, and it is corrected not to prejudice the scheme, but to get it fairly before us for examination. What, more concretely, is the Goodwin plan?

Space can be saved by looking at the women's society end of the scheme first, and then looking at the manufacturers' end. A representative of the Goodwin corporation comes before the women's society of a local church and secures consent of a number of competent women—one woman for about ten families in the church and community—to act as agents of the corporation in stimulating the purchase of just those articles listed by the corporation's catalogue. This list includes every conceivable thing from a toothbrush and a diaper cloth to an automobile—groceries, furniture, druggists' articles, clothing, gasoline, etc., etc.—but only one brand of each article in the same price range. Pepsodent perhaps, but not Iodent; a Chevrolet perhaps, but not a Ford; Sinclair gasoline perhaps, but not Phillips 66. Each of these women who sign up as agents undertakes in turn to get at least ten housewives to agree to purchase from the local dealer those articles listed in the Goodwin catalogue and to preserve a label or wrapper or other token of each purchase. The agent, or "broadcaster," as she is called, gathers these tokens once a month and sends them to the Goodwin corporation which remits to her a check amounting to 2 per cent of the total purchases represented by the tokens.

The essence of the scheme is to get the church women (including the other members of their families, and as large a number of their neighbors as can be secured) pledged to buy those articles (and with a few exceptions only those articles) listed by the Goodwin corporation. Such a tie-up with the church women would give the corporation control of a huge market—how huge can easily be measured by a bit of computation: The corporation proposes to start giving commissions and issuing its catalogue when 250,000 agents or "broadcasters" have been signed; each such agent will subsume at least ten families from whom she will collect tokens; thus a minimum market of two and a half million families, or at least ten million persons, is to be delivered to the Goodwin corporation, signed and sealed, for the corporation to supply and control by the simple method of determining what brands of articles—only one brand of each article—are to be listed in its catalogue—are to be listed in its catalogue. We are advised by responsible representatives of the Goodwin corporation that the set-up is practically complete—that the 250,000 local agents representing church women's societies have already been secured by the 600 or 700 employed organizers!

Turn now to the manufacturer's end of the scheme. The Goodwin corporation goes to the manufacturers with this colossal market in its control and negotiates for the inclusion of their products in the catalogue. We are advised that this is an inaccurate way of stating it; that the manufacturers are already "storming the doors" of the Goodwin corporation to negotiate the listing of their products. Obviously this would be so. Here is the lar-

gest unified retail market available in the whole country. The key to it is not the individual consumer, but the Goodwin corporation. If a manufacturer can get his brand selected he will practically freeze out his competitors in this vast "church market." What, then, must the manufacturer do to secure this market?

He must agree to pay the 2 per cent commission which the Goodwin corporation is to pay to the local agents and which these agents in turn pay to the treasury of the women's society. He must also agree to spend 3 per cent of his total volume of business in a given area in newspaper or other space advertising in that area. And he must agree to pay  $1\frac{1}{2}$  per cent of the volume of church business to the Goodwin corporation itself, a total cost to the manufacturer of  $6\frac{1}{2}$  per cent of the volume of business created by the Goodwin plan in virtue of its control of the "church market."

The tremendous economic power thus to be wielded by the Goodwin corporation, a self-constituted body, will be without precedent. Not even the "good old days" of the Standard Oil monopoly through rebates to the railroads affords an adequate parallel. For that involved one commodity only, while this involves hundreds, perhaps thousands, of commodities. This plan proposes to cover practically every purchase made by housewives and their men-folk in the daily run of living.

Do the women of the churches know what they are doing when they sign up for this project? They are doing it for the benefit of the church. Does the church wish the benefit that will accrue to it from partnership in such a system? Does the church wish to become a "market"? If so, does it wish to invest the control of such a market in the hands of a self-constituted private corporation?

The economic aspect of this enterprise cannot be discussed with any fulness at this time. Searching questions arise. But the intelligent reader will sense sinister implications and possibilities by merely reading a description of the plan. As a commercial conception it staggers admiration for its originality, its audacity and its thoroughness of detail. Its success would enormously enrich the Goodwin corporation.

We have so much faith in the churches of America that we are sure the moment they see this plan in cold print they will perceive, without being told, how the whole atmosphere of their church life will be cheapened and commercialized by their participation in it. As for the corporation that has projected it and already spent a quarter of a million dollars in bringing it to what seems like the very edge of success, we have only this very confident word of advice: that they save what money they have left (if any), call in their organizers, close their headquarters, and call it a day. They have had a wonderful dream of great wealth and vast economic power by exploiting the loyal impulses of church women—but it was only a dream! The Christian church has its own dreams, and it will not prejudice their realization by lending itself to exploitation on behalf of the acquisitive dreams of any private interest whatsoever.—The Christian Century.

Nothing is so pleasing to you when you have obtained it, as it was when you merely desired it.—Pliny.



## HERE AND THERE IN KOREA

By S. A. Stewart.

To the North Carolina Advocate and Its Many Readers:

Recently in a neighboring city a young Korean high school teacher—a Christian—remarked to me: "We Koreans can get along all right with the Japanese Christians. Their attitude toward us is very different from that of the non-Christian official classes." This is just a little pointer as to how Christianity is helping to solve race relations.

In another city on the northern border of Korea (Chosen, as the Japanese prefer to call it) an army officer, captain, I think, a member of our Japan Methodist church, often goes out into the country and visits Korean churches. He is so good a friend of Koreans that they often call on him for lay sermons. He is a very diligent Bible student. I always enjoy having him present when I preach because he has his note book and pencil and takes full notes. He says these notes help him when he himself talks in the Korean churches. A short time ago he is reported to have given land for a church site to a Korean congregation in a neighboring town—the new place called Rashin, where the Japanese hope to build up a new Dairen on the northeast coast for direct shipping connections with Japan proper. This gift was to a Presbyterian group of Christians.

The ceremony in honor of the soldiers who gave their lives in Manchuria was celebrated on the anniversary of the outbreak of trouble up there on September 18. As such memorial services are usually observed both in Japan proper and in Chosen with Shinto rites, this celebration continues to give the Christian schools considerable worry, as the educational authorities demand that all primary children be taken to the local Shinto shrine for this service. Some of the Christians regard this as ancestor worship and make it a question of conscience, refusing to allow the children to go. In some places the authorities have compromised by doing away with the offering of gifts to the spirits of the dead soldiers, and then the Christians make no objection. Of course, the educational authorities take the position that all such ceremonies are simply patriotic and not acts of religious worship. If they would only go the whole way and cease using the old symbols—calling back the spirits and offering them gifts, etc., ceremonies which were formerly a part of ancestor worship—it would put an end to much confusion of thought and dissatisfaction. The Christians do not want to appear apathetic on the question of respect for the dead, and they yield to none in their feelings of true patriotism and loyalty.

Brother Kugimiya, who is well known to many of the older preachers in our two Carolina conferences, being a Trinity College graduate, was with me recently for a round of meetings. He is the evangelist par excellence, and though his health is considerably impaired he still has the old fire, and a warm, positive message. He is in great demand for special occasions all over Japan, although he has two churches of his own in the suburbs of the big metropolis of Osaka. We had fine services in each of our churches, and all the members were highly pleased with him. I was delighted to note how many people knew him, many of whom he had baptized in other places.

Brother Kugimiya, by the way, is the designated fraternal delegate to our next general conference. I hope he can go.

From Seishin, Brother Kugimiya left us, returning to Japan, and then Mr. Kimura, pastor of the Seishin church, and I went on farther north, holding cottage meetings in two more places—at Kwainai, an army post on the northern border of Korea, and at Ryuseison in southern Manchuria. In each place there is a small group of Christians, but among them are some really earnest Christians. It touches one's heart to be so warmly received by these isolated groups of Christians who have no church to attend. We are urging them to hold regular services from house to house and to open Sunday schools for the children. In Ryuseison the Japanese consul and his wife are devoted believers and gladly opened their home for the meeting. One is impressed with the energy and spirit of optimism that is abroad in that land. Of course, the Japanese are at the centre of all new developments, constructing railway lines, building official residences, improving public roads, which must have been impassable half the time before. We took a bus ride of an hour to a nearby town to visit two Christian families, and found hundreds of workmen in various groups, widening and straightening and improving the road and the bridges. A group of Koreans would be working together in one place; a little farther on, a group of Chinese. In some places both Chinese and Koreans would be in one group. Adams in his *Epic of America* makes our history revolve around the new and ever receding frontiers. Japan is now having the thrill of frontier life in her efforts to make over and modernize Korea and Manchuria. Whether we approve the way she went about taking over these territories, and I frankly do not, still it is a fact that she is the one Oriental nation that has put her house in order and that has the efficiency and the energy to reconstruct these lagging and dissipated peoples.

## THE FIGHT CONTINUES

Liquor won a great victory in the United States in the repeal of the 18th amendment. Many states are ready with their saloons, with bartenders who have been trained in schools ready to begin mixing drinks. North Carolina stopped the great wet parade, but in doing so gained the enmity of the whole international liquor forces. There will be liquor all around, with liquor controlled politicians and papers doing all in their power to make whatever laws we have unenforceable. The next step for North Carolina is to rid herself of every friend of the liquor forces who now holds public office. The next legislature should be made up of men and women who "vote as they drink" and care should be taken to ascertain just how they drink. We, in North Carolina, do not have to send booze artists to Raleigh. We have an abundance of men and women who both vote and drink right. The United Dry Forces can easily furnish facts that will determine whether an individual is available or unavailable for office. The same care must be used in the case of every law enforcing agent. We have had too many scalawag officers. It is up to the citizenship to purge the state of such officers. According to the wets all bootlegging will automatically stop in all of those states that go into the liquor business; that will make room enough in Atlanta and at Leavenworth for all of the North Carolina bootleggers. The next stage of the fight should be to get officers who will round up the bootleggers, solicitors who will prosecute them and our judges will do the rest. On with the fight!—Charity and Children.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### BOARD REPORTS

Reports of the Board of Christian Education for the North Carolina conference in session at Durham last week were adopted unanimously. These reports in part, with recommendations, were as follows:

#### Report No. 1

Your board notes with sympathetic interest the splendid work that is being done by our General Board of Christian Education. We wish to express our appreciation of the services which they are rendering the conference boards and we wish to assure them of the heartiest co-operation of which we are capable.

We are glad to be able to report continued progress along all lines of work which have been committed to our board this year. In spite of the great handicap which we have suffered financially and in the reduction of our office staff, we have been able to carry on our work in a highly satisfactory manner. Mr. L. L. Gobbel, our executive secretary, and Mrs. Blanche Barringer Brian, our extension secretary and director of young people's work, have willingly and untiringly assumed the extra burdens imposed upon them and have achieved remarkable success in spite of the difficulties under which they have labored. A detailed investigation of their work will show that the local church department has made definite progress.

#### Recommendations

1. We recommend the continuation of the program of last year with especial emphasis upon the following points: The holding of a conference council; the promotion of Cokesbury and Standard training schools; the holding of one young people's assembly and one or more Christian adventure assemblies; the conducting of sub-district and other institutes wherever necessary and practicable; co-operation with Western N. C. conference and general board in a state-wide Methodist students' conference; the observance of such special days as are recommended by the general board; the holding of vacation schools; and the further organization of local church boards of Christian education where they are not already set up.

2. We recommend that our hearty co-operation be given to the program of Christian education outlined by the general board and that our staff be represented at the general council meeting.

3. We recommend that our hearty support be given our church schools and colleges in every possible manner. We are especially grateful to Duke University for the use of six Cokesbury workers, whose effective service we gratefully acknowledge. We request that the same number be assigned to us for the summer of 1934.

### SCHOOLS AND COLLEGES

Reports from our institutions of learning are such as to afford gratification and encouragement. It is apparent that in our schools an earnest and intelligent effort is being made to really equip youth with Christian education.

#### Louisburg College

Under the presidency of Rev. A. D. Wilcox, Louisburg College is able to report an increase of 15 per cent in its student enrollment over the enrollment of the same period in the year 1932. The trustees in their statement to this board reveal the fact that despite fearful odds the college is gradually and perceptibly gaining ground in a financial way. It is the firm conviction of those most intimate with present affairs at Louisburg that, with the return of even a limited degree of economic normalcy, the college will be able to regain its equilibrium and continue to prove its peculiar usefulness in an ever enlarging field of service.

#### Greensboro College

Greensboro College has experienced a healthy increase in its enrollment in comparison with the student body of the same date one year ago, and through heroic efforts, there is being maintained a high level of scholastic work.

Besieged by a deluge of requests from students desiring self-help, and confronted with the uncomfortable realization that numbers of students are seeking their education at less expensive Greensboro College is having hard battles to fight. However, because the battle is hard, the fighting is being pushed with determination, and the future bids fair to disclose heartening results.

#### Duke University

True to the undergirding Christian ideals upon which the institution's bases rest, Duke University goes forward, winning the respect of intelligent men throughout our nation, and broadening always the scope of influence for good which is already beyond human evaluation. Consistently striving to bring about the congenial marriage of knowledge and vital piety, Duke University stands forth as a city set upon a hill. Intelligent power and inherent goodness is the consummation devoutly wished at Duke University.

#### The Pastors' School

The 1933 session of the North Carolina pastors' school, which met in co-operation with the Institute of International Relations, was in many respects the most successful of all our pastors' schools. Plans are now being perfected for an institute to be held at Duke University next June designed primarily to meet the needs of rural ministers of all

denominations in the state of North Carolina and adjacent territory. Such an enterprising undertaking should command the most cordial co-operation on the part of our pastors' school.

### GREENSBORO-DAVENPORT

In their report No. 3, which was adopted, the board recommended the approval of plans worked out by the special commission concerning the merging of Davenport and Greensboro colleges at Greensboro. To complete the merging of these institutions the following recommendations were adopted:

1. We recommend that the name of the institution resulting from the merging of Davenport College and of Greensboro College be the hyphenated name of Greensboro Davenport College.

2. The form of charter for the new Greensboro-Davenport College is here-with submitted for your adoption.

3. The trustees nominated for Greensboro-Davenport College are as follows: C. A. Bray, J. B. Craven, J. E. Lambeth, G. T. Rowe, Frank C. Sherrill, L. D. Thompson, G. T. Adams, E. L. Hillman, A. J. Hobbs, Mrs. Glenn Long, Marvin Wade, C. S. Wallace, Mrs. M. H. Courtney, F. C. Odell, Miss Anna Ogburn, Dred Peacock, M. T. Plyler, Miss Nannie Lee Smith.

4. We recommend that the conference instruct the boards of trustees of Davenport and Greensboro colleges to meet at the earliest practicable time and each to take the necessary steps to merge in the consolidated Greensboro-Davenport College under the charter adopted by this conference and with the board of trustees elected by the conference.

5. In order to represent the conference in co-operation with the Western North Carolina conference in the completion of the merger of Greensboro and Davenport colleges, we recommend that R. L. Flowers, E. C. Few, and H. E. Spence be appointed to act with a like number from the Western North Carolina conference as an inter-conference commission with power to complete this merger.

6. We recommend that the conference request the trustees of Greensboro-Davenport College to consider the advisability of operating an academy at Lenoir, North Carolina, in the buildings of the former Davenport College.

#### Report No. 2

Your board desires to report to the conference the following resolution which were unanimously adopted:

Whereas, because of his transfer to another field, the president of this board is about to retire; and

Whereas, we are mindful of his service and leadership in and through this board since its organization and the board of education prior thereto; and

Whereas, we are aware of his 25 years of effective service in the North Carolina conference; be it therefore resolved:

First, That we deeply regret the loss sustained to this board and to our con-

(Continued on page 23)



**BOARD OF CHRISTIAN EDUCATION**  
**Western North Carolina Conference**  
W. A. KALE, Exec.-Ext. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

**REDUCED STAFF—ONGOING PROGRAM**

Because of limitations in income the board has found it necessary to reduce the number of paid staff workers for the present year. The combination of the duties of the executive secretary and those of the extension secretary in one person gives us one less worker than heretofore. The work of the board is ongoing, however, and the reduction in the number of workers must not be interpreted to mean a curtailment of the program of Christian education in this conference. The work must be kept up along all lines and progress must be made as surely and rapidly as if we had a full staff.

Let no person think or say our program has been cut. The reduction in staff means that the remaining workers will have to work harder. It also means that the conference will have to co-operate sympathetically and to the limit with our staff. The cost to many of us will be heavy, but cost what it may our program must be kept up.

**THE CHILDREN'S DIVISION**

For several years this conference has been showing increasing interest in our work with and for children. The board is convinced that the work of the children's division must be continued. It would be neither economy nor wisdom to curtail here. If our total program is to be ongoing the children's work must always be strong.

Miss Corinne Little, who has directed the children's division for several years, has been employed to continue this important work, giving her full time to it. Her efficiency and wisdom in her own field as well as her helpfulness with the total work of the board will greatly aid us as we work under handicaps this year.

**THE VOLUNTEER WORKERS**

Another means is being used to carry on our work under handicaps. Two strong young pastors are on our staff and are giving service without salary.

**Rev. Fletcher Nelson**

One of these men is the Reverend Fletcher Nelson, pastor at Rutherfordton, who is on our staff as the director of the young people's division. Mr. Nelson worked with us last year in an excellent fashion and it is felt that his service during this year will be even more effective.

**Rev. Chas. P. Bowles**

The director of the adult division is Rev. C. P. Bowles, who is also pastor of Bessemer church, Greensboro. After more than two years experience Mr. Bowles looks forward to greater endeavor this year.

**EXECUTIVE-EXTENSION SECRETARY**

The reduction in staff has necessitated giving to one of our workers a long and somewhat awkward title. Formerly we have had both an executive and an extension secretary. In reducing the staff neither office could be eliminated so one person has been given the duties of both. While it cannot be expected that one man will do the work of two it is thought that both the executive and the extension branches of our work are so important as to require continuance. By giving proper emphasis to these two phases of work and by requiring the executive-extension secretary to give time and attention to both the board hopes to continue the ongoing program which has been operating so effectively in the past.

**THE OFFICE**

The reduction of our staff makes it all the more necessary for the work in the conference office to run smoothly. The ongoing program is intimately related to the office. The board is happy to have the service of Miss Agnes Peacock as office secretary. She has served us well in the past and her work will now help us to carry on with a limited staff of field workers.

**A PLEDGE**

In the preceding paragraphs introductions of the staff workers are given. The conference should know them all. Now the staff desires to make a pledge to the entire conference—a pledge to faithful, conscientious work. Feeling keenly the loss of the service of one of our workers we know we must carry forward the ongoing program and we promise to do our best.

**CONFERENCE STAFF TO GENERAL COUNCIL DECEMBER 4-7**

Believing fully in the necessity for continuous training and for keeping up with the plans and policies of our church the conference staff will go next week to Nashville, Tenn., to attend the meeting of the General Educational Council. Meeting there with workers from all over the church the staff will not only gain a knowledge of what others are doing, but will participate in forming policies which will guide the entire denomination during the next year.

**THE DISTRICT STAFFS**

There is yet another way by which this board plans to continue its ongoing program. The district staffs are our workers. Continuing the policy followed last year there will be set up in each presiding elder's district a staff of educational workers. At the head of each

staff is the presiding elder. With him there are directors of each age-group division, and there may also be associate directors.

**Welcome New Elders**

In this connection the conference staff desires to welcome the new presiding elders:

- Rev. W. B. West.
- Rev. J. B. Craven.
- Rev. P. W. Tucker.
- Rev. A. C. Gibbs.
- Rev. C. M. Pickens.

Welcome into the field of Christian education workers! These brethren together with the other elders with whom we have been working—Brothers, Hiatt, Thompson, Kirkpatrick, Courtney and Hayes—will make a strong corps of associates this year!

**OUR PROGRAM FOR THIS YEAR**

For several weeks this column will carry brief interpretations of our program for this year. This program has been planned with considerable care by the conference staff and has been examined by a special committee of the board. In its entirety it appears rather ambitious, but the board feels that opportunities are now ripe for expansion and improvements. Watch this column! Get acquainted with our program!

**District Work**

One of the points of major emphasis is the district work. The district staffs mentioned above have already been selected in part. Other workers will be chosen as soon as suitable persons can be discovered and developed.

Some time in January the district staffs will be brought together at some central place for the purpose of discussing the conference and district programs. In this meeting ample opportunity will be given for the exchange of experience and opinion. Detailed information about the task of each worker will be furnished. Soon after this meeting a series of set up meetings, one for each district, will be conducted for the purpose of planning in detail the year's work.

While each district staff will have entire freedom in planning its own program it should be understood that no plans for district work will be made which are not in harmony with the conference program. District and conference workers are engaged in the same task and should work together. The conference staff will be limited without the full support of the district workers and the district workers cannot properly lead local churches without the guidance and help from the conference staff.

In order to make the work of the district most effective plans have been made for training these workers. The group meetings mentioned above are a part of this training and in addition other meetings will be held during the year as well as personal conferences and other forms of training.

One significant plan for helping the district workers is the proposed three-

(Continued on page 23)

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### IMPORTANT ANNOUNCEMENT

It is necessary that Mrs. T. H. Sutton, Morganton Road, Fayetteville, should have the correct addresses of auxiliary presidents that they may secure the literature for the new year on time. All officers should have been elected at the November meeting; at any rate, they must be elected at the December meeting. Every auxiliary officer must keep in touch with some conference officer. The newly elected officers should send their addresses at once to the conference officers so that there may be no delay in the progress of the work.

Ault auxiliary superintendents of publicity must report at once to Mrs. M. T. Plyler, 1415 N. Gregson Street, Durham, N. C.

Mrs. A. T. Weathely writes that a new auxiliary is organized at Fletcher's Chapel near Durham. The women are enthusiastic and are subscribing to the World Outlook.

Mrs. Flora Kendall went with the pastor, Rev. N. C. Yearby of the Goldsboro circuit, and organized an auxiliary at Ebenezer church on November 12. The Goldsboro circuit is now 100 per cent in organizations. The officers are as follows: President, Mrs. W. B. Cranford; vice president, Mrs. J. O. Baker; corresponding secretary, Mrs. J. C. Thompson. Mrs. Gertie Matthews has strong support in Mrs. Kendall, who worked so faithfully for the many years past.

### MRS. O. I. HINSON HONORED

A group from Calvary church gave a buffet supper at the residence of Mrs. Donnie Sorrell, honoring their pastor's wife whose fellowship among them they have so highly appreciated during the past four years. After an elegant turkey dinner and considerable merriment, Mrs. Hinson was presented with an afghan beautifully crocheted in three shades of rose and bordered in pearl gray.

This circle has been known as the Hinson circle that has been engaged in making artistic quilts of every description in connection with their mission study work.

Recently they observed a day of study at the parsonage, using Eastern Women Today and Tomorrow.

### CRESSWELL AUXILIARY

Week of prayer was observed by the Woman's Missionary Society of the Cresswell church with a two-period service, beginning at 5:30 Wednesday afternoon, November 8, with Mrs. Lennie P. Jackson as leader.

The devotional was conducted by the leader. The first period was devoted to the study of the home special, Paine Col-

lege, Augusta, Ga. This was followed by a short recreational period. At this time coffee and sandwiches were served. The second period was devoted to the study of the foreign special, Stephenson Memorial Hospital, Changchow, China. Included in the program was a prayer service in both periods, a dialogue, "Building and Curing in Changchow," given by Misses Hilda Credle and Stella Johnson, and a solo by Mrs. Henderson Norman. Every woman present had some part on the program which made it more interesting and profitable.

Stella Johnson.

### THE PERQUIMANS-CHOWAN ZONE MEETING

The Perquimans-Chowan zone meeting was held at New Hope church on October 11. The church was beautifully decorated with ferns and cut flowers. The ladies of the New Hope church created an atmosphere of hospitality for the visiting societies during the day.

The meeting opened by singing Holy, Holy, after which Mrs. O. Banks of New Hope gave a most cordial welcome. Mrs. Oscar Hunter from the Anderson auxiliary responded to the welcome. Rev. J. L. Smith led the morning devotionals, reading a scripture lesson from Acts, and using as his subject, "Witnesses for Christ." He made it clear that we must know Christ better if we are to witness for him. He closed the devotional period by singing, "Let the Beauty of Jesus Be Seen in You." Mrs. J. G. White, zone leader, presided.

Miss Mamie Stallings, Mrs. Johnnie Lane, Mrs. J. L. DeLaney and Rev. J. L. Smith of Winfall favored us with a lovely quartette. Mrs. H. B. Baum then came to the front and as usual gave a most helpful talk. The theme of her talk was, "If the trumpet sound an uncertain note, how shall we prepare for battle?"

Mrs. J. J. Boone made a talk on mission study. The zone, is sorry to lose Mrs. Everett, but we welcome Mrs. Boone as our new leader. Mrs. Boone assured us that she is anxious to be of service and to help in any way she can with the study work.

Mrs. Forrest Hedding in a charming manner spoke on Paine College. She told of many things this institution is doing for negroes. She told the story of the life of Robert Paine, for whom the institution was named.

Mr. A. P. Godwin of Gatesville made a forceful talk on prohibition. He pictured the bar room as it was before the 18th amendment and as it will be when the amendment is repealed. He closed his talk with prayer. In response to his talk, "America the Beautiful" was sung, after which seven ladies gave a dialogue.

A delicious dinner was served in the grove, where tables were placed for our convenience. The dinner was enjoyed by all and the social hour at this time was one of the most enjoyable features of the day.

The afternoon session began at two o'clock. The choir sang "We're Marching to Zion" while the people were assembling. Rev. B. P. Robinson of Hertford led the afternoon devotions.

Mrs. R. M. Willis, our former district secretary, introduced Mrs. J. P. Perry of Hertford, who made a very impressive talk on "Stewardship of Time and Talent." Among the inspiring things she said was: "Develop the talent you have; read God's word to find out how to spend your time."

Reports of the work of the different auxiliaries was then given.

Mrs. J. L. DeLaney presented a life membership certificate from the zone to Mrs. Bessie Brinn. Three life memberships were given to babies. The New Hope auxiliary presented one to Latham Van Umphlett, Jr., honoring Mrs. Barclift, who is such a faithful worker in this society. Little Barbara Ann Thatch received a life membership and Sam White Hill.

Mrs. George Hawkins presented a pretty antique cup to be given to the auxiliary that has the largest percentage in attendance. Mrs. Baum led the round table discussion. Mrs. Willis praised the zone for the fine work it had done in winning the study jewel. Mrs. Baum showed the study jewel and gave the symbols of the jewel. Woodland auxiliary invited the next zone meeting. The zone sent a message of love to Mrs. J. LeGrand Everett and to sick members who were absent. The day's program came to a close by singing "God be with you till we meet again."

### MISSION STUDY CLASS

The adult and Lambuth missionary societies of Hay Street church, Fayetteville, held a day of fellowship and mission study at the church on October 24, beginning at 10 a. m.

A good number from Camp Ground church joined in for this mission study instruction. The meeting was presided over by Mrs. Horace Sisk, superintendent of mission study. The devotional was given by Walter Patten.

Ruth F. Woodsmall's "Eastern Women of Today and Tomorrow" was presented by 12 members of the two societies.

An interesting poster illustrative of Southern Methodist Church work in Japan was displayed and fitting comments made by Mrs. T. H. Sutton.

A vocal solo was beautifully rendered by Mrs. Virginia Poe.

Week of prayer was observed each afternoon during week of November 5, with interesting programs and special music.

Our society was well represented at the zone meeting held in Broadway, October 31.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### HYMN OF THANKSGIVING

We plow the fields and scatter the good seed on the land,  
But it is fed and watered by God's almighty hand;  
He sends the snow in winter, the warmth to swell the grain,  
The breezes and the sunshine and soft refreshing rain.

He only is the Maker of all things near and far,  
He paints the wayside flower, he lights the evening star;  
The wind and waves obey him, by him the birds are fed;  
Much more to us his children he gives our daily bread.

We thank thee, then, O Father, for all things bright and good,  
The seed time and the harvest, our life, our health, our food;  
Accept the gifts we offer for all thy love imparts,  
And what thou most desirest, our humble, thankful hearts.

—Matthias Claudius.

### OUR CONFERENCE PRESIDENT MOVES TO ASHEVILLE

Each year as the appointments are made at the annual conference by the presiding bishop, numbers of our women's auxiliaries are affected by the changes that come in the removal of the preachers' wives to new fields of service, for almost without exception these "mistresses of the parsonage" are active, loyal and valuable workers in the woman's work.

This year, with an unusual number of changes in the appointments, we find that our conference president, Mrs. C. C. Weaver, is included, and comes from Winston-Salem to Asheville, where Dr. Weaver will serve as pastor at Central church. Not only does the congregation at Central extend to her and her husband a cordial welcome, but all the auxiliaries in this mountain section of North Carolina are delighted to have their president in this part of the state. We are sure her coming will be an inspiration to us in our missionary endeavors. Not only to Mrs. Weaver, but to all the new preachers' wives who have been transferred to the mountain section, we extend a glad hand and a hearty welcome. (Mrs. W. R. Harris, Editor.)

### WEST MARKET STREET IN INTERESTING PRAYER SERVICE

By Mrs. O. D. Nelson.

Day of prayer for missions, home and foreign, was observed November 7 by the Woman's Missionary Society of West Market Street church in impressive fashion under the direction of Mrs. J. E.

Faulkner, chairman of mission and Bible study.

For the morning program on foreign missions Stephenson Memorial Hospital in Changchow, China, was the special object of prayer. As Mrs. Gilbert Powell played softly "Sweet Hour of Prayer" and "Sun of My Soul" the assembly was in prayer, especially for the family of the late Dr. Hardin, the president of the society, Mrs. W. C. Tucker, who was quite ill, and foreign missions.

Mrs. L. H. Martin spoke on the Stephenson Hospital, whose great need at this time is additional equipment. Mrs. A. W. Plyler led in a special petition for the hospital.

Rev. W. H. Groce, supply pastor, made an inspirational talk, emphasizing Christian ministry, which he declared is a teaching, preaching and healing ministry. He urged greater vision, courage, power and loyalty as the churches today take the command of Christ "Go ye" as their command.

A series of foreign mission pamphlets were explained by Mrs. O. D. Nelson and following were a series of sentence prayers led by Mrs. J. Ed. Albright. A beautiful solo, "He Knows the Way," by Mrs. A. E. Stanley closed the morning program.

After an appetizing lunch the afternoon session was held and was devoted to home missions. Mrs. W. A. Newell gave a talk on Paine College in Augusta, Ga., stating that the same type of work was done in that institution as was done at Bennett College in Greensboro. She said that Paine College stands for humanness and kindness and that its need today is not so much money, but tolerance and sisterhood. The meeting was featured with a quartette of singers from Bennett College, one of their numbers, "Goin' Home," being a request and a favorite of Dr. Hardin.

The afternoon devotional was given by Mrs. E. L. Sides, whose topic was "God's Free Gift," and at the close of her remarks sentence prayers were offered with Mrs. Frank Little closing. A period of meditation with Mrs. Ellis B. Snyder playing softly "Sweet Hour of Prayer" closed the afternoon program. As a result of careful planning of the program the day was one of inspiration and uplift and will live long in the memories of those who were present.

"Dearest," said the young mother, "I've decided to name our baby Samantha."

Disagreeing with her on the choice, her husband tried to diplomatically solve the situation. Finally he said: "After all, that will make a fine name, dear. My first sweetheart's name was Samantha. I'm sure she'll feel complimented."

The baby was named Janet.—Selected.

### MT. AIRY DISTRICT ZONE MEETING

By Mrs. J. B. Henderson.

Zone number four of the Mt. Airy district held its fall meeting at Sparta with Mrs. R. M. Brame, chairman, presiding. Using the 13th chapter of Corinthians as his scriptural foundation, Rev. C. W. Russell, pastor of Sparta church, conducted the worship service.

Words of welcome were spoken by Mrs. T. J. Carson, with response by Mrs. J. H. Armbrust of North Wilkesboro. Temperance being the theme for the fall meeting, Rev. Seymour Taylor brought a helpful message in his usual forceful manner, and all present felt that they could vote more intelligently after having heard him. Others who spoke on this same question during the day were Mrs. J. L. Woltz, district secretary, Mrs. Sparger of Mt. Airy, and Mrs. C. W. Russell of Sparta. Special music, a duet by Mrs. C. W. Higgins and Miss Margaret Cheek delighted the audience.

"Our Obligations to Our Colored Brother" was the theme of a paper by Mrs. J. B. Henderson of Wilkesboro, in which she urged the missionary women to do more for our brother in black. Mrs. Woltz added a few suggestions telling of her adventures with the colored people of her town.

After a short business session in which the reports of the auxiliaries were heard, a collection was taken and enough money secured to send the World Outlook to two new societies. In closing the morning session special prayer was offered by the pastor for the president of the local society, who had been seriously injured in an automobile accident.

A delicious and bountiful lunch was served by the Sparta group in the Sunday school room, after which we met for the afternoon session which opened with a devotional by Mrs. J. L. Woltz, who used as her theme, "Walking Alone Or With Jesus," admonishing us to take Jesus to walk with us daily. "In a Garden of Prayer" was the special selection by Mrs. Wiggins and Miss Cheek, who had delighted the morning audience with their contributions to the program.

A round table discussion of our problems and plans was led by Mrs. Woltz, who reported that our finances were encouraging.

Rev. and Mrs. Underwood of the Baptist church were introduced and welcomed to the meeting.

A paper on "Why Mission Study?" was read by Mrs. J. C. Reins of North Wilkesboro; Mrs. R. J. Brame spoke on spiritual life groups; Mrs. Woltz closed the program with instances of answered prayer and urged every auxiliary to organize a spiritual life group.

Officers for the new year were chosen and an invitation accepted to meet at Union church on Wilkesboro charge for the spring meeting.

Mrs. Brame in well chosen words thanked the Sparta women for their hospitality and every one who took part in making the meeting a success, and were adjourned with prayer by Mr. Taylor.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### THANKSGIVING TIME

This is Thanksgiving time at the Children's Home. Our boys and girls are talking Thanksgiving in their cottages, in the school rooms, and yesterday at Sunday school we had quite a lovely time reviewing the origin of Thanksgiving Day and what we have to be thankful for now. There is possibly no group of people anywhere more thankful for their blessings than the boys and girls and their associate directors at the Children's Home. From now till Christmas time many reminders of the interest and helpfulness of our friends will be causing a continuance of thanksgiving. Of course the Children's Home could not physically live without its friends, nor could it spiritually live without real gratitude for those who make possible its continued service.

### GOBBLE! GOBBLE!! GOBBLE!!!

Yesterday just before our children sat down to partake of their noon day meal a telegram was received from George M. Ivey, superintendent of Hawthorne Lane Sunday school, Charlotte, reading as follows: "Sending check for \$31.85 to buy turkeys." Brother George and his good people had noted the paragraph in the Advocate stating that earlier in the year stray dogs had killed our flock of growing turkeys and that unless friends would be willing to provide additional turkeys our children would be denied their annual Thanksgiving turkey dinner. No such denial is in store for our 341 youngsters, thanks to Brother George and his Hawthorne Lane Sunday school, and to the Hillside Street, Asheville, Sunday school, from whom came a check for \$7.50, sent by Miss Viola Ownby, treasurer. Other Thanksgiving contributions have been received, but these two are directed for the purchase of turkeys. Many of our readers can hardly understand what a turkey dinner, with accessories, means to the Children's Home family.

### FIFTY-ONE DRESSES

The Ellen Pemberton Bible class of Central, Concord, has an active membership of 51 choice women. These good women recently brought to the Children's Home 51 lovely dresses, selected and made by the membership class. The dresses were of different pattern and of different colors; only two being alike. Fifty-one of our junior girls will look sweet and pretty as they wear these dresses and the rest of us will have the pleasure of seeing the joy and happiness of the children. This fine class brought 53 similar dresses to the Children's

Home last spring. The group bringing the last allotment of dresses were Mesdames John Bolton, W. S. Bogle, C. S. Barnhardt, R. H. Glenn, L. L. Sloop, Misses Bernice Miller, Joe Rhinehardt, Marguerite Miller, Eva Taylor, and H. W. Miller, Jr. Mrs. John Bolton is president of the class and Miss Jenn Coltrane is the teacher.

### RADIO PROGRAM

Our church group, under the direction of Miss Mary Bell, our musical and dramatic director, broadcasted a Thanksgiving program over WSJS from 7 to 7:30 Sunday night, November 26. In the midst of this program Supt. I. G. Greer, of the Mills Home, Thomasville, and



Call him and he will jump up

president of the North Carolina Orphanage Association, made a short but effective appeal in the interests of dependent children in the thirty North Carolina child caring institutions. Reports are to the effect that Mr. Greer's address and the program of our children were well received.

### SUPERLATIVES

Our 52 high school girls held an election yesterday afternoon. It was held under the Australian secret ballot system and its purpose was to find out who was regarded among them as the best in given lines of attainable characteristics. Results of the election are as follows:

Most dependable, Alma Austin.  
Most diligent, Ruth Marr.  
Most studious, Sarah King.  
Most attractive, Ina Seagraves.  
Most lovable, Ina Seagraves.  
Most co-operative, Alma Austin.  
Most popular, Helen Campbell.  
Most ambitious, Ruby Woodward.  
Most loyal, Alma Austin.  
Neatest, Louise Jones.

Most refined, Georgia Hassell.

Most spiritual, Ruby Woodward.

Best all round girl, Patsy Allen, Mary Griffith and Ina Seagraves tied for high vote.

### BLOW! BLOW!! BLOW!!!

I shall never forget when, as a boy, presiding elder, Paul J. Carraway, better known to us children as "Uncle Carraway," came to our home one winter day and his first greeting to us children was to my youngest brother on this wise, "Bud, blow your nose." I hastened to find the lad a handkerchief, which mission after all too long a time was successful. It is right difficult to keep handkerchiefs at the Children's Home, even though tonsil and adenoid operations reduce colds to a minimum. Recently circle No. 8, business women of Wesley Memorial auxiliary, sent to the Children's Home a lovely handkerchief shower. Our boys and girls can now more conveniently blow their noses.

### A LITTLE HILLBILLY

The picture this week is that of Dillard Freeman, a fine little lad of seven years of age. Young Freeman is one of a family of five full orphans who came to the Children's Home from the extreme western part of the state some two years ago. Young Freeman is a most satisfactory boy and shows much promise. Maybe some altruistic group would like to claim this youngster.

### FINE BOY, FINE CLASS

The picture of Harry Greene, a fine little seven-year-old lad, was presented recently in these columns. As soon as the Advocate was received and the class had time to meet the mothers' class of Central, Asheville, claimed the lad, Mrs. Kate McD. Young doing the correspondence. Now we have another happy lad and another happy class.

### DR. CHAS. C. WEAVER

Our boys and girls, together with the rest of us, are expressing keen regret over the departure of Dr. Charles C. Weaver. Many of the children are already beginning to ask what his address will be and whether or not they can write to him. The interest of our children and the good wishes of the rest of us will go with Dr. Weaver and his family to his new appointment.

The class had been told to make sketches of what they most desired, and one little girl handed in a blank sheet of paper.

"Don't you desire anything?" asked the teacher.

"Yes," was the reply, "but I can't draw it. I want a holiday."—Boston Transcript.

"Mother, I feel so excited," said wee Betty.

"Excited, dear," said mother. "What is excited?"

"Why, it's being in a hurry all over."—Answers.



## THE METHODIST ORPHANAGE

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### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, ..... (here designate the bequest) .....

That was a most enjoyable evening I recently spent in the hospitable home of my good friend, C. K. Proctor. It is always delightful fellowship when I am with my fellow worker in the orphanage cause. I was delighted to be a guest of the Oxford Rotary Club in company with Brother Proctor. I esteemed it a great privilege to address the Rotary Club in the interest of orphanages. Proctor was in charge of the program and asked me to talk on the subject of orphanage work in the state. I did not think it necessary to undertake to sell the idea of orphanage work to an Oxford audience since the oldest orphanage in the state is located in Oxford.

\* \* \* \*

I always esteem it a great privilege to preach in Franklinton. There are special ties that bind the Methodist Orphanage to Franklinton. Our largest benefactor, the late S. C. Vann, lived and died in Franklinton. The Methodist Orphanage is very happy over the fact that Mr. A. H. Vann succeeded his father on the board of trustees. The son takes a deep interest in all the affairs of the Orphanage.

A very responsive congregation greeted me at the 11 o'clock hour on the third Sunday in November. At that time Brother C. L. Reid, the pastor, was a little indisposed and asked that I preach for him. It was a real pleasure to visit Brother Reid and family in the afternoon and to know that he would be able to be out in a day or two. Brother Reid and his charming family have a host of friends throughout the conference. They are deeply interested in the Orphanage and take great pleasure in doing all they can for the success of our cause.

\* \* \* \*

This is Thanksgiving week. In these latter days only a few Thanksgiving services are held on Thanksgiving Day. Since this is true, I am urging all our pastors to take Thanksgiving offerings for the benefit of the Methodist Orphanage, beginning this coming Sunday and continuing until every church in the conference has had an opportunity to do something in a financial way for our 300 fatherless children. I sincerely trust that many of the Sunday schools and organized classes remembered the Orphanage last Sunday by taking an offering. May I urge all Sunday schools and organized classes that have not yet

taken a collection for the Orphanage to please do so this coming Sunday. The Orphanage has had to borrow \$11,000 during this fall and we are very anxious to pay off this indebtedness at the earliest possible date. Since our need is so great, I want to beg all the churches, Sunday schools, and organized classes to rally to our support this Thanksgiving as they have never done before. The orphanages or fraternal orders and other denominations are expecting liberal offerings from friends and Sunday schools and churches to enable them to carry on their great work. I believe our Methodist people will not be out-distanced by our sister denominations and the fraternal orders. The success or failure of our work for the coming year depends upon the attitude of our people toward Thanksgiving offering. I leave the whole situation in the hands of our loyal and generous friends, believing that they will do the best they can for our fatherless children.

\* \* \* \*

Rev. L. L. Smith in closing up his last Sunday service with his congregation in Mt. Olive, stated to his people his appreciation of their loyal support in the work, both to stewards and congregation, and also mentioned the co-operation of other local ministers. They have a flourishing Sunday school with Mrs. S. A. Thompson as superintendent. He has the members at work, which means happiness in the Sunday school. Mr. and Mrs. Smith seem to have had a very pleasant four years' stay in Mt. Olive and reluctantly leave their friends. Just before we gave our concert Mr. Smith received eight into the church. We drove over to Providence church on Rev. E. R. Clegg's charge to share a good dinner with this large congregation and give our concert in the afternoon. Here we found much interest and love for our orphanage. We thought it a very generous thing for both Mr. Smith and Mr. Clegg to give over to us the last Sunday on their work before conference. We thank them. Nellie B. Rives.

### THE RENEWAL OF LIFE

By Grace Elizabeth Wallace.

Spring came renewing life again

To bird and beast and flower.

It first inspired the feathered folk

To sing in every bower;

Then coaxed the timid little squirrels

From out their winter liar,

And kissed awake the violets blue

With sunshine warm and fair;

So all the world of nature sang

The praises of the spring.

God came life-giving love to bring

To all who would partake;

His Spirit to my throbbing breast

So very softly spake

I scarcely heard his gentle voice

Amid this strife of mine,

But tenderly he wooed me

With utmost love divine,

And woke within my wayward heart

The will to praise his name.

—The Watchman-Examiner.

## TO MOTHERS whose children won't EAT

Nature knows best. Never coax a child to eat! Remove the cause of a youngster's poor appetite. When appetite fails, tongue is coated white, eyes are a bilious yellow, don't give small children a constipating cathartic that drains the system. California syrup of figs is all the "medicine" they require.

Specialists will tell you that a sluggish appetite almost always means the child has a sluggish colon. Correct this condition called *stasis*, and see how quickly a listless, drooping boy or girl begins to eat—and gain! The only "medicine" such children seem to need is pure, unadulterated fig syrup.

Children who get syrup of figs, now and then, soon have the appetite and energy of young animals! They keep well and avoid colds and sluggish spells.

Nature never made a finer laxative for children; and they all love the wholesome, fruity flavor of the real California syrup of figs. It's purely vegetable, but every druggist has it all bottled, with directions. Begin with it at once. The very next day, your child will be eating better and feeling better. Keep on with the syrup of figs a few days and see amazing improvement in appetite, color, weight, and spirits.

*The promises made by the bottlers of California Syrup of Figs are true, and it will do the same for you, IF it's genuine CALIFORNIA. Don't accept substitutes.*

MEMBER N. R. A.

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### THEY WILL BE MISSED

There will be disappointment in Asheville on the part of the entire community as well as on the part of the congregation to which he has ministered so well that the Rev. W. A. Lambeth is not to be continued in charge of the Central Methodist church. Mr. Lambeth did a superb piece of work here in the readjustment of the debt of his church, a piece of work which could not have been accomplished, of course, without the magnificent support which he had from the membership, but a work which, those who were most active and influential in its achievement will testify, could not have been carried through so triumphantly had it not been for Mr. Lambeth's leadership.

But this was not all. Mr. Lambeth had made himself respected and beloved in this community for his splendid qualities generally. He has been an exceedingly valuable citizen of this city and section and there will be, as we have said, genuine regret that he has been transferred to another city. The good wishes of the friends he has made here will go with him—but we wish that he could have stayed here, where his usefulness had been demonstrated, where he was still needed.

That the Rev. D. M. Litaker would be sent elsewhere was accepted as probably inevitable, for Dr. Litaker had completed his four year tour of service as presiding elder of this district; but the multitude of friends he has made in the Asheville district will be deeply sorry to give him up. His record here in a difficult period has been one that testified to his fine sense of the responsibilities which he has discharged so well. He has proved his poise and balance as well as his zeal for the work with which he was entrusted and has been a useful force and power for good. In parting with him and in parting with Mr. Lambeth The Citizen feels that it is parting with friends. It knows and appreciates the value of the work which these splendid servants of the church have done. It is good to have had them here. It is hard that they must move on elsewhere away from those who had learned to trust them and to lean upon them.—Asheville Citizen.

### "BE YE THANKFUL"

We find that in Psalms 107, first verse, that it reads like this: "O give thanks unto the Lord for he is good; for his mercy endureth forever."

Another year has passed and we have come to the season that is set apart for the expression of gratitude and appreciation for the many blessings which have come our way, and that is called Thanksgiving Day. Thanksgiving Day brings our life to a pause that we may specially think upon our good things, and thereby increase our sense of their abundance and worth.

During this and every year there is a time for all things; a time to sow, a time to labor, a time to rest, a time to ask, and a time to give, a time for sun-

shine and a time for rain. There has even been a time for storms. It takes a mixture of all to insure the best harvest.

In looking back over the way we have come we see a mixture of smiles and tears, of sorrow and gladness, of success and failure, of birth and death, of fulfillment and disappointment, all these figuring into the shaping of destinies, the maturing of God's harvest.

As classmates and Sunday school workers how has the year been with you? Have you passed through storms of disappointment and felt the flails of failure? No matter what may seem the task or your losses, there is no way for you to estimate your spiritual harvest if you have this year toiled for your

their absence to impress them upon us. The very ills of life may thus be transmuted by the chemistry of grace into blessings. Even the life that seems to have few blessings and many ills will find much to be thankful for at Thanksgiving. No matter what may be our task, there is still something to be thankful for, and that is that we have a heavenly Father to turn to at all times.

Miss Lillie E. Young,  
Bethlehem Sunday School.

### VALUE OF TIME

In the mint of the United States is a room in which are furnaces for smelting gold. And the floor is covered with an iron grating, which catches the minute particles of gold dust that float invisibly in the air. It is said that \$8,000 worth of gold is thus saved every year. Now, our moments are the gold dust of life. Their worth is beyond all calculation. It is sometimes said that time is money, but it is infinitely more than that. Time is life, and wasted time is wasted life.

Sir Walter Scott had a sun dial in the garden of his Scottish home. According to custom he had a motto engraved on the dial, a motto of his own selection. It consisted of three Greek words meaning "The Night Cometh!" Scott was not morbid. He was a great human. But in the sunshine of life's morning he solemnly reminded himself that high noon is not a fixture. The brightest day wears away to evening at last.

The inscription on Sir Walter Scott's sun dial may have been suggested by the inscription on Dr. Johnson's watch. Scott was a great admirer of Johnson. As Dr. Johnson drew it from his pocket to see the time, his eyes always lighted on the words: "The Night Cometh!" It reminded the doctor that the daylight does not last forever. "Work whilst it is day," the watch seemed to say, "for the night cometh when no man can work."

Time is very precious, every moment of it, so let us take care not to waste it, but use it well.—The Watchman-Examiner.

### THE FIRST STONE

There was a maiden who went out to seek the road to happiness. Her inexperienced eyes could not read the signs. When she asked the way, a subtle arch-demon pointed her astray. Her feet were unused to the slime, so she slipped to struggle in the mire.

"Stone her!" shouted the elite. The stones were raised. But on the wind came a soft voice of remembrance, "Let him who is without sin—" The stones dropped to the ground.

There was an innocent lad playing nearby. The arch-demon said to the lad, "A penny if you throw this stone at yonder hag." He fastened the stone in the lad's hand and hastened to the other side.

The lad threw the stone. It missed the hag. It struck the arch-demon. The bystanders felt it struck aright.

—Lois Gentry.

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PROTECTION  
AGAINST OLD AGE

Master and fellowman. What appears to be a failure to you today may be tomorrow a crowning success. Sunday school workers, you may never know the good you have done until the distant future reveals the product of your touch. Do you feel that your work is ineffective? Instead of worrying over the past or present outlook, thank God for the opportunity to toil on for him.

We all as a rule do not appreciate our blessings while we are in the midst of them. Their very abundance may distract our attention from them, or they become so familiar that we cease to notice them. How seldom do we ever think of the sunlight in its steady shining rays; but when it turns to shadows and storms we quickly notice it and may grumblingly complain about its absence.

We should appreciate all blessings while we have them and not wait for



# A MESSAGE

Where peace and beauty dwell on every hand

The mountains rise, majestically grand,  
The guardian ramparts of this favored land.

About their feet the snowy vapors lift,  
Around their heads the rosy cloudlets drift

Where pale blue skies peer through each  
fleeting rift.

The while those sunset clouds go float-  
ing by,

Where ancient hills exalt their brows on  
high,

There cometh down this message from  
the sky:

"E'en as these mountains all around are  
set,

Jehovah God is with his people yet,  
Delivering from storm and stress and  
fret.

"Unto the eternal hills lift up thine eyes,  
Where dwelleth One responsive to thy  
cries,

And watching ever, all thy need sup-  
plies."

Then who shall fear whom his almighty  
arm

Encircles 'round to keep from ev'ry  
harm?

My soul, be still; and rest thee from  
alarm.

—Hilda Norwood.

# GLOBE-TROTTER BIRDS

The champion globe-trotter of all  
birds is perhaps the Arctic tern. This  
bird breeds so far north that the first  
nest was discovered only 7½ degrees  
from the Pole. It contained a chick sur-  
rounded by a wall of newly fallen snow  
that had been scooped out of the nest by  
the parent.

After the nesting season the terns  
leave the north and proceed to their  
winter home on the edge of the Antarctic  
continent, 11,000 miles away. These  
terns probably enjoy more hours of day-  
light than any other living thing as the  
midnight sun already has appeared in  
the Arctic before they arrive, while day-  
light is continuous in the Antarctic dur-  
ing their sojourn there.

The route traveled by the terns has  
long mystified scientists, since they are  
practically unknown at any time of the  
year on the southern coasts of the  
United States or South America. Dur-  
ing recent years, however, through the  
process of banding the birds, several as-  
tounding facts have been revealed.

On October 1, 1927, a tern carrying a  
Biological Survey band was picked up  
near La Rochelle, France. This bird  
had been marked as a chick in Turnevik  
Bay, Labrador, on July 22, 1927, and it  
had thus flown at least 2,500 miles when  
hardly three months old. In the follow-  
ing year more birds were banded at  
Turnevik Bay, and one of these was  
found dead near Port Shepstone, Natal,  
South Africa, on November 14, 1928.  
The shortest possible distance that it  
could have traveled was 8,000 miles,

while 9,000 miles is probably nearer cor-  
rect. This flight was made in 90 days,  
so that the bird traveled 100 miles per  
day on the average. Truly a remarka-  
ble globe-trotting record!—Jasper B.  
Sinclair, in Our Dumb Animals.

# SENATOR BAILEY GOES WET ON A DRY MOON

It is well known in North Carolina  
that Senator Bailey has frequent phases,  
as does the moon. His trouble is that  
he does not accommodate his phases to  
those of that stellar luminary. Here  
upon the very driest of moons he goes  
wet. Poor fellow! He should consult  
the astrologers. And a little better guess-  
ing would benefit Governor Ehringhaus.  
Too great assurance that it was a wet  
moon caused him to make a foolish  
pledge to say how he had voted after  
the event. The same delicacy that pre-  
vented his announcing his intentions be-  
fore the event might have been still fur-  
ther stretched to cover a declination to  
state how he had voted. Mrs. Jerman  
seems to have played that game suc-  
cessfully. But the influence of the Wash-  
ington Tammany planets, no doubt, had  
an uncontrollable effect upon the phases  
of both those North Carolina luminaries.  
Lack of stability made them as helpless  
before the national pull as the waters of  
the Atlantic are before that of the har-  
vest moon.—Dunn Dispatch.

# THE FIGHT HAS JUST BEGUN

We still have loyal and brave men  
and women in our good old North Car-  
olina who will not bow their knees to  
Baal; who are not willing to sell their  
souls and the souls of their children for  
a little gold, or to please some of our  
political leaders. But listen, folks! Now  
that we have won one victory does not  
mean that we can sit down with folded  
hands.

The fight has just begun. Let's for-  
ward march, with banners unfurled and  
colors flying until we can have a dry  
legislature; honest, fearless Christian  
men, some of whom proved the kind of  
men they are in the recent election. Let  
us elect men who are dry, honest and  
Christian gentlemen to take charge of  
our government; those who are willing  
to see that our laws are enforced. We  
are supposed to look to our political lead-  
ers for guidance and help. So let's get  
busy and elect officers from the lowest  
to the highest rank, whom we can trust  
to lead the people in the right direction.  
And let us not pause in our fight until  
we have outlawed all intoxicating drinks  
and all corrupt politicians from our fair  
state.

Mrs. G. W. Thomas.

A struggling author had called on a  
publisher to inquire about a manuscript  
he had submitted.

"This is quite well written," admitted  
the publisher, "but my firm only pub-  
lishes works by writers with well known  
names."

"Splendid!" shouted the caller in  
great excitement. "My name's Smith!"  
—Tit-Bits.

# QUIVERING NERVES

Yield to Lydia E. Pinkham's  
Vegetable Compound

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when you can't stand the chil-  
dren's noise . . . when everything  
is a burden . . . when you are irri-  
table and blue . . . try this medi-  
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benefit.

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children strong and healthy, and helps to  
carry them through the winter without colds  
or sickness. It's no trouble to make them  
take it, because Yerkes tastes good and  
children like it. Yerkes is a combination  
of cod liver extract and several other valu-  
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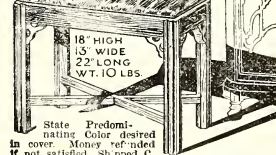
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## Sunday School Lesson

DECEMBER 3

By F. B. Stockdale.

Paul in Ephesus

Scripture: Acts 19:8-20.

Golden Text—Blessed are they that have been persecuted for righteousness' sake.—Matthew 5:10.

The word reasoning is used by the revised version and is a better word than disputing. Paul was not contending for a set of ideas. He was rather seeking new conclusions from old premises. He claimed that the life, death, and resurrection of Jesus had given new meanings to the Old Testament. Dispute rather savors of seeking to maintain one's opinions with little concern about the facts in the case.

### The Fruit of Attitude

Attitudes breed conditions. Those who set themselves against the gospel as Paul preached it became hardened. They grew stubborn. They had a set notion which they were determined to maintain. They were more concerned in establishing that they were right than they were in discovering what were the facts in the case. They took the attitude of opposing, resisting, and so were strengthened in their opposition—hardened. The hearer's attitude to the gospel has most to do with its effect upon him. Ground that drinks in the rain is softened thereby. Land that resists the rain is hardened by its beating. We are not to blame the gospel or the preacher for the condition that resulted from the attitude of those who heard the word. A receptive mind is the first condition of a preacher's success, the gospel's triumph.

Truth opposed injured the oppressor. The next step taken by these ancient listeners is perfectly natural: "they spake evil of the way" the truth had led those who received it to live. Resisting the Word, they then opposed what the Word had accomplished in the lives of those who had believed. Denying the cause, they maligned the result. Denial, of course, led directly to such result. Having spurned the gospel, they could scarce speak well of the kind of life to which it led. We have had modern teachers that followed the same order. Having questioned the gentleness of Jesus to the weak, they had to affirm the brutal was right; they are but two steps on the same path. This linking of belief and life, denial and defamation, strongly contradicts what often we hear said, "It does not matter what you believe if you do right." The truth is, you have to believe aright in order to live aright. Belief is always the basis of action.

It was the part of wisdom for Paul to separate himself from those who were set in their opposition. They were al-

ready so far apart that separation was but a recognition of a condition that Paul could in no way change. Neither side could longer be of service to the other, so Paul took himself to "the school of one Tydannus." This meager mention is all we know about him. It is possible he had a building he used for the proclaiming of his own philosophy, and allowed Paul its use daily for part of the time. Here, daily, for two years, Paul preached "the word of the Lord Jesus."

What a book that two years' lectureship would make! If we had it, it is quite likely we should not read it all, but the report of one day would be exceedingly interesting. For four or five hours daily Paul met all comers and all questions. It must have been very attractive, as it reached "all they which were in Asia... both Jews and Greeks."

### Perplexing Questions

Verses 11 and 12 bring perplexing questions to the fore. With the early church, miracles were an accepted thing. The story gives no explanation save, "God did them." The statement is a sufficient reason. If one can find any other that satisfies his mind, he is welcome to it. Its acceptance is hte simplest way out, and no one need be ashamed of accepting it. It is likely that God has more to do with the common things of life than we credit him with. Those God wrought by the hand of Paul were of a special kind. The expression means not usual or common. We have all known cases where people get well as mysteriously as the people in the story. Handkerchiefs or aprons from Paul's body were taken to the sick, and they were cured of diseases, and the evil spirit went out of them. The latter clause is a repetition, and refers to the cure.

It would seem that the kind of miracle depended upon the kind of man. When you get the uncommon man you get the uncommon miracle. Some things seem clear: Paul's preaching was uncommon, and the results were not of the ordinary kind. This in no way reflects on the work of any other preacher of his times. It states that uncommon things, by the hand of God, happened through Paul.

No one believes that the handkerchief or apron had anything to do with the cure. The cause of the cure was in the mind of those who used the handkerchief or the apron. Bits of thread or scraps of candies that Paul discarded would have had the same result if used in the same state of mind. There are sick people who would be helped by anything on which they fix their mind with the conviction that it would help them.

We are not supposed to believe that Paul was party to such uses of his property. These verses are brief statements of complex subjects. They do not imply that the gospel produced the desire in anyone to get Paul's belongings. They are a revelation of the kind of minds with which Paul had to deal.

(Continued on page 23)

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# Children's



# Storyland

## THE CAT BY THE FIRE

By C. M. Littleton.

The fireside friend, or foyer companion, has his rightful place in the clubby family circle beside the blazing logs. In new-found leisure of today there is more time for greater enjoyment of the fire and cultivation of the family circle.

Extended before the dancing blaze, something of the great warmth of the fire itself seems harbored in the cat. Her sense of warmth is conveyed in a friendly purr, as she comes in close to the flames. She nods in complete satisfaction, and lets her furry skin slowly close like shutters over her beautiful yellow eyes turned sidewise by the sandman.

Not noticing her at times, the family exchanges experiences of the day, talks of plans, and chatters away before the flickering flames. Yet the cat is absorbed most completely into the family circle spread about the fireplace or hearth, which has been the real center of the home from medieval days to the present, and which quite recently is enjoying something like approaching a renaissance.

Seated on the edge of the rug, or curled on a cushion of the davenport, the cat teaches the art of leisure, or unhurried and unharried existence, of being without care or worry. She gives herself up to utter enjoyment and purring contentment, which is expressed in every extended, relaxed limb. And she seems to enjoy the silence more than the gossip, since she cannot be tempted to unbosom herself at any time.

Many delightful visions one glimpses in the fire. The cat blinks at the faces outlined or observed by the family as etched in the flames, the swirling blues of gas and air, flickering shadows that glide and vanish, and which have a kind of eeriness when the fire is the only light remaining in the room. Shadows of folk by the fire are cast on ceiling and rear walls, now as giants, now as dwarfs, grotesque or bizarre, as the flames happen to flare here and there in their mad dance between the andirons.

And how much more enjoyable for both cat and family is this common interest, this direct tie with the feline pet, this great natural phenomenon, one of the earliest discoveries of pre-historic man in the midst of that wild nightmare age, when terrible monsters, now departed from this earthly scene, unexpectedly routed families in flight from their caves.

Nobody is required to say a word at the hearth; the fire does all the chatting. But when confidences are exchanged, the matters discussed never leave the room. The cat, who is privy

to all family councils, never intrudes or pries. A confidant of the little circle, she is nevertheless more often bored than inquisitive of any family secrets.

The cat is at her best at such a fireside. Cat and family nod together there as the evening advances, postponing through sheer comfort the hour of leaving the golden silence of the flame-shadowed room.

The best of everything has gone up the chimney in smoke, just as the best of life goes up in laughter. All the lingering fragrance of the spiced forest scents exuded from the burned logs is enjoyed by every one. There the family is secluded from the world, and there the entire world is excluded.

Is there any more interesting or delightful spot on a damp autumn or winter evening than the fireplace, where home fires are kept burning, and a sphinx-like cat reposes before the blazing logs?—Our Dumb Animals.

## BRAVE RESCUE OF CASTAWAY DOG

"Berg" is a queer name for a dog. It was given him because he was found cast away on an iceberg far at sea, and rescued. It is a thrilling story and true. He was a big Newfoundland, believed to have been one of a team of sledge dogs belonging to a seal hunter. With the aid of a powerful telescope Berg was discovered by the crew of a ship engaged in repairing the cable stretching from Newfoundland to Ireland. At first he was thought to be a seal, but when the cable ship had nosed its course a little nearer to him he proved to be a dog who had drifted on the ice floe more than a hundred miles.

The rescue of the dog was accomplished with the greatest difficulty. Plowing through the heavy ice the ship forced its way to where the exhausted and nearly starved dog lay. A brave seaman climbed over the side and caught the dog's harness with a boat-hook and drew him on board. He recovered in due time from his long fast and exposure and was adopted by the whole ship's company as its mascot. It was an act of mercy, courageous and humane, prompted and performed through man's love for the most loyal of his animal friends.—Our Dumb Animals.

"Margery," said her mother, "I'm surprised at your putting out your tongue at people."

"It's all right, ma," returned the child; "it was just the doctor going past."—Boston Transcript.

## THE BROWN THRASHER FAMILY

In a low bush near one of our dining room windows two brown thrashers began to build a nest one bright morning last April. For days they flew back and forth bringing coarse rootlets, twigs, grass, weed stems, and leaves in their strong bills. And then they brought finer rootlets and hairs with which they lined the nest.

On the morning after the nest was finished we saw in it a bluish white egg speckled with tiny brown spots. And each day another egg was added until there were four eggs in the nest.

For two weeks Mother Brown Thrasher sat upon the nest and kept the speckled eggs warm.

Then one afternoon we saw four ugly, helpless baby thrashers lying in the nest. They were blind and had no feathers on their skinny bodies.

How those babies liked to eat! They kept mother and father brown thrasher busy hunting food. All day long they brought beetles, grasshoppers, crickets, caterpillars, and cutworms and dropped them into the babies' gaping mouths. And one morning we put a soft biscuit on the bush near the nest. Soon mother brown thrasher came with a big fat worm which she dropped into a baby's mouth. Then she saw the biscuit. She hopped over to it and began to peck off bits which she carried to her babies. The babies ate so greedily that we knew that they liked this new kind of food.

The little brown thrashers were soon covered with feathers and they were no longer blind. They learned to climb out of the nest, then to fly about like mother and father brown thrasher.

We are always glad when this family comes to make its home with us. Brown thrashers like to eat the worms and insects which injure our gardens, field crops and fruit trees.

Eddie W. Wilson.

"Mother," asked Dorothy, "are the Ten Commandments true?"

"What do you mean?" her mother asked.

"Well," Dorothy replied, "I don't think they are. I honor my father and mother, but my days are not a bit longer in the land, for I'm put to bed every night at seven o'clock just the same!"—Methodist Recorder.

Mary's aunt and uncle had come to spend the winter with Mary and her father and mother. "I'm plenty glad you're here, Uncle Ned," she told her young uncle, "because with two men in the house we'll get lots of service."—Christian Evangelist.

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## Presiding Elders Appointments

### CHARLOTTE DISTRICT

J. B. Craven, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND—IN PART

District Stewards' meeting, 2	December
Belmont Park, 7	6
Ansonville, Salem, 10	6
Lilleyville, Savannah, 1	8
Morven, Pleasant Hill, 11	9
New Hope-Bethel, New Hope, 2	10
Matthews, Indian Trail, 7	10
Fulton, Fulton, 11	11
Monroe Ct., North Monroe, 7	11
Hickory Grove, 3	12
Spencer Memorial, 7	12
Calvary, 7	12
Wachau, Mineral Spring, 2	13
Unionville, Oak Grove, 2	15
Trinity-Derita, Trinity, 2	16
Bethel, Bethel, 11	17
Stanfield, Stanfield, 7	18
Duncan Memorial, 7	17
Wedington, Helron, 7	18
Big Spring, 7	18
Honested, Pleasant Grove, 2	19
Chadwick, 7	20
Peachland, Peachland, 2	21
Marshallville, Wingate, 2	22

### GASTONIA DISTRICT

Rev. J. S. Hiatt, P.E., 606 S. York St., Gastonia, N. C.  
FIRST ROUND

District Stewards' meeting, 2	December
Belmont, Main Street, 11	3
Maylo, night	3
King's Mountain, Central, 11	10
King's Mountain, Park Grace, night	10
Rock Springs, Bethel, 11	16-17
Crouse-Antioch, 3	17
Cherryville, night	17
Reservoir City, 11	24
Bradley Memorial, night	24
McAulenville, 11	31
Gastonia, East End, night	31
District Stewards' meeting, 2	January
Pelkville-Bethel, 11	6-7
Mc Holly, night	7
Belwood St., Peters, 11	13-14
Cherryville Ct., Mt. Grove, 3	14
Lincolnton, First, night	14
South Fork, Mt. Vernon, 11	20-21
Goodsville, 3	21
Stanley, Stanley, night	21
Shelby, Central, 11	28
Shelby Ct., Sharon, 3	28
Shelby, Lafayette, night	28
District Stewards' meeting, 2	February
Lincolnton Ct., Pilegh, 11	4
Lowell, night	4
Lowellville-Hall's Chapel, 11	10-11
Dallas, night	11
Gastonia, West End, 11	18
Belmont, Park Street, night	18
Shore, 11	25
Trinity, night	25
District Stewards' meeting, 2	March
Gastonia, Main Street, 11	4
Cramerton, night	4

The district stewards will meet Wednesday, December 6, at 10 a. m. in Main Street church, Gastonia.

### MARION DISTRICT

P. W. Tucker, P.E., 29 N. Fort St., Marion, N. C.  
FIRST ROUND

District Stewards' meeting, 2	December
Morganton, First Church, 11	3
Marion, First Church, night	3
Barnesville, Higgins Memorial, 11	10
Alleyville, Martin's, 2:30	10
Marion Mills, East Marion, night	13
Elk Park, Elk Park, 11	17
Greene, Pine-Bakerville, Spruce Pine, night	17
Cross Mill, 11	24
Avery, Linville Falls, 2:30	24
Broad River, Banners, 11	31

District Stewards' meeting, 2	January
Cliffside-Arondale, Cliffside, 11	7
Boatie, Oak Grove, 2:30	7
Forest City, night	7
Marion, First Church, Q.C., night	8
Morganton, First Church, Q.C., night	12
Connelly Springs, Connelly Springs, 11	14
McDowell, Snow Hill, 2:30	14
Gen. Aldine, night	14
Mill Spring, New Hope, 11	21
North Forest, North Morganton, night	21
Table Rock, Oak Grove, 11	28
Rutherford College, night	28
District Stewards' meeting, 2	February
Spichard-Pleasant Grove, Pleasant Grove, 11	4
Marion Ct., Murphy's Chapel, 3	4
Morganton, Ct. Zion, 11	11
Valdies, night	17
Old Fort, 11	18
Old Fort Ct., Ebenezer, 2:30	18
Henrietta, Henrietta, 11	25
Gilkey, Gilkey, 11	25

District stewards are called to meet in Marion December 5 at 10 o'clock.

### SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FIRST ROUND

District Stewards' meeting, 2	December
Spencer, Central, 11	3
Granite Quarry, Shiloh, night	3
Forest Hill, 11	10
Epworth, night	10
Kanawalis, 11	10
Concord Ct., Olivet, 3	17
Lanthis, Lanthis, night	17
Vincend, Central, 11	24
Westford, night	24
Albenarie Ct., Pine Grove, 11	31
Albenarie, Central, night	31
District Stewards' meeting, 2	January
East Spencer, 11	7
Woodleaf, Woodleaf, 3	7
Colburn Memorial, night	7
Albenarie, First Street, 11	14
New London, Birchfield, 3	14
Gold Hill, Gold Hill, night	14
Norwood Ct., Cedar Grove, 11 and 3	20-21
Norwood Station, 11	21
Baldin-Tobacco, Tabernacle, night	21
Salem, Salem, 11	28
Kerr Street, night	28
District Stewards' meeting, 2	February
Mount Pleasant, Mount Pleasant, 11	4
Harmony, night	4
Yadkin-Rowan Mills, Yadkin, 11	11
China Grove, night	11

### STATESVILLE DISTRICT

R. M. Courtney, P.E., 240 Walnut St., Statesville, N. C.  
FIRST ROUND

District Stewards' meeting, 2	December
Malden, 11	3
Bethel-Fairgrove, 2:30	3
Newton, night	3
Statesville, Broad Street, 11	10
Statesville Ct., Bethlehem Church, 2:30	10
Statesville, Race Street, night	10
Mooreville, Central, 11	17
Mooreville Ct., Cenarky, 2:30	17
Mooreville, Broad Street, night	17
Mt. Zion, 11	24
Shepherd, Vanderberg, 2:30	24
Darvision, night	24
Taylorsville, 11	24
Hildesite, Hildesite Church, 2:30	31
Stacy Point, night	31
District Stewards' meeting, 2	January
Hickory, First, 11	7
Westview, 2:30	7
Highland-Theohiss, Rhodiss, night	7
Lenoir, First, 11	14
Lenoir Ct., Littlejohns, 2:30	14
Whitwell, night	14
Graite Falls, 11	21
Dudley Shala-Grace Chapel, 2:30	21
Hudson, night	21
Troutman, 11	28
Olin, Mt. Bethel, 2:30	28
Elmwood, Elmwood, night	28

### RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom removed from us on the 19th day of August our beloved friend and co-worker, Mrs. John Harrington; therefore be it resolved:

That we bow in humble submission to the will of him who doeth all things well.

That we, the women of Hay Street missionary society feel deeply our loss. Her love of service to anyone who needed her sympathy and help was one of her strongest characteristics.

That the community has lost a noble Christian character, a good neighbor and a true friend.

That we extend to the bereaved ones our sympathy.

That a copy of these resolutions be spread upon the minutes of the society, a copy sent to the Advocate for publication and a copy to the bereaved husband.

Mrs. C. M. Watson,  
Mrs. J. M. Wright,  
Mrs. A. H. Kelly.

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IN MEMORIAM

William T. Whitley was born near Princeton, N. C., May 22, 1857, and on Saturday night, October 7, 1933, at nine o'clock God sent his angels to bring home to him the sainted soul of this loving and devoted husband, father and friend, that he might give unto him the crown of righteousness, and bid him enter into the joys of heaven. His passing was like his life, quiet and peaceful. He loved his Bible, and lived a life of prayer, which gives the secret of his beautiful, useful and influential life. As a Christian gentleman he exemplified the noblest qualities of character. He was ever kind to those in need and generous in his support of the church, and every worthy cause. His desire was always to be fair and yet he stood firm and fearless for Christian ideals and principles. Mr. Whitley had the courage of his convictions and ever sought to occupy the right side of any issue. With a clear mind, he reasoned straight through to sound conclusions. In his religious views he was an old fashioned Methodist, and held the conviction that we should earnestly contend for the faith which was once delivered unto the saints. His motto was, "It is always safe to trust the Lord."

He was converted and joined the Methodist church at Princeton, N. C., at an early age, and faithfully attended upon the ordinances and supported the institutions of the church. He attended his church regularly as long as his health would permit. Whenever called upon he would lead in public prayer. He was from early manhood and until he had to restrict his activities a very loyal and efficient official of his church.

On December 20, 1882, he was married to Miss Hattie Raiford of Princeton, N. C. On this same date the home was established and anchored to the principles of Christ through the family altar. Realizing at the start of this union the need of a spiritual guidance, something eternal, unchanging, pointing always in one direction toward faith, hope and safety. And Christ has always remained the unseen guest and the silent listener to every conversation, and especially to the fervent and soul searching prayers of this beloved husband, father and friend. God out of his great storehouse of wisdom and mercy added his blessings to this union and devoted couple 50 years, nine months and 17 days.

He is survived by his widow, eight children and nine grandchildren. He was a loving and devoted husband, father and grandfather and will be remembered as a man of noble Christian character. To him religion was a reality. He lived his religion every day. In training his family, in his church and daily walks of life, he always did his duty nobly. Thus ripened in years and fully prepared for another state of existence he passed on to enjoy the reward of a life well spent.

In his death the family has lost a kind and affectionate husband and father, the church a model member, and the community, county and state a splendid citizen.

A. K. Eason.

SUNDAY SCHOOL LESSON  
(Continued from page 20)

What is in a Name?

Strolling charlatans were apt to use any name that would add to their gains. Had these seven sons of the priest been the only ones to misuse the name of Jesus, the world would have been much better now. We call our civilization Christian, and load ourselves to the ground with implements of war. We use his name to cover what is utterly unlike his nature.



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Sons are not upright because their father is chief of the priests. Whatever the breed, personal choice makes its appearance and personal responsibility comes to the fore. The use of the name of Jesus, when his spirit is missing, is doomed to failure and is dangerous to its users.

Questions for Discussion

1. When does attitude result in condition?
2. How does opposition affect the opposer?
3. Were short discourses in order?
4. Is the name of Jesus always efficacious?

—Christian Advocate (N. Y.)

N. C. BOARD OF EDUCATION  
(Continued from page 12)

ference in the transfer of Dr. W. A. Stanbury to another conference.

Second, That we record our deep appreciation of his life and distinctive service among us.

Third, That we affectionately commend him to the Western North Carolina conference.

Respectfully submitted,

H. E. Spence, Vice President.  
M. J. Cowell, Secretary.

New Officers Chosen

To succeed Dr. Stanbury, president, Prof. H. E. Spence, who has been vice president, was chosen; and Rev. E. C. Few was made vice president.

Staff members were re-elected, Mr. Gobel as executive secretary, and Mrs. Brian as extension secretary and director of young people's work.

W. N. C. BOARD OF EDUCATION  
(Continued from page 13)

day institute for presiding elders to be held at the pastors' school. The board of managers of the pastors' school, together with the executive secretaries of the two conferences in North Carolina, is making plans for an institute for presiding elders at the next pastors' school, the purpose of which is to offer guidance to the elders in their work as district directors of Christian education. Since the work of the elders is so significant in the field of Christian education and since our elders are showing a fine spirit of co-operation this institute should be one of the most important activities of the year.

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Do false teeth annoy and bother by dropping and slipping when you eat, talk or laugh? Just sprinkle a little FASTEETH on your plates. This new, tasteless powder holds teeth firm and comfortable. No gummy, goeey, pasty taste. Makes breath pleasant. Get FASTEETH today at any drug store.

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Mrs. Rosa M. King of 124 E. Sixth St., Frederick, Md., said: "In early motherhood I became rundown, I developed a cough that sapped my strength and vitality. I was advised to take Dr. Pierce's Favorite Prescription and his Golden Medical Discovery and I became well and strong, the cough left me and I gained in weight." Sold by druggists everywhere.  
New size, tablets 50c; liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

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## IN MEMORIAM

### RESOLUTIONS OF RESPECT

We, the members of the men's class of St. Paul Sunday school, wish to pay loyal tribute to our beloved co-worker, Henry E. Bullock, who departed this life October 2, 1933. Therefore be it resolved:

First, That we bow in submission to God's will.

Second, That we are grateful for this Christian member, and commend his life to others.

Third, That we hereby extend our sympathy to his wife and relatives.

Fourth, That a copy of these resolutions be placed on the minutes of our class, and that a copy be sent to the family and a copy to the press of our city.

E. K. Holloman,  
A. G. Woodard,  
John R. Raper.

**CREWS**—Mrs. Betty Blackburn Crews was born October 12, 1846, and died November 6, 1933, age 87 years and 24 days. She was the daughter of Frederick and Nancy Smith of Stokes county, N. C. In 1865 she was married to J. C. Blackburn, and of this marriage six children were born, five of whom are living. Her husband died in 1876, and in 1899 she was married the second time to J. Peace Crews. He died in 1911. Mrs. Crews is survived by one brother, five children, 44 grandchildren and 74 great-grandchildren. For a number of years she has made her home with a son, J. F. Blackburn, in Guilford county; but was visiting her daughter, Mrs. H. D. Shields, when she became ill, and she died at her home. All during her long life Mrs. Crews was a friend to every one and delighted in rendering service. She had an abiding faith in the eternal goodness of our Saviour. A devoted mother, she was always happy when in the presence of her loved ones; but in addition her life was a benediction to all whom she touched. Her body rests at Sedge Garden Methodist cemetery, her soul rests in God.—Excerpts from obituary by Judge G. A. Hastings.

### RESOLUTIONS OF RESPECT

Whereas, the Woman's Missionary Society joins the community in sorrow because of the death of Mrs. Nettie D. Crocker on October 18, 1933; and

Whereas, she was a charter member of the Seaboard Methodist church and a charter member of the missionary society; and

Whereas, through the long period of years of her identity with the church and the missionary society she was vitally interested, active in the work, and faithful to all the programs and projects; and

Whereas, she possessed more than a usual faith in God, and in Jesus Christ, the Son of God, and in the church of God; and

Whereas, her character was conspicuously beautiful in its strength, in its purity and loveliness, and in its power of intelligent reasoning, and in its charitableness to all others of differing opinions, and in its self-control in happiness or sorrow, and in its fortitude; and

Whereas, through many years of service and sacrifice for the kingdom of God, she was and is held in the highest and most affectionate esteem by her co-workers. Be it therefore resolved:

First, That we believe and feel we have sustained a great loss at her death.

Second, That we shall miss her genial personality in our meetings and her intelligent leadership in our work.

Third, That we extend our sympathy to the members of her family.

Fourth, That copies of these resolutions be sent to the family, the Christian Advocate, and the local papers.

Mrs. J. H. Ramsey,  
Mrs. T. R. Everett,  
Mrs. L. A. Watts,  
Mrs. P. A. Bullock.

### JOHN CLEVELAND DAILEY

"He was never discouraged. He never lost faith in his fellowmen."

So testified one who knew intimately John Cleveland Dailey, deceased at Durham, N. C., October 22, 1933.

His first capital investment of \$500 in a small business with a partner was a total loss. Wholesalers consigned goods to him on credit and he started over again under his own management. He sold on time and for cash. Now and again his books showed uncollectable accounts, ranging sometimes as high as three or four thousand dollars. Yet he kept on charging sales. And strange to say, he prospered. When the depression was at its height, his losses through bank failures and declining stocks ran well into the major thousands. He telephoned his wife, "I'm wiped out financially." She spoke into the transmitter, "That's a small loss. We have everything else left, each other and the children. We are not going to grieve or indulge vain regrets."

He, they, carried on. From the time of his first venture to the end of the day before the swift summons came, he was like that. He never yielded to discouragement. He never lost faith in his fellowmen. He never entertained malice toward a living soul.

The explanation is simple. Before he ever entered the business world he laid deep and firm the foundations of stalwart manhood. At the early age of 15 he stood forth among his comrades as a follower of Christ. It cost him something to join the church. He began to form opinions of right and wrong and duty which matured into convictions that could not be shaken. He was a great believer. The simplicity of his faith was an arresting characteristic. When some one counselled retrenchment in the work of the church because of economic difficulties, he insisted that God expected better things of the church than that. His word was heeded. For he backed it up with deeds. With a liberal hand he gave to the benevolent causes of the church as well as to its operating expenses. With a generous hand he bestowed alms upon the needy. And never a trumpet did he sound. On the contrary, the record of his benefactions will never be known, for it is hidden in the day books and the ledgers of his business.

Sometimes the new pastor assigned to the West Durham church was received into the Dailey home as a guest, pending the arrival of his family. To be admitted to this delightful circle and permitted to share the pleasures and the friendships of its members was indeed an experience to be coveted. Born on May 29, 1872, Mr. Dailey married, at the mature age of 28, Miss Bettie Roney of Burlington. The children who came to bless the home they founded so reproduced their spirit and espoused their ideals that an atmosphere grew up freighted with cultural influences of marked significance. Ruth and John Calvin and Lucile, with the mother, survive the father they adored. At his own fire-side John C. Dailey was a generous host and an entertaining companion. Among his friends he bore a bright and cheerful spirit which endeared him greatly to those he loved. There was a touch of shyness about the man which only served to accentuate the robustness of his affectionate nature.

At the funeral every seat in the church, including the ones in the bal-

cony, was taken and people stood in the aisles. Flowers in lavish profusion were banked across the chancel. The entire community thronged the sanctuary to do honor to this man. This was fitting, for he was a community-minded person. "When a public enterprise of considerable importance culturally hung in the balance, it was Mr. Dailey," testified a citizen, "who made the contribution that assured its success." His interest in community-wide projects now and then led him to take risks which cost him heavily, but he rejoiced at the gains that were made, and pressed on to higher achievements.

The last day of life on earth, Saturday, October 21, was for John Cleveland Dailey an epitome of his career. He spent the allotted number of hours in his store. He served the customers who came to trade. He was kind to the poor and to little children. He encouraged men struggling against bitter odds. He spent a few short intervening hours with his unsuspecting family. After 9:30 he prepared himself to go on a journey the next morning. After 11 he lay down upon his bed and called to his baby girl, "Tuck me in good." The last word, "The last caress. When the body was found the next morning the spirit was already well on its way along the vast edges of eternity.

J. Marvin Culbreth.

### RESOLUTIONS OF RESPECT

On the evening of September 19, 1933, Mrs. Hartsell retired and fell asleep.

The members of the Mount Pleasant Missionary Society of the Salisbury district, Western North Carolina conference, of which she was a faithful and beloved mother, feel keenly their loss, but rejoice that she is not dead, but living with the redeemed loved ones and friends around the throne of God.

Words are inadequate to express our esteem and admiration for so noble a woman; but that we may encourage others to emulate this fine Christian, therefore be it resolved:

First, That we are comforted by the assurance that our loss is her eternal gain, and that this world has been made better by her having lived in it and that heaven has been brought nearer by her having entered into rest.

Second, That we bow in humble submission to the will of an all wise God, the ruler of the universe, for he doeth all things well.

Third, That we extend to each member of her family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, that a copy be placed on our records and that a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Hubert L. Powell,  
Mrs. E. T. Bost,  
Mrs. Avin I. Shinn,  
Mrs. H. C. McEachern,  
Committee.

### IN MEMORIAM

On September 30, 1933, Ennis Tingle, one of the most promising young people of our community and a member of Rougemont church, was taken from us. His sudden passing was a great shock to us all. He was 18 years old and had always taken an active part in the work of our church. His death is a great loss to the people of Rougemont church and community and especially to the Young People's Division, of which he was president.

We wish to express to his bereaved father and mother our deepest sympathy in this hour of distress, and pray that the blessings and comfort of Almighty God, whom he trusted and served, may abide with them in this hour of their loss and grief.

Rougemont Young People's Division.  
Edna Laws, President.



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, DECEMBER 1933

Number 49

## The Churches and the World Crisis

LET us not be deceived by the superficial talk of those who imagine that because men use the word "peace" the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart. Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian Church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the Gospel than when he is urging men to think peace and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Casear.

*Charles. E. Jefferson.*

## THE MILLENNIUM BEGINS

The millennium begins this afternoon.

Gangsters will disappear and criminals finding no more profit on the primrose path will turn sharply to the right on the straight and narrow one. Bootleggers will be remembered only as cigar store Indians are.

Taxpayers will be relieved of the burden of their woes and taxes gaily paid on liquor gaily drunk will fill the coffers of states and nation.

The unemployed will all go to work making beer, wines, whiskeys for an employed nation.

Boys and girls will stop drinking. The home will be protected. Mothers' tears will be dried away.

And finally—temperance will be restored to a too long intemperate land.

These promises have been made. The date of their fulfillment is at hand.

Prohibition is over and truth, goodness and beauty begins.

Still and yet. Millenniums have been promised before by wets and dries and Holy Rollers and Yogis and Democrats and Republicans and real estate salesmen. As a people long credulous of millenniums, a little skepticism will hurt nobody today. There might be a little delay. Even a millennium needs a week or so to get started. Probably not even the widest open of the states will reach perfection before next Tuesday night or maybe Saturday at noon.—News and Observer.

We are old time Methodists. We can shout Glory! Halleluia!! The age has waited long for the return of Old John Barleycorn. The glory that was Washington's and Lincoln's must fade in the presence of Emancipator Roosevelt on this the first day of the first month of the year one of the new era. The undying glory of the immortal Roosevelt gleams afar Tuesday, December 5, 1933.

## DUKE AND FOOTBALL FEATURED THIS WEEK

Duke University Day is December 11, and Duke's football has a big place in the public prints, so we have given the boys a place in this issue of the Advocate. A big place will be theirs in the celebrations all over the land next Monday night in the annual celebration of Duke University Day. This issue is made possible by the courtesy of the Alumni Register.

High school boys and old Duke men of the state will be interested and read this with avidity. Those who do not care for such will please courteously pass over all this that smacks of the arena. We are this one time for red blooded youth, assured that every boy would rather go to a ball game than to a prayer meeting. This does not argue, however, that the boy should not go to prayer meeting or that the saint should not at times be found on the field under the open heavens.

## THE CHALLENGE OF A GREAT IDEAL

We celebrate Christmas because it gave us a great religion. We observe the Fourth of July because it gave us a free nation. We magnify the schools during one week each year because through them we develop the finer values of our civilization. Love of childhood expressed in education is a mighty force for unity. What greater contribution could America make to the world than the ideal—a fair start in life for every boy and girl?

All churches are invited to join with the schools in the nation-wide observance of American Education Week.

## WANTED—MEN!

National character is the sum total of individual characters. Our real problem is moral and spiritual. There was spiritual decline before there was financial depression. Recovery in America today is in the realm of spiritual dynamics, rather than mechanics; in the realm of faith, rather than in finance. Integrity and honesty, as sound business principles, must be put above profit. There is one disaster that can overwhelm us—the loss of personal integrity. And we need to live simply in order to live nobly.

Our want-ad columns are filled: "Wanted"—Everything—but character! And yet what we need is men who will keep their contracts, though they go to the county farm; men who will not stand up the first day of the week and profess—and then melt and run down into a puddle the second day. Two-legged creatures are very plentiful; but men are very scarce, wrote Herodotus some thousands of years ago. "Wanted—A man" is the sign still out in this year 1933.

Wanted—Character; not just sponges and sticking plasters; they can be bought for a dime at the drug store. Wanted—Character; not muddled brains that think a corkscrew can pull them out of a hole. Along with all the codes, we need a code of character, a code that keeps a man human, snug to his ideals, a code for service, not profit.—Editorial in Los Angeles Times.

## DO NOT FORGET THE ADVOCATE

We are in a hopeless situation whenever our subscribers forget us and fail to send in their remittances for the Advocate. Let these stop for a week and we are embarrassed. One dollar or two dollars may be considered of small moment in the life of the Advocate. But many of these keep us going. Do not pass us by these busy days. We want to serve.

All the churches are making plans for the new year. No not leave the church paper out. Our especial appeal comes to the missionary women and the Christian education folks. Four pages each week are given to their work. Get more to subscribe so that the work of the editors of these pages may be carried to the people.

## Those Christmas Gifts

Hundreds of our people who read and appreciate the Advocate should send the paper to friends for Christmas. No two dollars could be spent to better advantage. If wisely distributed it will bring pleasure for fifty-two weeks—the profit will last for years.

Send your orders and we will notify by card all who are thus favored.

Let us make the coming Christmas notable in many homes by sending the church paper as a gracious gift and friendly reminder.

## MEETING OF BOARD OF MANAGERS CALLED

The board of managers of the N. C. pastors' school will meet in the board room, Duke University, Friday, December 15, 1933. Let all who can be present. Important business to be considered.

M. T. Plyler, Chairman.

## NOTICE DISTRICT STEWARDS

The district stewards of the Wilmington district are called to meet at Grace church, December 15, at 2 p. m.

L. B. Jones, P. E.



# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
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In these days of plans for advance laid in church meetings let us not forget the words of Stanley Jones: "We cannot go father until we go deeper."

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Quit tinkering with the machinery of the church and let the tides of the spirit sweep us on into the depths. The rattle of the machinery is purely incidental; real results count for much more.

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The lawless spirit is manifest in the recent mobs in California, Maryland, Missouri, South Carolina and here in North Carolina. That shameful proceedings at Burgaw goes unchallenged—no arrests have been made. Is the governor helpless? Are we powerless as a people? The mass of our people are law abiding. What about the officers of the law who make a mockery of crime?

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"The Episcopalians are the aristocrats of religion, the Presbyterians are the bulwarks of culture, and the Methodists and Baptists are the religious proletariat." So declares Rev. E. McNeill Poteat of Raleigh. We wish Mr. Poteat would use words so that we Methodists and his Baptist folks would know what he is saying about us. Why not call us "poor working people?" Even if your Episcopalians and Presbyterians do not know what you are driving at, your proletariats will understand.

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The News and Observer in commenting on the plea of the New York Times for a whiskey rebellion in order to secure the return of the saloon observes: "It is beginning to dawn on many that the voters of North Carolina foresaw the end which the Times approves. If the promise of other repeal leaders are made of such unsubstantial stuff, before many moons wax and wane, many who voted for repeal of the eighteenth amendment in the belief that they were not voting for the return of the saloon, may be kicking themselves."

Wet tongues and some not so wet have asserted over and over again times without number that more liquor is drunk under prohibition than ever before. We wonder what they think of the liquor statistics with repeal that tell of the millions of gallons being brought in, to say nothing of the increased production at home. Great is a lying propaganda.

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The celebration of the Sesqui-centennial—the hundred and fifty years of American Methodism—is being provided for in all the conferences of the church. Both of our North Carolina conferences have made careful provision for the celebration this coming year. This should be a year in which there should come a fresh inspiration to our church by recalling the achievements of the past and incarnating the spirit that enabled the fathers to win in the heroic days of old.

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The last appointment has been read and the final benediction has been said, leaving the itinerants to face the new year. No man who expects to achieve heroically will be found waiting until after the Christmas holidays. Some men will have half a year's work done before that. Their plans will be laid and the work well begun, which is half the battle. Many churches have a new pastor who means business. He may be the same man of last year, but a new spirit is his.

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The missionary women have been gathering treasures of gold and silver to replenish the empty missionary tills. This may be good or it may be bad. To gather junk that lies unused in garrets or cellars is well; to rob families of sacred treasures in the name of acts of piety is bad. Many of these family heirlooms are far more valuable than silver and gold. Poor is a land without monuments and poor is a family that has not through the years cherished mementoes. To rob of such is a crime of the first order even though it be done in the name of religion.

### Moral Decay; Political Corruption

**M**ORAL decay is always followed by political corruption. The sins engendered thus is always the gangrene of a nation. The inevitable curse of such a state is that it produces no men—this was true in ancient Israel; it still remains true. At that time the people were stupid, the priests served for hire and the prophets went into the office for a piece of bread. The false peace of ritual settled over the land and immorality of life was the lot of the people.

How fearful the lot of a people in whom the profit motive rules; the ministers of God are filled with greed and easy self-indulgence; and the prophets of the Most High have no ringing challenge for a stupid people in moral and political decay. At present we are in the depths. Our ordinary church life, efforts at legislation and undertakings in business have failed us. The wages of such sins are death. Can we get a new grip on God and show forth such a heroic spirit with this new sense of God as to escape the present moral and political decay?

That the church and her constituted ministers must lead in this no one need to be told. There are none others unto whom we can look. This is their business. They must break through the formalism of worship and rebuke the immorality of life and keep vigorous the outposts of advance in religious conquest. No ordinary ministry can do this. Love of ease and needless self-indulgence, so manifest among the staid and respectable and indifferent nobodies, must give place to mighty men of God with such a burning message from God that they will send the people away from the house of God with the conviction that they have been in the presence of God. Then we will raise up saints and missionary spirits among and for the nations. Our fathers' God only can save us. The spirit of the early Methodists can stir songs in our hearts and put the march of victory in our feet. A God-fearing and heroic ministry can do much to save the land from our present moral and political corruption.

### Enforcing the Law

**T**HE urgent demand upon every good citizen is to do all possible for the enforcement of law. The determined purpose of many is to break down all existing laws and to bring into ill repute the laws for which they have contempt. They have done their best to destroy

national prohibition and now, with the going of the national enforcement officer, they will do their utmost to discount all state laws. All good citizens will stand back of the officers and, at the same time, they will let these men know that they must enforce the law or get out. The crux of the present situation is right here. Special attention must be given to the men who are elected to represent the sovereign people, such as the sheriffs who enforce and the legislators who enact the laws.

Then, too, special attention must be given to the men at Washington to see how well they set themselves to line up to the demands of the XXI Amendment in regard to protecting dry territory. Are they going to represent the people at home or submit to the dictators of the wet states? The people of North Carolina must be careful as to who goes to Raleigh and to Washington, if we are to save ourselves from the dictations of the liquor crowd and the collapse of our state prohibition laws. Enforcement of the will of the people is the first demand. Eternal vigilance is the price of liberty.



### Victory in the Making

**T**HE victory that awaits our churches and pastors when the leaves fall next autumn is taking shape these present days by many considered of small moment. Plans laid and the fresh girding made these last hours of the dying year make possible the triumphs that await the wise and the heroic. Refreshing indeed are the alert and diligent efforts of many of our pastors who were on the job for the new year before the echoes of the final doxology at conference had died away.

The man who waits until January 1, 1934, to begin will have served notice on his people that not much may be expected in that field of endeavor. The wise man of a new era makes much of the first day of the first month of the year one. For the Methodist preacher each annual conference is the beginning of a new era—the opportunity for new heights to gain every day. Our work here in North Carolina is such that the man who is content to mark time—to follow the slow pace of the years gone must step aside. Too many of those eager and alert young men bent on success are crowding into the ranks of the itinerancy for any but those who can make conquests in the field to hold their own. It was not always thus, for men had to gain their training on the field. Now they come from the schools, chastened in



spirit and trained in intellect, able to win in the sharp conflicts of heroic endeavor.

Some of the presiding elders are setting the pace by holding early meetings so as to get the work started at once. The way in which these efforts are carried down to the last man in the most obscure church will tell the story in the end. Much of this should be done the next thirty days. Let the people know that a man is on the job and that the efforts of former years will not be sufficient for this present year.

Yes, this is going to cost much. Needless self-indulgence must be put aside. This old self must go on the altar and the welfare of others must be uppermost with all who would follow Him who gave himself a ransom for many—who came not to be ministered to but to minister. All who are loafing around and piddling about these momentous days would do well to go to their knees. Victory is now in the making.



### Working for Peace

ALL can engage in this work the whole world around. The best people of Europe in every country are sick to death of war. All the peoples of Europe are afraid of another conflict of arms. The most thoughtful people of every land are ashamed of war. It can not be justified by any Christian people. All who stand for war justify their position by the pleas that will not stand the test in the light of humanity and of divine revelation.

Men in the game of war for profits in the markets and men who would win the heights of fame by shutting the gates of mercy on mankind do justify and foster war. But followers of the Prince of Peace and all who have at heart the welfare of mankind must abhor war and work for peace. Building big navies to give men work and adding to armed forces in the name of national security is pagan to the core. Our present moral and material collapse is in the following of the World War. We sent millions overseas to make the world safe for democracy—surely democracy was never more unsafe. And we fought a war to end war—yes, behold the end of it all just now!

Surely we should all join with the best people of Europe who are sick and tired of war in an eager desire to do all possible for world peace. The call is to the nations. We of America should lead the world in the effort to bring in a reign of peace and good will among men.

### The Snare of the Unfinished Task

IN our church work the unfinished task is the bane of existence and the block to progress. Some pastors never finish a round of visiting and many Sunday school workers never push to a finish the demands of the class rooms. The new year starts with a flair of trumpets; it ends with a dead march. Would that we could determine to get something out of the ordinary done this new year. Half of our people are idle spectators on the side line with no part in the game.

How urgent the situation! Our missionary work is in a perilous way at home and abroad. We have hardly made a start in the wide reaches of Christian education in home and church and school. The orphanages, the Golden Cross and the Advocate must be given more united and continuous aid so that the unfortunate, the sick and the uninformed may be ministered unto. What an opportunity we have here in this state to do something that counts! We plead for the finished job—for the joy that comes with the completed task.

It is easy to enlist when crowds are marching in holiday attire; the weariness amid the monotonous hum drum tells another story. Then we are caught in the snare of the unfinished task—we part company with Him who could say, "I have finished the work which thou gavest me to do."

Oh, for that dominant passion that constrains to the uttermost; a passion that drives us into the realm of self-discovery and renewed dedication of self; a passion that drives us into the realm of service for others rather than the seeking of things for self; a passion that drives us into the realm of world suffering—of social agony—so essential in the conquest of the world. Essential for all this is a newness of life that comes with the power of the Resurrection that from day to day makes us new creatures in Christ Jesus. We need to be born anew every day. Old experiences and former attainments in religion will not do now. More than these are necessary if we are to be saved from the snare of the unfinished task.

Would that we might have new moments of transfiguration as well as the experiences of the Gethsemanes; would that as we trudge along the dusty, weary roads of life we might have daily visions of the open heavens and such glowing hearts within that we could not stop short of the finished task.



# People and Things



Postoffice address of Rev. B. A. Sisk, 1810 Lakewood Avenue, Durham.

All pastors who have not sent notice of change of address will please send card to Advocate office at once.

"How happy we are! God has given us a dear little daughter. She came to us December 2, and now ours is a brighter home. Mother and baby are doing fine."—Rev. I. J. Strawbridge.

Mrs. Susie S. Downum, mother of Brother E. W. Downum, pastor at Belhaven, passed to her eternal reward last Friday night. Funeral service at Mt. Bethel, December 3. Our sympathies to all the bereaved.

Rev. W. A. Jenkins has received a royal welcome at North Wilkesboro, the other churches of the town joining in a reception to him at the evening hour of his first day in his new pastorate. His start is full of much promise.

The Woman's Missionary Society planned a welcome service for Rev. Seymour Taylor at Wilkesboro. Following a talk on Thanksgiving, he was the recipient of an old fashioned pounding. The new preachers are going good in Wilkes.

The Rev. C. S. Kirkpatrick, presiding elder of the Salisbury district, was elected president of the Rowan County Interdenominational Ministers' Association for the coming year at the regular monthly meeting of the association.

If you want a compass at any moment in the midst of some difficult situation, you have only to say to yourself, "Life is larger than this little imbroglia. I shall follow my instinct." As you say this, your compass swings true. You may be surprised to find what course it points to.—John Jay Chapman.

The friends of Christian Science say proudly that very good business men are Christian Scientists. The foes of Christian Science say, unkindly, that Christian Scientists are very good business men. I will not debate whether these are two ways of saying the same thing, and far less whether it is a nice thing to say.—G. K. Chesterton.

Dr. Merton S. Rice of Detroit, Michigan, has been appointed fraternal delegate to the General Conference at Jackson, Miss., next May. Dr. Rice delivered the baccalaureate sermon at Duke last June and his preaching made a fine impression upon the great assembly. The Southern General Conference will give Dr. Rice a most cordial reception. He has repeatedly refused the bishopric of his own church.

While many friends are glad to have Dr. W. A. Lambeth transferred from Asheville to High Point, where he will be nearer home and a more frequent visitor here, Asheville regrets his move exceedingly. Both the Asheville Citizen and the Times comment approvingly on his accomplishments there, the latter saying: "Dr. Lambeth in his brief pastorate at Central Methodist church has not only manifested an extraordinary capacity for leadership in the esteem and admiration of people in all the city's church communions by his qualities as a man and a citizen alert to the issues and problems of a trying period of the life of Asheville. His work in the adjustment of the church debt commanded the attention outside his congregation and generally throughout Southern Methodism. He will be sorely missed in the church and in the community."—Thomasville News and Times.

I belong to church and go regularly to hear the sermons. I enjoy it very much, but often I am amused at the ministers—how cleverly they sidestep some of the words of Jesus. Everybody seems to be converted now, including the preachers, from what they were twelve years ago regarding war, but profit seems to be the life blood of existence, fully as much within as without the church.—A business man writing to Prof. Harry F. Ward.

Dr. W. A. Stanbury in his first appearance at West Market Street church last Sunday morning was greeted by a very large congregation in this initial service of his new pastorate. His sermon was well conceived, wrought out with care, delivered with force and listened to with rapt attention by his auditors. Obviously the new pastor made a very fine impression. Dr. Stanbury will find Greensboro a delightful place to live and we expect him to find this a great field for valuable service.

"The bishop said that the people of Chadwick church, Charlotte, would have to put up with me another year. Just before Thanksgiving, without one word of warning, members of the church and other friends came right into our parsonage home and gave us the biggest pounding we have ever had, and we have had big ones before. And things keep coming. We sincerely thank these good people and shall give them our best in service in return."—E. H. Nease.

"The young people's division of Lee's Chapel church wish to express an appreciation for the diligence of our former pastor, Rev. D. F. Tarver, in the work of our church. For the past year's successful work we owe a huge debt of gratitude. The person to whom we are so indebted is no other than Rev. David F. Tarver. To him we owe our motto, 'Service,' which will remain deep graven on our hearts. We are voicing our gratefulness (and will continue to through the years) in a great unbroken band."—Y. P. Division.

"The assignment of Rev. R. E. Brown, by Bishop Mouzon at our last annual conference in Durham, to Queen Street Methodist church for another year's pastorate was indeed gratifying news to his many friends of Kinston and met with universal approval of his large congregation which he has served so faithfully and so acceptably. Brother Brown and his splendid family have endeared themselves into the hearts of our people during his short ministry at Queen Street church, and we are praying for a most successful year under his leadership."—T. C. Ethridge, Lay Leader.

"Two very pleasant experiences came to me on my return from conference on Monday night. The first was to unite in matrimony Mr. Claude Grantham and Miss Kathleen Edwards, a couple of our finest young people from two of our most loyal families at Lebanon. The second experience was to be welcomed home by a group of our true friends at Stantonsburg, who brought with them a substantial pounding. We shall fare sumptuously at Thanksgiving and for many days to come. Our bishop certainly portrayed my charge correctly when he said that we all have people who will feed us and love us. Many of our people are limited in means, but they have learned well the art of kindness and Christian liberality. I count myself happy to begin a third year on Stantonsburg charge."—S. E. Mercer.



"On the evening of November 30 Mrs. Benfield and I were welcomed into the parsonage by the people of Moravian Falls. The hospitable women had prepared for us a supper which anyone could enjoy. I feel sure that I shall enjoy serving the people of this charge. In the name of the Lord and in his power I am praying to accomplish great things for Methodism and for the kingdom of God. Brethren, as you read this, pray for us."—W. H. Benfield, P. C.

"We have completed this month within my district (Matsuyama) two new church buildings and parsonages. They are practically free of debt, and will be dedicated later in the month. Evangelism in rural districts is making splendid progress. The interest of the kingdom is receiving renewed interest by the laymen in Japan. Despite the American Layman's Report our Japanese Methodist leaders are eager to have more missionaries come to Japan, and heartily join with us in welcoming the Huccabees to Japan."—I. L. Shaver.

An immense throng of people gathered at Main Street church Sunday morning to hear the last sermon delivered by the pastor, Rev. W. L. Hutchins, who leaves Friday to take up his pastoral work at First church in Concord. Reading scripture from Psalms, Kings, Corinthians and Revelations, Mr. Hutchins took as his text "The Temple," and dealt with his subject as pertaining to the body, earth, soul and God.—Thomasville News and Times.

The existence of moral and other difficulties in the Bible has been frankly recognized in all ages, and it is certain that they can no longer be met by such methods as were devised by Philo, or Origen, or Aquinas, or Calovius. But they vanish before the radical change of attitude which has taught us to regard the Bible as the record of a progressive revelation divinely adapted to the hard heart, the dull understanding, and the slow development of mankind.—Canon Farrar.

"I belong to a little M. E. church in the Winston-Salem district called Bunker Hill. A beautiful place for a church, a place where my grandfather worshipped more than 100 years ago. Rev. H. C. Byrum is pastor and is one of the best preachers in the W. N. C. conference. He is entering his ninth year as pastor at this place. I've heard Brother Byrum preach hundreds of times and have never gotten tired of hearing him yet. He has preached twice since conference and he is not complaining about the little salary he gets, but says we will build some Sunday school rooms to the church and, by the help of the Lord, Brother Byrum and the good citizens of this community, we will have a church honored by the Almighty God."—Robert A. Phipps.

An announcement of general interest to public school teachers and pupils in the Southern States has just been made by the Conference on Education and Race Relations, an organization of Southern educators, which is offering a number of substantial awards to teachers, schools and pupils participating in a simple educational project entitled "America's Tenth Man." Twenty-five dollars will be paid the pupil writing the best paper on this subject, \$50 will go to the school doing the best work, and \$50 to the principal or teacher directing the winning project. There will be fifteen additional awards, each consisting of a valuable "Tenth Man Library," to the fifteen schools, one in each state, reporting the most effective work. Any pupil or teacher interested may get full information from R. B. Eleazer, secretary of the conference, 703 Standard Building, Atlanta.

## ON THE JOB FOR THE SECOND YEAR

Although the agents of the Lord said that we must go to the hospital for an operation instead of going to conference to make reports of our labors on the Clyde charge for the past year, we are happy to find ourself on the road to recovery and that we are to serve the good people of the Clyde charge as pastor for another year. We are not at all discouraged from the results last year, but there are reasons to believe that we are going to have even greater success this year. Our people are beginning the year's work with interest and determination to carry on. Our people have done all that one could wish in their efforts to make our burdens lighter during our affliction and stay in the hospital. I have been reminded so often in the last two weeks, because of service rendered by some of our friends, that God's ravens were not all dead yet. Why, even last night (November 27) as we were just about ready to retire at the parsonage for the night a large number of our good people from Clark's Chapel made a raid on the parsonage. However, the only damage they did was to leave the dining room supplied with all kinds of good things to eat and a thank offering in cash to help pay the hospital bills. Every church on the charge has given expression in a definite way of their appreciation for our feeble service and are doing all that they can to nurse us back to health. Possibly we never before knew what it was to have so many friends, but we have learned for a fact that a friend in need is a friend indeed. We are expecting to take up our regular appointments on the charge next Sunday, December 3, and we are in the work of the Master for a good year. We need your prayers.

H. C. Freeman, Pastor.

## REAL THANKSGIVING AT LENOIR CIRCUIT

We have been very graciously received on the Lenoir circuit for the second year. These people are indeed a very appreciative people and are easily pleased when it comes to receiving their pastor.

On Thanksgiving evening a large number of the South Lenoir congregation gathered at the parsonage and gave the pastor and family a pounding which will be in evidence for many days to come. I mean that it was a good pounding both in quality and quantity. We are indeed grateful for these tokens of appreciation.

We were glad to be able to make a one hundred per cent financial report at our conference at Charlotte. This, too, was made possible by the loyalty of these good people. We also had a very good report on the spiritual state of the church.

Tell everybody that we are happy to be back on the Lenoir circuit.

D. A. Oakley.

## CORRECTION LAY DELEGATES TO GENERAL CONFERENCE

In last week's issue of the Advocate you gave a list of lay delegates and alternates from the North Carolina conference to the General Conference, which was incomplete and partly in error.

The following is corrected list, named in order of their election: Dr. W. P. Few, Col. J. F. Bruton, Wm. L. Knight, Mrs. Frank B. McKinnie, Dr. R. L. Flowers, Messrs. C. S. Wallace and Cale K. Burgess.

Alternates: Messrs. W. A. McGirt, J. P. Gibbons, A. M. Noble and J. R. Wren. Wm. L. Knight, Sec.

## THANKSGIVING HOLIDAYS OVER

Students of Greensboro College resumed their class work last Monday morning after four days of Thanksgiving holidays. Main building was left open for those remaining at the college, but most of the students went to their homes or visited with roommates and friends in North Carolina, South Carolina, Virginia, Tennessee, and Washington, D. C.

Just before leaving school the Y. W. C. A. sent various fruits, contributed by members of the student body, to the Children's Home, located in Greensboro.

Christmas holidays will last two weeks, beginning Wednesday, December 20, at 11 o'clock.

## NOTICE

By authority of Bishop Mouzon, please place in the Advocate that B. A. Sisk has been appointed student at Duke University and is not transferred to the North Carolina conference as published, but remains a member of the Western North Carolina conference with the above appointment.

William L. Sherrill, Sec.

## ELIZABETH CITY DISTRICT NOTICE

The district stewards and pastors of the Elizabeth City district are called to meet in the Methodist church at Edenton, N. C., December 14, at 10 a. m. This is an important meeting. Let every one be present.

J. H. McCracken, P. E.

## REPORT OF COMMITTEE OF SPIRITUAL LIFE OF CHURCH

The real spirit of Methodism is to spread scriptural holiness throughout the land. To this end we set our heart and hand to regain for our ministers and members the wonderful experience of John Wesley when he felt his heart strangely warmed and received the assurance that God had saved him from the law of sin and death. It was in the personal experience of Christ's redeeming love that Mr. Wesley found the inspiration and power which, under God, created Methodism.

Evangelism centered in the message of the Christ should be our first concern. Ministers having received the direct assurance of the forgiveness of their sins and spiritual adoption into the divine family find a new fellowship with God and with each other and make their impact upon the world.

They were together in one accord when the tongues of fire came, and each felt the responsibility resting upon him for the conversion of the world.

Evangelism is essential and vital for Methodism; there is no substitute for the spread of scriptural holiness in the land, a prophetic call to sinful men to accept Christ and go forth to a new life of faith and sacrificial service. The flaming fires of a desire to flee the wrath to come and be saved from our sins must be restored. Our people reveal that the world is sadly in need of redemption; our help comes from God or it comes not at all.

Our gospel meets every need for the day; it answers the cry of the individual for salvation and is the solution for all our social problems. Have we the courage to inaugurate a confident campaign in all our churches in which we challenge men to accept Christ? Nothing but the living Christ will meet the need of this hour. There are untold numbers of persons hungry for spiritual reality, empty hearts that can only be satisfied as they are filled by Christ. The church alone can point the confused mind and groping spirit of the world to One who takes away sin and gives peace. Let us go again to the source of divine power. This means prayer, personal and corporate prayer, knocking, seeking, asking prayer—until we receive.

Definite plans for the spread of scriptural holiness in the land are listed for our North Carolina annual conference as follows:

1. Personal consecration of ministers, church officials, and members.
2. Pastors' instruction classes for children and youth of the church.
3. Bible study; a Bible-centered preaching.
4. House-to-house visitation and prayer.
5. Establishment of the family altar.
6. Conferences by districts and smaller groups on evangelism.
7. United religious survey of the community.
8. Church attendance campaigns; "Go-to-church" propaganda in every community.
9. Participation in the celebrations of the Sesqui-Centennial of Methodism following the plans set by the committee on Sesqui-Centennial programs.
10. That each district conference observe a day of prayer, presenting a spiritual life program.

R. E. Brown, Chairman.

W. V. McRae, Secretary.

## HIS ACCOMPLISHMENT

A through express train was held up in the Far West by a heavy snow. It was a couple of days before the way was clear. Happily there was a well-stocked diner. In one of the sleeping cars the passengers got together and proposed an accomplishment meeting to while away the time.

Each was to tell his accomplishment, in a spirit of good natured banter and jollity. One young man said he was a rising young lawyer, keen and wide awake, rapidly pushing his way up to the top, big fees, Easy Street just around the corner. They all laughed as he boasted. A young lady told that she was a rare musician. People were spellbound as she played and sang. So it went on through the little crowd, with much merriment.

Finally they had all spoken except one man. He was apparently a farmer. His spare face was deeply tanned. His hands were those of a toiler and his clothing plain. The crowd looked his way. He flushed up a bit. He was not quite of their social status, and felt it.

"Well," he said, "I'm just a plain farmer, used to the stock and the open plains. When I have to go to the city on business, I hurry as fast as I can. It really scares me in town, the rush and the crowd and automobiles and all that. It sort of frightens me; I want to get back home.

"But"—he paused and flushed a bit more, then went on in a quiet, steady voice—"but, wife and I believe in prayer; we believe in Jesus Christ; we kneel down nights and mornings and pray, and we believe God hears us." He paused. A hush had swept softly over the little group. Eyes began to glisten. Then a woman's voice softly began, "Nearer, My God, to Thee," and they knew there was an Unseen Presence there.

That was his accomplishment. It is the thing that will count as the finest accomplishment, the biggest achievement when Christ shall come. It is the thing which, in the lives and homes of Christians today, would bring back that solidity and resourcefulness and refusal to be stamped by greed and selfishness, which once made America great.—S. D. Gordon, in "Quiet Talks on the New Order."

## WHITE ARROGANCE CRUCIFIES CHRIST AFRESH

This morning I invite you to an act of self-examination and an act of penitence for sin. It is absolutely true, in India, in America, and in Africa, that Jesus Christ is being crucified and put to shame. He is being bruised today and chastened afresh for our sins. I mean the sins of our race, the white race, and, above all, the British race, and I include Americans. We are all guilty of arrogance and pride, which make it almost impossible for the colored race, the Asiatic race, from which Jesus Christ sprang, to understand the Christian gospel.

I could tell you story after story. Tagore cannot bear to go into a railway carriage for fear of being insulted by some unruly so-called gentleman. They take it sweetly and brush it off; but can we brush it off?—Charles T. Andrews.

He who will not reason is a bigot; he who cannot, is a fool; and he who does not, is a slave.—Byron.

Every child of the Saxon race is educated to wish to be first.—Emerson.



DUKE'S VICTORY IN DEFEAT

The secret of Duke's triumphs in 1933 was disclosed in the spirit manifest in their last game at Atlanta—a spirit that never faltered, even with the cruel breaks against them. Such men may die; they never surrender.

To face the great Tech team with five of the first string below par was enough to cool the ardor of Duke and to dim the hopes of victory—especially later, with six points chalked up against them. But they drove on. Twice did they cross the goal line, only to be called back on penalty. Soon their field general, Hendrickson, was sent from the field—over the plea of Roberts of Tech, who claimed the penalty for “roughing” should not hold—but the boys never wavered until the last whistle. This was a victory that ranked them above the nine wins that preceded this struggle. Men of such fiber will make football traditions at Duke that will in the years to come turn out teams invincible.

If all departments of Duke University can keep fresh and strong this spirit the future is secure. There is so much academic mediocrity and the heroic so often passes in academic shades that often little is left to lift college life above the commonplace.

A people who can go down honorably in defeat will arise again with poets to sing their virtues and writers to tell the story of their defeat. A university that has not something of this spirit is destined to become a by-word and a reproach. A team that will die but never surrender has a contribution for all the after years. Duke's real victory in 1933 was in defeat—was in the deep shadows on Grant field that memorable December day. M.T.P.

REPORT OF CONFERENCE COMMISSION ON BENEVOLENCES

Bishop Arthur J. Moore is calling a conference-wide meeting at Edenton Street church in Raleigh on January 12. Pastors are urged to be present with the largest possible lay representation. Details of the program are to be announced later.

The district institutes to follow the conference-wide meeting are scheduled as follows:

Durham at Memorial .....	January 15
Raleigh at Edenton Street .....	January 16
Rocky Mount at Rocky Mount .....	January 17
Elizabeth City at Edenton .....	January 18
New Bern at New Bern .....	January 19
Wilmington at Grace .....	January 22
Fayetteville at Fayetteville .....	January 23

A speaker furnished by the General Commission on Benevolences appear at each of the district meetings.

F. S. Love,  
Acting Chm. Conf. Com.

BISHOP MOUZON'S REQUEST

Please announce in the Advocate that my wife and I are going to Dallas, Texas, for the Christmas season to visit our children. I shall be back in North Carolina in time to attend the conference-wide meetings in the interest of general benevolences and kingdom extension to be held in Winston-Salem January 11 and in Raleigh January 12. My correspondents should write me in care of Dr. Edwin D. Mouzon, Jr., Southern Methodist University, Dallas, Texas. We shall leave for Dallas, Texas, the latter part of next week, the 14th or 15th.

Edwin D. Mouzon.

“EDUCATIONAL PLANS OF METHODISM”

Rev. Francis M. Osborne, formerly president of St. Mary's College, in a series of articles on education recently published in the Greensboro Daily News, included the following article entitled, “Educational Plans of Methodism”:

Dr. Turrentine of Greensboro regards education primarily a process for the building of character and character as the main thing in preparation for life. Morals and religion stand to the front in the program of a church school.

Queried as to radical changes in the educational program of Methodism, Dr. Turrentine was doubtful. “We occupy a middle ground and try to preserve the best of the old and hold an open mind to new suggestions that may mean progress. We are pretty well occupied in carrying on the tasks already cut out for us and do not have time or money for the wide experimentation that one finds in large and well-endowed institutions. Our courses are planned on past experience and most of the pupils who come to us expect this guidance until they reach maturer age.”

Wondering if the economic situation is precipitating marked changes in the curriculum of women's colleges I was assured that no sudden changes are taking place. “We are always revising and improving our curriculum for education is not static. Where reasonable modification is constantly going on there are no sudden breaks with the past.”

Then Dr. Turrentine followed with something that was to me the high light of our conversation. He said that while always striving to maintain a standardized rating in the Southern Association of Schools and Colleges the Greensboro College has done this by bringing up the standards of work done in such courses as music, art and domestic science to an equal plane with liberal arts subjects like language, history and mathematics. “We will not admit that a talented girl's accomplishment in music or domestic science is worth only 50 per cent of some other girl's credit in Latin or trigonometry. Whatever subject is worthy of a course here must measure up in quantity and quality to a required standard. This brings about a recognition of the equal worth and dignity of all our courses.” In my judgment this ideal is the keynote of a big change in popular educational ideas and the Greensboro College is standing in the front rank in so far as she is making a thorough application of this principle.

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

There will be a special effort made this year to secure every preacher in the conference as a member of the Brotherhood and as many laymen as possible. Forty names for membership or reinstatement were handed the secretary at conference.

There is a clause in the constitution that debars a preacher from membership unless he joins within five years after he is admitted into full connection, but this clause was suspended by unanimous vote of the Brotherhood for a year. Any preacher or supply may join by remitting \$3.50 to the treasurer or by remitting 50 cents and \$3 within 30 days and then pay \$3 when notified of the death of a fellow member. The treasurer takes it that this applies to those who several years ago formally withdrew from the Brotherhood.

Those who are in arrears, say from \$9 to \$27, may be reinstated for \$7. One dollar fine for the total period of delinquency instead of a dollar fine for each month after the delinquency date started. Then three dollars for the emergency call last year, which will in all probability be refunded, and the other \$3 goes to the Methodist Orphanage. Brother Bumpas made the orphanage his beneficiary.

Come now, let us pull together and make the Brotherhood roll and the conference roll one and the same.

Make checks or postoffice money order to B. B. Slaughter, Treas., Lumberton, N. C.

GLORIOUS RECEPTION AT SHELBY PARSONAGE

After serving four very pleasant years on the New London charge in the Salisbury district we left those good people with reluctance. We are much indebted to them for their many expressions of love and appreciation during our stay in their midst.

At our last annual conference we were assigned to Shelby circuit in the Gastonia district. We arrived in Shelby on Wednesday afternoon about two o'clock, to the surprise of our people here. We wish to say we have been graciously received into our new field of labor.

Shortly after our arrival the good people of Sulphur Springs and Sharon churches began coming in, bringing boxes filled with groceries and good things to eat; they continued to come until a late hour. When time came to begin thinking of the evening meal the ladies made preparations for making coffee and spreading the table. When they had finished the necessary arrangements we had thanks, then ate to our heart's content, and they all did likewise. We are still eating from the supply brought in. Words cannot express our appreciation to these good people for these tokens. May God's richest blessings be upon each one as we labor together in his vineyard this year.

J. N. Wise and Family.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### DEVELOPING A PROGRAM

What the new year will bring forth in the North Carolina conference, in so far as Christian education is involved, will be determined largely by the united thinking, planning, praying, promoting, working—of all who are in any way interested or responsible for the Christian education program.

A conference council will be held early in January in Goldsboro, where the major emphasis and items of the conference program will be discussed and agreed upon. Our board of Christian education has a program, of course; it has certain great objectives and tentative plans which were approved by the annual conference. The Goldsboro council will consider these and will translate them in terms of the peculiar needs of the various districts; and the district staffs, in turn, will take steps to enlist each charge and each local church in doing that part of the district program which will mean the most to that particular charge or church. In other words, our board is doing its dead level best to work out co-operatively with presiding elders, volunteer district workers, pastors, and other local church workers a program suited to actual needs rather than to hand down a stereotyped procedure.

### SUB-DISTRICT INSTITUTES

Even greater emphasis than last year will be placed upon informal training this year. Already the way is being opened for a series of Christian education institutes in each of the presiding elders' districts. These will begin early in January. Charge and local church institutes, workers' meetings, and the like will also be used extensively.

### TRAINING SCHOOLS

Training schools, both standard and Cokesbury, and training classes will receive much attention as the demand will warrant. Churches or groups of churches are invited to make their wishes known as early in the year as possible.

### FOR CHILDHOOD AND YOUTH

Reports continue to reach us concerning special efforts in the interest of the childhood and youth of the church. Mrs. N. M. Wright of Maysville tells us that the five churches of the Maysville charge, Wilmington district—Maysville, Pollockville, Belgrade, Hopewell, and Tabernacle—each observed Childhood and Youth Week. Each used the program recommended, with extra talks on some phase of the subject and special music. Miss Alma McDaniel, commenting on the chief value of this observance to Maysville church, said that pa-

rents were made to realize to a greater extent the importance of the Christian home and the advantages of the family council in guiding and enriching the lives of children. Parents resolved to give more attention to the home training of their children and young people in the future.

Rev. B. B. Slaughter, reporting the observance of Childhood and Youth Week at Chestnut Street, Lumberton, says:

"Mrs. H. A. Oliver was general chairman, and she is a very fine worker. There were 65 visits made in the homes of the pupils out of 83 homes. We closed the week with the playlet, 'A Family Agreement' in the Church School Magazine. It was well and effectively rendered, and we had a good congregation in spite of the rain. Posters, leaflets, and booklets were on display with reference to child study and child training. Mrs. Oliver had some material she secured through the P. T. A. headquarters to supplement that you sent her.

"Our special object or forward step was the purchase of a piano for the young people's division. We have already gotten the piano and made a payment of \$45 and the men's class has promised \$15 per month for monthly payments. Our church is now completely organized with the three divisions and they are functioning, and especially are we proud of our young people's division.

### A CHRISTMAS PROGRAM

The fourth Sunday is Christmas eve. The Sunday before Christmas, therefore, is Missionary Day in the Sunday school. Very appropriately, therefore, has there been prepared for this day a Christmas missionary program. We are prepared to furnish copies free upon request. This program is contained in "Here and There." Let there be a missionary program in every church and the fourth Sunday offering sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### ANOTHER INSTITUTE

The first Christian culture institute held in the Elizabeth City district, and the second in our conference, was held at the First Methodist church, Elizabeth City, November 9, 10, and 13.

This institute was held under the direction of the Albemarle Young People's Union, of which John Shannon-house is president. Rev. Forrest D. Hedden served as dean, and Mrs. H. B. Baum and Rev. J. H. Lanning composed the faculty. Mrs. Baum gave the course, "Missions and World Friendship," and

Mr. Lanning, the course, "Worship." There was an average attendance of 25, 16 of whom received Christian culture credits. On the closing night a very impressive consecration service was conducted by Rev. H. I. Glass, pastor of the hostess church. So successful was this institute that the Albemarle union hopes to promote another such union early in the spring.

### PARKER'S ORGANIZES

Miss Marie Taylor has been chosen president of the newly organized young people's division of Parker's church on the North Gates charge. There are 28 members in this group, which is holding regular weekly meetings each Sunday evening in the homes of the members. Interesting programs are being carried out, and the charter has already been applied for. Other officers of the group are as follows: Vice president, Sallie Marie Taylor; secretary, Alexina Ellis; treasurer, Willis Powell; agent, Brooks Morgan; committee chairmen; Linda Morgan, Mary Byrum, Mary Virginia Eure, and Dorothy Taylor; adult counselor, Mrs. Lee Riddick. Our congratulations and best wishes are extended to this fine group of young people. We feel confident that with the help of their pastor and his wife, Mr. and Mrs. Barclift, who have shown such splendid interest in young people's work, they will accomplish great things this year.

### AN HONOR WELL DESERVED

That Dr. and Mrs. W. A. Stanbury, who are this week leaving Durham for Greensboro, where Dr. Stanbury will serve as pastor of West Market Street church, should have been honored in the worship service of the young people's division of Duke Memorial church last Sunday is sufficient evidence of the deep esteem and love which members of this division have for these two friends of theirs. All three departments of the division united in a most beautiful and impressive worship service, the theme of which was "Gratitude and Friendship." At the conclusion of the service the president of the division, Miss Charlotte Corbin, presented to Dr. and Mrs. Stanbury a beautiful silver vase filled with pink roses as a token of the division's gratitude for the friendship and love of the Stanburys. In addition to our regret at losing one who has served so effectively as the president of our conference board of Christian education, our hearts are saddened as we think of losing one who has so truly been a friend of young people. We can truthfully say that the love and affection not only of the Duke Memorial young people, but of the young people of the North Carolina conference will go with Dr. and Mrs. Stanbury wherever they go. We thank God for them and for what they have meant to us!

Corn is cleansed with wind, and the scul with chastening.—Proverb.

The golden rule in life is, Make a beginning.—Browning.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

W. A. KALE, Exec.-Ext. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### WE ARE GRATEFUL TO GREENSBORO COLLEGE

The office of this board is located in Odell Memorial Building on the Greensboro College campus. We have ample space and plenty of heat, light, and water for our use, all of which is furnished us without charge. We desire to express publicly our sincere thanks to the trustees of Greensboro College for granting us the use of a part of their property and wish to assure President S. B. Turrentine and Treasurer W. M. Curtis of our gratitude for their many courtesies in arranging for our needs.

### CHRISTIAN EDUCATION AND THE CHURCH COLLEGE

Our pleasant relations with Greensboro College prompts this writer to call the attention of the conference to the close connection between the work of our board and that of the church college. Both agencies are engaged in Christian education. Each has need of the other and each supplements the work of the other. It is proper, therefore, that our office be located in one of our colleges.

It is the purpose of this board to attempt to lead our people to an enlarged understanding of the work of our colleges. Our local churches need to know more about our schools. We have observed an encouraging development at this point within recent months and we expect to see further progress. Colleges and the local churches must work together in close co-operation and in mutual understanding of the task of leading young people toward the Christian ideal.

### PASTORS AND LEADERS WHO BEGIN ON TIME

We may expect good results from the man who begins his work on time. We have been pleased to receive at this early time requests from several charges for training classes this year. The first request came from Rev. H. P. Powell, popular and effective pastor at Marion. The next came from Brother Otis Floyd, newly elected superintendent at Coburn Memorial, Salisbury. The third came from Rev. C. E. Williams, the beloved pastor at Goodsonville. The fourth and fifth requests came on the same day; one from Rev. W. A. Newell, newly assigned pastor at First church, Salisbury, and the other from Rev. G. N. Dulin, the new preacher on the Peachland charge.

These brethren do not intend for the grass to grow under their feet. Wasting no time in strating the new year, they are carrying on the work of the kingdom. They will not fail!

### EXTENSION WORK

Last week we announced that for several weeks this page would carry an in-

terpretation of the plans of this board for its work during the present year. This week we are giving a statement about our extension work.

That the Western North Carolina conference believes in the extension program of this board was enthusiastically reaffirmed during the past year. Not only did expressions of approval come from all sections of the conference, but presiding elders, pastors and laymen all co-operated with the conference staff in making this program a success.

#### Has Our Extension Work Real Merit?

It is not enough that we should be pleased that the conference approves of the activities of our extension program. We should consider at rather frequent intervals whether what we are trying to do is really as important as we think it is. Below are some principles underlying our extension work. They are not intended to be arguments for the work as much as guides to be followed.

1. The extension program broadens as well as deepens the meaning of educational work in the conference. It is easy to see that by extending the services of the conference staff to the weaker churches and neglected areas and even into unoccupied territory our work is more widespread. It is not so easy to see another significant fact about our extension program. Extension activities necessarily include all types and phases of church work. Sometimes new territory is to be opened and this involved making the first contacts and laying strong foundations and beginning properly the cultivation of the hearts of the people. Sometimes neglected territory must be revived. This involved often the breaking down of prejudices, the arousing of new interests, the setting up of permanent ideals and methods. Sometimes weak points must be strengthened. This involves correcting faulty methods and costly mistakes, changing deeply rooted habits, and building constructively where ideal conditions cannot obtain. In carrying on an enterprise like this the extension program cannot be limited to technical activities frequently regarded as educational work, such as organizing a Sunday school or training some teachers. The entire field of church work must be covered. Our conference board is thus sponsoring an endeavor which gives great breadth to our educational work.

Following closely the above feature of our extension program is the fact that the quality of depth is added to all our educational activities through the endeavors to extend Christian education to the neglected and the weak. All phases of the work of this board are service activities, but in a peculiar sense the extension work is such an activity. There

is nother reason for having extension work. As we do this service we are both learning and teaching a great lesson—the lesson of Christian education through service. The conference is learning considerable about educational work as it serves. Our local churches are seeing a lesson dramatically portrayed before them. We learn by doing.

2. The extension program makes definite our aim to serve. One of the dangers we have to thwart in our day is that of being too general and vague in the expression of ideals. Our Christian education movement is not free from this danger. We speak much about serving but perhaps serve too little. The extension program makes definite the aim to serve. It is one practical expression of the spirit of Christian education.

3. This program does some things which would not be done if it were not actively present. In the first place we attempt to train the leadership of weak churches. After giving due consideration to all efforts which have been made to develop leaders in weak churches we may claim that the extension program is the most adequately equipped undertaking for providing such training. The Cokesbury training course is especially designed for this purpose. Southern Methodism is the pioneer denomination in this field.

A second distinctive service the extension program performs is opening new work. While this conference does not have the vast areas of unoccupied territory that some other conferences possess it is true that there are possibilities here. These possibilities will not be realized by any occasional efforts here and there. The extension program systematizes this work. Of course the presiding elders hold an important place in this field, but the extension program offers to the elders an inevitable means of opening up new work they think desirable. This is clearly an educational task.

A third distinctive work which should be considered is that of providing leadership for co-operative enterprises with Christian workers among other races. Our conference needs a more vigorous and at the same time a sane leadership here. My department has not fulfilled its responsibility here and can therefore claim no credit for work done, but here is an opportunity the extension program is planned to meet.

#### The Need of Permanency

In the light of the above statements the extension program must be regarded as an ongoing program and as a fixed policy of this board. Our limited funds at the present time have forced us to discontinue the office of full-time extension secretary, but it must be recognized that this step is an emergency one and will not be continued permanently. As soon as possible it is our purpose to employ a full-time secretary again. Meanwhile, the present executive-extension secretary has been given the definite responsibility of continuing the extension work.

# Duke's 1933 Football Team Makes Victories and

**T**HIS season has been full of glorious performance by the Duke football team. Nine straight wins, with one defeat—a defeat with three unusual breaks into which the officers of the game will be brought for many a long day—brings honor to the athletic life of the state and joy to Duke alumni and to every well wisher of this team which has battled its way through fearful odds.

The contest with Carolina was one of the finest in genuine sportsmanship on both sides and it was attended by the largest crowd of the year. The rivalry between these two universities is so keen and the intermingling of the student bodies so general that the athletic relations are apt to become strained to the hurt of good fellowship and friendly contests. Most pleasing was the Duke-Carolina game this year.

### Honor Guests for the Day

Five members of Trinity's greatest grid team, the undefeated Southern championship eleven of 1891, were guests of the University for the Duke-Carolina game and watched the Blue Devils of 1933 down the ancient rivals.

Those who returned for the game were Rev. M. T. Plyler, Durham;

### DUKE'S CHAMPIONSHIP FOOTBALL SQUAD, TAKEN NEAR THE CAPITOL

Front row (left to right): Wallace Wade, Jr., Horace Hendrickson, Sam Trakas, Larry Collins, Al Britton, Al Keller, Frank Sizemore, Freddie Crawford, Jack Hennemier, Jule Ward, Nick Porreca, Ed Bolling, Boheeg Saleeby, Sam McCaskill, Nick Laney, Bob Cox, Earl Wentz, Paul Whitener, Ed Wade. Back row (left to right): Isham Kimbell, Elmer Tarrall, Jim Ferguson, Ned Quinn, Gus Durnan.



Rev. A. W. Plyler, Greensboro; Dr. R. L. Durham, Buena Vista, Va.; Stonewall J. Durham, Bessemer City; Rev. Ben H. Black, Durham.

At a luncheon before the game, they were welcomed back to the university by Dr. R. L. Flowers, vice president. W. W. "Cap" Card, veteran member of the Duke athletic staff, attended the luncheon and aided in the entertainment of the former football stars.

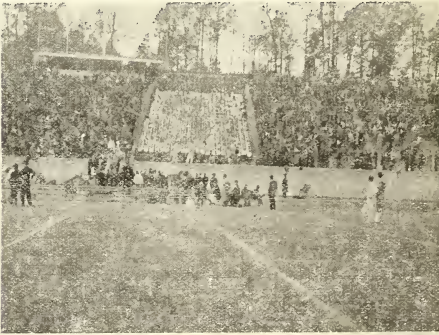
Recognition of the occasion was made over the amplifiers at the game and by the cheering section. The cheerios used the card system to form the big figures "91," in honor of Trinity College's victorious team of that year.

During the day hundreds of people met and greeted the 1891 grid-ders. They in turn congratulated members of the 1933 team on their great campaign this season.

### MEMBERS OF FAMOUS '91 TEAM HONOR GUESTS AT CAROLINA-DUKE GAME



Members of famous '91 Trinity team in attendance on Duke-Carolina game, November 18: Left to right—A. W. Plyler, R. L. Durham, M. T. Plyler, S. J. Durham, Ben H. Black.



Duke cheering section makes numerals, "91," out of colored cards in honor of members of the Trinity gridiron team of that year, champions of the South.



# Outstanding Record With Nine One Defeat



WASHINGTON ON NOVEMBER 10, DAY BEFORE DUKE-MARYLAND GAME

Coach, Jack Alexander, E. B. Dunlap, Woodrow Hayes, Ed Migdal, Arlington Kelly, Ab Jones, O. C. Walters Belue, Captain Carl Schock, Henry Marshall, Jack Dunlap, Harry Rossiter, Orrin Nordstrom, Jim Dean, sports writer, Dayton Dean, business manager of athletics, B. O. Cornelius.

General arrangements for the return of the 1891 team were made by the Trident Club, Duke spirit organization, which has done excellent work in connection with football games this fall. President Leslie A. Squires and Tom Murray of the club acted as student hosts during the day.

Members of the team who were unable to return, due to distances or conflicting engagements: Dr. Newby Caviness, Geala, Fla.; J. F. Haues, Mocksville; W. P. McDowell, Oakland, Cal.; Fred Harper, Lynchburg, Va.; Tom Daniels, New Bern; L. T. Hartsell, Concord; Dr. J. P. Turner, Greensboro; W. W. Flowers,

New York; C. N. English, Columbia, S. C.; R. G. Tuttle, Sr., Leaksville.

## Of the Carolina Game the Alumni Register Says

"Of course, the victory over Carolina was probably the high light of the season to the alumni. It was decisive. The varsity played only two quarters and in that time rolled up 21 points. The second team held the Tar Heels well in check the rest of the time. It was the second successive victory over Carolina, the score last year being 7-0.

"Playing before the largest crowd ever to see a game in this state and

the biggest gathering in the South this season, the Blue Devils entered the game favorites, but many fans remembered other times that a favored Duke team was upset by Carolina and before game time the odds were still for the Blue Devils to win but by a narrow margin.

"It did not take long to settle the question. After a few punt exchanges, Harry Rossiter got off a kick that went out of bounds on Carolina's 11-yard line. The Tar Heel quarterback punted out to Horace Hendrickson, who received on Carolina's 40 yard line and returned to the 34. Bob Cox, Duke fullback, ripped off a first down to the Carolina 24 and then Corky Cornelius, great halfback, made it a first down on the Tar Heel 13-yard line. Hendrickson got two yards at tackle and then went around end for 11 yards and the touchdown. Cornelius kicked the extra point.

"A few minutes later when Rossiter's punting had again backed Carolina to its own goal line, the Tar Heels punted out short and then Rossiter fired a 12-yard pass to Hendrickson, who ran 22 yards for the second touchdown. Again Cornelius kicked the extra point.

"Coach Wade then sent in his second team and they played the remainder of the game save for ten minutes, five at the last of the third quarter and five at the beginning of the fourth. The varsity added another touchdown."

## PANORAMIC VIEW OF THROG ATTENDING DUKE-CAROLINA GAME NOVEMBER 18



The Above Photographic View Gives a Good Idea of the Size of the Largest Crowd Yet to Attend a Game in the Duke Stadium

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. W. T. Woodard, Selma, writes: "Last June when 'guest day' was observed by the Selma Methodist missionary society the president, Mrs. Geo. F. Brietz, had invited Miss Mamie Thomas of Winston-Salem, returned missionary who served for a number of years in Alaska, to be present and tell something of her work in that far northern country. Her lecture was exceedingly interesting, as were the curios, the fur suit, head ornaments, etc., which she exhibited. Her story of the poverty and need in that frozen climate was particularly touching. In the audience were several negro women, one of whom went to Mrs. Brietz at the close of the meeting and told her that she wanted to contribute something to the missionary cause. Mrs. Brietz took the eight cents this woman gave and added to it. Others in the society did likewise until it became \$1.50. This was turned in during the week of prayer recently, to be sent to Paine Memorial College for negroes in Georgia. The Helping Hand class of the Selma mill village Sunday school, of which Mrs. Brietz is teacher, volunteered to send a box to the mission post in Alaska, where Miss Thomas was stationed before her retirement. Mrs. Brietz got the box off about July 1 in order for it to reach its destination by Christmas."

### THE PERSON ZONE AT BROOKLAND CHURCH

A good representation assembled at Brookland church on November 15. Mrs. S. F. Nicks, chairman, had all the details worked out for a profitable meeting. The district secretary was present and gave the status of the work of the Durham district. Four new auxiliaries have been organized during the year—Duke's Chapel, Brown's Chapel, Fletcher's Chapel and Phillips' Chapel.

A poster exhibiting the work of Miss Mary Freeman was exhibited and all auxiliary members urged to contribute 50 cents each, which provides an adequate sum for Miss Freeman's salary. The Durham district has chosen as a special the support of Miss Freeman, since Burlington is her home town. Miss Freeman has been able to operate the Virginia K. Johnson Home successfully without using all the funds appropriated by Council and she is building character into many young women who have lost their virtue. At present Miss Robertson is stressing immediate payment of all financial obligations and correct reporting on time.

The noon devotional was conducted by Mrs. C. W. Peppeler of Durham, using as her topic: "There is One among you whom ye know not." Mrs. Peppeler discussed at length the barriers that separate one from another and showed how these walls are broken down when

Christ comes; how our common sorrows, our common sufferings, our common joys, the grace of common understanding make us one in Christ. This address had a deep spiritual significance that was greatly appreciated.

Mrs. Maxie Fox of Brooksdale sang during the morning and afternoon sessions and her music was a distinct contribution to the program.

Mrs. M. T. Plyler spoke on Opportunity, showing that the women of the missionary society had used a great love and a great faith and with these had built a missionary enterprise that encircled the globe.

A delicious luncheon was served at noon and this afforded an occasion of genuine fellowship.

### ROCKY MOUNT OBSERVES WEEK OF PRAYER

The Woman's Missionary Society of the First M. E. church, Rocky Mount, observed the week of prayer by an all day consecration and prayer service Thursday, November 9.

Mrs. C. W. Ivey, president of the auxiliary, presided. The meeting was opened by a song service, followed by prayer. Mrs. Phil Griffin and Mrs. Howard De Berry made very interesting and helpful talks on "God's Gifts to Us." Mrs. G. W. Perry presented our missionary specials. Mrs. A. M. Gates, our conference president, then conducted our noon day devotions, using as her subject, "Stewardship." Her inspiring message was the climax of the morning session. Adjournment for lunch followed. At two o'clock the meeting reassembled. Mrs. J. N. Sills of Nashville conducted a most impressive devotional service. Following this Mrs. A. G. Webb presented facts concerning Stephenson Memorial Hospital at Changchow, China. Mrs. P. E. Mallison presented Paine College, our home special.

The value of our medical missionary work in the foreign field was demonstrated by an interesting dialogue given by Mrs. B. C. Young and Mrs. Ira H. Gunn.

An offering was taken for our specials.

Mrs. Gates closed the meeting with a consecration service.

Mrs. N. B. Dozier.

Mrs. W. P. Moore of Greenville writes: "The woman's auxiliary of Jarvis Memorial Methodist church met at the church Monday afternoon, November 13. Mrs. E. L. Hillam led the devotional, reading Ephesians 3:15-21. She led us in meditated thanksgiving prayer for a world sisterhood. The young people of the church, under the able leadership of Mrs. Hillman, gave a dramatization, New Melodies, showing the changes that are

taking place today among the women of India, China and Japan. Mrs. J. B. Kittrell, president, thanked Mrs. Hillman and her co-workers for the program which gave us an insight to the needs in the Far East. "Men make the roads but the women teach the children to walk on them" was left with us to think on and to inspire us to move forward in doing our part toward the building of the kingdom. As a token of love and appreciation Mrs. Hillman was presented a life membership certificate by Mrs. J. H. Rose from the auxiliary. Mrs. Rose paid Mrs. Hillman a beautiful tribute. Her influence has been felt in all walks of life. She has meant much to the young people of the church and an inspiration and guiding hand in our woman's work. We regret to give her up, but we know that she moves on to give and to share with others."

### LOUISBURG OBSERVES WEEK OF PRAYER

The Louisburg auxiliary observed the week of prayer, holding interesting and instructive meetings.

The meeting on the foreign special was in charge of Mrs. Hodges. The one on general topics was in charge of Mrs. William Barrow.

The meeting on our home special, Paine College, was of special interest. It was held at Louisburg College and was in charge of Miss Stipe. A little play, written by Miss Letton of the college, was given by the dramatic class under the direction of Miss Kinsland, teacher of dramatics. A male quartette composed of four of the students of the college sang several negro spirituals. Mrs. McCullers, teacher of voice, rendered a lovely solo.

At all three meetings a vital interest in missions was felt and large offerings were received to go toward the mission specials. It was a week of blessing to us.

Our auxiliary is also glad to report quite an interest in our mission and Bible study class for 1933. We have 26 enrolled in our class. The first quarter we studied "Facing the Future in Indian Missions"; the second quarter in Bible study the Book of Jonah was used; the third quarter "Eastern Women Today and Tomorrow" was used.

Mrs. William Barrow has been our very efficient leader and the lessons have been most interesting.

In our local work, among other things we purchased a three-piece overstuffed living room suite and a rug, curtains and a stove, varnished floors, repainted kitchen and porch furniture, recovered parsonage and built new steps, built a garage and had interior of church gone over, including all Sunday schools rooms, and also all the wood work on the outside of the church.

We have had good meetings the past year and hope for a bigger and better missionary society in the new year just ahead.

Mrs. Wm. A. Andrews.

Character is what a man is in his inmost thoughts.—Cardinal Newman.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### CHANGE OF ADDRESS

Mrs. C. C. Weaver, our conference president, asks us to announce that her address now is Asheville-Biltmore Hotel, corner Market and Woodfin streets, Asheville, N. C. Please make a note of this change and send all communications for Mrs. Weaver to the above address, where she and Dr. Weaver are now located.

### CIRCLE CHAIRMAN HONORED

Circle No. 7 of Central church, Asheville, feels that it has sustained a great loss by the removal of Dr. W. A. Lambeth and family from Asheville to High point, in that Mrs. Lambeth has for the past two years been the chairman of the circle and has been most efficient and capable as a leader and has won, by her personality and her splendid leadership, the hearts of all her co-workers. At the November meeting held a few days ago at the home of Mrs. G. Lake Childers, the last meeting Mrs. Lambeth attended, every member, with possibly one or two exceptions, was present to enjoy the afternoon with her.

After a program of interest on our work in Japan, a social hour was enjoyed and dainty refreshments were served by the hostess. During this hour the circle, through one of the members, Mrs. Raysor Salley, presented to Mrs. Lambeth a handsome lamp, which carried with it the good wishes, love and appreciation of every member of the circle.

Not only the best wishes of her circle but of the entire church membership go with Dr. and Mrs. Lambeth to their new field of service in High Point.

### A PREACHER'S WIFE REMEMBERED

The following letter from Mrs. T. C. Jordan of Salem on the Salisbury district will be of interest to our readers: My Dear Mrs. Harris:

Just a line to tell you how happy our missionary society at Salem made the preacher's wife last Saturday afternoon. As you know, Mr. Jordan was returned for the second year.

We held our regular monthly meeting at the parsonage with a full attendance and a most interesting program. During the social hour (the ladies acting as hostesses) delicious refreshments were served. A knock was heard at the door and the "new" preacher's wife was called for. There in the doorway stood a beautiful little girl with a large basket of "love gifts" for the pastor's wife. I was like the old darkey, "too full for utterance," but my heart was filled with gratitude and love for these dear, good women who have indeed been lovely to me. As I try to lead and serve as their president, I pray that I may be led by the divine hand and render some real, worth while service.

Our society is doing a fine work and we are hoping for better things this new conference year. At this meeting I was also informed that I was to have a new dining room suit for Christmas. I'm so happy to be wanted by these gne women—and they are so good to me and Salem is a lovely place to live.

Sincerely, Mrs. T. C. Jordan.

### FOUR MISSION STUDY MEETINGS AT LENOIR

Mrs. C. Exum Rozelle.

The Woman's Missionary Society of First church, Lenoir, has just finished two most interesting classes in our fall mission study, the book that we used being "Lady Fourth Daughter of China."

Miss Alice Dixon of the local school faculty was the leader of our class and she was most entertaining. Miss Dixon spent two years teaching in Berea College, Ky., after which she spent four years teaching in Japan in the mission schools, and while there spent several weeks in China. Her experiences in the Orient made her study more interesting to us. Mrs. Dennis Sutton was leader of the young woman's society and she in her ever attractive manner presented their study most interestingly. The way in which both classes were taught was most helpful.

Clippings were brought on China and were used as current events; pictures were collected and made into posters, and at one meeting Confucian temple music was given. At the last meeting Chinese articles were displayed and tea and wafers were served. We had four meetings, each lasting 90 minutes. We feel greatly benefited by these exceptionally interesting studies.

### CENTRAL CHURCH, ASHEVILLE. ENJOYS ALL-DAY STUDY

No more interesting study has been enjoyed by the members of the Woman's Missionary Society of Central church, Asheville, than was that of this year, when an all-day study was held at the church under the able leadership of Mrs. George Mason Swift.

The book for the day was "Facing the Future in Indian Missions," and the fact that Mrs. Swift had spent many years of her life in Oklahoma with the Indians as her neighbors made the study more interesting.

The day opened with a short devotional led by Mrs. F. R. Baker, mission study superintendent, followed by prayer and a vocal solo by Mrs. M. B. Tilson.

During the morning Mrs. Swift told of the customs of the Indians whom she had known, gave many interesting incidents in connection with her residence among them and brought to us the groupings of the tribes today, namely, the village dwelling Indians in Arizona

and New Mexico, the non-village dwellers of the semi-arid Southwest, the group dwelling in area where the advent of the white man has destroyed the old methods of making a living, and the group where the whites have not only destroyed the resources upon which the Indians depended for a living, but have adapted these resources to their own use, the Indians constituting an exceedingly small proportion of the total population.

At the noon hour lunch was served in the dining room of the church, after which Mrs. Swift continued the study and brought out most interestingly further facts as to the Indians, such as their community life, health and education, their family life, and brought records of what the missionaries and other Christian workers are doing in the United States for the Indians, stressing our duties towards these people within the bounds of our own America.

### BOONE HAS INTERESTING ALL-DAY STUDY CLASS

By Mrs. A. E. Smith.

On November 13 the members of the adult and Livingstone circles of Boone Missionary Society, met in the ladies' parlor of the church for an all-day study of the book, "Eastern Women Today and Tomorrow." The meeting was opened with the hymn, "Praise the Saviour All Ye Nations," with prayer by Mrs. J. D. Rankin, superintendent of mission study.

Several chapters were presented in the morning in a most vivid manner by different ladies of the auxiliary. An appropriate solo, "There's a Story to Tell to the Nations," was beautifully sung by Mrs. D. J. Whitener.

The meeting adjourned for lunch and upon invitation of Mrs. J. H. Brendall, Jr., wife of the pastor, the lunches were carried to the personage, where she served delicious sandwiches, tea and coffee. A pleasant social hour was enjoyed, after which the study was resumed at the church and opened with the singing of an appropriate missionary hymn.

During the afternoon session a trio, "Publish Glad Tidings," was sung by Mesdames J. A. Mullins, C. H. Hendrix and D. J. Whitener. The method of conducting the study in an all-day meeting met the approval of all present and, as a result, it may become an annual event.

### ESTHER CASE HALL, EWHA, KOREA

From the Missionary Bulletin we learn that work on the music building at Ewha College, in Korea, which is to be a memorial to the late Miss Esther Case and called Esther Case Hall, is progressing rapidly. Recent letters say "that the music building presents many unique problems in construction. Located, as it is, on a hillside with floors at six or seven different levels, this building not only satisfies the builder who is looking for new thrills in construction, but will prove when completed one of the most interesting and beautiful buildings in the entire layout. The first story has already been erected and the second story is now in process of erection."

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### A STARTING POINT

A new conference year has begun. The old one ended with the annual conference at Charlotte and a new one immediately began. Many of the pastors were moved and yet a tabulation will show that quite a large number were not moved. Those who were returned to their respective pastoral charges are also beginning a new year. The old pastor begins the new year as a new pastor. He is counseling with himself and with his official boards as to what will be undertaken first in regard to the year's constructive program. One of the easiest financial objectives to be immediately reached can be the Children's Home's ten per cent apportionment. No better time can be found than around Thanksgiving and Christmas for presenting the cause of orphan children and for getting a hearty response. If a goodly number of our pastors will raise their apportionments early in the year the Children's Home will not have to borrow money with which to carry on.

### CONCORD, MT. PLEASANT, PISGAH

The first check received for this conference year's complete ten per cent payment of the congregational apportionment was from Concord on the Catawba circuit. The second came from Mt. Pleasant on the Rural Hall circuit. The third from Pisgah on the Ball's Creek circuit, Pisgah paying a little bit over their apportionment. Thus three country churches lead the way in a mighty good enterprise. The Children's Home has no finer friends than at these congregations. Having gotten their ten per cent apportionment out of the way they will continue their helpfulness by giving fifth Sunday offerings, if the future is to be judged by the past. Rev. Geo. W. Clay is pastor of Catawba circuit, Rev. C. M. McKinney of the Rural Hall circuit, and Rev. J. Max Brandon of the Ball's Creek circuit.

### RURAL HALL

Fulfilling an agreement entered into with Rev. C. M. McKinney before the meeting of the annual conference that we would bring our singing class to his charge the first Sunday in December if he were returned to the circuit, our church group had a good time with our Rural Hall friends Sunday morning at the 11 o'clock hour. The church was comfortably filled with friends and our children were glad to render their program as directed by Miss Mary Bell, our music teacher. At the conclusion of the program a liberal contribution was made on the church's ten per cent apportionment. Rev. A. C. Gibbs, the

new presiding elder of the Mount Airy district, was present and added to the interest of the occasion. Brother Gibbs is one of the Children's Home's best supporters and will lead his band of loyal preachers and earnest workers in a most fruitful way during the ensuing year.

### ANTIOCH

Our group of children and young people were at Antioch, another point on the Rural Hall charge, for a 3 o'clock engagement. This nice brick church is located in a lovely setting of oak trees. The church grounds and cemetery have been recently cleaned up and sowed in grass. Foundation plantings are about the church. One could easily ascertain that the people at Antioch take a pride in their church and its work. One of the interesting things noted at this old church was a carefully hand-made box, made over a hundred years ago for the purpose of holding Sunday school attendance tickets, half of the box being allocated for blue tickets and the other half for red tickets. Our children's program was rendered before a large congregation which had assembled in spite of the rain, following which a liberal offering was made. Then Brother Gibbs and Brother McKinney directed the proceedings of the first quarterly conference, representatives from the various churches of the charge being present.

### THANKSGIVING DAY

Thanksgiving Day was fittingly observed at the Children's Home. There was much to be thankful for. Our entire family was permitted to sleep later than usual. Breakfast was not served until 8 o'clock. A turkey dinner was served at two and weiner roasts were enjoyed at nightfall. The boys and girls were permitted to visit one another during the day and at its conclusion they gathered in family groups to gratefully thank a loving, heavenly Father and

their friends for their blessings and for their joys.

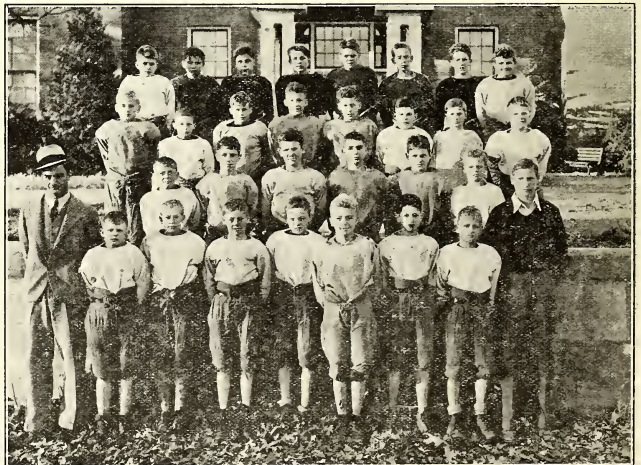
### TALKING TO GOD

We have a little junior girl who has been at the Children's Home through two Christmas seasons. It has so happened that each Christmas has found her in our infirmary completely shut in and unable to enjoy with the other children the gaieties of the Yuletide season. One day last week this little girl eased into the room of her house mother and confided with her on this wise: "Do you think it will be all right for me to ask God to keep me well during the Christmas time? I have never had a good Christmas at the Children's Home and I do want to be well this Christmas ever so much. Will God help me to keep well?"

The discerning house mother assured the little girl that her heavenly Father is always mindful of his little children and that it would be perfectly all right for her to ask him to help her keep well. Whereupon the little girl kneeled in the middle of the floor and talked to God.

### FINE BOYS

We are presenting on this page the likenesses of 29 of our junior and early teen-age boys, who this fall constituted our 100-pound and 80-pound football teams. The boys on these teams played ten match games with similar teams from other North Carolina child caring institutions and with the Winston-Salem high school 100-pound team. They won six games, tied three and lost one. The game lost was won by the opposing team on the last play in the last quarter just before the whistle blew when a forward pass was deflected into the hands of a lad on the opposing team. Coach Murray and his assistant, David Hodgson, one of our boys, are to be congratulated on the results they have secured from the training of these promising youngsters.



Hundred pound and eighty pound football teams



## THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference, Make all checks payable to A. S. Barnes, Supt.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest)

### WANTED!

1. Thanksgiving offering from every Methodist church in the North Carolina conference.
2. Thanksgiving offering from every Sunday school in the North Carolina conference.
3. Thanksgiving offering from every organized class in the conference.
4. An offering from every church member in the conference.

\* \* \* \*

Tom Mix visited our home several days ago, much to the delight of our boys and girls. The children assembled in the auditorium and were delighted with his address. He gave the children some very good advice. We are under obligation to Mr. John Park, owner of the Raleigh Times, for making it possible for us to have Tom Mix visit our home.

\* \* \* \*

Octagon soap coupons have been pouring into the Methodist Orphanage during recent weeks. Our high school girls are counting the coupons as fast as they can and I hope to be able to announce in a short time that we have received one hundred thousand, which was the goal set by Thanksgiving. If there are those who have any coupons on hand, I want to urge that they send them to us at once. All coupons that come during the month of December can be used to a good advantage. I want to express my sincere gratitude to all who have worked so hard and faithfully in helping us out with our Octagon soap campaign. Six of our cottages have been repaired during the year from the proceeds of the Octagon soap coupons. I think this is a most remarkable result and was well worth the efforts put forth to accomplish this.

\* \* \* \*

Much to the surprise of every member of the North Carolina conference, there was a decrease in our receipts this year over the past conference year. So many churches and Sunday schools did not send us a Thanksgiving offering last year and many that did send us Thanksgiving offerings asked us to credit it on their orphanage apportionment at the recent session of the conference in Durham. Since the economic conditions are improving over the conference, I want to urge all the pastors, Sunday school superintendents, and presidents of organized classes to rally to our support.

Unless we can greatly increase our receipts at an early date we shall face the most serious crisis in the history of our orphanage work. I am urging and begging every preacher in the North Carolina conference and every Sunday school superintendent to present the needs of the Orphanage to their churches and schools and ask for a liberal Thanksgiving offering. By unanimous vote of the annual conference at Durham the entire month of December was designated as Orphanage month. During the month every pastor is urged to present the needs of the Orphanage to every church on his charge.

\* \* \* \*

Sunday morning while our ministers were attending conference in Durham the singing class had the privilege and pleasure of visiting with our friends at Grace church in Wilmington. Saturday night I was pleasantly entertained in the home of Mr. and Mrs. Rupert Benson. I enjoyed visiting with the Hamil Memorial Sunday school class Sunday morning. This class, as many other classes of this church, has been loyal to us in the support or clothing of one or more of our children. I called in the home of Mr. Harry McGirt to see my good friend, Miss Mamie King, who has been long in the service of her church, and who was one of our faithful members when we were members of the N. C. conference. Rev. H. B. Porter was not present; but Mrs. Porter and those who were designated to do so, helped in every needed way. We had a most enjoyable service both in this church and in our church in Clinton for the evening. In the absence of Rev. Daniel Lane, Mrs. Lane, Mrs. Seawell and Mr. Packer helped as we needed them. I was entertained in the parsonage and had a very pleasant evening. Much of the loyal friendship of this congregation dates back to the fact of Mr. Barnes' early ministry. He was pastor of these people and we found a deep friendship and love for him among these people who knew him so well.

Nellie B. Rives.

### HIS GARMENT'S HEM

Dear Lord, I scarcely knew thee,  
Had trusted not thy grace,  
Until through suffering, weary eyes  
Caught glimpses of thy face.

Then Faith with outstretched hands  
Reached forth and touched thy garment's hem,

And Peace, like sweetest music,  
Breathed a reverent, hushed "Amen!"

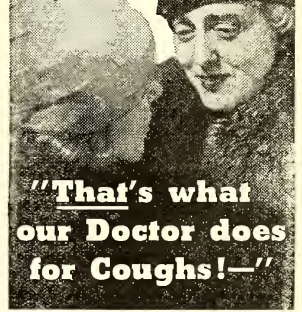
And with that touch, a healing stream  
Through every fiber flowed,  
And sweetly trusting in thy love  
I knew thee better, Lord.

Oh! troubled heart, thou too shalt find  
Release from every care—  
Just touch His garment's hem, through  
faith

Commune with Him through prayer.

—Mrs. J. E. Faulkner.

MRS. M. JOHNSTON,  
of New York City,  
writes:—



**"That's what  
our Doctor does  
for Coughs!—"**

"Mother's cough wore her out," writes Mrs. M. Johnston. "The specialist advised Pertussin and it was wonderful how quickly the bad coughing stopped . . . Pertussin has helped us all again and again."

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Just a spoonful or two, doctors know, stimulates the glands—starts their natural moisture flowing freely. Your throat is relieved. Gorn-laden phlegm quickly loosens. Pertussin is helping Nature to cure your cough!

There are no narcotics in Pertussin. It's the scientific extract of a medicinal herb used for 30 years to treat the worst coughs known. And it won't upset digestion. Get a bottle now!

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for 30 years . . . *It works safely!*

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#### Stop Headaches

A-C Tabs is the new scientific treatment for headaches, neuralgia, rheumatic and periodic pains.

Pains and Aches disappear almost immediately after taking A-C Tabs—and you feel fine again. No harmful or depressing effects.

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mark on each  
package of genuine A-C Tabs.



A-C TABS COMPANY, Raleigh, N. C.

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## Sunday School Lesson

DECEMBER 10

By William G. Chanter.

Christ's Way of Life.

Scripture lesson: Acts 21-26.

Golden Text: "Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24:16.

Which is not the best translation in the world, for the sense is not quite that of breaking but of softening courage. These good people in their affection for the apostle and their anxiety for his safety were tending to produce in him that weakening of the resolution which comes when the pity of others tends to produce self-pity. It was for this that he reproached them. Friends who try to make us share their aversion to our facing danger are themselves the greatest danger we ever face. Against the outright attacks of enemies who endeavor to break our hearts, we are steelled in advance. But friends who seek to warn us of our danger, doing so with only the best intentions in the world, are harder to resist. Gently the poison of their pity steals into our hearts, and bit by bit the stern resolution with which we cling to our ideals is replaced by the nerveless spirit of compromise and surrender. Never did St. Paul show more wisdom than in his prompt facing of the situation and his instant perception of the danger.

I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Now, here is one of those fundamental elements of success in the adventure of really worthy living which we tend to neglect because it is so costly. Every great spiritual and moral teacher has seen it clearly, and the clearer his insight the greater he has been. Those who are constantly trying to avoid suffering, those who are always seeking for an easy and untroubled way, those who rush in without counting the cost—these are the people who are ever finding it impossible to complete the long journey that leads to the abundant life. But the man who, like St. Paul, has discovered in advance all the grim possibilities that face the adventurer who follows the Lord Jesus is never taken by surprise and therefore never falters.

The words of the apostle give us a clew, also, as to the way in which he had found it possible to face all these grim and terrible possibilities. He was fully prepared to face even death "for the name of the Lord Jesus." The glory of the goal dispelled every vestige of the darkness that veiled the way. This idea is expressed more than once in the letters of the apostle. "Yea, verily, and I count all things to be loss for the excel-

lency of the knowledge of Christ Jesus my Lord." "Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses for Christ's sake." When he is writing to the Galatians he is amazed that they should be inclined to waver in their faith when before their eyes "Jesus Christ was openly set forth crucified." Once a man had seen the King in his beauty, surely he had never any more need of being in danger of fainting at the hardships of his service.

Here is the heart of this lesson that deals with the last long journey of St. Paul, which carried him from Greece to Jerusalem and then as a prisoner to Caesarea. This little man striving on through a career which to his friends seemed like a long succession of disasters, which had so little of visible success, was in his own soul the victor—more than conqueror—because in his heart flamed that vision of more than human love, more than human grace, more than human beauty which first came to him in its fulness on the Damascus Road. And if our own faith is weak, if we are soon discouraged, soon lost in a welter of self-pity, soon brought to surrender and compromise, then it is because "the name of the Lord Jesus" does not mean to us what it meant to St. Paul. Yet if this is a reproach it is also a great hope. For the Lord Jesus is "the same yesterday, and today, and forever." We may find the vision if we seek for it.

After the Way which they call a sect, so serve I the God of our fathers. . . . Herein I also exercise myself . . .

The truth is that he took his religion seriously. It was a way of life, a program of action, a career, and he sought constantly to perfect himself in the way, to improve himself in carrying out the program, to fit himself better for his career. If we compare with that our own attitude to the Christian life, we are struck with the easy-going way in which we face our responsibilities. We do not renounce self, but that is not the worst of it—we do not even face the idea of renunciation at all. To say that is to say that we are living out on the circumference of Christianity, far from its center. But it is hardly too much to say so. What is the real cause of the falling off in the amount of money at the disposal of our missionary boards? Is it concern as to the efficiency with which they dispense the funds they have? Is it doubt as to the real value of the missionary enterprise, or as to the wisdom of missionary workers and their work? No one will attempt to argue for either point if he faces the fact that most of our members are too little interested in such matters to have any idea of how the boards work or how the missionary spends his time. It is due to the fact that people who have no idea of renunciation have not the interest to rouse them to the needs of the missionary field, and therefore discontinue whatever gifts they have been making just as soon

## To End a Cough In a Hurry, Mix This at Home

Saves Big Dollars! No Cooking!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

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Sour stomach  
gas and headache  
due to  
**CONSTIPATION**

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beautifully finished. Brown  
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as the pinch of an economic depression is felt. Why are so many churches crippling their own programs by economies that render them useless and powerless? In almost every case you will find that contributions are being cut by people who have made little or no serious curtailment in their own personal expenditures.

The fact is that we are not training ourselves as St. Paul did. He was steadily seeking to fit himself the better to face the divine Reality, to have a conscience void of offense toward God. Only as we prepare ourselves for that final test can we hope to be worthy inheritors of the Christian tradition.—Zion's Herald.

#### \*A WELCOMED VOICE FROM KOREA

Dear Editors:

Hurrah for North Carolina! Hurrah for the North Carolina Christian Advocate!!! And hurrah for the Plyler brothers!!! You have proved yourselves, through the Advocate, the most potent force for righteousness in the state. When I returned home the other night and my wife told me that the Old North State had gone against repeal by a big majority, had you been able to hear me yell, you would have thought the days of the shouting Methodist had returned. Mrs. Stewart and I were both very happy. We were hoping and praying it might be so. With such able leadership as you gave and as Judge Webb and other public men gave, and as Bishop Mouzon and other church leaders gave, we had a feeling that it would be so. And yet a friend who had just recently come here from Durham told me the afternoon of the 11th—we were attending the Armistice celebration of our station—that the state would certainly vote for repeal as all the other states had done; that the sentiment in regard to the question had greatly changed, etc. But somehow I just couldn't believe that the people of North Carolina would adopt a defeatist psychology and join in with the great repeatist parade. I call them "repeatist" because they want to repeat experiments that have proved unsatisfactory in the past and that have already been discarded. It was that very night that I heard the good news.

But say, friend editors, can you tell me where our distinguished senators and congressmen and our honorable governor and other political leaders were in this time of crisis when the state was calling loudly for moral heroes? If they were in the front line of battle you have not mentioned their names. If they were occupying easy seats upon some high fence from which vantage point they could watch the campaign conveniently, I trust they know by now which way to jump! But it was not thus that I learned as a boy to think of our great political leaders some 30 odd years ago. They were on the spot and at the head of the column when a campaign of moral righteousness or educational advance was sounded.

But enough. Blessings on you. You are giving us a fine paper. I show it to all my friends and boast of what North Carolina can produce. With continued good wishes to you both in your fight for righteousness and progress, I am,  
Most cordially yours,

S. A. Stewart.

\*Note—This wonderfully personal message from a former Tar Heel is slipped in far from the front that other friends may enjoy the questions raised by friend Stewart.

#### WOMEN HONORED AT RECENT N. C. CONFERENCE

Mrs. A. M. Gates in speaking before the 97th session of the North Carolina conference recently held at Memorial church, Durham, stated that she brought greetings from the Woman's Missionary Society and pledged the support of the entire membership in the full program of the church. The president, the vice-president, five district secretaries, the superintendent of children's work and other leaders were lay delegates to the conference. A large number of missionary women came from all sections of the conference and they followed closely the daily proceedings, hoping to be more effective as helpers in the work of their respective pastors. Mrs. F. B. McKinne was elected a delegate to the next general conference. E. S. P.

#### THE EIGHTEENTH AMENDMENT

By Rev. E. L. Parker, Pastor Second Baptist Church, Goldsboro, N. C.  
(Tune: Wear a Crown)

Am I a lover of our land,  
A keeper of her law?  
And shall I fear to boldly stand,  
And thus defend her cause?

#### CHORUS

On the 7th of November we will vote  
"Against Repeal,"  
We will vote "Against Repeal," we will vote  
"Against Repeal;"  
On the 7th of November we will vote  
"Against Repeal,"  
To save our land from shame.

Though some may fear to own our cause  
And care naught for her fame;  
Yet we'll gladly give applause,  
And magnify her name.

We'll march beneath the Stars and Stripes,  
And sing her liberty;  
We'll wave her banner up on high,  
And tell the world we're free.

They want to make, and ship, and sell  
Their liquor in our land;  
But we'll fight it to the end,  
Supported by God's hand.

Let prohibition be our goal,  
And let us all be true;  
With all our heart, and mind, and soul,  
We'll press the battle through.

And when our work on earth is done,  
And we to Judgment go,  
We'll hear the Master say, "Well done,  
You served me well below."

**Children's Colds**  
Yield quicker to double action of  
**VICKS VAPORUB**  
STAINLESS now, if you prefer

#### EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits. Write for our liberal money-making plan.  
Kitchen Jewel and Hand-I-Mop. They sell on sight and repeat. Write for our liberal money-making plan.  
METAL SPONGE SALES CORP.  
John W. Gottschalk, Pres.  
2726 N. Mosher St., Philadelphia, Pa.



The Little Fellow that does the BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL-SANITARY  
METAL SPONGE

#### STOP THAT COLD

**D**ISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up in five minutes when soothing, warming Musterole is applied. Rubbed in once every hour, relief usually follows in five hours.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.

**FREE**—Write name and address on Musterole card, mail to Musterole Co., Dept. 13, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



#### Bald? Don't Lose Hope

Mr. R. E. Proctor, Cincin., W. Va., writes:  
"I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 50c. Economy size, \$1. All druggists. FREE booklet, "Truth About the Hair"—write National Remedy Co., Dept. J, 56 W. 45th St., N. Y.

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# Children's



# Storyland

## THE CHILDREN'S CHRISTMAS PROGRAM

By Rev. Clarence W. Orner.

A Short Play in Three Scenes and Prologue Which Can Be Presented Effectively by Any Average Church Young People's Group Without Special Costume or Scenery.

### PROLOGUE

(Ten or twelve boys and girls are gathered at the church waiting for their teacher to arrive. They have met to plan a Christmas program. Intermediates or Seniors.)

Bertie—I wonder why Miss Hynson doesn't come? She told us to be here by 7 and here it is 7:30.

Sarah—I hope she has a nice Christmas program planned for the school. She said she wanted us to help her put it on.

Jim—(Rushing in) Say, you kids, I was running down the street' cause I was late and I almost bumped into Miss Hynson and she was crying. When I asked her what was the matter she told me her mother had just died and she was going down to catch the train which leaves pretty soon. She asked me to tell you kids how sorry she was she couldn't be here to plan the Christmas program with us. She says she won't be back before the first of the year.

Adah—Oh, isn't it too bad she lost her mother.

Nellie—What'll we do without our teacher to help us? We can't have a program.

Jack—Well, I guess we might as well go home.

Dora—Don't be in a hurry. I have a brilliant idea.

Alex—Ses you. Guess again. It couldn't be brilliant if you thought of it.

Dora—None of your smartness. I just thought that we might make up a program.

Bill—Aw shux! It wouldn't be any good. Nobody would come to drowse through any program that we could cook up.

Dora—They would too: Miss Hynson has been teaching us lots of things about that first Christmas and we could work out a pretty good program together.

Sarah—Joyce Ann could write out some verses for the little kids to say. Couldn't you, Joyce Ann?

Joyce Ann—Oh—maybe I could. I'll try, anyhow.

Dora—Now let's all make suggestions and I'll write them down.

Jim—I could get some fellows to help me put on that scene about Herod and the wise men. We could play that we were visiting Herod's son and listened in when the wise men were there. Then we could act it out ourselves.

Bill—Come to think of it I believe that some fellows could take the parts of the sons of the shepherds watching the flocks while the fathers are going into Bethlehem.

Adah—Those are good ideas, boys. We girls ought to think of something.

Bertie—Well, there were little girls in Bethlehem when Jesus was born. I was wondering if we couldn't have a scene with some of them playing in the street in front of the stable. We could use some little girls in that.

### THESE I LIKE

By Lydia Lion Roberts.

Dolls and books and puppy dogs,

These things I like the best,

Flowers and stars, and mother's lap

When I want to rest.

Sunshine, grass, and bubbly brooks,

Woods and fields and farms;

Singing by the firelight,

Snug in mother's arms.

Clouds that flame in sunset fire,

Birds that sing awhile,

Bees that zoom in summer days,

And my mother's smile.

—Zion's Herald.

Alex—Well, if you kids think you can put this over I'll be property-man. We'll need an electric star and some other "fixins." How's that by you?

Dora—That's fine. I'm writing it all down here. Now let's see. One, two, three—there's three acts or scenes and if some of the little kids have recitations between scenes and we could put in some songs and carols—say, Nellie, you know something about music. Could you get some of the kids together in a choir and lead the singing and have some special music?

Nellie—it might not be so fancy, but I'll get them together.

Jack—How about costumes? I was reading not long ago how they put on a Shakespeare play with modern costumes. Why couldn't we do that? It would make the program different. And anyhow if we tried to imitate those Bible folks outfits we might make a botch of it.

Dora—That's another good idea. Well, it's getting late and I think we better be getting home. We can meet later and work out the details of this. Let's go.

(Curtain)

### SCENE ONE

(Four boys of Junior age are peeping through a curtain into an off-stage room from which come the voices of Herod and the wise men.)

Voice of Herod—Just when did you first see this star?

Voice of First wise man—About two months ago.

Voice of Herod—Why do you say this star is any more significant than other stars?

Voice of Second wise man—O King, we have studied the books of wisdom which our fathers have written and we have spent our lives studying the face of the heavens. All of our secret lore points to the fact that this star signifies the coming of a great king.

Voice of Herod—Go, then, and find this king, and come and tell me where he is so that I may come and worship him.

(The voices cease and the boys turn toward the audience talking to each other.)

Herod's son—Say, I pity that king if my father ever gets hold of him.

First playmate—Why so? Didn't he

say he wanted to go worship the new king?

Herod's son—You don't know my father like I do. When he gets that look in his eye it means death for someone. It will be too bad if they come back.

Second playmate—He wouldn't kill the new king, would he?

Herods son—Hasn't he killed every one that lifted a finger against him? He even had my older brother drowned "accidentally" because he thought my brother was plotting against him in order to be king. Here, you fellows, you be the wise men and I'll be my father and I'll show you what my father was really thinking. (Sits in big arm chair with three boys grovelling at his feet). Say, you three numbskulls, I don't believe you, but if you find anyone that thinks he'll be king you better let me know and I'll take care of him. Get out of here.

(Curtain)

### SCENE TWO

(Stage may be dark except for light from red and yellow bulbs under sticks simulating campfire. Five or more boys are around camp fire with coats over their shoulders. Shepherds have just left and one of them is giving final instructions off-stage.)

Voice off stage—Now you boys take care of the sheep, while we go into Bethlehem to see this thing that has come to pass. Look for us about morning.

Josephus—Yes, father, we'll keep close watch.

Aaron—(to the other boys) My, wasn't that a bright light? It almost blinded me.

David—Yes, and that beautiful singing. I never heard such pretty music.

Nathan—I sure woke up quick when I heard that strange voice.

Josephus—I didn't. My father had to reach over and shake me before I came to.

Amos—Why didn't one of you fellows wake me up? I missed the whole thing.

David—Well, you certainly missed something. We were too dazed to think of you.

Nathan—I'll say you missed something. I'm sure glad I woke up.

Aaron—What do you suppose he meant when he said that a Saviour was born?

Josephus—My father used to tell me about the old prophets, Isaiah and Micah, who prophesied that some day a great man would be born in this tribe who would save the people. That's what "Saviour" means. And Micah said he'd be born in Bethlehem.

Amos—I heard the men talking the other night and they said they hoped that that prophecy would come true now, for times are so hard and the hated Romans are getting meaner all the time and demanding more taxes. That King Herod killed a whole bunch of men on crosses because they asked him to be kinder to the people.

David—If this Saviour is just a baby it'll be a long time before he can do much to help. It won't help our fathers much. Maybe it'll help us some.

Nathan—That gives me an idea. We'll be grown men then and we can help him.

Amos—I'd fight for him to the last ditch to get rid of the Romans.

Aaron—Don't forget, Amos, in the song that the angels sang they said some-



thing about peace on earth, good will toward men. Maybe that means that the Saviour will bring peace without killing off the Romans. He may have some new way to help.

Josephus—Our fathers ought to be there pretty soon Gee, look at that bright star. It seems to be right over Bethlehem. I wonder if that means anything?

David—I wish that we could have gone along with the men.

Nathan—Maybe we can go tomorrow. They will tell us where he is and we can find him.

Amos—I sure want to go. It was bad enough to miss seeing those angels to-night.

Aaron—I wonder why the angels told us, and not other people, too. Maybe they expect us to tell others of the coming of the Saviour. I wonder if we should!

(Curtain)

### SCENE THREE

(Bethlehem street in front of the stable) (Before the curtains part a group of children should stand and sing "Away in a Manger." Curtains part, six or more small girls are dancing around in a circle holding hands and one girl is in the circle. They sing to the tune "The Farmer in the Dell.")

"Round and round we go,  
Round and round we go,  
Singing and dancing around as we go,  
As happy as can be."

"We see the great wide world" (Each girl whirls and faces outward).

"We see a big fat toad" (Each girl whirls again and faces girl in circle).

"Away, away, and away we go, down the broad white road." (They sing this dancing around in the circle again).

When they whirl outward on that first line of the second verse the girl in the center tries to displace some girl in the circle when they are changing hands. If she succeeds that other girl goes to center. If she fails she waits till the second verse is ready. (Another game may be substituted for this one).

After they have played a while another girl who has all of this time been seated by the stable door comes over to quiet them:

Anna—You must not sing so loud. You will wake the baby.

Rachel—What baby?

Anna—Haven't you heard about the baby that was born in this stable last night.

Rachel—No, but I want to sit it.

Anna—You may not now for it is sleeping. I have been serving the mother and she let me come outside until the baby wakens.

Elizabeth—That's nothing, to have a new baby. My little sister was born just last week.

Anna—Yes, but this is a special baby. Didn't you see the beautiful star overhead last night? Some wise men came from far away and they said that the star signifies that this baby—maybe a great man some day—may be a king.

Jezebel—I don't believe it. If he was going to be a great king he would be born in the palace in Jerusalem or some fine home—not in this stable.

Ruth—Oh, Jezebel, you are always doubting everything. If someone told you that you had a nose you would deny it till someone tweaked it for you.

Orpah—Does he look like a king? Does he have a crown on his head?

Anna—Of course not. He looks just like any other baby. Baby kings don't have crowns. Some shepherds came last night and they said that some angels appeared to them and said that a baby was born in a stable in Bethlehem that would be a great Saviour.

Joanna—What's the baby's name? And, what's the name of the baby's mama?

Anna—They are naming him Jesus, for that means he will be a great leader

of the people. The mother is a sweet lady and her name is Mary.

Mary—Oh, that is my name, too. Can I go in and tell the lady my name is Mary?

Anna—I'll go in and see if the baby is awake. (Goes in and then calls from within). Come on in all of you and you may see the little baby.

They enter quietly on tiptoe. Choir starts singing "O Little Town of Bethlehem." Curtains close at about the middle of the first verse.

FINIS

—Presbyterian Advance.

### THE DISCONTENTED CAMEL

All camels are discontented. They hate being camels, but they would hate to be anything else, because in their opinion all other living creatures are beneath contempt, especially human beings. The expression upon their faces when they pass you on the road indicates that they regard you as a bad smell.

They nurse a perpetual grievance against mankind, and ruminate upon their wrongs until they groan aloud; yet when you go to them to find out what is the matter they give you no hint of any specific trouble, but merely look at you with sad, reproachful eyes and groan more loudly, or, in certain cases when their sense of unbearable insult is overwhelming, try rather half-heartedly to bite you.

Their days are irksome to them; they have no hope; they make no friends; they just complain and unwillingly submit. When they are being ridden they do not attempt to co-operate with their riders; and when they are being used as beasts of burden they protest indignantly but ineffectually against their loads, and try their best to make you feel a cad.—Arthur Weigall, in Strand Magazine.

"Mamma, I want some water to christen my doll," said Ethel.

"No, dear," said her mother, reprovingly, "it's wrong to make game of such things."

"Then I want some wax to waxinate her. She's old enough to have something done."—Vancouver Province.

Two spinsters were discussing men. "Which would you desire most in a husband—brains, wealth, or appearance?" asked one.

"Appearance," snapped the other, "and the sooner the better."—Tit-Bits.

The barber had used his electric clippers in cutting small Betty's hair.

"I guess my neck wasn't clean," she told her mother on coming home, "cause that man used his vacuum cleaner on it."—Christian Science Monitor.

Teacher—Every day we breathe oxygen. What do we breathe at night, Willie?

Willie—Nitrogen.—Exchange.

Hostess—Will your little boy take tea, coffee, or milk, please?

Jimmy—I'll take ice cream.—Selected.

## Treat COLDS in the First Stage!

*Colds go thru 3 Stages and they're far Easier Relieved in the First than in the Second or Third!...*

IT PAYS to know something about colds! They are a great cause of prolonged sickness and financial loss.

A cold ordinarily progresses through three stages. The first—the Dry stage, the first 24 hours. The second—the Watery Secretion stage, from 1 to 3 days. The third—the Mucous Secretion stage. The time to "nail" a cold is in the first or Dry stage. It is twice as easily relieved then.

### The Wise Measure

The thing to take upon catching cold is Grove's Laxative Bromo Quinine. It stops a cold quickly because it is expressly a cold remedy and because it does the four things necessary.

First, it opens the bowels, gently, but effectively, the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the system and helps fortify against further attack.

Grove's Laxative Bromo Quinine is utterly harmless and may be freely taken with perfect safety. It is, and has been for years, the leading cold and gripe tablet of the world.

Now—20% More for Your Money



Grove's Laxative Bromo Quinine now comes in two sizes—30c and 50c—and is sold by every drug store in America. It pays to buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L.B.Q. stamped on every tablet. Look for an ulcerative motive when a substitute is offered.

A Cold is an Internal Infection and Requires Internal Treatment



## GROVE'S LAXATIVE BROMO QUININE

## SORES BOILS CUTS BURNS

Are Healed Promptly By

## GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

## North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina.  
By Methodist Publishing Company, Inc.

A. W. FLYLER .....Managers  
M. T. PLYLER .....

OFFICIAL ORGAN of the North Carolina and Western  
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## Presiding Elders Appointments

### North Carolina Conference

#### ASHEVILLE DISTRICT

W. B. West, P.E., 20 Highland St., Asheville, N. C.  
FIRST ROUND

December  
Lancaster, 11 .....10  
Sandy, Little Sandy, 3 .....10  
Marshall, 11 .....17  
Hot Springs, Fairview, 3 .....17  
Black Mountain, 11 .....24  
Fairview, 11 .....31  
Emma-Elk Mountain, Emma, 3 .....31

#### DURHAM DISTRICT

H. C. Smith, P.E., Durham, N. C.  
FIRST ROUND—IN PART

December  
Weiss Avenue, 11 .....3  
Lakewood, 7:30 .....3  
Carboro, 7:30 .....6  
Bahama, 11 .....10  
East Rockwell, 7:30 .....10  
Branson, 7:30 .....13  
Mt. Tiralzi, 2:30 .....14  
Durham Circuit, 11 .....17  
Rongemont, 7:30 .....19  
Duke's Chapel, 11 .....24  
January  
Duke Memorial, 7:30 .....2  
Chapel Hill, 7:30 .....7  
Siler City, 11 .....7  
Graham-West Burlington, 7:30 .....7  
Hillsboro, 11 .....14  
West Durham, 7:30 .....14

#### ELIZABETH CITY DISTRICT

J. H. McCracken, P.E., Elizabeth City, N. C.  
FIRST ROUND

December  
Pasquotank, Newbern, 11 .....10  
City Road, 7:30 .....10  
South Camden, Siler City, 11 .....6  
South Camden, Siler City, 11 .....17  
Edenton, 7:30 .....17  
Mayock-Memorial, Memorial, 11 .....24  
First Church, Elizabeth City, 7:30 .....24  
Perquimans, Epworth, 11 .....30  
Hertford, 11 .....31  
Perquimans, Epworth, 7:30 .....31  
January  
South Mills, McBride's, 11 and 1 .....6  
Sulist Mills, McBride's, 11 .....7

#### FAYETTEVILLE DISTRICT

J. C. Wooten, P.E., Fayetteville, N. C.  
FIRST ROUND

December  
Aberdeen-Vass, Aberdeen, a.m. ....10  
Raeform, p.m. ....10  
Piedmont, East Rockingham, a.m. ....17  
Rockingham, p.m. ....17  
Rowland, a.m. ....14  
Biscoe, a.m. ....31  
Troy, p.m. ....31  
January  
Caledonia, John's, a.m. ....7  
Waverle, Hebron, a.m. ....7  
Mt. Gilead, p.m. ....14  
St. John's and Gibson, St. John's, a.m. ....14  
Rumel, p.m. ....16  
Hay Street, p.m. ....16  
Carthage, a.m. ....21  
Glendon, Cool Spring, 2 p.m. ....21  
Sutro, p.m. ....21  
Parkton, a.m. ....24  
Ellerbe, Mt. Pleasant, a.m. ....24  
Robelied, Steel's Mill, 2 p.m. ....28

#### RALEIGH DISTRICT

F. S. Love, P.E., Raleigh, N. C.  
FIRST ROUND

December  
Princeton, Fellowship, 11 .....3  
Oxford Ct., Salem, 11 .....9

Mamers, Woodside, 11 .....10  
Lillington, Parker's, 3 .....10  
Norvick Grove, Hopewell, 11 .....17  
Milbrook, 11 .....17  
Epworth, 7:30 .....17  
Fuquay, Holly Springs, 11 .....24  
Middleburg, Brewery, 11 .....30  
Far River, Ebenezer, 11 .....31  
Youngsville, Bunn, 3 .....31  
Garner, Garner, 7:30 .....31  
January  
Erwin, Erwin, 11 .....7  
Dunn, 7:30 .....7  
Zebulon, Wendell, 7:30 .....10  
Cary, Apex, 11 .....14  
Central, 7:30 .....14  
Smithfield, 7:30 .....17  
Henderson, 11 .....21  
City Road, 7:30 .....21  
Four Oaks, 11 .....28  
Benson, Benson, 7:30 .....28

#### ROCKY MOUNT DISTRICT

W. C. Martin, P.E., Rocky Mount, N. C.  
FIRST ROUND

December  
Conway, 11 .....10  
Gaysburg, Gaysburg, 3 .....10  
Kenly, 11 .....17  
Elm City, 7:30 .....17  
Helfax, 11 .....24  
Enfield-Whitakers, Whitakers, 7:30 .....24  
Farmville, 11 .....31  
Bethel, 7:30 .....31  
January  
Seaboard, 11 .....7  
Roanoke Rapids, 7:30 .....7  
Norlina, 11 .....10  
Nashville, 11 .....14  
Spring Hope, 7:30 .....14  
Norhampton-Jackson, 11 .....17  
Rich Square, 11 .....18  
Hollersville, 11 .....21  
Tartboro, 7:30 .....21  
McKendree, 11 .....28  
Clark Street, 7:30 .....28

#### WILMINGTON DISTRICT

L. B. Jones, P.E., Wilmington, N. C.  
FIRST ROUND

December  
Whiteville, 11 .....10  
Fairmont-Bethesda, 3 .....10  
Chadbourn, Chadbourn, 7:30 .....10  
Burgaw, 11 .....17  
Fifth Avenue, 7:30 .....17  
Carver's Creek, Carver's Creek, 11 .....31  
Elizabeth, Wesley, 3 .....31  
Lumberton, C. E. Lumberton, 7:30 .....31  
January  
Warsaw-Magnolia, Warsaw, 11 .....7  
Faison-Kenansville, Kenansville, 3 .....7  
Wallace-Rose Hill, Rose Hill, 7:30 .....7  
Shallotte, Concord, 11 .....14  
Southport, 7:30 .....14  
St. Paul, St. Paul, 11 .....21  
Lumberton, Chestnut Street, 7:30 .....21  
Hallsboro, Old Dock, 11 .....24  
Tabor, Lebanon, 3 .....24  
Stedman, Bethany, 11 .....28  
Rosetoro, Bethel, 7:30 .....28

### Western North Carolina Conference

#### CHARLOTTE DISTRICT

J. B. Craven, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND—IN PART

December  
Annandale, Salem, 10 .....8  
Lilswille, Savannah, 1 .....8  
Morven, Pleasant Hill, 11 .....10  
New Hope-Bethel, New Hope, 2 .....10  
Hallsboro, Indian Trail, 7 .....14  
Polkton, Polkton, 2 .....11  
Monroe Ct., North Monroe, 7 .....11  
Hickory Grove, 3 .....12  
Spencer Memorial, 7 .....12  
Calvary, 7 .....13  
Waxhaw, Mineral Springs, 2 .....14  
Unionville, Oak Grove, 2 .....15  
Trinity-Bertha, Trinity, 2 .....15  
Bethel, Bethel, 11 .....17  
Stanfield, Stanfield, 2 .....17  
Meadow Memorial, 7 .....17  
Washington, Hakers, 2 .....18  
Big Spring, 7 .....18  
Homestead, Pleasant Grove, 2 .....19  
Chadwick, 7 .....20  
Foschland, Trinity, 2 .....20  
Marshville, Wingate, 2 .....22

#### GASTONIA DISTRICT

Rev. J. S. Hlatt, P.E., 606 S. York St., Gastonia, N. C.  
FIRST ROUND

December  
King's Mountain, Central, 11 .....10  
King's Mountain, Park Grace, night .....10  
Rock Springs, Bethel, 11 .....16-17  
Crouse-Antioch, 3 .....17  
Cherryville, night .....17  
Rock Springs, 11 .....24  
Bradley Memorial, night .....24  
Mcadenville, 11 .....31  
Gastonia, East End, night .....31  
January  
Folkville-Retobeth, 11 .....6-7  
Mt. Holly, night .....7  
Belwood-S. Peters, 11 .....13-14  
Cherryville, Mt. Mary's, 3 .....14  
Lincolnton, First, night .....14  
South Fork, Mt. Vernon, 11 .....20-21  
Goodenville, 3 .....21  
Stanley, Stanley, night .....21  
Shelby, Central, 11 .....28  
Shelby Ct., Sharon, 3 .....28

## Calendar Ready for Distribution



Ask at the nearest store where Car-  
dui and Black-Draught are sold for  
a big 1934 CARDUI CALENDAR.  
Large figures, easy to read. Weather  
forecasts for every day. It shows  
holidays, moon's phases, eclipses.  
If the store hasn't ordered, or if the supply  
has run out before you ask for a Cardui  
Calendar, send us 10 cents and we will  
send you one, by mail prepaid. Address:  
CARDUI CALENDAR, Chattanooga, Tenn.

### MILLER'S OIL

Formerly Known As

## Snake Oil

Makes Rheumatic Sufferers Jump  
Out of Bed and Run Back to Work  
Neuritis, Rheumatic pains, Lumbago, relieved in  
thirty minutes or money refunded. STOP taking  
dope. Stiff joints, sore muscles, Neuralgia, Headache,  
deep seated chest colds now being relieved by this  
great penetrating external remedy. It will penetrate  
thickest piece of sole leather in three minutes. Go  
to the affected parts quickly, giving prompt relief to  
aches and pains.  
On sale by all Drug Sts

## End Serious Coughs With Creomulsion

Don't let them get a strange hold.  
Fight germs quickly. Creomulsion com-  
bines the 7 best helps known to modern  
science. Powerful but harmless. Pleasant  
to take. No narcotics. Your own drug-  
gist is authorized to refund your money  
on the spot if your cough or cold is not  
relieved by Creomulsion. (adv.)

## CHILD'S SORE THROAT

or cough. Act quickly—don't let it develop  
into a more serious ailment. Give Thoxine—  
it's safe and they like it. Not a gargle. Money-  
back guarantee at all drug stores—55c.

## THOXINE

WEAK EYES refreshed, soothed, relieved  
with a few drops of Dick-  
ey's Old Reliable Eye Wash. Stops cold infection.  
Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair-Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
6c. and 5c. at Druggists.  
Elixec Chemical Works, Patchogue, N. Y.



## GREENSBORO DISTRICT

Ley D. Thompson, P.E., 112 Fisher Park Circle,  
Greensboro, N. C.

## FIRST ROUND

December

Cutenary, 11	10
Roddsville Ct., Lowe's Chapel, 3	10
Roddsville, Central, 7:30	10
West Greensboro, Main's Chapel, 7:30	11
Farmer, Farmer, 11	12
High Point, Archdale, 7:30	12
High Point, Highlands, 7:30	13
High Point, Main Street, 7:30	13
College Place, 7:30	15
Asheboro, 11	17
Asheboro Ct., M. Shepherd, 3	17
High Point, Calvary, 7:30	17
Randolph, Trinity, 11	18
Janetown, 7:30	18
Stokesdale, 11	19
Sumnerfield, 7:30	20
Wetworth, Bethlehem, 11	21

## MARION DISTRICT

P. W. Tucker, P.E., 29 N. Fort St., Marion, N. C.

## FIRST ROUND

December

Burnsville, Higgins Memorial, 11	10
Micaville, Martin's, 2:30	10
Marion Mills, East Marion, night	13
Eik Park, Elk Park, 11	17
Spruce Pine-Bakersville, Spruce Pine, night	17
Cross Mill, 11	24
Avery, Lintville Falls, 2:30	24
Broad River, Tamers, 11	24
Rutherfordon, night	24
Cliffside-Avonale, Cliffside, 11	7
Bostic, Oak Grove, 2:30	7
Forest City, night	7
Marion, First Church, O.C., night	8
Morganton, First Church, O.C., night	12
Connelly Springs, Connelly Springs, 11	14
McDowell, Snow Hill, 2:30	14
Glen Alpine, night	14
Mill Spring, New Hope, 11	21
North Forest, North Morganton, night	21
Cable Rock, Oak Grove, 11	21
Rutherford College, night	28
Spindale-Pleasant Grove, Pleasant Grove, 11	4

January

## MOUNT AIRY DISTRICT

A. C. Gibbs, P.E., Mount Airy, N. C.

## FIRST ROUND

December

Bural Hall, Antioch, 3	3
Leaksville, 11	10
Danbury, night	10
Sparta, 11	17
Hoco, night	17
Creston, Creston, 3	17
Mt. Airy, Central, 11	24
Draper, 11	31
Madison, night	31
North Wilkesboro, 11	7
Elkin, night	7
Albemarle, First Street, 11	7
Sandy Ridge, Sandy Ridge, night	14
Jefferson, West Jefferson, 11	21
Jonesville, Jonesville, night	21
Fayetteville, Fayetteville, 11	21
Dobson, Dobson, night	28

January

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.

## FIRST ROUND

December

Forest Hill, 11	10
Kannapolis, 11	17
Concord Ct., Olivet, 3	17
Landis, Landis, night	17
Concord, Central, 11	24
Westford, night	24
Albemarle Ct., Pine Grove, 11	31
Albemarle, Central, night	31
East Spencer, 11	7
Woodleaf, Woodleaf, 3	7
Coburn Memorial, night	7
Albemarle, First Street, 11	7
New London, Richfield, 3	14
Gold Hill, Gold Hill, night	14
Norwood Ct., Cedar Grove, 11 and 3	20-21
Oak Ridge, 11	21
Badin-Tabernacle, Tabernacle, night	21
Salem, Salem, 11	28
Kerr Street, night	28
Mount Pleasant, Mount Pleasant, 11	4
Harmony, night	4
Yadkin-Rowan Mills, Yadkin, 11	11
China Grove, night	11

January

## STATEVILLE DISTRICT

R. M. Courtney, P.E., 240 Walnut St., Stateville, N. C.

## FIRST ROUND

December

Statesville, Broad Street, 11	10
Statesville Ct., Bethlehem Church, 2:30	10
Statesville, Race Street, 11	17
Mooreville, Central, 11	17
Mooreville Ct., Centenary, 2:30	17
Mooreville, Broad Street, night	17
Mt. Zion, 11	24
Shepherd, Vanderberg, 2:30	24
Davidson, night	24
Tryonville, 11	31
Hickside, Hickside Church, 2:30	31
Stony Point, night	31
Hickory, First, 11	7
Westview, 2:30	7

January

# Why Should Any Woman Read This Advertisement?

**BECAUSE . . . It Tells Her How She  
Can Relieve and Prevent Periodic Pain  
by Taking Lydia E. Pinkham's Tablets**

These tablets are a scientifically prepared, clinically tested uterine sedative. In plain English that means a modern medicine, made from the purest and most effective ingredients, which will bring welcome relief to women who suffer from monthly ailments. These tablets do not simply dull the pain for a little while. Any opiate will do that. They reach the cause of the pain and so prevent its return.

Why do you endure needless agony? Begin taking Lydia E. Pinkham's Tablets a week before-

hand and notice the difference. In stubborn cases you may need to take the tablets regularly for several months, but if yours is not a surgical case, you should suffer less and less. **PERSTENT USE BRINGS PERMANENT RELIEF.**

These tablets contain no harmful drugs. They will not cause dizziness nor any ill effects whatsoever. They are chocolate coated, pleasant to take, convenient to carry. For sale at all drug stores. Small box 50¢.

## LYDIA E. PINKHAM'S TABLETS

Highlands-Rhodhiss, Rhodhiss, night	7
Lenoir, First, 11	14
Lenoir Ct., Littlejohns, 2:30	14
Whitnell, night	14
Granite Falls, 11	21
Dunbar Shook-Grace Chapel, 2:30	21
Hudson, night	21
Trouman, 11	28
Olin, Mt. Bethel, 2:30	28
Emwood, Emwood, night	28

## WINSTON-SALEM DISTRICT

C. M. Pickens, P.E., 888 Lynwood Ave., Wins-on-Salem

## FIRST ROUND

December

Coolmeade, 11	10
Central Terrace, 7:30	10
Lexington, 7:30	10
Davie, Liberty, 11	16
Davidson, Mt. Olivet, 11	17
Welcome, Midway, 3	17
Hanes-Clemmons, Hanes, 7:30	24
Forsyth, 7:30	29
Denton, 11	23
Advance, 11	24
Hanes-Clemmons, Hanes, 7:30	24
Thomasville, 11	31
Thomasville Ct., Pine Wood, 3	31
Thomasville, Trinity, 7:30	31
Denton, 11	6
Lexington, 11	7
Linwood, Cotton Grove, 3	7
Walkerton, 7:30	7
Centenary, 11	14
Burkhead, 7:30	14
Mooresville, 11	21
Green, 7:30	21
Oak Ridge, 11	28
Hiatt-Sedge Garden, Crews, 3	28

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

## MAKES YOU LOSE UNHEALTHY FAT

**Make No Mistake—Fat Is  
Dangerous—Ask Your Doctor**

To take off fat—take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—one bottle lasts 4 weeks—get it at any drugstore in America. If this first bottle fails to convince you this is the SAFE and HARMLESS way to lose fat—your money refunded.

### Reduces From 154 to 128

"Less than 4 weeks ago I started taking Kruschen. I weighed 154 and felt tired out all the while. Now I weigh 128. I feel so full of energy I can't seem to work fast enough." Mrs. R. H. Hamilton, Carbondale, Pa.



While losing fat with Kruschen you gain in physical attractiveness—you look and feel younger—no more gas, acidity—no more constipation.

## Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex)
- Must fix you up or money back, Only 75¢ at drugstore.

### BRISTOL-NELSON SCHOOL

For sub-normal children. Girls and Boys. Number limited to 25. Charging Southern Home. Constant and Tender Care Given Each Child. Located between Nashville and Chattanooga. Reasonable Charges. Write us. MRS. CORA BRISTOL-NELSON, DEPT. C. Murfreesboro, Tennessee.

**CASH** for OLD GOLD, TEETH, Watches, Jewelry, 100% full value paid day shipment received. Satisfaction guaranteed or shipment cheerfully returned. Information free. Licensed by U. S. Government. Chicago Gold Smelting & Refining Co., Dept 587, Malters Bldg., Chicago.



## "I'll be waiting for you, Billy—"

TODAY, "Billy" is an old man. For years he has been "Uncle Bill" and "Grandpa." But, while his eyes are not so good, that picture still comes clearly . . . the night he left for the Magic West to stake out a home . . . their home. He came back . . . penniless. But she was waiting. And her faith in him never faltered. She *knew* he would succeed, some place, and he did. Now he is nearly eighty . . . and it is *she* who has gone . . . from life, but not from memory.

As he waits for the day when he will again be with her Over There, he is thankful that one member or his family knew of the CLARK Vault—and suggested it. Just the knowledge that within its impenetrable walls of metal all is serenely isolated—that no outside influence may intrude—is comforting beyond words. Especially when the earth is drenched with water this consoling thought is a priceless assurance.

Many thousands of those who have been left to "carry on" know how true this is. It is one of the important reasons why the CLARK metal vault is today a part of every well-planned service.



"My Duty"—FREE—Some day a friend may call upon you to take charge in the hour of need. Can you do it? Our booklet, "My Duty," will help you. It outlines every step—clearly, simply. Thousands have read it and praised the considerate manner in which it is written. A copy should be in your secret drawer . . . available in case of unexpected need. We will be glad to send one free of charge, if you write.



## A NEW GRECIAN MODEL IS OFFERED BY CLARK

### *The first and only one-piece vault of its kind ever produced*

In this new CLARK vault we offer the latest development of the water-proof metal vault. We have named it the CLARK "Custodian."

Beautiful in design, with classic Ionic columns, graceful curves and colorful finish, it establishes a new standard of beauty in this field. Yet underneath its chaste lines are greater strength and durability than have ever been possible before.

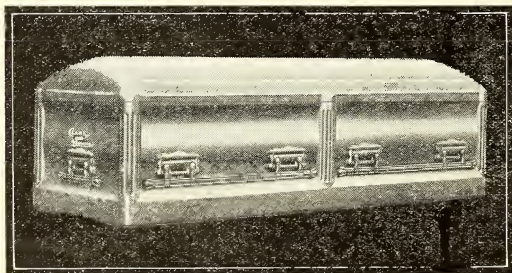
On a huge hydraulic press we form each vault from one single sheet of an amazing rust-resisting metal. We build it, too, upon the air-seal principle—pioneered by CLARK—the same natural law that protects the men in the diving bell at the bottom of the sea. Then, to prove it is absolutely water-proof, we test it under 5000 pounds of water—a test that even a pinhole leak cannot escape.

### *Nothing Less Than a Clark*

The new CLARK Custodian as well as CLARK Standard and CLARK solid copper vaults are

distributed by leading funeral directors everywhere. They are offered in a choice of modern, yet tastefully restrained color finishes—and at reasonable prices that any average family can easily afford.

Specify a "CLARK" vault and see, with your own eyes, that the CLARK trade-mark is on the end. No honorable funeral director will resent this precaution on your part. Every CLARK vault is warranted for 50 years or more. The Clark Grave Vault Company, Columbus, Ohio. Branch office and warehouse: Kansas City, Missouri.



This trade-mark is on the end of every genuine "CLARK" METAL Vault



CUSTODIAN

THE MODERN ONE-PIECE GRAVE VAULT



# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, DECEMBER 14, 1933

Number 50

## Feeble, Fumbling and Faltering



NOT only is the world too much with us, soon and late, as a good, wise peer gave us warning; alas, it is too much within us. An obsessive externality besets us, subduing the soul, if not actually submerging under the sheer weight and mass and medly of things. If Emerson could say in his quiet day that "things are in the saddle and ride mankind," it is ten times true today, when luxuries have become necessities and life is littered and cluttered. It is not so much a materialism of thought as a suffocating materialism of fact which overwhelms us. At no time has man had such a command of the forces of nature, the resources of invention, and the fruits of industry. The visible, tangible world has become a home, as, to the masses of men, it has never been before. What wonder that our grasp of things unseen is feeble, fumbling, faltering in the presence of so much obtrusive reality—how could it be otherwise?

—Joseph Fort Newton.

### MISS DORIS DUKE VISITS THE HOSPITAL

Mr. Julian S. Miller, editor of the Charlotte Observer, in writing of the Duke Endowment celebration this week at Greenville gives a most enlisting human interest story in telling of the visit of Miss Doris Duke to the hospital for crippled children. Mr. Miller says:

"Humanity will hear from Miss Doris.

Unless the determining currents that are just now beginning maturely to flow through her life—purposes de-tour and go awry, she and her manifold millions of money will get into play for social worth-whileness in her generation.

It was not for nothing—no sort of grandiose gesture—that she slipped off yesterday afternoon from the company of friends and companions, and alone with her mother, drove out to the Shrine hospital to see twisted children who are being straightened out because her father loved to have his money do that sort of Christly business.

And it was here Miss Doris had 'the time of her life.'

The other functions may have given her a sort of thrill, after a fashion, but personal spectacularity had no especial glamour and lure for her.

She seems to have far too much sense to figure that money amounts to everything in life.

Out at the hospital, she walked through lanes of cots, cheerily speaking to little boys and girls in rolling chairs, tossing smiles to these tots in various poses of tragedy, and asking questions, (which, by the way, is not by any means the only attribute she inherits from her illustrious father).

'This is wonderful,' she exclaimed as she was being informed of the miracles of science being enacted in that institution by which bent and tangled childhood is being physically put on its feet again—with money and with care, nursing and every tender ministry that her father's has generously laid in the lap of these little ones."

### BETTER FUEL WOULD GENERATE MORE POWER

There's a new fuel at the powerhouse today. The breakfast food factory is delivering carloads of oat hulls to be fed to the boilers for generating electricity. Quite difficult, with such poor fuel.

But God has been burning chaff for years. That's all some of us give him. We have to have our breakfast food, and gasoline, and a new suit. I work with 200 families. Last year sixty of them said they couldn't give God a nickel. Fifty others gave just five dollars a year to the church. The kingdom of God will get up steam some day when we put better fuel than chaff into the boiler room.—John D. Clinton.

### IT WOULD BE A FINE THING

I mean it would be fine for every member of the North Carolina conference, who has not already done so, to join the Conference Brotherhood at once. It is the cheapest insurance you can carry. Besides, each premium or assessment you pay goes directly to the grief-stricken loved ones of a noble soul and not into the coffers of a rich, heartless corporation where most insurance premiums go. Now please re-read Brother Slaughter's appeal in this week's Advocate and send in your name to him before the 1933 Christmas bells cease to ring. Surely you intend to do this, but lest you forget do it now.

G. W. Starling.

### CONVENTION OF UNITED DRY FORCES

Convention of all the Dry Forces of North Carolina will be held in Greensboro, Tuesday, January 16, 1934. Opening session will be at 10:30 a. m.

You are invited to be present. Plans and policies for the future will be considered. Good program. Fine fellowship. Let's follow up the 184,563 majority of November 7, 1933.



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# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

*Official Organ of the North Carolina and  
Western North Carolina Conferences*

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The hardest lessons to learn are those of the lilies of the field and the wild birds of the air; the one toil not and the others reap not, yet God cares for them. Why trouble about the food and clothes of tomorrow? Why be over anxious and full of worry?

We were much engaged in making the world safe—safe for democracy. And we made ourselves secure by the accumulation of abundance of goods, all the while forgetful of the injunction: "Store up treasures for yourselves in heaven, where neither moth nor rust corrode, where thieves do not break in and steal." Our cherished treasures have corroded and the thieves have walked away with our possessions. Having nothing left, some have ended it all.

Moonlight and quiet was upon the plantation, except that the cracked voice of an old Negro woman rose, singing to the stars, and above the stars:

"De Lord, he go to de lion's den,

An' he open a path in de sea,  
An' he take de bonds fum de bound ones, too,  
An' he set de captive free.

"De Lord wid his angels camp aroun',

Wherever de need may be,  
Fum de fiery furnace and lion's den,  
He set de captives free."

Rev. John Arthur West, student in Boston University and a native of Missouri, wrote an essay upon "Why I Am Entering the Ministry." This twenty-three-year-old minister sums up his essay in this remarkably telling conclusion: "I know of no holier privilege than living humbly in the spirit of the Christ, preaching his gospel with power, teaching it with sincerity, and sharing it freely with all men in all its implications. Because I desire to do these things, I am entering the ministry as a representative of a powerful Saviour in a world full of men and women who are powerless to save themselves."

We wonder in a solitary way. Each heart must live its own inner life in solitude. Living in its deeper and diviner depths life is a lonely business. And yet we are not wholly alone in our deepest solitude. There is One who can realize our bitterness and can understand all our feelings. Blessed is he who from the depths can say, I am alone and yet I am not alone.

A more hopeful outlook and a fresh sense of dependence on the Source of our strength so evident in both our conferences augurs well for the coming year's work. A passion for conquest at home and abroad and a devotion to the tasks that lie at our doors should be manifest in every nook and corner of the state. Shouts of victory should greet us in the untiring efforts to win. The best of all is God is with us.

The papers of the Carolinas have this week been saying quite a bit about J. B. Duke, who nine years ago handed to the people of the two Carolinas \$40,000,000 for the benefit of the sick, and the orphans, and to promote education and religion in these commonwealths. That was the greatest act of this wonderfully gifted man and it is well that once a year at least due recognition should be given to the establishment of this foundation.

Kittens play and lambs gambol on the green. So children and youth frolic and dream and dare with reckless abandon, able thus to face life unafraid. How pathetic is old age out of sympathy with youth in its joy and glee, in its ability to do and to dare in the face of fearful odds. Intolerance of youth, with all its follies, is better evidence of approaching old age than any tale the calendar can tell us. May the babe of Bethlehem and the young man of Nazareth have a new message for us this Christmas time. This weary world needs to renew its youth—needs once again to hear the angels sing—to hear the song that rings in the merry heart.

### "They Continued Steadfastly"

THIS is a most illuminating record of the early Christians. In the first century they continued; and they held fast to the essentials. Surely in these trying times we need to learn this lesson well. Before we have a situation in hand we waver and quit. Would that it might be written of us when the books are opened: "They continued steadfastly."

The old order is passing and we who are sure enough Christians are expected to make possible a better world. Our pagan ethics have failed us and our religion, too entirely formal, has broken down. The church could not save us from the World War and our boasted Christianity failed us in the aftermath of war—a decade hopelessly commercialized, materialistic to the core.

Have we left a saving remnant that can grapple with the present situation? Reliance on the methods and spirit of the past decade will not meet the exigencies of this present hour. We have been busy saving ourselves, striving to hold our own. We have become more and more formal in our religion, stressing ritualistic forms; we have pulled in the outposts, as missionaries come home not to return. How far gone are we from those Christians of the first century who "continued steadfastly!" They went everywhere preaching the gospel, turning the world upside down; they counted not their lives dear unto themselves, as they went forth to win others; and they surrendered not to the pagan ethics of the Roman Empire. They continued steadfastly in the apostles' doctrine, in the Christian fellowship, and in the spiritual worship.

The present call is for a new missionary advance, for a power that will lift us out of this terrible moral and spiritual collapse, for a spiritual rebirth that will make possible a new heaven and a new earth. Are the spiritual leaders sufficient to meet the issues of this hour? Not until self is underfoot and earthly resources are in the background; not until the cross and the Christ are at the center of all our schemes in the world-field, can we hope fresh victories to win.

This age is waiting for a few leaders who have gained the fellowship that comes with the ecstatic visions of the third heaven, that can see God above the smoke of the swinging censers of the temple, that have the courage born of the presence of the heavenly messenger that stands by in the night time in the midst of the storm, that can sing songs of triumph in

the dungeons of defeat. A more vivid sense of God and a finer assurance of victory over the world and the flesh and the devil will make us sufficient for this dismal hour. May we be able to continue steadfast.

Can we Methodists here in North Carolina hope for leadership sufficient for the demands in this year now crowding upon us? The call is urgent and the demands are great. Earth has not such to give—they belong to the birth from above.



### A Thousand Eyes Can See As Well As Two

THIS has to do with the Duke-Tech game in Atlanta. We are quoting from the Gastonia Gazette and from the personal testimony of the editor, Hugh A. Query. Who is Hugh A. Query? An alumnus of Davidson College, a splendid gentleman, a lover of clean sports and an enthusiastic follower of football.

Mr. Query in The Gazette of Monday, December 4, writes:

"Now about Hendrickson. Davis for Tech had made a gain of about 25 yards on an end run from about Tech's 20-yard line. Roberts, the Tech quarterback, was blocking out Hendrickson, the Duke safety man, down on about Duke's 50-yard line, or thereabouts. In all frankness, it looked from the stands as if the two boys were helping each other to their feet—both had hit the ground—when an official, Hutchens, Jake Wade says, called a penalty on Hendrickson for slugging. He may have been guilty and the stands not have known it."

"(The above was written Sunday night before the Monday morning papers carried the Associated Press dispatch saying that Quarterback Roberts had told Hutchens that Hendrickson did not 'rough him.' Claude Craig, Charlton Torrence, 'Boo' Boshamer, Jim Sloan and the writer saw the play from high up in the stands, just below the press box, and we commented on the fact that the players were helping each other up from the ground.)"

When Duke's field general was put out of the game we occupied a seat in the guest box, which is located midfield just back of the side lines but sufficiently elevated to give a view of the entire field. What occurred was immediately in front of us and only a little distance away. We saw exactly what Mr. Query and his companions saw. There was no evidence of "roughing."

The officials in football should know that the thousands of spectators with eyes fixed on every movement can see what is going on as



they watch the play and players, and their combined judgment is not to be despised. Furthermore, in the stands are hundreds of men just as well qualified as the officers in charge of the game to pass judgment upon the acts of these players and upon the fine points of the game. What the official says goes, but a thousand eyes can see as clearly as two.

In last Sunday's Greensboro's Daily News Tom Bost has written the final word which is better than anything that has gone before. Listen to what this eminent newspaper correspondent says:

"The referee who put Horse Hendrickson out for 'unnecessary roughness' probably acted with the light—or the darkness—before him; but the Horse doesn't rough. Anybody who saw him on his own playing field with his fans ten to one in the dominancy, take what State College did to him, will acquit him of rough stuff. He would swear to his own hurt, but he would not slug to his own advantage."



### Three Demands Upon the Churches

NOT much can be done before Christmas in the churches for the actual achievements of 1934. But the preparation for the next year can be made to count in a marvelous way. To be a bit more specific.

First, the orphans at Raleigh and Winston-Salem can be cared for in a fine way. Let all the churches and Sunday schools take the children in hand and the needed relief will come. In fact, the care of our orphanages could be got out of the way before Christmas season ends.

Second, the churches and their officials can have all plans laid for the year to take care of the pastors and to meet other demands in the local church. Then, too, it is the season when pastors can by a little care bind their people to them for all the coming year. Not much is done by any preacher until he is able to establish a sympathetic relationship between him and his people.

Third, preparation can be made for the new advance by getting a new hold on God. In January are to be our district institutes. Are these to be gatherings of little use or will they be occasions of spiritual victories and girdings for world conquest? Are we going to hear the angels sing and enjoy the fresh visions that belong to those who worship about the manger throne?

Why not make these next three weeks the vestibule to a year of glorious conquests?

### Mission Study of First Order

WE are convinced that some mission study books are not worth the time spent on them. They are wanting in the elements that lie at the heart of missions. Nothing could count for more in our study for the young people and for the women this sesqui-centennial year of Methodism than a study of the early Methodist advance in America, which is one of the great missionary movements of modern times. To spread scriptural holiness over the vast continent of America is one of the most daring ventures in the records of the race.

Such a book as Garber's "Romance of American Methodism" would be one of the finest for our people this year. Could we learn afresh the secret of the Methodist success and catch the spirit of those pioneer days, we would be able to make a new advance upon the mission lands of earth. Yes, we would be able to deal with the entire missionary frontier, which at the present hour cuts across every land and runs by almost every man's door. Above all else we need the spirit that sent Coke to far away India and that kept Asbury at the head of the Methodist itinerant hosts in America. This sesqui-centennial year will be largely in vain if our women in their societies and our young people in their Christian education work do not enter sympathetically into the devotion and daring characteristic of the Methodist fathers one hundred and fifty years ago. Many of the books on social movements could well be junked that the history of the greatest social and religious conquest in this our own land might have a place.

We are sure that this story of Methodism would put to shame much of the complacency and rebuke many of our modern efforts in the name of religion. These present day Methodists, so set against all that rebukes softness and needless self-indulgence and are so eager to eliminate the rigid demands of early Methodism, will not get much comfort from a knowledge of the heroic days of old, but this is what they need. A year lived in touch with the Methodist past would do much for world conquest. This is an opportunity for us to flame across this and other lands as did we in the great days of old. Let us do some mission study and Christian living that will count. We can write another chapter of romance in the Methodist advance by incarnating the spirit of Coke and Asbury, of Jesse Lee and Peter Cartwright, of Barbara Heck and Philip Embury.



# People and Things



The postoffice address of Rev. E. Myers is Lenoir, N. C.

Dr. E. Stanley Jones, who has been in America since February, speaking and holding round table conferences in many cities from the Atlantic to the Pacific, is returning to India, leaving New York on March 1.

"Please announce that Hugh D. Jessup has been appointed preacher in charge at Robbinsville. He and his wife arrived there from Greensboro last Saturday and have been well received in Robbinsville."—L. B. Hayes.

"The people of Cross Mill church sure believe in pounding their preacher. On the night of December 2 they invaded the parsonage and gave Mrs. Barnwell and me the severest pounding we ever had. We deeply appreciate the pounding and the fine spirit in which they are beginning the work of the new year."—R. J. Barnwell.

"Mr. and Mrs. Frank F. Jones request the honor of your presence at their home, 1147 Queens Road, Charlotte, Monday, December 18, eight to ten p. m. Celebrating the fiftieth anniversary of the marriage of her parents, Mr. and Mrs. Charles Westbrook Hunt. Mina C. Kerner, Charles W. Hunt."

"We were beautifully received on the Dudley Shoals work and have made nearly two rounds. We preached at Grace Chapel last Sunday night, and when we started to enter our car to come home, we could not get in. The folks had filled it with a generous pounding. We are happy in the work and looking forward to great things this year with a fine people to serve."—Chas. S. Plyler.

Members of the Philathea Bible class of First church, Hickory, stormed the parsonage last Tuesday evening with arms laden with good things to eat. The pantry was stored for some time to come. This old fashioned pounding was an expression of good will and was a part of the cordiality with which the new parsonage family have been received by the membership of First church.

Of wide interest is the following: "Mr. and Mrs. E. A. Cole request the honor of your presence at the marriage of their daughter, Jean McClintock, to Mr. Reuben Hatcher on Saturday evening, December the sixteenth, nineteen hundred and thirty-three, at eight o'clock, Hawthorne Lane Methodist Episcopal church, Charlotte, North Carolina."

"We are now settled on our new work, the New Hope charge. We have been received cordially by the good people, for which we are grateful. They have been giving us things to eat ever since we have been here, but on Monday night the people visited us in a body, bringing a bountiful pounding. The people here have a spirit of co-operation and we believe we are going to have a successful year."—Robt. M. Varner.

"If a preacher does not resolve to be at his best in Carthage, he is not worthy of any appointment at all. One cannot come to Carthage and be received as we have been here and remain the same as before. To the parsonage home scores of people have come with the friendliest of greeting. At our first service at the church here on Sunday morning I preached to the largest crowd I have preached to in my ministry of 20 years. No finer congregation has ever assembled and there was never a more appreciative audience."—E. C. Durham.

The congratulations of the Advocate are hereby extended Mr. and Mrs. C. W. Hunt, Charlotte, N. C., upon the celebration of their golden wedding, notice of which appears elsewhere in this paper. We would be glad to have a picture of this youthful looking couple who have walked together for fifty years and whose days ahead are full of promise. Blessings on them.

Stevenson remarked in one of his essays that any place is good enough to spend a life in, but no place is good enough to spend two or three days in. That sounds paradoxical, but it is true. You stop in any town, a stranger, and you are lonesome, bewildered and apart. Settle there, and you soon discover that you are surrounded with kindly sympathetic neighbors and friends.—Bruce Barton.

"I closed at North Wilkesboro my fourth fiscal year of new type mid-week services. Our resident membership is approximately 550. Results: Aggregate attendance, first year 4567, 40 meetings; second year 3885, 33 meetings; third year 5173, 42 meetings; fourth year 4953, 42 meetings; total 18,578. Average by the year: first year 114; second year 117; third year 123; fourth year 117; average for four years 1184."—J. H. Armbrust.

"At the recent annual conference we were transferred from Carthage to Middleburg circuit. We left behind us many good, close friends and are sympathetic. We are looking to a pleasant, profitable year in the Lord's work. Our family is broken at present, Mrs. Dailey being in Arizona for the time yet ahead with our daughter, whose health is so broken she cannot live in this part of the country. Their address is El Geromino, Tucson, Arizona. I shall look after the interest of the Advocate as I move among the people. The Lord bless the brethren."—J. A. Dailey.

Dr. Henry H. Crane of Scranton, Pa., in his second visit to Duke, closed his series of services last Sunday morning. It was a fine climax for the week. The University chapel was more than filled, largely with the university community. Incidentally, we may say that Dr. Crane makes wonderful appeal to college youth and they crowd their way to hear him. In the afternoon more than 2,000 were present for Handal's "Messiah," rendered by the chapel choir of more than a hundred voices. These two occasions made a fine closing for the chapel services before the Christmas holidays—a series kept at a high level the present semester.

"We were happy to be sent back to the Davidson charge for another year and are praying that this may be the best year that we have known. We have some as fine people as any man ever served and we love them very much. They have been so good to us that we will never be able to repay them. The Mount Olivet church gave us a big pounding on Thanksgiving night. They brought in enough to feed us for many days. One good lady makes it a practice each year of giving the pastor a turkey for Thanksgiving and you can imagine how much we enjoyed it. I would like to say though that this is just our second year here, so the place is not open. I trust that all goes well with you and that this may be a great year with the Advocate. We enjoy it very much and hope to get several new subscribers for it."—John R. Church.



"When we were due to arrive on our new work in Whittier almost a fifth of the inhabitants of the town were out at the parsonage waiting to give us a grand welcome when we came. These fine folks (of whom there were 60 or more) left a generous pounding that will keep our kitchen shelves well stocked for many weeks. We thank them one and all for such a fine token of love for their new preacher. We pledge in return the best that is in us. There are lovely people here, and a fine group of young folks, so we have reason to expect a most successful year."—Charles W. Clay.

Those who have suffered for the freedom of new ways are terribly alone. Independent spirits seem to be spending themselves in puerile struggle against the entrenched error of old ways. Progress toward international understanding is almost negligible. The great lesson has not yet been learned; hate still flames below the embers which so lately ravished the earth. This is an age of terror, yet filled with possibility, an era when human enterprises are in a state of flux more pronounced than civilization has ever known.—Romaine Rolland.

The first Methodist church in Kentucky was formed in 1783 in Boyle county, where the Rev. Francis Clark, a local preacher, organized a society in the cabin of John Durham. Both men were Methodists from Virginia. The Kentucky Conference Historical Society (Methodist Episcopal Church, South) marked the site near Brayville with a stone and a tablet, unveiled August 30, 1933, on the one hundred and fiftieth anniversary of the event. A descendant of Durham still owns the farm. Clark is honored as the pioneer preacher of all this region and is reputed to have preached the first Methodist sermon in the settlement now known as Cincinnati.—Christian Advocate (N. Y.)

After the blessed spiritual victory of last Sunday, when almost \$1100 was laid upon the altar of the church for benevolences, many of us are convinced that the money question can be settled by tithing. It is the way out. When Christ touches the heart strings he will touch the purse strings. That is just what happened last Sunday. From that experience it is believed that a number of our people will continue to acknowledge the Lord with their tithe. Knowing that the outlook for the close of the year was not so good, we tried the uplook. When we looked up we saw a face. It was the face of a sacrificial Christ. That face called us to consecrate our possessions to him. Let that fine spirit prevail in the new year.—Washington Church Bulletin.

Students of Greensboro College have spent the last week in preparation for the Christmas holidays through tests, recitals, inter-class soccer games, carols at vesper programs, and pep meetings. The fall pep meeting was held last Monday night with Miss Eva Mae Lassiter of Spring Hope, president of the Athletic Association, presiding over the stunts presented by each of the four classes. On the afternoons following soccer games were played, with finals on Friday. Members of the Y cabinet have been busy visiting the Masonic Home and Children's Home with Christmas souvenirs for their friends there. Rev. W. A. Stanbury, new pastor of West Market Street church, has appeared before the body; and Rev. Reid Wall of Bethel Methodist church before several clubs. The freshmen class are rehearsing their Christmas pageant, given annually in Odell Memorial auditorium on the last Sunday night before the holidays. This season "Why the Chimes Rang," a pantomime, will be presented.

## MIRACLES

Our Father, we thank thee for the miracles which attend each season of the year, for the fruits which so recently were fragrant blossoms, for the harvests of the summer months, wherein fragments planted in the earth have changed into fields of waving corn and delectable foods for all man's needs.

We thank thee for clear flowing streams of water without which we should die of thirst.

Daily we eat and drink miracles and thou dost silently perform further wonders by turning the water into blood and the food into flesh and both into health and strength.

Forgive us that "daily with souls that cringe and plot, we Sinais climb and know it not!" Forgive the blindness which lives and moves and has its being in the bounties of thy hands and never sees thee.

O our God, have mercy upon us and remove the veil. Let not thy silent, invisible working blind us to thy presence. Open our eyes to see, not this nor that, but thee. Call us out of the darkness into thy marvelous light, for with thee is the fountain of all life and in thy light we shall see.

Grant it in the name of Him who saw in every lily of the field thy artistry and in every bird of the air thy sustaining grace and power. Amen.—Mary Foot Lord, in N. Y. Advocate.

## THE VICTORY

North Carolina covered herself with glory on November 7. She is the brightest star in the galaxy of states and a beacon light to the nations. Three worlds were interested in the battle of the ballots: heaven, earth and hell. Methinks the good news was published in the bulletins of heaven and that the angels as they bent over the battlements of the eternal city shouted for joy. It harmonizes with the song on that first Christmas night: "Glory to God in the highest, and on earth peace, good will toward men."

It was a campaign of education and inspiration; great addresses were delivered by laymen and ministers. Judge Webb, Morrison, Hoey, Britt, Thomas J. Harkins and others were in the thick of the fight. And the good women—always in the vanguard of any great moral movement—kept up their end of the whippetree. And Dr. Poteat was the nestor of the anti-repeal army. And the North Carolina Christian Advocate was a mighty force in this movement for decency, sobriety and righteousness. The editors of the Advocate deserve a place in the North Carolina Hall of Fame.

Let us hope that the victory of November 7 is prophetic of the final overthrow of the liquor oligarchy and the triumph of the gospel of Jesus Christ throughout the earth.

Truth crushed to earth must rise again,  
The eternal years of God are hers.

Thomas F. Glenn.

## TO ALL CHARGE LAY LEADERS

I have a liberal supply of every member canvass cards. These will be supplied free of cost to any charge desiring them to be used in the every member canvass. Please feel free to request these from me or your district lay leader.

James E. Lambeth,  
Conf. Lay Leader W. N. C. Conf.

## A CORRECTION

Through some mistake the name of Rev. L. V. Harris does not appear in the list of appointments of the North Carolina conference. Brother Harris is appointed a chaplain in the U. S. C. C. and from the Rocky Mount district.

F. S. Love, Sec. to the Cabinet.

## NOTICE ROCKY MOUNT DISTRICT MEETING

The pastors, district stewards and charge lay leaders of the Rocky Mount district are called to meet at the First Methodist church, Rocky Mount, on Monday, December 18, 1933, at 10 o'clock a. m.

W. C. Martin, P. E.

## MAIDEN CHARGE SUPPLIED

Bishop Edwin D. Mouzon authorizes the appointment of Rev. C. R. Ross to supply the Maiden charge for the year 1933-34.

R. M. Courtney, P. E.

## "Think and Think"

By C. J. WILLIAMSON, D.D.

There is a man who declares that one of the greatest joys of Christmas for him is to look into the rich store windows and thank God that there are so many things he can do without! On a New England grave-stone there is the inscription, "Here lies a man whose riches consisted in the fewness of his wants."

Possibly our heavenly Father intends us to think a little more closely than we have thought, and to concentrate more on what we have than on what we have not. When Bishop William Burt was asked how he acquired the continued habit of good cheer, he replied that he thought it was the chance remark of a little girl at a Thanksgiving table. The child's father, a good man in other ways, was a chronic growler, and so discounted many of his virtues. The question of food naturally arose, and the little girl began to tell what each member of the family liked best. When it came the father's turn to be mentioned, he said, "And what do I like best?" Very innocently the little girl replied, "You? Well, father, you like almost anything we haven't got!" What an easy habit to get into—that of thinking what we have not, instead of remembering what we have and thanking God for it. An invalid was told she need never expect to escape from her prison of pain and weakness. "Well," she replied quickly, "there's a lot of living to be done inside your limitations if you don't wear yourself out fighting the limitations!" And a similar teaching was wrapped up in the artless words of a little child. "Oh, look!" she cried, "the sun has just come out! Isn't it pretty!" "Huh!" said the brother with a disapproving glance at the sky, "There are a whole lot of clouds yet. I don't call that very much sunshine." The girl looked at the golden patch on the floor where a struggling sunbeam had found its way through the window, and as her eyes brightened, she said, "Well, anyway, Bobbie, it's a good deal of sunshine if you only go and sit in it!" Our Lord always gives us enough sunshine to sit in if we will look for it. Our lives, after all, are largely colored by the way we regard the things we have. Mark Twain says, "Our happiness is only our unconsciousness of the troubles we really have," but Booth Tarkington has spoken a greater truth when he says, "Our unhappiness is our unconsciousness of blessings we really have." We wonder sometimes about the days when people did not have so many things and so many amusements; when families were families and not just groups of people connected by the accident of birth, who happen to eat at the same table, sometimes, and sleep under the same roof, sometimes; when they made their own amusements and visited their friends in the evening and enjoyed an evening of conversation without the blaring of a radio; when money was not so plentiful as it was later—and we wonder if there was not more real content in the simpler ways of life than in the more complicated methods of today?

God supplies to everyone the simple beauties of nature. As a boy I used to read of that terrible Day of Darkness that fell on our land over a century ago, and how terrified the people were. Have you realized what a blessing just simple sunshine is? What it means to go out into a world of beauty and sunlight? Colors come from the breaking up of the white ray of sunlight, and

nature has been defined as the breaking up of the whiteness of God's loving mind that we may see what he is like. A man declares that his thought of God has always been colored by the habit of his mother of calling attention to the beauties of nature and linking them up with the thought of God. Looking up to the starry heavens, she would say to her children with her, "The heavens declare the glory of God and the firmament showeth his handiwork."

And the simple thing of your health! One of the richest men of America is quoted as saying he would give a million dollars for a new digestion. He is reported to have to live on skimmed milk and bread crusts. Someone says, "Think of it! In a land of juicy beefsteaks and luscious strawberries and rich cream; of hot brown biscuits and yellow butter and white meat from the turkey!" Would you sell your digestion for a million dollars?

Two men stood on a street one terrible night in a storm. As they bade each other a hasty good-night one said, "My God! What a terrible thing it would be not to have a happy home to go to tonight! And I don't mean that expression profanely, either." Do you thank God on every remembrance of the love that is in your home? And have you counted your friends as among the good gifts of God? And all the many associations with others, especially with valiant, cheery, achieving souls? And above all, the assurance that God, the heavenly Father, can't forget you any more than you can forget your sick child? Not even when we are prodigals, and how often we are!—can he forget us. He misses us and keeps looking up and down the dusty road for us to come back—and be forgiven! No reason for thanks? Since the last Thanksgiving Day you may have had burdens and sorrows, many of them. If someone had told you a year ago they would come, you would have thought you could never bear them. Yet today you are here, not rebellious, though you may still be questioning. So you carry within you the divine answer to your prayer and your own reason for gratitude. God's grace has been sufficient—for you! What he has done he will keep on doing. "Memory is given to us that we might have roses in December." Isn't the Garden of Memory abloom with the roses of God's goodness? Other springs are coming!

Possibly our "busy-ness" is partly to blame, for we are too busy to think, and the verb "think" and the verb "thank" are from the same root. If we think carefully enough we can scarcely keep from thanking.

All our thankfulness is due to God, for we trace the loaf back through the snowy flour directly to God. After Harriet Martineau had declared her adherence to atheism, she was walking with a friend through a garden. Pointing to the beautiful flowers, she said, "Who would not be thankful for such blessings as these?" Quickly her friend said, "Thankful to whom?" Miss Martineau smiled and said, "Ah, you have me there!" Expression of our gratitude to God for what we have will increase our appreciation of our gifts and of the Great Giver, and when thanksgiving has become a habit, joy too will be the habit of our days.—United Presbyterian.

He that will eat the kernel must crack the nut.—Latin.



## A PREACHER SHOUTING HAPPY

When we left Bynum and the Haw River charge last Thursday we felt quite sure of one thing, namely, that we were leaving behind some of the finest and warmest friends we had ever known. We felt that no matter where we might find ourselves we could not find people better to us and more loyal to the church than many of the people on the Haw River charge. Further than this we knew little. We had learned that there was a charge by the name of Newton Grove, but this is just about all we knew about it. But we had only to come into the Newton Grove community to realize that there were some good people in other parts of the country that we had not known about. When we arrived here Thursday night about dark we found some half dozen men and women here with the parsonage warm and a steaming hot supper on the table waiting for us and them, for they ate supper with us.

Well, it is enough to make a preacher shout to see how these good people who love the Lord and all his servants do enjoy doing these things which mean so much to the "new" preacher and his folks. We are at a loss to find words to express our gratitude to these good people whom we already love a great deal. We sincerely hope that we may be able to do them good, or be our stay among them long or short.

But there is more to this story yet, for after supper when we thought we had about gotten settled the door bell rang and before we had time to get the door open men, women, boys and girls began filing in through the door with paper sacks, pasteboard boxes, tow sacks and other things which meant that we were in for a pounding, and that on the very first night, too. Well, they surely meant to send us off with a "bang" all right, and that is what they did. We felt thankful indeed and we offered prayer to God for his blessings and his goodness manifested in and through these people.

Our prayer is, and shall continue to be, that God may richly bless the good people we have left behind; that he may bless their new pastor and help him in his new field; that he may use us and these people here and make us to conform to his will; and that he may bless all preachers and all people and give us the very best year we have known in every phase of our work and His work.

L. A. Tilley.

## A WEDDING OF WIDE INTEREST

At noon on Thursday, December 7, West Market Street Methodist church, Greensboro, was the scene of a nuptial ceremony, impressive through its dignity and simplicity, which united in marriage Miss Lois Elaine Schoonover, daughter of Dr. and Mr. Robert Arnold Schoonover, Greensboro, and Hermon Agee High of New York City, formerly of Greensboro, son of Mr. and Mrs. A. B. High, Greensboro.

Dr. Samuel B. Turrentine, president of Greensboro College, officiated, assisted by Dr. W. A. Stanbury, pastor of the church. The ring service of the Methodist Episcopal Church, South, was used.

The bride was escorted by her father and attended by a dame of honor, Mrs. Hoyt Winfield Boone. Thomas Campbell Darst, Jr., accompanied Mr. High as best man. Ushers were Stanley Sturm, Oscar Burnett, Wilbur N. Cooper and Hoyt Winfield Boone.

A beautiful part of the service was the wedding music, rendered by Mrs. Gilbert Powell, organist, and Mrs. Dewey Farrell, soprano. For ten minutes before the hour of the ceremony Mrs. Powell played an organ prelude which included "Toujours l'Amour Toujours," Friml; "Romance," Rubenstein, and "Meditation" from "Thais," Massenet. At 12 o'clock Mrs. Farrell sang "Calm As the Night," after which strains of the bridal chorus from "Lohengrin," Wagner, signalled the approach of the wedding party, which left the church to Mendelssohn's wedding march.

Southern smilax veiled the curving pulpit rail, before which a pair of white floor baskets filled with great white chrysanthemums and stelia improvised an altar. Gleaming amid the palms, ferns and smilax which banked the pulpit and screened the choir loft were cathedral tapers in four floor candelabra, seven-branched, and bronze chrysanthemums and stelia in tall baskets.

Immediately after the ceremony Dr. and Mrs. Schoonover entertained the wedding party and out-of-town guests at "breakfast" at Fisher Park manor.

Early in the afternoon the couple left for a motor trip. In ten days they will be at home at 141 East 44th street, New York City.

## HIGH HONOR DONE A SUPERANNUATE

Rev. R. H. Broom of the North Carolina conference, class of 1889, was granted the superannuate relation by our recent session in Durham. The last four of his 44 active years were spent in Southport, Wilmington district, where life long friendships were formed with some of the most noble of God's people. A few evenings before their departure for conference he and his helpful wife were invited to a union meeting of the three missionary circles to be held in Brother Cronley G. Ruark's cozy cottage. It was there that they were cordially greeted by some 60 members of the Methodist clan and several persons of other church relations. The special object of the

meeting was the presentation of an elaborate dinner set, including linen, etc., of exquisite design and of serviceable value. The surprised recipients were overwhelmed with feelings of sincere gratitude. Too, earnest expressions of hearty appreciation of service were spoken by Judge E. H. Cranmer and Capt. J. B. Church of the official board, and there was a suitable recitation in verse by Mrs. Carrie Davis, a very zealous member of the Woman's Missionary Society.

The spirit of the occasion was that of the finest Christian fellowship, and the tasty refreshments were of the characteristic Ruark kind. Such thoughtful benefaction will leave its aroma in the realm of unfading memory.

## WARD STREET-ARCHDALE

At our last conference we were assigned to the Ward Street-Archdale charge. For which we thank God, feeling that it was him who made the appointment through the bishop and presiding elders. We have never been so graciously received. On last Friday night both congregations met in the basement of Ward Street church and gave us a wonderful reception. Several short talks were made by members of both congregations and the pastor. The members assured the pastor that they were behind him one hundred per cent for a great year in the Master's service. We feel that we have never had so great a field of labor.

Both of our churches are new and adequate. We have two fine Sunday schools with two of the finest superintendents in the conference. Our board of stewards are energetic and enthusiastic. The outlook is wonderful.

After the reception about 50 men, assisted by the boys and girls, gathered their arms full of sacks, pokes and packages and made their way to the parsonage, where they loaded the dining table to its capacity, then the kitchen table likewise, and then piled on the floor what they did not put in the ice box and in the death cell in the back yard. Pounding, yes, and they know how to do it. Oh, did it hurt? Not a bit. In fact for some time to come we shall continue to enjoy it. May the Lord richly bless every one of these good people and help us to serve them in his name.

J. W. Groce, Pastor.

## MOORESVILLE, BROAD STREET

Just a few lines to let the Advocate readers know that we are now settling down in our new home for the next conference year and everything looks promising for a good year.

Before leaving East Spencer the good people there gave us a substantial shower of many good things for the kitchen, and our parting service with them will be long remembered. Our two years there with them were very pleasant, and the fine co-operation shown us by our friends will never be forgotten.

On arriving at Broad Street, Mooresville, we found a goodly number of the good people of the church waiting for us, and they left no stone unturned to extend to us a most hearty welcome.

As a result of the tireless efforts and leadership of Rev. T. W. Hager we found as nice and neat parsonage as can be found anywhere in the W. N. C. conference. Brother Hager stayed there five years as pastor, and did more for the cause of Christ and the comfort of those who are fortunate enough to follow him than some men would have done in a period of ten years. So we are now enjoying the fruits of his skillful labors and are happy in the work.

J. E. McSwain and Family.

## APPRECIATION OF MRS. S. F. NICKS

We, the women's Sunday school class No. 6 of Brooksdale Methodist church, wish to thank Mrs. Nicks so much for the knowledge of the Bible she has imparted to us during her stay here on this circuit with us as our teacher. Also for her Christian work in every way performed as to the church, Sunday school, missionary zone leader, children's work, missionary society, and for the Christian social relationship towards us in our homes among us. We hate to see her leave, but we are glad to know she is not going so far. We wish to show our appreciation for the many kind, Christian deeds of such a noble Christian character by bidding her godspeed, and may the Lord bestow his richest blessings upon her in the future as she goes to another county to help carry on the Lord's work. May we try to carry on to the best of our ability with God's help what she has taught us as a Christian leader and teacher.

Mrs. E. G. Crews, Sec.

## ENDORSEMENT OF REV. W. Y. STEWART, EVANGELIST

The Rev. W. Y. Stewart, local Methodist preacher of Winston-Salem, being recommended by certain Methodist pastors of this city, is hereby endorsed as an evangelist by the conference commission on evangelism.

He is presented by us to the church as a sane and effective preacher of the gospel entirely worthy of the confidence of any of our ministers who may find themselves in need of such service.

W. H. Willis, Chm.

Conf. Com. on Evangelism.

# Russian Promises and Recognition

By HARRY EARL WOOLEVER

Editor of The National Methodist Press

(On Board the President's Special Train for Warm Springs)

Russia was granted recognition by the United States at ten minutes before midnight on November 16. It was at that hour that the People's Commissar for Foreign Affairs of Russia, facing President Roosevelt in the White House, yielded to the United States conditions of recognition. Thus, after 16 years of waiting—but not until the Soviet Government had given in writing certain assurances of religious freedom and an agreement to refrain from political agitation in the United States—was the breach between the two nations bridged. The President, in a discussion of this subject, gave special emphasis to the religious phase in words which stand out in our mind. They expressed his confidence that there will be great satisfaction in knowing that hereafter Americans sojourning in Russia will be free to worship God in their own way.

This is only part of the victory of American principles in the negotiations between Commissar Maxim M. Litvinoff of the Union of Soviet Socialist Republics and the President of the United States, but this prominent element in the transactions is of the profoundest significance. It not only alters the whole 16-year controversy over recognition, but it also means much to all Christendom and all the world. A careful study of the many stipulations which were required from the chief diplomatic representative of the present Russian government discloses how the principal objections of recent years have been overcome. More than this, these stipulations will color all future negotiations involving recognition of any major government by the United States.

## What Are in the Documents?

As the writer travels across Georgia with the President a few hours after the announcement of our recognition of Russia, there are placed in his hands for study copies of the signed communications between our Chief Executive and the Russian Commissar. These letters make a large sheaf of typed memoranda. To each explicit requirement of the President there is attached an equally explicit and full reply from Commissar Litvinoff, signed in more than one instance after cabled communication with the Moscow government. This correspondence gives evidence that the Russian envoy, who announced en route to America that he could settle the question of recognition in half an hour, found here national standards and a public conviction which it required some ten days of intensive negotiation to satisfy. Furthermore, this satisfaction had to be based upon categorical statements signed by the Commissar and backed, after appraisal as to their contents, by the Soviet Government.

To appreciate the vital pertinence of each of the stipulations exacted by President Roosevelt, one needs to recall something of the basis of refusal of recognition from the time of President Woodrow Wilson's statement in 1917 down through the various administrations until November 16, 1933. In 1922 Secretary of State Lansing—whose voice was of the last preceding Democratic administration but who was subsequently supported in this matter by Secretary Charles Evans Hughes, Secretary Frank B. Kellogg, and others who succeeded him—stated the position of the United States government at that time with regard to the recognition of Russia by this nation:

"There cannot be any common ground upon which it (the United States) can stand with a power whose conceptions of international relations are so entirely alien to its own; so utterly repugnant to its moral sense. . . . We cannot recognize, hold official relations with, or give friendly reception to the agents of a government which is determined and bound to conspire against our institutions; whose diplomats will be the agitators of dangerous revolt; whose spokesmen sign agreements with no intention of keeping them."

As the years have passed, the people of the United States have shown their ability to stand against agitators who attempt to stir up class hatreds and foster other undemocratic ideas once so vigorously championed by the forces controlling Russia. This has altered the keen opposition of former years. However, there has been a strong antipathy occasioned by the Bolshevik attitude toward religion. Some United States senators voiced their opposition to any dealings with Russia in these words: "We are against recognizing a nation which has declared war on God." The fact that the Communists carried on a vigorous governmental campaign against Christianity, persecuted the clergy, and prohibited Sunday schools or religious teaching to classes of young people, aroused a great body of prejudice against the Communist Party which dominates Russia. The economic aspects of the situation growing out of the unpaid loans made by the Wilson administration to the Kerensky government of Russia and the claims for American property and factories seized by the Soviet government caused a large friction in the United States to oppose Russian recognition.

All of these aspects of the issue were the subjects of long conferences between President Roosevelt and other governmental officials on the one hand and the Soviet spokesman on the other. The insistence that they should be cleared up in a satisfactory manner before the United States gave her approval to receiving Soviet Russia as a member of the "family of nations" caused Mr. Litvinoff's half hour to stretch out into ten days or more. The questions involved were more fully referred to in an article appearing in these columns the second week in November. Now we are pleased to record that between these two nations there has been completed a recognition understanding upon a constructive basis promising much for the future. The relationship of the future is not based solely upon trade and material things but upon fundamentals, giving a new opportunity for cultural and spiritual forces to play their constructive parts among tens of millions of people.

## Religious Freedom

It was shortly after four o'clock on November 17 when President Roosevelt in person notified the representatives of the American press of the completion of plans for recognition of Russia. A striking feature of his announcement was the fact that he informally summarized all the understandings undergirding recognition except one, the one having to do with the religious issue. That one the President read in its entirety. Moreover, this phase of the agreement was the only one that he mentioned in his first public address after recognition, which he made at Savannah on this trip to Warm Springs. In this southern city where John Wesley, the founder of Methodism, came in his youth as a clergyman with General Oglethorpe, the colonizer, and where Wesley organized the first Sunday school class, the Chief Executive said: "I am confident that in a state like Georgia, which had its roots in religious teachings and was the first state in which a Sunday school was established, there must be satisfaction to know that from now on any American sojourning among the great Russian people will be free to worship God in his own way."

The closing days of negotiation were tense. Postponement was near. The President, about to leave for Warm Springs on the 17th, made it clear that negotiations must be put in a definitive form at once, if Commissar Litvinoff were not to return to Russia without recognition being completed. On the 16th they exchanged 12 letters or communications, some of which were four pages long. Until midnight they discussed the conditions. The closing hours of negotiation not only were tense but doubtless were characterized by unprecedented activity of such nature. The letters—which are now before the writer in the order in which they apparently were sent and agreed to—dealt first with the guarantee that propaganda against our government will not be continued. But even before the reply to that was made in the records, there went forth from the White House a communication devoted entirely to religious freedom. The President, after expressing his concern that Americans sojourning or living in Russia "should enjoy in all respects the same freedom of conscience and religious liberty which they enjoy at home," continued more specifically in these words:

"As you well know, the government of the United States, since the foundation of the Republic, has always striven to protect its nationals, at home and abroad, in the free exercise of liberty of conscience and religious worship, and from all disability or persecution on account of their religious faith or worship. . . . And I need scarcely point out that the rights enumerated below are those enjoyed in the United States of all citizens and foreign nationals and by American nationals in all the major countries of the world."

"The Government of the United States, therefore, will expect that nationals of the United States of America within the territory of the Union of Soviet Socialist Republics will be allowed to conduct without annoyance or molestation of any kind of religious services and rites of a ceremonial nature, including baptism, confirmation, communion, marriage, and burial rites, in the English language, or in any other language which is customarily used in the practice of the religious faith to which they belong, in churches, houses, or other buildings appropriate for such service, which they will be given the right and opportunity to lease, erect, or maintain in convenient situations."

The next paragraph deals with the right of United States nationals in Russia to collect funds or receive missionary offerings for religious purposes, and the right "without restriction to impart religious instruction to their children, either singly or in groups or to have such instruction imparted by persons whom they may employ." There is also stipulated the right to maintain burial grounds and to conduct burial services. This clause shows the wide gulf between communistic ideas and Christian practices.



The closing paragraph of this letter of stipulation precedent to recognition deals with the right of American congregations to have the services of clergymen. It further specifies that such clergymen or ecclesiastical functionaries "will be protected from all disability or persecution and will not be denied entry into the territory of the Soviet Union because of their ecclesiastical status."

To these specific items a four page reply satisfactory to the President was dispatched back to the White House. It was signed officially by Maxim Litvinoff in the name of the Union of the Soviet Socialist Republics.

What a wide door now swings open, with all its challenge of human need and divine command to the Christian forces of America! This does not mean aggression against the political status of Russia, but it does mean that within the law the true disciples of the Nazarene may by life and service shed abroad in dark places the light and truth of Christ, the Saviour of mankind.

#### Bolshevik Propaganda Prohibited

Equally surprising and at the same time very gratifying were the assurances from the Soviet emissary respecting communist propaganda in the United States against American institutions.

Commissar Litvinoff, in reply to the United States demand, wrote the President that "coincident with the establishment of diplomatic relations between our two governments it will be the fixed policy of the government of the Union of Soviet Socialist Republics:

"(1) To respect scrupulously the indisputable right of the United States to order its own life within its own jurisdiction in its own way and to refrain from interfering in any manner in the internal affairs of the United States, its territories or possessions."

The other clauses declared that Russia agrees "to refrain, and to restrain all persons in government service and all organizations of the government or under its direct or indirect control, including organizations in receipt of any financial assistance from it, from any act overt or covert liable in any way whatsoever to injure the tranquility, prosperity, order, or security of the United States." Furthermore, Russia agrees not to permit any group on its territories to carry on such activities, as would in any way foster any effort "for the overthrow or, bringing about by force of a change in, the political or social order of the whole or any part of the United States."

The Communist activities carried on in the United States have been largely under the Third International. The highest official of the Communist Party in Russia and an executive of the Third International, Joseph Stalin, is the voice which determines the Soviet Government policy. Students of the subject will follow closely to learn if Litvinoff can fulfill the agreements he made while endeavoring to secure recognition.

The very sweeping yet specific agreements exacted by the United States government strikingly witness to the merit of the apprehension which many entertained respecting recognition. Now that the above mentioned specific and categorical pledges, also those concerning the judicial rights of Americans in Russia and the settlement of financial obligations, have been officially made, there will be general rejoicing that recognition has been accomplished between these two major nations and that it is not based upon promises of trade or material concern. These are not stressed in the documents exchanged. Great, broad, and most commendable considerations of concern to all peoples afford the basis of recognition.

Now a new day dawns for world peace, for a better international life, and for the services of the great and constructive cultural, social, and spiritual agencies of the world. The very challenge of this hour should revive in the United States the now lagging forces which once gave the basic undergirding and content to the greatest fundamentals of democracy and progress throughout the world. A new era is here.

#### FROM THE FRENCH BROAD PLATEAU

I am glad the conference returned the Rev. Carlock Hawk to our West Asheville church. He hails from the "Volunteer State" and his ancestors down in Holston Valley are among the best people in the state. He is a good preacher, a good pastor, albeit he is somewhat of a financial genius. He did the work of two men last year and visited a number of conferences to secure the salary of Chaplain L. W. Colson of Oteen Hospital.

The Rev. Robert Turnbull, a representative of the British Empire and now a member of our West Asheville church, is well worthy of this brief note: "Early converted to God in the mother church of Methodism in England," he had a notable career as an itinerant minister in his native land for 25 years. In 1911 the family moved to Canada, where he continued his active ministry in "the United Church of Canada." Finally the family came to Asheville, "The City of the Sky," in quest of health. He became Dr. Trimble's associate in his pastorate at Central church. The family now lives on Brevard street, and both husband and wife are active workers in the Sunday school and Brother Turnbull assists the pastor when opportunity offers. They are intelligent, sociable, companionable people and withal devout Christians. We like this type of immigrants.

Thomas F. Glenn.

#### WILD FLOWERS THE WORLD AROUND

By William C. Allen.

Wild flowers are found around the world. In our eastern states we have the fragrant trailing arbutus amid the mosses of the woods. We admire the modest Quaker ladies in the sweet meadows by shining streams. We go to Switzerland and enjoy the irrepressible wild blooms that make a sumptuous carpet on every side. We tarry in South Africa where on the broad veldt, or secreted beneath lacquered-like foliage of bush and tree, we find the varied colors of wild flowers extending their lovely petals and filaments toward the sun. We gaze on the level sweep of the vast deserts of western Australia, and are told that over 6,000 varieties are counted in the springtime, 4,000 of them not known in other lands. We voyage the deep blue waters of the Pacific to California and, in the Sierras, there bursts forth the splendor of her early summer flowers. We cross to the Rocky Mountain area and find rare rivals of mid-Europe, vivid masses of color, evidences of the hidden and open generosity of God.

I think of the richness of the lessons the uncultivated flowers can teach us. Why should we not find instruction in the wealth of the Creator's workmanship? The starry wonders of the universe are beyond amimation, the charm of the radiant wild flowers is spread beneath our feet. We look into the skies—God is there. We stoop—God is there.

The wild phlox shows us that natural wildness can be subdued. The gardener's genius can develop a perfect bloom, the joy of those who delight in an ideal of comeliness and form. Can not the Great Husbandman of hearts, with equal skill and love, change our wayward natures, make us into spiritual plants—bearers of heavenly things—in the garden of our Lord? He can.

We may learn internationalism from our wild flowers. The white Cherokee rose, with its Oriental artistic delicacy, came from China. The wild honeysuckle was brought from Europe by our forebears. So has it been with other flowers. Our debt to foreign soils is very great. The prodigal decoration of our fields and gardens is part of the generous gift from abroad, bestowed by our Father's hand.

The wild flowers tell of courage. In the state of Colorado we have 48 peaks lifting their grim forms more than 14,000 feet above the level of the sea. Beyond timber-line the winter snows sometimes lie 20 feet deep. But in the spring time, as the snow retreats, the gallant little flower-lets peep from tiny crevices split in the mighty rocks that dominate the bitter scene. On the forbidding heights the miniature bushes and blossoms may be only one or two inches high, but there they are—dainty, happy, unafraid. The attacks of adversity have ceased. The glory of the sunlight covers them, they yield to its magic power. So may it be with us. We recollect that if the little seed of faith within us lives, it will—as the struggling plant on the mountain top—survive the stormy blasts of anxiety and care.

The pink wild roses nestling by the country hedges, the poppies in the summer grasses remind us of the beauty and the splendor of a royal faith in God. Down from the Galilean hills, across the centuries of human hopes and fears we hear the music of the voice of the Anointed One; "Consider the lilies of the field"—not of the garden—"they toil not, neither do they spin; . . . shall God not much more clothe you, O ye of little faith?"

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### WHITE CHRISTMAS SERVICE

The fourth Sunday in this month is December 24, Christmas eve. It is also Missionary Day. What a marvelous opportunity for a white Christmas service indeed! Why not let this be an occasion when every child, every young person, every adult of the church school, receiving afresh God's greatest gift to mankind, shall gladly and generously give, each what he can, so that together they may unite in the church-wide enterprise of giving Jesus Christ to the world! This is the genius of the Home and Foreign Missionary Enterprise, which, according to the plan of our conference, claims right of way on each fourth Sunday. If there be an officer or teacher in any Sunday school who has lost sight of the intimate, vital, throbbing life and death details which make up the Home and Foreign Missionary Enterprise and to whom this enterprise may have become a cold, lifeless, meaningless business, let him follow the star of faith and investigate long enough to find that there is a child, even countless children, at the heart of it. Wrapped up in what we do about this plan of missionary training and giving is the eternal destiny of priceless souls at home and abroad. Of course there are opportunities abundant close at home, many right inside our own homes, sufficient to exhaust the inexhaustible reaches of our sympathies and to use up our limited measure of ability to give. But let us remember on this occasion God's children around the whole wide world. Let us join hands with Sunday schools throughout Southern Methodism on each fourth Sunday, and especially on this Christmas occasion, to do our bit for those who are looking to the Sunday schools of the North Carolina conference to give Jesus Christ to the world.

### A MESSAGE FROM THE BARDENS

Dr. and Mrs. John Glenn Barden, Southern Methodist missionaries in the Belgian Congo, known and loved by North Carolina Methodism with whom they are identified by the most intimate ties, are very thoughtful to send back home occasional letters containing facts which we wish might be in the hands of all our people, young and old. Space forbids the entire letter which came the other day, but we pass on a paragraph or two. Telling of their school, in the boarding department of which are 13 African boys, they say:

"There seems to be an awakened interest in schools. Pupils are walking many miles each day in order to have the opportunity to attend our schools. We feel that their hearts are yearning for those things that will give them a more abundant life, and the greatest

thing that we can do for theme is to give them our Christ, who came that they might 'have life and have it abundantly.' Our teachers are better prepared to teach than they have ever been and, we feel, more worthy to bear the name 'Christian.'"

Speaking of their medical work, they relate some very touching incidents. And then they add:

"We think that the work which is being done with orphan babies that are brought to us from time to time is one of the most effective phases of our medical work. As soon as possible the baby is given to foster parents. . . . During the morning the baby stays at the nursery, where it is fed and cared for by some of the girls from the Girls' Home who are having their course in child care. These girls learn how to prepare the formulas, feed and care for the babies, and many other useful things which will not only be of great value to them in caring for their own children, but in teaching the mothers in the villages where they may go to live as wives of teachers and preachers after marriage, and in caring for any orphans who may be left in those villages. They are getting 'practice' in Christian service in learning by doing."

"It is most gratifying to us," conclude the Bardens, "to see the increased interest in missions that is being manifested by the young people of the North Carolina conference. Keep the good work going."

### RELIGIOUS PLAYS BY RADIO

Doubtless hundreds of people all over North Carolina listened in over station WPTF recently to the series of weekly broadcasts by Professor Spence and his students in religious drama, who rendered a real service and showed the way to make radio useful for something besides jazz, comedy, and beer advertising. The series of four broadcasts included, among others, "The Throne of David" and "The Battle With Baa," all written by Professor Spence and personally directed by him. Those who heard them will be glad to know that Professor Spence is considering writing and broadcasting another series in the spring.

### A COURSE IN METHODISM

A timely feature of the Adult Student for the first quarter of the calendar year will be an elective course by Dr. Gilbert T. Rowe, professor of theology and acting dean of the school of religion of Duke University, on "The Methodist Church: Its Message and Work." The purpose of the course is to "help Methodists to become informed, efficient, and loyal members of their church and to help them to become better Christians." We

commend these studies to adult groups, and to groups of young people, feeling a need for the kind of help which these lessons are designed to give.

### LOCAL CHURCH BOARDS

Has your local church board of Christian education held its regular monthly meeting? If it has, doubtless it found plenty to do. If it did not so find, that fact is sufficient evidence that it has overlooked one of its first jobs—becoming acquainted with its task. There is an almost unlimited amount of work to do. If it has not met, let the chairman and the pastor agree on a time, call the meeting, and get down to business.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N.C.  
Treas: Miss Reba T. Cousins, Durham.

### A GOOD REPORT

The report of our conference treasurer, Miss Reba Cousins, for the month of November is a good one. One division, Trinity on the Fairmont charge, has paid its pledges in full, and one other, Mebane, has paid \$3 more than its pledge. We should like to express our appreciation to these two divisions, as well as to all others who are making regular contributions to our mission special. Let us not wait until June to pay up pledges! Now is the time to start making monthly payments. Following is November report:

#### Durham District

Trinity, Y. P. . . . .	\$ 6.30
Carr, Y. P. . . . .	3.00
Front Street . . . . .	12.30
Mebane . . . . .	5.00
Duke Memorial, Int. . . . .	2.63
Duke Memorial, Senior . . . . .	1.00
Duke Memorial, Y. P. . . . .	.76

#### Fayetteville District

East Rockingham . . . . .	10.00
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#### New Bern District

Jarvis Memorial . . . . .	12.50
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#### Raleigh District

Epworth, Y. P. . . . .	5.00
Smithfield, Int. . . . .	1.53
Jenkins Memorial . . . . .	1.00

#### Rocky Mount District

Pleasant Grove, Seaboard . . . . .	10.00
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#### Wilmington District

Fifth Avenue, Int. . . . .	2.50
Trinity, Fairmont . . . . .	10.00
Whiteville . . . . .	1.51

### DOVER CIRCUIT UNION

Rev. L. E. Sawyer reports the organization of a circuit young people's union on the Dover charge. Approximately 50 young people were present at the organization meeting, which was held at Lane's Chapel on the fifth Sunday night in October. Miss Mildred Joyner was chosen president of the union, and the following were elected to work with her: Vice president, Miss Mattie Ipock, and secretary, William Y. Richardson, Jr. It was decided that the union would meet each fifth Sunday night, the meetings to be held in the various churches on the charge. The next meeting will be held at Dover on the fifth Sunday night in December.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

W. A. KALE, Exec.-Ext. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### AT NASHVILLE

Once each year the members of our conference staff go to Nashville, Tenn., to attend the meeting of the Educational Council of the Southern Methodist Church. In addition to our staff workers the following persons from our conference were present at the session which met in the Publishing House during December 4 to 7: Mrs. Fred Ingram of High Point, Mrs. F. H. Cunningham of Gastonia, Mr. Liston Pope of High Point, Dr. Raymond Smith of Winston-Salem, Rev. G. G. Adams of Cramerton, Mrs. W. A. Kale of Greensboro, Mrs. H. R. Birdwell of Charlotte, and Dr. S. B. Turrentine of Greensboro. Meeting with workers from other conferences our representatives examined and discussed carefully the entire work of Christian education within an annual conference. Plans for emphasis during 1934 were made.

### A STATEMENT FROM THE GENERAL BOARD

The following paragraphs were written by Dr. W. E. Hogan, treasurer of the General Board of Christian Education. They are printed here in order that the members of our conference may have a true understanding of the sources from which funds go to the general board. They should be given careful consideration.

#### Where Does the Money Come From?

A few years ago the question frequently asked, and very properly so, was, What becomes of the benevolent dollar? The different boards of the church which handle benevolent funds were always glad to furnish this information in their printed reports and otherwise. Now a question has arisen which in some quarters is considered more important than the first. This second question is, Where does our benevolent money come from? Contributors to our church benevolences are entitled to the facts about this no less than about the former question.

In the case of the General Board of Christian Education the question is easily answered. At some Methodist gatherings our people are being told that this board is getting money from six sources, which by implication is regarded very objectionable. What are these six sources of income for this board?

1. The conference apportionments, or assessments as usually called. This is the time-honored method used by Methodists in securing funds for all the work of the church. Some future General Conference may abolish all apportionments. Until that happens this board, along with all the other boards of the church, will naturally look to this source for the most of its income.

2. The Voluntary Kingdom Extension offering. This source of income was provided for by the last General Conference. It is no secret that the results of this enterprise during the past three years have been disappointing to all the participating boards and that no one connected with the General Board of Christian Education would ask for its continuance into the next quadrennium. Last year the board received only \$16,657.42 net from this source.

3. Sunday School Day. The offerings taken on this day are sometimes given as one of the board's sources of income. This is an error. The general board does not receive a dollar from this offering. The entire receipts from the voluntary free will offerings on Sunday School Day are used in and by the annual conferences.

4. Young People's Anniversary Day. This is the successor of the Epworth League Anniversary Day. Free will and purely voluntary offerings are usually taken on that day. Last year the general board's receipts from this source amounted to only \$1,477.86. The board will recommend the merging of this day with two other special days, thus eliminating this as a separate source of income.

College Day. The observance of this day is provided for in the Discipline. In some cases, though by no means all of them, the observance of College Day includes a purely voluntary offering taken "to assist worthy students in our own institutions and to help in establishing and maintaining departments of religion." The general board received from this source last year \$157.85. It is generally agreed that the general board will ask for a revision of the Discipline with reference to College Day, which would eliminate this as a separate source of income. The fact is the board was never concerned about the amount of voluntary offerings on this special day. It has been very much concerned about the values other than financial which can be derived from the proper observance of the day.

6. The Home and Foreign Missionary Enterprise. The Sunday schools and Epworth Leagues throughout the church are asked to observe the fourth Sunday of each month as Missionary Day and that opportunity be given for a missionary offering. The most of our local churches observe this day in their Sunday schools and Epworth Leagues with a special missionary program and with a voluntary missionary offering. In the aggregate the offering on this day amounts to a considerable sum—\$220,259.64 in 1931-32—but the general board receives only 10 per cent of this missionary offering. The board of missions gets

45 per cent and the other 45 per cent goes back to annual conferences for Sunday school extension work. The important fact to remember about the Home and Foreign Missionary Enterprise offering is that it is purely voluntary—there are no apportionments, goals, quotas. The contributors are merely given an opportunity, with no pressure whatever being used, to place their nickels or dimes or quarters upon the collection plates. The 10 per cent coming to the General Board of Christian Education is used solely for carrying on the work of its division of extension and missionary education.

Under the general topic given as the heading of this article attention might very properly be called to the emphasis being placed by a few people at this time on the large amount of money being raised by the 15,000 Sunday schools of our church for all purposes. For instance, it being pointed out that of the \$2,500,000 being raised for all purposes by Sunday schools throughout the church, about \$2,000,000 is listed under "for other objects." The implication here is that a large sum of money—more than \$2,000,000—is being scattered and more or less dissipated. Of course, a very large part of this is expended for literature and no thoughtful person would object to Sunday schools raising money for the purchase of the high grade Sunday school literature now being produced by our church. If complete information could be assembled it would undoubtedly show that practically all of the money raised by Sunday schools "for other objects" is being wisely and judiciously expended. Who is there who does not have personal knowledge of Sunday schools which not only buy their literature but pay on conference benevolences, missions, pastor's salaries, repairs and upkeep of churches, and other worthy objects out of the money raised and reported "for other objects?"

The facts cited above are presented here in the hope that they might clarify the minds of any of our people who may have been led to believe that the General Board of Christian Education is receiving income from numerous sources unknown to the church at large.

W. E. Hogan, Treas.

Gen. Board Christian Education.

### CHARLOTTE YOUNG PEOPLE HOLD BANQUET

The Charlotte district young people's organization held a banquet at first Methodist church on December 8. Almost two hundred were present, representing seventeen different churches. Mr. Walter Brown of Greensboro directed the songs and stunts, and Mr. Henry Fisher, Charlotte attorney, made the address. Miss Martha Auten, president of the Mecklenburg County Union, was toastmistress. Two conference officers, George Morris Taylor and Elbert S. Goff, were present.

We do not count a man's years until he has nothing else to count.—Emerson.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

All auxiliaries should see to it that correct reports are sent to the proper conference officers. Let each auxiliary report all local work and all supply work to Mrs. F. B. McKinne, 203 East Spruce Street, Goldsboro, N. C.

Mrs. W. B. Davenport is superintendent of a boys' and girls' world club lately organized at Mackeys with eight members. At the first regular meeting five new names were added and others are expected to join at the next meeting.

Mrs. R. E. Windley writes: "The woman's auxiliary of Englehard church on November 3 concluded a most interesting study course: 'The Never Failing Light,' by James Franklin. Mrs. Sallie Spencer, aided by Mrs. H. A. Chester and other members of the class taught the course ably and efficiently. On the following day the day of prayer was observed. During the noon recess a delectable buffet luncheon was served by our president. Under Mrs. Chester's consecrated leadership our auxiliary has been kept to a high standard. At the November meeting a check up showed 90 per cent required efficiency."

### HOKE-ROBESON ZONE HAS INTERESTING DAY

The Hoke-Robeson zone met at Red Springs October 20. Mrs. W. M. Thomas presided.

Rev. B. D. Critcher gave a lesson on Mary and Martha; tenth chapter of Luke.

The welcome was by Mrs. B. D. Critcher and response by Mrs. E. B. Ward.

Mrs. F. B. McKinne, conference treasurer, gave the challenge: that we purpose in our hearts to stop this retreat along lines that count in the world's life.

Mrs. G. Y. Jones, district secretary, reported the work in her district.

Miss Cook of Red Springs, accompanied by Mrs. Hearn, sang a lovely solo, "The Great World Task."

Mrs. B. F. Boone, new conference study leader, was introduced and made appropriate remarks.

Luncheon was served at the spacious home of Mrs. McLean, president of the Red Springs auxiliary, the home being beautifully decorated for the occasion.

The afternoon devotional was led by Mrs. Fred Frostic of Lumberton.

Mrs. J. L. McLeod of Raeford, superintendent of social service, rendered an interesting report of the work in the zone, stressing three thoughts: "Knowing the need, response to the need, and fact."

Miss Elizabeth Lamb gave a fascinating resume of the fall study book, "Eastern Women."

Mrs. Whiteside of Fayetteville talked on children's work.

The closing prayer was by Miss Lamb. This closed a most interesting meeting.

Mrs. T. B. Upchurch,  
Chairman Publicity.

### PROFITABLE MEETING OF LUMBERTON ZONE

The Woman's Missionary Society of the Lumberton zone, Wilmington district, met recently at the Methodist church at St. Pauls, with Mrs. L. T. Townsend of Lumberton, zone chairman, presiding.

Devotional was by Rev. R. R. Grant, followed by a gracious welcome by Mrs. S. F. Harrell of St. Pauls. Response by Mrs. H. M. Cashwell of Elizabethtown. Mrs. R. E. Lewis of Lumberton sang a lovely solo, "Just for Today." She was accompanied at the piano by Mrs. John C. Fuller of Lumberton. Mrs. Fred H. Townsend of Lumberton, recording secretary, read the minutes of the meeting held in Elizabethtown May 17, and called the roll of the auxiliaries in the zone, with 45 ladies answering to roll call. The auxiliary at Bethlehem church, White Oak, was added to the zone.

The outstanding feature of the day was the inspiring address by Miss Elizabeth Lamb of Fayetteville. She talked on the spiritual life retreat held at Brevard institute last July.

Mrs. Floyd Johnson of Whiteville, secretary of the Wilmington district, brought an effective message based on the goals of the district.

During the noon hour a delicious buffet luncheon was served by the St. Pauls auxiliary.

At the afternoon session splendid reports were made by the following zone superintendents: Mission study, Mrs. D. D. King of Lumberton; social service, Mrs. R. H. Coley of St. Pauls; children's work and publicity, Mrs. B. B. Slaughter of Lumberton, and Mrs. Wade Baggett of Whiteville, district superintendent of children's work.

The meeting was adjourned after an invitation to meet with the Lumberton auxiliary in the spring was accepted.

Mrs. Fred Townsend.

### ACTIVITIES AT MACON

The Macon auxiliary has had a very successful year. Regular meetings have been held and the attendance has been good; at every meeting we have had some spiritual uplift through the teachings of our excellent president, Miss Helen Thompson. She has also directed many helpful projects and with the loyal devotion of the members has made a worthy record—thus giving considerable financial help to the church. The collections have been good and the auxiliary has endeavored to do its part in extend-

ing the kingdom of God. They have visited the sick and in every way have tried to make a better and happier community.

In the spring we had some of the young ladies of the church give a playlet, showing something of the student life and training at Scarritt College. The young people also gave a play that netted quite a nice little sum for our auxiliary. Later on we had a real missionary, Miss Josephine Dameron, come to our church and give a lecture on the manners, customs and needs of Korea. This was made more interesting by having some of our children dressed in Korean costumes. She also had on display many beautiful pieces of pottery and brass. Some of these she sold to those present, thus realizing the price of many Gospels of John, which the Korean children are delighted to own and read.

We have kept up with the reading circle work.

Some of our circles have done excellent work, having splendid programs contributing to the spiritual education of its members and also adding considerably to the general fund.

Mrs. Herbert Scholz.

### THE WEEK OF PRAYER AT WELDON

The Weldon auxiliary observed the week of prayer November 6-11 by holding meetings Monday, Tuesday and Wednesday of that week.

Monday Mrs. Lee Johnson, the president, had charge of the exercises. She especially stressed the subject of World Brotherhood, together with prayer and thanksgiving.

Tuesday Mrs. Spiers led the exercises, explaining that the home special for this time is Paine College. Mrs. S. B. Pierce gave the devotional, using the Parable of the Talents as her subject, after which Mrs. W. S. O. B. Robinson and Mrs. A. W. Oakes told further about Paine College, which has been an institution for the negro race supported by the M. E. Church for 50 years.

Wednesday the young women had charge of the exercises, the service being opened with Bible reading and a talk on the Stephenson Hospital by Miss Margaret Pierce, the president.

After this we were introduced to Mrs. Pierce Johnson as a nurse from the Stephenson Hospital, Changchow, China, and Mrs. Madrey, who represented a person ignorant of the work done at this hospital. The nurse explained in interesting detail the building and its surroundings from the beginning down to the present time, and told of the wonderful work done there; and Mrs. Madrey questioned her from every point until she, too, finally decided it worth while that we make the sacrifice to do all we could for these our brothers in the foreign land. This dialogue was exceedingly entertaining.

These meetings were well attended and we had as our guests some of the members of the missionary society from the A. M. E. church. The collections were gratifying.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The many friends in the conference of Mrs. E. A. Widby, will regret to learn of her death, which occurred early Saturday morning at the home of her daughter, Mrs. Lee Dale, in Asheville. Mrs. Widby was the mother of Mrs. A. J. Owen, former secretary of the Gastonia district, who, with Mrs. Dale and Mrs. F. R. Reager of Nashville, Tenn., another daughter, was at her bedside when the end came. She had been ill for two weeks or longer with an affection of the heart and from the first little hope was entertained for her recovery. Mrs. Widby was a lovely Christian, loyal to her church, her missionary society, her Sunday school and her Saviour whom she delighted to serve and honor. She had reached the age of 83 years and hers was a beautiful life. It was an inspiration and an uplift to visit her and talk with her of things spiritual. She is survived by three daughters, three sons, a number of grandchildren and several great-grandchildren, all of whom were devoted to her and will miss her. To each of them we extend our deepest sympathy.

"Servant of God, well done,  
Rest from thy loved employ;  
The battle's fought, the victory won,  
Enter thy Master's joy."

### ANOTHER NEW ORGANIZATION, MT. AIRY DISTRICT

Mrs. J. L. Woltz, district secretary of the Mt. Airy district, announces another new society on her district, this time at Rockford Street church in Mt. Airy, where the Ladies' Aid has been changed into a Woman's Missionary Society. Twenty members are enrolled and the following are the officers: President, Mrs. W. R. Kiger; vice president, Mrs. O. F. Moore; corresponding and recording secretary, Miss Lillian McCoy; treasurer, Mrs. J. O. Wimbush; treasurer local department, Mrs. W. M. McCoy; superintendent of local work, Mrs. Roy Shelton; Supt. children's work, Mrs. R. C. Tuttle; Supt. mission study, Mrs. O. F. Moore; Supt. C. S. relations, Mrs. Murray Christian; Supt. supplies, Miss Ella York; Supt. World Outlook, Mrs. W. R. Kiger; Supt. publicity, Miss Myrtle Jarvis; program committee, Mrs. O. F. Moore, Mrs. Badgett and Mrs. Murray Christian. Address of all officers, Mt. Airy, N. C.

A glad hand is extended to these good women and we hope that they may enjoy the work and grow in numbers and in interest.

### 1934 YEAR BOOKS

The Bulletin of Missionary News announces that the 1934 year books are now off the press and that a copy will be mailed to each auxiliary free. How-

ever, in order to keep right in touch with the year's program a year book should be in the hands of every member. The cost is 10 cents per copy, or \$1 per dozen, and can be procured from Literature Headquarters, 706 Church Street, Nashville, Tenn. "The books for this year," says the Bulletin, "are particularly beautiful and carry full programs as well as suggestions for supplementary material."

### DISTRICT KEY WOMEN OF SPIRITUAL LIFE GROUPS

Asheville district—Mrs. Florence Kern, Brevard.  
Charlotte district—Mrs. H. L. Jones, Charlotte.  
Gastonia district—Mrs. B. T. Morris, Gastonia.  
Greensboro district—Mrs. H. W. McCain, High Point.  
Marion district—Mrs. G. P. Reid, Forest City.  
Mt. Airy district—Mrs. L. T. Rolinger, Mt. Airy.  
Salisbury district—Mrs. W. P. Morse, Salisbury.  
Statesville district—Mrs. A. C. Gibbs, Hickory.  
Waynesville district—Mrs. J. Dale Stenz, Lake Junaluska.  
Winston-Salem district—Mrs. A. E. Brannock, Lexington.

### MACON COUNTY ZONE MEETING

Mrs. Hayne C. Arthur.

A zone meeting of the Woman's Missionary Societies of Macon county was held at Union Methodist church Thursday, November 9. The meeting was called to order by the zone leader, Mrs. Carl Slagle and Rev. J. B. Tabor, Jr., pastor of Union church, led the opening devotional in a most inspiring and helpful talk.

At the close of the devotions reports of the various auxiliaries represented were heard and a count of delegates was taken and showed that Clark's Chapel, Iola, Franklin, Cartoogechaye and Union were represented. Reports of active work in each of the auxiliaries were most encouraging.

A round table discussion on "The Attitude of the Youth of Today Toward Religion" was led by Mrs. Jesse Sloan of Franklin. This topic was very thoroughly discussed and the interest manifested was proof that this is a problem of vital concern to parents and religious leaders everywhere.

Following the discussion a recess was taken and a delicious picnic lunch was served.

The afternoon meeting was opened with a song service followed by prayer. Mrs. Tabor's class of small boys and

girls contributed to the enjoyment of the program with a song.

Mrs. Hattie Jones and Mrs. Mary Allmond gave a very unique introduction to the World Outlook and impressed upon those present their duty to this most interesting missionary magazine. The annual election of officers closed the meeting.

### ZONE MEETING IN ROWAN COUNTY

Mrs. Helen M. Agner.

The missionary societies of Rowan county met at Gold Hill M. E. church recently for an afternoon zone meeting, with Mrs. J. O. Cox, presiding. The meeting opened with a hymn followed by a devotional by Mrs. Moser, who read from the 11th chapter of Hebrews and gave a very interesting and inspiring talk on Faith. The song, "My faith looks up to Thee," was sung and prayer was offered by Rev. J. O. Cox.

A most cordial welcome was extended the visiting friends by Mrs. C. R. Montgomery, after which a song of welcome was sung by little Martha Peeler and John Yelton, members of the Gold Hill Sunday school. Response was given by Mrs. C. S. Kirkpatrick.

Mrs. Whisnant gave a most helpful talk on "The Value of Mission Study in the Auxiliaries," and was followed by a beautiful vocal duet, "Follow Me," sung by Mrs. C. R. Montgomery and Miss Virginia Hedrick.

Mrs. Maynard held the attention of her hearers in her discussion of spiritual life. Mrs. Z. V. Moss, district secretary of the Salisbury district, gave an interesting talk on the missionary work in general, stressing the payment of the budget in full. She emphasized two special motives for giving: First, the need of our gifts; second, the love of Christ.

An outstanding talk on Christian social relations was given by Mrs. O. C. Godfrey. Having attended the W. C. T. U. meeting at Spencer so recently, she made the special theme of her talk the non-repeal of the 18th amendment, urging all the women of the county to vote dry.

A short report was given by Mrs. P. N. Peacock of Salisbury, conference treasurer, on the finances of the auxiliaries, and following was a playlet on giving very beautifully rendered by three treasurers, Mrs. D. A. Beaver, Mrs. Lazenby and Mrs. Livingood, and which impressed upon those present the need of giving to the great cause of missions.

Out of 12 societies eight were represented with 53 answering to roll call, and reports were given from each society represented. Officers for coming year were elected and the meeting closed with benediction by Rev. J. O. Cox.

After the benediction the hostess auxiliary served a most appetizing luncheon, for which those present extended their thanks and appreciation, and also for the reception accorded them.

A babe is a mother's anchor. She cannot swing far from her mooring.—Beecher.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### NINE OUT OF TEN

The Children's Home man attended nine out of ten district set-up meetings held last week. He regretted that he was unable to hobnob with the brethren in the Waynesville district because of a conflicting engagement. Having attended district stewards' meetings pretty generally for the past 16 years and having become expectant of hearing some discordant notes relative to the allocation of district apportionments of funds handed down by the annual conference, the writer was tremendously impressed this year with the general accord with which apportionments were received. The writer has never attended a series of district stewards' meetings where so much good feeling was shown and co-operation assured. In the main the meetings were short, the business transacted with dispatch and everyone left with a smile on his face and a purpose in his heart. What a wonderful opportunity is afforded our Methodist leadership this year!

### SANTA CLAUS FUND

For the past several years an appeal has gone out from the Children's Home to the adult and young people's Bible classes in the Western North Carolina conference for making a donation to the Children's Home Santa Claus fund. No direct appeal will be made for this purpose this year, but it is hoped that our Bible classes will continue to make such contributions as their pleasure and joy will permit. The Children's Home does not want to make too many appeals to its contributing friends but will, of course, gladly receive such gifts as come from a desire to serve deserving and promising orphan boys and girls. We do not want to make an appeal that will in any way conflict with the desire of the pastor in charge to raise his ten per cent apportionment at an early date or that will diminish the income from the approaching fifth Sunday. However, Santa Claus must visit a larger number of boys and girls at the Children's Home than ever before, and Santa Claus must have some help.

### HELPING SANTA CLAUS

Of course it must be admitted that the writer rather reluctantly decided not to make a Santa Claus Bible class appeal. While wondering today whether or not such a procedure is wise the mail came in and one letter was from a friend who recently sent a similar donation reading as follows: "I am enclosing a check for \$50 as a contribution to the work you

are doing. You can enter it as being from a friend."

### MOST VALUABLE HELP

The good women about over the conference have done wonderfully well by the Children's Home this year in the matter of canned fruits and vegetables. Well over two thousand jars were distributed among choice women in given localities and these have been returned well filled with well canned goods. Quite a number have sent in donations after having furnished their own jars. In only a few instances have these choice contributions been placed as a credit on their ten per cent apportionment. When women get to working for orphan children they are satisfied with the credit that is placed in the Lamb's Book of Life.

You Can Become a  
Mighty Fine  
Santa Claus  
To Some Mighty  
Fine Children at  
The Children's Home

### CHRISTMAS CELEBRATIONS

Two hundred and fifty various colored lights, some winking and some looking straight, will beam forth on the big fir tree in front of the administration building at the Children's Home at nightfall Sunday evening, December 17. Over 300 of our children will gather about this tree and sing Christmas carols to their own satisfaction and to the delight, we trust, of hundreds of our friends as they gather with us to celebrate this pleasing annual celebration.

On the following Wednesday evening, December 20, thirty-five of our boys and girls will present a play entitled "The Greatest Gift" in Memorial Auditorium of Centenary Methodist church. This play will be under the direction of Miss Mary Bell, our musical and dramatic director, and an evening of Christmas good cheer is anticipated.

### ANXIOUS TO PLEDGE

Due to the excessive amount of work attempted this fall some important items have been temporarily delayed, pending the time when they can be carefully looked after. Among this number is that of offering our boys and girls an opportunity to make their pledges to the

church budget for the ensuing year. Some of our youngsters are becoming a bit impatient over not being given an opportunity to make their pledges, to receive their envelopes and to begin to make their payments as the plate collectors come by. Our boys and girls have been promised that this matter will not be delayed further.

### YOUNG FRIENDS

The following quotations are from letters from some young friends about over the conference. They are greatly appreciated:

"We are in the second grade in the primary department at West Asheville Methodist church. We bring our pennies and nickels to Sunday school to send to the Children's Home. Today we have 78 cents. We would like to know about the Home and the children who live there. Do the children go to school in the mornings as we do? Do they have play time? Do they have a sliding board? Do they have a Sunday school to go to? Do they have money to take to Sunday school? Do they have lots of things to eat? Do they have candy? Do they have to bring in coal and wood?"

"We always enjoy our visit to the Children's Home. We have brought a little gift of different things, a pair of pillow cases, a peck of oranges and 37 quarts of canned fruit. We children in the junior church league at Erlanger are always glad to do something for the Children's Home children."

"The junior department of Main Street, Belmont, composed of 30 boys and girls from ten to twelve years old, are sending a Thanksgiving offering of \$2.60 to be applied to the needs of your children there. It is a pleasure for our children to make this donation."

"Here is a check for \$4.46 from the Marshville public school which we wish to present to the Children's Home with our best wishes."

"The junior boys and girls of China Grove wanted to make this their happiest Thanksgiving, so they are sending gifts to your junior boys and girls."

"Enclosed is a check for \$2 from the junior department of Midway Sunday school, Welcome circuit. Our boys and girls got so much satisfaction out of earning the money themselves I am sure their Thanksgiving will be happier after sharing a little with your boys and girls. We hope to collect our quota of the ten per cent apportionment before Christmas."

Christianity is a world religion. It carries the weight of the world on its shoulders, and the horizon of the world in its eyes. It is a Good Shepherd religion, and its heart has no rest as long as a solitary sheep is out of the fold. As it goes on its way it picks up, one after another, the continents, the big ones and the little ones, and seeks diligently for all the islands of the sea. It wants to whisper something to them. It wants to tell them God is love.—Dr. Jefferson.



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THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina..... (here designate the bequest) .....

\*\*\*\*\*

WANTED!

- 1. Hundreds of churches to take an offering for the benefit of the Methodist Orphanage during the three remaining Sundays in this month.
- 2. Hundreds of Sunday schools to do likewise.
- 3. Scores of adult Sunday school classes to remember us between now and Christmas.
- 4. More missionary societies to clothe children in our home.
- 5. Friends to remember the Methodist Orphanage in their wills.
- 6. Our friends to know that the Methodist Orphanage Annuity Bonds pay high rate of interest.

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"Today is Orphanage Day in the Sunday School." These words were printed on a large card and hung on the wall of the Caraleigh Baptist church. I observed this card Sunday night a week ago when I preached a special sermon to the Junior Order at the Caraleigh Baptist church. The Baptist Orphanage receives a large part of its operating expenses from contributions given by the Sunday schools of the State Baptist Convention. It is my candid conviction that one of the best ways to enlist the interest of the people in every good work is to get them to espouse the cause of the Orphanage. When people get educated to give to this worthy cause, it is not so difficult to enlist their interest in other good causes. Our Methodist people will do well to follow the example set by our good Baptist friends in reference to lining up the Sunday schools for the Methodist Orphanage. A monthly offering from each Sunday school in our conference would be a tremendous help to us and a benediction to the Sunday schools.

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Just ten days more and Christmas will be here. Already our boys and girls are talking about the good time they are expecting to have. I am thinking of the struggle that we are going to experience in providing for the running expenses of the Orphanage during this new conference year. A great impetus will be given our Orphanage work if all the churches and Sunday schools which have not already given us a Thanksgiving offering would do so this coming Sunday or the Sunday just before Christmas. I know of no better time to make an offering for orphan children than during the Christmas holidays when everybody is

in a more or less generous spirit. If our pastors and Sunday school superintendents will utilize the Christmas spirit for the good of our home, several thousand dollars could be realized. At the time of this writing, the returns from our Thanksgiving campaign have been surprisingly small. Hardly any churches and a comparatively small number of Sunday schools have responded to my appeal for Thanksgiving offerings. Our situation is very serious, but not hopeless if the churches and Sunday schools and friends will give sacrificially to the support of our work during the next week or two. I am counting on the devotion of our people to stand by us in this critical hour.

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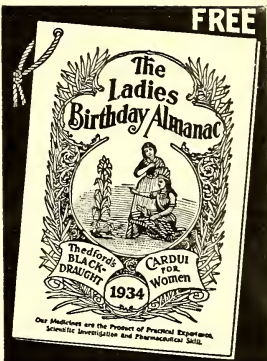
Thanksgiving is a time to get a new slant on ourselves. When we begin to enumerate the many blessings we receive we find our happiness depends very much on the quality of our thoughts. It is indeed a privilege to be out with our church people, especially at Thanksgiving time. It is gratifying to see the willingness with which they share the good things of life with the ones in our orphanage. We are very grateful to our people for the substantial help we receive. Three of our children and I were in the Sunday school in Cary for a short program Sunday morning, by special invitation of Miss Johnson. After speaking on our needs, an offering was taken. I noticed even the little folks were putting in their money, which is fine training for children. Mr. Cline is doing fine work as superintendent of this school. We went to Holly Springs for the evening service. This is one of Rev. J. C. Williams' churches. Mr. and Mrs. Johnson are leaders in this church and they were very thoughtful of our comforts and pleasures for the evening visit with them. When a Thanksgiving offering was taken they generously responded. "To be of use in the world is the only way to be happy."

Harvey Hamily gives us this little poem:

There was once  
A man waterin' his flowers  
With a sprinklin' pot,  
An' two little bugs  
eard the drops fallin'  
An' one said to the other,  
"We're lost--there's a flood."  
Some folks is jest like  
Them little bugs--  
Ez soon ez they are hit  
With a drop or two of misfortune  
They set up a hollerin'  
That they're done for.  
What they should do  
Is to hoist up  
Their spiritual umbrels  
An' they wouldn't get wet  
At all.

Blinks: "You say he has a wonderful wife?"

Jinks: "Has he? Say, she lets him have two hooks in the closet, two drawers in his chiffonier, all for himself."—



Be sure to ask for a Ladies Birthday Almanac before they are all gone. At your nearest drug store. Correct calculations and almanac facts for 1934. Weather forecasts. If the druggist's supply is exhausted before you get one, write to The Chattanooga Medicine Co., Chattanooga, Tenn.

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# Thanksgiving, 1933

By L. B. Hayes.

Little Big Noise has gone to his Granny's where every boy should spend Thanksgiving, and the house is as still as a mouse. For thirty minutes the lady has not spoken—a record which all married men will appreciate. But finally the charm is broken with "Daddy, are you sick?" What a comment on current life! If a man gets still for a few minutes he is sick! The elder grunts a negative response and resumes his stare into the embers and the reverie returns.

## Hospitality

We have feasted today in the house of our friends. In the cottage called "Lula Belle" beside the lake, where the latchstring hangs out and the dog is tied we held a hilarious ceremony over a large turkey and other victuals. Brother, have you ever been at the festive board where Mrs. Z. Paris presides? She has the reputation of being the best cook in the conference and her hand has not lost its cunning. In the good old days when eating was an art the classic way to describe a feed was: "The table fairly groaned under the weight of many rich viands"; or, "It was a feast of reason and a flow of soul." Leaving off the classics I raise the question, have you ever seen Dr. Zadoc's plate at the peak? Such a scene would help you to understand his archbishop like figure. Dr. Stackhouse also made a full hand at the table. There seems to be no way to superannuate an appetite. This last named S C elder held his place in the cabinet for 17 years and experience and wisdom makes him mighty entertaining to a sophomore sub-bishop. Question again: Why is it that a skinny man like Brother Robbins can eat until he resembles a black snake that has swallowed a goose egg and never get fat?

## Horses

The reverie is interrupted by the street music of other days—the clatter of hoofs on the highway. I shall ever be thankful that I was reared in the last days of the horse age. There is education in breaking a colt and in learning to tie a hame-string. The clack-a-lack of iron shoes on asphalt fades away in the night like muted music. It was more than weariness that made the character in King Lear cry out, "A horse, a horse! My kingdom for a horse!" One reason the old circuit rider was such a ready man is that he rode alone and worked out his sermon in an original way. One of the never fading memories of boyhood is the picture of Elder J. H. Weaver riding into town looking like Lee on old Traveler—a cavalier of the cross.

## Hardships

Elder L. T. Cordell was crossing the Nantahalas during a blizzard and found a huge tree fallen across the road. There was a steep cliff below and rough ground above; but undaunted he surveyed the scene, then took the wheels from

his buggy, pushed it under the log, led his horse around the side of the mountain, put his wheels back on, hitched up his nag and drove into Franklin late in the night. Brother Jim Porter finally got him thawed out with a fire and a hot supper.

## Hunting

Some years ago as a single preacher in Avery county I wore trails along the rivers in fishing season and followed the end of my gun over miles of forest and fields. In those days even the "feathered cannon balls" sometimes failed to

tippled or it is diminished—in a hundred ways by what she is.

One of the most gifted and famous preachers of his generation once said—and it was his words that set me writing on this subject—that the ideal wife for a minister is one who not only manages her house with skill and economy, who brings up her children in the divine love, and carries herself so wisely among his people that none are offended, but one "who advises her husband on every important matter and often restrains him from hasty speech; who receives him discouraged and irritable, and sends him out hopeful and sweet-tempered.

"The woman is in the shadow and the man stands in the open, and it is not till that woman dies and the man is left alone that the people or he himself know what she has been—for Livingstone is buried in Westminster Abbey, but his wife's grave is in the African forest."—George Jackson.

## PROHIBITION WILL COME BACK—OF COURSE!

Prohibition will come back because in the end an economic idea fights its way to the front. It will come out of the agony of women and little children, now on its way to the city sidewalks through the return of the saloon; out of the uprising of underworlds, for make no mistake, repeal is added power to the gangster.

Said the king of the Chicago bootleggers, according to an Associated Press dispatch, "Anyone who says I am dry is all wet. It would be better if prohibition were out of the way. There would be more profits."

Better for the gangster, but for women and children, tragic; for the South and West, political suicide! If the nation is still virile, prohibition will revive as abolition revived in eight years after both parties shelved it (1852). If, however, the United States is no longer virile—but this I do not concede.—Elizabeth Tilton.

## Beware the Cough or Cold that Hangs On

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

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Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis, and is excellent for building up the system after colds or flu. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

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NASHVILLE TENNESSEE

PROTECTION  
AGAINST OLD AGE

put a tree between us quick enough. I recall killing three of these Rough Grouse or "pheasants" within a few minutes. And I have repeated the experience in Macon county. So, recently when the doctor hinted that I should be outdoors more on foot, I borrowed my neighbor's dog and took to the hills. Well, eight birds out of 11 shots is not bad—neither are the birds on the table.

## A GOOD WORD FOR A MINISTER'S WIFE

It is no uncommon thing, I believe, when church officials are making inquiry about a prospective minister, to ask questions not only about him, but also about his wife. I do not wonder that it should be so, since his worth to a congregation is conditioned—it is mul-



# AS I OBSERVED IT

The conference is over again and most all the preachers who wanted to move have done so except a few who had told their elder not to move them unless they saw a chance of promotion. I wonder what kind of a conference we would have if each of us could select our own places. Likely some churches would have many pastors, while some lonely little church away out yonder on the ridge would be left without a voice crying unto anyone to repent. Some of the brethren thought they had everything cinched and that they would be sitting on top of the world, not mindful if so the other fellow might be under a gourd vine. It is a great thing to stand and observe without a care or a worry. It would have been calamitous to have narrowed down our district. I wish we had 50 districts instead of 10. I could not think of a happier sight than to see 50 of our dear brethren marching around at conference with briefs filled with secrets.

To behold the older ones as they halt feebly toward the setting sun is pathetic. Blessings on them. Then you see those stalwart sons of Wesley who have the weight of the conference bearing down on their shoulders and causing groans and sighs as they toil on toward the time when someone else will displace them. Blessing on them in their labors. Marching in the wake of all that has gone before is the mighty army of noble young preachers determined to push Methodism farther on than she has ever been. They don't know everything yet, but will learn as those who have gone before, and when they have learned all will be well.

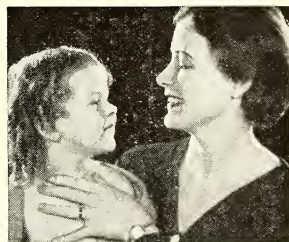
The best of all, our good Bishop Mounzon delivered to us some fine morning messages full of thought and inspiration. When he has gone from us these everlasting impressions will abide.

The wheel of fortune never stopped where the writer could step off with his little ones near a school or college; so it became necessary to halt a wee bit to unload some of the burdens of life. There was a spring of hope still sending forth a sparkle that some small place might be left when all had been placed where I might suffer with the saints and toil with the sinners; but only two small churches fell to me. One is Bunker Hill. Why so called I know not. There is no hill there, but a lovely plat of two acres of perfectly level land deeded to the Methodist church 87 years ago. This little church was pitched out some years back. The past four years has brought it to life. We now have a good Sunday school and 25 church members. If I can stay another four years it will delight me much to leave a good building and a membership able to pay a nice little amount to some dear brother who can't live on what he is getting where he has been serving.

But it will soon all be over and our ambitions will end, our labors cease and what little achievements we have to our credit will be kept by Him who knows.

H. C. Byrum.

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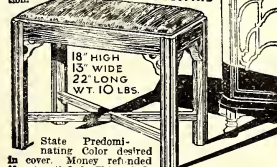
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## Sunday School Lesson

DECEMBER 17

By Henry W. Tiffany.

Paul in Rome

Acts 28:11-31.

For years Paul's ambition had been to preach in Rome. At the last certain glimpse of Paul is chained to a Roman soldier, a prisoner of Christ.

### 1. Presentation (28:11-22)

Having spent seven days with the Christians at Puteoli, Paul set out for Rome, 150 miles distant. One group of Roman Christians came 50 miles to Appii Forum and another group to Three Taverns to welcome Paul. These Christians cheered Paul's heart, so that he thanked God and took courage. Chained to a Roman soldier Paul lived for two years in his own hired house, awaiting trial. Visitors had unrestrained access to him. Precluded from visiting the Jewish synagogue, he invited the rulers of the synagogue to a conference three days after his arrival. The summons was a prudent preparation for his trial, rather than an evangelistic effort. He made it clear that he was not guilty of any offense against the Jewish people or customs; that his appeal to Caesar was forced upon him as the only means of saving his life.

### 2. Preaching (Acts 28:23-29)

The leaders said that they had not received any official document or deputation, but they knew him to be a leader of the Christians—a sect everywhere spoken against. Their allusion betrays a fuller knowledge of him and his gospel than they cared to own. They expressed a desire to hear his views, and a day was appointed to hear him. Did they hope to hear enough in his message to enable them to enlist the synagogue in procuring his condemnation? Paul preached an all-day sermon endeavoring to persuade them of the Messiahship of Jesus. His gospel was not contrary to their faith, but its culmination and crown. Christianity is not a new sect, it is the old faith in more perfect form. The sermon resulted in a division. Some believed, and some disbelieved. When some of the disbelievers showed hostility Paul declared they were fulfilling the prophecy of Isaiah, and he would turn to the Gentiles. No man can turn from the gospel of Christ without turning from light to night, from life to death.

### 3. Position (Acts 28:30-31)

Paul's quotation of Isaiah is his last recorded utterance to his brethren after the flesh. It announced Israel's self-exclusion from the gospel. The Jew shut himself out, and the gospel passed to the Gentiles. The Acts closes with a picture of Gentile multitudes coming to Paul's house to hear the good news. For

two years Paul is unhindered in preaching Christ in the heart of the capital city of the world. We are not told anything about the trial, but are told of Paul's evangelistic efforts, in spite of all hindrances, anxieties about his fate, and the day of his doom. The freest man in Rome was Paul in prison, the greatest man in Rome was the imprisoned preacher of Christ.—The Watchman-Examiner.

### THE CHURCHES STOOD THE STORM PRETTY WELL

Statistics indicate that churches are weathering the economic storm better than secular enterprises. Last year in 37 states church building contracts of almost \$30,000,000 were awarded. In no other field except public construction was there a smaller decrease in construction in 1932, and many public buildings were undertaken, of course, in aid of unemployment. In the last three years the ratio of failure among the industrial concerns of the country has been one in ten. Among the 54,000 churches of six leading Protestant denominations, the ratio has been one in 2,344.

Nor have contributions for religious purposes declined as might naturally have been expected. Gifts fell off in 1932 from the average of 1931 only 11 per cent per capita, with a total for 25 Protestant denominations of \$418,000,000. The decline per capita in the Lutheran church was from \$20.26 to \$17.29, in the Baptist from \$23.76 to \$19.61, in the Episcopal from \$38.69 to \$20.15, in the Methodist from \$24.81 to \$21.13, in the Congregational-Christian from \$30.95 to \$21.61, and in the Presbyterian from \$39.11 to \$25.75.

It is not at all unlikely that various churches will come out of the depression stronger than they were in a period of prosperity. The number of large donations may dwindle. The grand totals may be smaller. The activities of the organizations will, therefore, be curtailed. But, with more members contributing, the foundations will be firmer. A wealthy congregation dominated by a small number of liberal givers may be inferior in various ways to a less wealthy one where everybody lends a hand.—Boston Herald.

### AN INFIDELITY INSIDE THE CHURCH

Religion has had to struggle perennially against that form of infidelity which refuses to believe that God can take care of himself; which insists on the maintenance of a "board of guardians" usually selected, of course, from the inside circle; which insists that the truth of God and of his universe must be protected by certain sacred custodians, either in the form of a direct personal supervision, or in the form of codes, firmans, decrees and creeds, made sacrosanct and infallible forever.

Some there are who feel as I do, that the greatest witness of the truth and power of religion has been its ability to survive the efforts of friends like these.—L. H. Miller.



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**THOXINE**



# Children's



# Storyland

## A LITTLE BAG OF SALT

By Alice Annette Larkin.

Stanton was late getting home from school. There were so many interesting things to see that he forgot the days were getting shorter and he must hurry. There was the little flock of birds feeding in a sheltered spot where he had scattered grain on the way to school. There was the gray squirrel whose home he had been trying for weeks to discover. Only an hour ago he had found it in an old walnut tree.

Suddenly Stanton remembered that Sister Anne had promised to make coconut fudge after supper, and he started for the house on the run.

Anne met him at the kitchen door. "Did you bring the salt, Stanton?" she asked. "We're going to have baked potatoes for supper, but there isn't any salt to eat on them."

Stanton hung his head. "Oh, I forgot to stop at the store," he faltered. "And mother said she'd need the salt early in the morning for her butter, too. I'm sorry. I'll run right over to Jimmy's and borrow a little bit."

"Not until after supper," answered Anne. "It's all ready, so we'll have to get along without the salt."

There was orange shortcake for supper, and Stanton liked orange shortcake, so he didn't hurry about leaving the table. When he did get up, he noticed that it would soon be dark. Hurrying into the pantry, he picked up the first bag he saw, and five minutes later he was running across the back lawn.

The snow that had fallen early in the week had melted a little, then frozen, and Stanton's shoes made a loud, crunchy noise as he hurried down the lane, across the bridge over Mile Brook, then up the long hill to Jimmy's house.

Jimmy had a new puzzle, and Stanton stopped to try his luck at putting it together. When he finally started for home it was really dark, except for the stars shining overhead. Stanton wished that he had remembered to get the salt at the store in town instead of having to borrow it of Jimmy's mother.

"I guess I'll go through the south pasture, then I won't have to cross the brook again," Stanton said to himself. "It'll take longer, but I don't like to go past all those juniper trees at night." So he climbed the fence into the south pasture. Soon his shoes were again making that crunchy noise on the crust-ed snow.

Suddenly Stanton stopped stock still and listened. What was that noise behind him? Some one must be following him. He could hear feet on the snow. Perhaps it would be safer to run.

## ONLY A DAD

Only a dad with a tired face,  
Coming home from the daily race,  
Bringing little of gold or fame  
To show how well he has played the game;  
But glad in his heart that his own re-  
joice  
To see him come home and hear his  
voice.

Only a dad of a brood of four,  
One of ten million men or more,  
Plodding along in the daily strife,  
Bearing the whips and scorns of life,  
With never a whimper of pain or hate,  
For the sake of those who at home wait.

Only a dad, neither rich nor proud,  
Merely one of the surging crowd,  
Toiling, striving, from day to day,  
Failing whatever may come his way  
Silent whenever the harsh condemn  
And bearing it all for the love of them.

Only a dad, but he gives his all  
To smooth the way for his children  
small.

Doing with courage stern and grim  
The deeds that his father did for him.  
This is the line that for him I pen—  
Only a dad, but the best of them.

—Selected.

So Stanton started to run, but the snow was slippery in places, and he came very near falling flat on his back. He couldn't hear the feet so plainly now, but he didn't dare look behind him to see whose feet they were. And he didn't want to call to Jimmy for help, for Jimmy would think he was a "fraidcat."

Three minutes passed. Then a sudden thought caused Stanton to stop in the middle of the pasture. Why, Jimmy might have forgotten something important he wanted to tell him and be trying to overtake him now. He would think he was running away from him. He guessed he'd better call back to him, after all.

So Stanton put his hand to his mouth and shouted, "Who-oo! Who-oo! Jimmy, are you there?" But no one answered, so Stanton trudged on for five minutes more. Then came the sound of feet on the snow, louder than ever this time. What should he do?

Stanton wanted to scream, but he didn't. Instead, he thought of the little song his class had sung so many times, "God will take care of you all through the night." It was night now, and up from Stanton's heart went a little prayer

that God would take care of him. Then he noticed that the stars looked friendly and he felt better. He was almost at the end of the pasture. In a few minutes he would be home. If only the feet making that crunchy noise on the snow didn't come too near! If he only dared look around and see whose feet they were! Why, he did dare. He would look right now.

And Stanton looked. A moment later he broke into a merry laugh; for there, only a dozen rods away from him, were Snowball and Molly and Trude and Woolly, Jimmy's father's sheep. All at once Stanton realized that his bag of salt had grown very light, and, feeling of it, he found a small hole. The salt had gone slowly through this, and the sheep had smelled it and followed him.

But how did they get into the south pasture? Did he leave the gate to anything open? It was bad enough to make father and mother and Anne eat their baked potatoes without salt without being to blame for this, too. And how was he going to get the sheep home? Was there enough salt left to tempt them?

Stanton had sometimes helped Jimmy salt the sheep, so now he scraped what salt he could from the bag and started back. "Co-day! Co-day! Co-day!" he called, and Snowball and Molly and Trude and Woolly followed him. Half-way across the south pasture Jimmy came hurrying to meet him.

"Oh, Stanton, you're a good friend to bring the sheep home," he exclaimed. "We turned them into the long shed just before supper, and I forgot to fasten the gate. I was scared for fear they'd get into the road. Thanks a lot. But how did you ever do it?"

"With the little bit of salt that was left in my bag," answered Stanton. Then he went on to explain about the hole. "I guess I'll have to borrow a little more salt for the butter," he said soberly. "Next time I'll remember a lot of things I forgot tonight."

"Guess I'll remember some things, too," returned Jimmy. "I'm thankful the sheep are all safe."—Zion's Herald.

Jimmy—Daddy, what was the date of the Battle of Waterloo?

Daddy—I don't know.

Jimmy—You don't know! And to think that tomorrow I shall be punished for your ignorance!—Christian Advocate.

Mother—Why did you strike your little sister?

Bobby—Well, we were playing Adam and Eve, and instead of tempting me with the apple she ate it herself.—Selected.

## North Carolina Christian Advocate

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## Presiding Elders Appointments

### North Carolina Conference

ASHVILLE DISTRICT  
W. B. West, P.E., 20 Highland St., Asheville, N. C.  
FIRST ROUND

Marshall, 11	December	17
Hot Springs, Fairview, 3	17	17
Black Mountain, 11	24	24
Fairview, 3	31	31
Emma-Elk Mountain, Emma, 3	31	31

DURHAM DISTRICT  
H. C. Smith, P.E., Durham, N. C.  
FIRST ROUND—IN PART

Branson 7:30	December	13
Mt. Tirzah, 2:30	14	14
Durham Circuit, 11	17	17
Rougemont, 7:30	24	24
Duke's Chapel, 11	24	24
Duke Memorial, 7:30	January	2
Chapel Hill, 7:30	7	7
Siler City, 11	7	7
Graham-West Burlington, 7:30	7	7
Hillsboro, 11	14	14
West Durham, 7:30	14	14

ELIZABETH CITY DISTRICT  
J. H. McCracken, P.E., Elizabeth City, N. C.  
FIRST ROUND

South Camden, Sign Pine, 11	December	16
South Camden, Sign Pine, 11	17	17
Edenton, 7:30	17	17
Myones Memorial, 11	24	24
First Church, Elizabeth City, 7:30	24	24
Perquimans, Epworth, 11	30	30
Hertford, 11	31	31
Perquimans, Epworth, 7:30	31	31
South Mills, McBride's, 11 and 1	January	6
South Mills, McBride's, 11	7	7

FAYETTEVILLE DISTRICT  
J. C. Wooten, P.E., Fayetteville, N. C.  
FIRST ROUND

Piedmont, East Rockingham, a.m.	December	17
Rockingham p.m.	17	17
Rowland, a.m.	19	19
Biscoe, a.m.	21	21
Troy, p.m.	31	31
Caledonia, John's, a.m.	January	6
Wadeville, Hebron, a.m.	7	7
Mt. Gilead, a.m.	7	7
St. John's and Gibson, St. John's, a.m.	16	16
Hamlet, p.m.	14	14
Hay Street, p.m.	16	16
Carthage, a.m.	19	19
Guendens, Cool Springs, 11	21	21
Sanford, p.m.	21	21
Parkton, a.m.	24	24
Elberio, Mt. Pleasant, a.m.	28	28
Robards, Sted's 2 p.m.	28	28

RALEIGH DISTRICT  
F. S. Love, P.E., Raleigh, N. C.  
FIRST ROUND

Newton Grove, Hopewell, 11	December	16
Millbrook, 11	17	17
Epworth, 7:30	17	17
Fuquay, Holly Springs, 11	24	24
Middleburg, Drerury, 11	30	30
Tar River, Ebenezer, 11	31	31
Younger, Hunt, 3	31	31
Garner, Garner, 7:30	31	31
Ervin, Ervin, 11	January	7
Dunn, 7:30	7	7
Zebulon, Wendell, 7:30	10	10

Cary, Apex, 11	December	14
Central, 7:30	14	14
Southfield, 7:30	17	17
Henderson, 11	21	21
City Road, 7:30	21	21
Four Oaks, 11	28	28
Benson, Benson, 7:30	28	28

ROCKY MOUNT DISTRICT  
W. C. Martin, P.E., Rocky Mount, N. C.  
FIRST ROUND

Kenly, 11	December	17
Elm City, 7:30	17	17
Halfway, 11	24	24
Enfield-Whitakers, Whitakers, 7:30	24	24
Farmville, 11	31	31
Bethel, 7:30	31	31
Seaboard, 11	January	7
Rossmore Rapids, 7:30	7	7
Norlina, 11	10	10
Robeson, 11	14	14
Spring Hope, 7:30	14	14
Norhampton-Jackson, 11	17	17
Rich Square, 11	18	18
Robeson, 11	21	21
Tarboro, 7:30	21	21
McKendree, 11	28	28
Clark Street, 7:30	28	28

WILMINGTON DISTRICT  
L. B. Jones, P.E., Wilmington, N. C.  
FIRST ROUND

Burgaw, Burgaw, 11	December	17
Fifth Avenue, 7:30	17	17
Carver's Creek, Carver's Creek, 11	31	31
Elizabeth, Wesley, 3	31	31
Lumberton, C. E. Lumberton, 7:30	31	31
Warsaw-Magnolia, Warsaw, 11	January	7
Kenaville-Kenaville, Kenaville, 3	7	7
Wallace-Rose Hill, Rose Hill, 7:30	7	7
Shallotte, Concord, 11	14	14
Southport, 7:30	14	14
St. Paul, St. Paul, 11	21	21
Lamberton, Chestnut Street, 7:30	21	21
Halstons, Old Dock, 11	24	24
Tabor, Lebanon, 3	24	24
Stelman, Bethany, 11	28	28
Roseboro, Bethel, 7:30	28	28

### Western North Carolina Conference

CHARLOTTE DISTRICT  
J. R. Craven, P.E., 915 Central Ave., Charlotte, N. C.  
FIRST ROUND—IN PART

Calvary, 7	December	15
Waxhaw, Mineral Springs, 2	14	14
Unionville, Oak Grove, 2	15	15
Trinity-Derita, Trinity, 2	16	16
Bethel, Bethel, 11	17	17
Stanfield, Stanfield, 2	17	17
Duncan Memorial, 7	17	17
Wedington, Hebron, 2	18	18
Big Spring, 7	18	18
Homestead, Pleasant Grove, 2	19	19
Chadwick, 7	19	19
Peachland, Peachland, 2	21	21
Marshallville, Wingate, 2	22	22

GASTONIA DISTRICT  
Rev. J. S. Hatt, P.E., 606 S. York St., Gastonia, N. C.  
FIRST ROUND

Rock Springs, Bethel, 11	December	16
Crouse-Antioch, 3	17	17
Cherryville, night	17	17
Bessmer City, 11	24	24
Brady Memorial, night	24	24
McAdenville, 11	31	31
Gastonia, East End, night	31	31
Polkville-Rehoboth, 11	January	6
Mt. Holly, night	7	7
Belwood-St. Peters, 11	13	13
Cherryville Ct., May's Grove, 3	14	14
Lincolnton, First, night	19	19
South Fork, Mt. Vernon, 11	20	20
Goodsville, 3	21	21
Stanley, Stanley, night	21	21
High Point, Central, 11	22	22
Shelby Ct., Sharon, 3	28	28
Shelby, Lafayette, night	28	28
Lincolnton Ct., Pisgah, 11	February	4
Lowell, night	4	4
Loveville-Hall's Chapel, 11	10	10
Dallas, night	11	11
Gastonia, West End, 11	19	19
Belmont, Park Street, night	18	18
Smrye, 11	25	25
Trinity, night	25	25
Gastonia, Main Street, 11	4	4
Cramerton, night	4	4

GREENSBORO DISTRICT  
Loy D. Thompson, P.E., 112 Fifth Park Circle,  
Greensboro, N. C.  
FIRST ROUND

High Point, Main Street, 7:30	December	14
Colleges Place, 7:30	15	15
Asheboro, 11	17	17
Asheboro Ct., Mt. Shepherd, 3	17	17
High Point, Calvary, 7:30	19	19
Randolph, Trinity, 11	18	18
Janestown, 7:30	18	18
Stokesdale, 11	18	18
Summersfield, 7:30	20	20
Wentworth, Bethlehem, 11	21	21

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## MARION DISTRICT

P. W. Tucker, P.E., 29 N. Fort St., Marion, N. C.  
FIRST ROUND

Elk Park, Elk Park, 11	17
Spruce Pine-Bakersville, Spruce Pine, night	17
Cross Mill, 11	24
Avery, Lenoir Falls, 2:30	24
Broad River, Tanners, 11	31
Rutherfordton, night	31

January

Chillicothe-Avonclade, Chillicothe, 11	7
Bostic, Oak Grove, 2:30	7
Forest City, night	7
Marion, First Church, Q.C., night	8
Morganton, First Church, Q.C., night	14
Connelly Springs, Connelly Springs, 11	14
McDowell, Snow Hill, 2:30	14
Glen Alpine, night	14
Mill Spring, New Hope, 11	14
North Forest, North Morganton, night	21
Table Rock, Oak Grove, 11	28
Rutherford College, night	28

Spindale-Pleasant Grove, Pleasant Grove, 11	4
Marion Ct., Murphy's Chapel, 3	4
Morganton Ct., Zion, 11	11
Valdese, night	11
Old Fort, 11	18
Old Fort Ct., Ebenezer, 2:30	18
Henrietta, Henrietta, 11	25
Gilkey, Gilkey, 3	25

## MOUNT AIRY DISTRICT

A. C. Gibbs, P.E., Mount Airy, N. C.  
FIRST ROUND

Sparta, 11	17
Boone, night	17
Creston, Creston, 3	17
Mt. Airy, Central, 11	24
Draper, 11	31
Madison, night	31

January

North Wilkesboro, 11	7
Elkin, night	7
Stonewall-Mayodan, Mayodan, 11	14
Sandy Ridge, Sandy Ridge, night	14
Jefferson, West Jefferson, 11	14
Jonesville, Jonesville, night	21
Yadkinville, Booneville, 11	28
Dobson, Dobson, night	28

## SALISBURY DISTRICT

C. S. Kirkpatrick, P.E., Salisbury, N. C.  
FIRST ROUND

Kannapolis, 11	17
Concord Ct., Olivet, 3	17
Landis, Landis, night	17
Concord, Central, 11	24
Westford, night	24
Albemarle Ct., Pine Grove, 11	31
Albemarle, Central, night	31

East Spencer, 11	7
Woodleaf, Woodleaf, 3	7
Coburn Memorial, night	7
Albemarle, First Street, 11	14
New London, Richmond, 3	14
Gold Hill, Gold Hill, night	14
Newwood Ct., Cedar Grove, 11 and 3	20-21
Norwood Station, 11	21
Baldin-Tabernacle, Tabernacle, night	21
Salem, Salem, 11	28
Kerr Street, night	28

Mount Pleasant, Mount Pleasant, 11	4
Harmony, night	4
Yadkin-Kowan Mills, Yadkin, 11	11
China Grove, night	11

## STATESVILLE DISTRICT

R. M. Courtney, P.E., 240 Walnut St., Statesville, N. C.  
FIRST ROUND

Mooreville, Central, 11	17
Mooreville Ct., Centenary, 2:30	17
Mooreville, Broad Street, night	17
Lenoir Ct., Littlejohns, 2:30	17
Mt. Zion, 11	24
Shepherd, Vanderberg, 2:30	24
Davidson, night	24
Highlands, 11	31
Hiddeette, Hiddeette, 2:30	31
Stony Point, night	31

January

Hickory, First, 11	7
Westview, 2:30	7
Highlands-Rhodhis, Rhodhis, night	7
Lenoir, First, 11	14
Lenoir Ct., Littlejohns, 2:30	14
Whitell, night	14
Granite Falls, 11	21
Dudley Sheals-Grace Chapel, 2:30	21
Radco, night	21
Troutman, 11	28
Olin, Mt. Bethel, 2:30	28
Elmwood, Elmwood, night	28
Catawba, Catawba, 11	5
Ball's Creek, Mt. View, 2:30	5
Cool Springs, Cool Springs, night	5

## WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.  
FIRST ROUND

Bethel, 11	17
Jonathan, 3	17
Crabtree, 7	17
Franklin Ct., Clark's, 11	17
Highlands, 11	24
Glenville, 3	24
Webster, Love's Church, 7	24
Syba, 11	31

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# SOUTHERN RAILWAY SYSTEM

Cherokee, Echota, 3 31 |

Whittier, 7 31 |

Clyde, 7 3 |

Flies Creek, 11 7 |

Dellwood, 3 7 |

Waynesville, 7 7 |

Canton, 7 10 |

Macon, Union, 11 14 |

Franklin, 3 14 |

Robbinsville, 7 14 |

Hayesville, 7 14 |

Murphy Ct., Rogers, 11 21 |

Murphy, 21 21 |

Andrews, 5 21 |

Robbinsville, 7 21 |

Bryson City, 7 24 |

Brevard, 11 28 |

Wolf Mountain, 7 28 |

Junaluska, 7 31 |

## WINSTON-SALEM DISTRICT

FIRST ROUND

C. M. Pickens, P.E., 898 Lynnwood Ave., Winston-Salem

December

David, Liberty, 11 16 |

Davidson, Mt. Olivet, 11 17 |

Welcome, Midway, 3 17 |

Green Street, 7:30 17 |

Forayth, 7:30 20 |

Denton, 11 28 |

Advance, 11 24 |

Hanes-Clemmons, Hanes, 7:30 24 |

Thomasville, 11 31 |

Thomasville Ct., Pine Wood, 3 31 |

Thomasville, Trinity, 7:30 31 |

Denton, 11 6 |

Lexington, 11 7 |

Linwood, Cotton Grove, 3 7 |

Walkertown, 7:30 7 |

Centenary, 11 14 |

Burhead, 7:30 14 |

Mocksville, 11 21 |

Grace, 7:30 21 |

Oak Ridge, 11 28 |

Hitt-Sedge Garden, Crews, 3 28 |

Farmington, 11 4 |

Erlanger, 7:30 11 |

Shady Grove, 11 11 |

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## IN MEMORIAM

**WILSON**—Presley T. Wilson died at his home near Chase City, Va., September 13, 1933, age 82. A member of the M. P. church; loved all Christians; a successful farmer, good neighbor, kind husband and father. His wife preceded him to eternity. He leaves two brothers, two sisters, five children, 23 grandchildren and several great-grandchildren to mourn his going.

Life's labor done as sinks the clay.  
Light from its load the spirit flies,  
While heaven and earth combine to say,  
How blest the righteous when he dies.

Robert Fletcher.

**INGLE**—Thomas Washington Ingle was born April 10, 1873, in Caldwell county, N. C., and on November 28, 1933 (Thanksgiving Day), at the age of 60 years, seven months and 18 days, entered into the day of eternal thanksgiving. As a young man he joined old Harper's Chapel Methodist church. When Chadwick church was organized he was one of the charter members. All through the history of this church he has been a leader in the affairs of the church; and as long as he was physically able he served loyally and efficiently as a steward. In 1900 he was happily married to Miss Helen Hall. To this union five children were given. The widow and children survive him, as do eight sisters. A good man has gone from us, but his influence abides.

**DOWNUM**—Susie S. Downum, wife of the late George F. Downum, was born November 14, 1858. They were married November 25, 1879. To this union were born six children: L. M. Downum, Savannah, Ga.; Rev. E. W. Downum, Belhaven, N. C.; Mrs. L. L. Campbell, Sacramento, Calif.; Mrs. Stephen Cooper, Charlotte, N. C.; Mrs. Roy R. Williams, New Hope, N. C.; Mrs. Jos. C. Powell, Warrenton, N. C. One sister, Mrs. Lizzie O. Thomas, and 14 grandchildren and two great-grandchildren survive. She passed away December 1, 1933, and was buried in Mt. Bethel cemetery December 3, 1933. Funeral service was conducted by her former pastor, Rev. R. L. Melton. She was a noble Christian woman and was the mother of one of our honored ministers in the N. C. conference. She leaves a host of friends and will be greatly missed in our community.

R. L. Melton.

**PHILLIPS**—January 30, 1853, and October 17, 1933. Between these two dates was lived a full life, well worth universal emulation. This life began in Moore county, N. C., and ended in Laurinburg, N. C. It was lived by Robert Derrick Phillips from 1879 to 1900 in Laurinburg, then 12 years in Florida, then back to Laurinburg for the remainder.

In 1888 he was married to Miss Anna McLean, youngest daughter of Dr. Angus and Mrs. Mary McLean of upper Robeson county. If he had lived until November 27 this year, theirs would have been 45 years of beautiful marital happiness. Unto this union were born nine children, of whom five, three sons, James Dickson, Angus D. and William Phillips, and a daughter, Mrs. W. S. Dunbar, all of Laurinburg, and one son, F. Donald Phillips of Rockingham, with their mother and his two brothers, L. H. Phillips of Newton and J. L. Phillips of Trinity, survive him.

Even to approach a full, just estimate of this life's virtues would subject the maker to the charge of extravagance and insincerity. However, the place the liver of it held in the perfect confidence

and warmest affections of those who knew him best, as attested by the large attendance of sorrowing ones upon his funeral and burial services, would completely refute such a charge.

All familiar observers of the life he lived in their midst gladly bear testimony to his exceptional loyalty to his family, to his friends, to his community, to his church, which delighted to honor him with many responsible positions, and to his Christ. No charge of an unclear, profane, unkind word falling from his lips was ever heard, nor anything shady in his business dealings ever entered into. By temperament and disposition one of nature's noblemen, he would have desecrated his own nature to have been otherwise than nice to everybody. However, whatever might have been wanting in his own make up he early let Jesus supply, and thereby make his face a smile as he helped the helpless or endured inappreciation.

No wonder his kingship of nobility in his home circle so brightened always by his presence, and his companion and children loving him as their own souls. No wonder his amazing patience in intense suffering and calmness as he talked of going away and saw himself moving slowly down into the dark valley, for he had lived in constant touch with the eternal.

The world has been bettered and the church strengthened by his having lived. What an inheritance of precious memories he has left his loved ones! Heaven is brought nearer by his having gone to it. A most happy thought mine of our warm mutual friendship. Farewell, Bob! I expect to see thee again.

**BUNTING**—Harry M. Bunting was born in Frankfort, Delaware, June 11, 1874, and died suddenly in Bridgeton, N. C., August 25, 1933.

When a young man, as a licensed steamboat captain, he made several trips to this section, carrying lumber to northern markets. In this way he became attached to this section and after spending two years at Oriental, N. C., he came to Bridgeton and opened a lumber business about 27 years ago. This mill having his constant attention has been a great asset to the community.

It was here that he met and married Miss Ida Wayne, who has been his devoted companion. Other close relatives are Modrey, the adopted daughter; one sister, Mrs. W. F. Holloway, Frankfort, Del.; one half-sister, Mrs. Owen Nelson, Bethany Grove, Del.; two half-brothers, George M. Bunting of Bridgeton, and E. T. Bunting of Delaware, with several nephews and nieces in New Bern, N. C., and Delaware.

Near the mill he built his home, where love and tenderness have had a most splendid exhibition. It would be hard to find a more devoted husband or tender father than was found in Brother Bunting.

In the educational life of the community Brother Bunting was a leader—school committeeman and chairman of the school board long before and at the time of his death. Three times he was honored by his town as alderman.

His interest in the church was deep and abiding. Before he moved his membership from Delaware in 1909 he had shown a lively interest in the church here. When Bridgeton church was organized he became a trustee and steward. At the time of his death he was chairman of the board of stewards and delegate-elect to the annual conference at Durham. It was a very unusual thing for him to miss Sunday school, prayer meeting, preaching service, or a quarterly meeting. Brother Bunting was truly a godly man, sorely missed by the community, church and family, but his sleep is sweet, for in good conscience he toiled through the day.

J. B. Thompson.

## RESOLUTIONS OF RESPECT

Whereas, Mrs. Sarah Elizabeth Thompson, a beloved member of the Woman's Missionary Society of Chestnut Street Methodist church of Lumberton has fallen on sleep; and

Whereas, during her active days she was a faithful and efficient member, always willing and eager to do what she could to advance the Master's cause; and

Whereas, her exemplary life and Christian virtues were an inspiration to all with whom she was associated and a blessing to her family, her community and church. Now therefore be it resolved:

Resolved, That while we shall miss the benediction of her presence and wise counsel, we bow in humble submission to the will of Him who doeth all things well and commend the bereaved family, to whom our heartfelt sympathy is extended, to the consolations of the faith she so radiantly expressed in her life and to Him who is able to do for us above all that we are able to ask or think.

Resolved further, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of our society, and that a copy be sent to The Robesonian and the North Carolina Christian Advocate for publication.

Mrs. J. A. Sharpe, Chm.  
Mrs. John C. Fuller,  
Mrs. John H. Felts,  
Committee.

## RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in his infinite wisdom to take unto himself the spirit of our brother and co-worker, Dulus Harper Dixon; and

Whereas, it is the desire of the Sunday school of the Central Methodist church to record our love and appreciation of his life among us, and we further desire to extend to his loved wife and relatives our love and sympathy; therefore be it resolved:

First, That in his death the Sunday school of Central Methodist church has lost one of its most valuable members, his community a loyal citizen, and his wife and relatives a devoted husband and father.

Second, That we tender to his family the sincere sympathy of the Central church Sunday school in this sad hour of their bereavement.

Third, That a copy of these resolutions be sent to his wife and relatives and a copy spread upon the minutes of the Sunday school.

Dixie Stein,  
Margaret T. Hooke,  
M. B. Burgess.

## RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has removed from our midst our friend and co-worker, Dayton A. Ferguson, we hereby offer the following resolutions of esteem and respect:

First, That we, as a Sunday school and friends, bow in humble submission to his will, and cherish the memory of the life of Dayton, his genial smile and good cheer that he always shed over the Sunday school and our lives.

Second, That we, as a Sunday school, feel more determined to put forth more effort to live better lives since his departure.

Third, That we sympathize with his family in their deep grief and sorrow and pray the sunshine of God's love and righteousness may shine upon them.

Fourth, That a copy of these resolutions be sent to the family and also to the Christian Advocate.

W. R. Hubbard, Supt.  
Miss Thelma Laws,  
Breta Poe Scroggs,  
Committee.



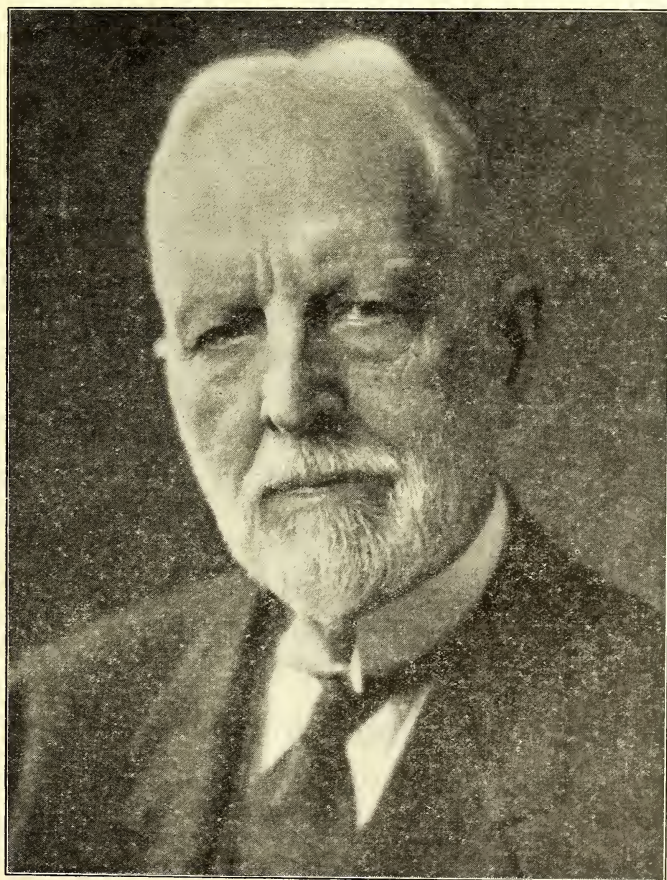
# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 78

GREENSBORO, N. C., THURSDAY, DECEMBER 21, 1933

1933

Number 51



MR. D. B. COLTRANE, CONCORD, N. C.

Banker and manufacturer and leading churchman, who on Christmas day, December 25, will celebrate his 91st birthday.

### ROCKY MOUNT DISTRICT STARTS WELL

Monday of this week Rev. W. C. Martin had his pastors and district stewards together at Rocky Mount to plan the year's work. They did a good job. The well wrought out plans approved by all, the spirit manifested by both preachers and laymen, the fine leadership displayed by the presiding elder, and devotion evident on the part of all must count for much in the work of the new year.

Brother Martin is greatly cheered by the prospect on the field thus far as he has gone holding quarterly conferences. Conway circuit advanced their preacher's salary \$300. More than the usual enthusiasm is abroad. Some claim that this is the best district in the conference. With that group of preachers and such laymen as W. L. Knight and L. L. Graverly to lead the lay forces, much should be done. We really expect great achievements this year.

Three full hours was given to the work in the church and one hour around the tables at lunch. We counted it a gracious opportunity to rub elbows once more with these good friends and devoted workers. Our regret is that we can not accept the many invitations to be with them in their churches.

### A MOST REMARKABLE MAN

On the front page of this paper is a living likeness of D. B. Coltrane of Concord, N. C. On December 25, Christmas day, he will be 91 years of age, but is still active in body and mind and interested in everything going on.

His mental alertness and clearness of mind appears in his contribution on page ten of this week's Advocate. Few men can write with the terseness and vigor and clearness that Mr. Coltrane shows at ninety-one. He is a most remarkable man. Read his contribution, "Church Ownership for the Advocate."

To the Advocate's long-time friend, for thirty-two years and still chairman of its board of publication, we extend warmest congratulations and wish for him many

returns of the day. Nine years hence we hope to join in the celebration of his one hundredth birthday. Blessings on his good gray head.

### AN OVERSIGHT THAT WAS UNFAIR TO LIFE INSURANCE COMPANIES

In last week's Advocate, through our oversight, appeared a line from the pen of a contributor which was obviously unfair to life insurance companies.

The line in question declared that most insurance premiums go "into the coffers of rich, heartless corporations." This is so obviously contrary to the facts that it needs no denial. But we are heartily sorry that such an absurd proposition slipped unnoticed into the columns of this Advocate. For we believe that the life insurance companies of this nation are real benefactors of the race and countless widows and orphans have been saved from abject poverty through these great business agencies of our country.

### AT YULETIDE

By William Thornton Whitsett.

Friends all unchanged as seasons fade and fly;  
Love not estranged by stretch of alien sky;  
Trust still secure through ev'ry variant mood,  
And surer still when rises jargon rude  
To mar the hour: I thank thee, gracious God,  
As down the years my eager feet have trod  
Vistas have ever widened, and heartening me  
Some souls have kept their troth unflinching.

I send this line as dawns the cycle rare  
The watching shepherds saw the glowing star  
Above the manger at their journey's end;  
May Christmas find your faith serene, and fair  
The skies that hold your dreams; and through the far  
On sweeping years be Christ your guiding friend.

—From *Saber and Song*, A Book of Poems.



**FIFTY-TWO TIMES A YEAR  
YOU WILL BE PLEASANTLY REMEMBERED  
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# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER }  
M. T. PLYLER } EDITORS

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It has been said that one boy in the school room is worth six in the pool room. That number might be multiplied by six, for the relative quality of the two is like to that of a work shop and a bucket shop.

Come into the temple of the Lord and receive your Christmas gift. What will you bring to the new-born king? Let us give him our sins, our sorrows and cares and accept from his hands the spirit of peace and good cheer!

If all mankind would pause at the meaning of the manger, what tides of blessing would overflow the world! Old hatreds would cease and petty cares give way to "tidings of great joy." When minds are filled with love and cheer, there is no room for discord and gloom; sorrow and sighing will flee away.

The church-wide missionary and evangelistic rallies led by Bishop Arthur Moore during the months of January and February ought to be trumpet calls for an advance. These will be held in every state and in most of the conferences. Two will be held in North Carolina—one in Winston-Salem, January 11, and one in Raleigh, January 12. Bishops Mouzon and Moore will be two of the leading speakers. These conference rallies will be followed by district meetings.

A drunken young driver struck and killed the president of a W. C. T. U. in Los Angeles. The boy is the son of a leading wet newspaper man. As often happens, liquor attacks the innocent, and the guilty seventeen-year-old gets a slap on the wrist. Mrs. Evans had fought liquor all her life, but it got her at last. The incident has the makings of at least three editorials—one for the Chicago Tribune, one for the Union Signal, and one for the advertising agencies which undertake to make liquor popular for the regular fifteen per cent commission. Such are the observations of the Kansas City Christian Advocate.

These Christmas days should be more than good cheer and merry making. The hours spent in retrospect should be such as to send us into the new year with a fresh assurance of victory. Even sufferings endured and trials passed may act as a spring-board to all who walk by faith—to those who have the assurance of victory.

Where the spirit of Christmas rules all the world seems transformed into a vast cathedral and every home into an altar with candles lighted to the Prince of Peace. The very air is vibrant with the song of Bethlehem, and the stars have a luster of purer gold. Let the ever-green branches swing their censers till cold hearts melt and dumb lips sing the glory of the Christ child.

Some will be tempted to wait until the General Conference has acted next May before a real serious effort is made to remedy the ills the church is heir to. How short-sighted is such a policy! Tampering with the machinery will count for little. The real advance must begin at home and be made in the realm of the spiritual. A new sense of God, a fuller devotion to the church, and daring adventure for conquest will count.

"The old lane, the old gate, the old house by the tree,  
The wild wood, the wild brook, they will not let me be.

In boyhood I knew them, and still they call to me."

The lane, the gate, the house, the wild wood, the brook, have no special beauty that we should desire them above all others. But the dreams of childhood have enchanted them, and the memories of the halcyon days of youth have both glorified and beautified them. About them cling the aroma of childhood and in that place stands the foot of the ladder upon which we have climbed to success. And the fine loyalties of life bring a man with glad steps to the associations of his youthful years.

### Peace the World Around

**O**N this Christmas time when the heavens sing, the earth is glad and the heart of childhood ecstatic a special effort should be made to stress peace on earth and good will to men. The whole Christian world around should think peace, should talk peace, should sing peace as once again the song of the angels are heard. Peace! Peace on earth!!

Too much is being done to foster war. The nationalism so pronounced among the peoples of the world causes the most thoughtful who long for the welfare of mankind to shudder. Surely this Christmas time can be an occasion to aid in making real the true meaning of the coming of the Prince of Peace. Let every pulpit sound the message forth and all the gatherings of youth reiterate that first message of peace on earth and good will to men.

Instead of the ring of hammers in laying the keels of fighting craft and the strident voices of men in high places calling for the implements of war, let the songs of peace be heard and the plea for the welfare of men and women and little children sound forth from every Christian assembly the whole world around. Repudiate Mars and exalt the babe of Bethlehem; denounce the dictators of the world ready for war and lift on high the Prince of Peace as the childhood of the world make the homes sing and the world to be glad. Let this be a real Christmas in America and the whole world around.

"On earth, peace and good will toward men," should be not only the Christmas chant, but the law of mankind.



### I Believe in Santa Claus

**I** BELIEVE in Santa Claus. I like his white hair, his ruddy cheeks, his benignant and fatherly countenance, also his ample garments besprinkled with the snows of the northland. Amid the honk of auto horns, I love to hear the jingle of his sleigh bells and the clatter of the swift feet of his reindeer. How he gets his sleigh and his deer upon the roof, or how he gets his corpulent self down the narrow chimneys is not for me to inquire. Because we are in the realm of dreams and visions and all the things that occur between Santa's home near the north pole and where the full stockings hang by the nursery fireplace are not to be objects of inquiry the night before Christmas or any other time. That would be as absurd as to attempt to number the snowflakes

that make a winter's landscape. But I believe in Santa Claus and the wonders of his deeds that people the imagination of little children "when not a creature is stirring, not even a mouse."



### "O Little Town of Bethlehem!"

**T**HE three continents of the then known world was represented in the advent of the Babe of Bethlehem. Herod represented Europe and the power of Rome. The wise men from the East surely brought Asia in touch with the wonderful babe. Africa gives a temporary refuge for the child when Joseph and Mary sojourned in Egypt. And that world interest has never died out. Every calendar on the wall and every letter that we date bears testimony to this fact.

At no time is this world interest more forcibly demonstrated than at Christmas when the thought of the nations turn to Bethlehem and the wonderful babe of which Phillips Brooks sang:

"O little town of Bethlehem,  
How still we see thee lie!  
Yet in thy dark streets shineth  
The everlasting light!"



### The Southerner's Good Fortune

**W**E are profoundly sorry for the average man who never enjoyed the fine privilege of associating with the Negro in the days of his childhood. The stories of ghosts and goblins, the emotional outbursts in song and spiritual ecstasy, would have made easier for him belief in the unseen and have saved him from the fear of emotionalism. Even the highly cultured alien is evermore stressing the ethical and the will to act, striving to save himself from the emotional content. He seems to be afraid of his emotions, judged by the standards set for those who have been so fortunate as to profit by the contribution the Negro has made.

Of course the unfortunate is wonderfully fond of the Negro in the abstract, but he cares not for him in the concrete. Had he known the crooning of the black mummies and played with the piccaninnies he would have a friendlier feeling—yea, a genuine love for the Negro, and at the same time he would be free from the necessity of regulating all who do not accept his social dogmas—dogmas that belong to the realm of the abstract, with little ethical



demands that they be tried out in the concrete by these theorists.

Notwithstanding our numerous faults, the Southerner, with his emotionalism and easy belief in the unseen powers moving in human life and destiny, owes more than he knows to the Negro, resulting from the many generations of domestic, industrial and religious contact. Our finest traditions of the Christmas time were fostered by the negroes on the plantations and our most vivid realization of God as a power in life broke upon us in the songs and prayers of this people in their religious meetings.

We of the "Bible belt" gain the sneers and suffer the brand of religious fanatics, a heritage due to the faith and devotion of the Negro and to the fidelity of the whites who cherished simple virtues due to their high estimate of the family, the church and the Word of God. In all this there was emotion and no little religious ecstasy. Many Southern Christmas traditions are peculiarly our own. The stories of the negroes make easy for Southern children the belief in Santa Claus and our fine understanding of the Negro spiritual lifts our adults into a spiritual ecstasy. Let us do all possible this Christmas time to brighten our own homes and to furnish good cheer to the homes of our Negro neighbors. This will enrich both those who give and those who receive.



### Sort of Preaching the People Desire

**D**R. JOSEPH FORT NEWTON has for years been recognized as one of America's most gifted preachers. For some time this brilliant pulpiteer has been writing short syndicated essays for the daily papers under the simple title "Every Day Religion."

In a message to the New York Christian Advocate about this new work of his Dr. Newton says:

"The comeback in the letters I receive from the readers is one of the most interesting experiences I have ever had. They write me about every conceivable thing, telling me their sins, their sorrows, their difficulties; and all these letters I answer as best I can. It has taught me a lot of things that I wish I had known twenty-five years ago. Actually, I think half of our preaching goes over the heads of people. At any rate, everyday preaching, if I may call it such, must be simple, vivid, full of picture parables, and in sparkling contact with life as people have to live it."

### Our Day of Opportunity

**O**N the threshold of another holiday season it is well for us to take our bearings before we plunge into the new year. Accustomed to encourage ourselves by approving our efforts, we are in danger of befooling ourselves by self-commendation. We Methodists would do well to confess our shortcomings and to admit that we have come short as a church.

Think of our resources here in North Carolina! A trained ministry, a fine body of laymen and lay women in almost every community, to say nothing of the colleges and a printing plant second to none, should qualify us to take the lead among the religious forces of the state. We should carry on in a great way. Ought we not to be ashamed of ourselves this coming year, if we do not go far in advance of all previous years?

This will not be done by good resolutions and the best laid plans of the wisest men. We must set ourselves to the task in such heroic fashion and with such personal abandon as to rebuke the indifferent and to stir to action the wavering. This sense of helplessness and spirit of hopelessness with which we have had to contend for many months must give place to fresh courage in meeting our daily demands. A new day of opportunity greets us. Will each one of us be content with nothing but the best and the highest and the holiest? New heights we should gain every day; fresh conquests should be ours in every field of endeavor. God is our hope and our strength.



### If I Were the General Conference, What Would I do?

**W**E expect to give our readers an opportunity to answer the foregoing question. Beginning with the first issue in January we will reserve a page of the Advocate (or as much of this page as may be needed) for our readers to tell what the approaching General Conference next May in Jackson, Miss., should do as a legislative body of the church.

It will be necessary for us to limit these contributions to 100 words, which we deem sufficient, as this is not the place to present arguments for or against a proposition, but simply to state the proposition without elaborating reasons in support of said enactment. And it may be well not to undertake too much legislation in one list of suggestions.

We shall, of course, expect that all contributions be signed by the name of the author.



# People and Things



Rev. C. P. Goode's post office address is summerfield, N. C.

**There will be no Advocate next week. The editors of departments will please take notice and govern themselves accordingly.**

Mr. and Mrs. Daniel Lane announce the arrival of a baby boy, Daniel, Jr., on December 18th, 1933. Weight: ten pounds.

The memoir of Brother R. D. Phillips in last week's Advocate was written by his long time friend, Rev. J. D. Bundy. His name was inadvertently omitted.

"Mrs. Jenkins and I were very happily surprised again yesterday when we came out from the services at Bethel church and found the back of our car filled with loads of good things to eat. It makes a preacher feel good to know that his folks are thinking of him in such a way."

—T. R. Jenkins.

"The people of Highland-Rhodhiss have received us very warmly. The good ladies greeted us with a nice warm meal upon our arrival, and a large number of the folks visited with us on Thursday night. Yes, they pounded us, too. May the Lord bless us as we labor together this year."—C. E. Murray.

"The pastor and his wife are very happy and very fortunate to be back at Glenwood for another year. The people have provided for us a nice parsonage and have given us a liberal pounding. Their hospitality and kindness has been wonderful and we appreciate their graciousness."—Frank Jordan.

"I thought mama's friends would be interested in reading in the Advocate that she is in North Carolina for about three weeks. She arrived in Oxford December 16th to be at her sister's (Mrs. D. N. Hunt) golden wedding anniversary. Of course she wants to see all her friends she can."—Lilian Bridges Rhodes, Winter Haven, Fla.

Brother Rudd Newsom sends us the following story of his personal afflictions and one that will elicit the sympathy and prayers of his friends. He writes: "I am in a Danville hospital for treatment for heart dropsy, dilated and leaking heart. My physician tells me that I am in a very serious condition. I ask to be remembered in prayer by the Advocate family."

"We have moved to our new home, and have been cordially received by our people. We will not have to worry for some time about the groceries, because they were already in the pantry when we got here. You should have been here to make an attack with me on the big dishes of fried chicken which we found in the kitchen. I am expecting you to come to see me. You will always find a cordial welcome at my house."—D. M. Sharpe.

"We are very happy to be back on the McDowell charge for our third year. When we arrived here from conference, the ladies of the Nebo church were ahead of us and had a most delicious warm supper waiting for us. Their kindness and the wholehearted way we have been received over the charge, confirm what we have said before, 'That we are serving some of the greatest people of the Western North Carolina Conference.' May the Lord bless them, and use us."—T. B. Hineycutt.

It was our privilege last Sunday morning to preach for Rev. L. P. Barnett at Bethany on the Liberty charge, and to enjoy dinner at the parsonage. This is his third year and he is in great favor with the people. He is a student at Duke University in the school of religion and the people say they are glad to have Brother Barnett as their pastor.

"We had a meeting of the official board of the Dudley Shoals charge on the night of the 13th at the parsonage. We had some twenty or more present. We organized to meet monthly throughout the year. Much of our business and problems were discussed, and there was a decided spirit of optimism present. We have placed three dozen copies of the Discipline in the hands of our people, and have ordered 150 copies of the Methodist Hymnals, enough for all our churches."—Chas. S. Plyler.

"On a recent Wednesday night after our return from Conference the members of the parsonage family were made happy by a surprise visit of a large group of members from our Jonesboro church who came in with all kinds of good things as tokens of their love and appreciation. From the abundant store they left in the dining room we are still reminded daily that we are in the midst of a great and good people. I should like to add that we are much pleased over our reassignment to Jonesboro for the third year, and the many kind expressions that we have had from our people everywhere lead us to feel that the pleasure is mutual. We shall earnestly endeavor to make this our best year."—J. E. Blalock.

"Upon our return to Laurel Hill charge for our third year we found many pleasant surprises awaiting us. First an invitation to deliver a Thanksgiving message at the Presbyterian church on Thanksgiving day. On the evening of the same day, our friends at Tabernacle church gave us a bountiful pounding. Then on Saturday evening, December 3rd, it was the pastor's happy privilege to unite in marriage at the parsonage Mr. Ernest Pearson and Mrs. Milam Peele Webster, each of Gibson, N. C. And last, but by no means least, came the happy privilege of uniting in marriage Mr. J. W. McLaurin of Laurinburg, and Miss Mildred Hooker of Laurel Hill, which marriage took place at the Methodist church of Laurel Hill on Saturday morning, December 9th, at 11 o'clock."—W. D. Yarborough.

"After just a few days in Mount Olive, the members of Mount Olive and Calypso churches held a welcome service for their new preacher's family. Many of the members were at Mount Olive church Wednesday night, December 13th, and the entire work of the church was discussed by the various church officials. Each one who spoke as a representative of his or her department promised hearty co-operation to their pastor for the year. The hour at the church was, indeed, an enjoyable one. Through the thoughtfulness of the Ladies' Aid, delicious refreshments were served. When all was over at the church and we had returned home, we found that the parsonage had been entered by kind friends and their many tokens of good wishes for us were on the dining table. We say thanks to each one, and God bless you every one."—W. L. Loy.



"We have been graciously received at Westford charge as indicated by a feast fit for a king ready for us on our arrival at the parsonage along with a large delegation of members present to welcome us into our new quarters. Later the splendid community band came to the parsonage and put on a special program of high-class music, all as an indication of their appreciation of the occupants of the parsonage. I found the work well organized and in splendid running order, all to the credit of Rev. H. E. Stimpson, who preceded me with four years of very successful service. We are looking forward to a year of pleasant and successful service in this inviting field."—G. W. Fink.

"We arrived in Peachland and have made a round to our churches. We were well received and enjoyed a splendid dinner at the parsonage prepared by the women of our Peachland church. Since that time we have had many visits and gifts, all gratefully appreciated. We had a farewell dinner at Franklin with our successor there as he ate his welcome dinner. We deeply regretted parting with the many good friends on the Franklin circuit and over the country, but such is the life of the 'Methodist circuit rider' and it has its compensations in the finding of new friends. We don't lose our old friends, though we miss them, and we find other and new ones. So success to the Franklin circuit, while we serve the Peachland charge."—G. N. Dulin.

"Truly people are good to Methodist preachers. It is a wonder we are not more spoiled than we are. Before we left the Randolph charge the people of Ebenezer church presented the preacher with a new hat, suit and overcoat, and on the night before we moved from there the good people of Trinity church gave a 'shower' for the preacher and his family, being the recipient of many attractive and useful gifts. Since moving to Spray the people of this church have received us very cordially. Many improvements have been made on the parsonage which makes the place much more attractive and comfortable. Last Tuesday night many of the folk came to see us with enough rations for a long time and to spare. We are delighted with our new work and prospects are favorable for a good year. Come to visit with us some time. We will be glad to have you. With best wishes."—A. C. ("Jinks") Waggoner.

"We are happy to be back at Pantego-Belhaven for the fifth year. The people are among the best to be found. They behave themselves very nicely until they take a notion to pound their preacher and then, without any notice, they will break in on you. Our Belhaven congregation did this last Wednesday night while we were at prayer meeting. After the service the entire group (more than forty) came with us to the parsonage and showed us into the dining room. Well, it looked like old Santa had unloaded on us, sure enough. Only a preacher knows the feeling which comes over one who has been treated like that. Then a representative from the Woman's Missionary Society passed a choice box of candy to all who called. The occasion was a fellowship tea and an old-time pounding combined. To be received back so cordially places us under obligations we are unable to measure up to. The parsonage family have pledged themselves anew to the task of carrying on His work this year. After a song and prayer together they left us to enjoy these good things for many days to come."—E. W. Downum.

"Dr. Fred R. Chenault, pastor of Maint Street, Danville, seemed to hit the ground running on all cylinders. The congregations have been filling the church and the program for the year is running with a vim. We hear that the second Sunday the basket collections rose from about five dollars—the former mark—to about a hundred dollars, which is a very healthy increase for loose money running around. Things are on the rise at Main Street, and the predictions for a come-back all along the line is predicted from that quarter."—Richmond Advocate.

Durham had this year five new pastors assigned them. B. A. Sisk at Lakewood, J. A. Martin at Carr, R. F. Munns at Calvary, H. B. Porter at Duke Memorial, and E. L. Hillman at Trinity. All have been welcomed and a fine start is the report from each church. Last Sunday Brother Hillman installed his forty stewards. It was a most impressive service, followed by a capital sermon. An hour such as this counts for spiritual uplift and makes a church eager for more. The big crowd filed out feeling that this church is more than an auditorium and this pulpit is more than a platform. Trinity should have a triumphant year.

### GREENSBORO COLLEGE CLOSES FOR HOLIDAYS

Greensboro College students left for the Christmas holidays last Wednesday morning at 11 o'clock, to return for classes on January 4.

Their departure followed a series of Christmas festivities that began on Saturday morning at the chapel hour when Miss Elba Henniger, head of the dramatic department, read Dicken's "Christmas Carol" in three parts, with the college trio, made up of Misses Isabel Boyles, Thomasville, Marianne Mann, Albemarle, and Cody Higgs, Asheville, singing carols between the parts.

Twenty-five needy children of the community were entertained in the gymnasium on Saturday afternoon. Miss Alma Cade of Burlington took the part of Santa Claus, and distributed personal gifts to the children furnished by students of the college. Miss Alice Hill Reeves, social service chairman of the Y. W. C. A., was in charge.

Sunday evening the freshman class presented a pageant under the direction of Miss Dorothy Clay, Winston-Salem. For "Why the Chimes Rang," Misses Catherine Thompson, Graham, and Marianne Mann, Albemarle, offered special music with violin and voice.

Monday the Y. W. C. A. visited the Children's Home, leaving a decorated tree and toys for the children.

A family Christmas party took place in the dining room on the last evening, followed by "White Christmas," an annual program given by the Y. W. C. A. This year Miss Mary King Fountain of Fountain, who is president of the Y, led the group in carols, and directed the stories and poetry reading. Students contributed gifts for families in the city.

### HIGH PRAISE FOR THE THOUGHTFUL PEOPLE IN DARE

Here we are at Manteo, the county seat of Dare county, and one of the most historic spots of early American life.

With sincere regret we parted with our many friends of the Robersonville circuit. At the request of the good people of Hamilton (may their tribe increase), with conference over, our automobile once more faced in that direction. Without further warning, the loyal friends gave us a worth while pounding of non-perishable good things to eat—the more appreciated was this since they knew our new appointment had already been made.

But it is with the greatest pleasure that we come to serve some of the most warm-hearted, hospitable, loyal people in all the whole country. Expecting us for three days, when we did arrive, after dusk on Thursday night, the women of the missionary society and some of the faithful men, had the house completely warmed and a good supply of hot biscuits and accessories awaiting us. Not satisfied with these kind ministrations at our reception, a large crowd stormed our house, demanded charge of our dining room and loaded table and floor with good things. Even if we did not already know and love many of the good people, we could not long withstand such continued show of thoughtfulness. My family and I are all glad that we are here and pray God's blessing upon our people. We hope and trust that God can use us in a large way to serve him and his people here.

We expect to look out for the Advocate while here. Come to see us, Brother Plyler. A. E. Brown.

# When Christmas Comes

By Rev. RICHARD K. MORTON

Christmas, to a child, comes at the end of long suspense and mystery—in terms of decorations, gifts, services, and family gatherings. To a young person it sometimes is only the flat, unexciting void left after exploded delusions, and when one comes into something of scorn for the humble services of the church. To an older person it may mean much—or little. We must experience something deeply, we must love much, we must serve much, if we would really understand what happens when Christmas comes.

I think of it little in terms of giving and receiving, but more as a fellowship and a sharing. To older folks, with children around them, it is quite fittingly a time of making them happy. It is also a time of thinking of others not so fortunate. This year that is keenly true.

It has been a delight to me to learn that a small group of girls in my church have been laying plans for extensive carol singing, for we have many shut-ins, and also there are just now many cases of serious illness. They are also making little gift calendars and arranging for holiday baskets. They are also to sponsor a family night, around Christmas time, for the joint celebration of the season and the bringing of happiness to many who will not get it elsewhere. This itself is one gift of Christmas—it makes us turn to thoughts of self-improvement, worship, and service. It surely delights the heart of any servant of the church to find the Christmas spirit at work in any season. Just a few weeks ago, for example, a small class of mine got together and wanted to do something for the church bazaar, which was to have apron, candy, food, and other tables. Among other things, they bought a large centerpiece with their own money and set to work embroidering it beautifully, taking a great deal of time—most of it after they had finished their evening studies or chores. I believe Christmas will mean something to them.

Some time ago I was listening to the radio and heard a drama called "The Devil Wields the Paintbrush." The burden of its message centered around the reaction to peril on a storm-tossed Zeppelin of a number of couples. In the face of imminent danger and possible death, old hatreds, disputes, and wrangles disappear, and a spirit of unity and brotherhood arises. But when the danger is successfully passed, the old situation returns, and nothing seems to have been gained by the tense and heart-probing experience these people have been through. Christmas is like that with many of us. It is a birthday, a date on the calendar—it brings the greatest news and its significance has changed the whole history and course of the world. But when it is past, we sink right back to our old levels of living, and the Christmas star shines unheeded. But there are many others who do heed the star and do become changed through the Christmas story, and for them the star is always shining, always beckoning, always lighting up the earth.

A story tells of a great metal chest said to contain a great fortune. It was the type of chest quite common in households in its cheaper make, and at once many householders began to get out all the old keys in their possession. Some claimed some right to the chest and its contents. Old friendships were breaking every day, in this

frantic quest for wealth. Families were broken up, and irreparable harm done—and then a locksmith opened the chest, to find nothing but some worthless trinkets.

In these dark, trying days it would do us all good to look more expectantly to heaven and try to hear the song of the angels and behold the glory of the Lord round about us. Unto us, even us, a Child is born in the city of David, a Child who means something in our own lives as well as in the course of history and civilization. We have hastened almost everywhere in our search for men who know the way out of economic and political and social troubles—but our quest must lead also to One who can save and inspire and uplift. We are just beginning to realize what the birth of this Child means to the world. We are just beginning to see the deep-rooted reasons for our turning to Him.

When Christmas comes, it is the person with the discerning eye who can see places of need and despair that must be helped, if Christmas is to be and the star is to shine. It is the person of sympathy and generosity who accepts the challenge to live in the spirit of Jesus today. Wise men went to take their gifts, but today we must go in his name to distribute gifts among the people. Men followed a star perhaps, but it is for us to follow the guidance of an indwelling spirit of service and go forth in his name on errands of mercy and encouragement. We need the songs of the angels, but also the reassuring voices of men; the light from above, but also a warm, friendly, near, human glow in the homes of our neighbors. Then Christmas comes!

## SENATORS CRASH THE GATES

Three senators of New York state, one of them floor leader of his party, crashed the gate of the liquor-license bureau in New York City the other day, loudly demanding application blanks for their constituents and threatening dire consequences upon the clerks if they had to wait their turn with the hundreds in line. They went away each with his ten blanks. Thirty liquor dealers (saloon keepers?) will have these senators to thank for their right to sell. They will have to pay the debt with the votes of their future patrons. That seems a minor incident in the confusion of the time, but it speaks volumes. It says as plain as acts can speak that repeal is bringing back the old and ugly alliance of politics and liquor. Even wet newspapers like the Herald Tribune saw the meaning of it and denounced it as an example of that corrupt alliance which in this country always existed between politics and the old saloon. That paper's editorial gave warning that this was the very sort of abuse that led the nation to write the Eighteenth Amendment. Give them time and the wets will write their own indictment. Give them rope enough and they will hang themselves. Some of the very men who for thirteen years have been writing "letters to the editor" of wet newspapers, clamoring for "personal liberty," are now writing to the same journals asking the drys and all friends of temperance to join them in stopping the mad rush of those who are bent on getting rich by selling liquor.—N. Y. Advocate.



# MISS JEAN COLE WEDS MR. REUBEN HATCHER

In a ceremony of beauty and brilliance Miss Jean McClintock Cole, daughter of Mr. and Mrs. E. A. Cole, and Reuben Hatcher of Malone, Fla., were wedded December 16 at eight o'clock at Hawthorne Lane Methodist church, Rev. E. O. Cole, uncle of the bride, and Dr. John W. Shackford, pastor of the church, officiated.

Prior to the ceremony Miss Sara Bell played "Liebestraum" by Liszt and "To Spring" by Grieg. Mrs. Edward Davis sang "O Promise Me" and "I Love You Truly." Miss Mary B. Williams of Wilmington sang "Entreat Me Not to Leave Thee" and "Because." The wedding march from "Lohengrin" was played for the processional and Mendelssohn's march for the recessional. During the service McDowell's "To a Wild Rose" was played.

The bride is the eldest daughter of Mr. and Mrs. Cole and was graduated from Greensboro College at Greensboro, finishing in English and Dramatic Art. She took a prominent part in all college activities, and was one of the most popular girls in school. She is exceptionally pretty and charming and is a much admired member of the young social set. For the past two months she has been entertained at scores of parties.

The bridegroom is the son of the late E. B. Hatcher and Mrs. J. D. Stanland of Malone, Fla. He received his education in Florida. He is traveling representative of the Champion Company of Springfield, Ohio, with headquarters at Charlotte. Mr. Hatcher has made his home in Charlotte for the past three years or more and has a wide circle of friends here and throughout the South. He and his bride will spend Christmas day with his mother, who was unable to attend the wedding on account of illness.

## A WORD OF THANKS

Preceding the annual conference 255 pastors and their many helpers were busy gathering up dimes and dollars from the 150,000 Methodists in 864 churches, that the vast and varied benevolent work might go on. This money, in the form of checks and postal orders, was stuffed into the pastors' report envelopes and passed on to the conference treasurer. This "collection" was shoved down the night deposit chute to the Charlotte National Bank. In an amazingly short time that efficient organization reached out from Murphy to Norwood, from Sparta to Waxhaw, brought in the cash and placed it to the credit of the church—with the treasurer's and bank's books not a penny out of balance. This gratuitous service cost the bank a considerable sum. And owing to its great surplus of funds, was without profit of any kind. That good man, and our benefactor, Col. B. D. Heath, founded this bank. Its personnel has always been of the highest type, and during these years of adversity there has been no uneasiness about funds entrusted to them.

There are other helpers behind the scenes I would like to mention. Among them Mr. Hallyburton and Mr. Banks, and four Methodist girls of the Comptometer School. I cannot speak too highly of the swift and accurate work of H. C. Northrop and E. A. Palmgren of H. C. Northrop Co., public accountants. Either of these gentlemen could take over my work and do it better than I can.

The above is a reminder of the great number who serve the church in vital and helpful ways, but do not "appear on the stage." E. O. Cole, Conf. Treas.

## GOOD TO BE IN PASTORATE AGAIN

Well, it seems good to be back in the pastorate once more. I wanted ten years of school work and I got seven, so I am satisfied. I would not take anything for what I learned at Davenport. It will stand me in good stead on many an occasion, no doubt. I love to think of a thousand and more of the finest young ladies in North Carolina scattered all over the state, some of whom are nurses, some teachers, some still in college, and quite a few who have become the centers of new homes. It was a joy to work with them, and the matter where they are I know I can count on them. They will make the old state richer and stronger. Now that I am back in the pastorate I shall still have a keen interest in young life, both girls and boys, and I shall try as hard to get them to go to college as I tried to develop the girls at old Davenport.

The conference was good to me, in that it sent me to one of the best churches we have. It is not as large as some of the others, but there is none finer. No one could wish to serve any finer people than we have here in this old church. They are loyal and enthusiastic, and how they do go to church! Think of having a hundred people at the prayer meeting, and that too on a rainy night. Come on, boys. Can you match that? We have a lovely parsonage—good enough for a king! Brother Armbrust did some great work here, and he will do the same in his new field at Hickory.

During the summer I supplied our church in Franklin, where Brother O. P. Ader was until his health compelled him to give up the work. Brother C. C. Herbert, Jr., is there now. He will find a warm hearted group of Methodists in that fine old church. Few people know what a beautiful spot Franklin is. Nothing in Switzerland is more beautiful than those mountains one sees in every direction. And the rivers and lakes—what a paradise for hunters and fishermen! Wm. A. Jenkins.

# NEW BERN DISTRICT APPORTIONMENTS, 1933-34

	P.E.	G.&C.W.	D.W.	Orph.	Ch.Hill
Atlantic .....	63	374	3.50	\$117	30
Aurora .....	90	545	4.00	135	45
Ayden .....	125	545	4.00	120	45
Beaufort .....	145	870	7.50	200	55
Dover .....	125	630	6.00	150	55
Fremont .....	131	666	6.00	150	55
Goldsboro, St. Pauls..	300	1335	13.50	240	180
Goldsboro Ct. ....	135	857	7.50	150	60
Greensboro .....	72	320	3.50	100	25
Grifton .....	300	1900	13.50	330	180
Hookerton .....	130	720	7.50	150	55
Hookerton .....	130	770	7.50	180	60
Jones .....	130	736	5.00	120	55
Kinston .....	300	1600	12.50	330	180
LaGrange .....	125	788	7.50	120	55
Morehead City .....	180	1106	10.00	210	140
Mt. Olive-Calypso ..	140	950	10.00	180	65
New Bern, Centenary	300	1250	12.50	300	165
Newport .....	86	454	5.00	130	40
Ocracoke-Portsmouth	45	246	3.50	70	15
Oriental .....	125	560	5.00	160	50
Pamlico .....	99	483	5.00	135	50
Pikeville-Elm St. ....	86	469	5.00	120	35
Pink Hill .....	45	257	2.50	90	30
Riverside-Bridgeton ..	125	656	5.00	155	55
Seven Springs .....	54	320	3.50	73	30
Snow Hill .....	140	957	7.50	200	70
Straits-Harlowe .....	96	552	5.00	130	35
Vanceboro .....	43	220	2.50	110	30
Mt. Olive Ct. ....	135	813	7.50	130	55

Total ..... \$4000 \$22,449 \$200.00 \$4756 \$2000

The presiding elder was requested to make a special effort in his rounds this year to get together \$350 in addition to the above for the purpose of paying off an indebtedness of that amount on the district parsonage, now due the board of church extension. The members of the churches of the district are urged to help with this by being liberal with Brother Grant when he calls. W. C. Chadwick, Sec.

## MEN LIKE HAGER MORE THAN CONQUERERS

This is a wonderful old world. A few evenings before we left Broad Street, Mooresville, the young people of the church came in and presented us with a very beautiful rug. Following this on the next Wednesday evening a goodly number of the older people and some of the young people surprised us with a bountiful fruit shower. It made us feel grateful, yet it brought grief to our hearts. We knew that in a very few days we were going to leave a company of true friends. The five years of service at Broad Street were pleasant years indeed. We shall never forget those years of fruitful service.

One week after conference we loaded the truck and with a longing in our hearts we departed to our new field, East End, Gastonia. Here we have met with the same kind, appreciative reception. On Thanksgiving evening we heard a commotion in the kitchen. On opening the door leading to the kitchen we found a couple score of folks. Well, yes, it was a pounding—like we have never received before. It's a wonderful old world.

If you should hear a saw cutting and a hammer ringing you will know it is the "covering of the parsonage" or the building of a "new church" at East End. Already prices have been quoted on a new roof for the parsonage, and talk of a new church building is in the air. Are we happy! Well, it's a wonderful old world. T. W. Hager.

## PERQUIMAN'S CHARGE

At the last session of the annual conference held in Durham the bishop appointed me to one of the best circuits to be found in North Carolina. This section has rightfully been called "the garden spot of North Carolina." It is one of the best agricultural sections found in the state. The people are noted for their hospitality. They love the church and their pastors. They not only love their pastors, but they show their love in many ways. When the pastor came down on December 6 they had the parsonage warmed and a bountiful supper ready to eat. The pastor and his family with some of the good ladies who had assisted in preparing the supper enjoyed it very much. Also, one of the churches, Oak Grove, brought a large pounding over to the parsonage for the pastor. He was gone with Mrs. Dimmette to the Winfall and Cedar Grove missionary society when they came, but they were determined to see the pastor and his wife; so they sent a committee to bring them to the parsonage. On their arrival at the parsonage they saw a pounding which would make any pastor smile. Many of the people have called to get acquainted and to offer their service.

We are expecting a great year and to do one of our best year's work. We are happy, pastor and his family. We are expecting to do all that we can for the Advocate. It is a great paper and is doing much good. Best wishes to the editors. Winfall, N. C. J. W. Dimmette, Pastor.

# Church Ownership for the Advocate

By D. B. COLTRANE

President of the Board for Thirty-two Years.

From its organization the Methodist Church felt a great blessing would accrue to every family taking and reading a religious paper. This thought gave rise to the first Christian Advocate.

Previous to the year 1901 the Advocate had been a private enterprise to a very large extent, individuals owning the presses and getting the conferences to endorse is as a church paper. In 1901 at the conference in Gastonia the management of the paper passed into the hands of the conference. The conference appointed the editor and the board of publication. H. M. Blair was elected editor and five men as the board of publication. The paper being published in Greensboro, Mr. Blair went promptly to take charge and found the paper was published in a leased building, the lease expiring shortly after. It was found difficult to get a room suitable. Rev. W. L. Grissom offered to build a hut behind his drug store sufficiently large for the presses. This seemed the best proposition before us and was accepted.

We then rented an office in the third story of the drug store building, which was without ventilation or light except the skylight. With these inconveniences Mr. Blair put his best energies to bring out a paper suitable to the conference, feeling that there should be no delay in any issue. This was an inconvenient arrangement in that Mr. Blair had to go up and down three flights of stairs to get to the presses, but was done without complaint.

At the end of the first year, which gave much encouragement, Mr. Blair said to the board, "What salary you think I should get?" We said, "You understand the situation. Whatever you think, we will accept." He then said, "How would \$1200 a year impress you?" We said it was too little, but he said the paper could not afford to pay more.

Our housing situation did not improve. This raised the question of a permanent home for the paper. Mr. Blair took the writer in his own buggy, rode over the city of Greensboro, pointing out the lots where real estate was available. We finally settled on a lot facing north on East Gaston street. It was sufficiently large to build such a house as needed, but there was no money to pay for the lot. The writer asked Mr. Blair what about paying for it. He said, "If you will pay \$1000 I will pay \$800, making \$1800 the cost of the lot." It was then purchased and deeded to the board for the use of the conference.

To get funds to build a home with he asked that we send a man to such district conferences as he named and he would visit the others and ask for money subscriptions for a building fund. This was in a measure successful, the foundation and basement being largely built from this fund.

How to get the money to build the building was a question. Mr. Hobgood, who handled the endowment fund of the Thomasville Orphanage, agreed to loan us the amount required, which was accepted. May I say by way of parenthesis that Mr. Hobgood treated us very nicely, offering to take small payments as we could spare the money. When it became difficult to meet the expenses from subscriptions and advertising, Mr. Blair said

to the writer, if he had a good job printing outfit he could add very much to the earnings of the paper. We said, "Why not buy it?" He said, "For the lack of money." We asked him if he had credit. He answered yes. "Well," we said, "buy and we will protect you against any difficult payment which would come upon you." He bought a good job outfit and his expectations were fully realized. We did not have to meet the payments.

Our Greensboro Methodist friends criticized the location, wondering why we should have located where we did. After the house was built and paid for the question of the desirability of consolidating the Raleigh Christian Advocate and the North Carolina Christian Advocate came before us. As an inducement we put up the statement that we owned our own home with no debt. To accomplish this we sent the writer to present the matter to the North Carolina conference meeting at Elizabeth City, Bishop Hendrix presiding, who gave us ample opportunity. The next year another member went to the North Carolina conference with the same message and the same offer that we had a home and no debt, and saying that one paper could serve the state better than two. After the third visit to the conference they sent their board of publication to us to learn the terms. The terms being agreed upon the Raleigh Advocate turned over their subscription list and paid us an amount equal to our capital. Then the North Carolina Christian Advocate became the organ of the two conferences in North Carolina, Mr. Blair being the moving spirit in the consolidation.

The time came when Mr. Blair's health failed and Dr. G. T. Rowe was elected editor. Later Mr. Blair passed away—one of the most unselfish men our board had ever met, placing the paper above self during his entire administration. Up to this point the unselfish devotion of Mr. Blair had made the paper very largely what it was. Under Dr. Rowe our subscription was extended very much. But Dr. Rowe was elected book editor, hence he resigned and moved to Nashville, Tenn. Rev. A. W. Plyler was elected editor, being a member of the Western North Carolina conference, and Rev. T. A. Sikes business manager, representing the North Carolina conference. Under this management the paper continued to do the work that a church paper was expected to do. Under the new management the paper made good progress and secured a fairly good subscription list.

A few years later our property seemed to attract the attention of a party who wanted it for an investment. He offered us \$60,000, which was refused. Later they raised the amount to \$70,000 and climbed up to \$80,000. Then we proposed that they allow us to remain until we could secure another home, and we would accept the last bid of \$80,000 cash. This money belonged entirely to the two conferences of North Carolina, no man receiving a dollar commission. A fact of interest about the board of publication, so anxious were they for success, they often failed to ask for expenses in attending the meetings. The board was offered and bought a lot on West Gaston street much larger than the previous lot on which the



first house was erected. This lot was deeded to the church free of debt.

Some of us feel that there was an inspiring influence from our heavenly Father that directed us to the first lot, giving us money to build a splendid publishing house, well equipped, with a splendid printing outfit ready at all times for use. North Carolina Methodists stood in need of such a home. The writer felt at its completion that it should have been dedicated, but we were defeated, while the board feels that the home, the church, the state needs the property and the paper.

Upon the resignation of the Rev. T. A. Sikes we elected Dr. M. T. Plyler, twin brother of Dr. A. W. Plyler, making them co-editors and co-business managers. So pleased were we at the great effort they made to prevent the repeal of the Eighteenth Amendment we gave them a united vote of thanks, every man rising.

The board feels very proud of the fact that our 32 years' work has enabled us to give to the church, free of all debt, the home the Advocate now has. We feel that the fight for civic righteousness and the moral uplift of our people is just beginning. There may come in the days to be "nights of withering grief when the mother shall mourn for her wandering boy and the wife her husband gone astray."

We believe that every Methodist family needs the North Carolina Christian Advocate. We are prepared to give it to them at small cost. We believe careful reading of the Advocate will strengthen every pastoral charge. Read our secular papers and see the record of crime and the prominent place they give crime in every paper; then read the Advocate and see the difference. Let every pastor say the goal of the Sesqui-centennial year shall be, "The North Carolina Christian Advocate in every home." The board has done its work and we are crying to the shepherds of our flocks to place a real paper in every home.

### AN OLD PEOPLE'S PARTY

By Walter K. Putney.

In Iceland, "the island of ice and fire," Christmas is celebrated in a manner that is extremely pleasing. The people of that country are known all over the world for their pluck and hardiness. At home they show the same traits in both work and play. In other words, they have the spirit of never giving up anything they undertake. Writers tell us that the Icelanders are among the most progressive people of the world and, also, that they are noted for the respect they show to the elderly people of their villages. So, as we visit that land, at Christmas time, we are prepared to see the old folks enjoying the season's activities, helped by the kindly attentions of the young people.

There is one big celebration in Iceland, known as the Gamalmennsati. That is a rather long word, but translated, it means "a party for the old people." That is just what this big celebration is, for during the Christmas festivities the old folks—grandfathers and grandmothers—come first in the hearts of all.

The Old People's Party originated at Isajord about 60 years ago. At that time, Christmas was not celebrated as extensively as it is today, but the young people of the village, anxious to do something out of the run of celebrations, decided to make that Christmas one that would linger long in the memories of their grandfathers and grandmothers.

First, in preparation, those young folks baked a lot of old fashioned cakes and dishes, to be served to the old people on Christmas day. Then they got up a little play that showed the life of the children in the days when their grandfathers and grandmothers were small. Next, they invited all of the old people of the village to attend a party to be given in their honor, and they played old time games and sang old songs familiar to the old folks. Such was the success of that first party for old people that it was talked about from one end of the island to the other. The next year other villages carried out this same idea and honored the elderly people of the communities. In three or four years it had spread widely and the young people banded themselves into a society which was called "The Union." The object of this society was solely to make Christmas an extremely happy one for the old people of Iceland. It did not take long for practically every village in Iceland to be represented in the membership of the union, so that from that time Christmas found the old people of each village receiving special honor.

As the project grew and enthusiasm increased for greater things to do for the old people, it was found that a successful Old People's Party meant a lot of work in preparation. There were special vegetables to be grown and this meant labor in the spring, during the planting season. These vegetables were of the varieties that were dear to the old people when they were young. Then came the question of clothes, for it had been learned by experience, that many of the old people were poor and hesitated about attending such a celebration for fear they might not be dressed well enough. So a rule was made that everybody—rich and poor alike—should dress the same and the young folks made the costumes for the old people to wear, these costumes being the style of clothes worn when their grandfathers and grandmothers were first married. Now this meant hard work for the young people because at least eight months of the year have to be put into preparation for the Old People's Party, but that traditional spirit of never giving up still persists and the young people of Iceland are glad to go to all of this trouble for the purpose of making the old folks happy at Christmas.

In this way, the celebration of the Old People's Party has been brought to its present point of perfection. Festivities start on the afternoon of Christmas day with a tea party for the old folks. At this party tea, old fashioned cakes and cookies are served. It is a reunion in which everybody joins. After tea the young people put on a play and sing the old Icelandic and Danish songs, inviting the old people to join in the singing. In the evening special games are played, such as the old people enjoyed when they were young and, at the end of the celebration, the oldest people are called forward and are especially honored.

In most of the villages all men and women who are eighty or more years of age are given places of honor during the entire day's program, and those who are in their nineties are given still greater honors. Great-grandfathers and great-grandmothers are remembered by special gifts and the oldest person in each community has a very special present bestowed upon him or her. All in all, this is one of the most beautiful Christmas celebrations to be found in the entire world.

He who swells in prosperity will shrink in adversity.  
—Proverb.

## BOARD OF CHRISTIAN EDUCATION North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

### THE SEASON FOR PLANNING

This is the season for planning. Church groups, large and small, are looking ahead, fixing their hearts afresh on worthy objectives, and making careful preparations for definite advances along the entire front.

The first thing about this which we would suggest is that time thus spent is not time wasted. It is not only wise but positively necessary if progress is to be made in the work of the kingdom.

District and sub-district meetings are to be held throughout the conference in the interest of the Christian nurture and development of children, young people, and adults.

Local church groups—especially local church boards of Christian education—will do well to take in hand the great work committed to them and plan for the days ahead. Some such questions as these should be considered:

1. What is being done and what should be attempted to bring more people into the membership and fellowship of the church and the church school? Has a survey been made? If so, what follow-up work is being done?

2. What are we going to do about the special emphasis on evangelism during January, February and March?

3. Are we supplying our officers and teachers with the necessary helps? Has the local board placed in the hands of its new superintendent or new teachers the free leaflet literature so necessary to a working knowledge of their new responsibilities in the church of God?

4. Are arrangements being made for a local training class or a training school?

5. Has inquiry been made into the heating arrangements for Sunday? Are all the rooms warm and comfortable?

6. Is our school using wisely and well the materials for missionary education? Are there missionary programs each fourth Sunday, and are the offerings being sent to Rev. C. K. Proctor, Oxford, N. C., treasurer of the Home and Foreign Missionary Enterprise?

7. Have preparations been made for the proper observance of Christmas?

There is much work for the local board and everybody else concerned. Let there be regular monthly meetings of the board so that proper leadership and guidance may be given these important matters.

### OUR CONFERENCE COUNCIL

Our conference Christian education council will be held in Wilson on Wednesday, January 3, beginning at 10:30 in the morning and running until about four o'clock. Presiding elders, district directors, members of our conference staff, and a general board representative will spend the day together in study and

planning. Let the hearts of all our people go up in prayer for the guidance of the Holy Spirit as these representatives of the church seek to lead in the great work committed to them.

### ELIZABETH CITY DISTRICT

Rev. J. H. McCracken, presiding elder and director of Christian education of the Elizabeth City district, is scheduling a series of sub-district Christian education institutes, beginning January 4, as follows:

Swan Quarter—Thursday, January 4.  
Plymouth—Friday, January 5.

Camden (Sign Pine)—Sunday, January 7.

Winton—Monday, January 8.

The meetings will begin at 3:30 and run until nine o'clock, with a picnic supper at six o'clock. Surrounding churches are expected to be represented by pastors, superintendents, chairmen and members of local boards of Christian education, and workers in each of the three age-group divisions. In fact, all officers and teachers are invited to attend. Members of the district staff will be assisted in these meetings by representatives of the conference and general board offices.

### DURHAM, MARCH 12-16

Rev. H. C. Smith, presiding elder and district director of the Durham district, is announcing the following series of Christian education institutes to serve all the churches of the district:

Pittsboro—Monday, March 12.  
Swepsonville—Tuesday, March 13.  
Yanceyville—Wednesday, March 14.  
Helena—Thursday, March 15.  
Carr, Durham—Friday, March 16.

These meetings will begin at 3:30 in the afternoon and run until nine p. m. Delegations from the various churches will bring baskets for a picnic supper to be served at six o'clock.

### IN OTHER DISTRICTS

Similar institutes are being arranged in the other districts of the conference for February and March. Definite announcements will be made as soon as the presiding elders complete the arrangements.

### Young People's Division

Director: Mrs. E. W. Brian, Durham, N. C.  
Treas.: Miss Reba T. Cousins, Durham.

### WAKE FOREST ORGANIZES

As a result of the interest of the Methodist students at Wake Forest and of the splendid co-operation of the college pastor, Rev. J. A. Easley, and members of the faculty, there has recently been organized a Wesley Student Association

on the Wake Forest campus. Mr. William R. Dixon, who was really the moving spirit in getting the organization started, was chosen president of the association; Walter J. Pittman is vice president; W. L. Willis, secretary, and W. C. Bray, treasurer.

At the invitation of the president, Mr. Gobbel and Mrs. Brian were present at the regular weekly meeting of the association last Sunday afternoon and spoke to the large group assembled concerning the history, purpose, and activities of such a student association.

In addition to a large number of Methodist students, the college pastor, Rev. J. A. Easley, was present and spoke most enthusiastically concerning the work of our new association. With the splendid support of Mr. Easley, as well as members of the Wake Forest College faculty, and with their own fine enthusiasm and interest, we feel confident that these Methodist students at Wake Forest are going to make their Wesley Student Association one of the best in Southern Methodism. Our conference young people's organization welcomes them and wishes them godspeed in their work.

### EIGHT NEW CHARTERS

Eight new charters were issued to young people's divisions in our conference during the month of November. Following is the list of the newly chartered divisions, together with the name of the president in each case:

Mt. Gilead Int. Dept.—Rachel Harris, Mt. Gilead.

Mt. Gilead's Y. P. Dept.—Alice Burton, Mt. Gilead.

Concord (Ellerbe)—Cornelia Nicholson, Ellerbe.

Parkers (North Gates)—Marie Taylor, Corapeake.

Southport—Joe Ruark, Southport.

Shocco (Middleburg)—Margaret Pritchard, R. 6, Henderson.

Steele Street, Sanford—Maude Cotton, Sanford.

Providence (Mt. Olive)—Margaret Scott, R. 1, Goldsboro.

### YOUNG PEOPLE'S COUNCIL

In connection with our Conference Christian Education Council, which will be held in Wilson on Wednesday, January 3, beginning at 10:30 in the morning and closing about four in the afternoon, our Conference Young People's Council will meet. Members of this council include the following:

President—Charles T. Thrift, Jr.

Vice President—John Shannonhouse.

Secretary—Mary Cooper Hooker.

Treasurer—Reba T. Cousins.

Publicity Supt.—Netta Cook Robertson.

District directors: Virginia Bradshaw, H. B. Baum, E. B. Fisher, J. G. Phillips, P. H. Fields, W. C. Wilson, and R. G. Dawson.

Assembly Dean—L. C. Larkin.

Director Y. P. Work—Mrs. Earl W. Brian.

Executive Secretary—L. L. Gobbel.



## BOARD OF CHRISTIAN EDUCATION Western North Carolina Conference

W. A. KALE, Exec.-Ext. Sec., Office Greensboro College, Box 778, Greensboro, N. C.

### "GOOD TIDING OF GREAT JOY"

It is hardly in order for this page to carry a sermon and it is not the practice of this writer to fashion editorials, but this is the Christmas season! While we are exchanging gifts and greetings and listening to pastors proclaiming the "good tidings" from their pulpits it perhaps will not seem out of place for this page to present a sincere thought expressing some central convictions about the educational work of our church.

#### To the Glory of God

At this season we are fond of reading St. Luke's account of the birth of the Christ and we are familiar with the song of the heavenly host—"Glory to God in the highest." We cannot improve upon this old shout of praise, but we can and should repeat it again and again. It is a part of Christmas to say, "Glory to God." It is also a part of the purpose of Christian education to say, "Glory to God." The Christmas season is a good time to strengthen our conviction about one of our chief aims.

Whatever may be the opinions of the enemies of Christian education it must be maintained that the educational program of our church is dedicated to the glory of God. There are often failures and mistakes, but at the center of our work is a strong purpose. Any adverse criticism of our program that is hastily or bitterly made can be refuted by reference to our sincere purpose to glorify God through Christian education.

Whatever may be the opinions of our friends we must be careful to carry out the above stated purpose. Sometimes our friends fail to help us. Words of approval alone do not enable us to do our full task. At this Christmas season let all pastors, teachers, officers and other educational workers resolve that in all activities we shall keep central our purpose to make our program of education an effective means of praising God. Let our people understand that this is essential.

#### For the Welfare of Man

Another part of the song of the heavenly host is "on earth peace, good will toward men."

World conditions today make us sad. Affairs around us are of such a nature and in such a state that peace and good will are not present in many hearts. We must not lose faith in the educational method because we witness discouraging things around us. Rather we must determine to do our work more thoroughly. This Christmas season is a good time for reconsecration to the task of guiding children, young people, and adults into an experience of Christian faith that will make possible peace and good will around the world.

### NEXT SUNDAY

Of course every one knows what day next Sunday is. It is the day before Christmas! Just think what that means. But wait! Think again what day next Sunday is. It is a fourth Sunday. It is Missionary Day in our Sunday schools.

What a fine thing it is that we can combine observance of Missionary Day with the celebration of Christmas. The birthday of the Christ Child is a good time to share our means with others. On next Sunday we are all expected to contribute to the Home and Foreign Missionary Enterprise, which is a fund that ministers helpfully to many needy persons within our conference and also offers aid to churches in foreign lands. As we give next Sunday morning let us remember the Christ and make our gifts in his name.

### Young People's Division

#### GASTON COUNTY UNION MEETING

A large number of the young people of Gaston county attended the monthly meeting of the Gaston County Young People's Union, which was held Friday night, December 8, 1933, at Park Street church, Belmont. A very interesting program on the young people's magazine, "The Epworth Highroad," was given by the members of the young people's department of Park Street church in the observance of "Epworth Highroad Night." Talks were made by Miss Hazel Brown, Mr. Buford Norwood and Rev. J. S. Hiatt, the presiding elder of the Gastonia district. The business session followed, Miss Aleida Cline, president of the union, presiding. At this time Rev. J. S. Hiatt, our new presiding elder, was given a hearty welcome to the district by the young people. He then introduced the new pastors in the county to the union. They, also, were welcomed. A delightful recreational program followed the business session, the recreational leader from Park Street church presiding. Refreshments were then served.

Aleida Cline.

#### CHRISTIAN CULTURE INSTITUTE IS PLANNED FOR WINSTON-SALEM DISTRICT

Arrangements have been completed for a Christian Culture Institute for the young people of Winston-Salem district to be held in Centenary church, Winston-Salem, during the days of January 8-12, 1934. Under the leadership of their capable district leader, Miss Blanche Gluck, these young people are planning to begin the year with a thoroughly worth while activity.

The institute will begin on the evening of January 8 with a banquet at which Mr. Walter Brown of Greensboro will

act as toastmaster. A varied program of stunts and other interesting performances will add to the merriment of this occasion. The first class period will follow the banquet. During the following evenings classes will meet, and worship and recreational programs will be held during the intermission periods. On the evening of the twelfth at the close of the last period the certificates of credit will be distributed and a consecration service held.

Courses, with their instructors, are:

1. Citizenship and Community Service, Dr. Raymond Smith.
2. Missions and World Friendship, Miss Gertrude Clay.
3. Recreation and Personal Development, Mr. Walter Brown.
4. Worship, Rev. W. A. Kale.

An effective means of financing the institute is being used. Programs for the institute have been printed and a thousand copies have been distributed throughout the district. Winston-Salem business firms are advertised on these programs, and the receipts from the advertisements have provided sufficient money to pay all institute costs and in addition take care of the expenses of three delegates to the assembly at Lake Junaluska next summer.

### DO YOU KNOW?

That the General Board of Christian Education is being operated on a budget which is \$180,000 per year less than the combined budgets of the three old boards (Sunday School, Epworth League, and Education) the last year they operated.

That the cost of our Sunday school literature to our churches averages "a cent a Sunday" per member.

That the Western North Carolina Conference Board of Christian Education has received from the conference collections for the work of the present year \$3000 less than we had last year.

That it is the fixed policy of both the general and conference boards of Christian education not to go into debt.

That our reduced income and our determination not to go into debt made it necessary to cut one worker off our conference staff for the present year.

### DO YOU KNOW ALSO?

That the conference program of Christian education has not been cut, despite the reduced income of the board.

That a definite plan for using the district staffs and other volunteer workers, through whom a constructive program can be carried to each charge in the conference, has been agreed upon.

That our conference as a whole is expressing a genuine appreciation of the work of our board and is also supporting the general board.

That our plans for the present year include a variety of activities, one or more of which will be interesting and helpful to your church.

That you can learn the details of our plans as they relate to your church by writing to the Conference Office, Box 778, Greensboro, N. C.

## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

AT THIS CHRISTMAS SEASON, MAY GOOD TIDINGS OF GREAT JOY COME TO ALL OUR READERS, AND MAY THEY HAVE THE JOY THAT COMES FROM HELPING TO BRING PEACE ON EARTH AND GOOD WILL TO MEN.

We are glad to give our readers something from the daily life of two of our conference women—the one a home worker in Dallas, Texas; the other a foreign worker in the heart of Africa.

man as a missionary special. By paying \$900 for her support another worker in the field is made possible. She managed the Virginia K. Johnson Home so well the first six months of this past year that she wrote Council to send her no check in August. She also sent back her check for one month's salary as her donation to help make up the deficit in missionary funds.

Miss Freeman has six assistants in the home—Miss Muriel Bell, nurse; Miss Lillian Hilburn, teacher; Miss

But I believe in God and the angels  
Ever sence one night last spring.

And I think that saving a little child  
And bringing him to his own,  
Is a derved sight better business  
Than loafing around the throne."

Dear Fellow Workers:

How grateful I am to you dear women for your prayers and your financial support! I have waited a long time to write you a letter of thanks, but each time I would begin I would find that words were inadequate to express my sincere appreciation for your cordial support. Through the North Carolina Christian Advocate and letters from mother and daddy I have kept in touch with your work.

The vision of my childhood is being realized. I am here giving of myself to the boys and girls of Brazil. The two years I have worked in Colegio Isabella Hendrix have been delightful ones in that I have had an opportunity to come in personal contact with the people for whom I was chosen to serve. I began last year teaching home economics and English. Because of the language I was unable to take an active part in the work of the church at first, but now I am superintendent of the Bright Jewels and treasurer of the young people's society.

Perhaps you are wondering just how different I have found things. Here in the school the routine of work is just like any boarding schools in the station except that we have four meals a day instead of three. It is customary in Brazil to have five: "cafe, almoco, cha, jantar, e cafe." In the school we dispense with the lunch or coffee just before retiring at night.

As you no doubt have read or heard, the Brazilians are color blind as to race color. This is absolutely true as far as the liberties of the individual are concerned. The white man and the black man worship in the same church, sit side by side on the street car and eat at the same table. As a result there is a high percentage of intermarriage among the black and white races.

Being in a Roman Catholic country I have seen many things on the street that I have never seen before. Religious processions go by the school quite often—thronges of people following silently the image of St. John or of the Virgin Mary. For days and days while passing the Catholic church on my way to the postoffice I noticed men tipping their hats. I thought it quite strange, for I did not know any of them. Finally one day I found out that it is customary for the men to tip their hats on passing a Catholic church and for the women to make the sign of the cross. During the week of Easter I spent the holidays in the oldest and quaintest town in Minas, Ouro Preto (Black Gold). There I saw the whole of passion week enacted exactly as it is told in the Gospels. Hundreds and hundreds of people gathered in the little old historical, mountainous town to attend the "missas" and witness the ceremonies. (Cont'd on page 23)



Miss Mary L. Freeman, friend of unwelcomed babies

### MARY FREEMAN, SPECIAL MISSIONARY OF THE DURHAM DISTRICT

Wherever there is personality being hurt there is opportunity for the Woman's Missionary Society.

When a business woman, years ago, went to Mrs. Virginia K. Johnson to disclose the secret that she was pregnant, she not only found a friend herself but she found a friend for many unfortunate women who were to travel the same benighted path.

Mrs. Virginia K. Johnson was a saint whom God chose to guide the erring in the path of righteousness. She became the friend of the friendless by giving her own home to shelter, nourish and train the outcast woman.

The North Carolina conference is proud of the fact that one of her own daughters, Mary Freeman, reared in Burlington, is the superintendent of the Virginia K. Johnson Home Dallas, Tex. It is also fitting that the Durham district should assume the support of Mary Free-

Johnia Dodson, teacher; Miss Bess McLain, secretary; Miss Noa Pafford, teacher of outside activities; and Miss Eva Watts, dietician.

It must be remembered that a large part of the meat used is produced on the place; a garden supplies all needed vegetables and fruits, and a good dairy furnishes an abundance of milk and butter. During the year 1932 there were 55 young girls cared for and 18 babies. Miss Freeman says: "The great challenge in the work is how best to stimulate the talent which God has bestowed and so develop the character that has been shattered by seeking happiness from the wrong source."

The home provides for the physical welfare as well as the mental and spiritual development of those who find refuge there. In the language of the western pioneer, John Hay says:

"I don't go much on religion,  
I never ain't had no show.



## Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

### A CHRISTMAS PRAYER

By Rev. Robert W. Thompson.

(Luke 2:10-11)

We are filled with joy and gratitude this morning for the gift of the Saviour, Jesus. We are especially thankful that he is a Saviour not afar off, but linked to our nature in the manner of his birth, in childhood, in humility, in love and sympathy. He who saw the light of day in the midst of the beasts of burden when first he threw the mantle of humanity over himself, has lifted us from the burdens of sin and anxiety. In him we are glad.

With all the angels who celebrated his nativity we add our voice of joy. With the humble, who inquired what these things meant, we still search for the truth of the incarnation. Give joy this day to all people, we earnestly pray. Bless our children, the babes of the land. Be with the poor and give to us and to all others the spirit of good will and of charity. Bring peace to earth, a reception of the good tidings also. May the gifts of love manifest the spirit of Jesus we ask in his name.

### CHRISTMAS

As the years have passed some of us have not lost the thrill of the Christmas time with the thronging memories of childhood which it brings. We look to the season as a kind of "fountain of youth" from which we drink, year after year. It would be hard, in fact, to find a better way of keeping young than to yield to the radiance of a season whose interests centers so largely in the welfare and joys of childhood.

It must be remembered, however, that Christmas is a Christian observance. Its Christian aspects must be demonstrated by those who love and serve the Christ. We are the ones who must save Christmas from the paganizing influences which are now seeking to transform it into a bestial holiday. We must make adequate answer to the love of God revealed in a manger. In our joys, our service, our outflowing devotion to the needy of the world and our efforts to enthroned the Christ we can help our community render appropriate homage to the One for whom Christmas is observed.—From the Church School Magazine.

The following will be of interest to the friends of Miss Fannie Bame, a former deaconess of our conference, who was at Charlotte for a number of years, where she did a most gratifying and effective work: "Misses Fannie Bame and Margaret Cornett, deaconesses in the West Virginia coal field region report that the past summer they held five daily vacation Bible schools with an enrollment of 333. They have begun work in three public schools with more than 700

pupils enrolled and expect to enter two other schools soon. They have organized a night school for adults and enrolled ten members, all foreign born. An increase in Sunday school attendance is reported, and they have organized a good junior choir composed of boys and girls of the World Club."

### ZONE MEETING AT SWANNAHOA

Zone number two of the Asheville district held an interesting meeting Friday afternoon at Swannanoa church with Mrs. T. L. Brooks, zone leader, presiding. After a Christmas hymn Mrs. H. F. Duncan of Black Mountain led an impressive devotional, followed by prayer by Rev. O. B. Mitchell, new pastor at Swannanoa.

A questionnaire was led by Miss Amy Hackney, district secretary and several questions bearing upon the work were discussed.

Four talks featured the afternoon program: "The Importance of Mission and Bible Study" by Mrs. L. C. Griffin; "How to Increase the Interest of Our Women in the Missionary Work" by Mrs. Smyth; "Spiritual Life" by Mrs. M. S. Bridges, and "Stewardship" by Mrs. W. R. Harris, conference secretary.

The meeting closed with prayer by Rev. D. C. Ballard. After the meeting a social hour was enjoyed and delicious hot chocolate and home made cake were served by the ladies of the Swannanoa church.

### A NEW GOLD FIELD

We are sure our readers will be interested in the following from "The Missionary Bulletin" issued by the board of missions, concerning the old gold and silver campaign recently launched in our church:

"A new gold field has just been discovered—not in the frozen north of Alaska or in far away Africa, but right in the heart of Southern Methodism, and a modern version of the old fashioned 'gold rush' occurred in Nashville, Tenn., September 21 and 22, when hundreds of valuable articles that had been sent in during the Treasure Hunt sponsored by the board of missions were offered for sale at mission headquarters for the price of the precious metal contained therein. Many of the articles received were deemed too valuable to be melted down; therefore they were saved and offered for sale as antiques, and people literally fell over each other in their eagerness to purchase some of those relics of by-gone days that had come from all over the denomination's territory from Maryland to California as free will offerings and self-denial gifts to help replenish the missionary coffers of the church.

The committee room at mission headquarters was turned into a veritable antique shop, and the long tables against the walls and down the center of the room were covered with a collection of rare and antique objects—valuable heirlooms and sentimentally cherished keepsakes that had been brought to light from attics and trunks and drawers and boxes and sent in to do their bit toward keeping the missionaries at the front.

The first article to be sold was an ancient soup ladle of solid silver that had been a wedding present back in 1856. It had once been the property of a foreign missionary and had seen service on several mission fields. It was bought by members of the board of missions staff and presented to Scarritt College that its missionary tradition might go on unbroken down the years.

The missionary treasure hunt was inaugurated in May, and since that time approximately 2,000 packages have poured into the old gold room, containing practically every imaginable object of value. Gold spectacles probably head the list and not less than a barrel of gold spectacle frames are ready for the smelter. Rings ancient and modern! Probably 500 wedding rings, those heavy gold bands of days gone by, have been donated by children and grandchildren because "mother would have wished it." And medals of all sorts. There are thimbles of gold and silver, babies' christening mugs, old umbrella handles, and watches galore—more than a thousand of them. All these things are on their way to the smelter to be transmuted into missionary dollars that will help to hold the line until better days.

The old gold room will remain open to receive gifts as long as they continue to come in. Although the treasure hunt may not bring in a vast amount in dollars and cents, for many of the articles donated have small smelter value, it has brought in something more valuable than money, says Dr. W. G. Cram, general secretary of the board of missions, "for it has proved that Methodists of the South, even if broke, have hearts of gold."

### JUST TO BE TENDER

"Just to be tender, just to be true,  
Just to be glad the whole day through;  
Just to be merciful, just to be mild,  
Just to be truthful as a little child;  
Just to be gentle and kind and sweet,  
Just to be helpful with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with song;  
Whether the hour is dark or bright,  
Just to be loyal to God and right,  
Just to believe that God knows best,  
And in his promises ever to rest,  
Just to let love be our daily key,  
That is God's will for you and me."

—Selected.

Ministering love is the practical expression of love to God.—Harnack.

The evening of life carries with it its own lamp.—Joubert.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### SANTA CLAUS DAYS

These are Santa Claus days at the Children's Home. Our 342 children are all pepped up over the approach of the Christmas season and the assurance that Santa Claus will come with his love for little children and his gifts for our entire family. To us Santa Claus is either a real person or a real spirit, it not making much difference in our thinking which idea predominates. Our family has already begun singing Christmas carols. At six o'clock yesterday afternoon our entire family gathered in front of the administration building and celebrated the sixth annual lighting of the big spruce tree located just in front of this building. A large concourse of people assembled to hear the children sing and to observe the beautifully lighted tree. On Wednesday evening of this week 35 of our children and youths will give in Memorial Auditorium at Centenary Methodist church a play entitled, "The Greatest Gift." The boys and girls have been practicing diligently for this play and are expecting to put it over in a nice way. Kind friends these are Santa Claus days at the Children's Home and our children are living in high expectations.

### IN GOOD HEALTH

It now appears that our entire family will be in good health at Christmas time. Only five children are in the infirmary and these are expecting to be out by the middle of this week. It will be wonderful if all of our children will be well and can be in their home cottages to hang up their stockings. For the past several



Yes, he will soon be here

Christmases Santa Claus has had to unload quite a lot from his supplies at our infirmary. The little girl who has been sick at every Christmas since she came to the Children's Home and who has been asking her heavenly Father to help her keep well this year has every assurance of answered prayer. It is a great satisfaction to be able to assure ourselves and our friends that our big family is well, happy and thankful.

### FIFTH SUNDAY OFFERINGS

The last Sunday in November is a fifth Sunday, the Children's Home Sunday. We wish it could have come ahead of Christmas rather than following it, but we are glad to take fifth Sundays whenever they come. We hope our friends will be mindful of the Children's



Santa Claus is coming

Home at this time and will share with us as liberally as conditions will permit. Fifth Sunday offerings have been falling off quite perceptibly during the past four years. In 1930 these offerings amounted to \$12,970, in 1931 they amounted to \$12,918. In 1932 they fell off to \$9,781. The fifth Sunday offerings this year have amounted to \$9,268. Since the returns from the approaching fifth Sunday will come in during the ensuing year, we confidently hope that next year will bring us better fortune.

### SHELBY IS FIRST

A number of churches on circuits have already paid their entire ten per cent apportionments, but the first charge to entirely pay their quota was Central, Shelby, our good friends over there having forwarded their contribution immediately following Thanksgiving. We are greatly indebted to them. Centenary, Winston-Salem, has already raised over a thousand dollars, twice their quota, and will increase this amount slightly before it is forwarded to the Children's Home.

Reports are to the effect that quite a number of other groups of supporting friends will look after this important matter right away.

### CHRISTMAS SHOPPING

Well over 200 of our boys and girls went shopping today. Early this morning as soon as the office was opened they were lined up ready to receive their November honorarium and to add to it a small Christmas shopping allowance preparatory to going over town to visit the stores. The larger boys and girls went on their "man" and on their "lady." The smaller ones were accompanied by their house mothers. Those not having gone today will go tomorrow. Every child at the Children's Home, excepting the very small ones at the baby cottage, will have a Christmas shopping experience.

### BASKET BALL

With the passing of the football season basket ball, another interesting sport, has come. Our girls' team has already played two games, one with Griffith high school and the other with Walkertown high school, winning both of them by scores of 31 to 26 and 31 to 16 respectively. The boys were a little late getting at their practice following the football season. They have played only one game, losing to Walkertown high school by a score of 10 to 15. Our gymnasium will be the scene of many interesting and spectacular contests during the winter months.

### PACKAGES

Mr. West, the mail man, visits the Children's Home twice a day pretty well loaded with packages for our boys and girls. These packages, except those containing perishable contents, will be stored away till Christmas eve, when they will be turned over to Santa Claus to be delivered to the designated child. Every child receiving a package will have the joy of opening it.



Will he have something for all of us?



# THE METHODIST ORPHANAGE

REV. A. S. BARNES ..... Superintendent  
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

## FORM OF REQUEST

I do hereby will and bequest to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina, (here designate the bequest) .....

It is earnestly desired that every church, Sunday school and organized class take a thanksgiving offering for the Methodist Orphanage either the fourth or fifth Sunday in this month.

\* \* \* \*

The annual conference in Durham asked each church and Sunday school in the North Carolina conference to take a Thanksgiving offering for the Orphanage. The month of December was set apart by the conference as Orphanage month. It is the earnest request of the superintendent that every church, Sunday school and organized class carry out the resolution unanimously passed by our annual conference. We urgently need help from each church, Sunday school and organized class. There remains only two more Sundays in this month which our pastors, superintendents of Sunday schools and presidents of organized classes can use to the advantage of the Methodist Orphanage.

\* \* \* \*

The following paragraph from Charity and Children shows that the Thomasville Baptist Orphanage is being largely financed by the Sunday schools of Baptist churches of North Carolina. If we are to carry on our work in a successful way we must in some way enlist more Sunday schools and organized classes.

"The First Baptist church of Asheville, E. Gibson Davis, pastor, Burgin Pennell, superintendent of Sunday school, will set apart one Sunday in the month in the Sunday school for the Orphanage next year, thus conforming to the policy of the Baptist State Convention. The Orphanage was included in a minor way in the budget this year, but the people of First church, Asheville, like the vast majority of the Baptists of the state, want to give direct to the Orphanage. We rejoice that those churches of the state that have tried some other way are returning to the time honored once-a-month offering and a Thanksgiving offering. Mr. Pennell has asked for the cards, 'This Is Orphanage Day.'"

\* \* \* \*

So far a large number of our churches, Sunday schools and organized classes have not remembered the Methodist Orphanage with a Thanksgiving offering. Because of local conditions it has been impossible for a few churches, Sunday schools and organized classes to do anything for the Orphanage during the Thanksgiving season. Doubtless many

churches, Sunday schools and organized classes have felt that their offering would be so small that they would not amount to much. Then there are some churches, Sunday schools and organized classes that think the Methodist Orphanage can get along without their help. I regret very much that there are those who feel this way about it, because their feelings do not coincide with the facts. There are two more Sundays left in this month and I sincerely trust and pray that all the churches, Sunday schools and organized classes which have not remembered us will do so either on the fourth or fifth Sunday of this month. I think it would be most fitting this coming Sunday, which is the Sunday before Christmas, if all the churches, Sunday schools and organized classes that have not already done so, would take an offering for our 300 fatherless children. In the event that next Sunday should be cold, rainy or snowy, I want to urge all the churches, Sunday schools and organized classes to do something for us on the following Sunday, which is the fifth Sunday in December. Unless those who have not helped us respond to our appeal, we shall face the most discouraging situation in the history of our home. I want to express my deep sense of gratitude to every church, Sunday school and organized class that has done something during Thanksgiving season to help carry on this Christ-like work for the fatherless children of our conference.

\* \* \* \*

In Enfield our friends had as their representative our good friend, Mrs. Wright, to meet us and go with us to our homes for the night. Rev. and Mrs. Carlos Womack were visiting relatives out of the state. His congregations left nothing undone that would aid to our comfort and pleasure. I was in the home of Mr. and Mrs. Ernest Draughn and enjoyed the hospitality of this splendid family. The congregation seemed pleased with the sacred concert given by our children. I was with Mrs. Garnett for the noon meal. She has recently been made superintendent of the Sunday school and is entering into this new work with much interest and enthusiasm. We will have very pleasant recollections of our visit to both of Mr. Womack's churches—Enfield and Whitakers. Mr. Glover, who is superintendent of the Sunday school in Whitakers, welcomed us to the church. Mrs. L. L. Draughn served actively in this capacity, as superintendent of this school, for years and is now giving her service to other church work. Our congregations were good and we felt that God was with us in our service. Nellie B. Rives.

Little Joy, seven years old, remarked as she helped herself to the last biscuit on the plate, "This won't matter to me, for I've been an old maid about all my life, anyhow."—Christian Evangelist.

The noblest of all charities is in enabling the poor to earn a livelihood.—Talmud.

MISS MARJORIE SHEERIN, of Brooklyn, N. Y., writes:—



● "My cough was so bad," writes Miss Sheerin, "I called the doctor. He said, 'Take Pertussin.' Am I glad I did! . . . Next morning my cough was gone!"

WHEN YOU "CATCH COLD" the tiny moisture glands in your throat and bronchial passages clog up with thick mucus! Your throat feels tickly—dry. You cough, but can't "raise" a thing.

You must get those little moisture glands back into action, to stop a cough. And Pertussin does just that!

A spoonful of two stimulates the glands, starts their natural moisture pouring out. Germ-laden phlegm loosens. Your throat feels relieved. Pertussin is helping Nature cure your cough!

Pertussin is the scientific extract of a medicinal herb famous in treating the worst coughs known. It contains no narcotics—won't upset digestion. Get a bottle!

# PERTUSSIN

has been prescribed by doctors for 30 years . . . It works safely!

## New Anti-Pain Tablets

### Stop Headaches

A-C Tabs is the new scientific treatment for headaches, neuralgia, rheumatic and periodic pains.

Pains and Aches disappear almost immediately after taking A-C Tabs—and you feel fine again. No harmful or depressing effects.

Ask your druggist for A-C Tabs. 10c, 25c, and \$1 sizes.

A-C triangle trade mark on each package of genuine A-C Tabs.



A-C TABS COMPANY, Raleigh, N. C.

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**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
6c. and 5c. at Druggists.  
Himax Chemical Works, Paterson, N. Y.

# Golden Cross Report, 1933

## Asheville District

Acton—T. A. Groce .....	\$ 6.05
Haywood Street—W. A. Rollins ..	6.25
Skyland—M. W. Edwards .....	5.00
<b>Total</b> .....	<b>16.30</b>

## Charlotte District

Chadwick—E. H. Nease .....	22.50
Dilworth—C. M. Pickens .....	6.80
First Church—W. W. Peele .....	173.12
Monroe Ct.—W. C. Dutton .....	1.00
Peachland—B. W. Leffer .....	3.00
Pineville—E. O. Cole .....	7.00
Thrill-Moore—J. O. Ervin .....	6.00
Wadesboro—G. B. Clemmer .....	13.00
Weddington—E. W. Needham .....	3.65
<b>Total</b> .....	<b>236.07</b>

## Gastonia District

Park Street—J. R. Warren .....	2.00
Belwood—W. L. Scott .....	15.25
Cherryville Ct.—C. R. Allen .....	.50
Crouse—J. W. Bennett .....	14.00
Dallas—J. W. Vestal .....	10.00
East End—T. J. Huggins .....	12.85
Main Street—J. B. Craven .....	102.00
Maylo—T. G. Smith .....	4.00
Smyre—T. H. Swafford .....	4.00
Goodsonville—C. E. Williams .....	6.75
Lowesville—M. E. Leftwich .....	1.00
McAdenville—R. M. Varner .....	4.00
Shelby, Central—E. K. McLarty ..	29.19
South Fork—R. A. Taylor .....	9.60
<b>Total</b> .....	<b>125.24</b>

## Greensboro District

Battle Ground—W. H. Groce .....	2.32
Gibsonville—D. D. Holt .....	1.00
Centenary—J. C. Cornett .....	34.00
Glenwood—E. B. Jordan .....	6.00
West Market—H. G. Hardin .....	1.00
High Point, Calvary—D. H. Rhinehart ..	18.00
Ward Street-Archdale—W. T. Albright ..	4.00
Wesley Memorial—G. R. Jordan .....	3.00
Liberty—L. P. Barnett .....	2.00
Mt. Pleasant—R. B. Akers, Jr. ....	7.00
Ramseur-Franklinville—A. C. Tipsett ..	5.00
Reidsville Ct.—T. V. Crouse .....	10.00
Ruffin—R. M. Laughlin .....	10.00
<b>Total</b> .....	<b>103.32</b>

## Marion District

Avery—J. M. Green .....	4.00
Bostic—E. B. Edwards .....	4.00
Burke—C. S. Plyler .....	4.00
Cliffside-Avondale—H. H. Robbins ..	1.00
Elk Park—E. C. Price .....	7.00
Forest City—J. W. Williams .....	5.00
Gilkey—P. T. Dixon .....	22.75
Glen Alpine—A. G. Loftin .....	5.00
Henrietta—A. W. Lynch .....	2.00
Marion-Cross Mill—J. A. Howell .....	7.00
Marion Ct.—W. J. Hackney .....	4.00
McDowell—T. B. Huneycutt .....	1.00
Mill Spring—J. N. Snow .....	1.00
Morganton, First Ch.—B. C. Reavis ..	23.00
North Forest—J. M. Varner .....	8.00
Morganton Ct.—H. M. Wellman .....	5.00
Rutherford College—J. B. McLarty ..	3.00
Spindale-Pl. Grove—W. R. Kelly .....	5.00
Sp. Pine-Bakersville—J. L. Rayle ..	5.00
Table Rock—A. Burgess .....	2.00
<b>Total</b> .....	<b>118.75</b>

## Mount Airy District

Creston—A. G. Lackey .....	10.29
Danbury—J. B. Needham .....	6.00
Dobson—M. A. Newby .....	3.25
Elkin—L. B. Abernethy .....	1130.45
Helton—C. E. Murray .....	29.91
Jefferson—J. E. B. Houser .....	18.48
Jonesville—G. R. Stafford .....	41.83
Laurel Springs—W. H. Benfield .....	6.00
Leaksville—R. G. Tuttle .....	26.00
Madison—E. E. Williamson .....	4.00
Rockford Street—R. S. Howie .....	57.10

Mt. Airy Ct.—R. E. Ward .....	7.00
N. Wilkesboro—J. H. Armbrust .....	9.00
Pilot Mountain—W. B. Thompson ..	3.25
Rural Hall—J. P. Hornbuckle .....	4.60
Sandy Ridge—G. F. Hood .....	7.00
Sparta—C. W. Russell .....	8.00
Spray—W. H. Willis .....	3.00
Todd—F. L. Smith .....	34.73
Walnut Cove—J. B. Fitzgerald .....	2.00
Watauga—G. C. Graham .....	10.00
Yadkinville—L. L. Sharpe .....	25.50
<b>Total</b> .....	<b>1446.59</b>

## Salisbury District

First Street—E. M. Avett .....	4.60
Concord, Central—H. G. Allen .....	25.00
Epworth—E. Myers .....	3.00
Forest Hill—Paul Hardin, Jr. ....	16.00
Concord Ct.—M. B. Clegg .....	16.00
East Spencer—J. E. McSwain .....	5.00
Gold Hill—J. P. Morris .....	30.00
Kannapolis, Trinity—J. P. Hipps ..	26.96
Landis—Brooks Jerome .....	4.00
Norwood—R. A. Swearingen .....	12.50
Park Avenue—S. M. Needham .....	5.90
Woodleaf—W. S. Smith .....	8.25
<b>Total</b> .....	<b>156.31</b>

## Statesville District

Balls Creek—J. M. Brandon .....	12.00
Catawba—G. W. Clay .....	20.00
Cool Springs—J. L. Ingram .....	1.00
Elmwood—R. L. Bass .....	5.00
Granite Falls—M. Q. Tuttle .....	23.35
Hickory—A. C. Gibbs .....	16.00
Highlands-Rhodhiss—I. L. Roberts ..	12.00
Westview—C. W. Kirby .....	25.00
Bethel-Fairgrove—L. L. Smith .....	20.00
Hudson—C. C. Washam .....	4.50
Lenoir—C. E. Rozzelle .....	12.25
Lenoir Ct.—M. G. Oakley .....	24.80
Maiden—C. F. Tate .....	6.00
Mooresville—T. W. Hager .....	23.20
Central—N. C. Williams .....	1.00
Mooresville Ct.—J. W. Fitzgerald ..	17.00
Mount Zion—W. A. Barber .....	12.35
Newton—M. B. Woosley .....	21.72
Olin—T. A. Plyler .....	9.00
Shepherd—G. L. Wilkinson .....	11.00
Statesville—M. T. Smathers .....	19.10
Race Street—E. J. Harbison .....	28.75
Statesville Ct.—W. Q. Grigg .....	12.00
Stony Point—T. J. Houck .....	7.31
Taylorsville—R. L. Young .....	7.35
Troutman—R. E. Hunt .....	6.50
Whitnel—C. A. Morrison .....	16.00
<b>Total</b> .....	<b>364.18</b>

## Waynesville District

Bryson City—O. J. Jones .....	7.00
Clyde—H. C. Freeman .....	10.00
Franklin—O. P. Ader .....	5.00
Franklin Ct.—G. N. Dulin .....	6.00
Haywood—T. G. Highfill .....	3.00
Whittier—R. G. McClamrock .....	2.01
<b>Total</b> .....	<b>33.01</b>

## Winston-Salem District

Advance—W. N. Rathburn .....	1.00
Coleman—J. A. J. Farrington .....	8.00
Davidson—J. R. Church .....	37.60
Denton—B. A. Sisk .....	8.00
Farmington—M. G. Ervin .....	5.40
Forsyth—T. B. Johnson .....	8.00
Kernersville—E. P. Billups .....	10.00
Lewisville—G. W. Fink .....	5.00
Lexington—C. M. McKinney .....	39.00
Mocksville—R. C. Goforth .....	8.00
Oak Ridge—W. R. Boland .....	2.00
Trinity—D. R. Proffitt .....	20.00
Thomasville Ct.—John Cline .....	43.22
Burkhead—G. A. Stamper .....	37.99
Centenary—C. C. Weaver .....	431.70
Green Street—J. W. Hoyle .....	4.00
Hatt Memorial—D. M. Nifong .....	4.50
Ogburn Memorial—O. L. Brown .....	4.75
<b>Total</b> .....	<b>672.76</b>

Unclassified—

Ordinance Church .....	12.35
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## THE CHRIST CHILD

Earth lay wrapped in peaceful silence,  
Whispering winds blew low and chill;  
Faithful shepherds watched their flocks  
Browsing on Judea's hills.  
Thus in thoughtful meditation  
Sat these shepherds, fearless, brave,  
Apprehensive of grave dangers,  
Risking all their flocks to save.  
As they gazed on star-lit fields  
A glory filled the night so cold;  
Shone a light of wondrous beauty  
On the keeps of the fold.  
Lo! an angel stood before them,  
Clothed in raiment pure and white,  
Joyfully to them proclaiming  
That a babe was born that night.  
And a star of brilliant radiance  
O'er the roads a light would shed,  
Leading to a lowly manger,  
Where cows and oxen fed.  
In a stable they would find Him,  
In their hearts his love would shine.  
Counselor—The Prince of Peace,  
Fulfillment of a plan divine.

Wise men from the East came seeking  
God's gift of love to all the earth,  
Bethlehem—most highly favored—  
Chosen for the Saviour's birth.  
On this Holy Day we worship,  
Praise and adoration sing.  
He lives enthroned today—  
The Christ Child—humbly born to be a  
King!

Mrs. J. E. Faulkner.

A little girl was asked by her teacher  
whether she resembled her mother or  
father.

Little Girl—"I don't know, but I'll find  
out."

That afternoon she told her mother  
what the teacher had asked.

Mother—"Tell your teacher that you  
have your father's hair and my fea-  
tures."

The next day at school the teacher  
asked if she had found out whom she  
resembled.

Little Girl—"Yes, ma'am. Mother says  
I have my father's hair and her fixtures."

## Mothers, Mix This at Home for a Bad Cough

Needs No Cooking! Big Saving!

You'll be pleasantly surprised when you  
make up this simple home mixture and try  
it for a distressing cough. It's no trouble to  
mix, and costs but a trifle, yet it can be de-  
pend upon to give quick and lasting relief.  
Make a syrup by stirring 2 cups of  
granulated sugar and one cup of water for  
a few moments until dissolved. No cooking  
needed. Get 2½ ounces of Pinex from  
any druggist, put it into a pint bottle, and  
fill up with your sugar syrup. The pint  
thus made gives you four times as much  
cough remedy for your money, yet it is  
far more effective than ready-made medi-  
cine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable  
three-fold action. It soothes and heals the  
inflamed membranes, loosens the germ-laden  
phlegm, and clears the air passages.  
Thus it makes breathing easy, and lets  
you get restful sleep.

Pinex is a compound of Norway Pine, in  
concentrated form, famous as a healing  
agent for severe coughs. It is guaranteed  
to give prompt relief or money refunded.



## WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

It has been interesting to me recently to learn some facts about the Western North Carolina Conference Brotherhood. At the session of the conference in Charlotte I was elected assistant secretary-treasurer of this body, and thus have found out some things about it which make me a far stronger believer in the Brotherhood than formerly.

The chief reason why membership in the Brotherhood is a source of real satisfaction is, of course, its benevolent and brotherly aspect. Certainly it always brings a pang to the heart of any Methodist preacher or layman to learn that one of the brother ministers has been taken by death. News of such a death always arouses the desire to do something to show the widow and orphaned children one's genuine sympathy. Some flowers sent to the funeral or a note of condolence to the bereaved ones is helpful and appreciated. But no one knows better than a preacher that when death comes there is no need for more substantial help than this, and the Brotherhood gives the best possible opportunity to express this desire to help at the time of greatest need. Surely nothing warms the heart of the lonely widow of a Methodist preacher at the time of her sorrow more than the concrete evidence of the brotherly love of Methodist preachers and laymen in the form of a sum of money contributed through the Brotherhood.

But in addition to this benevolent satisfaction which the Brotherhood gives to both its clerical and lay members, there is the fact that from the standpoint of the preacher member there is no better form of benefit. I have been interested in studying the audit of the Brotherhood covering the period from November, 1927, to May, 1933. In that time approximately \$48,000 was paid to the beneficiaries of deceased preachers. But of that sum less than three-fourths (slightly over \$35,000) was paid in by the minister members of the Brotherhood, and more than one-fourth (over \$12,000) was paid by the laymen. In other words, the good laymen of the conference who are members of the Brotherhood give one dollar additional for every three dollars which the ministers pay, and the money which the laymen pay is a pure gift on their part. I know of no insurance I can buy in which I have one-fourth of the premium paid for me.

There are three members of the Brotherhood now living who have been members from the very beginning of its organization and have paid every call. Over that long period of years these men have paid in the sum total of \$405 each. The Brotherhood is now paying \$1200 at each death. The average minister who dies has paid in much less than \$400, and thus his widow receives three or four or many more times the amount of money he has paid in. That sounds like good investment to me.

These are some of the several rea-

sons why I believe in the Brotherhood and why I should like to see every young preacher who joins the Western North Carolina conference join also the Brotherhood. C. C. Herbert, Jr., Assistant Secretary-Treasurer W. N. C. Conf. Brotherhood.

## APPORTIONMENT OF GENERAL AND CONFERENCE WORK OF THE MARION DISTRICT

Charge	Gen. and Conf. Work
Avery .....	\$ 380
Bostic .....	688
Broad River .....	476
Burke .....	833
Burnsville .....	576
Cliffside-Avondale .....	481
Elk Park .....	234
Forest City .....	729
Gilkey .....	680
Glen Alpine .....	692
Henrietta .....	430
Marion, Cross Mills .....	468
Marion, First Church .....	1213
Marion Circuit .....	470
Marion Mills .....	328
McDowell .....	785
Micaville .....	468
Mill Spring .....	478
Morganton, First Church .....	1726
Morganton Circuit .....	717
North Forest .....	372
Old Fort .....	370
Old Fort Circuit .....	299
Rutherfordton .....	803
Rutherford College .....	275
Spindale-Pleasant Grove .....	692
Spruce Pine-Bakersville .....	475
Table Rock .....	460

Total .....\$16958  
Presiding elder, 10% of pastor's salary.  
District work,  $\frac{1}{2}$  of 1% of pastor's salary.

General and conference work based on membership as follows:

City, \$2.15 per member; industrial, \$1.85 per member; rural, \$1.30 per member.

D. W. Alexander, Sec.  
Board of District Stewards.

## A WORLD IDEAL OF ACTION

And each for other's good,  
The world's brotherhood,  
Must rule the lands.  
Each nation must be free,  
In vital things agree,  
Reach out from sea to sea  
With brother's hands!

Note—the noble sentiment of the above stanza, breathing forth the divine truth from our Saviour's words, is a vital challenge to all peoples and nations, and should be adopted by all as a code of daily action!

What stand would be yours toward this agreement?

## THE OLD STORY

Dusk—and a single star  
Gleams with a silvery light;  
Sheep—and the shepherds are  
Awed by the strangest sight.

Hark! 'tis an angel's song,  
Borne on the wings of the wind.  
"Peace" sings the heavenly throng,  
And good will to all mankind.

Dusk—and a single star  
Gleams with a silvery light.  
And still the angels are  
Singing their carols tonight.

Mrs. Douglas Armstrong.

**Chest Colds**  
.... Best treated  
without "dosing"  
**VICKS**  
VAPORUB  
STAINLESS now, if you prefer

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# Children's



# Storyland

## BALDER AND THE MISTLETOE

By Walter K. Putney.

The most beloved of the gods of Norse mythology was Balder, the second son of Odin. Because of his perfection, he was often called "Balder the Good" as well as "the Apollo of the North." He typified the brightness of the summer sun and, wherever he went, he made everything bright and cheerful. His abode was "Briedalik," the interpretation of that word being "the widely shining place," and there nothing impure could enter.

One night Balder had a dream and, in that dream, he saw his life in danger; so he went to his mother, Frigga, and told her about it. Frigga was much disturbed and wished to make Balder invulnerable; therefore, she went about on earth and asked all living and inanimate things not to harm her son, Balder.

Everything—plants, trees, rocks, rivers, mountains, and even the most dangerous animals—gave their promises not to harm Balder, for they all loved him. But Frigga had forgotten one little plant, the mistletoe. This plant was so small and seemingly insignificant that Frigga did not think it could possibly do any harm to her son.

From that time, Balder led a charmed life, and no matter what was cast at him, no harm befell the second son of Odin and Frigga. At festivals the gods amused themselves by hurling stones and spears and by shooting arrows at Balder, but they glanced from his body and did not do the slightest injury to him. But there was one god who was jealous of the invulnerability of Balder. This was Loki, the god of hate and treachery. He tried in vain to find something that would injure Balder. At length, he disguised himself and, going to Frigga, learned that she had not asked the mistletoe to refrain from injuring her son.

Loki went into the woods and secured an old, tough branch of mistletoe. From this he made an arrow. At a festival day, when all of the gods were amusing themselves by casting stones, spears and arrows at Balder, Loki awaited a favorable opportunity for shooting that arrow of mistletoe wood. He was too cowardly to do this himself and he hesitated when his turn to try to hurt Balder. As he hesitated, he saw that Hoder, the blind god, had nothing to show at Balder and he asked him why he was not taking part in the game. Hoder replied that, because he was blind, he could not make spear nor an arrow, and also that he could not see to aim at Balder.

Loki replied, "Come, do as the rest

## THE MEANING OF CHRISTMAS

By Janett Hogan (A Junior).

Do you know the meaning of Christmas,  
Or do you take it as fun or as play?  
Have you heard of that long, long story  
That happened on Christmas Day?

A Christ Child was born to the nation  
And was found by the wise men three;  
He was born of the Virgin Mary to give  
Peace to you and me.

When Christmas draws near to us,  
Think back of that story anew,  
And let your thoughts wander  
Upon the Christ Child so true.

are doing. Take this arrow and cast it  
and let me direct your hand. You will  
honor Balder by doing this."

Hoder innocently took the arrow and, under guidance of Loki, shot it at Balder. The latter did not attempt to dodge the arrow as it sped toward him and that arrow, made of the mistletoe wood, pierced his side and killed him.

Everybody and everything on earth grieved at the death of Balder and the gods sent Hermod to the realms of the underworld to ask the ruler, Hela, to release Balder and allow him to return to life. Hela said that Balder would be released if everything on earth, and all the gods, would weep for Balder; but, if anyone or anything failed to do so, Balder must stay in the realms of the underworld, known as the Land of Shades.

When this was told to the gods and to everything on earth, they all wept but Loki. He disguised himself as a very disagreeable giant, called Thokk, and he refused to weep. So a compromise was made whereby Balder was permitted to roam about the earth when winter ended, and to stay until the leaves fell from the trees in autumn. So, in the Northlands, when spring gets in, it is said that Balder is once more wandering about, spreading sunshine and happiness over all the earth.

The mistletoe grieved more than any other living thing on earth, as she did not know that Loki was going to make an arrow from her wood for the purpose of killing Balder. She asked that she be relieved of life so that she, too, might go the realms of the underworld to serve Balder there; but Frigga was moved by her sincere grief and, instead of relieving her of life, the goddess made the mistletoe one of the most attractive plants

on earth, no longer small and insignificant, but so beautiful that all the people learned to love and honor her.

South Weymouth, Mass.

## THE CHRISTMAS CANARY

By Grace Louise Robinson.

Seventy-five years ago is a long time. But little Prudence Gray had one of the happiest Christmases then, so happy that it is lovely to think of now.

Prudence lived in beautiful old Neepscot, in Maine. Her father was a sailor. It seemed as though there wouldn't be any Christmas at all for the little girl and her mother that year, for her father's ship had not come home. They lived in a little house, down by the water, where they could see the ships come and go. But they had never seen the Squirrel since the time when she sailed away, three years before. Little Prudence, although she was only five years old then, could remember just how her father looked as he said, when he started:

"Before two years, I shall be back from Hong Kong with money enough to build a new house and send Prudence away to school. Maybe I'll bring a parrot."

Then he had run down the wharf, leaped into the rowboat, and pulled out to his ship. One last wave of his hand and the Squirrel raced out to sea. Presently she was gone. It was all blue sea and blue sky again.

Prudence remembered now how strange the little house had seemed when she and her mother went back. It wasn't the same house, with father's chair by the fireplace empty. Her mother had shivered in the September sunshine, and had piled more wood on the fire to chase away the loneliness.

The big pile of cord wood which Ethan Gray left had been used up long ago. But Uncle John had sent them more. He had just brought them a plump chicken for Christmas, too. But that wasn't enough for Prudence. She wanted a surprise. She wanted her father. She wanted, too, a Christmas tree and a lovely yellow bird.

She went to walk on the long wooden bridge when the sea-gulls were flying about at twilight. She was looking for a ship, with her father on it and a little green tree and a bright-winged bird. But there were only hurrying waves and gray-pink clouds to see.

Back in the house she found her mother popping corn and making pies and doughnuts and dressing the chicken, to be baked in the brick oven the next day. Her mother told her that she could carry a pie to old Auntie Rhineland in the



morning, and invite some little girls to come and play with her in the afternoon. Prudence had said longingly:

"Would I better hang up my stocking?"

Her mother answered: "Yes, dear. But you mustn't expect anything but a big apple in it."

So the little girl hung it up. Then she dreamed that a Christmas tree grew out of it, and that a yellow bird sang in its branches. Such a lovely dream!

Now what do you suppose Prudence saw when she woke up? And what do you suppose she heard?

The thing that woke her up was a bird song. A clear, sweet song, that sounded like summer and all kinds of glad things. She dug her fists into her eyes and sat up. There was the beautiful bird, the color of sunshine itself. He was in a gold-colored cage, and the cage was in a streak of morning sunshine. It hung from the branch of a little spruce tree that was, really and truly, coming out of her stocking. That is, its slender stem was there. The stocking was against the chimney, next to the window.

In a basket under the tree was a great pile of droll looking cookies, shaped like boys and girls, and cats and dogs, and monkeys and birds. There was a pile of red and green apples, too. Up on the mantle shelf she saw dozens of oranges. Last year she had only one orange. Since then she hadn't had any. In those days boys and girls had only one or two oranges as a great treat once a year.

She saw, too, a soft, shiny white silk grass-cloth shawl for her mother, and a bright red one for her, and a string of pearls and one of rubies, and other lovely things from Asia.

When the bird stopped for a minute, she heard something else out in the kitchen. Then she knew that father's chair by the fireplace wasn't empty any more.

Out she ran, little Prudence Gray, in her nightie. She climbed upon her father's chair. Then she slid down and around him. Words tumbled out of her mouth, all mixed up but happy:

"Oh! father, father! It's really you, and not a dream! I felt last night, out on the birde, that you'd come today. You brought the yellow bird and the Christmas tree! A canary is lots better than a parrot. I've dreamed and dreamed of it. Hear it sing!"

As Ethan Gray hugged his little girl, grown three years bigger since he sailed away, he told her that it was her mother who had gone out alone at night to get the tree, but that she wasn't strong enough to cut it down. His ship came up with the tide and he had come ashore just in time to chop down the tiny tree.

As they ate the Christmas breakfast, the canary sang to them, a bright bit of yellow swinging in the green tree. Afterward they all went to church in the meeting house at the top of the hill.

In the afternoon all the wondering little girls of the village came to see the beautiful bird and the tree that grew in

a stocking. And while they sat on the floor in the sunshine, looking at the strange things, they ate the funny-shaped cookies that Prudence's mother had made. They ate, too, some of the golden oranges that father had brought from Asia.

What could have been nicer? What could be nicer now than a gold-colored bird singing in a sweet spruce tree, with the Christmas sunshine poured out on it, and a daddy back home again after three long years?—Selected.

#### THEIR FIRST CHRISTMAS TREE

The evening before Christmas was cold. The snow made a picturesque scene. A woman sat with her arms on the table and her head on her arms. She had always managed to get her children some toys for Christmas and had saved some of her earnings from time to time for this purpose, but her illness a few weeks before had taken all she had and left her in debt. By hard work she had paid the debt, but had nothing left with which to buy their usual Christmas supplies. The children had gone to bed. The eldest, a daughter, lingering a little behind the others, had asked her mother if she needed her help (she had helped her on previous occasions) and the mother had said no. She intended telling the children, but had not done so. How long she sat there thinking she did not know.

Hark! there were sleigh-bells in the distance. They came nearer and nearer. A gentle knock on the door and the lady opened it to find a man with a tree just right size for their humble home, and another man with two baskets—one with toys and the other with fruits, nuts and candies, to put on and around the tree.

In relating this incident to his little ones at home one of these gentlemen said: "We found a woman in tears. We left her with joy in her heart, and her children were happy the next morning instead of being disappointed."

Those who had made this possible would have been well rewarded if they could have seen her changed face and the Christmas cheer they brought to the little ones. Some could not give much, but all had helped to bring joy and sunshine not only to this home but to many others.

No wonder their hearts were overflowing with happiness, for they had made others happy.

Lessie A. Bradley.

Marjorie came running into the house dragging her little brother, whose face showed the mark of an attack by some insect. "Oh, mother, look!" she cried, "Bobby has been bitten by a measle."—Boston Transcript.

Teacher—"If you were getting dinner for six persons and had but five potatoes, how would you divide them to give each one an equal share?"

Small Sadie—"I'd mash 'em."—Ex.

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H. C. Wilson, Jacksonville, Fla., fruit grower, writes: I suffered 15 years with rheumatism, used 5 bottles your "Snake Oil," and swelling and pain disappeared.

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Published every Thursday at Greensboro, North Carolina.  
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## Presiding Elders Appointments

### North Carolina Conference

#### DURHAM DISTRICT H. C. Smith, P.E., Durham, N. C. FIRST ROUND—IN PART

Duke's Chapel, 11	January	24
Duke Memorial, 7:30	January	2
Chapel Hill, 7:30	January	2
Siler City, 11	January	7
Greensboro-West, 7:30	January	7
Hillsboro, 11	January	14
West Durham, 7:30	January	14
Cedar Grove, 11	January	21
Burlington Church, 3	January	21
Mebane, 7:30	January	21
Calvary, 7:30	January	28
Person, 11	January	28
Roxboro, 7:30	January	28

#### ELIZABETH CITY DISTRICT J. H. McCracken, P.E., Elizabeth City, N. C. FIRST ROUND

Moyock-Memorial, Memorial, 11	January	24
First Church, Elizabeth City, 7:30	January	24
Perquimans, Epworth, 11	January	31
Hertford, 11	January	31
Perquimans, Epworth, 7:30	January	31
South Mills, McBride's, 11 and 1	January	7
Smith Mills, McBride's, 11	January	7
Currituck-Kitty Hawk, Sharon, 3 and 7:30	January	7
Manteo, 11	January	14
Wanchese, 7:30	January	14
Dare, Mann's Harbor, 7:30	January	13
Kennebec, Avon, 11	January	14
Hatters, Buxton, 7:30	January	14

#### FAYETTEVILLE DISTRICT J. C. Wooten, P.E., Fayetteville, N. C. FIRST ROUND

Biscoe, a.m.	January	31
Troy, p.m.	January	31
Caledonia, John's, a.m.	January	6
Wadeville, Hebron, a.m.	January	7
Mt. Gilead, p.m.	January	7
St. John's and Gibson, St. John's, a.m.	January	14
Hamlet, p.m.	January	14
Hay Street, p.m.	January	16
Carthage, a.m.	January	21
Glendon, Cool Springs, 2 p.m.	January	21
Sanford, p.m.	January	21
Parkton, a.m.	January	24
Elberle, Mt. Pleasant, a.m.	January	28
Roberts, Steel's Mill, 2 p.m.	January	28

Red Springs, a.m.	February	4
Maxton, p.m.	February	4
Hemp, Tavernack, a.m.	February	11
West End, Hoffman, 2 p.m.	February	11
Jonasboro, a.m.	February	18
Goldsboro, 2 p.m.	February	18
Laurel Hill, a.m.	February	18
Laurelburg, p.m.	February	25

#### NEW BERN DISTRICT T. M. Grant, P.E., New Bern, N. C. FIRST ROUND

Jones, Trenton, 11	December	31
Ocracoke, 7:30	January	4
Atlantic, 11	January	6
Stratts-Marlowe, 7:30	January	7
Newport, 3:30	January	7
Aurora, 11	January	13
Oriental, 11	January	14
Pauline, Stoneham, 3:30	January	21
Morhead City, 7:30	January	16
Beaufort, 7:30	January	17
Mt. Olive-Cahypso, Mt. Olive, 7:30	January	19

Mt. Olive Ct., Smith's, 11	January	20
Mt. Olive Ct., Smith's, 11	January	21
Kinston, 7:30	January	21
Pikeville-Elm Street, Pikeville, 7:30	January	26
Goldsboro Ct., Daniel's, 11	January	27
Goldsboro Ct., Daniel's, 11	January	28
Goldsboro, St. Paul, 7:30	January	28

#### RALEIGH DISTRICT F. S. Low, P.E., Raleigh, N. C. FIRST ROUND

Poquay, Holly Springs, 11	December	24
Midway, 7:30	December	24
Tar River, Ebenezer, 11	December	31
Youngsville, Burn, 3	December	31
Garner, Garner, 7:30	December	31
Erwin, Erwin, 11	January	7
Dunn, 7:30	January	7
Zebulon, Wendell, 7:30	January	10
Cary, Apex, 11	January	14
Central, 7:30	January	14
Smithfield, 7:30	January	17
Henderson, 11	January	21
City Road, 7:30	January	21
Four Oaks, 11	January	28
Benson, Benson, 7:30	January	28
Oxford, 11	February	4
Creedmoor, Creedmoor, 7:30	February	4
Louisburg, 11	February	11
Franklin, 7:30	February	11
Solna, 11	February	11
Bailey, Bailey, 3	February	18
Jenkins Memorial, 7:30	February	18
Cleaton, 11	February	25
Edenton Street, 7:30	February	25

#### ROCKY MOUNT DISTRICT W. C. Martie, P.E., Rocky Mount, N. C. FIRST ROUND

Halifax, 11	December	24
Endfield-Whitakers, Whitakers, 7:30	December	24
Farmville, 11	December	31
Bethel, 7:30	December	31
Seaboard, 11	January	7
Roanoke Rapids, 7:30	January	7
Norlina, 11	January	10
Nashville, 11	January	14
Spring Hope, 7:30	January	14
Norhampton-Jackson, 11	January	17
Rick Square, 11	January	18
Robersonville, 11	January	21
Turlock, 7:30	January	21
McKendree, 11	January	28
Clark Street, 7:30	January	28
Rocky Mount Ct., 11	February	4
South Rocky Mount Ct., 7:30	February	4
Soottland Neck, 11	February	11
First Church, Rocky Mount, 7:30	February	11
Littleton, 11	February	18
Rosemary, 7:30	February	18
Weidon, 11	February	25
Stantonsburg, 11	March	4
Wilson, 7:30	March	4
Warren, Providence Church, 11	March	11
Warrenton, 7:30, Quar. Conf.	March	11

#### WILMINGTON DISTRICT L. B. Jones, P.E., Wilmington, N. C. FIRST ROUND

Carver's Creek, Carver's Creek, 11	January	31
Elizabeth, Wesley, 3	January	31
Lumberton C., E. Lumberton, 7:30	January	31
Warsaw-Magnolia, Warsaw, 11	January	7
Paison-Kenansville, Kenansville, 3	January	7
Wallace-Rose Hill, Rose Hill, 7:30	January	14
Shallotte, Concord, 11	January	14
Southport, 7:30	January	21
St. Paul, St. Paul, 11	January	21
Lumberton, Chestnut Street, 7:30	January	21
Halsboro, Old Dock, 11	January	24
Tabor, Lebanon, 3	January	24
Stedman, Bethany, 11	January	28
Roseboro, Bethel, 7:30	January	28

Swansboro, Midway, 11	February	3
Jacksonville-Richlands, Richlands, 11	February	4
Waxhills, Waxhills, 7:30	February	4
Scott's Hill, Scott's Hill, 11	February	11
Grace, 7:30	February	11
Town Creek, Zion, 2	February	14
Garland, Garland, 11	February	18
Bladen, Windsor, 3	February	18
Clinton, 7:30	February	18
Trinity, 11	February	25
Epworth-Wesley, Wesley, 7:30	February	25

### Western North Carolina Conference

#### ASHEVILLE DISTRICT W. B. West, P.E., 20 Highland St., Asheville, N. C. FIRST ROUND

West Asheville, 11	December	24
Fairview, 11	December	31
Emma-Elk Mountain, Emma, 3	January	31
Weaverline Ct., Salem, 11	January	7
Laurel, 11	January	7
Hilts, 7:30	January	14
Skyland, Avery's Creek, 11	January	14
Acton, 7:30	January	14
Candler, Pisgah, 11	January	20
Tryon, 11	January	20
Flat Rock, Moore's Grove, 3	January	21
Swannanoa, 11	January	21
Swannanoa Ct., Asalea, 3	January	28

#### CHARLOTTE DISTRICT J. B. Craven, P.E., 915 Central Ave., Charlotte, N. C. FIRST ROUND—IN PART

Peachland, Peachland, 2	January	21
Marshall, Wingate, 2	January	22
Pineville, Pineville, 11	January	24
Prospect, Bethlehem, 2	January	24
Brevard Street, 11	January	31
Spencer Memorial, 7	January	31
Wadesboro, 11	January	7
Ansonville, Salem, 2	January	7
Monroe, Central, 7	January	7
Wesley, Heights, 10	January	10
Myers Park, 11	January	14
Dilworth, 11	January	14
Lilbourn, Lilbourn, 11	January	21
Hwythorne Lane, 7	January	21
First Church, 11	January	28

#### GASTONIA DISTRICT Rev. J. S. Hlatt, P.E., 606 S. York St., Gastonia, N. C. FIRST ROUND

Bersermer City, 11	December	24
Bradley Memorial, night	December	24
McAdenville, 11	December	31
Gastonia, East End, night	December	31
Polkville-Relubeth, 11	January	4-7
Mt. Holly, night	January	7
Belwood-St. Peters, 11	January	13-14
Cherryville, Mt. Carmel, 3	January	14
Lincolnton, First, night	January	14
South Fork, Mt. Vernon, 11	January	20-21
Goodsonville, 3	January	21
Stanley, Stanley, night	January	21
Shelby, Central, 11	January	28
Shelby Ct., Sharon, 3	January	28
Shelby, Lafayette, night	January	28
Lincolnton Ct., Pisgah, 11	January	3-4
Lowell, night	January	4
Lowellville-Hall's Chapel, 11	January	10-11
Dallas, night	January	18
Gastonia, West End, 11	January	18
Belmont, Park Street, night	January	18
Sayre, 11	January	25
Trinity, night	January	25

#### GREENSBORO DISTRICT Loy D. Thompson, P.E., 112 Fisher Park Circle, Greensboro, N. C.

Wentworth, Bethlehem, 11	December	21
Bessemer, 11	December	24
Gibsonville, 3	December	24
Glenwood, 7:30	December	24
Wesley Memorial, 11	December	31
Pleasant Garden, 2	December	31
Mount Pleasant, 7:30	January	31
Randemans, 11	January	7
New Hope, 3:30	January	7
Ruffin, 11	January	13
Cedar Falls, 11	January	14
Liberty, 3	January	14
Currahy Memorial, 7:30	January	14
Summerfield, 11	January	21
Battleground, Center, 3	January	21
Gulford, Mt. Pisgah, 7:30	January	21
Kenners, 11	January	21
Coleridge, Rehoboth, 3	January	28

#### MARION DISTRICT P. W. Tucker, P.E., 29 N. For St., Marion, N. C. FIRST ROUND

Cross Mill, 11	December	24
Avery, Lenoir Falls, 2:30	December	24
Broad River, Tanners, 11	December	31
Rutherfordton, night	December	31
Cliffside-Avonclade, Cliffside, 11	January	7
Bostie, Oak Grove, 2:30	January	7
Forest City, night	January	7
Marion, First Church, C.C., night	January	8
First Congregan, First Church, C.C., night	January	15
Connelly Springs, Connelly Springs, 11	January	15
McDowell, Snow Hill, 2:30	January	14
Glen Alpine, night	January	14
Mill Spring, 11	January	21
North Forest, North Morganton, night	January	21
Table Rock, Oak Grove, 11	January	28
Rutherford College, night	January	28
Spiralite-Pleasant Grove, Pleasant Grove, 11	February	4
Madison Ct., Murphy's Chapel, 3	February	4
Morganton Ct., Zion, 11	February	11
Valdese, night	February	11
Old Fort, 11	February	18
Old Fort Ct., Ebenezer, 2:30	February	18
Henrietta, Henrietta, 11	February	25
Gilkey, Gilkey, 3	February	25

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MOUNT AIRY DISTRICT	
A. G. Gibbs, P.E., Mount Airy, N. C.	
FIRST ROUND	
December	
Mr. Airy, Central, 11	24
Draper, 11	21
Madison, night	31
January	
North Wilkesboro, 11	7
Elkin, night	7
Stonerville-Mayodan, Mayodan, 11	14
Sandy Ridge, Sandy Ridge, night	14
Jefferson, West Jefferson, 11	21
Jonesville, Jonesville, night	21
Yadkinville, Booneville, 11	28
Dobson, Dobson, night	28

SALISBURY DISTRICT	
C. S. Kirkpatrick, P.E., Salisbury, N. C.	
FIRST ROUND	
December	
Concord, Central, 11	24
Westford, night	24
Albemarle Ct., Pine Grove, 11	31
Albemarle, Central, night	31
January	
East Spencer, 11	7
Woodleaf, Woodleaf, 3	7
Colum Memorial, night	7
Albemarle, First Street, 11	14
New London, Richfield, 3	14
Gold Hill, Gold Hill, night	14
Norwood Ct., Cedar Grove, 11 and 3	21
Norwood Station, 11	21
Badin-Tabernacle, Tabernacle, night	21
Salem, Salem, 11	28
Kerr Street, night	28

STATESVILLE DISTRICT	
R. M. Courtney, P.E., 240 Walnut St., Statesville, N. C.	
FIRST ROUND	
December	
Mt. Zion, 11	24
Shepherd, Vanderberg, 2:30	24
Davidson, night	24
Taylorsville, 11	31
Hiddente, Hiddente Church, 2:30	31
Stony Point, night	31
January	
Hickory, First, 11	7
Westview, 2:30	7
Highlands-Rhodesia, Rhodesia, night	7
Lenoir, First, 11	14
Lenoir Ct., Littlejohns, 2:30	14
Whitnell, night	14
Granite Falls, 11	21
Dudley Sheals-Grace Chapel, 2:30	21
Hudson, night	21

WAYNESVILLE DISTRICT	
L. B. Hayes, P.E., Waynesville, N. C.	
FIRST ROUND	
December	
Franklin Ct., Clark's, 11	25
Highlands, 11	24
Glenville, 3	24
Webster, Love's Church, 7	24
Sylvia, 11	31
Cherokee, Echota, 3	31
Whittier, 7	31
January	
Clyde, 7	5
Fines Creek, 11	7
Delwood, 3	7
Waynesville, 7	7
Canton, 7	10
Macon, Union, 11	14
Franklin, 3	14
Waynesville, 7	14
Murphy Ct., Rogers, 11	21
Murphy, 2	21
Andrews, 5	21
Robinson, 7:30	21
Bryson City, 7	24
Breward, 11	28
Wolf Mountain, 7	28
Junaluska, 7	31

WINSTON-SALEM DISTRICT	
C. M. Pickens, P.E., 888 Lynwood Ave., Winston-Salem	
FIRST ROUND	
December	
Forsyth, Mt. Tabor, 7	26
Advance, 11	24
Hanes-Clemmons, Hanes, 7:30	24
Denton, 11	31
Thomasville Ct., Pine Wood, 3	31
Thomasville, Trinity, 7:30	31
January	
Lexington, 11	7
Linwood, Cotton Grove, 3	7
Edinger, 7	7
Kernersville, 11	14
Walkertown, 7:30	14
Mocksville, 11	21
Grace, 7:30	21
Oak Ridge, 11	28
Hatt-Sedge Garden, Crews, 3	28
Ogburn, 7:30	28

## N. C. WOMAN'S PAGE (Continued from page 14)

I might mention such customs that prohibit men riding on trains or street cars without a coat on; that married men as well as married women wear wedding rings; that one claps his hand when calling instead of knocking on the door—if there is no bell to ring; that

men are served before the women on all occasions at the table; and that girls and boys are not allowed to have dates until after they are engaged—the boy and the girl use on their right hand the wedding ring as their engagement ring.

Every year there are two outstanding "festas" in the school. One is field day and the other a garden party or an opera in the benefit of the leper's colony. In the State of Minas alone there are said to be over ten thousand lepers. I have visited the leper colony that is about a two-hour ride by auto from Belo. The colony was begun and is maintained by an association of interested people in the state.



I am making a collection of pictures that I am going to send to you at the end of the year by one of the returning missionaries. I should like to send an album to each society, but that is impossible; so I shall ask that the book be sent from one conference to another.

I need and ask for the continuation of your prayers that I might be used in this great field of service for the in-bringing of souls to His kingdom, for without Him we can do nothing.



Yours in His service,  
Martha Elizabeth Sneed.

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To lose fat surely and SAFELY, take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning—cut down on fatty meats and sweets.

But be sure to get Kruschen—your health comes first—a jar that will last you 4 weeks costs not more than 85 cents at any drugstore in the world—if not satisfied—money back.

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**EYES TIRED?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.

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## Sunday School Lesson

DECEMBER 24

By T. A. Wigginton.

### The Prince of Peace

This is a most timely lesson. To be sure, when it was selected, the lesson committee could not have had in mind the exact situation which confronts us at this time. There has never been a time in the history of the world when a situation like this was so pertinent. Often we have a vision of the blessings of peace and an experience of the lack of it have wondered whether it could ever come. Often when there is relief from the strife of arms, there has been strife in social and industrial relations. And yet the blessings of peace are so obvious, that men of vision can never give over working for it.

The disposition on the part of the world to forget the horrors and futilities of war is quite disheartening. Even now, when the memory of these things are yet fresh in our minds, even while we are still suffering the wastes and the social dislocations of a world-shattering war, we appear to be drifting toward another. One reason for this is, that gains made by violence are necessarily unstable. The gains made by the victors constrain them to exact more than is just of the vanquished. Men are always constrained to resist the exactions of force.

#### Spirit and Character

It is interesting to observe the contrast between the closing verses of Isa. 10 and the opening verses of chapter 11. In the former, Jehovah is represented as crashing down the Assyrian cedars. The oaks of Judea had been cut down by Assyria. A cedar cut down does not put up a shoot. An oak does. Our lesson opens with the statement that "a shoot will spring from the stem of Jesse, and a sprout from his roots will bear fruit." What God's justice destroys is destroyed. What man's injustice cuts down will put forth a new shoot.

"Truth, crushed to earth, will rise again. The eternal years of God are hers; But error, wounded, writhes in pain And dies amid her worshippers."

The shoot out of the stock of Jesse was to persist and bear fruit. The Spirit of Jehovah was to rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. Those who are familiar with the Old Testament will understand that Jesse was the father of David, and that Jesus is presented to us as of the seed of David. This "shoot out of the stock of Jesse," is the Jesus we know and preach.

#### A Righteous Rule

His delight is in the fear of Jehovah. The writer of the epistle to the Hebrews not inappropriately puts into the mouth

of Jesus the words of Psalm 40:6-8: "Burnt offering and sin offering hast thou not required. Then said I, Lo, I am come; in the roll of the book it is written to me: I delight to do thy will, O my God; yea, thy law is within my heart." Certainly these words rightly present the spirit of him who said: "My meat is to do the will of him that sent me, and to accomplish his work." John also quotes him as saying: "For I am come down from heaven, not to do mine own will, but the will of him that sent me."

What a different world we would have if we had rulers who did not judge after the sight of their eyes, neither decide after the hearing of their ears. That is to say, men who do not judge according to appearances nor according to public clamor. One is agreeably surprised to discover that Moffatt renders verse 3: "He will not judge by appearances, nor decide by heresy." What a wonderful world it would be if all rulers were of that kind, men "who act with justice to the helpless and decide fairly for the humble"; who "strike down the ruthless" with their "verdicts."

#### Weapons of Truth

The translations, "he shall slay the unjust with his sentences," or "he will smite the ruthless with the rod of his mouth," give a clearer meaning that "he shall smite the earth with the rod of his mouth." The picture presented is of one who does not trust in force for the establishment of righteousness, but in the promulgation of righteousness, through the demonstration of the truth. Jesus did not bring the world to that demonstration, but left responsibility for the completion of that work in the hands of his disciples.

We may consider with more than a little concern whether his people have been faithful to this trust—whether we in our day are faithful to it. Certainly, if the church of Jesus Christ had been faithful in all generations to the propagation of peace through righteousness we should be further advanced in that direction than we are. It is high time for the church to awaken to a sense of its full responsibility in this matter. There is much suffering in the world today because of failure at this point, and there is threatened a war which would mean the collapse of civilization.

#### The Results

It is difficult for us to take literally what Isaiah prophesies concerning the change in the natures of wild beasts as a result of the established rule of Christ on earth. It might be said that these were savage, or venomous, only when hungry or when threatened, and that a time might be imagined when, well-fed and unmolested, they would lose their fierce or venomous habits. Paul has a similar conception of creation itself being changed with the establishment of the Messianic kingdom, when he speaks of the whole creation groaning and travailling in pain together until now, and waiting for a completed redemption.

The easier, and more natural thing for us is to think of this as when the kingdom of God is fully come, there shall be nothing to menace the peace or welfare of its citizens. It is hard to see how the various forms of animal and reptile life would be necessary in a redeemed world. It is easy to see how everything that is savage or venomous would have to be eliminated, and the prophet's way of stating that is the taming of savagery and the loss of venom. As a matter of fact, these have retired before the advance of civilization.

#### Questions for Discussion

Have we neglected the cultivation of peace?

Why does each war open the way for another?

Is it a Christian duty to promote peace?

Are we ready to suffer affliction for it?

Can a Christian consistently engage in war?

Shall we take verses 6-10 literally?

—The Presbyterian Advance.

#### THE WORLD'S BE-HAPPY-TUDES

Blessed are the self-sufficient, for they shall need no help from outside themselves.

Blessed are the merry-makers, for they shall be well paid as gloom-chasers.

Blessed are the self-esteemed, for with their own lips they shall praise themselves.

Blessed are they which do hunger and thirst after success, for they shall be emulated as well as envied.

Blessed are the base, for they shall be called "The Emancipated."

Blessed are the war-makers, for they shall be well paid while they live or remembered in bronze when they die.

Blessed are they who are shrewd enough to avoid sacrifice, for they shall not be found holding the bag.

Rejoice in thy good fortune and be exceeding glad, for men shall speak well of thee when thou doest well for thyself.—Rev. Arthur Johnson.

#### TENNYSON'S CONFESSION OF FAITH

Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith and faith alone, embrace,  
Believing where we cannot prove.

Thine are these orbs of light and shade;  
Thou madest Life in man and brute;  
Thou madest Death, and lo, thy foot  
Is on the skull that thou hast made.

Thou wilt not leave us in the dust;  
Thou madest man, he knows not why,  
He thinks he was not made to die;  
And thou hast made him; thou art just.

Thou seemest human and divine,  
The highest, holiest manhood, thou;  
Our wills are ours, we know not how;  
Our wills are ours, to make them thine.

Our little systems have their day;  
They have their day and cease to be;  
The yare but broken lights of thee,  
And thou, O Lord, art more than they.





nee wh.  
—Rev. A.



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